

**A WOMEN'S
LIBERATION
NEWSPAPER**

PEDESTAL ^{25¢}

VANCOUVER, B.C.

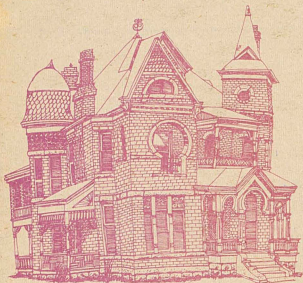
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**2ND ANNUAL
DESPERATE
FINANCIAL
APPEAL**



**WE ARE NOW SEVERAL HUNDRED
DOLLARS IN DEBT. THIS MAY BE THE
LAST ISSUE UNLESS YOU HELP US BY
SENDING DONATIONS SOON!**



SHITWORK

For a working woman to pay another woman to do other work for her is not "buying freedom at another woman's expense"; it is creating employment. When I was poor and working and responsible for the kids and house, the first thing I did when I got a raise that put beyond the landlord's yearly rent increases was to get a cleaning lady once a week. And she earned the minimum wage from me for very hard work, but it was honest work and she needed the money and I needed her.

When my daughter got to the age of earning money by baby-sitting she did do a little of that, but in the area where we lived were very few people who could afford to pay baby-sitters, and mothers either traded "sitting" with each others kids or took the kids with them or left them alone when they had to get out of the house. So Mary earned some money doing housework for a group of nice young professional men in another area whose apartment got incredibly dirty as apartments do. My daughter and another high school girl went over every two weeks (the men left the key where they could find it) and they cleaned it while they played the records of the young men, full blast. They cleaned the apartment so fast that I always wondered just how well they had done it especially after looking at the mess in Mary's room — but the young men said it was okay, and paid the girls when they got home from work, and then the girls would come home to supper, sometimes spending part of the cash on the way home. What I'm getting around to saying in my long-winded way is that the work is honourable and not necessarily to be considered degrading. On the other hand, sometimes I am tempted to make a large poster that says "Housework is bad for working women and other living things" but I think that would be sacrilegious because of the beautiful anti-war poster that a child made with a similar phrase about the war being bad for children and other living things.

Margaret Benston's concept of the industrialization of housework is an exciting one; to cut through the infinitely reduplicated work of countless houses which all have to be cleaned and cared for, and instead, with modern technology, have people do the work for good pay and produce honourable employment this way, and at the same time avoid the senseless waste of energy, resources (why does every household have to have a washing machine and a vacuum cleaner — one would do for twenty-five or more) and free a lot of women for things they want to do. M.B.'s contention is that all other spheres of work in our society have been influenced by advancing technology, but housework has for social and political reasons remained primitive in the sense that there is wasteful reduplication of equipment and services.

I have a sister who likes to do housework. She would rather clean house than cook. There are an infinite variety of jobs in the home which would be better done by specialists enjoying their work than by one harassed woman attempting to be expert at a lot of difficult jobs, and inevitably failing at a few. I LIKE living in a clean, neat home and being able to find my shoes. I DON'T LIKE doing the housework at 7 o'clock at night after a day of typing. Right now I feel privileged because my flat is so small that I can keep it reasonably functional with very little effort, but that's because (1) after 22 years I have got the tools to clean with and (2) my kids have grown up. I never could really become impervious to dirt, although I tried hard when the kids were little and needed my attention more than the damned house did.

Not everybody has the good sense to live communally and share the work. And not everybody can hack living with a crowd of people.

So pray for us.

by B. Thomson

This article came out of a conversation about the pros and cons, financial and moral, of working women employing working women as housekeepers. I work for working women. What is here are some observations, taken from the viewpoint of the employee. They seem to fall into four categories: in the right circumstances, housework is not in itself degrading; employers can go a long way to create or destroy those circumstances; the usual trend is to destroy good conditions, through ignorance or carelessness; there are definite things an employer can do to help rectify such a situation.

It is with great trepidation that I write at all — just how many people, even Pedestal people, consider the subject matter important enough to read an entire article about? Especially an article that starts the way this one does, actually saying something positive about the awful stuff? If I drove a truck or collected garbage or worked on an assembly line I wouldn't have to worry. Most people would accept what I had to say. A few would consider it mildly eccentric. No one would consider it trite. But this is an article about housework. Will anyone — really deep down — totally believe that it is not trite? I believe enough to write, enough to willingly spend much of my working time doing housework, but I don't honestly think that I believe completely. Nevertheless, we must come to believe, so I write, for me as much as for anybody else.

Housework's okay. Dishes: water swishing, motion, fluid environment — warm and comfortable. Vacuuming: little mounds of junk disappearing, wondering for the thousandth fascinated at the intricacies of pattern and colours in the rug, the worn spots, the simple but sturdy construction of this thing on the floor; rhythm in the strokes and a communion between me and the world, we move together. Window washing, again the presence of liquid and all its soothing possibilities: my body bending, stretching, strong, aching pleasantly, strange and unaccustomed positions bringing all kinds of parts of me into new and interesting contact with other parts of me.

Overall pluses: Outcome directly related to input; progress visible — much more so than when I was teaching university courses; independence; solitude — I need a lot of solitude, if I didn't get it at work I'd have to take it after hours. I'd rather be away from my colleagues, with whom I like to associate, than from the people I like and choose to be with; motion; physical exertion; brain energy conserved for more interesting things.

All that, and the job is awful. I alternate between wanting to throw things and an overwhelming desire to cry. And it's for the same reasons that make most "woman's work" so soul-destroying. Like the condescension that comes from damn near everyone — including other women. And infinities of criticism but never any praise. And being surrounded by experts who know everything about housework but what it's like to do it. Add to that the 24-hour nature of it all (the dust and dirt at home don't seem to go away during the day), being told that my brain is incapable of other activities simply because I do what I do during the day, and the whole thing is thoroughly demoralizing.

Maybe I'm in the wrong business? Maybe. People who (face it, read 'women who') go out to do housework for other people should be sure they can avoid some of the pitfalls that accompany the job. They should be very sure of their own worth and completeness as human beings. Like most women, I'm not, and the condescension and reputed lowliness that accompany my work are tortuous even though I am aware of the value of what I am doing. Like people in every job, those of us who work at this job should have plenty of satisfying activities for afterhours. We should be people who can let things go in our own houses — without guilt feelings and without becoming hysterical over the mess. A very pleasant extra would be to live with people who understand the situation and who are willing to do more than their share of the domestic work — I do, and my sanity and I will be forever

grateful to them. This packs a double importance: it both relieves the never-ending aspects of the job and provides a little of the pampering that every human being needs — and that a person doing someone else's housework spends all doing for other people.

Our utopian society being what it is, however, this is not always possible. Employers can do many things to reinforce the dignity of the work being done (industries find this sort of thing a sound investment; if you can't do it for any better reason, that one will do). Solitude can turn into isolation and any job done in isolation becomes unbearable. Chances are your housekeeper works alone and sees only her employer — and that not for very long during a week. A long, casual conversation about something important (not the weather or the floors) can work wonders. So can the employer's washing her own cup after coffee, even if she is beat after a long day and the housekeeper looks fresh and lively (it's more of that necessary pampering). If you decide to pitch and help sometime, do some of the shit work: it's no help to the morale to relieve someone's work load by doing all the relatively interesting things.

Housework carries a great deal of responsibility, and without a little arbitrary responsibility becomes tremendously oppressive. Don't scrutinize everything the way you would a four-year-old going to meet the queen. Don't give minute instructions on every chore. Provided she has a normal amount of integrity, once the guidelines of the job have been established, your housekeeper will do her best to fulfill them. When special needs crop up she will probably very willingly do extra and work under closer supervision. But when routine prevails, leave her alone to do it her way.

