

# EXCALIBUR

THE YORK UNIVERSITY WEEKLY

March 8th, 1973

Vol. 7, No. 24



© JOHN D. ROSE '73!

## TEUFELSDRÖCKH CONCERNING WOMEN

Women are stupid.  
They're cunning but they're stupid.  
Life with a capital L wants it that way.  
Their cunning is in their clefts  
Where nothing can dislodge it  
Not even Phil 301 at Queen's or Varsity.  
Women will never give the world a Spinoza,  
A Wagner or a Marx;  
Some lab technicians and second-rate poets, yes,  
But never an Einstein or a Goethe.  
Vision is strictly a man's prerogative,  
So's creativity Except for a handful of female freaks  
With hair on their chins and enlarged glands.  
The Amazons? Who ever doubted  
Women's viciousness could equal men's?  
Let them protest till kingdom come  
But Life who pre-arranged it this way  
Knew what she was about.  
And contrived matters wisely and for the best,  
Giving men souls and women holes.  
No male superiority is vaunted here;  
Both are requisite poles  
In this enterprise humans are embarked on;  
For spirit straining to get free from matter  
And the world that would forever keep it blind and chained,  
Its concern is not with copulation and birth  
But to go beyond the stars  
And come face to face at last with God.  
If women were dreamers too, where would it end?  
It would simply end. I mean, of course, the adventure.  
Woman is spirit's necessary anchorage,  
The blest assurance that it will never die;  
Let the kite soar marvellously into the sky,  
It is still held to the gorgeous flesh that holds it firm.



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— IRVING LAYTON

*Peter Wyckoff*

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**MEMO**

FROM: Calumet College  
TO: The York Community

The letter to be John Mays' letter of resignation  
from Calumet College, which was sent to EX-  
CALIBUR and published in its issue of March 1, 1973,  
was a cruel and stupid hoax.

John did not write any such letter. He has not  
resigned from Calumet. He still likes us. And, except  
for one rather deeply sick prankster, we still like him.

Peace, Friends.

**On Campus**

**Special Lectures**

Thursday, 12 noon — 2 p.m. — (Student Christian Movement) "Whom Do the Schools Serve?" by Mark Golden Community Schools — Masters Dining Room, Vanier.

1:30 p.m. — Poetry Reading — featuring Earl Birney — JCR, York Hall, Glendon College.

3 p.m. — (History) "The History of Population and Social Structure" by Peter Laslett, Visiting Professor at York from Cambridge University — SCR, Winters.

Friday, 11 a.m. — (History) "British Strategy 1918-1939, The Continental Dilemma" by Brian Bond, Professor, Department of War Studies, King's College, University of London, England — 110, Curtis.

Saturday, 9:30 a.m. — Teach-In (York Christian Fellowship) "What is the Gospel?" a one-day conference featuring Dr. Peter Steen, formerly of Geneva College and Trinity Christian College, Chicago — C. Curtis.

Monday, 4 p.m. — 6 p.m. — (Administrative Studies) "Planning and Public Administration in Sweden" by Dr. Phillip Moding of Malmo, Sweden, Director of Regional Planning for Southern Sweden — Senate Chamber (S915), Ross.

8 p.m. — Lecture/Demonstration (Program in Dance) with Charles Weidman, a pioneer of modern dance — JCR, Stong.

Wednesday, 12 noon — Professor Malcolm Taylor of York's Faculty of Administrative Studies will speak on "Career in the Public Service" — 402, Admin. Studies Bldg.

3 p.m. — (Physics) "Spying on Molecules with Lasers" by Professor David May, University of Toronto; Professor May is the Canadian Association of Physicists outstanding guest lecturer in physics — coffee and donuts will be served 2 p.m. to 3 p.m. so that interested persons may meet and talk with Professor May C. Curtis.

4:30 p.m. — Chemistry Seminar Series — "Recent Work on Organoidium Compounds" by Professor D.G. Tuck, University of Windsor — 320, Farquharson.

5 p.m. — 1972-73 OSGOODE LAW SCHOOL ANNUAL LECTURE SERIES — "Privacy in the Corporate State: A Constitutional Value of Dwindling Significance" by Professor Arthur S. Miller, National Law Centre, George Washington University — commentator — David W. Weissstub, Osgoode Hall Law School — Moot Court Room, Osgoode.

**Entertainment**

Thursday, 12 noon — (Division of Language Studies) "Three Cubans" — a recent documentary (in English) in which three Cubans — an intellectual, a lower-middle class man, and a labourer — express their views on the Cuban socialist revolution — N203, Ross.

3 p.m. — Concert (Program in Music) featuring Bernard Brachli on the clavichord — Music Room (016), McLaughlin.

3 p.m. — (French Language Training 341) "Etranger" —

extra seating available — L. Curtis.

7 p.m. — Women Directors and Their Films — "L'Opera Mouffe" directed by Agnes Varda, representing the psychological states of pregnancy, uniting them conceptually into one film; "La Vie Revee" directed by Mirielle Dansereau, the story of two women who become friends; Kay Armitage will be present to answer questions on Dansereau's films — L. Curtis.

7:30 p.m. — Play ?English 253 "Our Town" — admission 50 cents — Old Dining Hall, Glendon.

7:30 p.m. — Concert (Program in Music) featuring Shambhu Das in a program of North Indian music — Bethune College.

Friday, 2 p.m. — Women Directors and Their Films — "Orange" directed by Karen Johnson, winner of a prize at the New York Erotica Festival; "Wanda" directed by Barbara Loden, winner of the International Critics Prize at the Venice Film Festival, 1970 — L. Curtis.

7 p.m. — Women Directors and Their Films — "An Evening with Pamela Douglas" — L. Curtis.

8:30 p.m. — (Winters) "Play it Again Sam" (Woody Allen) admission \$1.25 — I, Curtis.

8:30 p.m. — Canadian Ballads — with the Madrigal Singers from the University of Guelph; licenced — Old Dining Hall, Glendon.

8:30 p.m. — Performing Arts Series (Faculty of Fine Arts) featuring (violinist Tossy Spivakovsky) — tickets for this evening are \$7.50; staff — \$6.; students — \$4. — Burton Auditorium.

Saturday, 8:30 p.m. — Classic Film Series (Winters) "Whispering Smith" and "The Magnificent Seven" — admission \$1.00 — Winters Dining Hall. (note — Classic Film Series will be shown on Saturdays only as of this weekend and the location has changed from the JCR to the Dining Hall)

8:30 p.m. — "Dantes Inferno" — JCR, Vanier.

8:30 p.m. — (Winters) "Reefer Madness" and "Martian Space Party" — admission \$1.00 — I, Curtis.

8:30 p.m. — Los Quenchamali — Spanish American music — admission 50 cents — Pipe Room, Glendon.

Sunday, 8:30 p.m. — (Winters) "Play It Again Sam" — admission \$1.25 — I, Curtis.

Monday, 7:30 p.m. — Concert (Program in Music) featuring the New Arts Chamber Players performing Beethoven and Schaefer (please note the date change, originally scheduled for Sunday) — SCR, McLaughlin.

7:30 p.m. — Concert (Program in Music) featuring the York Concert Choir led by Jon Higgins and string students of Carol Lieberman — SCR, Winters.

Tuesday, 12 noon — (Instructional Aid Resources) "Dreams" — an experiment in visual interpretations of students' dreams — E, Curtis.

4 p.m. — 5:30 p.m. — (Humanities 277) "Rashomon" extra seating available — I, Curtis.

8 p.m. — 9:40 p.m. — (Humanities 376) "Running, Jumping, Standing Still" and "Help!!!" extra seating available — I, Curtis.

7:30 p.m. — Concert (Program in Music) featuring Kathryn Root, pianist, in a program of music by Robert and Clara Schumann; with readings from their letters — Music Room (016), McLaughlin.

**Pubs**

Wednesday, 8:30 p.m. — Vanier Cabaret — featuring a four-man ensemble consisting of guitar, flute and drum; plus a belly dancer — refreshments — Vanier Dining Hall.

For days and hours open, please phone the individual coffee houses.

Phone number are listed for your convenience.

Absinthe Coffee House — 013, Winters (2439)  
Ainger Coffee Shop — Atkinson College (3544)  
Argh Coffee Shop — 051, McLaughlin (3506)  
Atkinson Pub — 255 Atkinson (2489)  
Buttery — Founders (3550)  
Cock and Bull Coffee Shop — 023, Founders (3667)  
Comeback Inn — Atkinson (2489)  
George Coffee Shop — N108, Ross (3535)  
Green Bush Inn — Winters Dining Hall (3019)  
Lichen Coffee Shop — 112, Bethune (3579)  
Open End Coffee Shop — 004, Vanier (6386)  
Orange Snail Coffee Shop — 107, Stong (3587)  
Osgoode Pub — JCR, Osgoode (3019)  
Pizza Pit — 124, Central Square, Ross (3286)  
Beer Lunches — Grad. Student Lounge, Ross (Tues.); JCR, Stong (Thurs.); Atkinson Cafeteria (Tues., Wed., Thurs.)  
Tap'n Keg Pub — JCR, Bethune (Wed.)

**Clubs, Meetings**

Thursday, 1 p.m. — Ontology Club — 214, Stong.

1 p.m. — Bible Study — 226, Bethune; also 12 noon Tues., 107 Vanier; 4 p.m. Wed., 326, Bethune.

7 p.m. — York Flying Club — 348, Stong.

7:30 p.m. — Divine Light Mission — Grad. Lounge, Ross.

Monday, 12:15 p.m. — Christian Science Organization — 128, Scott Library.

7 p.m. — Floor Hockey Clinic — all interested persons are welcome to participate and learn rules of the sport — for further information call Ralph Gauthier at 694-8610 — Tait McKenzie.

7:30 p.m. — York Bridge Club — Vanier Dining Hall.

8 p.m. & 9 p.m. — Hatha Yoga — JCR, McLaughlin.

Tuesday, 9:30 a.m. - 3:30 p.m. — Christian Counselling & Religious Consultation — telephone Chaplain Judd at 661-2469 or 633-2158 - 221, McLaughlin.

5 p.m. — Kundalini Yoga — JCR, McLaughlin.

Wednesday, 5 p.m. — Roman Catholic Mass (study group) — S717, Ross; also same time, place on Fri.

8 p.m. — Folk Dancing (Jewish Student Federation) Grad. Lounge, Ross.

**Athletics, Recreation**

Events for On Campus should be mailed or handed in to Dawn Cotton, Department of Information and Publications, N814, Ross. Deadline is Mondays, 12 noon.

# CUPE women face a long road to equality

By NANCY FALCONER

"I think if you're going to be bitching and complaining you have to take an active part in trying to remedy it" was Bernadine Laumont's explanation of her active role in the York caretaker's union executive. She is the only woman on the 7 or 8 member executive,

although women comprise nearly one third of the Canadian union of public employees (CUPE) local here. Sixty five percent of all CUPE members are women.

A report approved by the CUPE national convention (September 1971) on the status of women in the

union recommended active steps towards ending male-female discrimination. Although sanctioned after much dispute over important issues such as equal pay, opportunities, benefits, the York local does not seem to have met its responsibility to its women members.

"CUPE locals should negotiate equitable systems of job evaluation that will measure the worth of a job and remove the sex differentiation altogether." This was one of several major recommendations in the report. But with CUPE's new contract at York there has come an increase in the wage gap between male cleaners and female housemaids.

That there should be any wage difference at all lies in the managements evaluation and title of the job. A housemaid receives \$.5¢ an hour less than a male cleaner

although they essentially perform many of the same duties.

Laumont sees the classification system as being in the management's favour and primarily sexual discrimination. "They're getting a good portion of the labour cheaper," she said.

However Laumont sees that by not providing plant-wide seniority the contract gives women the chance to compete for jobs in male dominated areas. "The only way the women are going to insure their jobs is to compete with the men for the cleaning jobs."

Asked if there might be discrimination in hiring for these cleaning jobs, Laumont agreed. "If a man and woman both applied for the same job the man would probably get it. Management's attitude is not at the point yet where people can just walk in and get the job."

Discriminatory attitudes within the rank and file also make equality difficult. Acting local union president Ron Beaton admits that "some cleaners — the Italians — would rather walk out than do a womans job."

More representation of women in planning positions, such as executive, is important too. Laumont said she'll encourage women to run next time there are CUPE local elections. "Yes it is important. I'd like to see more (women) there."

The CUPE status of women report states that the local union should enforce equal representation of women on boards, commissions and advisory bodies. Reluctance to be elected or appointed is common amongst women members. The increased work and time involvement in relation to their families needs and the fear that their nomination would not be regarded seriously keeps the executive ratio about 8 to 1.

Laumont also mentioned that some female workers are afraid to lodge a signed complaint as they feel they might lose their job.

It appears to be difficult for women members of the union to deal directly with management concerning their needs. The question of male-female parity was not dealt with at the new pact agreement. If it is to be dealt with at all, women members must stand up to executive and management for what they want and need.

At time of printing one of the women union members — a housemaid — has decided to submit a grievance demanding a cleaner's pay for her job. The union appears ready to back her completely on what seems to be the test case for wage parity.



