a women's liberation newspaper

♀Pedestal

Vancouver, B.C.

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.15

May, 1971

MAY DAY

TYPING the CORRECT LINE

by Charlotte Bedard

quotes in boxes taken from Typing 101 textbook

Dealing with Manpower and B.C. Vocational School these last four months has been a trying experience, compensated only by the learning experience of meeting so many women from so many different circumstances. Divorced, separated, single or married, they are all women fighting for some kind of independent existence. This is our battle and all the forces are working against us. We are aware and often angry but are in the position, at the moment, of being able to do little about anything. Part of the strategy of Manpower and institutions like B.C.V.S. is to keep control, wear people down through their fight for survival itself.

In our class only two of sixteen people were there by choice. One had a 10% clerical ability according to the aptitude test. Mr. McGill, Vancouver head of Manpower and Immigration, on a radio talk show said, "Take our (Manpower-American) aptitude test, and we'll offer you a training program that ties in with your interest."

Imagine the letdown of hopeful women as door after door was slammed in their face with these excuses: "sorry those courses are in demand by men" "sorry that course is restricted" "Now let's see if we can adjust your qualifications to fit this field!"

After much dramatic rope pulling, including a prolonged waiting period intended to unnerve those not yet at the point of desperation, they sneak you in the back door to the clerical field and win your eternal gratitude with a generous living allowance. (During the last teachers' strike, the students were informed that refusal to cross the picket lines would mean an automatic dismissal from sponsorship.)

The course, we were informed, was primarily to develop manual dexterity in typing and shorthand. They neglected to mention the part "attitude" plays in your aptitude for this course. Such prominent members of our city as Mr. Gordon Moorhouse, manager of Victor Personnel Consultants, claim that only one out of twenty girls are placed because of poor attitudes (unemployment has no bearing, of course). The latter part of one particular day was spent listening to Mr. Moorhouse hammering out "qualifications are not enough! People don't realize employers are there to produce!" He was also kind enough to personally guarantee that dictaphones would never replace shorthand because of that age-old tradition: "It's nice to have a woman around."

> * Although "Miss Grouch" was a competent worker, she never learned what company loyalty meant. When the clock sounded five o'clock, Miss Grouch had on her hat and coat, even though she hadn't transcribed the letter that should have been in the evening's mail. "Miss Grouch" made it known that in order for the company to get more work from her, they would have to increase her salary; she worked enough to earn her present salary.

About here I interrupted a second time. The first time was to respond to Mr. Moorhouse's prompting on the definition of "Loyalty". Mr. Moorhouse complained that women "waste 20-30 minutes a day of their employer's time in the powder room" and I added "and put in 60 minutes overtime without pay". This rather flippant remark aroused a hearty response from the audience and an open mouth from their antagonizer. The second time I interrupted on some point and took advantage of the floor to rather vehemently summarize, reading between the lines, what had been said thus far.

> * Supervisors have to work with all kinds of people and must be able to fit them into the group. The fellow who is a griper, the guy with the quick temper, the chap who feels persecuted–they are all people with feelings of insecurity.

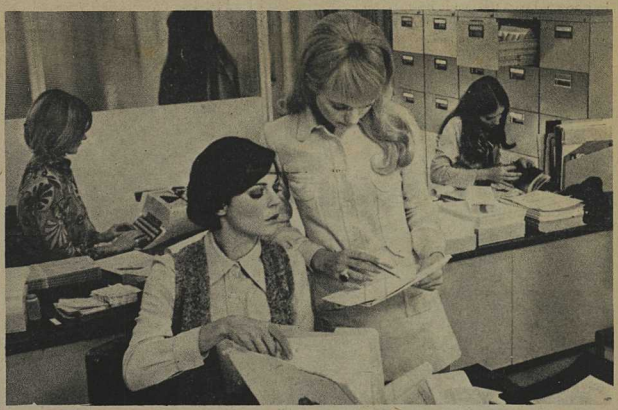
Another woman from the class took up every time I left off and I was at the point of getting up and giving the power sign when Mr. Moorhouse, who was beginning to squirm, pulled a very clever counter-manoeuvre. He suggested that we were obviously far ahead in ——— (one of those words dripping with butter) and that he would like to get into those questions we had raised. Why not get together with him after the class? It worked. Our further noises were ignored in any case, but helping further was the conviction held by many people that it is better to try to convince one person (male) on a personal level than to deal with a group of females. The rest of the meeting flowed smoothly with conventional questions raised and glib answers returned.

When one member of the audience challenged Mr. Moorhouse on wage rates for women, he responded like an auctioneer auctioning off fantasy jobs, the all-time low averaging $325 with the top position netting $500 gross. Another woman asked about wage parity for males and females doing the same work; Mr. Moorhouse replied that from his experience there is parity. Later, when a small group did meet with him after the class, he (accidentally) gave us a peek at the confidential clerical wage-scale book published by the Vancouver Board of Trade. Their figures belied the public statements he had made about wage parity: They showed the earning power of a Clerk senior (Male) as $638 and female at $480, and so on. (Note: the book was revealed at the small meeting only; not to the class as a whole.)

> * A man in business must have the ability to keep a job. He will be the provider for his family–this is a very important responsibility.

Mr. Moorhouse was preceded earlier in the term by a film courtesy of B.C. Telephone which was the first in a series of efforts made to ensure proper attitudes. A request by the majority of the class to have a working woman from V.W.C. speak to us was, incidentally, flatly refused by administration.

The heat is on all around. Due to government budgeting Manpower is putting the pressure on to shorten already shortened courses, which is unnerving the teachers. Not only does teaching become truly a farce but teachers are forced into setting inhuman paces and then receiving the backlash from neurotic students collapsing from the strain. Soon, the only avenues, the only recourse, will be in teachers supporting and encouraging students and students, teachers. Signs of this are already becoming noticeable at B.C.V.S.



YOU CAN MAKE YOUR BOSS (...WORTH $20,000 MORE)

April 18-24 was "Secretaries Week." What is a secretary? Apparently a secretary (and 99% of them are women) is someone who is treated as a second-class citizen fifty-one weeks of the year, but patronized once a year with a free lunch.

An article in the Vancouver Sun, spotlighting Secretaries Week, quotes a report in Business Week magazine saying that Women's Lib is having an effect on female job seekers, who are bypassing secretarial work for better jobs. Can anyone blame them, when elsewhere in the Sun article Bernice Regnell, a Manpower Services supervisor, says "The clue is to use your feminity to your advantage in the business world"? Regnell also feels that women are more emotional than men and there is "something wrong" with women who want to elevate themselves in the business world. As most secretaries know, being emotional is not the prerogative of the female. Again, she is downgrading women. We plan to ask her what is the "something wrong" with women who wish to elevate themselves in the business world; no one seems to feel that there is "something wrong" with men who aspire to more responsible, higher paid positions. She seems to feel that the main criterion to be used when hiring a secretary is to look for a "cute young thing" who's nice to look at.

One secretary in an insurance company states that a smart young woman can make a $20,000 a year boss worth $40,000 to his firm. The "behind every great man, there's a great woman" theory is commonly held. But you can bet the secretary sees not a penny of that extra $20,000, nor any year-long non-patronizing recognition of her worth.

Bernice Regnell is employed by an agency responsible for the hiring of a large number of Vancouver area women, but her attitude seems completely out of tune with stated government policy of equal employment. The great majority of female office employees have no union coverage, and no protection from descriminatory hiring practices, such as are obviously used in Bernice Regnell's agency, or from patronizing attitudes in companies where women who wish to be other than secretaries are considered "uppity."

This group of secretaries plans on writing Bernice Regnell,to point out that the type of clothingworn by a secretary and her physical appearance have no bearing whatever on the performance of her job.

TAKE-OVER

"We're taking over this paper!"

"You've been sexist once too often!"

"Did you really think that you could run that cartoon and get away with it? Haven't you learned ANYTHING about Women's Liberation in the past two years?"

On Thursday, April 3, "...a group of angry women (took) over the Georgia Straight. This action stems from the outrage we felt at the cover of Wednesday's (April 2) issue which used a gross cartoon of a woman's body to sell a paper devoted largely to the visit of the beautiful women freedom fighters of Vietnam and Laos.

"This rip-off of women to sell Georgia Straights has been going on a long time. Papers with naked women on the cover sell more copies. The Straight staff prefer to exploit women rather than change the paper to reflect the needs of the people of the community.

"The women of this community will put out a woman's issue. We have been exploited and degraded. We have been denied editorial control. Articles women have written have been denied due to lack of space. Women belong on the Straight staff only as naked bodies, pretty faces.

"We are tired of being sex-objects and slaves. We have occupied this office not to destroy it but to use it. We will produce a Georgia Straight which reflects women's power, revolutionary outlook and joy-of-living. SISTERS, JOIN US. Together we will produce the first issue of the People's Straight."

From the Georgia Straight Staff:

"...Much of the criticism is valid. The Georgia Straight carries many reflections of this society. And this is a society that exploits and degrades women.

"It has been our intention to put out a paper that reflects the needs of the people who are oppressed by the capitalist system. Sexism is one aspect of this oppression. Men - including the men on the Straight staff - are going to have to learn that they will only be liberated when they cease to oppress women.

"What does this mean for the Georgia Straight collective. The women are going to put out an issue of the paper on Tuesday. Women from the staff of the Straight are working with them. The women have also asked that we deal with their legitimate demands.

"The subsequent issues of the paper should reflect a greater concern with the needs of all oppressed groups - poor people, women, native Indians, working people.

"If we on the paper utilize this experience - and it won't be easy - we can put out a paper that will be of more relevance to the people of Vancouver. If we are incapable of going through these changes, then there will be no reason to continue."

Things are Changing:

The Women's Liberated Georgia Straight came out on schedule, on April 8, featuring articles, pictures, and cartoons related to the particular needs and interests of women.

The response to our specific demands was varied, but in the main, the Straight staff agreed to meet them, at least on a trial basis.

We agreed to accept $800 (less the cost of papers not sold), which ultimately came to $540 for a women's centre and defense fund.

We agreed that the women on the Straight would be able to veto material which they found sexist or exploitative of both women and men, provided that they discuss it with the person who submitted the material, and made it clear why it was offensive.

We agreed on the monthly women's issue, with the understanding that our issue would be a regular issue with articles on the entire community, but produced mainly by women. This will be done on an experimental basis, tentatively for three months, but with constant review to see that people are learning as much from the experience as possible.

The fourth demand found unanimous agreement.

The Larger Questions:

One question that arose constantly around this action was a definition of what is *sexist*? Many of our comrades felt that the cartoon was actually an attack through parody on sexism, and therefore justifiable.

Two responses come to mind -

Would you caricature a Black eatin' watermelon and sayin' "Yassa, Massa" and call that an attack on racism? Wouldn't your sensitivity to racism stop you from taking the risk of causing great offense?

