SPECIAL COLLECTIONS

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international women's year at ubc

Features:
How Women are Excluded
The Long Route to Equality
Liberation of the Black Woman
IWY in Mexico City

IWY at UBC: Who Got It Together

In the late summer of 1974, Dr. Walter Gage, then president of UBC, and the new Dean of Women, Dr. Margaret Fulton, put their heads together to talk about International Women's Year on the UBC campus. They agreed that the Year was too important to go unheralded and the president asked Dr. Fulton to set up an ad hoc committee to look into the feasibility of planning and producing a celebration.

In October, Dr. Fulton called the first of what were to be many meetings of the Ad Hoc Committee for Planning IWY at UBC. During the past year over 30 women (faculty, staff and students) have been members and contributed to the production of programs.

One of the first projects to surface from the committee was the Women's Pavilion. The idea to create a "space" for women, built by women – a room of one's own – came out of early discussions about what kinds of things should happen and **where** they could happen.

Catherine Wisnicki

Members of the committee took the idea to Catherine Wisnicki, assistant professor in UBC's School of Architecture, and she responded enthusiastically. Almost overnight, Mrs. Wisnicki drew together an interested group of architectural students and women working professionally in architectural firms. The group created an imaginative design and drew up plans for a high-quality, demountable pavilion which would house meeting rooms, a theatre, and full facilities for audio-visual presentations and films and exhibitions of women's art.

Funding the pavilion was another matter. A number of institutions, public and private, expressed enthusiasm for the design but the "first" dollars did not materialize and time began to run out to have the pavilion functional for Women's Year. The pavilion design is alive and flourishing in the hearts and minds of the interested women and if talent, energy and conviction mean anything, the pavilion will one day be actualized.

Meanwhile, back in the ad hoc committee, a program of events for the first four months of 1975 had been planned and produced – not without a certain amount of struggle. It was a good program, with interesting guests speaking on topics fairly relevant to women's interests.

But the committee had begun to feel that they wanted to create programs more directly related to new concepts that have surfaced in the '70s – ideas that relate directly to women's immediate problems in this society.

A philosophy was worked out that defined the goals of the committee and criteria for selecting programs were agreed upon. Four themes were chosen as guidelines within which projects would be considered: Women and the Money Society; Women, Children and Men; Women in Motion (health, sport and recreation) and Woman, The New Person. From this planning base, chairwomen were proposed to co-ordinate each section and the fall program was on its way.

It would take far too much space to review the complete program of IWY events. But it is not too early to report that the lectures, workshops, panel-discussions, films, exhibitions of women's art, sports and theatrical events have been very well attended. For instance, over 500 people attended the opening event. Hundreds of women – from both on and off-campus – participated in *Women in Motion,* the first women's sports festival in UBC's history, magnificently organized by Marilyn Pomfret, chairwoman of the Women in Motion theme. Smaller events drew capacity audiences. In short, the 98 individual events produced by women working on IWY at UBC were definitely successful and reached many women off campus as well as students.

Perhaps even more important for the future of women on the UBC campus was the development within the IWY committee during the last few months. Disparate though the opinions and stances of the committee members had been – the voices ranged from traditional to militant – a growing understanding and sense of unity had evolved over the year. The women appreciated that the **process** of working together, of making sincere efforts to understand alien points of view, had raised every woman's consciousness of women's problems, organizational problems of working together, as well as existing problems within the society. To shelve this body of awareness, to terminate this shared concern, to allow the dissipation of the energy that had been created, would be wasteful in the extreme, the women agreed.

The committee, therefore, has agreed to study the possibilities inherent in continuing the group's activities and to further explore the nature and extent of their function. International Women's Year will be officially over in December but the spirit and interest of the women who celebrated it will continue for some time.

Tim Morris

DAWN An Exhibition of B.C. Women Artists

by Harriet Miller

Dawn, the second of a series of showings featuring women artists of British Columbia, will remain on display until the 7th of November. It hangs, stands and flows in the Student Union Building Art Gallery. It's a good show and well worth a special trip. I'm never sure when I see a show of "all women artists" whether there is something distinctively womanly that unifies the various parts or whether it is the power of suggestion. But I came away with a sense that this was a show of many powerful, personal statements, more creative than critical, more contained than expansive.

There is a particularly elegant group of soft sculpture, wall hangings and three-dimensional objects. Setsuko Piroche shows a trio of hand-holding figures tied to each other by string of red, blue and yellow that resemble oversized, stuffed paper dolls. A cheerful, lively and appealing work. Lea Bickford has sewn a teasing green corduroy people-filled bush, *The People of Whimsey.* Ann Gustafson shows a gay garden of canvas lilies in orange and red. Female and joyous, Chagall-like, is Jean Knaiger's spirited portrayal of the bounty of birth. No pain here. And Doris Ludwig's *Comma,* a composite ceramic sculpture, casts an undulating spirit.

I was less moved by the technically excellent but familiar pieces in stone and metal but stopped to laugh at Wendy Davis's *Ice Cubes* and Gathie Falk's ceramic television set. The *Ice Cubes* were ready for an evening "on-the-rocks" special except that each contained batches of open pins. Hers was a strong statement for prohibition. The television set was cast in an old-fashioned radio spirit and reminded me that television has been with us three decades now. A very original statement.

Lillian Broca shows two very impressive hard-edge figurative works. She has a distinctive color palette and sense of design. *Multiple Choice,* a lacing of figures, generally simulates sexual intent without the participants having too much affection for each other. Carole Thompson uses muted acrylic colors to convey a sense of the composition of the layers in the earth in her very strong painting, *Clinton Hills, 1972.* I would like to see more of her work. Mona Goldman's professional melding of the hard-edge style in a mystical mellow *Aries* comes together as a very lovely work. This large, sensitive painting seems to be a creative synthesis of earlier periods. Vivianne Wong shows an ink and water-color painting, *Persistant Bones,* that is a lovely landscape. Pat Martin Bates's projecting canvas, *Silent Mandala for the Gravel Gardens of the Mind,* had the simplicity and power of a Zen garden and was very stirring. There were other interesting works by P.K. Irwin, Ann Kipling, Susanna Blunt, Pegi Eccleston and Helen Piddington. Almost all of the photographs exhibited were top notch. Lynn Phipps's group and Olga Froehlich's serigraphs were outstanding.

A good show. If you arrive on November 8 you will have missed something.

The Long Route to Equality

by LISA HOBBS

Only an optimist would believe that International Women's Year has not been a limp and baleful substitute for the radical changes that are needed to make equality between the sexes a taken-for-granted fact of Canadian life.

But then, all feminists are optimists. Like all groups whose moral consciousness presses for changes that appear to break with the continuity of the past, they have to be optimistic to survive.