This may necessitate some concession. The floor may stay dirty an extra day. Or you may change a brand or two. Something as simple as imposing your brand of a particular cleaner amounts to making you another one of those annoying experts — and if hers cleans as well, why not? If it doesn't do the job as well she'll notice it, too. All you have to lose is a bit of shine or efficiency.

Anyone working independently needs to be able to get all the areas concerned. This may mean giving her the keys. If there's someplace you don't ever want her to go, don't expect her to keep it clean. She also needs to be able to replace supplies as they run out: this means a working budget that is reliable and constant. She is as capable of buying floor wax on Thursday as you are of getting it on Saturday. She can't be expected to operated even as efficiently as archaic housekeeping equipment allows if she has to beg and plead and wait for that equipment. Besides, begging and pleading and waiting are utterly destructive of morale.

Sound ridiculous because of course you'd automatically do all those things? The theory is great, but in practice it tends not to apply: women, every bit as much as men, tend to abuse people who are there solely to serve them. Even the most aware women. Even the people with this exploits and degrades women' signs on their stoves and who are very real and enthusiastic exponents of and workers for women's liberation. Women who employ women often succumb to the temptation to treat their employees in much the same manner as their own male employers have treated them. That's understandable enough — after years of taking it, being in a position to dish it out is nothing more or less than intoxicating. It invites carelessness with the employee's feelings, and worse, it can be rationalized a hundred ways, everything from 'I'm not her keeper' to 'I never got paid when I did it', to 'she chose her job.' Like most rationalizations, these contain fragments of truth. But they are misapplied fragments that mask a different, more important and much more difficult issue. The simple, ugly fact is that anyone who is not treated like a full and valuable human being, on the job as well as off, is not going to feel like one — no matter how liberated the working woman for whom the working woman works.

by Frances Rooney

WOMEN'S CENTRE

130 west hastings
VANCOUVER 4
684-0523

The Women's Centre has now moved to the top floor of 130 West Hastings across the street from Woodwards.

Our rent has gone up from \$100 to \$200 plus hydro and telephone so donations will be greatly appreciated.

Enough new energy came out of the last meeting to make the move possible but, we still need women to staff and/or coordinate the office. (ie. answering phones, letters, keeping information up to date, and mostly talking to the women who come in about being a woman, women's liberation and what is going on.)

We'll be needing painters, builders, and decorators to make the place more comfortable. So come down or phone and help us out.

general meeting Dec. 7 (thurs) 7:30 pm.

we have moved



DIFFERENCES...

A LETTER...

Dear Pedestal Collective:

The Pedestal Collective until very recently was dominated by socialist women, although many others have worked on it through the years. The reason the Collective never laid out its political program was because it didn't have one - we only had a lot of priorities we didn't always adhere to. The ideology had to be extrapolated from the kind of stories we chose to print. We wrote stories about abortion, working women, child care, and tried to give our readers some news of what various groups were doing. In trying to describe what was happening we also pointed in what we thought was the right direction without laying it on so heavy it sounded as if there were no other choices. Maybe we should have been heavier; certainly we should have been less confused.

When Women's Caucus disbanded in 1971 it was replaced by dozens of different small groups whose activities the Pedestal attempted to report on without too much success. Most of these groups were activity-oriented but in several they fell into two large ideological groups: those who saw socialist solutions to the problem and those who didn't.

In the meantime, in the States, even more dramatic changes were taking place. Newspapers were being taken over by Lesbians and more and more often the enemy of women was found to be men, all men, without regard to class, creed, age, race or religion. Along with homosexuality and the finding of men to be guilty of all the crimes against humanity went a whole host of fads such as consciousness-raising, rap groups and so on. The ideology behind these actions is that the solution to the problem (men) lies in personal rather than political action. It owes a good deal to Freud and is very attractive to people who do not expect to have to support themselves except occasionally and certainly need never support anyone else. Most of these people prefer to be anti-ideology or to have no ideology and such people are dangerous. It means they will behave according to whatever whim strikes them and that they will be interested only in personal problems and therefore personal solutions.

These people may be called "life-stylists", "liberals", "personal liberationists" or whatever. What they have in common is that having middle-class values, they feel allegiance to no class, and that they consider people's personal lives to be the whole content of politics. This assumption is made obvious in any number of ways. One is that there isn't time for organizational work. Another is the attitude that what didn't happen to them or to a friend of theirs isn't relevant and maybe never happened at all.

I will call them life-stylists because the next most obvious conclusion is that if the same person and her friends change their style of life, the whole world is changed. A mother of five children on welfare can't do much about changing her role. A woman qualified only as a typist can't do much personally about changing her role. Becoming a lesbian doesn't do anything about how most women have to live and in general, how a person fucks has fuck all to do with their lives, which are mostly spent at work.

Ironically enough, in the name of Women's Liberation, women are now accomplishing what men could not do which is define women totally as sex objects. Now we have intricate discussion on what precise kind of sexual beings we are. A woman who calls herself a lesbian is defining her entire self by her sex.

A great many magazines and papers devote considerable space to criticizing lesbianism -as-politics as did the Pedestal some months ago. Undoubtedly the same will be done with rap groups and other aspects of personal liberation and undoubtedly this will be considered liberal and good. We must listen to both sides of every story. What I am questioning is the necessity of discussing it at all. It's irrelevant what form a person's sex life takes, it's irrelevant whether or not one properly understands every single nuance of one's oppression, it's irrelevant whether or not a husband washes the dishes. What determines the lives of the working-class - women as well as men - is how they make their living and how good a living they make. What matters is that we don't control our means of survival, and so are at the mercy of whatever the ruling class wishes us to do. The ruling class at the moment seems aroused by Women's Liberation and the media played up the personal liberation aspect of it. The "liberated" woman becomes someone who hires a maid to do the housework whilst becoming an executive of some corporation.

It should be noted that personal liberation has taken hold of other previously politically active groups and the anti-war movement in the U.S. and the hippies disintegrated into Drugs, Abbie Hoffman, and Jesus. In Canada, the back-to-the-land idea which was always attractive gained more adherents, but we largely escaped the rest of the lunacy.

Part of the problem in Canada has been the large numbers of American refugees. The Americans who come across the border are often those who have the money and the opportunity to leave easily. Their solution to American problems was to leave, one by one, and so it is hardly surprising to find that many immigrants favour personal salvation to revolution. Some of my best friends come from the States and I should hasten to add that it is not a problem of nationality but of class and the lack of a structural view of the world. In any case, Women's Liberation in Vancouver is gradually being transformed into what it is in the States - a middle-class, personal liberation movement.

More important for Vancouver than the immigration, however, has been the dawning of the era of grants whereby anyone can have money if they show evidence of a good up-bringing and good manners. OFY grants are effective both in watering down radical activities and in keeping people busy at bureaucratic duties.

Whatever the reasons, what happened on the Pedestal in the spring was that the socialist women found themselves out-numbered by people who wanted to write how they found happiness through lesbianism and how they didn't have friends until they joined a rap group.

Since the previous ideological stance of the Pedestal was somewhat nebulous, readers are not likely to have been struck by the difference in emphasis apart from being confused by some of the articles. The Working Women's Association still contributes a page or so, and the Collective prints any articles they submit in memory of old times, or perhaps to prove they have no ideology.