And the cartoon was anti-woman: headless, bereft of personality or humaness, the evil entrapment for man, the victim. It did not present woman as victim also, but as *thing*...

We want to go deeper into the question of what sexism is - how it is defined - examples of it.

Another question is how to change these attitudes. We found once again that people only change their behaviour when they have to, and the occupation/liberation of the Straight compelled people to at last deal seriously and constructively with a long-standing problem. But to carry that further - how do we deal, for example, with the Vancouver *Sun*? They are sexist indeed, with their hiring and job classification procedures, and in their reporting on women, in their 'cute' home-making trips, in their sleazy gossip columns, their women's-page mentality.

What do we do? Demand, for one thing, to have activities covered by women. Picket? But that's kinda dry. Maybe a giant scrapbook with sexist material from the paper, displayed in a booth outside Pacific Press, with a carnival barker:

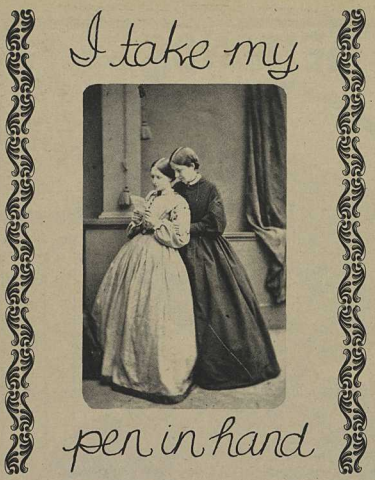
"Step right up, folks, and see the latest in sexism - smut for the whole family, folks - and it's all free!"

Take over their paper? More difficult, but...

Takin' it Serious:

We gotta think seriously about the media - the trips they lay on all of us, continually, and how we accept it willy-nilly unless we fight back!

Read the Pedestal & get ur friends into it — it's not sexist!! / & write pomes & stories & experiences & draw & snap pix... / work on the Women's ISSUE of the Georgia Straight coming out next on May 11. Phone Margot at 732-9338



Dear sisters–

I'm writing to let you know about developments in Edmonton. After several months of difficulties, we held a day-long meeting on April 4 to reconsider the position.

It was decided to give up the downtown office, as the group which met there had ceased to have much validity. The office wasn't serving any purpose except to eat money.

But the women at the meeting wanted to try in the fall to create some kind of co-ordinating or communicating group, perhaps centred on the university. Several projects (abortion info. service, newsletter, etc.) will continue through the summer.

Meanwhile, any correspondence can be sent to

Janice Leishman
10638 - 84th Ave.
Edmonton

We also want to cancel, for the time being, Edmonton women's liberation's order for the Pedestal. We will try and pay what we owe you for previous issues over a period of time...

Individual women are being encouraged to subscribe. I'm enclosing money for the April, May and June issues for myself.

Congratulations on the Pedestal, by the way – it's great.

Brouwer Holder

Dear sisters,

The Regina Women's Caucus joined together with the Voice of Women, the Single Parents Association, and the Ukrainian Women's League to celebrate International Women's Day the evening of March 8. We had a panel discussion with speakers on the following topics: the origin of International Women's Day, the Women's International League for Peace and Freedom, single parents, and women in the work force. After the discussion, a member of Regina Women's Caucus read two poems – Bread and Roses and Hysteria by Chu Shu Chen. About 65 women attended; enjoyed each others' company and the lunch provided by ourselves. It was really exciting for us to meet with these other women and celebrate our day!

Hope you can use this as a news item in the Pedestal.

Sincerely,
Ann Curry

Sisters,

After reading the March and April issue of the Pedestal I find that I enjoy it so much that I would like to subscribe. The quality of your paper and the subjects (us) are just great, the best newspaper I have ever read. Thanks and good luck.

Anny

To the Pedestal Collective,

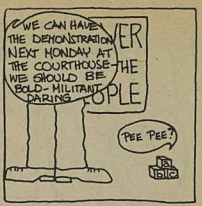
In reading your February issue Volume III No. 2, I saw the cartoon on page 9 which I really liked. Being a mother, having been around male-leftist-radicals it struck me as a very sensitive and perceptive view of those situations.

Right now I am trying to collect a number of cartoons and/or comics to be compiled in book form by a group of women, myself and ten other sisters. We have just got a printing press and are making plans for various publications.

Since I draw cartoons myself and know how hard it is for women to get their drawings published, I'm trying to collect a lot of women's cartoons and we will publish them ourselves.

Could you please give me permission to reprint the above mentioned cartoon for the book. Also if you know of any other women cartoonists who would be interested in getting their things published have them get in touch with me. Thank you.

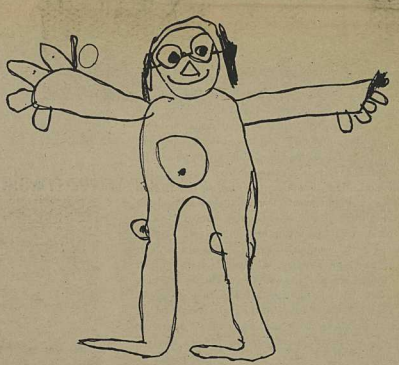
Gail Hodgins
1018 Valencia St.
San Francisco, Calif. 94110



Pedestal–

Thought you might be interested in the enclosed picture of me as seen by my five year old son. I can't help but think it's sympathetic if slightly chauvinistic.

Solidarity,
Pat Dewdney
LONDON, Ont.



Lettuce Boycott

The victory won by grape workers last August was a beginning for Southwestern U.S. farm workers who have been organizing into a union. For the first time they forced employers to meet with them and to improve working conditions. Canada played an important role in bringing the grape boycott to a successful end. During negotiations the growers stated that the Canadian market was crucial to them and the reduction in this market was one of the reasons that they had to negotiate.

The strike in lettuce began immediately after the grape victory when 10,000 women and men walked out of the fields in August, 1970.

Farmworkers, speaking in *Look* magazine in April, 1969, stated:

"We have adapted ourselves as humanbeingswill to working conditions that few other Americans would accept. We work in open-air factories where temperatures rise to 140 degrees. Heat prostration is the second cause of sickness, because we work long hours with no salt pills and often no fresh water.

"Our first cause of sickness is pesticides. There are many questions about what small amounts left on (fruit and vegetables) may do, but there is no doubt about the bad effects for us who work with it in large quantities, who spray it and breathe it and get it on our skin.

"We have had to accept the big humiliations of labor camps and being looked down upon as dumb Mexicans. We have had to accept the little humiliations of no toilets or drinking water in the field.

"We have accepted child labor because otherwise our families couldn't live. We have accepted poverty and handouts or hunger during the off-season because we don't know what unemployment insurance is. We have accepted all these things because we were powerless to defend ourselves.

"The death rate of migrants' babies is 125% higher than the rest of the country. So is the death rate among mothers. We are three times more likely to be injured at work and we are twice as likely to get flu and pneumonia.

"The average American lives to seventy. The average migrant dies at forty-nine.

"Our people may not speak in terms like human dignity, but they know what it means. Instead they say 'we want to take care of ourselves.' "

It's easy to help. Ask the grocer to show you the boxes the lettuce came in. We have a right as consumers to see what we're buying. The head lettuce now comes from the strike area. (By July, 90% of the head lettuce will be local.) Thirty per cent of the lettuce industry has signed contracts with United Farmworkers. All the wholesaler has to do is specify "Farmworkers Union Lettuce preferred" on his Telex in order to get union lettuce (it's the same price as non-union lettuce). Stores will do this if enough consumers talk to them about it.

Speak out! *Viva la causa!*

Dear Sisters,

We are a group of women, both European and American, in the women's liberation movement in the Boston area. We all consider ourselves to be in the autonomous radical women's movement and some of us are also involved in different aspects of the American left movement. We feel that although a sense of solidarity has developed during the last year between various groups of women around the world (Vietnamese etc.) and American women, surprisingly little has been communicated between our European sisters and ourselves.

As we see it, women in the capitalist industrialized European countries are oppressed in all aspects on their lives by male-dominated institutions in much the same pattern as are women in the United States: in the nuclear family (bound by care of household and children), in education (tracked to remain in their "role in society"), in jobs (unequally paid, discriminated against, used as a reserve army, let down by unions). European women, like American women, are exploited as sex objects, victimized by consumerism. And the left movement itself is riddled with male domination. The very similar conditions under which we live should make communications with you as European women a productive experience.

We are sending this letter to all the women with whom we are in contact (in Italy, Switzerland, France, Germany, Netherlands, Denmark, England, Sweden, Hungary, Israel, Canada) to find out what form this type of communication should take in order to be most useful. For ourselves, we are at the moment trying to broaden our own consciousness and the consciousness of the movement here about women in the various European movements; we are sending out this letter in order to solidify, or in some cases to begin, communications with you. We want to ask what you are doing and what you find useful in your work. Some ideas of what we could do are:

—exchange pamphlets and other movement publications;

—circulate a newsletter, with responsibility taken on a rotating basis;

—exchange contacts specialized in certain areas (health, daycare, law, etc.);

—communicate with you directly concerning actions, tactics, projects, etc.;

—exchange longer articles and analyses for publication in local media;

—anything else you can think of.

Sisters, we are excited about starting these projects. Please let us hear from you soon. Power to the women of the world!

Sistersolidarity
c/o Lise Vogel
123 Hancock St.
Cambridge, Mass.

Dear Canadian sisters:

We really think of this effort as relevant to all of us in western capitalist countries, and we'd like to hear from you!!

STRIKEBOUND

One day at work we all agreed,
A union was our want and need,
So we went out and we all signed,
We had a union, and peace of mind.
But this the company didn't like,
They forced our hand, we went On Strike.

This company's like a big fat spider,
Whose web is always growing wider,
A little place and humble we,
But owned by Western Wholesale Drug you see.

And they in turn, guess if you can,
Are owned by none other than Cunningham,
And Cunningham has lots of stores,
Of Toban's and Merry Marts there are scores,
Savers Drugs they own those too,
And Shoppers Marts, to name a few.

A large and well-known company,
Yet its employees aren't free,
To join a union if they will.
For this company won't stand still.
They threaten, coerce, and stamp their feet,
And expect us *their* demands to meet.

But our demands are simple and few,
To wit, a union, our rightful due.
So one year later, we're still here,
With picket signs and other gear,
They thought that we would go away,
But yet we're here, and here we'll stay.

A union is our lawful right,
For this we won't give up the fight,
If you think fairness should prevail,
Then, with your help, we cannot fail,
So, if you will, help us you can,
Support us, BOYCOTT CUNNINGHAM!

This song was written by one of the Hosken strikers on the first anniversary of the beginning of the strike. After a whole year, their struggle for the right to unionize continues. And so must the boycott.

The only thing that has changed, since Cunninghams was bought out by a Toronto-based drug company, is that they've added a new name to their list of retail stores.