In measurable terms, however, good things have happened this year. I would like to mention a few of them briefly, but wish to devote most of this space to some seldom discussed, but formidable problems that arise when women finally achieve some degree of success in a working situation.

The most significant legislative event relative to women's rights in Canada this year has been the introduction of the new Human Rights bill to replace the old Bill of Rights which, tested up to the Supreme Court, failed totally to protect women from discrimination on the basis of sex.

The new bill will bring all institutions which operate under federal jurisdiction under control – banks, insurance companies and airlines, for example, where women traditionally work in a lower capacity with little chance for upward mobility.

There have been other legislative changes, all necessary, but essentially of a housekeeping nature – the type of action the government should long ago have taken.

These include the amendment of the national housing loan regulations so that a married woman can be considered an equal or principal purchaser; the inclusion of volunteer experience in evaluating the qualifications of federal employees; the amendment of the Fair Employment Practices Act to protect pregnant women from dismissal; and the amendment of the federal Adult Occupational Training Act so that full-time household responsibility is equated with participation in the labor force in so far as eligibility for training allowances is concerned.

Progress, yes. But not until housewives are included in the Canada Pension Plan can any claim be laid to equality in our federal laws. The nature and function of the present pension plan represents an outstanding injustice.

The plan offers no protection to the woman who has devoted her life to "home-making" and child-raising. This, despite the government's rhetoric about the importance of these functions to all of society. Although women live about a decade longer than men, their share of the plan comes solely through their husbands – if they have one – and ceases at his death, throwing his widow on the mercy of old age assistance. The widower, on the other hand, on the death of his wife, can be buttressed financially by old age assistance, the Canada Pension, and perhaps other annuities resulting from employment.

The poverty of the Canadian woman left alone after 65 is such that the government simply cannot remain silent on this issue. If some form of pension sharing can be introduced for housewives before this year ends, International Women's Year in Canada will have been more than successful.

In regards to these legislative changes, it should be noted that they parallel a new awareness that the ability for women to shape their own future lies in their own heads and hands in the political arena. Nine women in the House of Commons half a century after all Canadian women received the right to vote is scarcely material for the optimist: nonetheless, it is four times the number than was there three years ago. And on a constituency level across the country, women have never been more involved planning a new, high-profile role for themselves in future provincial and federal elections.

There are few illusions; it is appreciated that many of the old obstacles – such as the difficulty of obtaining financial support from downtown male groups – will remain, but they will be fewer and less formidable.

"The walls," as one seasoned female political worker said, "are beginning to crack."

Many forces are combining to produce this crack: increasingly, these forces are becoming freer from the strictures of rigid social institutions. For instance, some major Canadian companies, such as the Bank of Montreal and MacMillan Bloedel, are engaged in programs of actively seeking and training women for middle and top executive positions.

The main reason for this social change: there are simply not enough young men coming on who are motivated to accept responsibility and are ambitious for "success" in the traditional corporate sense. Nurturing suitable women as executives will be the only way to keep the top ranks filled.

What happens when women reach an executive level, however? Perhaps the specific programs mentioned above take care of this problem, but, by and large, women promoted to positions of authority find themselves unable to be assertive.

So thoroughly have they been socialized as women to be agreeable and deferential, that even when their expertise and authority is needed, the exercise of it becomes a major psychic barrier to be overcome.

This is by no means an insoluble problem: it is mentioned simply because it has become almost a *leitmotif* among upwardly mobile women of my acquaintance, none of whom, admittedly, have gone through a specific executive course, all coming up through the ranks.

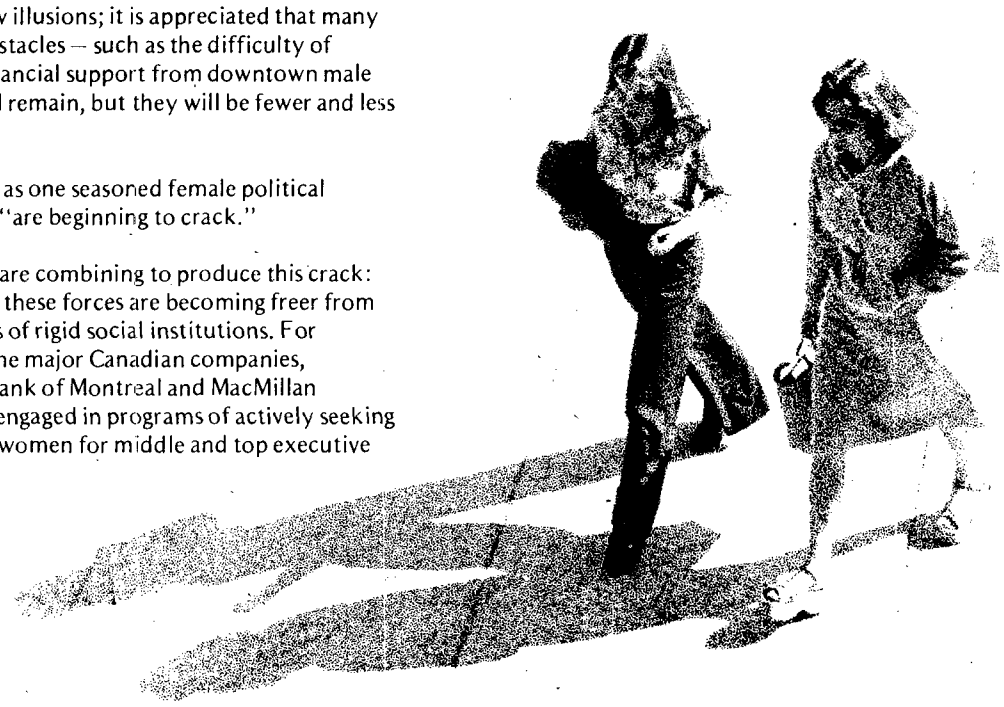
What of the woman who becomes an executive? She cannot join the Vancouver Club or the Terminal City Club. Her male counterparts can, if they feel so disposed, invite her to join them for lunch. Her dependency is reinforced by the mere signing of the tab: she cannot do that simple act. So where does she take her out-of-town client for lunch?

Said one woman executive recently: "The worst part of discrimination goes into effect after office hours. Most of the men trainees are still single. They drop by one another's apartments and talk the program and our business problems over. But I can't casually drop by like that – and they wouldn't dream of coming to my place because I'm divorced and everyone would **know** we weren't talking business."

One older president of a large Vancouver corporation added another dimension to the particular problems that attach to the woman executive: "We have weekend 'think tanks' three times a year for our executive staff. A couple of the wives felt so threatened by women staff being there they refused to let their husbands attend. How do you handle that?"