CUPE women such as Nina Gatt will have to stand up for their own rights

## Filmmaker will raise Canadian conscience

By RUTH SHAMAI

Canadian filmmaker, Joyce Weiland came to York Monday to show and discuss one of her films, Reason Over Passion, as part of the women's film festival at York this week.

The film was one and a half hours of Canadian landscape broken by intermittent, high pitched beeps and permutations of the title. (reason over passion . . . esaron rove ni nisosap . . . serano vero ipasosn etc.) In the middle there was a series of pictures of Trudeau.

The audience had mixed reactions to the film. They ranged from the feeling it was a fine film artistically and politically and that much more needed to be done with landscape to a feeling of anger and insult that here was no clear content, political or otherwise.

Weiland says she made the film at a time in her life when she felt strongly about the U.S. takeovers of Canada and she made it as a monument and a moratorium for Canada.

Weiland has made about 10 films in her 16 years as a filmmaker. She is an artist and a crafts person as well as a filmmaker.

She spent a good deal of time in New York and came back to Canada feeling strongly about the need to liberate Canada from U.S. imperialism. Her films have dealt with women, Canada and Pierre Vallieres.

She thinks her films are all political, but criticizes standard political films as being too dogmatic and not poetic enough.

She also tries to express in her films what she calls a feminine aesthetic — something she says she doesn't understand very well. But it means not trying to be equal in a man's world but using our feelings and emotions to create our own. There are things that women would be more likely to express in their art and Weiland has opened the door a bit for it to happen more.

Weiland says she is obsessed with the oppression of people and realizing there is a rich Canadian culture considers it part of her work help raise people's consciences so they will take their lives into their own hands.

She sees that art always expresses the ideology of the ruling class at any particular time. It is part of the artists role, she feels to convey an understanding of our history — a history of struggle, oppression and militancy. To counter the effects of New York on popular tastes, Weiland says to artists: "Go back to find the roots of the Group of Seven and go back to the landscape."

She is presently writing a script for a film about Tom Thompson that will be a mixture of all kinds of things — history, politics and a love story. With the script almost complete the main thing she needs now is money — about \$100,000.

Weiland works with a group called Canadian Artist Representatives, (CAR) dedicated to smashing the

myth that the artist's place is in the garret and making galleries and the public realize that artists need money too. They are working towards a fee schedule for galleries to provide for a standard pay for displaying their art.

The group is also looking for a large place to have as a gallery, meeting place and film theatre for young artists. If you are interested in finding out more about CAR call Bob Kell (925-8037) or Judy Steed (921-8594).

The women's film festival continues today and tomorrow. See notices for times.

## Intellect judged as well as beauty

By ROBIN POND

While watching the Miss Teen Canada Beauty Pageant Tuesday night, I suddenly realized that my conception of what a beauty contest actually is was all wrong. I'd always thought that in a beauty contest a bunch of good-looking girls lined up, and the one with the best body gets picked the winner. But, no, it's not like that at all. The girls didn't even line up; they stood in sort of a zig-zag pattern.

Actually, all this talk about the exploitation of the female sex is a lot of mindless chatter. Bobby Curtola — Canada's own "Mr. Personality" — a man with an untiring smile — promptly pointed out at the beginning of the contest that the girls were judged as much on their intellect, personality, and outside interests, as on their appearance. Thus, when the girls paraded out, in evening dresses that looked more like night-shirts, to the sound of the old '20's hit tune;

"Ain't she nice?  
Look her over once or twice.  
Now I ask you very confidentially,  
Ain't she nice?"

I was glad Mr. Curtola had filled me in. I might have started looking for curves. But, no, this is the wrong approach. When you're looking her over once or twice you are attempting to discern her personality, and intellect, and outside interests.

Discerning intellect, personality, and outside interests, was a rather difficult task, though; since, aside from attempting to keep up with Curtola in the smiles department, the girls didn't seem to do much of anything. I was disappointed when I found out that there wasn't going to be any talent contest. That's always the best part. But, oh well . . .

We did get an opportunity to meet each of the 10 semi-finalists, though. Each related an interesting anecdote from their lives as girls growing up in Canada. Miss Toronto got lost in a taxi somewhere just outside Tokyo; Miss New Brunswick, when she was very small,

saw a tap-dancing man fall through the roof of her father's laboratory; and Miss Sault Ste. Marie, when she was in grade nine, had toilet paper placed in her locker by her friends on April Fools, and, when she opened her locker, she was so embarrassed!

At this point in the program there was a small interview with a fashion designer, speaking on behalf of one of the sponsors: Legs are in this year, girls. Legs are going to be really big. That's what all the guys are watching.

But now back to intellect, personality, and outside interests. The four finalists each gave a small but profound talk on a topic of their choice. Talking on travel, Miss Toronto claimed, "I've travelled in many forms, and to many places" and went on to state, "the best part of any trip is coming home." In a discussion of careers, Miss Saskatchewan said that "success is derived by striving for something you've always wanted to." (I spent a long time thinking about that one.) And Miss Hamilton firmly asserted that "a career in today's society is of the utmost importance."

Perhaps it is significant that I can remember where the girls were from, but I can't remember any of their names. But, then, when you're buying swiss cheese, the fact that it comes from Switzerland is important; the fact that the cheese-maker's name is Schmidt is highly irrelevant.

Beauty Contests are dumb. I don't know why anyone watches them; but, then, I don't know why anyone watches Lawrence Welk or Mutual of Omaha's Wild Kingdom, either. But they do. Still, if you're going to have a beauty contest, you might as well be honest about it. It was really much easier when we could be honest male chauvinists rather than hypocritical psychologists. I confess that, although I was able to form an opinion about who was prettiest, (Bobby Curtola — an easy winner) I wasn't up to the task of determining which one had the best personality, intellect, and outside interests.

## York Briefs

### John Mays' resignation a hoax

A letter of resignation supposedly tendered by Calumet liaison officer John Mays and printed in Excalibur last week was revealed this week as a hoax. As well as to Excalibur, copies were sent to the university president, both the master and assistant master of Calumet College and the Calumet college general meeting. The fraudulent letters were composite photocopies using a superimposed signature of Mays' on a letterhead stolen from the Calumet student Liaison office. What upset Mays most was the letter's complaint of "hypocrisy (sic) maintained in the staff of this college." Replied Mays; "This is the most straightforward administration I have ever worked with." Mays described his liaison position as totally rewarding, his activities ranging from finding student housing to translating a Greek passage for a student, last week. He is alive and well and still available in 116 Atkinson for whatever help he can provide. Excalibur regrets any embarrassment it added to the situation in printing the alleged "resignation".

### Fees receipt available on demand

Those students who have failed to pay this year's second installment fee and are awaiting the receipt for their first instalment had best hurry over to the Temporary Office Building before the end of March. Due to Ontario government policy, the York accounting department was instructed to mail out only one receipt per academic year. A student failing to pay his second instalment, due to the now defunct fee strike or for any reason, would have only received in the mail a tax receipt covering the payment of last year's second instalment. Although the accounting department will refuse to mail out a receipt covering the September payment to students in this position, they must legally hand it over on demand. If you have paid the first instalment and have still not received a receipt, go personally to student accounts at the TOB and ask for it. Tax reports must be filed by the end of March, so hurry.

### Ziedan Atashi spoke Tuesday

Ziedan Atashi, the first Arab citizen appointed to Israel's diplomatic service in the New York consulate, spoke at York Tuesday as part of Israeli week events on campus. Atashi said that Jews and Arabs in the Middle East can learn to co-exist by looking to the example of Israeli Arabs and Jews. Atashi said both Jews and Arabs want to rehabilitate the Palestinians as a final solution to the conflict, but not at the expense of Israel. The campus celebration marks the 25th anniversary of the state of Israel.

### Left and right opposed Hitler

Conservatives and communists were the major participants in the German resistance to Hitler during the second World War, according to professor Hans Mommsen, who spoke at York Monday. Mommsen, a descendant of the nineteenth century liberal historian Theodor Mommsen, said that one reason behind the lack of liberal participation in the resistance was the failure of the liberal democratic Weimar constitution during the 1920s. The lack of a solid tradition, which both conservatives and communists possessed as a unifying basis for a Germany without Hitler, was another reason for the absence of a sizable democratic opposition to Naziism. More than 100 York students and professors jammed lecture hall K to hear Mommsen, a history professor from the University of Bochum in West Germany. His address was co-sponsored by Atkinson college and the Goethe Institute of Toronto, a branch of the chief cultural association of West Germany.

# Maximum flexibility provoked evocative exhibits



By NANCY CURD

"Women's Work", a collection of work by women students at the Ontario College of Art opened at Gallery 76, Feb. 15. To allow for maximum flexibility in the exhibit, the organizers provided no theme apart from the title. The show was non-juried, since all students were free to submit works, and only spatial considerations prevented inclusion of all material submitted.

The results in most cases were inventive, evocative and amusing. Although woman's liberation was not a theme of the exhibit per se, it was obvious that many of the women had strong opinions on the subject which were reflected in their art. Through a variety of media which ranged from silk screen and ceramics to cookie dough and serviettes, Women's Work examined the ways in which women respond to their environment and themselves. Donja Jarrett's "Boob on Wheels" in wood and metal provided an interesting perspective on the female body, while Audrey Armstrong's six foot long "Liberated Knitting Needles" and Barbara Laffey's "Groceries" ironically examined some objects which are traditional accoutrements of a woman's role. Other works were less politically oriented but equally delightful. A good example is Ann Jordan's "Hors

d'Oeuvres" sculpture and "Cookie Dough" sculpture, which expressed both the joy and the repulsion involved in the elaborate production of food.

Along with the exhibit, the women's workshop at OCA also arranged for two five-hour showings of films made by and for women and held a conference on Feb. 25. The subject was women in art, and the speakers included Vera Frankl, Joyce Wieland and Bonnie Kreps. Discussion covered a wide variety of topics, such as how to be taken seriously as an artist and a woman, and the problem of coping with a society that does not consider art as honest, fulltime work for a woman.

When asked for an overall estimation of the exhibit, which closed Feb. 25, curator Amy Lewitt seemed quite pleased, not only with "Women's Work", but also with some of the reaction it provoked. The organizers felt that because of its non-juried status, the show helped to point out some of the inadequacy of present day selection standards in most galleries and the equally inadequate standards currently used to describe women's art. One contributor, for example, was informed by a male critic that her work was "bally". Hopefully, this exhibit may provide an impetus for women artists to examine their position on their work and their status as women.

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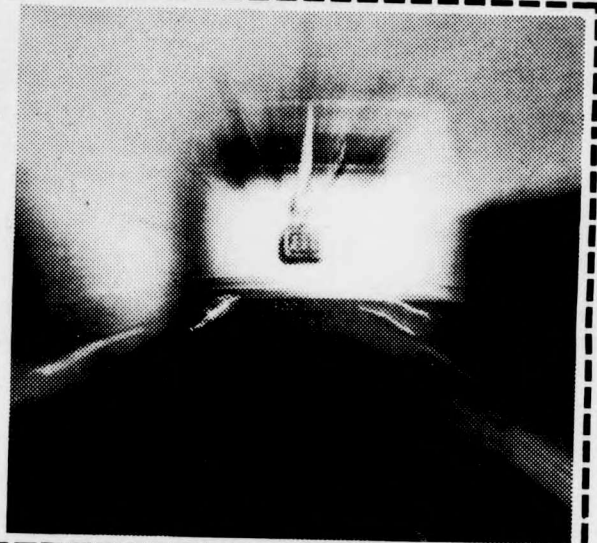
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EXC-3



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## Unfair business discrimination

# Women started their own publishing concern

By AGNES KRUCHIO

When you walk into the Women's Press offices on Bloor Street, the atmosphere is one of quiet hustle and bustle, of people engrossed in what they are doing.

What they are doing is quite unique. The Canadian Women's Educational Press, as it is officially called, was formed a year ago this February.

It arose in response to a need in this country for historical and contemporary writings on Canadians, and specifically, Canadian women.

They wrote Margaret Atwood, who was instrumental in forming ANANSI, another young Canadian publishing house. In her book, *Survival*, Atwood discusses the problems facing Canadians who are trying to achieve their own national identity. "A piece of art, as well as being a creation to be enjoyed, can also be a mirror. The reader looks at the mirror and sees not the writer but herself, and behind her image in the foreground, a reflection of the world she lives in."

Estimates are that no more than five per cent of the books bought in Canada are Canadian written and published. As writing and publishing are the country's intellectual life, the lack of this reflects our branch plant dominated publishing industry and the gross underdevelopment of national and cultural life. Women have played an extremely small part in our literary magazines and in publishing.

Canadian publishing industries vital to the growth of a national culture, are owned by American, British and other foreign interests. These women, all aged between 20 and 30, experienced in publishing found their university skills were not being put to use in the industry. The highest position they could aspire to was copy editor even with a Master's degree. In response to this challenge they formed the Women's Press for the purpose of teaching themselves all aspects of the publishing business and starting their own press.

There are nine staff members and nine volunteers. In Canadian by/ for Canadian publishing it is difficult to break into the big markets that are represented by department stores and supermarkets. Their first book however has been immensely successful. It has already gone through its second printing and has fast become the reference text for many courses from sociology, to political science, to history and women's courses. The book covers the woman's movement in Canada as seen by Canadian women.