So... BOYCOTT Cunninghams and Savers and Merry Marts and Tobans and Reliable and Woolworth Drug (Chilliwack) and now SHOPPERS MARTS... And don't forget that Western Wholesale Drug also provides all merchandising, financial and planning services for 60 "independently owned" Western Drug Stores (some of these stores refuse to carry the hot products from Hosken, so ask before you buy there!)

Dear editor:

In the big daily newspaper there has been a lot of space devoted to hashing over that incident at which several young women disturbed a fashion show. Most of the opinions supported Diana Ricardo's article of March 12, in which she blasts those women for embarrassing the people at the show who were expecting a nice little display of something which she seems to value. She said that both men and women have bowed before the altar of fashion and love of self ornamentation since time began. That is a sweeping statement.

There are a lot of people who are silently "hysterical" and Diana Ricardo should know that. If some "misguided, frustrated" women disturbed that fashion show, she should feel honored that she was present to witness a manifestation of the "hysteria" that is gripping so many women (and men) in all walks of life today. She seems to presume that all women want to "get" something from men. Many women do not want to get anything from men; but they do want to get something from life. Misguided or not those young women would not have been there if that fashion show-off had not asked for them to be there. The time has come to hide your affluence in your own little corner, and keep your gatherings in camera not on camera.

Sincerely,
Betty Mussenden

The feminine mystique

murmurings after the INDOCHINESE CONFERENCE

ANNE ROBERTS
BARBARA TODD

The message that the six Indochinese women brought was clear and simple. Over and over again they stressed the need for unity in the anti-war forces and that the anti-war movement must gain the support of more and more of the North American people. In particular they stressed that Nixon must set the date publicly for the total withdrawal of American and allied troops from Indochina. The women talked about Nixon's war policy and the 'bankruptcy' and deceit of the Vietnamization program. They described their harrowing personal histories and the ways in which they are now engaged in the struggle They told us about the excruciating agonies that bomb and napalm victims suffer and they showed us slides of babies born deformed after their pregnant mothers had been exposed to toxic chemicals used as herbicides and defoliants. They also could relax, laugh and sing with us and they would frequently and spontaneously give warm hugs to participants in the conference.

The 'old friends' of the Indochinese, the Voice of Women and Women's Strike for Peace (US), both long established organizations, turned out in embarrassingly small numbers. We can only guess at the reason why – maybe some of their members did not want to be associated with Women's Liberation and the Third World peoples. The Indochinese showed much respect for the work these organizations had done in the anti-war movement.

The second part of the conference was attended by only 'Third World' people from the US and Canada. The term 'Third World' is confusing but was used here to include the Native People, Black People, Asian Americans and Canadians, Chicanos (of Mexican ancestry) and Metis. It seems that this separation between the Third World part of the conference and that of Women's Liberation successfully limited the extent of racial tension, and in particular limited racial conflicts from dominating the discussions with the Indochinese.

Racism emerged around disputes over security arrangements. Vancouver women did not realize until the week of the conference that demands for tight security would be made since the question of security was never brought up by the Americans at the February planning conference at Portland. Our assessment of the Vancouver political scene did not lead us to fear for the safety of the Indochinese and many of us interpreted this sudden imposition as being yet one more example of US chauvinism, a chauvinism that had been present from the outset of the conference planning. The inconsistencies within the security arrangements made us feel that in some ways the whole 'show' of security was a way for groups to flex their muscles and gain power positions at the conference. By the third day the disputes over security were becoming so divisive between the Third World and white women that it was decided (partly as a result of discussion with the Indochinese) that the security would be much relaxed. Immediately the tension was reduced, and from then on security caused no large problems and relations between the Third World and white women improved.

The last two days of the conference were for Women's Liberation delegates. They came from as far away as San Diego, Nevada, Saskatchewan and Alaska. They came from community groups, tenants associations, unemployed groups, women's liberation groups and collectives, and gay women's groups. They were predominantly young women with just a scattering of older women from welfare rights organizations. Their discussions with the Indochinese posed most sharply the enormous differences between the women's movements in the revolutionary societies of Vietnam and Laos and those in the 'advanced' capitalist societies of Canada and the US.

Indochinese women's movements

The Indochinese have fought for more than 30 years against American domination and while fighting that war, they have begun the process of creating a new society. These two factors - war time conditions and the creation of equality among the people - have meant drastic changes in the organization of society. Land is being distributed to the peasants, medical care is guaranteed, child care centres are being established and women are increasingly involved in the work force and the decision-making processes.

The Indochinese told us how women participate in every aspect of their society and their struggle for liberation. Women shoot down airplanes, women participated in the attack on the U.S. Embassy in Saigon. Women carry supplies, nurse and teach. Women formed the Mothers' Association which helps the wounded, prisoners, and orphans. Madame Binh is the Foreign Minister of the Provisional Revolutionary Government (PRG) of South Vietnam, and Madame Dinh is Vice-Commander-in-Chief of the army.

The North Vietnamese women told us about the Women's Union of their country. It has a membership of four million and it is a major organ of the government with a system of organization from the central committee of the DRV down to the villages. There are committees for the protection of mothers and babies, for the protection of women in factories, committees of welfare, education and research, of the self-determination of national minorities and so on. It has been the Women's Union which along with the courts has laid the groundwork for the liberation of women by enacting in 1960 a new marriage law based on free choice in marriage, monogamy and protection of children. Divorce is easily obtainable, especially for women, as are abortions. By the provision of free medical care, day-care centers and job opportunities women are freed to take an equal role in the work-force and in politics.

Throughout their talks they referred to their families with much feeling and concern and spoke of their longing to reunite with their families, most separated since 1954. Considering that the peoples of Indochina are largely peasants, it was understandable that they were amazed to find so many women in women's liberation rejected the family as a viable living pattern. They were also amazed that some women defined men as the enemy and could not work together with men.

Attempting to describe the women's liberation movement represented at the conference, the most clear-cut statement is that it is divided. From our perspective, most women fall into four major political groupings in relation to ending the war: women's liberation, radical lesbians and gay liberation, anti-imperialists, and feminists.

The women's liberationists said struggling for the liberation of women was the most effective way to end the war. Organizing around the oppression women face in their day-to-day lives will weaken and eventually destroy capitalism and imperialism from within.

Radical lesbians differed among themselves, but most agreed "lesbianism is revolution". From our perspective this is a form of personal liberation for it advocates individuals withdrawing from male supremacist institutions. If women refuse to participate in such structures they will come crumbling down. Direct actions to end the war were seen as detracting from the women's movement which "is as important a struggle as the Indochinese struggle".

Gay liberation was similar to women's liberation in that they argued gay people should be organized around their own oppression to fight against the system.

The anti-imperialists said women should organize women, and men too, to oppose the war. They argued that women and other oppressed groups will only be liberated when imperialism is defeated and

ending the war is the primary task, not organizing around our own oppression.

To the anti-imperialists, women's issues must be defined in broader terms to include all the oppression women face - not just the oppression only women face. The war, racism, poverty, lack of child care, lack of medical care and discrimination oppress women. They advocated that priorities had to be chosen - and now, the priority is ending the war.

The feminists saw sexism as the basis of imperialism. By that we think they meant that the control by men of North American structures and institutions was the more important fact and women are oppressed because of men. Therefore, women's primary task is to fight male chauvinism.

Disputes over agenda and organization of the conference among these groupings often became bitter and were never resolved.

In comparison with the warmth, generosity and clarity of political analysis of our Indochinese guests, we were stumbling very painfully, and with much hostility and confusion between us, in our attempts to discover what the priorities of a women's movement here should be.

and we conclude

Our conclusions after the conference are still tentative. We feel much more capable of analysing what political errors were made in the planning and conference itself than we do of drawing clear conclusions as to where we go now.

The Indochinese specifically asked to meet Third World people, G.I. wives and organizers, welfare women, and representatives from women's liberation. In the face of this, the Eastern U.S. initiators of the conference were racist and paternalistic toward third world women and women outside the movement by defining it as a "Women's Liberation" conference. This error was not just an accident. It grows directly out of an arrogant assumption by many women's liberationists that they can speak for all women. There has been a misconception of what the women's liberation movement is - the use of the word "movement" and the concept of sisterhood have obscured the wide differences within the movement.

After assuming the idea of sisterhood, we developed a theory that all women are oppressed, at least somewhat. This results in a tendency to neglect or ignore the way in which women are oppressors - some women are in the ruling classes and white North American women are part of the system of racism and exploitation of coloured peoples at home and in the Third World.

It was with a sense of relief that some women discovered they were oppressed and thus escaped the responsibility for the oppressive acts of society. The white North American male was defined as the ultimate oppressor. But this "I'm as oppressed as you" game is racist in that there is a qualititative difference in women's oppression, black people's oppression, and the oppression of the Third World. Identification of oppression has often led wrongly to an assertion of revolutionary potential.

A genuine sisterhood has to be struggled for and cannot be universal while racism and class differences exist. In addition, sisterhood must be expanded to a comradeship with men who are willing to struggle against sexism so that men and women can unite their struggles against their oppression.

We tentatively conclude from our experiences with the women's liberation movement at the conference that sexism as our major preoccupation was necessary to understand our condition as women in this society when the movement began. Now, to be effective, we must move to integrate sexism much more carefully with the major contradictions of class and racism. This way we would understand clearly how the war is part of our struggle as well as racism, and that both have to be really struggled against in all that we do. We need to do this because the continuing concentration on sexism alone is leading to fragmentation between groups because the real enemy has not been clearly defined. To overcome these divisions is hard and we will need to examine and criticize ourselves at every step. Hopefully the conference has led to constructive criticism all over North America out of which a stronger, socialist women's movement will come.

The stronger the action, the more effective, and that means large participation. As Ho Chi Minh said, "Unity, unity, larger unity: success, success, bigger success."

And so, three weeks after the Indochinese women departed from Vancouver, we found ourselves marching in a women's contingent to protest the war which continues to torment our sisters and their families and friends in Southeast Asia. We carried a red-polka-dotted and ruffled banner "Solidarity with our Indochinese Sisters" but there was no way we could really communicate to the crowds of Saturday shoppers all that we wanted to say in a few chants, banners and signs.

We chanted "child care not warfare" but could not chant the whole story of how the people of Vietnam, Laos and Cambodia, in spite of the bombs, continue to build nurseries, kindergartens and whole schools for their kids.

As we marched through Chinatown a number of people seemed surprised by our banner, nudged each other or gave a shy wave. Behind the women, a mime troupe walked in silence dressed in white burial shrouds, carrying flowers and bells, their faces covered with death masks. Because the masks had Asian features, the impact was to remind people not only of the genocidal nature of the war, but also of the racism that made this war against Asian "gooks" "Cong" etc. possible. But even with banners and mime we could not tell the story of how years ago Vietnamese went up into the hills to live with the minority tribespeople of their country – to finally break down the centuries-old prejudices and hostility that had divided them, to begin to work out regional and national policies in education, health, government, that would meet the needs of the "people of the mountains".