For specific examples I will refer to the latest issue, which is August 1972. An article on page 3 reprinted from *Women* identifies the enemy as white men without reference to class and without any suggested solution about how to get the bastard apart from implying that becoming a lesbian helps. I think the poetry on page 12 is about a woman getting

horny about another woman but I'm not sure. Page 13 has an article about how mixed groups are bad for women. I have been intimidated by women aspiring to the ruling class at least as often as I have been by working class men. I am forced to say, since I wrote one of the stories in the issue, that there was some good things in it, most particularly the story by B. Thompson. The layout and printing were excellent. Yet the total effect is one of utter confusion and I am left wondering what it is we're trying to say. Obviously they were trying to say everything about all aspects of women's liberation but by giving all the conflicting points of view equal weight, they succeeded in saying nothing.

In the meantime, wage scales haven't changed much. More women in the work force usually means more and more women feel guilty about not being able to do the housework and their outside jobs without being too tired to also appear casually attractive. Indian women can't get jobs at all and are still being treated with the same insults and degradation they've suffered for centuries. Every morning then I drive to work before the sun comes up in the summer, there are Chinese women sitting on corners waiting for the trucks to take them to the fruit fields. Farm workers aren't covered under the minimum wage laws, nor are domestic labourers.

Several more topless night clubs opened this year and my fellow cabbies tell me women's bodies are the hottest selling item in town this year. It's one of the few opportunities for young entrepreneurs to learn how to be capitalists.

The trouble with personal solutions, of course, is that rap groups don't do away with poverty, nor does screwing your sister have any bearing on how alienated you are at work. Without the class struggle, women's liberation becomes merely another way to sell more goods. Groovy jeans, liberating shoes, bras that don't look like bras, nude bodies. You might persuade your boss to stop patting your ass and even

get a raise with sufficiently raised consciousness, but that still leaves most women living in poverty. Women's liberation without a class analysis and without discussion of the work women do, both in the home and outside of it, is merely a mental exercise like transcendental meditation. It is a luxury not available to the majority.

Many people have come and gone from the Pedestal Collective over the years. Some of them left after factional disputes, some of them just left. I am leaving for both reasons. I do not wish to leave, however, without an apology and explanation both to the readers and to the Pedestal Collective.

I wrote mostly what I thought were really funny stories and they were not very often explicitly political. I remain convinced that Marxist ideas are part of everybody's daily routine, and it is only the barrier of language that prevents us from seeing this. But perhaps laughter is also a barrier.

I think, also, that readers should know about the changes which have taken place. Many more changes may yet happen and readers should not assume the Pedestal is the same paper year after year. This is not meant as a warning: it is possible that this new Pedestal will reach a wider audience than the old one, but people should know what they're getting.

Helen Potrebno

AND REPLIES...

Dear Helen:

Your letter is very hard to answer. Hard because it is at once vague and misleading on the important assertions i.e., that when the Women's Caucus disbanded in 1971 two ideological groups emerged, one that did and one that did not see socialist solutions to the problem of women's liberation. It is true that last spring the *Pedestal* collective became less political in the sense of involvement in any organized socialist activities. "Not dominated by socialist women". I think is your expression - the use of the word dominate reveals to me an uncollective rather than collective way of thinking. Out of talks we have had in the collective a sense of the interaction between the personal and the political is evolving. Why do they have to be separated? Perhaps the separation is why many women prefer to avoid political ideology.

When I first started working on the *Pedestal* a year or so ago I felt insecure and generally unsupported by the socialist women in the collective. I continued to give time, energy, money and a few skills because I felt the *Pedestal* was important to me (the personal) and to other women (the political). I could have given up because I am middle-class, educated and do not have to work full-time. Some of my ideas were changed but I resent being guilted about the above attributes and I don't feel quitting ever leads to anything very productive.

Your letter is also cruelly specific; the lesbian stirs have no place in a letter which seems to be about socialist versus personal action. There are lesbians who have been politically active by your definition and those who haven't. There are lesbians who work and those who don't have to. You say you abhor the emphasis on sexual preference but you are the one who is emphasizing it.

People's economic lives are important but I don't agree that women's personal lives (and this includes alternate life-styles and sexual lives) are unimportant or that it is not a relevant subject for the *Pedestal*. There has to be a balance (not always achieved in the past) of subject matter instead of censorship which is what your letter suggests to me. I suppose I fall into the 'liberal' (and why do we have to have all these damn labels?) category in thinking that to have several points of view is not to be confused, it is to be open to a variety of women's ideas and interests and to be where they are, not where an ideology is.

I'm sure that a large number of our readers have noticed that the *Pedestal* changes from issue to issue, as does its staff. Perhaps you shouldn't assume that they are too naive to have figured it out themselves.

I think it's time to have less of the radicaler than thou attitude. Time for women to unite rather than split the women's movement ranks.

COME TO THE NEW WOMEN'S CENTRE!

Diana

Helen:

You make a few points
but **WOMEN DON'T
SCREW THEIR
SISTERS!**

(pure exasperation!)

Joadie

.....

We've been talking a lot lately about the personal vs. the political, or the personal *and* the political. I think though, what we've often been discussing can be called **THE PERSONAL EXPERIENCE vs. THE ECONOMIC ANALYSIS** of women's oppression.

There's a strong movement among a lot of us to put our every energy into changing our life styles. This is an enormous job and involves hours of discussion, since it's really important for us to feel strong support from each other as we work to make these changes in our lives. We've discussed how much better we can feel about ourselves, how we can express the feelings we've repressed for so long, how strong and happy we can feel working together and loving each other.

For me, new ways of collective living other than the nuclear family (which not only oppresses women incredibly but our children too) is a start in challenging the economic system. By creating and living alternative life styles we're proving we don't need the authoritarian, patriarchal structures. We don't have to accept the male ideology, and that's really far out.

But what about paying the rent and buying the food so we can keep living? It's damned depressing to live with a man and be totally economically dependent on him, realizing that even if you did have a job you'd still have to work your ass off and probably still not earn half of what he can. And it doesn't depend one bit on anything except who's been trained for work that has more prestige and so gets a better salary. Well, you can move out of the nuclear family so as not to be economically dependent and begin living collectively with other women. It's an incredibly high experience until the rent has to be paid and you realize you still have to work your ass off in an awful job for shit wages. And working all day is exhausting and

doesn't leave you with much energy for anything else. The working woman is often a very tired woman without the time to get something like her life style worked out or in any kind of perspective so she can deal with it. Of course I'm talking about myself now. I'm really feeling the weight of my economic oppression as a woman in spite of the other good alternatives we're creating for ourselves and our kids. And damn it, I'm angry. It leaves me with very little strength to deal with all the other shit - like the sexism we all experience just walking down the street. And how much can equal pay do to change that? Maybe then I wouldn't be so tired and it would be easier to deal with all the sexism. I might even have the free time to take karate. THEN let some creepy guy say something! WHAM!

But I'm talking in terms of TIME, of having the space to do other things. Right now a lot of working women have little if no leisure to do fun stuff. Most don't have the energy to try changing their life styles or talking to other women about the sexism they experience every day, and how to deal with it.

So what about the personal experience vs. the economic analysis? Thinking only in terms of "those political socialist women" or those "lesbian lifestyleists" or whatever other labels we put on people gives the impression that only certain women are oppressed by certain things and only have to deal with their own specific oppression isolated from other women. Which ain't true. The white, capitalist male has a lot more power when we're separated from each other. And that seems to be what's happening in the women's movement in Vancouver now and the thing that's gotta be changed by all of us.

JOSIE

.....