They expected fierce competition from other Canadian publishers when they first started out, but have found support from bookstores and other publishers — moral, legal and technical — especially from Anansi in Toronto and Dumont Press Graphic in Waterloo. Their second book, on the daycare situation in Canada and how to start one, soon followed. These women envision a responsible publishing company.

Response from the public has been reassuring. "Often they will send a \$5 or \$10 bill to buy a three dollar book", said Sandra Sorensen-Foster, who also teaches a women's course at U. of T.

Their manuscripts often originate from the public. "We get everything from true-to-life dog-stories to academic analyses on women's economic situation in Canada."

They are always open to contributions from the public whether theoretical papers on the political, socio-economic and sexual oppression of women, or documentary and historical works on women in Canada. Also short stories and graphics and educational material for children's books.

They believe that nothing will really be solved in a profound manner until the whole social system changes. Their framework accordingly, is socialist. They believe that women's sexuality is exploited in the media by keeping them in the traditionally subservient positions as wives. They are not

against marriage, but only the way it has been organized thus far. The wife's position should not be subservient. Under the existing system there are no viable alternatives for self-respecting women. It is simplest to resign; and the media tends to reinforce this kind of perspective.

Sorensen-Foster feels that many people, women especially, may find the women's movement embarrassing and painful because of this lack of viable alternatives.

This group thus has taken the first step in the direction of finding one, re-educating women to their value as human, though female, beings; as workers; as sexual partners; as political entities. They see themselves as part of the general movement toward basically changing society and the means by which decisions are made.

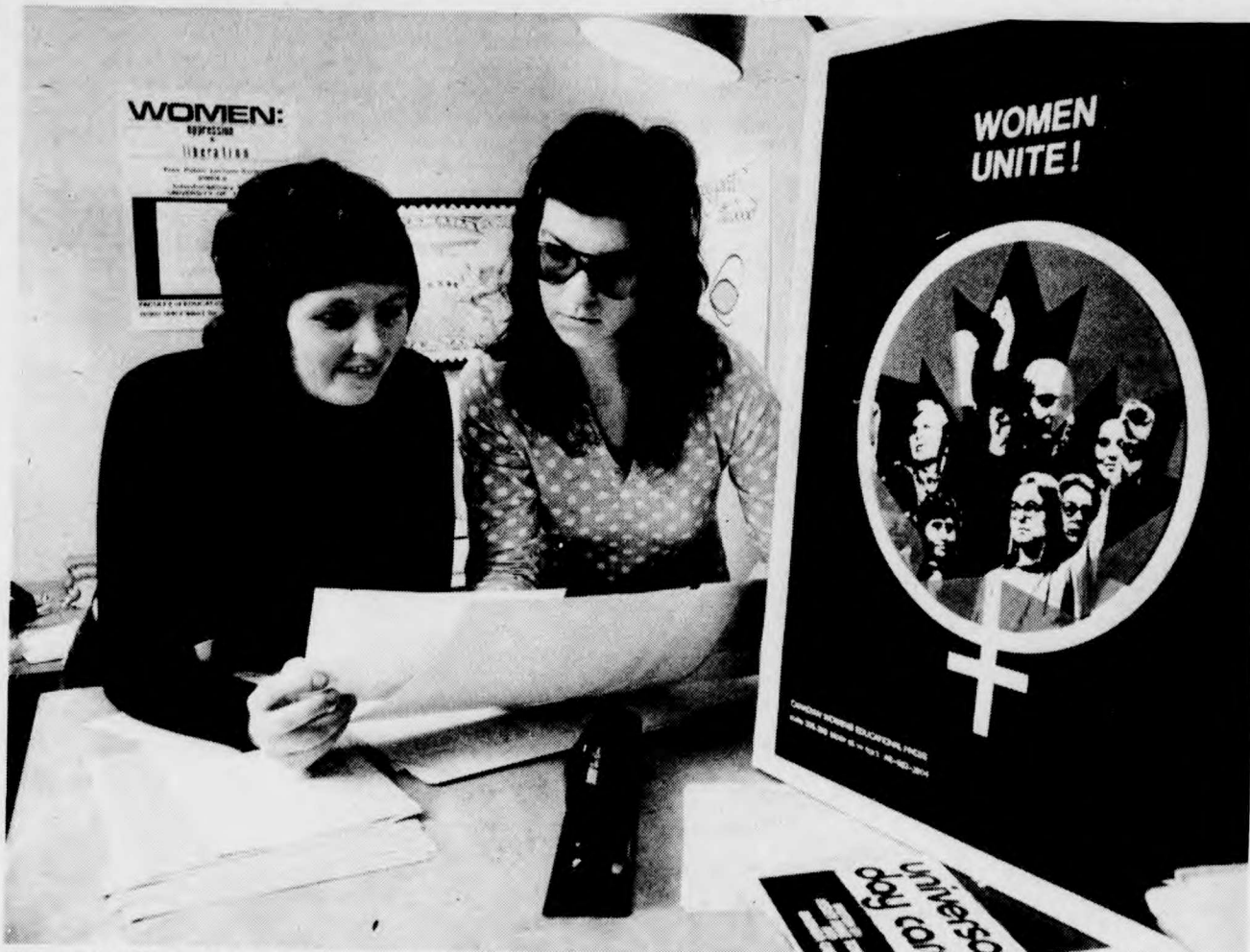
Many of the women, like their counterparts in other women's organizations, have taken a long painful, soul searching look at themselves and at the alternatives that were open to them as women. Painfully they have had to overcome the socialization that they have received since childhood.

Many of them could be earning a lot more money working in the industry but they prefer to do this. Because of the personal meaning of the work, it becomes almost a 24 hour job even though many have children and husbands to 'take care of'.

They now have an efficient distributing system across the country and find that they are succeeding in their original goal of building a market of their own. They have several manuscripts under way: Two historical pieces, *History of Women in the Family in Canada* and *Women in Work*, the latter covering the period between the two world wars, are to be published by fall; *Marxism and Feminism*, a theoretical discussion of a current issue in the movement; *Women in the Arts*; and several children's manuscripts are also in the making.

"We are an exercise in sisterhood. There is no hierarchy in our organization. Everyone has an area that she is responsible for, and one area is no more important than another," said Sorensen-Foster.

To the individuals that make up this group, the press represents the 'other' half of their personalities that they feel would be atrophied in the kind of situations that would be their lot in today's oppressive business world. And thus, by opposing the slings and arrows of outrageous fortune, they might just help us end them.



Women's Place is built around small collective groups on the premise that it provides a great many areas in which a newcomer might become

involved. Kathy McLeod and Sandra Sorensen-Foster are two of the organizers.

## Built around small collectives Women's Place ups awareness

By SARA DIAMOND

The Women's Place is a feminist centre. It works on many levels, providing programs for women just recently attracted to the women's liberation movement and outlets for women who have made a commitment to the movement.

The Place functions as a number of small collectives tied together by a loose structure to enhance communication between women doing work on different levels of society. This prevents overlapping and insures that new women are referred to collectives whose activities might interest them. Decisions are made by consensus and each collective is represented at a central collective which deals with administrative questions (money, space) and major policy questions.

A woman new to the movement might be interested in a con-

sciousness raising group where she can meet with other women and talk about the subjective feelings she has about herself as a woman and about her oppression. This usually leads women to understand that they are not isolated in their experience, that there are objective factors that have to be changed which cause their oppression and exploitation. At this point the working collectives at the Place are important for they allow a woman to use her new understandings constructively and provide an opportunity to take action or to study particular questions. The Women's Place is eager for new ideas and suggestions for areas of study. Any woman coming into the Place with an idea or need related to destroying her own and/or her sisters oppression will be welcomed with open arms.

The following are some of the

activities and services provided at the Women's Place:

**Lettuce Out Bookstore** — feminist writings and literature by women.

**The Library** — lending library of feminist writings and writings by and about women.

**Liberation School** — courses on our bodies and our minds, courses about different aspects of the women's struggle, mechanical courses to teach us skills that we were never taught because we were women (auto repair, carpentry, etc.);

**Work Collectives** — varied and many. Some examples: Media collective to work with press and P.R. women; media image collective (to deal with the manner women are presented in the media and to confront their objectification in commercials; abortion and birth control collective, high school women's collective, Nellie McClung Collective (International Women's Day), Education collective (to write non-sexist kids' books, and try to change the way kids are socialized in school);

**Lesbian Drop-In** — social get-together for lesbian women, as well as bi-monthly discussions of lesbianism and feminism and the oppression of lesbian women by this society;

**The Other Woman** — A feminist paper. Interested in doing articles on women and receiving articles by women about their experiences and struggles;

**C.R. Groups** — Informal rap groups for women to talk constructively about their oppression. Organized by area and needs of women (there is a therapeutic group with a feminist counsellor, for example);

**Speakers** — There are a group of women at the Place who will do speaking engagements on the women's movement and related issues;

**Information and Referral Service** — decent doctors, housing, jobs sometimes counselling, legal referrals, daycare, etc.

And much, much more . . .  
Coming up soon — Women's puppet and theatre groups, working women's group, strike support.

Any women interested in the Place should phone 929-3185 or come to 31 Dupont St. (off Avenue Rd.) If you'd like to receive our newsletter, just phone.

## Stewardesses stand firm against accepting Wardairs terms

By LAURIE REID

Flippant put-downs like a recent headline in *The Sun* — Oh What A Pretty Strike — have not discouraged the 102 Wardair members of the Canadian Airline Flight Attendants Association (CALFAA) as they entered the third month of their strike.

They are standing firm on their demands for the right to refuse duty after 16 continuous hours of work and for 240 hours per month guaranteed free from duty at home base.

Until they are satisfied they will continue to picket and meet the two incoming Wardair flights Thursday night.

On Jan. 12, after 14 months of negotiations for their first contract, the women voted unanimously to reject the company offer and overwhelmingly to strike.

Until the strike the Wardair stewardesses were working under conditions that included scheduled duty days of 23 and 24 hours and complete disregard for minimum rest periods between flights set by the Ministry of Transport. They were on call 24 hours a day, 365 days a year. Their wages are 42 to 82 per cent below those of Air Canada and Canadian Pacific flight attendants.

Wardair flights have continued to operate staffed by supervisors ex-stewardesses (normally considered unqualified after one year of not trying) new stewardesses only partially trained and former Wardair attendants who were previously forced to retire after their marriages to Wardair crewmen.

Wardair crewmen unhesitatingly cautioned the stewardesses not to voice their objections and informed them that they had no right to ask for any improvements. They entered into a campaign with War-

dair to stop the women from joining CALFAA. Yet when the pilot's own working conditions began to deteriorate their position was reversed. After the stewardesses' strike vote was delivered, the pilots approached the company to arrange a contract for themselves. While the stewardesses walked the picket lines the pilots settled a satisfactory contract. Many Wardair pilots own shares in the company.

Besides picketing on the airport access routes (picketing on airport property is illegal) the Toronto based Wardair women have progressed to confrontations with Minister of Labour, John Munro and Max Ward, owner of the airline.

Munro's reply when attendants questioned why they were not guaranteed the recommended 40 hour work week of employees in other fields, was that by averaging the number of hours the women work throughout the year they come out with an eight hour day. The presence of several uniformed attendants affected Ward's composure and his speech when he addressed an Empire Club luncheon recently.

Other airline stewardesses are offering support at the regular Thursday rallies. Last Thursday, strike-breaking attendants, afraid to cross picketlines, remained on airport property several hours after their flight duties ended.

Wardair attendants feel that their responsibility to their passengers is as great if not greater than that of the pilots and that they should have at least a similar limit of 15 hours for in-flight time.

CALFAA would appreciate public support at their Thursday rallies. They meet in room 210 of the Avion Hotel at 6:00 p.m. then proceed to the airport.

# EXCALIBUR

Everything secret degenerates: nothing  
is safe that does not show it can bear  
discussion and publicity — Lord Acton

Excalibur, founded in 1966, is the York University weekly and is independent politically. Opinions expressed are the writer's and those unsigned are the responsibility of the editor. Excalibur is a member of Canadian University Press and attempts to be an agent of social change. Printed at Newsweb, Excalibur is published by Excalibur Publications under the auspices of the Council of the York Student Federation.

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## The women's movement as it looks now

The question for those who have been involved with the women's movement for some length of time is "where is the movement going?"

The questions of direction and ends of the movement also arise for women who develop an interest in the movement, and who try to decide for themselves if this is a relevant activity to their lives. Women who have come to the women's movement equipped with a prior political analysis have generally looked for a clear ideological stand in the movement, which included both defined goals and defined methods with which to achieve those goals, and an organized hierarchical structure. Both of these characteristics are noticeably absent from the women's movement as it presently exists. For those who have stayed in the movement despite the absence of these characteristics, the definition of what women's liberation is, and what individual liberation looks like, has come from exploration of our human possibilities while participating in the movement.

To describe the absence of certain organizational features in the women's movement is to describe it negatively. But this points out a significant difference in the women's movement from most large-scale organizations without acceding to the value judgment generally placed on organizational structure. Structure and bureaucracy are generally considered necessary evils. They are necessary because they create the conditions wherein effective work and change can occur; they are evil because of the lack of humanity they encourage within the organization. Most of the women in the movement acknowledge the truth of this assumption and put a high enough value on the human aspect of the movement to try and deal with minimal structural definitions.