Coming out of China town we passed through a corner of Vancouver's skid road. To our surprise several old men tottered out to join us. One fellow near me lifted a little girl from her mother's arms and onto his shoulders and carried her with such obvious pride you'd have thought he'd discovered some secret to lifting the burden of the American war machine off the backs of the Indochinese all by himself. But our chanting was so loud and we were walking so fast – there was no chance to explain how in North Vietnam and the liberated areas of Laos, Cambodia and South Vietnam old people are not shunted out of sight and mind with miserable stingy pensions with nothing to do with their time and only a bottle of wine for diversion. There wasn't time somehow to tell of the elderly heroes of so many villages who daily risk their lives as scouts, lookouts and spies.

The last dozen blocks of the march were through the heart of Vancouver's big business section. Because it was Saturday, most of the office buildings were only empty, silent monuments to the power of the self-assured executives who day after day, week after week, make the decisions that escalate the profits, the power and the greed that ultimately result in imperialist wars.

As we marched past the big department stores, a few kids joined us but most of the shoppers just stared with a sort of cold incomprehension. It seemed there was no way we could ever explain to them what it is the Indochinese are trying to do that the American government feels so compelled to search out and destroy. For our lives are so confined and distorted it seems almost impossible to conceive of whole nations of people mobilized around a dream of a life of security, friendship, cultural development and meaningful work for everybody. For it is not just the rubber and tungsten and iron of Southeast Asia that American business is after. It is that dream of a world without business, profits, or even money, that is the real threat. It is that dream of a world run by people for people that they feel must be destroyed. And it is that dream that we must keep alive and growing. For our struggles are one and the same. As our Indochinese sisters have said

"Isolation in the fight is very dangerous. We say to you: Be patient. Be flexible. Be vigilant. And wage a persistent struggle."

THEIR STO

PHAN MINH HIEN

The most noticeable feature of Mrs. Phan Minh Hien of South Vietnam is her beautiful smile. Here is her story:

"The village in which I was born is on the banks of a river. I love flowers very much and I love to grow many of them around my home. There are a lot of fruit trees in the village.

In 1947, war approached the village. There has been fighting since then and so we have had no real peace. I have joined the revolutionary struggle.

My mother died early, and my father sacrificed himself in the first war against the French. I had two younger sisters, but they died from the war conditions.

When my grandfather died in an invasion, I fled the village for a time. I got married during the war, and now have 7 children. Because of the war I had to separate from my husband soon after our marriage.

We met four years later, but only had a half-hour together before we had to separate again. We have been separated 10 years now.

My first child was separated from me when only 13 months old. I had to leave him with a friend in the village. (Her other children are also separated.) Families commonly split up the children so that all will not die - to increase the chances of survival. War duties also interfere, as well as imprisonment, and danger of arrest for political work.

We understand that many people are in the same situation because of the war (but) I am very sad to leave my children.

They are very glad to see me and they don't want me to go away; that is why every time I leave them I wait until they are asleep. When my father was alive, every time I left him, I was weeping. . .

Like all mothers of the world I am very worried for my children. . .When I meet my children I often feel sad. Sometimes they make me very sorry, they day 'we don't know if we will see you again. . .'

I have now finished high school and I attend university in the evening. I try very hard to study, and when the war is over, I hope to help in the reconstruction of my country.

I am studying chemistry and I hope when the war is over to help replant and produce fruit from the fruit trees in my village. I am studying because if women are to enjoy equality with the men, they must have equal knowledge.

The NLF and the Provisional Revolutionary Government have policies of Women's Liberation. . .

Before my visit, I walked for three months to reach Hanoi, carrying loads of 20 kilos (44 lbs.) on my back, in order to come to Canada. (Note: She weighs only 86 lbs.)

My only wish is that the American troops would get out of Vietnam so the suffering of my people will be ended. I want to rebuild my village and grow flowers around my home."

NGUYEN THI XIEM

Nguyen Thi Xiem is a slight, smiling young woman. A doctor in the Democratic Republic of Vietnam, she was somewhat reluctant to give her story at first, saying it was not special, so "not worth telling".

Her story is not an exciting one of wars and battles, it's true, but her quiet dedication to her people gives us a glimpse of the reason all the might of the US armed forces crumbles in Indo-China.

"I was born in South Vietnam. There were 12 members in my family. I went to school at the age of 15, the year of the success of the revolution (against the French).

After the August revolution, our province had one year of independence before the French returned.

We moved deep into the jungle for safety. There four of my brothers died from malaria. My younger brothers and sisters were active in the Pioneers (a political community-oriented, 'scouts' organization for pre-teens).

I went to high school, then joined the Woman's Union for the Liberation of Vietnam and became a teacher with them.

When the French were defeated again, the Geneva agreements were signed and my country and my family were split up. My father, my brothers and I live in the Democratic Republic (North Vietnam) and my mother and sister remain in South Vietnam.

In 1962 I received a letter saying that my sisters and my mother had been split up when their village was completely destroyed by bombs. Since then, I have not heard from all the family.

I entered university in North Vietnam and graduated in 1959. Then I studied in foreign countries for a further 2 years. I now work in the Hanoi Institute for the Preservation of Mothers and Newly born Infants. . .

I am very happy to live in North Vietnam, and glad that I amnot in South Vietnam like my mother and sister.

I consider it a great honour for me to do the work of protecting mothers and babies in my country, and feel I must raise my political consciousness and increase my educational and technical knowledge.

Our prime task now is research on diseases afflicting our patients, including diseases brought in by American troops.

BOUPHA, XIEM and PHOLSENA

KHAMPHENG BOUPHA

The story of Mrs. Khampheng Boupha of the Laos Patriotic Association:

"My personal life is much like that of all Laotian women - it is nothing special. I have taken part in the revolution since the beginning, 1945. When the second French invasion came, we had to withdraw into the jungle to continue with the revolution.

My family is partly divided and my parents live in an occupied zone. I was assigned the job of teaching children. There are many obstacles in the work, especially since the U.S. has begun bombardment. Since the U.S. bombardment began, about 2,000 schools have been destroyed by them.

Because of the bombardment, the classes must be divided. We teach in small groups. sometimes in the jungle, under the shade of the trees.

During the bombings, the children have learned to leave their studies, to be ready to aid their family in rebuilding their home or help the peasants with their crops.

Many economic difficulties result and many must give up study. Also, many crops are destroyed. Despite this, the tempo of education has greatly increased.

That is my small contribution to my people - the children. I'm proud of my responsibility. My two sons are forced to work in the puppet regime, and my nephew was forced to join the puppet air force, and died in battle against a liberated zone.

My father once worked as a councillor to the King. Because he believes in peace and neutrality, he has been pushed out by the puppet regime. Everybody wishes the National Concourt would be brought to our country. We wish the U.S. withdrawal of troops in order to bring the Concourt to our whole country.

The U.S. imperialists want to carry out their policy of divide and rule, by dividing families and trying to make them kill each other.".

KHEMPHET PHOLSENA

Mrs. Khemphet Pholsena is a very friendly, often laughing woman. She is one of the younger visitors. Malvina Reynolds (composer-singer) surprised her at the Queen Elizabeth meeting on Sunday by asking her to sing a Laotian song for the audience. Khemphet looked like she wanted the curtain to fall down, but finally got up and sang a nervous but beautiful song of the liberation of women in her country. She has a lovely voice.

"I am a teacher with a baby of ten months. I am an orphan, the big sister of a family of twelve children. My life is united with the life of my father.

On April 1, 1963, he was assassinated by CIA agents. My father followed a policy of peace and neutrality, and I also follow this policy. . .

My father, with the Pathet Lao, was working for Laotian independence and freedom. As a Minister of Foreign Affairs, he followed a strict policy of neutrality. But on April 1, 1963, the CIA agents killed my father and severely wounded my mother, who later became disabled. (Note: Laos has long been a base of the CIA in Indochina.)

They tried to force my mother to give up her foreign policy of neutrality. This just increased my mother's resistance. Although she was disabled, my mother joined the Liberated Zone of Laos with the family.

I consider my teaching job an honour, a great opportunity to help my people. I am proud of my small contribution tothe service of my people."

ORIES

DINH THI HUONG

The story of Dinh Thi Huong of South Vietnam is not such a pleasant one. Mrs. Huong has spent almost 6 years in the infamous tiger cages of South Vietnam. Her story is shocking, and at the same time inspiring. While Huong was innocent of conspiring against the regime when arrested, she survived the years of torture and deprivation to join the liberation movement upon her release, so that others would not have to suffer the same fate.

"I am a housewife. My parents died and my husband also. I have a 19 year old daughter. One of my elder sisters was killed by a shell. The other is working in the Woman's Union for the Liberation of South Vietnam (as is Mrs. Huong herself). My younger brother teaches in the liberated zones.

My daughter is in jail now, for the fourth time. The first time was when she was 13. She has suffered many tortures. She was released the first time after 11 months.

The second time she was detained in a prison which was broken open by liberation forces, and so she was freed. The third time she was kept four months. The fourth time was in 1970. She is still there.

I myself was arrested in November, 1955, and released in April 1961. I have been through many prisons in South Vietnam, but most of my time was in four big prisons: Quy Nhon, Con Son, Thu Duc, and Phu Loi.

I was kept in a narrow cell 3 metres long and 1½ metres wide (ten feet by five feet). Fifteen to 32 people shared my cell at different times. There were both men and women. We were all naked.

DINH THI HUONG

Before I was released I was put in a ward with other women, 500 in all. There were three old women, 70, 73, and 75 years old. The oldest two were religious, so they were suspected of aiding the peace movement (note- the Buddhists of South Vietnam actively oppose the Ky regime).

We had to eat, pass water and relieve ourselves in the same cell. I was allowed no bath in the prison although I was there over a year. My hair was very long then and dirty and covered with blood from the tortures.

We were fed rice only, sometimes with salt. Sometimes we had no food for three days running. Every day some of the oners in Quy Nhon would die.

One day five people died in my cell. They died at 5 a.m., but they were not taken out until 11 a.m. Most of the people who shared my cell later died. Few of the prisoners there survived. We called the prison a hell on earth. The strongest men became sick after only a few days of the tortures. Many of my friends are surprised that I survived.

Con Son prison was on an island. I was kept there for 13 months in a cave lined with stones. It was 2½ metres long and 1½ metres wide (around 8 feet by 5 feet). The cave was painted black and had two small holes. There were at different times from 15 to 22 prisoners there.

We had to eat, pass water and relieve ourselves in the same cave. Once a week, we were allowed to bring out the toilet bucket. For food we were given rotten rice and decayed fish. Every 24 hours I was given a small amount of water for drinking. We were allowed a bath every 2 months.