Dear Helen who is the best damn writer in Canada:

I know you are tired and so am I, but I know you'll listen. Utter confusion is not new to the *Pedestal*. There was an article in the June 1971 issue that was headed "**We Know We're not Perfect, but...**" and I hope there is room in this issue to reprint it. I agree heartily with you that we need lots of political writing in the *Pedestal*.

The paper is what we make it, and we ARE listening to you and thinking about what you have said.

And now I am going to hold my breath until you promise you will come back and work on the *Pedestal* with the rest of us stumblers.

B. Thompson

AND MORE REPLIES...

I keep on wanting to feel that there is some unity in the women's movement - something real and close that holds us together. There's a sisterhood that's begun to emerge which is fragile and small, but intensely powerful.

Yet sisterhood becomes empty if it's used to cover over divisions and differences between women. The survival of this rotten system depends on dividing us - competition distrust - contempt between individual women and groups of women. The oppression of women is a total inescapable and structural reality - but within that women find many different ways of coping with it of surviving. And besides that women are very different from each other. I remember in early [Fall '69] Women's Caucus meetings hearing for the first time about all the ways in which women were oppressed socially, and having for the first time in my memory doubts about my femininity because I was not oppressed in those ways. That the category "women" that was talked about didn't include my experience. Women with children have a different kind of oppression and different joys than women without children. Married/single - heterosexual /lesbian, talkative/quiet, young/old, all those differences and hundreds more that are the source of the potential strength of an independent women's movement. They and others are also the source of divisions within the women's movement in Vancouver now and probably everywhere else. We have to deal honestly and straightforwardly with these divisions if we want unity to be more than something we want to feel, and if we want sisterhood to have the real power to transform this society.

Three of the divisions that I've seen causing some problems in the women's movement in Vancouver I'd like to look at briefly. Class chauvinism, American chauvinism, and heterosexual chauvinism. The category of chauvinism has developed some real meaning for us in the past few years. It talks about the power and privilege men have over women and how they oppress women. But women oppress other women too, and as is the case with men, tend to get highly defensive when that oppression is challenged I want to make clear in this that guilt should not be anyone's reaction to talking about these divisions. Guilt doesn't build a political movement it stifles and exhausts it.

CLASS CHAUVINISM

The women's movement is still affected by its roots amongst middle class students. Women here discovered on the one hand that they were fucked over as women in leftist organizations that were supposedly working for human liberation, and on the other hand discovered that even having made it to college, there wasn't the room at the top for them that they had come to expect. So they organized in their own defense. There the notion of women's oppression - women's consciousness was developed and built. But most women are not at college - most women work, and in fact most college women are going to end up working but still the illusions carry on.

Because of the growth of the women's movement and because of the particularly threatening demand for economic independence, governments (federal and provincial) have taken a new interest in "women's rights" and women's groups (LIP/OFY being the most obvious example).

The government's plan, it seems to me, is to build the divisions in the women's movement, coopting some of the more articulate elements, and containing them, and hence [they dream] contain the movement and preserve their power.

GRANTS? THE WOMEN'S MOVEMENT

LIP/OFY has created in the women's movement a dichotomy between paid and volunteer work which hadn't previously existed. Before that women came to the movement because they needed it, and wanted to build it. [on the other hand the 'paid/volunteer' split has always existed in "community service" see Royal Commission on Status of Women].

The problem with grants is not an existential or moral one (should one accept gov't money? BUT A POLITICAL ONE. The objective of the women's movement is to build an independent power base of women. The government faced with that has now decided to integrate an elite of women - so they can be the new administrators of male supremacy.

I think everyone in the women's movement especially those who are on, or plan to be on LIP/OFY (or whatever the Provincial equivalent will be) have to think about that stuff really clearly and develop a strategy to deal with it.

There's all kinds of class chauvinism that we have to struggle with every day in how we treat one another and how we view the world and we had better deal with it because its working women who keep this economic system running [the Government is the largest single employer of women], and it is working women who have the potential power to make capitalism "mange la merde."

AMERICAN CHAUVINISM

American chauvinism is a second real problem in the women's movement here. American feminists who are in this country have to accept first of all that they have crossed a border, that there is a difference between here, and there. They have to make a conscious effort to learn about it from the history of this country and the development of the feminist movement here [*She Called It Canada* is the best history of Canada, written by a collective of women, and available at Women's centre for 50 cents.] Only if they consciously struggle against American chauvinism and if we help them by pointing it out can they become a genuine part of the Canadian women's movement.

to my canadian sister
in anger

don't you know
if was
north
amerika
who announced
today:

the asian atrocities
of eighteen years
will be ending
on or about
halloween?

and
that it is a lie

listen:
i
have
never
known

harvest
fat winter

i
planted
everywhere

HETEROSEXUAL CHAUVINISM

Heterosexual chauvinism involves the refusal to accept that lesbians exist, in the movement and in the

Its giving in on the one hand to the man's attack that "Women's Liberation is a bunch of lesbians" and it comes from feeling threatened by the choices of other women. The division here between straight and gay women is not as deep or as bitter as I gather it is in the U.S. I think the depth of that division in the states is a measure not of the militancy or advancement of the struggle for lesbian liberation but rather a measure of the atomization and division of the society and the movement there. So once again we have to develop our own way of coping with the possibility of women loving each other, individually and as a movement. The key may be respecting the differences between women and the different choices we make for our own survival.

That kind of respect seems central to me if we're going to get the kind of unity which I'm working for. Unity with the women we work with. Fighting for our rights on the job requires a particular kind of sisterhood and solidarity which is just beginning to be explored. Feminist unionism. But for the women who work at the Bay, Eaton's and Woodwards, for instance, to form a union to deal with the victimization of parttime workers, and their rotten pay, it requires a feminist consciousness amongst the shoppers - amongst housewives who can be called in for part time work at any time. In short it requires the support of an expanded and deepened women's liberation movement. And it will happen!

A CANADIAN SISTER

listen:
if
your
baby
goes
on
breathing
it will not be because
you saw to it she had

white skin
canadian air
and loathed
the fucking amerikans

sister:
it is a lie.

what
are
we
going
to
do?

N.

WOMEN ORGANIZE

The Founding Convention of the Service, Office and Retail Worker's Union of Canada took place on Sunday, October 23. Twenty-five women signed their names to a constitution which committed them to organizing women in all the occupations included in the union's name.

Activities which preceded the convention began with the union seminars held for four weeks in September. At these, friendly union heavies and other people having experience with unions talked about it, then there was discussion. As a result of these seminars, a booklet is being prepared by the Working Women's Association to tell anyone who is interested how to form your own union, how to write a constitution, how to conduct a strike and other relevant information like that.

As well as all that, an uncommonly large number of meetings have been held by the Working Women's Association. As we shall see, some have been more successful than others. In addition to the weekly business meetings held every Monday at 7 p.m., there is a monthly general meeting. The most recent one for which the speakers painstakingly prepared, had no audience, so the WWA collectively moved to adjourn to the nearest pub. One new member, furthermore, was signed up as a result of the leafleting.

Various action groups (office workers, dept. stores, waitresses) have been holding regular weekly meetings. A small group of waitresses are preparing recruiting type leaflets which they plan to leave in various restaurants, encouraging waitresses to find out more about SORWUC, this being how the abovementioned union will be affectionately termed.

Many other leaflets have also been handed out outside of offices and department stores. The most recent tells women their premier thinks it's okay for them to belong to a union. It is not intended as a campaign poster for the NDP but to help women withstand intimidation associated with organizing or even talking about organizing. (See Melody Rudd's story about Pizza Patio in the October issue of the Pedestal.) Another leaflet extols the virtues of union hiring, the main one being that it prevents the boss from firing people without their consent.