The choice of structural definitions used by the different women's groups depends on the direction the women involved want to pursue. There is a fairly general agreement about the evils of structure and hierarchy, however, some groups have bowed to these necessities, in varying degrees, in order to achieve political power. Other groups, which center around consciousness raising and individual liberation, have concentrated on the intrinsic revolutionary value of these activities and have not concerned themselves with achieving political power within the existing societal structure. The flavour of anarchy resulting from the emphasis on individual solutions characterizes the group. Another direction in which feminists are going is radical lesbianism. These women have combined individual solutions with a political stance, which is to expend their energies solely on women. They have redefined their sexual nature, the root of their oppression, to combat that oppression. The value of this stand as a political solution is dubious. It does little to affect the general quality of all of our lives because it never approaches the visible political sphere. It leaves the status quo unchanged.

Radical lesbians are not the only women who have attempted to co-ordinate individual solutions with political statements. Two Toronto women who were actively involved with women's groups in '70 and '71 talked recently about their experiences. One of the women is no longer involved in any specifically feminist activities and the other woman is partially involved with the newly reorganized women's group at Glendon. They both stated that the

women's movement does not make sense to them as an autonomous organization. They have lost interest with the present state of the women's movement. Because instead of progressing in a coherent, politically effective way, it has degenerated into separatism and scape-goating.

Both of these women look at women's oppression in society as part of the whole sphere of capitalist oppression. Within this sphere both men and women are oppressed. Sexism is not only a personally recognizable characteristic but also a socially determined trait. The characteristic has to be personally identified and dealt with, but the root of the problem is not men's piggery, it is the society which operates by virtue of that piggery.

Because of their political analysis of women's oppression, both women think that liberation can be achieved primarily through women working in politics to change the capitalistic structure.

The radical lesbian's stance and their separatist politics do not seem to lead in any fruitful, liberating direction. This direction of the movement leads instead to stagnation and degeneration. For that reason, though these two women positively acknowledge the reality of women's oppression, they do not look to the women's liberation movement as an autonomous organization, for the final solution.

There is one more direction in the women's movement — the area of legal reform. It is one aspect of the women's movement that we are publicly confronted with and made aware of above all other issues in the movement. In the area of legal reform the end of the women's movement is more clear cut. Equality of rights and opportunities are the obvious goals. Our problems in legal reform appear when questions of retributive justice arise, such as demands for back-pay for the years worked at jobs for unequal pay. The problems arise when we confront our own lower expectations because of social conditioning. Our problems arise with the lack of adequate daycare facilities. Our problems continue with the entrenched sexist attitudes on the part of men and are sugar coated with reform legislation requirements but essentially unchanged. Thus, while legal reform is essential in the liberation of women, it is totally unsatisfactory as a final solution.

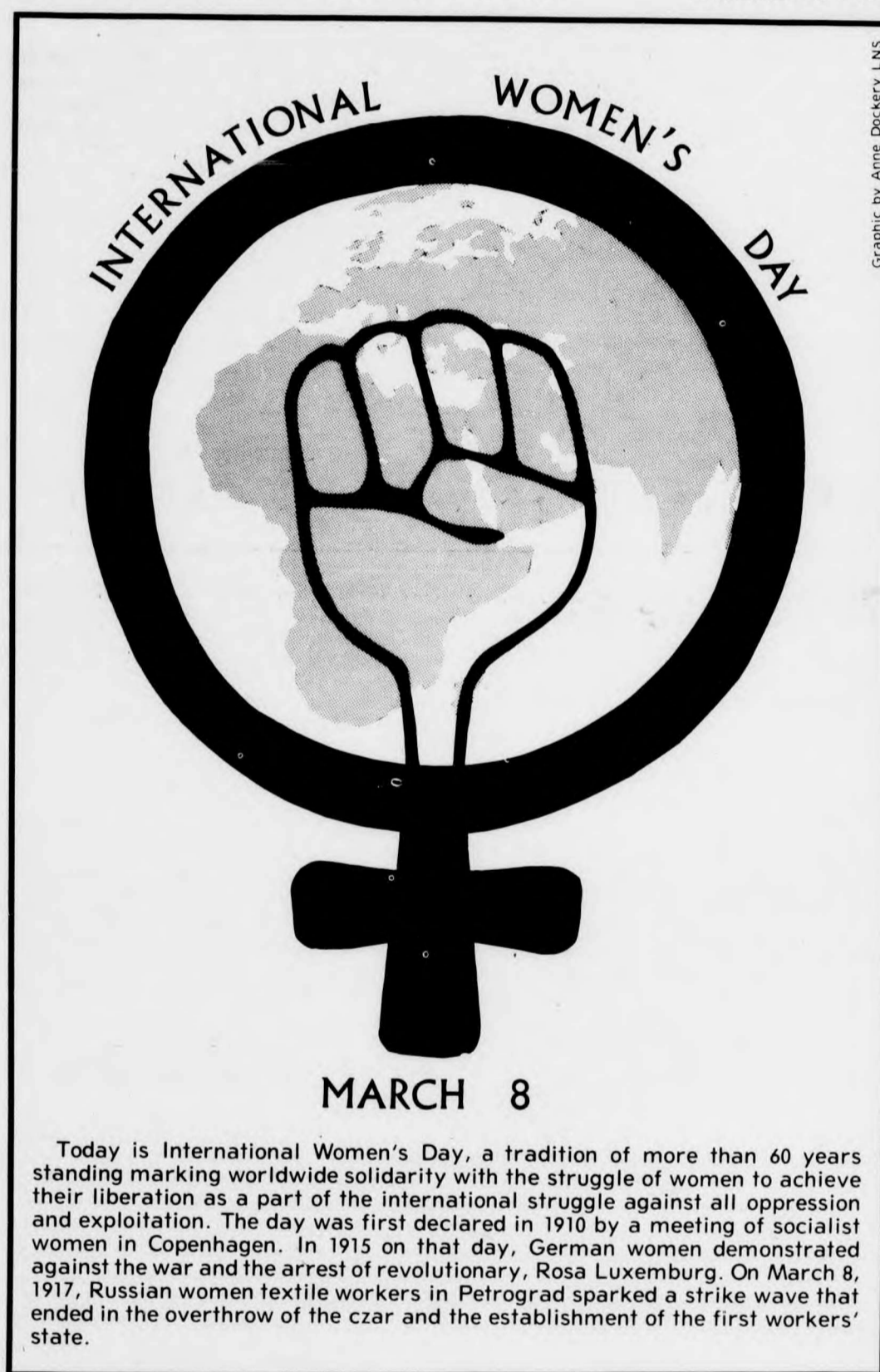
Where is the women's movement going from here? We have issued no general policy statement on how to treat basic problems of organization and power. We have not learned how to co-ordinate the different directions of the movement and the fragmentation caused by this could severely limit the

possibilities of the women's movement. But there is optimism about the possibilities for change caused by the women's movement precisely because it is such a grass-roots, unorganized movement.

To those of us who are involved in women's liberation as a process of individual and social reconstruction rather than as an external hobby, we find the clues to direction in ourselves. As we re-define ourselves and our relationship to the world we discover, both individual and for some, political

directions to pursue. Our solutions may be in terms of the external political analysis or they may be confined to individual self-realization. Individual self-realization cannot achieve the political power the women's movement needs, but to keep our political activity sensible, it is essential to emphasize individual self-realization and understanding. The symbiotic relationship between the two contains the possibility for a revolution, the likes of which has not yet been experienced in human history.

— CAROLINE GRAY



Today is International Women's Day, a tradition of more than 60 years standing marking worldwide solidarity with the struggle of women to achieve their liberation as a part of the international struggle against all oppression and exploitation. The day was first declared in 1910 by a meeting of socialist women in Copenhagen. In 1915 on that day, German women demonstrated against the war and the arrest of revolutionary, Rosa Luxemburg. On March 8, 1917, Russian women textile workers in Petrograd sparked a strike wave that ended in the overthrow of the czar and the establishment of the first workers' state.

## Letters to the editor

### Culture editor left nude

No, your writer need not pose in the nude for the centre-fold of Excalibur. She has already done so — (see centre-fold March 1, 1972 edition.)

She has laid bare the nature of her thinking. She has exposed her inability to write. The content, style, size and wording of this memoir from 1970 eliminate all credibility from any further articles penned or edited by her.

How could she so mar the York university publication as she has done? How could the editor-in-chief allow this to be published?

Would you have accepted this article from any student other than your cultural editor?  
C.I. IRWIN

### Trapping must be dealt with

One issue which has received a lack of commentary by this paper is the trapping of fur-bearing animals. Not only has this paper failed to rally support against trapping, but it publishes ads by fur retailers.

Can students on the one hand cry out about injustices and atrocities to people but ignore the atrocities to animals? It makes me feel sick each time I see someone strutting around

in a fur coat or ornament. To wear the fur of a wild animal is to carry a badge stating that one has no respect for other forms of life, that one supports the torture and murder of wildlife.

Perhaps the problem is that people tend to disassociate themselves from the act of trapping. They do not try to imagine the pain to the animal. Yet could these same people imagine their own dog or cat lost in the wild and caught in a trap? The thought is unpleasant, but wild animals experience as much pain and suffer as much agony.

Let us denounce those who buy the furs of wild animals for it is they who provide the market and the reason for atrocities in the wild.

W. FAG

A true story

# The life of a chauvinized female

My parents named me Shelley. In grade school there was a boy with the same name, so I spelt it Shelli. But I still preferred my middle name, Jennifer — it was so feminine.

I remember trying to fix the toilet in my basement. It never flushed properly. One day I got daring and lifted the porcelain lid from the tank to examine the intricacies. Quite a brave little girl. After all, weren't toilets dirty little fixtures to be examined only by daddies or big men called plumbers? My mom told me to leave toilet fixing to these sort of men. Toilets were not playthings for little girls. My adventures into the mechanized world came to an abrupt end. Besides, what are daddies for?

The little girl named Shelli grew up into a world of lipstick, perfume and bubble bath.

Men liked pretty girls. Mummies liked pretty girls. I wallowed in the admiring gazes of neighbours who would comment, "My, isn't your daughter a pretty little thing. I suppose she has lots of boyfriends." Being pretty became my whole existence. I thrived on shaved legs, mascara and hair-curlers. Yet somehow through my beautiful face, I managed to scrape through school and graduate. I decided to go to university. Lots of cute guys there.

And so in the fall of 1970, I trotted off to York university, armed with my lipstick and my disarming smile. But I met some strange men there. Men who were more concerned with what I thought than with how I looked. Men who analyzed my literature rather than

my curvature. Men who expected me to fend for myself; to apply myself to the solutions of simple problems, not rely on them for help.

I also met some strange women there. Women who succeeded by using their heads, not their hips. Women who incited men's attention, not with perfume but with provocative thoughts.

I slowly realized that these people were interested in the new me. The real Shelli behind the blushed cheeks and red lips. So I slowly unmasked myself. I'm still in the process of doing so. It's tough. I've lived so long in the Cosmopolitan world.

It's sort of like that commercial where the Swedish girl says, "Take it off. Take it all off." Well, I'm trying. Trying still to let the real me out.

# A male chauvinist pig grows up

"Aw come on, honey, if you really loved me you would." Sure it's crap but it worked when used with a little imagination.

When I was young I was scared to death of sexuality — most men I know were and a lot still are. With the apparent accent on James Bond style performance and the lack of any real information it's not surprising. I really believed the guys who said, "I was with this crazy nympho last night and we balled for six hours before I came."

I dealt with my fears like any normal male would — I faked it. I was the fastest talking, smoothest, understanding, kind, experienced, liar in the school and I was surrounded by girls — I didn't even own a car. But I wasn't really sleeping with them although I fumbled around a lot. I wasn't very happy.

When I finally started scoring regularly there was still something wrong. I slowly started to realize that there was a connection between seeing girls as a chalk mark on the bathroom wall and my loneliness.

When I started to become political the shit really hit the fan. The women I began to meet were different. They said I was an uncaring, insensitive, sexist, male-chauvinist pig. Aside from being right they were also intelligent, interesting and friendly and that was hard to deal with.