There were 98 women in all on the island. Some were middle-aged and two had small children. One was pregnant, who later gave birth there. She had to cut off her long hair and sell it to the wife of a soldier to pay the cost of the birth.

I was 17 months in Thu Duc, which is on the mainland. There were 17 prisoners with me, all naked, in a small cell, We were kept tied at all times.

We were allowed only one piece of clothing and no baths. When the women were menstruating they were given no rag or bath to keep clean with.

I was 15 months in Phu Loi. Here I was tortured with electricity in the same way as in Quy Nhon. They tortured me until I was unconscious. No aid was allowed.

There were also 6 children, from newly born to 5 years of age. They had many diseases and they were all skin and bones. Many died there of suffocation from the lack of air.

I was released in April, 1961 after they found me not guilty. I had been arrested because they had suspected me to be a member of the anti-American patriotic association.

They tortured me so I would admit my guilt, but I was innocent. They also tried to force me to salute the Saigon flag and shout slogans in favour of the puppet government. But I refused, because of what the flag represented.

I was so sick from time to time that I would cough up blood. Before I was arrested I weighed 49 kilograms (108 lbs.). I weighed 34 kilograms when I was released (78 lbs.).

They released me in hopes my example would scare my village. When I was freed, my village gave me good care, and I went through many hospitals. I am better now, but my health has never recovered to what it was before my arrest. (Note: years later, her face still seems worn and drawn.)

Before my arrest, I was not very involved in the struggle. But after my release I decided to join my people to fight against the Americans and puppets."

Mrs. Huong charged that the so-called "Vietnamization" policy of the Nixon government is based on attempts to frighten the people of South Vietnam into submission to Ky's regime.

Earlier in the conference, delegates had spoken of the American 'resettling' and 'pacification' camps for refugees of bombed villages as being concentration camps.

Mrs. Huong said that not only were the concentration camps essential for the Vietnamization policy, but also that regular jails for political prisoners are rapidly swelling.

As an example of the swift growth of prisons during the "Vietnamization" period (still continuing), she cited Cay Dua prison on Phu Quoc island. In early 1967, Cay Dua had 2,000 inmates. But by October of 1970, the number of inmates had risen to 28,000.

Said Mrs. Huong after finishing her story, "the more barbarous the army is, the stronger the struggle of the people.

"Many women who are innocent when they are arrested, become active in the revolution on their release."

LEARNING how to DO IT

At the Indochina conference held two weeks ago, some of the most valuable discussions took place in the workshops between North American women delegates and the Indochinese. As the number of Women's Liberation delegates was strictly limited and few could go from the Vancouver women's groups, we are printing some of the most important discussions, taken from notes that delegates made.

Much the same subjects were discussed in different workshops attended by Voice of Women and Women Strike for Peace, Third World Women, and Women's Liberationists. So, we are printing selections from different workshops, under subject headings. In some cases the words are not absolutely as spoken, for unfortunately the sessions weren't taped. Still, we are confident we have the gist of what was said. This is a report on the Anti-War movement in North America and on revolutionary processes among the Indochinese.

The North American Anti-War Movement

Question: (after about half an hour of U.S. and Canadian discussion of the Indochinese delegates' question, "What are your main problems?")

In the U.S.A., there is disunity between the several kinds of anti-war groups, revolutionary groups, and oppressed groups (Third World Peoples, unemployed, poor people, youth, women's groups) who are struggling for survival or for improvement of their conditions. We can't find a basis for unity but we believe we should. What is your opinion?

Answer: (After an hour of private consultation within the North Vietnamese delegation. Similar answers were given independently in workshops with the Laotians and the South Vietnamese.)

You have raised the single-issue versus the multi-issue question, to use American terminology. This is our response.

We believe that there are no multi-issues, only the single issue of the struggle against imperialism.

The U.S. administration's aggression has caused suffering not only to the Indochinese people but to the American people. The U.S. imperialists are not our enemies only. They also use the American youth as cannon fodder. Many American families have suffered losses and people are mourning in the U.S.A. The U.S. government has wasted a lot of people and money, and economic and other crises have resulted from the war. The position of the U.S. in the world is declining. Its prestige is very low now, and its honour blemished. We are concerned that the U.S. administration has dishonoured the American people. The suffering of both our peoples is stressed by us.

Our duty as Indochinese is to fight against aggression. The American people have the task, for their own sakes, to work to stop the war in Indochina. That is the work of the American people.

Our two peoples are struggling for their own interests. The two struggles are closely interrelated, and the two can help each other. We and you have to struggle in different ways, but we must both ask: WHO IS THE MAIN ENEMY? and WHO IS CAUSING THE MAIN SUFFERING? Our common enemy is the United States administration.

In the past the U.S. anti-war movement has had a very big success. It was instrumental in stopping the bombing of the DRV in 1968, and in the withdrawal from Cambodia in 1970. Nixon is afraid of the anti-war movement because it forces him to ponder his strategies. Yet Nixon will find every way to deceive you. Therefore you must be vigilant and you must strike hard. Our two struggles cannot be replaced, the one by the other, but together we can be successful.

If the American people stop the war, this will decrease the suffering for both our peoples and raise your domestic struggles to a higher level. We understand that racism, poverty and unemployment existed in America before the war and will continue after.

Question: Many activities are being planned for the Spring Offensive. Where is it most effective to put our energies?

Answer The stronger the action, the more effective, and that means large participation. As Ho Chi Minh said, "Unity, unity, larger unity: success, success, bigger success."

The greater the difficulties, the broader must be the force in order to defeat the enemy. The more we consolidate, the more we weaken and divide the enemy.

The People's Peace Treaty (which many people signed at the conference) is an example. In itself it is only words. If it strengthens the movement it is good; it is not good if it weakens and divides the movement. You must find out.

Education is very important, explaining to more people how their sufferings are linked with the war, and educating by example. Especially G.I.'s and G.I. families - draft resistance and desertion are very good contributions. Spread the slogan, "Don't go to Vietnam". If they refuse to go, no prison is big enough to hold them. Then, help support their families. Break down the military machine - try to stop war production.

Let G.I.'s in Indochina know about the movement. They have been told that if they desert to our side, we will kill them. Let them know that the Indochinese policy is to protect them if they desert, and, if they wish not to stay with us, to send them to a foreign country such as Sweden.

Veterans and returned pressmen should be encouraged to let the American people know what is happening. Send delegations to Indochina to find out. Legal struggles are especially valuable if they increase the movementas they bring on less repression. A large mobilization on April 24 will be very valuable, and all groups should cooperate provided their demand is total withdrawal. These are not all the specifics - we can't tell you those - but any activity that enlarges the movement.

Yet the war has greatly increased these conflicts; much of the present nature of American suffering results from the war in Indochina. You can therefore combine the multi-issues in the single issue. You can point out that Johnson promised you the Great Society, but could not deliver it because of the war.

The Indochinese are struggling for their countries. The U.S. people are struggling for their life, liberty and honour, as in the time of Lincoln, a time that we greatly respect.

Question: But U.S. imperialism is involved not only in Indochina, but throughout much of the world and inside the U.S.A. It seems that only a socialist revolution can put a stop to imperialism.

Answer: To this we would say that our revolution has been a very long process. We could say it dates from 1880, and is not yet completed. A revolution is a long and hard task, not an easy task. It requires struggle from generation to generation, in which children must be prepared for sacrifice. At present the American people have the capacity to mobilize broad unity in order to stop the war.

Question: What do you most need from us?

Answer: We need three things:

(1) Your demand that Nixon set a date before the end of 1971 for complete withdrawal of all troops, materiel and bombing from Indochina.

(2) All forms of political work towards this end.

(3) Money, medical supplies and clothing. These may be sent to the PRG Information Bureau, Box 315101, 24 Stockholm, Sweden.

Question: Do you see a place for revolutionary violence in the anti-war movement in the U.S.A.?

Answer: The primary thing is the welfare and support of the people. Always do something that gains support. It is not good to destroy something if it alienates the people, and not good to kill unless we must. Don't launch battle until it is necessary. You *must* have support. Try to avoid violence; think of the lives of the people. Instead, stop war industry production, and work among the G.I.'s. If there are no soldiers and no guns, there can be no war.

Revolutionary force is two questions: (1) political force and (2) armed force. When we say political force we refer to the political consciousness of people; they participate in struggle. The majority of

people do struggle when they become conscious of the aim. They are determined to struggle, ready to sacrifice their life to reach the common goal.

You need this political force - of people always on the offensive. The force must be large and strong, of people determined and courageous, who can take repression. When one is killed or jailed, another takes the place.

Our best example is women in the puppet zones of South Vietnam, what the Americans call the "long haired army". Such women don't use arms, but they do a great deal and are effective in stopping the enemy. Political force is very necessary in the U.S. movement.

In our struggle we Indochinese have to fight militarily. We need military force to drive out the aggressors and take the power. In different stages of struggle, sometimes political force is to the forefront, sometimes military force. But always military force must be combined with political force. Our military comes from the people and needs the support and guidance of the people. Its duty is to the people. The NLF operates always with the support of the people.

Isolation in the fight is very dangerous.

We say to you: Be patient. Be flexible. Be vigilant. And wage a *persistent* struggle.

Question: Should revolutionaries form alliances with non-revolutionary and non-progressive forces to oppose the war? If so, how?

Answer: The main question is unity for the common goal - END THE WAR. The more people the better. Divide the enemy - get them fighting among themselves. Exploit to the utmost the splits in the ruling class. Isolate the Nixon administration. Work even with Senators, any people, who are willing to end the war. You do not have to decrease your main demand and objective because of their presence with you.

Question: What is it most important for Canadians to do in relation to the war?

Answer: You have always given the kinds of help needed and we believe you will continue. Protect deserters and draft resisters. Try to stop war production in your country, which is very great. You can also help us, as you have before, with money and medical supplies. We especially need more medical supplies from Canada.*

**The Canadian Medical Aid to Vietnam Civilians has sent more than $130,000 in cash and medicine to Vietnam in the past five years, in addition to clothing. Dark coloured, pure wool, children's clothes are especially needed and some were bought by the Indochinese women with funds supplied in Canada. It must be dark coloured for camouflage and wool for warmth while living underground and in caves.*

Revolutionary Process in Indochina

Question: What is meant by a United Front, and how did you form one?

Answer: To carry out our revolution we had to be strong, we had to be a force. Therefore, we had to have a Party.

To get a broad front, we had to unite the peasants and the working class. The working class were most oppressed, so they were more revolutionary; the peasants also were a very oppressed class. These strong forces created a strong revolutionary army. Under the French, the intellectuals and many landlords and capitalists were also oppressed; therefore we embraced them into the Front.