Then there was all those meetings to write a constitution. Constitutions can, and have been used, by some unions to intimidate the membership but there is nothing mystical about them. A good constitution needs only to be flexible enough that it doesn't prevent the group from doing whatever seems necessary, but a good constitution doesn't necessarily make for a good union. The challenge to the union comes after the constitution and the founding convention, when the first group is being organized and the first contract is being negotiated. Nevertheless, it is important that this preliminary step be done according to the rules outlined in the October issue of the Pedestal so that the Labour Relations Board can't, at least, argue that it isn't a proper union.

It is also important to make the constitution as democratic as possible within the limitations set by the Labour Relations Board. In order to prevent a centralized, highly-paid leadership who are out of touch with workers, SORWUC cannot have any paid positions which are not approved by the membership. The same person may hold a paid position for a maximum of two years. The executive is subject to recall at any time by the membership by a fairly simple recall procedure. This is all in accordance with the objects of the union as stated in the constitution.

"The objects of this national union shall be:



The Service, Office and Retail Workers Union of Canada believes that everyone who works should earn enough to provide a decent living for her/himself and her/his family. To this end, the Union will bargain collectively on behalf of the members to bring about fair wage standards, to reduce the difference between the lowest and highest rates, and to assure equal pay for comparable work for all, regardless of sex, age, marital status, race, religion or national origin. The Union will strive to improve the working conditions of members, to maximize the opportunities for personal fulfillment in the work situation of all members, and to reduce working hours and eliminate overtime so that each member may have the opportunity of enjoying proper leisure, recreation and cultural development. The Union will work to ensure job security for all members and to end discrimination in hiring and promotion. Within the community, the Union will work for the establishment of community control of schools, for community health services, against price and rent increases which erode the gains made through collective bargaining, and for friendly relations between labor and government and labor and industry. The Union will encourage unionization of unorganized workers and will charter Local Unions, maintaining at all times the principles of local autonomy and democracy within this National Union and its Local Unions.

In addition, an effort will be made to provide child care services at every meeting. While all women's groups consider this important, it has been done only in sporadic instances. In the past, during large meetings or conferences, male friends have looked after groups of children. For evening meetings, however, the problem is somewhat more complex and the group should provide child care in the child's home. Part of the reason this has never been done on a regular basis is that mothers hesitate to ask. The group must be more positive about offering child care services and assume that care of the children is the responsibility of the meeting, not the mother. This causes other kinds of problems since for regular meetings, it is improbable that enough men will be found. Thus, some women may be made to feel they should go baby-sitting because they are less important at the meeting than others. Some sort of rotating basis would probably work best. If everybody took a turn, then all of us would have several evenings a month to get to know children and have a peaceful evening reading. [if the child is asleep.]

There is now someone in the WWA office every day so people can drop in to ask questions or make criticisms. Also, the booklet "Women's Work" has been reprinted due to popular demand.

The next monthly general meeting will be held November 7 in room 307 at the Library. The topic will be Day Care.

Women in other cities, note: Founding Conventions are not as bad as they sound, and they can even be interesting. For more information on how to do your very own, write to the Working Women's Association, Rm. 3, 45 Kingsway, Vancouver 10.



The staff at U.B.C. held the founding convention of Association of University and College Employees Thursday October 19. With the founding convention the union is now able to sign up members.

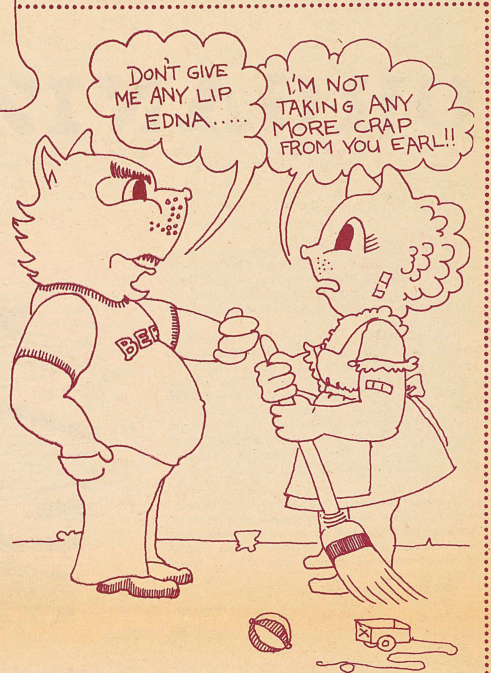
The new union is province wide and will include full time and part time - office service and technical workers at colleges and universities in B.C.

Planning for A.V.C.E. began last spring when a number of organizers for O.T.E.U. bolted from the drive because of their undemocratic constitutional tactics. "We decided to restrict members to B.C. to be small enough to give all members some real say in policy, yet large enough to possess a real element of bargaining power." Thetewly elected president of A.U.C.E told Ubeÿssy reporter U.B.C. formed the first local in conjunction with the founding convention.

The U.B.C. local is aiming to complete their drive and apply for certification in 3 months.

AUCE is interested in organizing other colleges in B.C. initially Simon Fraser. Several interested staff from SFU have already contacted the provincial offices.

If you want more information contact:
 Sylvia Schroeder 732-6345
 Jennifer Clemmons 261-0081
 Lori Whitehead 732-8444.



LATER....



EDNA!

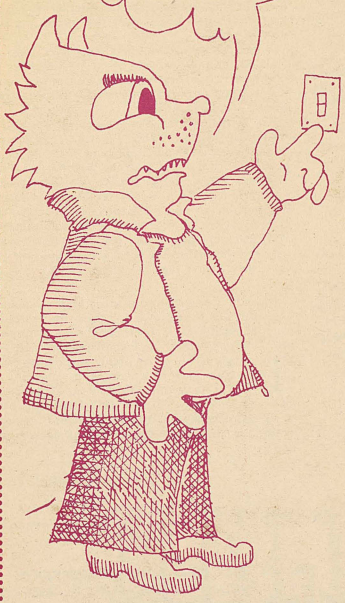
...WHERE IS THAT BITCH...
"HIC"

"Hic"...OOPS!... SHIT?... EDNA!!! WHERE'S THE FUCKIN' LIGHT?!. . .

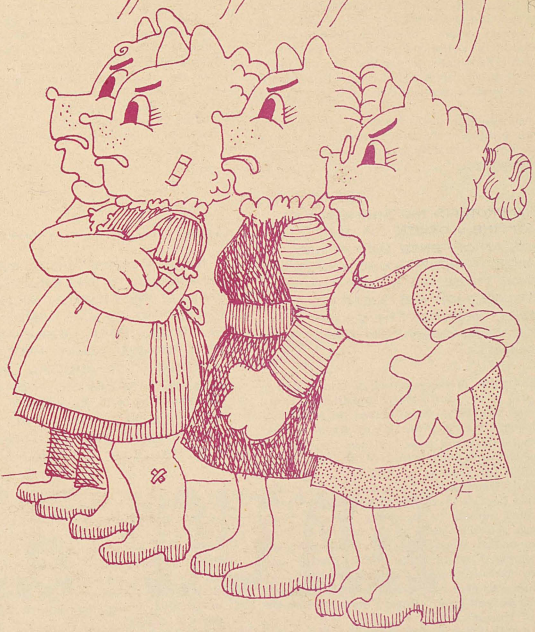


EDNA!

...HEY.....EDNA?