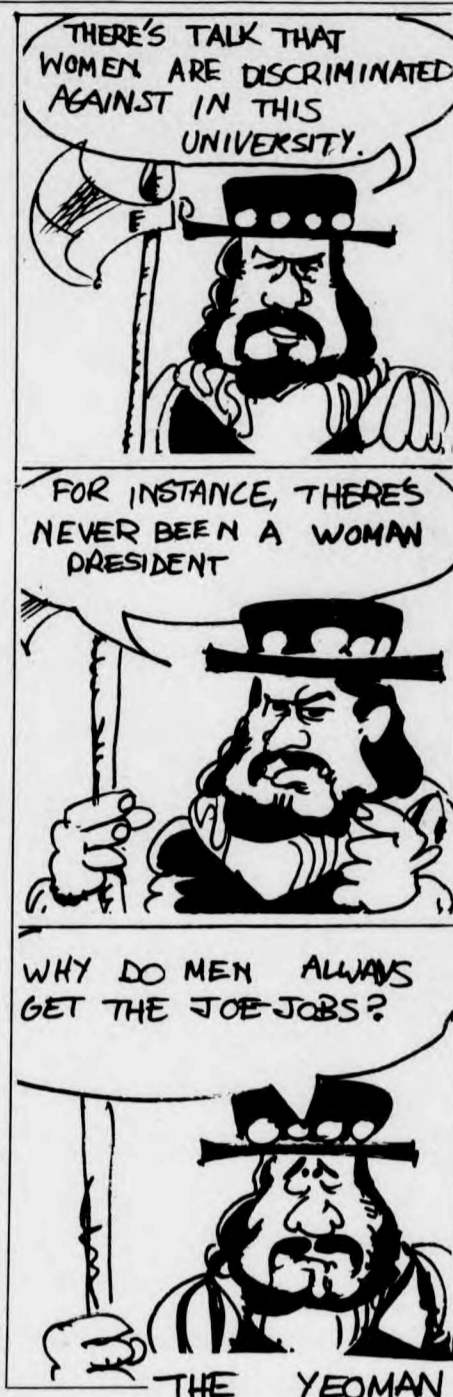
With a lot of help from my new friends I realized I was only interested in fucking women; not knowing them. I wasn't listening to them, taking them seriously or seeing them as people. That was why I was miserably lonely and my sex life was a sham.

When I finally began listening to the women I knew I found the support I needed to change my value system. What followed were some real relationships based on caring and learning from my partners.

It made a hell of a lot more sense.

I've learned the seemingly obvious fact that relationships are only the sum total of the love and understanding that are put into them. The friendships I have with women are creative and fulfilling and I feel more like a human being than a con man.

Yeah I know that we're all conditioned and breaking out seems like an uphill battle: but treating women like people instead of a fucking machine is a sure sign that men are starting to grow up. You really don't have much choice now that most women are getting hip to male bullshit anyway.



By Alan Risen and Peter Hsu

# Letters to the Editor

## Response to a personal attack

I would like to make a few comments in response to the crude personal attack on me, in the Feb. 22 Excalibur by S. Rose, a Calumet student. I was accused of being a false prophet, of trying to use Calumet college to further my own political aims. Rose states that he questions my "integrity" and not my "political ideology."

The true intention of this diatribe however becomes clear toward the end of the letter in the following quote. "I have little or no faith in would-be radicals whose revolutions always seem to lie somewhere in the future." Rose obviously is substituting an attack on my character, for an attack on the program and ideas that I defended in the recent election campaign.

According to Rose, I "cared little about the college or the people affiliated with it," and my attitudes went totally "against the community philosophy of the college." The latter accusation is true. The Calumet tribe is a tiny, social clique who carry out their sandbox activities in the name of Calumet students. This clique consciously attempted to sabotage Calumet's entry into CYSF sensing that CYSF challenged its own power.

The alienation affecting all university students, including those in Calumet, is rooted in the nature of the university, an institution of capitalist society. This alienation cannot be ended by groovy, "we're all a big family" cliques such as the Calumet tribe. The solution lies in students fighting for and winning, political power.

I care no more or no less about Calumet students than I do about other York students. We're all in the same boat together. The notion, that Calumet students have different interests and needs with regard to CYSF than other students, is foreign to me. The student council should be a political union that fights for the needs of all students. The reason that socialists run for student government is not to advance ourselves, but to offer our leadership skills and program to all students.

My admission to Calumet was blocked primarily because of a handful of the tribal bureaucrats. If I was such a threat to the students of Calumet why didn't these

bureaucrats allow me to join the college, run in the ensuing CYSF elections, and expose my opportunism to the eyes of all Calumet students? Why not leave the decision up to the students themselves?

Rose and the other members of the Calumet clique do not represent Calumet college, they are not interested in fighting for the real needs of its students, they are not even elected by popular mandate. The ULS on the other hand has consistently organized York students in defence of their interests, and defends its record and program openly. What is the program of S. Rose? What is his record?

DALE RITCH

## Interview may be misleading

I agreed to be interviewed by Excalibur because I was persuaded by the argument that students had a right to know more about the person they had elected to head the student federation. Unfortunately, your "Excerpts from a taped interview with Michael Mouritsen" (March 1) excluded over half of the interview, misquoted me, quoted me out of context, and freely rearranged excerpts, some from different interviewing sessions. The result is that your readers have no clear idea of my positions on these questions, because your reporter was more concerned to find ways to discredit me than to report my answers accurately.

I sat for two interviewing sessions with your reporter. During the first, I asked at the end of only three questions that he stop the tape recorder. I explained that I wasn't feeling well, and we agreed to resume the interview later in the day. At the second session, we started from the top, with the first question again. The "excerpts" which appeared under the third question (what I meant by the quality of education), were taken from the first taping session including the request to stop the tape recorder. The impression created was that I was vague and evasive on this question, and that I have no concrete proposals. In fact, I answered this question at great length and in some detail, commenting on the evaluation of teaching staff, the first-year program, and the recruitment of students, among other topics.

What was the point in asking me to

"elaborate on your projections for future CYSF policy" if you only intended to misquote a few sentences? I only agreed to the interview after I was assured by your reporter that he would not edit it. When I was later informed by your news editor that the interview would be written as a news story, I still did not object. But I never would have agreed to the printing of "excerpts" in interview style. By cutting the bulk of the answers to each question, while still presenting them as verbatim replies, you convey the general impression that I offered pat answers.

The interview was an outrageous misrepresentation of my answers; it is unfortunate that you have such a low opinion of your readers. I refer those who are interested in learning about my policies to my campaign leaflet, copies of which are available in the CYSF office.

MICHAEL MOURITSEN,  
President-elect,  
York Student Federation

Abie Weisfeld: Mouritsen is wrong when he says I misquoted or quoted out of context in the interview. The quotes are accurate and constitute the essence of his arguments. The tape of the interview, which was too long to reprint entirely, is available in the Excalibur office for anyone wishing to hear it.

## This letter is entitled Insight

Philosophy is based on observation. Observation and action are two very different things. Dostoevsky and Nietzsche admire action which is necessary to them for human survival. In fact, they say that there is nothing more worthwhile than the man of action. In short, these men say that action is life. Therefore, we can conclude that whatever is not action is death — death to the unity of mind, body, and soul. This can lead us to a conclusion of considerable importance. It is that philosophy, placed in the category of that which is not action, is just a fuckin' waste of time . . .

NAME WITHHELD

## Give a Ph. D. to Socrates

As recent graduates of York university, we'd like to suggest a step whereby York can establish its reputation as one of the leading universities on this continent. As you most assuredly already know, at every commencement ceremony a scholar of singular renown is awarded an honorary degree of Doctor of Philosophy (Ph.D.). We suggest that York bestow this libation upon the father of philosophy, Socrates. What could be more appropriate? A man, now deceased, who lives with us in spirit today, if not in flesh. If only he could accept his degree in person!

His previous contributions to mankind are obvious: 1) his discovery that man is, by nature, a social creature (animal); 2) his doctrine that the State exists to serve its constituents (as Lincoln so succinctly put it ". . . Of the people, by the people, and for the people . . ."); 3) the cornerstone of our civilization, the inherent value of the individual life, and many others too numerous to mention.

Today, Socrates' influence is felt through all the departments of this sprawling university: Sociology, which uses Socrates' thoughts to help mankind; Philosophy — the Socratic method speaks for itself; Law — the rules of the orderly society that Socrates envisioned. Other brilliant manifestations of his profound impact leap readily to mind.

These notable contributions should be recognized by the community of scholars who tap the invigorating waters of this deep well. Too long has this mighty figure been denied full acceptance by the academic brotherhood. It is time for York to realize its place in history and to seize the moment. The bestowing of this doctoral degree not only honours the man, but may, indeed, bring further honours to our institution.

We elect not to release our last names, as we do not wish to accrue any honours unto ourselves. This is not our intent.

BOB (Class of '71)  
AL (Class of '72)

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Peter Hsu photo

# CHILD CARE:

By GRACE HARTMAN

During a recent labour dispute, two slightly embarrassed male library workers joined their female co-workers on the picket lines carrying signs demanding better maternity leave provisions in their new contract. The maternity leave clause was improved, the dispute was settled, and the men went back to work leaving the women virtually holding the baby. Having won the right to take time off to have a child, these employees now joined over half a million other working mothers in Canada who need daycare for their children.

A 1967 study by the Canadian Council for Social Development showed that 97 per cent of the children of working mothers had no access to daycare facilities. Things haven't improved in 1972. Of the one million children of working mothers, over half are under six. Only 12,000 of these 500,000 pre-schoolers are enrolled in daycare centres across the country. Despite a constant barrage of commissions, recommendations and proposals, there is little sign that the situation is improving.

Of course, not all of these children are going without care. Some stay with their fathers or other relatives while many go to a neighbour's home. But a shocking 10 per cent — 50,000 children — have no regular daycare arrangements at all, and statistics cannot reveal the dismal

quality of care that too many of the others receive.

Any mother who has looked for daycare for her child is familiar with the problems. The daycare centre is too far away to walk with a three year old. The child is too young. Most centres will not accept children under two and those that do have a waiting list. The woman who advertises under "baby services" in the newspaper thinks that child care means turning on a television set and putting your toddler in front of it. Perhaps the working mother is lucky enough to find an excellent centre nearby then discovers that it isn't open at the hours that coincide with her work shift. Always there is the enormous cost of daycare. In a private centre this often runs as high as \$1,800 a year and mothers are lucky to find any care for less than \$25 a week. Since the median wage earned by the mothers who need daycare is only \$60 a week, it is not surprising that many of them are forced to make less than adequate arrangements for their children.

Good solutions are possible to the complex problems of the daycare. Ironically one of the best and most comprehensive programs for child care in North America, set up in a shipyard in 1944, is now no longer open. Forced by the pressures of the second world war and a lack of manpower, the Kaiser Shipyards in Portland, Oregon began to use women to build their ships.

However, a high rate of absenteeism and employee turnover among these women led Peter Kaiser to investigate. His philosophy of meeting the needs of employees, whether at home or in the plant, resulted in the establishment of two daycare centres at the gates to the shipyards. These centres were planned by the most qualified early childhood educators available. Open every day, 24 hours a day, the centre took children from eighteen month old infants to school children on holidays. They were cared for by a loving and dedicated staff. Facilities were available for children who were mildly ill but required rest and nursing care. Kitchens were set up to provide dinners for the working mother to take home with her at the end of her shift, so she would not have the worry of preparing meals. Mending and shopping was done by the centre and counselling for all sorts of family problems was available. The war ended, the men came back to the shipyards and the mothers went home. No centre since then has provided, or attempted to provide, as comprehensive and successful a program for working mothers and their families.

On-site day nurseries are one answer to the daycare dilemma and many employers in the United States are finding this a profitable solution to the problems of high employee turnover. In the garment industry which employs large

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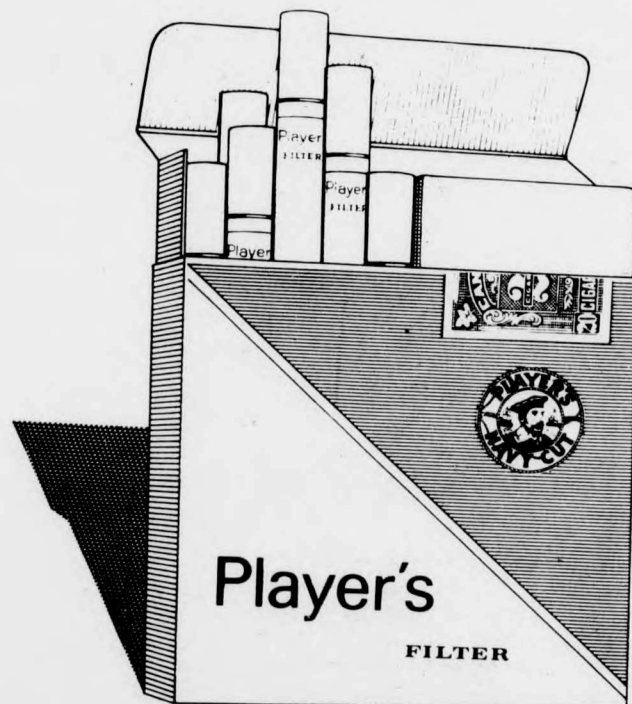
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# A right, not a privilege

numbers of females, the turnover rate is often as high as 80 per cent. Yet a day care centre established at Skyland Textile Co. in North Carolina reduced the turnover rate to almost zero. Since the cost of training a new employee often ran as high as \$1,000 the company actually saved money by absorbing the loss of operating the centre. In addition, the rate of absenteeism decreased and productivity increased.

As yet, few Canadian employers feel the need to contribute to the solution of daycare problems. The Selig Division of Simmins Ltd., in Elora, Ontario, operates a daycare centre for twenty children, and Riverdale Hospital in Toronto, faced with a nursing shortage, has had a successful day nursery for a few years. But these employers are the exception. Far more typical is this response from an official of Maclean-Hunter Ltd.: "We assume that if the woman wants to work, she has someone taking care of her children." Ironically, Maclean-Hunter Ltd. publishes *Chatelaine* magazine, one of the major proponents of more and better daycare. Bell Canada, employing a large number of female workers, say it is "watching" daycare ventures of their American counterparts but suggests that the high cost of daycare makes it a community responsibility. A spokesman for Electrohome Ltd. is more blunt: "We're not providing it until we can't get female labour without it."