Small problems by themselves – but unless techniques are implemented within a company to handle this type of problem – they can add up to a destructive drain of energy for the woman in top and middle management. Such techniques do exist and many large U.S. businesses which employ women at the top level have found it necessary to conduct mandatory sessions for both husbands and wives at which these problems are resolved.

Another problem which I consider of considerable importance. Many "seasoned" feminists – women who have made their mark without the support of the law, social attitudes, or even the understanding of other women – are now dropping from any active involvement in women's rights for the simple reason they are exhausted.



Tim Morris

There is no mystery why. While women in their forties and fifties whose families have grown, are leaving home and entering outside fields with great impetus and success, others who have spent the same time outside their home – as well as raising families and upgrading their own education – feel disproportionately drained of their psychic and creative energies.

There is probably no solution: it is, I suppose, simply a fact of life. Yet it seems, to me at least, a pity that so many of these women – old now and never part of any system that gave out perks – have not once been honored this year. Why weren't our own suffragettes honored on, for instance, a television special; or the women who were ferry pilots in World War II; or who were doctors and nurses, or who worked unseen and unhonored in the Arctic wastelands; or even a few of those old ladies who, as secretaries, often made fortunes for their bosses while they themselves now live on soup bones?

A pity, now that the changes are coming, that the path-finders are being so quickly forgotten.

That there is a monumental task yet to be done is obvious. Anti-discriminatory legislation is now being enacted and some of the most dramatic changes are yet to come. Social institutions are changing their structures to allow women in: business corporations suddenly are finding they need women at the decision-making level. Yet the fundamental problem of the relationship between the sexes still appears to me to be almost as intact as it was a decade ago. The movement started with "consciousness-raising" and the plethora of confessional-type writing that followed has turned many a woman away in fatigue. Perhaps now that the movement is supported on a broader base, the time is here to take a new, fresh look at these old problems.

DAY CARE

Freeing Women To Learn

by Kirstie Shoolbraid

Diane and Pendennis

Parent energy and drive has been responsible for the growth of day care at UBC, from one centre in 1967 to the present eight, providing 148 full-time spaces – 48 for children 18 months to three years and 100 for children in the three-to-five age group. But the last centre was opened in the summer of '73, despite the steadily increasing need for such facilities. This need was *double* what the centres could absorb in November last year; there were at that time 155 children on the waiting lists. As of September this year there were over 130 names listed. It is safe to say that the waiting lists provide a conservative estimate. Many people who need the service are so discouraged when they find they must wait for a space, they do not bother making out an application.

Furthermore there are groups of people who cannot make proper use of the centres. Many single parents and UBC staff cannot meet the demands of the co-operative system – the heavy commitment in time and energy is too much for them. Centres which do not require such parent participation are definitely needed.

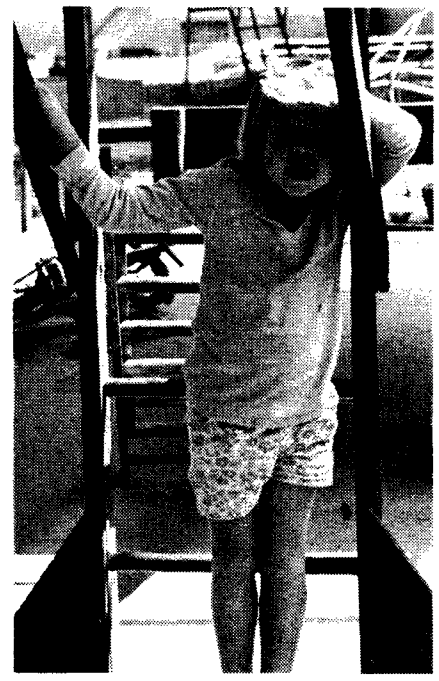
In the past, funds needed to build and maintain the centres have come from a variety of sources, but the University has not been prominent among them. The Department of Human Resources has provided close to 50 per cent of the money needed to modify the buildings and buy child care equipment and the Department presently provides, through subsidization of day care fees, close to 70 per cent of the centres' operating revenues. Private foundations have given about $19,000 to help set up the centres; UBC graduating classes have provided monies totalling over $18,000 in the past few years; and an LIP project of close to $20,000 is primarily responsible for building much outdoor equipment. To date the University's contribution to day care has been to provide, rent-free,

the huts which have been converted into the centres; more recently the University has provided funds for the maintenance of these buildings.

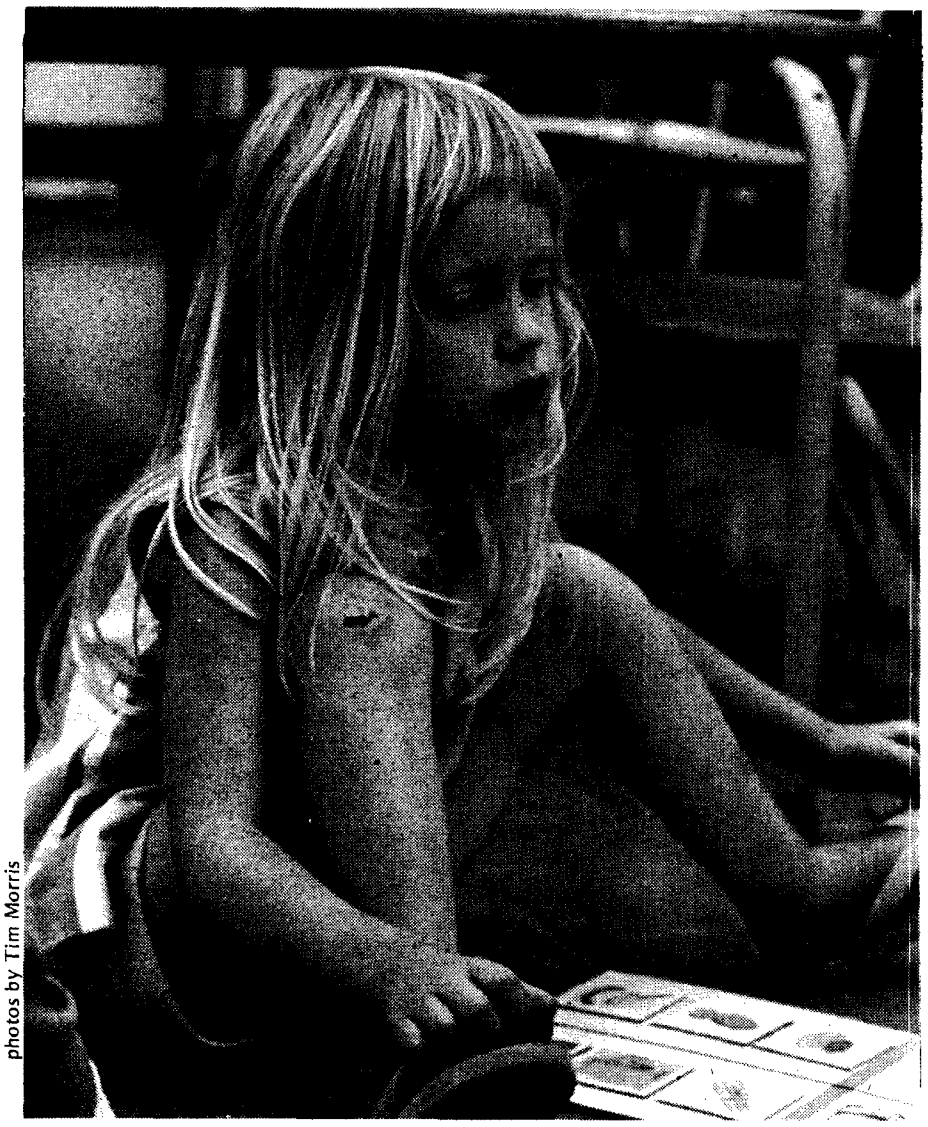
In March 1975, a brief was submitted to the administration by the University Day Care Council (a co-ordinating body of the existing centres), asking for increased University involvement in the provision of day care and for the space and funds necessary to provide an expanded and more complete range of services. The result of this submission was the establishment of a committee – The President's Ad Hoc Committee on Day Care Facilities – to study the problem.