BEAT IT EARL!



LIKE MOST OF THE GIRLS WHO PARADED FROM SALOON TO SALOON, OR FLITTED WRAITH-LIKE IN AND OUT OF ISOLATED HOUSES ON THE OUT-SKIRTS OF PRAIRIE TOWNS, MISS NELLIE DUNN OPERATED UNDER A PROFESSIONAL NAME AND KEPT A REVOLVER CLOSE TO HER BEDSIDE. HER REAL NAME WAS JENNIE AND BEFORE LEAVING BROCKVILLE, ONTARIO, IN THE LATE 1880'S, SHE MARRIED A JOHN MCCLELLAN. ON ARRIVING IN WINNIPEG, MRS. JENNIE MCCLELLAN DROPPED HER LEGAL NAME AND ADOPTED THAT OF NELLIE DUNN.

A STAINCH SUPPORTER OF THE CONGREGATIONAL CHURCH AND A MEMBER OF THE SALVATION ARMY CORPS, NELLIE WORKED DAY AND NIGHT IN SEVERAL WINNEPEG HOTELS— SUPPORTING CITY FINANCES BY REGULAR APPEARANCES BEFORE THE LOCAL MAGISTRATES. HERE SHE MET JOHN WAGNER, PROPRIETOR OF CARNEY HOUSE AT EMERSON, A BORDER TOWN SOUTH OF WINNIPEG.

AS A RESULT OF THEIR FRIENDSHIP, NELLIE DUNN GRADUATED FROM "GIRL" TO "MADAME" AND ON MONEY BORROWED FROM JOHN WAGNER, OPENED AN ESTABLISHMENT AT EMERSON, WHERE SHE REGULARLY EMPLOYED FOUR OR FIVE GIRLS.

JOHN WAGNER, WHOSE OPERATION OF THE CARNEY HOUSE WAS STEADILY DRIVING HIM TOWARDS THE BRINK OF BANKRUPTCY, TRIED ON SEVERAL OCCASIONS TO RETRIEVE HIS LOAN FROM NELLIE DUNN, ONLY TO BE TOLD POSITIVELY THAT THE PARTNERSHIP WAS DISSOLVED AND THAT THERE WOULD BE TROUBLE IF HE PERSISTED IN BOTHERING HER. HIS FORTUNES HIT A LOW EBB. ON OCTOBER 18TH, 1892, WHEN CHARNY HOUSE, WITH ALL ITS CHATTLES, WAS SEIZED ON A WRIT OF ATTACHMENT. DESPONDENT, WAGNER COLLECTED ALL HIS ASSETS, JUST OVER \$400 IN CASH, AND SET OFF WITH SEVERAL MALE FRIENDS TO CELEBRATE HIS FAILURE.

ABOUT 2 O'CLOCK THAT MORNING, HAVING EXHAUSTED THE HOSPITALITY OF A LOCAL HOUSE, WAGNER AND HIS FRIENDS HEADED FOR THE HOME OF NELLIE DUNN.

WHEN THEY KNOCKED, NELLIE ANSWERED THE DOOR, BUT ON LEARNING THAT WAGNER WAS ONE OF THE PARTY, REFUSED THEM ADMITTANCE AND SHUT THE DOOR ON THEM. BOISTEROUS WITH LIQUOR THE PARTY PROCEEDED TO KICK AND BANG AT THE DOOR. THE REPLY WAS A BARRAGE OF BULLETS, FIRED BLINDLY THROUGH THE PANELS, BUT WHICH HIT NOONE. TAKING THE HINT, THE GROUP OF MEN RETREATED— INTENDING TO RETURN TO THE MORE FRIENDLY ATMOSPHERE OF THE FIRST HOUSE, BUT THEY HAD ONLY GONE A SHORT DISTANCE WHEN THE DOOR WAS FLUNG OPEN AND NELLIE DUNN APPEARED WITH A SMOKING .38 IN HER HAND.

THOUGH THEY WERE 25 YARDS AWAY, NELLIE FIRED ONE SHOT WITH DEADLY ACCURACY IN THE DARKNESS THAT CAUGHT JOHN WAGNER IN THE CHEST. HE FELL WITHOUT A WORD. THE REST OF THE MEN VANISHED IN THE DARK.

WHEN THE PROVINCIAL POLICE ARRIVED, THEY FOUND THAT WAGNER WAS DEAD, HIS POCKETS APPEARED TO HAVE BEEN TURNED INSIDE-OUT, AND THERE WAS NO MONEY IN HIS POSSESSION. UNFORTUNATELY, THE EYEWITNESSES TO THE KILLING HAD DISAPPEARED, BUT, KNOWING THAT NELLIE ON SEVERAL OCCASIONS HAD THREATENED TO KILL WAGNER IF HE BOTHERED HER, THEY ARRESTED HER AND LODGED HER IN THE JAIL.

AT THE PRELIMINARY HEARING A WEEK LATER, NELLIE DUNN CALMLY ADMITTED THAT SHE HAD SHOT WAGNER WHILE HE WAS TRYING TO FORCE HIS WAY INTO HER HOUSE THERE BEING NO EVIDENCE TO THE CONTRARY, SHE WAS DISCHARGED OF THE MURDER. SHORTLY AFTER THAT NELLIE CLOSED HER HOUSE AND MOVED TO A MORE HOSPITABLE CLIME.



TAKEN FROM SAGAS OF THE WEST MAGAZINE VOL. I, NO. 2, JUNE 1971.

NELLIE DUNN

BETWEEN THE DOLL HOUSE AND THE WHITE HOUSE

The total labour force of Canada is 7.4 million. Of this, 2.2 million or 30% are women. Less than 4% of the 30% hold management positions.

The total labour force of the Federal Government is 475,000. Of this, 81,000 (or 32%) are women. Less than 5% of the 32% hold management positions.

Last year the median income of women in the labour force was \$3,217 compared with \$6,334 for men

Last year, among men, 17% earned \$10,000 or more, while only 2% of the women working earned this amount.

The median income for women in the Public Service was below \$4,000, compared with \$5,350 for men.

8.2% of the men earned \$10,000 or more, compared with 0.5% of women employees.

Women comprised 71% of all persons employed in clerical occupations in the total labour force. Women comprised 80% of all persons in clerical occupations in the Public Service.



The Canadian Federal Government accurately reflects what is happening in the rest of the labour market. It accurately reflects discrimination against women. As industry's major employment competitor, it could show leadership in devising employment policies that would promote the best use of the untapped reserve of human resources available in this country; the reserve of womanpower. But the Government is a male organization and, therefore, we in the wonderful world of women cannot expect it to spontaneously generate equality of opportunity for us. Left on its own, the Government might eventually thrill to the tune of lipstic through tokenism. That's not worth waiting for.

There is another course, however, that entails women providing the impetus for our own progress. If women wish to achieve a social climate in our country which will permit us, for example, the freedom to pursue an occupation of choice, regardless of domestic status, then we must not only equip ourselves with the requisite competence but must also develop and exercise powers of perseverance. Perseverance is essential in order continually to withstand outdated social attitudes in order to bring about an enlightened view of women's place.

How can this perseverance be most effectively channeled? Through objective and creative methods. The objective methods consist of becoming informed of the past and present relationships between women and government. The creative methods consist of demanding new alternatives.