Chances are good that the man from Electrohome will be able to get female labour without daycare for quite some time to come. Sixty per cent of female workers are in clerical, sales or service occupations which are traditionally difficult to unionize. Without some union or association, these women are finding it difficult to get decent wages, let alone daycare. Unfortunately, those women who are organized within unions don't fare much better. Few unions have been involved in providing daycare. In the United States, the Amalgamated Clothing Workers of America and the International Ladies Garment Workers have pushed through legislation to establish joint management-labour trust funds for the provision of daycare, and some child health care centres were established under their auspices. In Victoria, B.C., a local of the Public Service Alliance has opened a daycare centre for its employees. In its model agreement issued as a guide to negotiators, the Canadian Union of Public Employees includes a clause demanding employer-sponsored daycare for its workers. But that clause is always last on the list of demands and the first to be dropped in collective bargaining.

A survey, conducted for the Royal Commission on the Status of Women, on the attitudes of union workers to women in industry revealed that the question of providing daycare services to female workers was never con-

sidered by union executives or workers. In fact, an overwhelming majority of workers surveyed chose to have married women with young children remain in the home. Even those workers whose wives were employed would have preferred to have them stay home. Although many unions have large female memberships, few women get to positions of leadership. Thus a predominantly male executive which is either indifferent or hostile to working mothers, is quick to drop daycare provisions in favour of what it feels are more important "bread and butter" issues.

The failure of working mothers to achieve a good daycare system can to some degree be blamed on themselves. They have not requested, or have requested too gently, that their needs be met by the employers, the unions and the communities that benefit from their work. Too many mothers still feel guilty leaving their child in a situation that may be "bad" for the child. Early studies of institutionalized children showed disastrous results from maternal deprivation and although these studies were of children starved from infancy of any consistent love and affection, the stigma persists. More recent studies show that, far from being harmful, good daycare can produce a more independent and self-confident child.

Compounding their failure to demand on-site nurseries for their employees, labour unions have yet

to take up the challenge of operating their own daycare centres or financially supporting those groups in the community who wish to start centres.

Many spokesmen of both labour and industry feel that it is the responsibility of government to make daycare services available. The Royal Commission on the Status of Women recommended a programme of daycare services to be established by the federal and provincial governments that would cost an estimated 500 million dollars. However, governments have not been helpful in Canada. Ontario, thought to have the most progressive daycare legislation, will pay 80 per cent of the costs of centres but has been unsuccessful in convincing many municipalities to pick up the tab for the other 20 per cent. Federal legislation on daycare has been abysmal. As a sop to working mothers, new legislation allows a deduction of up to \$500 per child under fourteen upon proof that payment was made for child care. The actual cost of daycare often exceeds this \$500 maximum. In addition, this apparent relief has actually made more problems than it solved. Many children are cared for in private homes by women who do not report payment as income. If the mother insists upon a receipt for tax purposes, she may be forced to look elsewhere for daycare.

Aside from token tax proposals, the federal government has not encouraged daycare. In fact, anyone

wishing to read the two studies on daycare prepared for the Royal Commission on the Status of Women will find that these files have been closed by the government until 1981. But the crisis in daycare will not disappear during the decade that these studies sit on the shelf.

As mothers begin to realize that daycare is not only necessary but good for their children, they are beginning to demand daycare as a right. The Royal Commission on the Status of Women stated: "Equal opportunity for women means little in reality without supporting community services, including daycare centres." Women must now demand from their employers, from their unions, and from their governments a comprehensive daycare programme at reasonable cost. They must also demand that all facets of society recognize not only the necessity of daycare but also its benefits. For good daycare is more than just care. It means children learning their own worth and respecting the worth of others. It means children expanding their community from one mother, one house, one family to that of an extended "family" made up of many different places, children and adults. It is not something to be given to women as a privilege but rather to be demanded by them as a right.

GRACE HARTMAN is the National Secretary-Treasurer of the Canadian Union of Public Employees.

## Cut budget dashes hopes for new York centre

By PAUL THOMSON

Daycare at York has been surrounded by considerable controversy, but has expanded its enrolment from 15 children in 1969 to 65 today.

Its origins at York go back to the fall of 1969 when three women's liberation people got together to start a centre in space donated by Winters college. Joan Roth, a parent and student was the most active of the three in getting the centre going.

Capacity at Winters was limited to 15 children at one time although by January 1970 there were 32 children enrolled, not all of whom attended full time.

At the time the centre was operating outside the Day Nurseries Act which governs all such operations in the province. This was because the department concerned, Social and Family Services, refused to grant a licence unless the centre had paid staff who were "qualified". Apart from the volunteer staff, there were two paid co-ordinators of the centre during its time at Winters but they did not have the required nursery school diplomas.

In a letter March 12, 1970 to York vice-president Bill Small, the Deputy Minister of University Affairs, E.E. Stewart stressed that the university had a social responsibility "to assist its students in nurturing healthy, capable children" with adequately supervised and properly licensed daycare.

After a great deal of talk about the university's responsibilities concerning daycare, in the fall of 1970 the ad-

ministration agreed to provide space in grad residence three to replace the inadequate facilities in Winters. York agreed to make the necessary alterations to the lounge and three first floor apartments of the building as well as paying rent to housing services for the space in order to accommodate daycare.

In January 1972, a York administration task force released their report calling for Metro to set up any new daycare facilities at York.

However, the following month the three member daycare planning committee, called in their report for the university to make daycare a number one priority. This should be done, the report said, by diverting university money into construction of a new daycare resource facility on campus.

The planning committee report stressed that there was a demand for daycare service and unilateral support at York for a new centre. This view was supported by the daycare long range planning survey of April 1971 which found parents of 203 eligible children interested in on-campus daycare.

Last September daycare expanded into additional quarters in grad residence four. This made possible the segregation of children into three age groups: infants, toddlers and pre-schoolers.

York daycare is co-operative, — run and staffed by parents as much as possible. Each week either of the parents of a child in the centre must spend four hours in the centre helping out. At present there are seven full time staff. Fees

are \$60 per month when the mother or father participates. Fee subsidies are available from Metro Toronto if family income is inadequate to take care of all or part of the fee.

The centre itself is child oriented. It is well supplied with toys and playing aids, but more importantly the child has a greater opportunity to socialize with other children than he/she would have at home.

According to daycare director Maria de Wit, the prospects for a needed new building "don't look too hopeful now" in light of current budget cutbacks.

In the meantime the daycare policy committee is working on a proposal to let the centre expand and still receive subsidization from the university. Present financial difficulties involve an outstanding debt to the university for staff salaries. A subsidy arrangement is essential, Maria de Wit said, because the minimum cost per child is from \$1200 to \$1500 a year and the centre only receives \$750 per child annually.

There is already a waiting list for next September. But there will be few openings unless the centre can expand to accommodate at least 80 children.

Because daycare operates year-round there are openings available in the summer. Anyone interested is urged to contact Maria de Wit immediately (667-3227). In addition there is one opening now in the infants section (six weeks to eighteen months).

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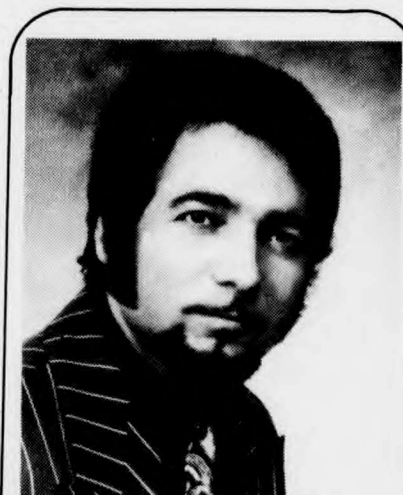
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# Ma Bell- what happens if your girls all hang up?

By AUDREY ADLER

Bell Canada is that sprawling pride of Canadian Nationalists corporation controlling some 20 odd subsidiaries and possessing assets of 3.6 billion dollars. It boasts to be 98 per cent Canadian owned with A.T. & T. owning only 2 per cent of its shares. It has a handy assortment of directors most of whom sit on the board of at least one large financing institution notably, the Bank of Montreal, the Bank of Commerce, and Sun Life Assurance Co. of Canada. Through its subsidiaries and the subsidiaries of its subsidiaries it controls a tremendous network of communications equipment and technological skill that no longer pertains directly to the telephone but has spread rampantly into all areas of electronic equipment. The strategic importance of such a company both to the Canadian economy and to the maintenance of communications is obvious. The Canadian government seems to be aware of this and casts a nervous glance at the operations of their chartered company. Bell is a private company and as Bell so quaintly put it in their public relations "history".

The telephone business is a natural monopoly, for the public is best served by a single integrated network. Regulation (through the Canadian Transport Commission), takes the place of normal competition.

Since the positive experience of the nationalization of the Manitoba system early in this century there has been some nervous agitation for a similar nationwide takeover of Bell's communications systems, and this has become a general grumbling since the recent toll price hikes. Otherwise, Bell, like other large corporations in Canada, has been gently treated by the government and with a 10.5 per cent increase in income in 1971 over 1970, Bell suffered a mere 1.4 per cent tax increase. Bell's general attitude towards nationalization seems to be "they can't touch us". As they put it:

## The Royal Commission Report on the Status of Women in Canada

### HIGHLIGHTS

In 1970, the female labour force numbered 2,690,000, an increase of 62.3 per cent since 1960.

Married women comprised 56.7 per cent of the female labour force in 1970, compared with 45.0 per cent in 1960.

In 1970, 32.0 per cent of all married women were in the labour force, compared with 19.2 per cent in 1960.

In 1970, 85.4 per cent of all single women aged 25 to 34 were in the labour force; 43.7 per cent of all married women aged 20 to 24 were also in the labour force.

In 1960, 1965 and 1970, the highest participation rate of women in the labour force occurred in Ontario, and the lowest rate occurred in the Atlantic provinces.

In 1970, one-quarter of all employed women worked part-time.

In 1970, women comprised 71 per cent of all persons employed in clerical occupations, and 60 per cent of all persons employed in service occupations.

In 1970, 1.55 per cent of women in the full-time employed labour force were absent from work because of illness for the whole of a given week, compared with 1.85 per cent of the men in the full-time employed labour force.

In 1968, 20.1 per cent of women paid workers were members of trade unions, compared with 39.7 per cent of men paid workers.

In 1970, 142,731 women were employed in establishments under federal jurisdiction, other than the Public Service of Canada; 52 per cent were employed in banking and 21 per cent in the telephone communication industry.

Bell Canada is in a sufficiently flexible position to accommodate its operations to federal and provincial legislation. No plans are contemplated to restructure the Company under provincial charters; such a move would create complex legal and financial problems and would be quite unnecessary in order to comply with any possible change in legislation.

As Canada's largest private corporation, Bell is also Canada's largest private employer of women. Bell employs approximately 38,000 people — 20,500 women and 17,500 men. The annual report proudly notes that the high level of business activity in 1971 was not accompanied by a corresponding increase in the number of employees. There was an increase of slightly more than 50 people. This is of course, an indication of good corporate practice and produces a maximization of profit. Bell also succeeded in minimizing of labour costs. The total payroll increase was less than one per cent for the same period of time.

## Canada's largest private outfit

There are two major employees associations at The Bell, one for the operators, the Traffic Employees Association and one for the clerical and other staff, the Canadian Telephone Employees' Association. Both are company unions and enjoy a cordial relationship with the company. The union history reads like a tribute to Bell's "voluntary" compliance with national labour legislation. There have been "raids" by larger unions, notably by the International Brotherhood of Electrical Workers (AF-CIO), but none of these has managed to inspire a great deal of interest on the part of the employees and the women employees in particular. The main appeal of a regular union is the structural locals system, as opposed to the present set-up of district chairmen and representatives. The most important function of the present association seems to be in regular meetings in a grievance committee set-up with Bell Labour Relations people.

The Traffic Employees' Association is the association that has direct dealings with the largest number of women at The Bell. It is endearingly called TEA by its members. Some events from its shadier past are mentioned in order to give some idea of the tone and character of the association.

In 1944, the early beginnings of the association joined with the company in a submission to the Wartime Labour Relations Board to establish whether or not company payment of travel expenses for union members would be contrary to the intent of a regulation requiring independence of the unions from the company. This amicable partnership was nonetheless turned down by the Wartime Labour Relations Board who considered it unfair labour practices. Out of the struggle came a recognition of unity of ends between the association and the company — so much for the membership.

At a recent general council meeting of TEA, the president, Mary Lennox, gave a rousing speech in which she touched on the serious and upsetting activity on the part of "some labour unions in Quebec". She commended Bell employees for staying on the switchboard and conducting themselves as "mature people". She added that the association had been concerned for the safety of its membership in Quebec. Although she seemed unaware of the contradictions involved, she added that she was sympathetic towards the objectives and endeavours of the people of Quebec and that she had been watching "the development of the conflict of interest between the unions and some political ideologies". Her brilliant solution was that Canadians must obey the law. Lennox said that as leader she could lead the "militant" she said, "assume responsibilities which are not mine in the political field. This union will always do what is best for this union and what is best for the majority of the people we represent for that is the democratic way. We must stand for what is right, we must defend those things in which we believe and we must do it as individuals."