More recently, the new administration has made available more buildings for day care and has given money to upgrade the exteriors of all the present centres. However, the Department of Human Resources has

indicated that it will no longer provide large capital cost grants to establish more centres at UBC, and the University has taken up a similar position. This situation has to be resolved somehow. The sums involved are actually not exorbitant. Day care at UBC does not need the huge capital expenditures that entirely new centres entail, but instead needs only comparatively small amounts to convert each building as it becomes available, and to establish it firmly as a good operating day care centre.



Many more mature students are enrolling. In the 1974-75 session, 27 per cent of the total enrolment were over the age of 25; of the almost 9,000 women attending last session, 24.7 per cent were over the age of 25. While the number of children involved cannot be ascertained with any accuracy, one thing is sure: if the University wants to reach out to these people, it must provide the ancillary services necessary to enable them to attend; it must in some measure make itself responsible for day care.



photos by Tim Morris

The Returning Woman Student

The fastest-growing population at the University since 1971 has been the population of mature women students. In four years the number of older women coming to daytime classes at UBC has jumped from 16 per cent of the women's undergraduate total to a significant 24.7 per cent of that total.

These figures do not include the part-time, extra-sessional students, who would reflect even more significantly the increasing number of mature women who are registering for courses at the University.

What these statistics show (older students, male and female, are now 27 per cent of the undergraduates) is a change in lifestyles on the campus. The single student from 18-22 years is no longer the typical student. Over a quarter of the population has financial, housing or family needs which are qualitatively different from those of the young student who is living at home or in a single-student residence on campus. Older students seek family housing on or near campus, and many seek day care or baby-sitting services.

Among mature women who are returning to the University each year, one of the largest groups comprises single-parent mothers trying to further their education while supporting anywhere from one to five children.

The road of the single parent at university is a difficult one. Often stigmatized in her own community despite the large incidence of marriage breakdowns in the 1970s, the single mother who returns to classes must

IWY in Mexico City
Success or Failure?

by [illegible]

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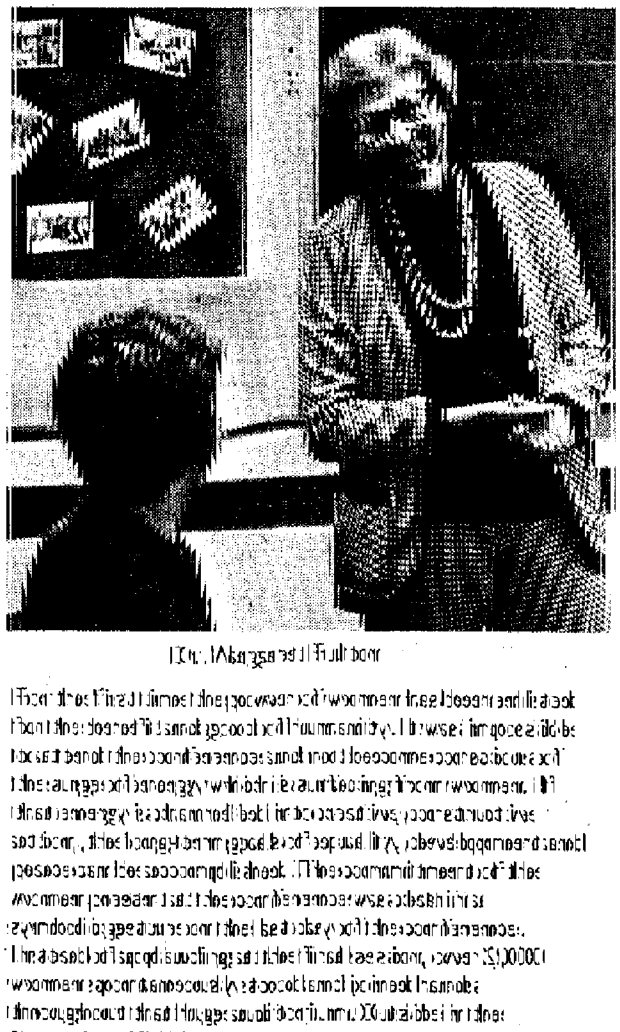

Dr. Margaret Fulton

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Ideological Structures and How Women are Excluded

by DR. DOROTHY SMITH

Dr. Dorothy Smith, associate professor of sociology at UBC, was born in the U.K.; is now a Canadian citizen. She received her Bachelor's degree in sociology from the London School of Economics in 1955. Two children later, in 1963, she was granted her Ph.D. from the University of California at Berkeley, where she then taught for two years in the Sociology department. Dr. Smith says she became actively involved in the problems of academic women after she became a faculty member at Berkeley and found that there was active discrimination behind the scenes.

Following a two-year stint at the University of Essex, Dr. Smith came to Canada in 1968 to join the faculty at UBC. On the UBC campus she helped a large group of women organize the Women's Action group and the Women's Studies credit courses. Dr. Smith has published widely; writes sociological works about women, for women, "some pretty abstract, some less so."

Currently Dr. Smith is editing, with Sara David, a book entitled Women Look at Psychiatry, *which will be produced by Press Gang, a local feminist press. Royalties will go to help fund a women's research centre.*

The following article is a shortened version of a paper which will be published in the November issue of Canadian Review of Sociology and Anthropology.