At each stage of the struggle we have to have a main objective and fight for it. In Vietnam the first stage is to form a front against the imperialists. The second stage, after the imperialists are expelled, is the Fatherland Front to carry out the socialist revolution, composed of all those who agree with socialism. At each stage we can change the makeup of the front to embrace all who support the main objective.

The Front embraces all the political parties, religious creeds and ethnic groups who support the ongoing revolution. Besides the creation of the Front, we make use of the contradictions within the enemy.

An example of how we operate the Front. During the resistance against the French imperialists for Independence our front was the Viet Minh. Landlords were in this front. Yet landlords oppress peasants, and peasants are the main force of the revolution. The interests of the classes contradict each other. But one point was agreed upon - independence and patriotism. We accepted the landlords because they wanted to fight against the French. At the same time, we restricted their exploitation. During the struggle our government decreed a new rent law. Formerly the peasant gave two-thirds of the crop to the landlord. Under the new law, the peasant kept two-thirds. We have to educate the landlords. It is not an easy job. During the process of education, they agree to work as peasants. As the revolution succeeds, most become "resistance landlords", agreeing to complete equality with peasants. The main point is that we have to *raise people's positive sides* - especially their patriotism. Thus we unite with them while carrying on the "inner struggle". (In other workshops, the Indochinese analysed the *struggle of women against male* supremacy as an "inner struggle".)

The purpose of building a front is to reach a common goal. Those who agree with our goal we accept; those who don't, we don't. Then there are those who don't yet know the aim of the struggle. We have to educate them step by step, and when they agree with our common goal we receive them into the Front. If they can agree with us on some main point in order to reach our common goal, we can move together with them.

Question: How do you resolve the contradiction between working underground and building a mass base? Between legal and illegal struggles?

Answer: In Vietnam, because of the machinery of spying and repression, the nature of the enemy, we have to work underground. We use both open methods (legal) and closed methods (illegal). In both cases we use the methods that can mobilize the masses.

For example, after the French repression came we met in separate groups, sewing groups, sporting groups, drama groups, etc., in order to educate each other. First, we demanded the daily interests of the people - shorter hours in factories, more schools, hospitals, higher wages, freedom of the press. All these struggles were legal and conformed to the interests of the people. Step by step, the people participated more and more until it became a question of the final goal - how to take the power.

Wherever we can we use legal methods to organize the people, while keeping in reserve the "hidden forces". Our leaders in particular work underground. Protecting the revolutionary forces is *very, very important.* To do this we must have the support of the masses, to hide the forces and weapons and those who lead the struggle.

If the government has a democratic law, we make use of this law. For example, under the French we launched a struggle in the National Assembly, and demanded more schools, hospitals and democratic rights.

Question: How is your cadre system organized? How does it function, organize groups, etc.?

Answer: While working underground we divide into groups. Each group knows their own members, and each has a leader. Between two groups, only two people know each other and make decisions. In this way spies can uncover only the one group. In South Vietnam we have organized demonstrations of 100,000 people, through such groups.

Cadres are anonymous - they don't stand out. One can know the leader by what he wears, how he touches his ear, his hair-style, etc. The enemy can't discover who the leaders are. We hold our meetings in darkness. You can hear the speaker but not see his face. If it is a multi-struggle, the cadres have no need to show their faces. One's discretion makes one more valuable in revolution.

The work of the cadre is to educate people not to be afraid. For example, under the French repression women were at first afraid to demonstrate. Women cadres helped them to get over their fears.

Cadres work especially among the poor. They must know the people's suffering, and organize to aid and resist. Rich people can also be organized and be patriotic, but to work with the poor one must live as the poor.

Different groups can undertake different tasks, according to their abilities and desires. For example, different people go to pagodas, churches, to make clothes, aid pregnant women, etc. Gradually they educate people, raise their consciousness. Step by step they draw them into activity according to their interests - to run schools, build new roads, etc. At all times they must attend to the daily needs of the masses; then they can lead them in struggle and develop a large number of cadres. We choose those with higher consciousness, to give them new tasks.

Cadres are chosen according to their ability, and given tasks suitable to their age and sex. Propaganda work is especially good for the young. The youth are a shock force.

Cadres above all must be *cautious and vigilant.*

One thing is clear: the oppressed join the revolution because the revolution will change their life.

Cadres must make the masses love them. This is a question of principle. If the masses love the cadres, they will listen to what they say and give them protection.

That is why you must be exemplary. You must be exemplary in sacrifices. You must be the first to give your life, and the last to get rewards.

Who are you today?

To be revered as a substitute, it is wise to leave a coherent plan for the returning classroom teacher, to leave copious board work for the next day and to diligently mark in red all exercises . . . AND above all leave the room neat and tidy.

There was (and still is) a surplus of teachers in Vancouver and I needed a job.

There's the uncertainty of daily calls – How free am I as a person? The substitute must readily accept the fact of being called up until 9 a.m. or later. If you're used to a routine of regimented hours and feel the culturally conditioned response of assuming guilt for tardiness or getting uptight when late, you need to go with the "flow".

Some schools seem to readily absorb the substitute teachers – others more readily ignore. Do you in fact have any identity or individuality?

Observation:

One school in an "upper" economic area – lunchroom – I am told to sit in the place of the missing teacher. That satisfies the regular lunchers at that table that I am "her" for a day. . . or two.

Substituting is dehumanizing.

What bothered me most about the job was its complete uselessness. In elementary school, a sub's function is more obvious, but in secondary school most subs do nothing a large part of the time. It's really difficult and often impossible to step into a strange classroom and do something meaningful for 50 minutes. Often in high school the students have so many assignments that giving them a study period is the best thing you can do. As a student I used to fantasize that since subs weren't doing anything useful, they must in some mysterious way be the kingpins of the whole structure. Take away the subs, I would argue to myself, and the whole authoritarian school system would come tumbling down. Appealing as that theory would be, it isn't true. What subs do more than anything else is keep the daily routine from being disrupted. Attendance still has to be taken, late slips still have to be submitted, assignments still have to come in. To let the kids play records, go to the library or the cafeteria wouldn't break down the machinery, but it would make it look less efficient. What a waste to use qualified teachers as substitutes.

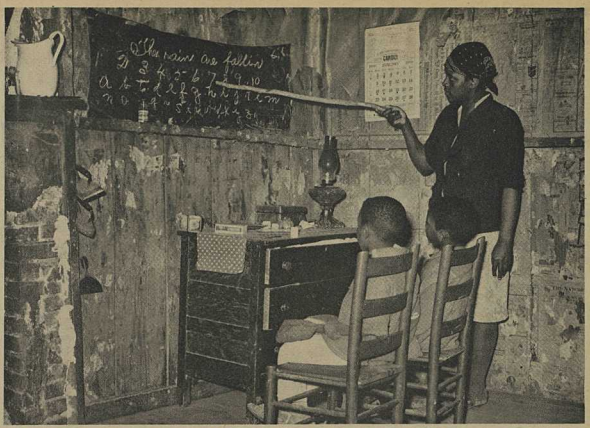
I wanted to do my own thing, to make some attempt at child liberation, but so many barriers were there . . . can children experience a freeing of their spirit in only a 5 hour day? The teacher's prescribed plan in the almighty day book – does one risk his or her displeasure by ignoring that?

AND

the children's reaction to "substitutes" – they have learned the games well.

AND

The other teachers and CONTROL – isn't that how you as a substitute teacher are judged? Can you keep the kids in line until the *real* teacher returns?



As a sub I've spent a lot of time wandering around with a pistol on my hip. Not being a hero, I didn't bother telling them it wasn't loaded, and since they weren't sure whether or not it was, they continued to work industriously away on tracing the river systems of Pakistan. When the atmosphere of the room is oppressive and the assignment left for them particularly meaningless I was relieved when they were too uncertain to challenge me. And often I must confess I employed every devious means I could to keep them in submission; since I couldn't afford to lose my job, I couldn't afford to have a mutiny on my hands. One day a class of grade 8 boys was working very diligently on graphs recording the rainfall in India every month of the year. Apparently word had gone around that some MLA's were going to visit the school that afternoon and they thought I was "one of them spies from the parliament buildings". I explained that a good spy would never admit he was a spy, and the class went on quietly drawing their graphs.

Substitutes, if aware, can objectively observe school situations. There were many schools from which I got an immediate feeling – oppressive and repressive. When do teachers begin to treat children as other human beings? Why do teachers store up all the negative, festering bits of information about certain children and verbally feed upon that during recess and lunch?

Why do elementary substitutes get a daily rate of pay which is less than that of secondary subs? It is true that study periods can be given in secondary – not so in elementary. You are with the children, required to "teach" them all that is in their timetable for that day. Is the background knowledge required any less? And *no* fringe benefits? Why not? That denial of security discriminates against any teacher who must substitute. Substitutes in fact have fewer rights than regular teachers.

Substitutes never know on what principle they've been called or why they haven't, so whenever we meet we swap information and tips. (Answer the phone on the first ring, don't dawdle, never refuse work.) We have to do this because if we suddenly stop getting work we are given no explanation. I know one woman who's been working as a substitute for 7 years and has only refused two calls in that period (those due to illness) and this year is getting nearly no work despite the fact that a couple of principals specifically ask for her. The only explanation she can get from the substitute office is that their need for teachers in her subject area is small. She knows, however, from talking to other substitutes that this isn't true. Most subs are married women who don't have to live entirely off their own earnings, but there are others who must support themselves and sometimes a family as well. I've never spoken to a sub for whom this was possible; most of us who support ourselves are living off money we've saved or are in debt. Ironically enough, the word "schoolteacher" is still magical to a bank manager's ears and we manage to get credit amazingly easily.

Substituting led me to a distressing sense of frustration, a horrible futility. I cared, I wanted to be involved with the children, to allow them to "be" – but it was all so difficult, it seemed insurmountable – too many conflicts happening inside me in terms of what did *I* want and what did the established order in school want, as well as the classroom teacher's ally next door. . . "now I want to tell you that Miss ——— does not allow her children to get out of their seats or speak out so I know she would want you to be very firm with them. . ."

Observation: 7 years old, already locked into a rigid routine. Day book open – *12* subjects listed – incredible – the last one says manual arts! I talk to the children , inquire about their day, indicate that I can't really follow this plan – that I may do things differently but that they will always encounter change. One little girl cries half the morning for I have changed the order of arithmetic and spelling. She is extremely disoriented. We talk and I tell her it must be strange for her – she calms down and is happy the rest of the days I spend in that room. The climate of the room upsets me greatly. By the end of several days a new climate, a more spontaneous one has evolved. But one morning the teacher of the 12 subjects comes back.

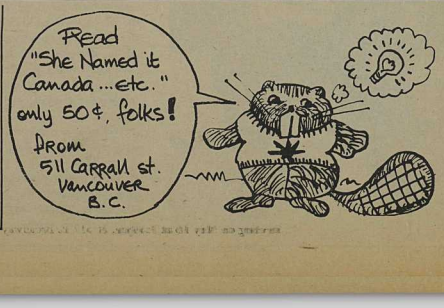
Where is the joy, the openness, the willingness, the trust?