In fact, the association is so justice oriented that it endorses all sorts of wage and hour disparities even among employees working in the same job classification. The most pathetic example of this is to be found in the toll operator shifts.

Those sexy voices that answer calls between seven a.m. and six p.m. work a seven hour day and are paid for a six and a half-hour day at the basic starting rate of \$87.50 per week. The evening shifts whose different "tours" range from 4:40 p.m. to 2:30 a.m. work six and a half-hour shifts, get paid for their lunch breaks — that is, they're in the office a total of six and one half hours as opposed to the day staff's 7 hours, and are paid the basic starting salary of \$87.50 per week plus differentials for working late hours, and a free taxi ride home if their tour ends after midnight. The

all-night staff works a boring eight hour shift, their lunch break is not paid for and they receive the basic salary of \$87.50 per week, plus differentials for night hours that amount to less than the taxi fare home which they don't get even on Sunday mornings when the subway doesn't open until 9 o'clock. Their shift ends at seven in the morning. So much for the ideals of TEA.

The general attitude of the employees sees the union as a useless organization and a bit of a joke. Last summer a great deal of anger was aroused at the time of the wildcat strike because there were no strike funds. No one bothered to explain the meaning of a company union either before or after the strike.

In the nether-world existence of the operators at The Bell the union and the company are more or less synonymous and form that sector of their lives in which they don't really exist. The job is mechanical and boring. The supervision is needlessly strict and the pressure applied by the divide-and-conquer hierarchy of supervisors, assistant chief operators and chief operators, each of whom is responsible for the work of the people just below them is excessive. The time it takes to answer each incoming call on the switchboard is automatically recorded and a count is made of the slow calls on the half-hour. This count becomes a mystical entity called the "answer" that plays a major role in the daily lives of operators. One operator phoned in to say she would be late because she had to take her child to the hospital. When she arrived some hours late she was mildly reprimanded because the answer would be slow. This in itself is not amaking, but afterwards the operator found quietly crying on her break, she wasn't worried about her sick child, but about the answer and how she had let the office down. Not only does the union identify its interests with the interests of the company, but the employees often catch themselves in the act.

The family, the boyfriend, the fiancée are the real world and work is something that they do because they have to. The atmosphere on breaks and lunches is one of catty dislike among the women. They seem fully aware of the total distortion of the others but somehow find personal refuge in their own private lives. The younger women talk about boyfriends, the older and wiser concentrate on children. The disappointments of married life seem to cause a redirection of affection onto children with the dim awareness that is just a substitute for something else — what it is seems uncertain.

The effects of this kind of numbness in working women for union activity is obvious. They just want to go home and never see the place again. They don't regard their jobs as careers and most are interested mainly in keeping their whole activity at work as far from their consciousness as possible. The reasons for this attitude have been documented over and over again in reports on women in the labour force and the general conclusion is that it is the result of the general acceptance of social values in which women's role is clearly defined as inferior and passive with a major concern for the family. Working women have little opportunity to question these values and their positions at work tend to re-inforce those values.

In Canada 60 per cent of all persons employed in service industries are women. This is second only to clerical occupation in which women fill 71 per cent of the jobs. Bell itself, is the largest Canadian employer of women and TEA claims approximately 90 per cent of Bell's eligible employees as members. The national average of women membership in unions related to the service industries is 40.7 per cent. This is high compared with other industries but Bell far surpasses any industry average.

The number of women entering the working force in 1971 was 62.3 per cent higher than the number entering the labour force in 1970. This represents an



increase of 1,033,000 women. It is little wonder that the Royal Commission on the Status of Women noted that many men had the attitude that women were taking away their jobs. At the same time, men tended to regard the work women did as inferior and subsidiary to their own work. Within the present structure of the family it is quite true that women's income is subsidiary to that of the man of the house (also she is paid less). There is even a certain recognition of higher economic status in a family that can afford to keep women at home. Consequently, men both fear and belittle women in the labour force.

Distribution of paid female workers and female union members in selected industries, and percentage of female workers in those industries who were union members, Canada, 1967.

Industry	Female Union Members		
	Paid Female Workers (000's)	Number (000's)	Per Cent of Total Female Workers
Manufacturing	394	125	31.7
Trade	407	33	8.1
Services	1,048	138	13.2
Transportation and Public Utilities	88	36	40.7
Public Administration	106	65	61.3

SOURCE: Compiled from the Annual Report of the Minister of Trade and Commerce under the Corporations and Labour Unions Returns Act (1967), Part II, Ottawa, Dominion Bureau of Statistics, 1969, Table 28A; DBS, 12-month Annual Averages, 1967, Special Table 3C.

—Royal Commission Report on the Status of Women in Canada

One of the most logical procedures for men who fear that women will take over men's jobs is to lend their voices to working women's struggle for equal wages. Women are only a direct threat in this way when they can be used as cheap labour.

The royal commission also noted that men tended to regard women who were active in the labour movement as somehow masculine. Their attitude in general was that women were timid and did not know enough about unions to be able to make any valuable contributions. The commission found that positive feelings towards women workers, their struggles and their roles in unions increased in direct proportion to the amount of experience and responsibility the men had in the labour movement. Presumably a similar awareness of themselves would occur if women had a greater role in the labour activities at their work places.

But it is clear that the struggle of women within the labour movement has great potential as a divisive force between the two sexes in the working classes. Up until the present the potential for this division has been absorbed by women who have preferred to regard their own work as comparatively unimportant in contrast to men's work and to agree that doing women's work means doing less work. If this trend continues it further consolidates the useful oppression of women both in the home and on the labour market. Women will remain cornered in their home lives even though they are at work — much as the women at Bell regard what they do at work as a half-life. They will remain a cheap reserve labour market for usage in times of economic need. The alternative is quickly closing — that is, women remaining in the home all together. In a small pamphlet entitled *Incomes, Disparity, and Impoverishment in Canada Since World War II*, Leo Johnson analyses a great deal of statistical material and concludes that there is an underlying problem of accelerating im-

pooverishment of low-income workers and a resulting disparity between the rich and the poor.

Johnson's examination reveals that while per capita incomes and per income earners incomes have increased tremendously in the period between 1948 and 1968, and while dollar incomes rose rapidly, in most income levels rising costs of living created a drastic decline in purchasing power, especially among the lower income groups. The bottom 10 per cent of income earners in the 1948-1968 period suffered a loss of 35.6 per cent in purchasing power. By comparison, the top 10 per cent of income earners gained 51.4 per cent in purchasing power. Johnson points out that the trend in decreasing purchasing power is moving gradually to the higher level low-income earners. The trend in a long-term view is that the top percentage of income earners are earning a larger percentage of the national income. As Johnson points out, when the government claims that it is the exorbitant demands and increases in wages won by Canadian workers that has created inflation they are dead wrong, since the only people who have received largely increased percentages of the national income have been the richest one-third of Canadian income earners.

The most important point made by Johnson in terms of women in the working force shows that increased participation in the labour market, particularly the introduction of the married woman, has created the multi-earner family. The growth of multi-earner families has meant that while the proportions of income received by the bottom 10 per cent of all individual wage-earners has declined sharply from 1951 to 1965, incomes of families have either held their own or increased slightly. Johnson says: "Among families, it is clear, the stigma of welfare is evaded through additional members entering the work force."

Juliet Mitchell observes in *Womens Esatate*, that

although socialism does not automatically bring about the liberation of women, women's emancipation is not contrary to the social organization of socialism as it is to that of capitalism. That doesn't mean the women at Bell must turn into militant socialists, it simply recognizes that the source of the problem of women's liberation is equally the source of all the problems of the present economic and social organization. To suggest what feminists like Shulamith Firestone suggest — that the women's struggle can be fought separately — is to postulate in a vacuum.

It's clear that the movement cannot effectively remain an intellectual movement. There are 20,000 employees at Bell that are passively waiting for the next shift so that they can go home and cook dinner. The next shift in the women's movement should be towards the working women of Bell and other companies.

## Just waiting for the next shift

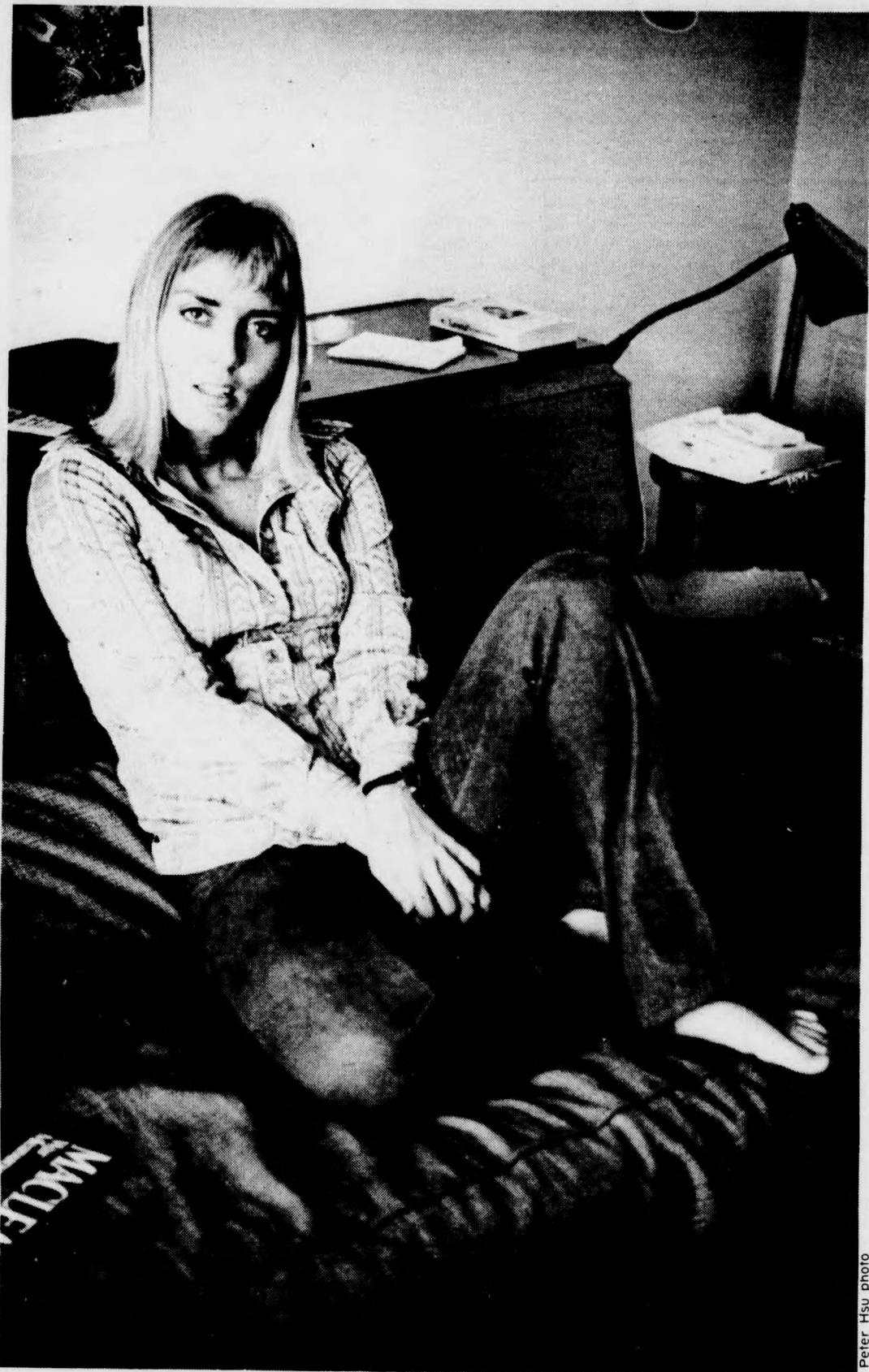
The general pessimism with regard to the waking up of working women is not entirely founded. There have been some inspiring struggles that have brought the most insulated women into active roles and that have caused all sorts of practical changes in their lives. One example is the Texpack strike in Brantford last year. Mostly immigrant women with little English, working for poor wages were slowly brought together and organized by a small group of inexperienced women organizers. The struggles that arose out of repeated attempts at certification and the strike that followed brought to the fore an unexpected militancy, a strong community commitment and a reorganization of family life. Work at the old textile factory will never be the same for those women and undoubtedly, the home is experiencing a change of character.

To summarize these somewhat random and dispersed ideas, Bell Telephone represents a model of the modern capitalist corporation. Its attitude towards the government is somewhat haughty and with good reason since it reserves tremendous control of the economy. But despite all this Bell is mercilessly dependent on its employees who possess the knowledge and technical skill to control or destroy the company. Through the impotence of a union that serves the company and through the oppressive force of the family and the supposed role of the women in the family, the employees have been integrated in the system and quietly more than serve the needs of the company. A general lack of knowledge about their economic situation greatly contributes to the myth of general contentment in this situation. The increase of women in the working force, the result of necessity brought about by the increasing polarization of incomes in Canadian wage earners, is seen as a threat to the male's job. The problems produced by the economic system become internal squabbles and the very situation that promised to emancipate women drives them farther into subjection. Meanwhile on the university campus women's libbers are debating whether or not Marx is just part of male culture. The necessity is to shift to a real analysis of the primary sources of women's oppression and as Mitchell says, women have to fight their battle at the weakest point of opposition with their strongest weapon. To discover the weakest link requires a great deal of rigorous social and economic analysis.