For a long time women have been deprived of opportunity, skills, settings, and means, to produce the images, forms of thought and symbols giving social form to their experience. The world as it is, or could be, known from their position in it, remains unexplicated. Of course women have made use of a limited and largely domestic zone of women's magazines, books, poetry, etc. But it is a limited zone. The universe of ideas, images and themes has been largely produced by men or controlled by them. Women have participated minimally in its making and insofar as their work has become part of this general currency, it has been on men's terms and because it has been approved by men.

This is a crucial problem in this kind of society – first because it is a society in which much of the administering, managing and governing is done in words or other symbolic forms; and second, because much of how we know it comes to us second-hand via the media or in the endless varieties of other documentary material.

This paper examines this aspect of the social organization of contemporary society. It is aimed at defining the distinctive role for women's studies. Much of what I shall say is not new as information. In fact what I want to attempt is to make observable some of the socially organized properties of what we already know and to show how it can be assembled as the social context within which I think the character and objectives of women's studies may be conceived.

A word about how I'm using the term "ideology". It follows from Marx and Engels' earlier use in *The German Ideology* and points to the emergence of social forms of consciousness which do not originate in the everyday experience and actual working relations of people going about their daily business.

Ideologies are systems of ideas and concepts which are produced by people specialized in the work of "mental production" and who occupy positions in a "ruling class". They produce for others the forms of thought in which experience can be made communicable (hence social) and legitimated. Ideologies actively shape what can become conscious among people in the process of communication. They provide the terms in which we can talk to others about what is happening, and the terms therefore in which things can be acted upon. From within these symbolic frames we think the world and find out how to render it communicable and part of society. Ideology in this sense legislates reality. What is excluded is rendered thereby impotent.

(I don't mean to reduce the work of poets, artists and others to ideology. But in providing ways of making experience "social", they have an ideological aspect and that is what is relevant here.)

To a large extent the ideological forms of this society are produced by men. They are men who occupy strategic positions in various types of corporate or professional structures or whose work is sanctioned and distributed by these organized complexes (which may be a TV network or a university). People who occupy such positions view the world in terms of the relevances and interests of their enterprises and of the social relations and communication networks they participate in. Since to a large extent they monopolize the means of "mental production", what is produced are forms of thought, images, knowledge and expression which take the relevances and background conditions and understandings of their experience for granted. Of course not all men occupy such positions. But to a great extent it is men who occupy and appropriate both these and other positions in the power structure of contemporary society. It is important to keep in mind the class dimension of this. But it is important also to focus on how the general currencies of thought and expression originate in and express positions and assumptions which are not women's and which also stand in a relation of superordination over women's.

Women's exclusion from full participation in the making of this universe of discourse has not been the result of biological impairment. Women have been **actively excluded** from access to the means of "mental production" and from claiming the authority to speak for themselves. Women who have attempted to make such claims have in the past been burned, guillotined, exiled, and incarcerated in mental institutions, and in the present they have been (and continue to be) ridiculed, reviled and insulted. More powerful however as a means of exclusion in contemporary society are ordinary organizational practices. These do the same work of exclusion but in a quieter, more civilized, less observable fashion.

In education, for example, the familiar statistics which show us again and again how women are proportionately much more heavily represented in the subordinate and lower levels, both in schools and universities, are relevant here in terms of what they tell us of the position of women in relation to the ideological resources of society rather than to the problem of discrimination alone. The system works to exclude women from positions of influence and authority in the institutions which create and distribute forms of thought and knowledge.

We can examine also how this works in the ordinary conduct of intellectual business – that is, in how we, the intelligentsia, communicate in written products or in meetings, seminars, conferences, conventions, classrooms and the like. Mary Ellman has observed:

In intellectual matters, there are two distinctions between men and women, though only one of them applies uniformly and consistently to all participants. This is the first distinction, which is simple, sensuous and insignificant: the male body lends credence to assertions, while the female takes it away. *continued next page ...*

Ideological Structures (cont.)

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Full-Time Faculty by Rank at UBC 1986-87

	% Female	% Male
Dean	[illegible]	[illegible]
Head of Department	[illegible]	[illegible]
Full Professor	[illegible]	[illegible]
Associate Professor	[illegible]	[illegible]
Assistant Professor	[illegible]	[illegible]
Instructor II	[illegible]	[illegible]
Instructor I or Senior Lecturer	[illegible]	[illegible]

[illegible]

Women's Athletics:

THE GOOD SPORTS

Do they get a sporting chance?

[illegible]

by Nancy Horsman

[illegible]

UBC REPORTS

[illegible]

Sisterhood is Seeing that Black is Beautiful and Doubly Difficult

by Rosemary Brown

This article is an edited version of a much longer talk given by Rosemary Brown on the occasion of the National Congress for Black Women in Canada, 1973.

All people depend
on all people
and unless all of us
are free,
none of us
will be free.

Whenever anyone (male/female, black or white) asks me why I am part of the women's liberation movement – I always reply "because I am a woman". Then I wait for the significance of their question to dawn on them – for in reality what they have said to me is that since I am a Black person – Black oppression is the only oppression with which they expect me to concern myself. But for me, to not participate in the women's liberation movement would be to deny my womanhood – for indeed I am twice blessed – I am Black and I am a woman – and to be Black and female in a society which is both racist and sexist is to be in the unique position of having nowhere to go but up! And to be in the unique position of learning about survival from being able to observe at very close range the Achilles heel of a very great nation.

Indeed, my Black friends who congratulate me for speaking out on racial issues – chastize me for being a feminist. And my sisters who love me for speaking out on the issues of the movement chastize me for being preoccupied with my race. Add to all of this the fact that I am a socialist living in a capitalist country and you will wonder what worlds are left for me to conquer or be conquered by. Yet, I enjoy a strange kind of freedom – because in order to survive I have had to learn and learn well about racists and about sexists and about capitalists – and the wisdom that I have gleaned from these studies is – that all people depend on all people and that unless all of us are free – none of us will be free, and that indeed when I fight for your freedom I am also fighting for my own and when I am fighting for my freedom I am also fighting for my sisters and my brothers and for all of our children.

I learnt, also, that this country – this Canada – is beautiful and strong only because of the people of both sexes, and of all races and political persuasion who have lived in it and contribute to its culture and its soul and its growth. And that its strength and its beauty will increase only to the extent that it is able to accept and respect all of its people equally.

But what did I learn of us? Of you and I – the Black women who through choice, or luck or by birth make this our home? Where do we fit into this space and into the changes and developments that are taking place about us? Well, if you read the traditional history books you will find that we have never been here and indeed are not here even now – the invisible people – because where judicious prodding might unearth the names of one or two of the males who made contributions in the past – the digging has to be deep indeed to find the women. So, I left the history books and went back to the school of survival, and there I learnt that there are a number of liberation movements sweeping this land – racial, economic and, of course, the feminist movement. And I asked myself, "Where do Black women fit into the women's liberation movement?" And I learnt something very interesting – namely, that unless the women's liberation movement identifies with and locks into the liberation movement of all oppressed groups it will never achieve its goals... that unless it identifies with and supports the struggles of the poor, of oppressed races, of the old and of other disadvantaged groups in society it will never achieve its goals – since women make up a large segment of all of these groups.