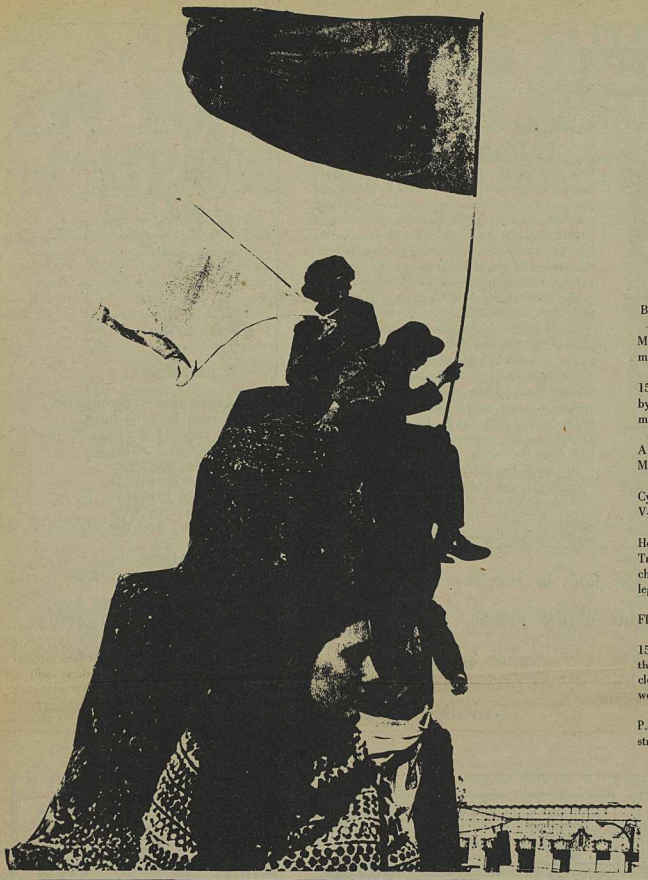
Québec

A country also is known by what its people read. The No. 1 best-seller in Quebec today, as for the past several months, is *Petit Manuel d'Histoire du Quebec* (Pocket History of Quebec), by Leandre Bergeron. This popularly written history traces how Quebec has always been a colony: first of France, then of England, now of the United States. It shows how, for over 300 years, the working people have been culturally, economically and politically exploited. It is frankly in favour of the independence of Quebec and workers' power.

Leandre Bergeron will be participating in a conference of high school students in Campbell River and meetings with teachers, students and trade unionists in the lower mainland area, as well as members of the French-speaking community in Maillardville from May 6 to 11.

There will be a public meeting with Leandre Bergeron, Friday, May 7 at 8:00 p.m. in the Vancouver Public Library.





MAY DAY

Balloons, banners, bands, a Women's booth.

May Day back in Vancouver after staying away for so many years. Working Women.

1500 whale-lovers, children, puppeteers, spectators, bystanders, horsemen, babies, dogs, balloon-sellers, musicians. Women.

A march down Georgia. A parade five blocks long. Marching women.

Cycle cops nudging wheel to heel with marchers. No V-signs here. United women.

Hotel Vancouver. Protected by a ring of blue. Trudeau inside. Eating. Accompanied by 1000 munching Liberals. Who paid 50 dollars. For that privilege?

Flags, banners, songs. Women speaking out.

1500 people telling a thousand what they think of them. From a distance. Because we can't get any closer. The poor, the young, the disenchanted. The women.

P.S. Trudeau thought the Beggar's Banquet across the street was "beautiful".

TRADE UNION WOMEN

In March, about 30 trade union women met to discuss the problems we face as women, both within our unions, and within our workplaces. Out of this meeting, the trade union women's workshop was formed. We intend to continue to meet regularly, about once every three weeks.

At the April meeting, two of the women presented some research they had done into B.C. laws which discriminate against women. They discovered, for example, that there are two separate minimum wage acts — one for men, and one for women. The maximum penalty for breaking the women's act is $100 per employee; for breaking the men's act it is $500 per employee.

Such laws and their implications were discussed by the group.

The women discussed preparing a brief on the existing status of working women under B.C. law for presentation to provincial political parties. We decided more research and discussion was necessary, and a more detailed analysis of the B.C. statutes will be presented to the next meeting.

There was also discussion of the possibility of running a regular column in the Pedestal about discrimination experienced by women on the job.

Invitations will be mailed out to all trade union locals in the Vancouver area asking any interested trade union women to come to the group's next meeting on May 16 at 1:30pm, at 517 E. Broadway.

PICNIC COLLECTIVE MANIFESTO

The radical picnic collective (formerly a dissident group within the reformist sell-out picnic and springfestival ad-hoc committee and beer bust) promulgates at this time its interim, provisional and consensual Manifesto.

FIRST, that we recognize the severe alienation between the people and their picnics, and identify its origin in the decadent imperialist capitalist society which confines both us and the ants;

NEXT, that we encourage and undertake ourselves, by support and example, to promote true Picnics (in the original — if now abused — sense of that word);

THEN, that each picnic should be relaxing and fun;

FURTHER, that green plants be incorporated into the structure of the picnic whenever possible;

FINALLY, that transistor radios and political discussions be recognized as degenerate forms and entirely eschewed.

We call for a picnic on May 16th, a Sunday, to start at 2:00 PM near the Lumberman's Arch in Stanley Park. We invite all our friends to join us on the greensward and partake of victuals and picnickly cameradarie.

Join us!

STRIKE!

Seven months ago 28 women, mostly nurses' aids, went on strike at Sandringham Private Hospital in Victoria. Like thousands of women who work in private hospitals, they were making the minimum wage. This means women supporting families earn less than they would on welfare! The strikers at Sandringham are asking for a first contract with provisions for job security, an 8-hour day, sick leave, grievance procedures, recognition of seniority, and wages of $2.00 hourly for employees with two years on the job. The nurses' aides at Sandringham have none of these things; in addition, they labor under the added burden of having to do their own jobs and those of nurses since Sandringham (again like most private hospitals) is understaffed.

Sandringham is managed by National Nursing Homes Ltd., a Nursing Home chain which owns and/or operates 40 other homes in various parts of Canada. Neil Cook, the lawyer-president of National Nursing Homes, has refused to negotiate with the strikers. Although their demands are minimal, Cook realizes that a victory at Sandringham could set an example for the women who work in his hospitals right across the country.

He's right! You can help by calling or writing Mr. Cook at National Nursing Homes Ltd., 1055 West Hastings, Vancouver, phone 688-9971. Tell him you support the strikers' fight for their right to bargain collectively.

"Whatever your fight don't be ladylike.

The Lord Almighty created women,

but the Rockefeller band of thieves made ladies."

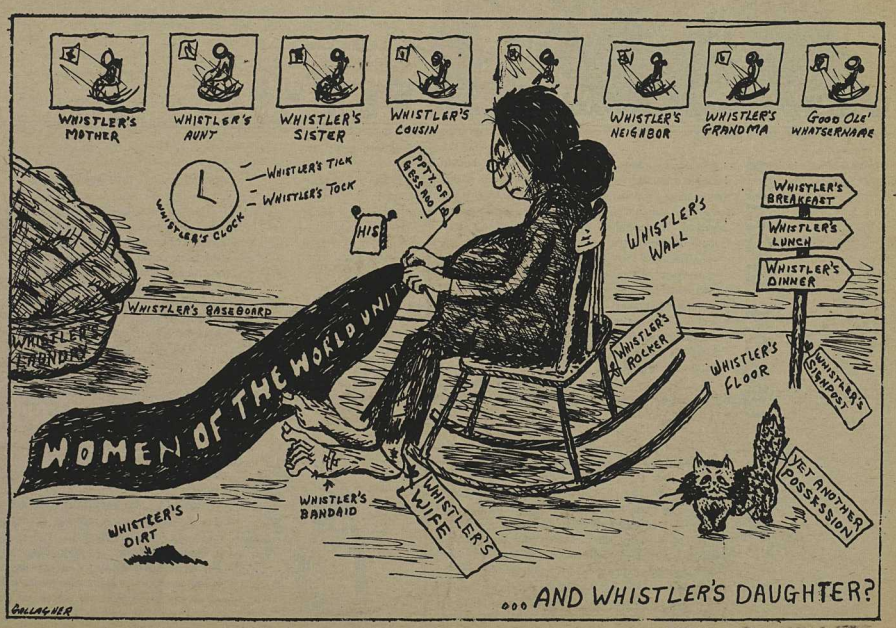
Mother Jones

ELIZABETH BRIEMBERG

A just anger

Anger shines through me.
I am a burning bush.
My rage is a cloud of flame
in which I walk
seeking justice
like a precipice.
How the streets
of the iron city
flicker, and the dirty air
fumes.
Anger storms
between me and things,
transfiguring.
A good anger acted upon
is beautiful as lightning
and swift with power.
A good anger swallowed
clots the blood
to slime.

marge piercy



A FUNNY THING HAPPENED ON MY WAY TO MY FIRST WOMEN'S CAUCUS MEETING...

It was a pleasant drive, even on upper Lonsdale, with spring sun resting on my kid and me and our VW. It became abruptly unpleasant as I noticed a sign on the boulevard of a Shell station which read (in the neon chartreuse so favoured by your local ad man): "Women's Lib: Much Ado About Nothing". It struck me that this was one of the more offensive bits of 'philosophical' pollution hanging around business establishments. You know the general kind I mean: e.g. "Truth is the Strongest Argument", such as is displayed when there is no specific 'sale' or 'special' rip-off being promoted on the company signboard.

Curious to meet its author, I drove into the station but not, of course, to a gas pump. A youngish, bearded man bounced up to the car.

"Could you tell me who wrote that sign?" I asked.

His face swelled with pride. With a simple, straightforward grin, he said, "I did."

"Could you tell me what your rationale was for writing and displaying it?" I asked.

He continued to grin.

"What's it supposed to say, to you?" I asked.

Slowly, with pedantic magnanimity, he stated, "Much Ado About Nothing" is a quotation from Shakespeare."

"Oh," I said. My 1½ year-old daughter and I exchanged glances. "How do you think the quotation fits women's liberation?"

"Women's lib is about nothing," he replied, rather quizzically, as if that was self-evident common sense as opposed to the specialized knowledge in his chartreuse statement.

I started the engine, drove over to the boulevard, and got out of the car to dismantle the sign. The letters, simply clip-ons, were easy to remove and I did it quickly, heaping them on the grass. It was an exhilaratingly pure act. My kid especially liked it. When all the letters excepting "Women's Lib" were removed, I noticed that I was being watched by the attendant and two chums who were in the process of pounding across the large station just like in the TV ad "At Gulf, We Hurry".