Let me outline for you the first stages of the continuing drama of Ms. Woman vs. Mr. Politics:

Women in Canada received the Provincial vote on the following dates:

Manitoba	January 1916
Saskatchewan	March 1916
Alberta	April 1916
British Columbia	April 1917
Ontario	April 1917
Nova Scotia	April 1918
New Brunswick	April 1919
Prince Edward Island	May 1922
Newfoundland (Dominion)	April 1925
Quebec	April 1940

Canadian women could vote Federally in 1918 - two years before their sisters in the USA, and ten years before their sisters in Britain.

To quote from the Status of Women in Canada report:

"But the right of Canadian women to sit in the Senate took a longer time to establish and it was won in court. Under section 24 of the British North America Act of 1867, any qualified "person" could be summoned to the Senate. However there was some uncertainty as to whether women could be classified as "persons". Government, when pressed to appoint a woman to the Senate, took refuge in the ambiguity of the Act. On April 24, 1928 the Supreme Court of Canada decided that "persons" did not include women. The decision was appealed to the Judicial Committee of the Privy Council and on Oct. 18, 1929 it ruled that "... the word "persons" in Section 24 of the BNA Act includes members both of the male and female sex...and that women are eligible to be summoned to and become members of the Senate of Canada."

In the Federal election of 1921 in which Canadian women first exercised the right to vote, Agnes MacPhail, a country school teacher, ran as a candidate for the United Farmers of Ontario and became the first woman member of Parliament...

Unfortunately, the suffragist movement had not envisaged a continuing role to encourage and persuade women to run for office, a right which was granted along with the franchise."

And so it seems that somewhere between the Doll House and the White House, women have been walked.

Since 1930, only twelve women have been summoned to the Senate. At present there are eight women Senators in a house with 102 seats.

There have been approximately 140 Federal and Provincial elections between 1917 and Sept. 1972, and about 7,000 people have been elected. Of these, just over 1% of the total have been women. On the Federal level during this 50-year period, only 18 women have been elected to the House of Commons.

In the 1968 election, only one woman, Grace MacInnis of the New Democratic Party, won a seat in the 264-member House. No woman sat on the Government benches and no woman was a member of the Official Opposition.

On the Provincial level, for this same 50 year period, approximately 60 women have been elected to provincial legislatures and at present, 13 women are members in the provincial houses.

Cabinet appointments are the prerogative of Prime Ministers and Premiers. At the national level, two women have been appointed to the cabinet: Ellen Fairclough (Secretary of State) in 1957 and Judy LaMarsh (Health and Secretary of State) in 1963. At the Provincial level, two women MLA's are ministers without portfolio (one in P.E.I. and one in Alberta), one is the Minister of Cultural Affairs (in Quebec), one is Minister of Youth and Welfare (in New Brunswick), one is Minister of Education (in British Columbia).

The breakdown of MLA's is as follows: Five in B.C., two in Alberta, one in Manitoba, two in Ontario, one in Quebec, one in P.E.I., and one in New Brunswick.

Considering this walk-on role that women are playing in the living theatre of elected government and considering the age of nostalgia that society is experiencing, maybe we'd be better off if we brought back a monarchy. At least then we could always be the power BEHIND the throne. Today we can't even get into the throne room at all.

The Report of the Royal Commission on the Status of Women in Canada offers this suggestion for any of us who feel a slight manic (or should I say womanic) depression at being confronted with these realities..."(it may be) much easier for Canadian women to engage in politics indirectly that to run for elected office."

How does one engage in politics indirectly? There are several possibilities: One could simply take a 'healthy' interest in politics, and nobody would know for sure. OR one could take "Sexual Politics" out of the libraries and into Pierre Trudeau's "bedrooms of the nation", and then at least somebody would know for sure, OR one could join a political group and then most of your friends would know for sure. But if women united as a pressure group, then all of Canada would know for sure that we intend to put the Just into Society at last.

Women won the franchise because they organized themselves into a block which potentially represented so many of that five-letter word which is so sweet to the political ear - VOTES.

In the past women have voted for the Government pledged to fulfill their demands, we can do that again. And is no Government is willing to act for us, we can form our own parties. We can start NOW to do something for our sisters, our daughters, and ourselves.

by Christine Prescott



WOMEN'S ART GRAPHICS

CALENDAR COLLECTIVE CALENDAR

ORDER NOW AS
ONLY 500 ARE
BEING PRINTED

1.00 EACH
WOMEN'S CENTRE

130 WEST HASTINGS
ORDER 2 AND YOU'LL GET
ONE OF EACH COLOUR

1973



LETTERS

Dear Pedestal:

I've been in the "movement" a long time - civil rights, the new left, Haight-Ashbury, weather-people, all the trips. I believed - still do believe - in what was at the heart of these movements: for me all attempts to humanize in some possible way the brutal life around us - to expatriate the sin of having been born white, middle-class, American and female. The left movement requires us to examine ourselves, to analyze our motives and define our goals. The women's movement requires us to rework our lives, to live the revolution now, both on the streets and with our sisters.

I am tired of hearing Marxist-Leninist terminology thrown around as if it were biblically - inspired. I am tired of being kept out because there were men available to do a job, or else having to be twice as good at the same job as any man. I am tired of having to listen and wait for somebody to tell me how to make *my* revolution. I am tired of having to escape from life, of waiting sometimes all day for something pleasant to happen. Even with women I am tired of feeling guilty because I don't want to be a professional revolutionary.

I want to relate to other women. I want to meet women where they work, sleep, go to school. I want to meet them and tell them who I am and listen to who they are. I want to learn from them and teach what I can. But I also want to learn more about myself - I want to learn to use my eyes and hands,

to create beautiful sounds and meanings. It is the personal support of my sisters that strengthens me and makes me want to grow some more, hard and painful though that may be. I know now that every woman is an artist, a poet, a lover - a human being, with full potential.

It was not the "political" aspect of women's liberation that changed my life, though here at last I could actually do the work without interference from men. No, the difference is in the personal contact, the love between women who are fighting together. And the attempts to work outside the traditional political structures - no "leaders" or "program". And the attempts to create space for each other - where we can learn to relate outside of old structures (I call them "make" structures - those based on power relationships and manipulating other people). We use the old and create the new.

I meet women every day through projects that bring us together - women who want to find out about women's liberation, and women who have simply turned to other women for help or information. This work is vital - it is my political work. But the thing that keeps my energy high, that makes me think that it just might be worthwhile in the end, is the "personal" liberation I find in this life. Women's liberation is the first political struggle that made a difference in my personal life - this revolution is *mine*.

Barbara Guthrie.

Dear Madam:

The Women's Place is a resource centre for women in Toronto. It provides space for meetings of diverse feminist groups, as well as a space for all three Toronto women's papers, *Bellyfull*, *The Other Woman*, and *The Velvet Fist*. The centre provides instructors for Liberation workshops (carpentry, plumbing etc.) and for consciousness raising discussion groups. The Place provides women with a referral service; it has put out a *Legal Handbook* dealing with women's problems and rights. One of the services we hope to provide is the operation of a good, representative, 'eminent library.

Yours truly,
Joy L. Wilson
The Women's Place,
31 Dupont St.,
Toronto 5, Ont.

Dear Pedestal,

I have enjoyed the "Pedestal" this last year. I enclose \$2.00 annual sub. I have two kids under 2 years and work part time as a nurse as I enjoy the work and opportunity to meet adults.

The first copy I read of *Pedestal* was given to me when attending Women's Studies at UBC. I found it stimulating, amusing, and encouraging. I make a point of passing on each issue after I've absorbed all the articles. Thanks.

Yours sincerely,
Susan Steed



feminist theatre possibilities

call susan at 253-1018
first meeting in Nov. to discuss the
directions the group could take.