The Black woman, like her brothers, learnt to be intimate with death, yet never lose the respect of life. Like her brothers, and her fathers, and her sons, she learnt to accept the impotence of being unable either to prevent or end the injustices being perpetuated against her people in the name of racism, and not give up the struggle. Through it all, she always accepted the fact that she was put on this earth to serve.

To serve her race, to serve her children, her brothers, her masters, and anyone, anywhere, who needed her. She accepted the fact that she was never to ask for anything for herself and that she was always to place everyone's needs before her own. As Alice Walker said, she accepted the fact that "she was the mule of the earth ... to be handed the burdens that everyone else refused to carry."

In this respect, she was really not all that different from her white sisters. They too were trained to believe that their needs were secondary to other people's needs, that their talents were inferior to men's and that indeed, they too were second class – not as much so as their Black sisters, true – but certainly in the context of their reality and their world.

In the late fifties and early sixties, during the voter registration push and the early civil rights struggles in the United States, white women who participated in these struggles began to see the similarity between Black oppression and their own. They began to recognize that even as they were participating in these struggles on behalf of another people, they were doing so as second-class citizens. They baked the cookies, they licked the stamps, as the men designed and directed the strategy.

And these women decided at that time, that if they themselves were not liberated, it was ludicrous for them to assume that they could liberate someone else.

As more and more Black women thought about the women's liberation movement, more and more of us came to realize that our own liberation was indeed a responsibility which we could not shirk. We realized that we were limited in what we could give to others by the limits which we placed on our own worth. We realized that indeed a world inhabited by free white men, free white women, free black men and oppressed black women was an unpleasant and unreal world to contemplate. We realized that without our liberation, we ran the risk of becoming the last vestige of slavery to remain in existence in our times. For these reasons, therefore, many of us, as Black women today, add to our responsibilities to love, to nurture, to support, to encourage and to work for our race, the responsibility to respect, to value and to liberate **ourselves.**

Liberation – quite simply – is having a choice. Having our own individual choice to be treated with dignity and fairness by people, as well as by the laws of the land. Having the choice and the freedom to participate in, and have some control over, decisions affecting our own bodies and our own lives. Having the choice to remain at home as full-time homemakers, if that is our wish, and to accept finally in our own minds that we are persons of value to ourselves, with valuable contributions to make to society and to the communities in which we live.

So we see that the Black woman today has a moral and political responsibility to ensure that the Black struggle does not falter, and that the struggle for the liberation of women does not fail. As our achievements in one struggle grow, they will benefit our struggle in the other. For indeed, what others see as a double disadvantage, is really a double advantage, which makes us doubly equipped and doubly experienced to participate in both struggles.

Many Black women around the world today have confronted this challenge and have transformed it into victory. As Cynthia Fuchs pointed out, "Given the limits imposed by the current social structure, only (a few) black women make it. ... It has become clear that the elaborate filtering system which keeps elite spheres clear of alien groups is costly and self-defeating and it is rare that those who push through it remain unscathed."

Even as I (as some may say, in my folly) attempt to push through that elaborate filtering system, I am aware of the scars that are being laid down; scars that will remain unalterably, indelibly etched on my memory and on my psyche forever. But Black women have a compelling responsibility to breach that elaborate system and open up those elite spheres to all people.

Now how do we as black and white women in Canada, equip ourselves for the future. How do we equip ourselves to handle this responsibility. Two of the tools available to us are education and politics. But before we can use these tools effectively, we have to liberate ourselves. Not all the education, nor all the political support in the world, is going to benefit us, if we lack the self-esteem and the confidence that will accrue to us as a result of our liberation.

As liberated women, we will bring to the Black struggle the confidence which we have in ourselves as persons, as well as the respect which we have for ourselves and for our abilities. Having done this, having liberated ourselves, the onus **then** is on us to educate ourselves, to develop the skills that we have to their highest potential, and to ensure that our children, and our men, do so too.

Women's Studies

Educating Women to Re-Invent the World

by Helga Jacobson

The Women's Studies credit courses at UBC are now being taught for the third year. The interdisciplinary course has also been given in Intersession (1975). The credit course grew out of the very successful evening non-credit program which had been offered for some years prior to the beginning of the credit program. The organization of the credit course, initially, came about through energy, interest, and work of a great many women faculty and students who were concerned to extend the range of offerings on the campus. The final form which emerged from these discussions is that which is being taught now. The credit course is intended to complement, not replace, the non-credit offerings.

The format of the courses being taught at present is an interdisciplinary lecture course and three seminars. Initially it was hoped that students would be able to take six units of credit in Women's Studies. For the first two years it was suggested that students take both the interdisciplinary course and a seminar. Because timetabling and the availability of credit made this problematic for students, this year there has been a separation. Students can enrol for either the interdisciplinary course or a seminar, or both if their timetables allow. The courses are open to students from all disciplines and, of course, to women and men.

The interdisciplinary course initially involved four faculty members as teachers: Dr. Meredith Kimball from Psychology, Dr. Annette Kolodny from English, Dr. Dorothy Smith and Dr. Helga Jacobson from Sociology and Anthropology. Dawn Aspinall taught the English section in the second year of the program. The choice of disciplines grew out of the availability of faculty members interested in teaching the course. There was, and indeed is, no intention to restrict the range of disciplines involved.

The course has no budget and where there are gaps or additions we are dependent on people (women) already on campus who want to join the enterprise. This can also be read as a call to those with an interest in teaching in the area!

The interdisciplinary course has an analytical and critical focus combining a critique of the subject matter of the disciplines represented and further analysis of the role and situation of women in Western and non-Western contexts. The seminars explore the subject matter in greater depth. The range of topics covered is wide but the focus is on critical analysis and not on "problem solving".

This year the interdisciplinary course is taught by Meredith Kimball and Helga Jacobson; the seminars by Helen Sonthoff in English, Meredith Kimball in Psychology, and Helga Jacobson in Anthropology and Sociology.

The Women's Studies Co-ordinating Committee was chaired for the first two years by Jean Elder, and is currently chaired by Chris McNiven. The committee has had a varying membership, including students, and deals with any problems that arise in the organization, as well as with finding personnel for the course.