"We got your license number! Whadya think yur doing? Who the hell are you?" they were saying. I got into the car.

The oldest of the three, a crew-cut man in plain clothes, flashed a police badge in his wallet. He shouted at me, rather hysterically, "Control yourself! Control yourself!" My kid continued to drink her milk while I tried to determine whether it was foam I saw gathering at the mouths of the two attendants.

I made some sounds to the effect that it isn't enough that the oil corporations are ripping off the environment and the society, but some fuckhead in a gas station, for intended profit, has to pollute the people's streets with words defaming women and their liberation.

The off-duty RCMP officer shouted "Control yourself!" some more and demanded my driver's license, car registration and insurance card. He wrote the name and numbers on a pad, muttering something about private property. I said I hadn't damaged any property.

He asked, "Do you *really* live at this address?"

"Are you going to charge me with anything?" I asked.

He said, "Maybe."

I said, "That should be a gas," and drove out of the station. My kid waved.

***

Driving home, it occurred to me that if every day every woman ripped down one sign which degraded and exploited women, we'd have the sign-poster-billboard problem solved in. . .years. Nevertheless, I felt good. I also felt that there weren't going to be repercussions, legal or otherwise. Although right on the legal count, I was wrong on the other.

Waiting for me at home was a message to call a man at the *Citizen* (a North Shore weekly) who had phoned about 15 minutes after the incident at the station had happened. He turned out to have a battery of questions which all assumed I was part of an organized plot to get the gas station, and he was particularly anxious to know if 'we' would picket the place and if not, what action 'we' would take. 'We' were amused.

In the course of these questions it came out that the Shell station on 18th and Lonsdale had been visited, in the last couple of weeks, by individual and unnamed women who had performed acts similar to mine in regard to two signs which I was not aware of: "20% Off to Girls in Hot Pants" and "It's Not the Woman in Your Life, It's the Life in Your Woman". Also, the station had received numerous calls and visits from women who were verbally protesting the abusive signs. The reporter seemed confused that I and they were not a women's liberation group. After that call, he probably devoted some time to calculating how my statements confirmed the plot theory. (In fact, the article which appeared in the *Citizen*, April 21, stated that I as well as the other women involved were members of the "North Vancouver Women's Liberation Front", a group which does not exist.)

At that point, it seemed reasonable to conclude that at least the Shell attendant had had a little story lying idle on his brain or desk waiting for some names to fill in its blanks. My name - released by the RCMP officer through the station employee to the press which smells illegal insofar as no charges were laid against me - was the only one he had so far, but it was a beginning to some great things in ongoing publicity, involving picketing and other protest, which would juice up the local news and boost, according to his expectations, the business at the local store. That conclusion also helped to explain the 'staged' atmosphere I had felt at the station.

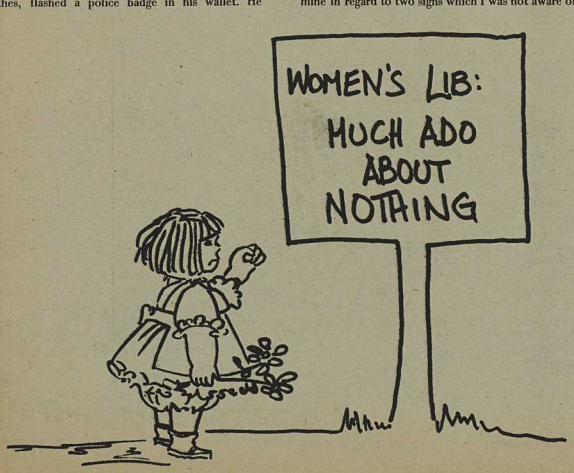
Wondering what might be done to simply stop the sign-freak and his publicity campaign, I called places. The Better Business Bureau's line was busy (it usually is). The Office of Consumer Affairs-Canada suggested that a few women go into the station wearing hot pants; if we didn't get the 20% discount, we'd have a case. Shell Oil-Vancouver's man in PR said he thought the advertising in bad taste, that he would check it out and call me the following day. The following day he said that it had been recommended to the owner of that particular franchise that the advertising be discontinued. He also said that beyond a recommendation, Shell Oil had no authority to take "further steps". But back to the previous day. . .

A reporter from the *Sun* called, saying that he had gotten a story from a station attendant and that he would like to hear my side, including what group was involved, what actions 'we' were planning, etc. In his article, April 16, he ignored what I had considered as the final import of the incident – namely, that the event was to a large extent staged in that the attendant was deliberately trying to create a growing confrontation with a women's liberation group, one which would, hopefully (in his terms), escalate into lots of sensational publicity for his station , his signs, his face.

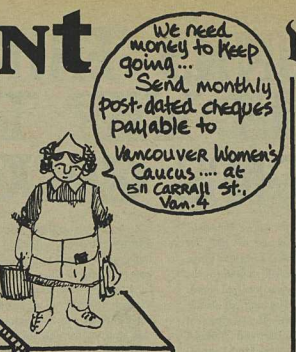
That evening there was a general meeting of Women's Caucus which I had been planning to attend. It was my first. While the meeting was in progress the *Sun* called the office to get a comment on the North Van incident which the reporter briefly related. I also related the incident and we decided, because of the situation at that point, to give "no comment". We also agreed to pursue the matter as long as the Shell station chose to, with a possible boycott and/or other tactics.

On the Friday and the weekend following the Thursday incident (and the Friday *Sun* article), members of Women's Caucus and anonymous sisters called the Shell station expressing their indignity over the signs. A woman who phoned me to disagree with my action also said that she had called the station attendant to support his position and that he had responded, "Thank God, someone's on my side."

Although the station employee stated that he would continue posting his anti-women and anti-women's liberation signs, he has not, in the past week, resumed this form of 'advertising'. We're watching.



building the MOVEMENT



PEDESTAL — Did you like this issue? What should be changed? Are we ignoring issues you find important? Write to us at 511 Carrall Street and better yet, help us produce it. ANNE — 988-0950

ABORTION COUNSELLING — Help women obtain the abortions they desperately need. Learn the ins and outs of abortion in Canada and share it with others. D. J. — 732-9338

EDUCATION — Talking and doing things around women as students and teachers in the schools.

UBC — Jane — 224-0557
VCC — Cathy — 433-0290
SFU — Bonnie — 937-7130
High Schools — Trudi — 939-7713; Robin 987-5048

TRADE UNION WOMEN are getting together (see p. 14). If you're in a union, come to the next meeting Sunday, May 16, 1:30pm at 517 E. Broadway.

MEDIA — Are you outraged by the media's use of women — objectifying us, talking down to us? Why not do media *for* women? Slide shows, photography, media guerrilla attacks. PAT — 731-5412

OFFICE — We answer letters from Alaska to Florida about women's liberation in Vancouver. We keep in order newspapers, newsletters, leaflets, etc., from across North America. Come in and look through the files — find out about the movement as a whole. Help us too. HELEN — 298-8430

WORKING WOMEN'S WORKSHOP — All women interested in working around the problems of women in the work force. Now working on summer series of noon-hour discussions downtown, and on long-term strategy. We NEED people who aren't working at the moment! Come to a meeting or call Jean 298-8430 or Pat 681-3964.

CHILD CARE — Trying to get a group started to help solve child care needs. Needs people. ISOBEL — 732-7059

whither thou goest

Women's Liberation
3694 Ste. Famille, MONTREAL

MARITIMES
Pat Beresford
6124 Pepperell, HALIFAX
Carol Hamilton-Smith
748 Forest Hill Rd., FREDERICTON

ONTARIO
Shirley Greenberg
5 Commanche Dr., OTTAWA
Janet Rogers
c/o ANIS, KINGSTON
Ellen Hunter (745-7442)
774 George St., PETERBOROUGH
Women's Liberation
323 Church St., TORONTO
New Feminists
Box 597, Sta. A, TORONTO
Toronto Women's Caucus
c/o Deirdre Bekerman, 11 Pinewood
HAMILTON & District Women's Lib
297 Wentworth North
R. Feiler (821-9393)
Apt. 4-86 Yarmouth, GUELPH
Pat Dewdney
38 Craig St., LONDON
Toni de France
565 King E., KITCHENER
Women's Liberation
Box 461, SUDBURY

MANITOBA
Women's Liberation, Ste. 606B
416 Main St., WINNIPEG

SASKATCHEWAN
Women's Liberation (242-5830)
517 Lansdowne, SASKATOON
Women's Liberation (525-6252)
2259 Cameron, REGINA
Women's Liberation
324 Grandview, MOOSE JAW

ALBERTA
Lorna & Linda Rasmussen
722-10th St. S., LETHBRIDGE
Jo Ann Dundas
215-22nd N.E., CALGARY
Sybilline House (432-7685)
11113-83rd Ave., EDMONTON
Women's Liberation
c/o Janice Leishman
10638-84 Ave., EDMONTON

BRITISH COLUMBIA
Women's Caucus (Pedestal)
511 Carrall St., 684-0523
Women's Liberation
Fansnen House 879-5836
Women's Alliance
684-3535
Terry Inglis (384-5894)
1278 Centre Rd., No. 4, VICTORIA
Bonnie Ann Dukwa, Chem. Dept.
NDU, NELSON

ABORTION COUNSELLING SERVICE

EVERY WEDNESDAY
6 - 9:00 p.m.
511 Carrall Street
684-0523

SUBSCRIBE to the Pedestal

One for you.....one for a friend.....

Dear Sisters:
Enclosed find $..... for .....subscriptions to the Pedestal.

Name..... Name.....

Address..... Address.....

....

$2.00 per year/$2.50 foreign $10.00 for institutions

MAY

Meetings are at 511 Carrall St. unless otherwise noted. Phone 684-0523

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
2 Pedestal Lay-out S.F.U.	3 U.B.C. 8pp 2449 Bio. Sci.	4 Working Women 8pp	5 Abortion Counselling 6-9	6 Whither We Goest **** at 8	7	8
9 Pedestal 11pp a.m.	10 U.B.C. 8pp	11 Working Women 8pp	12 6-9 Abortion Counselling	13	14	15
16 Pedestal 11pp PICNIC	17 U.B.C. 8pp	18 Working Women 8pp	19 6-9 Abortion Counselling	20	21	22
23 Pedestal 11pp	24 U.B.C. 8pp	25 Working Women 8pp	26 Abortion Counselling	27	28	29 Pedestal Lay-out S.F.U.
30 Pedestal Lay-out S.F.U.	31 U.B.C. 8pp					

WHITHER WE GOEST — What's wrong, what's right about Women's Caucus? Every Thursday evening we're talking about what we've done — like the boycott of Cunningham's — and asking how it could have been done better and is it the kind of thing we should do in the future. What should be our priorities? Have you stayed away from Women's Caucus for specific reasons? Come and share them. We're working it out together.