"FREE, 24-HOUR CHILDCARE FACILITIES CONTROLLED BY THE COMMUNITY"

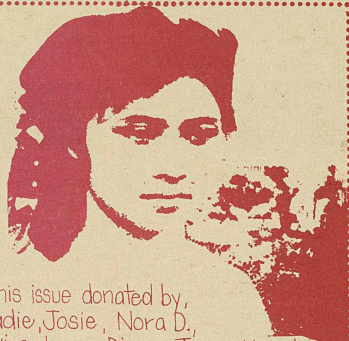
British Columbia N.D.P. policy which earned them many votes from women on August 30, 1972).

The Women's Rights Committee of the New Democratic Party met soon after the election because they felt that the implementation of the NDP policy on child-care was progressing too slowly.

This week I talked with Sandra Currie who has had a lot of experience in childcare organizing, and she said that government childcare services are the very services that must proceed slowly and with extreme care and sensitivity, or else there is a very real danger that what will be achieved is women's liberation at the expense of child slavery.

There will be a Women's Caucus at 8:00 o'clock on Friday, November 24 at the Bayshore Inn. Unfortunately the NDP got dragged into holding its annual convention at that hotel, which will cause a lot of hilarity in Liberal and Conservative circles, and alienate a lot of people who voted for them. But women are urged to come to the caucus and talk to the women in the NDP that evening, which is just prior to the two-day policy convention. The NDP more than other parties is bound by its conventions at which any delegate may vote.

The meetings are open and there will be opportunity to speak.



blood for this issue donated by,
Judith, Joaqui, Josie, Nora D.,
Beverly Davies, Lynn, Diana, Terry Haughian,
Supergirl, Colette, Frances, B. Thompson,
Typeset by voluntary labour Pamela
Printed by Sylvia

SELF-DEFENCE

WHEN THE WOMEN'S CENTRE IS SETTLED,
THERE IS A POSSIBILITY OF HOLDING A
WOMEN'S SELF-DEFENCE COURSE ON
SAT. AFTERNOONS. IF YOU ARE INTER-
ESTED, PHONE JUDITH AT 732-7566
OR WOMEN'S CENTRE AT 684-0523
AND LEAVE YOUR NAME AND PHONE
NUMBER.

*You are my sister.
You go to meetings, you get out the vote.
You write articles, throw up picket lines, go on talk shows.
You take walks, you wonder why it's so hard.*

*You wonder why I can't do it your way.
You wonder how I feel about you.
I know you, I've been there and you are my sister.*

*Some day I'll show you what I do.
All day I work for women, same as you.
My currency is my strength.
I spend it and sometimes harvest startling returns.*

*Then I try to clean my house, and
I go work in the office, answer a phone, sell a leaflet.
I wonder how you feel about me. I wonder why it's so hard.*

*I miss you and I love you.
Why can't we share our two lives?
We could spend our selves wherever we wanted.
Reap bitter and sweet together
And live like sisters.*

Beverly Mayo

October 26, 1972

Well sisters, it looks like the Fete was one of those ideas whose time has not yet come.

In spite of verbal enthusiasm, we have received only two concrete proposals and only what you might call sparse representation at the last meeting (three groups). Therefore, unless we hear screams of anguish to the contrary (as well as concrete proposals) by next Thursday, Nov. 2, we propose to cancel the Fete.

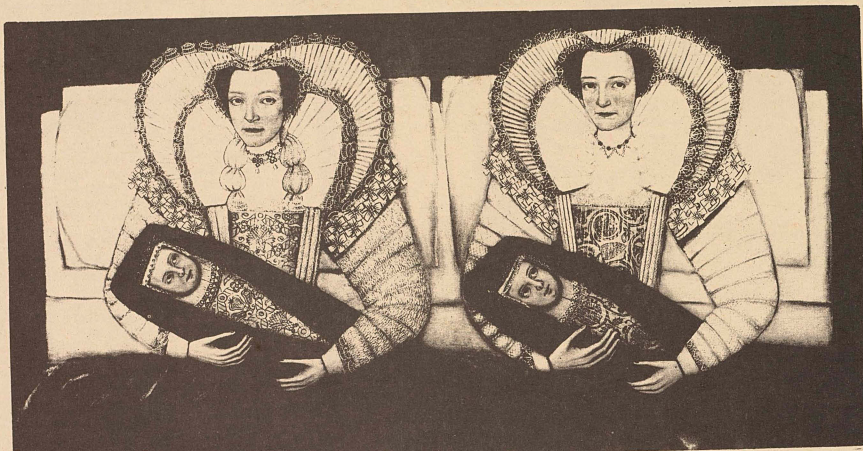
It still seems to us there is a need for communication among and publicity about women's groups in Vancouver. Perhaps somebody could try the Fete in the Spring, possibly organized differently. Contact Sandy or Shelley, 255-0357.

Yours in despair,
The Fete Collective.



women's centre
general meeting
on dec. 7 (thurs) 7:30
130 W. Hastings
top floor

NOVEMBER



SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
ELIZABETH CADY STANTON, TIRELESS SUFFRAGIST BORN 1815 12	WORKING WOMEN'S ASSOCIATION MEETING 7:00 45 KINGSWAY NC 3 13	WOMEN'S STUDIES 7:30 UBC SUB BALLROOM 14	WAITRESSES MEETING 7:30 W.W.A. OFFICE 15	LOCAL EXECUTIVE MEETING OF SERVICE OFFICE RETAIL WORKERS ASSOC. OF CANADA (SORWAC) W.W.A. OFFICE 7:30 16	SISTERS! MEET AT THE WOMEN'S CENTRE AT 9:00 TO GO TO THE PUB! 17	FEMALE SEXUALITY WORKSHOP AT S.F.U. 10:00 - 4:00 WITH PEPPER SWARTZ 18
PEDESTAL MEETING 11:00 A.M. NEW WOMEN'S CENTRE 19	W.W.A. MEETING 45 KINGSWAY 20 FULL MOON	WOMEN'S STUDIES 7:30 UBC SUB BALLROOM 21	THE FIRST NATIONAL CONFERENCE OF WOMEN'S LIBERATIONISTS IN SASKATOON SASKATHEWAN 1970 22	SORWAC MEETING AT W.W.A. OFFICE 7:30 23	GENERAL MEETING OF A WOMAN'S PLACE 7:30 24	25
PEDESTAL MEETING 11:00 A.M. WOMEN'S CENTRE 26	W.W.A. MEETING 45 KINGSWAY 27	WOMEN'S STUDIES 7:30 UBC SUB BALLROOM 28	DEADLINE FOR PEDESTAL COPY. PEAK OFFICE S.F.U. LOUISE MAY ALCOTT BORN 1832 29	"I'D RATHER BE A FREE SPINSTER AND PADDLE MY OWN CANOE" - LOUISE MAY ALCOTT 30		

DECEMBER

					1	2
3	W.W.A. MEETING 45 KINGSWAY 4	WOMEN'S STUDIES 7:30 UBC SUB BALLROOM NEW MOON 5	LAYOUT STARTS AT S.F.U. FOR PEDESTAL 6	7	HOUSE OF COMMONS TAKE HOME PERIOD ON CANADIAN WOMEN'S STATUS 1970 8	9
10	KENAU HUSSELAER FEMALE SOLDIER IN HOLLAND, HONORS OUT HER CORPS OF WOMEN WARRIORS AGAINST 80,000 SPANARDS IN HARRLEM, HOLLAND 1574 11	12	13	14	15	16

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NAME _____
ADDRESS _____

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10.00 LIBRARIES

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