Student interest and energy in the course and seminars is considerable, and there has been interest throughout in establishing upper-level courses in Women's Studies. With the exception of the Psychology seminar, courses are at the second-year level. The enrolment in the interdisciplinary course has, over the years, run from 50 to 70 students; seminar enrolment has ranged from 10 to 25. Some 25 students took the course at Intersession. The seminar in Psychology (Psychology 310), having a rather different status, has some 60 to 70 students enrolled. This difference has come about because of the initial structuring of the seminars into the curricula of the various departments.

Report on Women's Studies

Interest within Women's Studies classes runs high. Faculty members teaching the courses report the students are enthusiastic, discussion is spirited and overall participation is beyond the norm.

Because the course material has not crystallized into a rigid structure, students relate to it differently than they do to more formalized material.

Dr. Dorothy Smith, who taught the Sociology section for the first two years of the program, said, "The instructor is always in a position of challenge ... is continually developing the course. It is my first experience with a *real* University."

The students feel the course is theirs. They feel a common responsibility to keep the academic and discussion level high. They feel actively related to the course material and feel freer to ask questions, to introduce *new* material into discussion and to challenge material presented. In short, the student role becomes active; rejects passivity.

The interaction between students and instructors creates a situation in which course material is constantly changing and growing. The instructors are constantly searching out new material, *producing* material where none exists, constantly challenged to *think* about course content.

The Women's Office

The Action! Camera! Group

The Women's Office collective is a group of women students concerned with providing women with the support and energy needed to realize women's full potential.

The Women's Office, in the Student Union Building, Room 230, serves as a place on campus where women can drop in for a cup of coffee, rap with other students about academic and general problems, use the referral services and help to provide a support system for other women.

The office has a book library, a research file, various publications on topics concerning women and has some publications by women for sale. There is also an audio-visual, audio-tape and music-on-cassette library. In this area is the *Women in Focus* audio-visual tape library. The tape library is the result of a concrete effect to fill in the need for information and communication on women. In 1974 an audio-visual Women's Office work-shop was held under the direction of Marion Barling to start training women in the audio-visual skills.

These women were given the opportunity to produce a series of programs with the co-operation of Vancouver Cable 10. The series continues this year and is broadcast every Monday at 9:00 p.m. on Cable 10. Through the assistance of the Secretary of State, the Women's Office has been able to collect a library of tapes from those prepared for broadcast and these may be rented by groups and individuals. The tapes are created, directed and produced by women.

A catalogue of the tapes may be obtained by calling Marion Barling at the Women's Office, 228-2082, or by writing Women in Focus, Box 85, SUB, University of British Columbia, Vancouver, B.C.

For the fifth consecutive year, the Women's Office is presenting a non-accredited, evening women's studies program entitled "By Whose Definition". This year's program will consist of lecture/panel presentations, tapes, and a series of workshops. A few of the workshop titles are: Emotional and Physical Self-Defence, Women and The Law, Consciousness Raising, Women's Karate, etc. A full description of the courses may be had by calling 228-2082, or writing Box 85, SUB, University of B.C.

This year the Women's Office also organized a highly successful Women's Week which presented a variety of noon-hour events and a two-week exhibition of B.C. women artists.

Changing Roles of Nurses

Encourage your Daughter to be a Nurse. Why not?

by Sue Rothwell

Mary Greenfield, a 75-year-old former teacher, sits in her West End highrise apartment, puzzled that she cannot concentrate or remember from one moment to the next what day it is. She left the hospital a week before and no one thought it necessary to mention that she resume taking her blood-pressure pills.

Roberto, a nine-year-old boy in East Vancouver, weighs 125 pounds and cannot keep up with his schoolmates. His mother considers his large appetite an index of good health.

These are examples of people who have fallen through holes in the health care system. Their health needs require time and gentle guidance, and they are being met by a new breed of nurse whose skills include physical assessment and case management.

In 1973, the provincial government funded the UBC School of Nursing for a two-year period for a Continuing Education program to prepare nurses to function in expanded roles in primary health care. The rationale for expanding the nurse's role is that the nurse in collegial interaction with a physician can provide comprehensive care to more people than either the nurse or the physician could alone. Since the program's inception in 1973, more than 200 nurses have participated in workshops and preceptorship programs to prepare them for expanded roles. The new UBC baccalaureate program will graduate nurses with similar preparation, beginning in 1977.

The public, medicine, and even nursing have all had difficulty with the identity of nursing. Somehow nurses are seen as a linear extension of medicine; nurses are envisioned as lesser prepared physicians. If medicine is mind, intellect and decisiveness, nursing is hands, emotion and caring. Historically, nursing has earned this dichotomy. Florence Nightingale, its most famous innovator, was a fugitive from the enforced *ennui* of Victorian ladyhood. She stamped nursing with the mark of her class by schooling her disciples in character instead of skills. Her nurses brought the wifely virtue of absolute obedience to the physician, and the kindly but firm discipline of a household manager accustomed to dealing with servants, to lower-level hospital employees. In addition to changes in its educational philosophy, other factors have hastened nursing's coming of age in the delivery of health care. Foremost is the women's movement. The soap operas are outdated when they show nurses using so-called feminine wiles in the doctor-nurse game; nurses have been in the forefront of the development of women's health collectives; they have spoken out against the elitist power of medicine to decide who shall have abortions and who shall administer powerful drugs. Economic factors have also accelerated nursing's movement away from its position as physician's handmaiden.

In 1968, health care was the sixth largest industry by percentage of the gross national product. Today it is the third largest. Already there have been efforts to regulate the industry. In Canada the Hall Commission on Health Manpower identifies nurses as the most appropriate health professionals to assume some of the functions for which physicians are over-prepared or even ill-prepared, as in the instance of the two patients mentioned earlier.

More recently, changes in the national budget limiting the federal government's contribution to escalating health care costs will force economic cutbacks especially in acute care and payments to physicians. Presumably, provinces will need to develop programs which keep stabilized, chronically-ill persons out of acute care facilities. Nursing has already moved into this direct-care function and has the potential to play a leadership role in the initiation of new programs.

Across the provinces today nurses who have expanded their roles are working in medical clinics and in the community for agencies like the Victorian Order of Nurses and Public Health Home Care programs. Their responsibilities include pre- and post-natal care, screening examinations, long-term counselling and therapy and management of chronic diseases in the elderly.

Across Canada and the United States, the reaction to these nurses has been favorable. In fact, sight unseen, most people accept the notion of nurses performing services which heretofore have been the purview of the physician. Interestingly, one study in Philadelphia revealed that the presence of a nurse was the reason why many patients visited one pediatric clinic.

Physicians have had understandably mixed reactions to nurses expanding their roles. Those physicians whose approach to providing primary health care is family centred have been overwhelmingly enthusiastic about working with their nursing colleagues. Similarly, practices in which there are numerous elderly patients requiring continuing supervision have wholeheartedly endorsed expanded roles for nurses. In situations where the physician's income is threatened by nurses expanding their role, endorsement has been less than enthusiastic. These physicians charge, illogically, that expanded roles for nurses is yet another step along the path to socialized medicine.

The reactions of the nurses themselves have been gratifying. They have identified for themselves in their individual settings a responsive and responsible role which they perceive as nursing rather than an extension of medicine. Perhaps the most difficult converts for expanded roles for nurses are the traditional administrators who argue that nurses are abrogating nursing responsibilities for the role of a junior intern.

Admittedly, target populations for nurses in expanded roles are "dropouts" from the present health care system: people whose health needs are not met by one or two visits to a general practitioner each month. Perhaps in time this population will expand to include the mainstream of primary health care. But those nurses who have initiated and developed their own expanded roles have demonstrated that they do have an important space in primary health care.

When I pass one of those posters exhorting me to encourage my daughter to be a doctor — Why Not? — I wonder if we are not answering the wrong question. Certainly medicine has traditionally held the power and the money in health care. But nursing, is, by contrast, in a growth phase. The question is not "Are we as good as physicians?" but "Are we as good as we can be?".

The First Woman President

A student in her final year of Arts, Arlene Francis has won two awards at the University this year.

Last spring the 20-year-old graduate was elected president of the Arts Undergraduate Society for 1975-76 and this month was named winner of the Sherwood Lett Memorial Scholarship, awarded annually to an outstanding student at the University. The scholarship is for $1,500.

Arlene came to UBC from John Oliver High School when she was 17, with a first-class standing. She has maintained that standing throughout three years in the Creative Writing Department, and at the same time has led an active student political life.

She won a by-election as Arts representative on Student Council in her first year at the University. She was again elected to Council last year, and also won a seat on the University Senate as a student member-at-large.

This unusual young woman has worked as a legal secretary and as a secretary for Geoffrey Massey Architects during one summer. Last year she married D. Bruce Wilson, a fellow student in the Arts Faculty. They will graduate together this year.

Captains of Industry Say Women Took Wrong Tack

The absence of women in the fields of industrial and business management in the future will not be due to a lack of opportunities for women, according to the president of MacMillan Bloedel. "It could well be the reluctance of women to accept what many of them may regard as not very attractive opportunities," he said.

Denis Timmis, chief executive officer of MacMillan Bloedel, was speaking to the senior managers of about 100 of B.C.'s leading businesses at a conference on the integration of women in the labor force held Oct. 9. Those attending the conference represented B.C.'s biggest employers.

Mr. Timmis said that women have to be shown the "attractions of a career-oriented life, and those of us already in the business world must see to it that the attractions are actually there." If the existing senior managements do not demonstrate to more women, as well as men, the satisfactions of a management career, he said, "it will mean that as early as the next decade some businesses will be forced to curtail their operations, not from material shortages but from a shortage of people with the taste and the talent for management.

"We need to determine the conditions which would motivate more women to strive for positions of responsibility, then we must find ways to help them qualify themselves."

The conference, sponsored by the provincial Minister of Labor, the Employers' Council of B.C. and the Western Conference Committee, Opportunities for Women, focussed on the changing aspirations of women and the resulting need for positive action by employers to improve opportunities for women to advance.

"Equality of opportunity for all people has to be a priority for all governments," said Labor Minister Bill King in his opening address to the conference. "There is discrimination and I think we're all guilty of it. We feel we are being benevolent, we feel we are being protective towards women."

If the government is to set an example to industry to open its doors to women, he said, then "it is imperative that the government has its own house in order." He cited the appointment of women to cabinet, the developments in the Human Rights Branch and Manpower, and the numerous grants given to women through the Department of Recreation and Conservation as among the steps taken by the provincial government to develop equality of opportunity.

The trend to greater participation by women in the labor force is "an industrial-world-wide phenomenon," according to Martha Darling, a research scientist with the Battelle Seattle Research Center who opened the conference panel discussion. It is a trend "reflecting fundamental changes in the organization of the economy, society and the family, and calling for some major adjustments in social and economic policies and thinking." Ms. Darling gave examples of how other countries are dealing with these adjustments to traditional situations in education and employment.

During the panel discussion which followed, John Ellis, a senior manager with the Bank of Montreal and a member of the audience, suggested that the conference may have been hitting at the wrong level of management. Antipathy toward women in management is found more frequently among some of the older men in middle management rather than the top levels of management. And women must work up through the levels of the structure just as men must, he said.

The Women's Resources Centre

located on the 3rd floor of the Downtown Library, 750 Burrard St., offers programs and services to assist women to meet new expectations, to find new roles and directions, to work out their individual lifestyles in an everchanging world.

Hours: 10am-4pm 6:30-9pm Thursdays
Phone 685-3934 or 228-2181, loc. 218

Coordinator: Anne Ironside, M.S.W.
Counselling Associate: Fraidie Martz, M.S.W.
Volunteer Coordinator and Special Projects: Eileen Henry, M.A., Counselling Psychologist

november events

The Co-Respondents

For further information about International Women's Year at UBC, please call Lois Crawley, Information Services at 228-3131.

friday, nov. 7

The Changing Function of Women in Modern Society

Dr. Jessie Bernard, internationally-known sociologist, heads a panel discussion with Dr. Jean Lipman-Blumen, sociologist, Stanford Research Centre ★ Freda Paltiel, special adviser to the federal government's Status of Women ★ Gene Errington, B.C.'s provincial co-ordinator, Status of Women. An outstanding IWY event!
Student Union Building Ballroom at 8:00 p.m.

saturday, nov. 8

Workshops

Follow-up workshops to the Jessie Bernard panel. Topics: "Changing Functions", "Career Opportunitie for the New Woman", "Changes in Marriage and Family Relationships" and "The Power Structure". Registration fee – $4.00 – includes lunch. Register with UBC Dean of Women's office, 228-3448. Workshop at Cecil Green Park on UBC campus.
9:30 a.m. to 2:00 p.m.

thursday, nov. 13

The Co-Respondents – Give 'Em An Inch: Women and Equality

A professional-readers theatre group which addresses some central issues of the women's movement.
Student Union Building Art Gallery.
12:30 p.m.

Newer Trends in Patient Care and Community Health Services

Dr. Esther Lucile Brown, distinguished sociologist, lecturer, consultant, author, talks about the psychosocial aspects of patient care. Woodward Instructional Resources Centre, Lecture Hall 2.
12:30 p.m.

friday, nov. 14

Nursing Reconsidered: A Report of Change

Evening lecture by Dr. Esther Lucile Brown on an area in which she is an expert. Woodward IRC, Lecture Hall 2 at 8:00 p.m.