The strongest weapon will be women who have become aware of their unenviable positions and with desire to change their lots. Working women will not arrive at these conclusions alone for they have displayed a willingness to assume the roles assigned to them by an oppressive social order. This order must be exposed and understood and related to the everyday experience of women. Women will be educated through their own struggles if they begin to struggle, and an understanding of larger social goals will supercede the present clinging to the oppressive family roles. The emphasis on the family as the individual social unit has deflected attention and energy from the recognition and large scale protest of real social injustice and economic irrationality. Seen in this light, the women's movement, which aims at the exposure and the smashing of the oppressive elements of the family is vitally important to rising social awareness of more than half the Canadian population, and in a less direct way, the whole population.

Neither the women's movement nor a women's labour movement automatically engenders such an awareness, as history has shown. An intellectual and practical liaison between the two must be established, and this would necessarily involve an investigation of the real and practical nature of the problem.

# The Happy Hooker on leaving the business,



By MIRA FRIEDLANDER

What is there to say about Xaviera Hollander that has not already been said? That she is beautiful, intelligent, charming, and fascinating to listen to?

Those are indeed the facts that perhaps should be stressed as being the outstanding attributes of the Happy Hooker. For those who are looking for the slinky, sleazy, seductive Madame X, you are out of luck.

The first thing that hits you about Xaviera Hollander and her surroundings is the utter simplicity and lack of pretense. There is no put-on, no catering towards her all-too public image of a sex-symbol. Indeed, when I arrived at the door of her apt. two weeks ago I was greeted by a striking woman, wearing no make-up and dressed casually in a man's shirt and slacks. As we settled down to talk informally her innocent Dutch face changed quickly to impishness when she talked about herself, and just as quickly became serious when she discussed the 'Business' and the difficulties prostitutes face in a prejudiced society.

In order to do justice to my interview the best way is to simply let her speak for herself, in the lively casual manner she has.

**Excalibur:** What do you think of Women's Lib?

**Hollander:** I am not for the paranoia and hysteria of the movement as it is quite often in New York city with the demonstrations; and let's throw the bras out; and castrate and emasculate our men. I am however for equal rights. If a woman wants to do the same job as a man, or go to the same school and study the same subjects she should be able to. She should get paid the same amount and have the same opportunities.

I believe that I am one of the most sexually liberated women around and that is why in lectures I would like to teach or at least give an idea to men as well as women, how to get rid of their frustrations, hang-ups, inhibitions and double standards, and in doing so liberate themselves. So in that sense I am definitely for Women's Lib.

However I would still like to find a man, (or actually I have found one) where there is mutual respect, who is not living off me because I am Miss Hollander, a celebrity, but who simply knows me as Xaviera. He even refuses to read my books because he doesn't want to have anything to do with my past. This is not an ostrich mentality, he hears

about it nearly every day, but he simply wants to know me as a woman, for who I am, not for what I was, and that is the most important thing.

A woman should indeed be considered more than just a sum of her private parts, and quite often in that sense the man needs liberating more than the woman.

**Excalibur:** How does a Hooker get back into society once she retires? How was it for you?

**Hollander:** For me it could be compared with the movie Deep Throat. Deep Throat is a porno movie that used to play in porno houses, but because it had something different, (this woman had a clitoris in her throat and she really loved it), everyone who saw it could see this woman enjoyed sex. It wasn't like the average porno movie, where it's the slam-bam-thank-you-ma'am deal. They do it because they are getting paid to do it. So this movie had socially redeeming value up to a point and it's now being shown in big theatres all over America. Maybe one day it will get to Canada, and when this happens it will help to break down the censorship and the barriers. My book has done the same. Both my book and my profession were first looked down upon by society. However I had the guts to be honest about it, and to open the door to a place almost no woman knows about. Men know about brothels but women are very curious about them and no one has ever dared to write such an open report about it; not only on prostitution but also on the different deviations — the sexual aberrations of mankind. It's been very sad in a way to read that there are men and women that are like that, but it's been honest and because of my honesty I think I've been rewarded by having such a tremendous amount of readers.

But back to the question of how the girls get out of the 'Business'. It is of course very hard. First of all, when they do get out, they've either been hurt very much because they've been involved with pimps; or they're broke and on drugs; or they're at a point in their lives when they've got nowhere to go. They've made hundreds and hundreds of dollars a week and now their looks are going down.

There is nothing more pathetic than an aging prostitute whose looks go down — prices go down and she goes down. But if she plays it smart and has some brains she'll have invested her money and she'll go straight. Sometimes it means moving out of a certain area. If she lives in a big city she could move to a different part of town, or if need be to another city. Here she can start with a

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completely new image. But I think it's very difficult to hide your past because somehow you bump into someone and it can be very embarrassing. In that sense by being honest I've lost a lot of friends in talking about my social life, or those I would consider "friends". A friend is someone you think you can trust but there are very few people you can trust.

I've noticed the double standard myself. When I was straight before I became a hooker I used to screw around like crazy. I was called The Flying Dutchman. I felt less respected then when a guy would say: "Oh that girl, you can make it with her anytime." I like sex and I hated to be alone. I liked for just an hour, to lie in the arms of a man — or a woman for that matter. I created a very bad image for myself, but I was invited to all the parties because I was an easy lay. Then I became a prostitute and combined business with pleasure. All of a sudden my so-called friends didn't call me anymore because they couldn't use me anymore and now they thought I'd charge or I'd pass out my cards. Little did they know that for me there is a differentiation between private life and business life, and if I'm invited socially to a party in no way would I start passing out my card. But that's how little people know me. And when it hit the newspapers that I got arrested they would change their phone numbers, slam their phone's down on me and girls would say I was too hot to handle. My phones might be tapped or the police might be following me. The amazing thing is when I came out with this book The Happy Hooker and it hit the best seller list where it's been ever since, all of a sudden they changed again. They'd call me and say: "Oh I hear you're giving a big party, can we come?" That was the moment I realized society had accepted me, but it's just one big phoney veneer. If they can take advantage of you and stand in the spotlight next to you they will. But meanwhile they had let you down for two or three years before. It's all a matter of hypocrisy and double standards.

**Excalibur:** What about male prostitutes for servicing women? That's something you never hear about.

**Hollander:** In Israel they have certain bars, not really brothels, that are full of gigolos. A gigolo is not necessarily a gay boy who makes it with a 60-year-old woman. It could very well be a young boy who makes it with a woman of any age. I've even heard that in Toronto a few years ago there was a group of college kids where the boys serviced women. But I think the police rolled it up. Of course in New York there are a lot of male prostitutes.

**Excalibur:** That seems to be considered more respectable somehow in the eyes of society.

**Hollander:** Yes, but those male prostitutes basically service men; very seldom women, because women are still not liberated enough.

Think of all the little princesses that are married, unliberated women, who are basically very insecure, but feel secure because of the nature of suburban life and the financial status of their husbands. Those women never get a chance to go out other than occasionally playing bingo at the church. They don't even think about it and they might have a little affair left or right with the window-cleaner or the delivery boy, but they would never dare set a step into a brothel just because they're afraid of being found out. Even quite a few men want to be incognito. I don't think women are far enough ahead of the game yet to pay for it. They're still too proud.

**Excalibur:** Is it then a question of women coming down off their pedestals?

**Hollander:** Right. They feel: "I'm too good to pay — I should get paid if any money's to be involved." They're used to that, their husbands would give them anything they wanted for virtually being negative prostitutes.

I think the major error lies in frigidity. Women are so often blamed for this. Men have so often come up to me and said: "My wife is dead in bed. She's as cold as a fish. She never reaches an orgasm". But those men honestly thought that they were God's gift to women, and once they got into bed with me or my girls it turned out they were just a bunch of selfish lovers. So I asked them how they ever expected to turn on a woman if they only think about their own sexual needs?

**Excalibur:** What do you think of prostitution as a crime and why do you feel it should be legalized?

**Hollander:** If prostitution is carried out like any other profession, as it ought to be done, in an honest, proper, sophisticated manner, then I don't see any crime element whatsoever. First of all it's a complaintless and victimless crime; Complaintless in as much as it's the man who comes to the prostitute. He wants her services and wants to pay for them. So who's complaining? No one's going to run to the police. Then it's a victimless crime because no one gets attacked, or robbed. There are of course hookers, streetwalkers in particular, who attack and rob their customers under influence of drugs and or pimps. In that sense prostitution should definitely be controlled. But as far as private call-girls are concerned, they should be



Peter Hsu photo



tolerated and left alone as long as they don't harass or embarrass other people in the neighbourhood.

I have seen cities all over the world. I've been in various establishments myself where prostitution is perfectly legal: For example Amsterdam's Red Light District, Hamburg's Reeperbahn, and Acapulco's brothels that are government controlled. They aren't medically controlled but at least it's legal. I think New York city should definitely have a Red Light District, because anyplace where there are a number of men — visiting men, business men, lonely men, shy men, married man — who want variety, there should be a way for them to relieve their sexual tensions without having to set up a mistress and risk destroying their marriages. This also applies to the men who have sexual deviations and aberrations — the masochist, the sadist, the sodomist, or the exhibitionist. I think it is very hard for those type of men to go to their girl friend or wife and say: "Look, why don't you spank me and tie me down." For them a prostitute is a perfect outlet. I think for these reasons prostitution should be decriminalised and medically controlled. I am all for paying taxes for example, provided the tax money will also be advantageous for the prostitute. She should have just as much social security, pension funds, and a re-schooling system so that when she's in her thirties or forties, whenever she gives up her previous profession, she can lead a comfortable life. So far there is no one to take care of these women.

**Excalibur:** How does pornography fit into

prostitution?

**Hollander:** I think pornography is just as essential as prostitution. A man who might otherwise molest a woman can relieve himself by reading pornography or watching a blue movie.

One week after the completion of this interview Xaviera Hollander had to face a deportation hearing here in Toronto. Her book was used as evidence against her and she was accused on the basis of her writings never to have really left the profession. As a result of the hearing Hollander was given deportation notice. However, she hopes to remain here for some time and because of the time it takes to appeal a deportation notice she may be with us for at least another year.

Having made Toronto her home now Hollander has no desire to leave for good and with her romantic interest and a large group of friends around her she seems happy to have settled here. There are also a large number of legitimate business offers being made her and the future may someday hold in store a movie of the Happy Hooker as well as the definite promise of a third book, Letters to the Happy Hooker.

With her usual courage and cheerful disposition Xaviera Hollander is happily continuing her lectures, T.V. and radio shows against the pressure of limited time. Let us hope that the Canadian government is not as paranoid as that in the United States and stops their harassment of a very gutsy lady who has had the nerve to speak the truth so many have been afraid to hear.

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At Old Angelo's

# Styles mixed in new revue

By ED PIWOWARCZYK

Of Moon & June & Honeymoon . . . and Countless Plastic Things, the musical revue upstairs at Old Angelo's, is a set of bittersweet reflections on love, lost innocence and a dehumanized technological society.

The plotless two-act revue consists of twenty songs with music and lyrics composed by Doug Randle, a fellow of Calumet college who conducts a course on the history and sociology of pop music entitled Songs for the New Industrial State.

A musical background which includes playing dance band piano, record arranging and film scoring has allowed Randle to use a cross-section of song styles. The numbers include the ragtime style in The Man Who Wrote a Hit Song, the slow ballad in Isn't It a Pity? and the light rock of Coloured Plastics.

The lyrics display a similar emotional gamut, ranging from the cutting social satire of Vive le Company, a portrait of the business executive who has made himself a cog in a machine, to the anguished regret of lost love

expressed in It's Best This Way. Randle handles familiar themes with wit and intelligence, managing to steer clear of clichéd banality.

The cast consists of Robert Jeffrey, Christine Chandler, Brian McKay and Barbara Barsky. Jeffrey and Chandler have the most powerful voices and give the best dramatic rendering to their solo numbers. Jeffrey blends bewilderment with nostalgia in asking What Went Wrong With the World? while Chandler conveys the regretful sadness behind ballads like Lots of Luck Little Children.

The musical accompaniment is kept effectively simple. Bernie Senensky on piano, Gary White on bass and Don Vickery on drums provide all the instrumentation necessary for Randle's songs, neither clashing with nor intruding upon the lyrics.

Tickets are \$3.50 for performances Monday through Thursday at 8:30 p.m. Friday and Saturday, there are two performances at 7:30 p.m. and 10:30 p.m. with tickets at \$4.

## Electra - one of the best

By LYNN SLOTKIN

Electra is simply one of the best productions the St. Lawrence Centre has produced since it opened in 1970. All the components worked together as a unit for the good of the play not separately for their own ends.

The well known story of a sister (Electra) and brother's (Orestes) revenge of their father's murder and mother's adultery, has two themes.

The prevalent theme is the ancient Greek's view of the law, the impetuosity of the gods and how both of these affected man's future.

But the theme that is more applicable in our time is the horrible implications of revenge killing, 'an eye for an eye'. It seems especially relevant in the light of the recent arguments concerning the abolition or retention of the death penalty.

Euripides, writing in 413 B.C., shows that the need for revenge on the part of Electra and Orestes is

strong, but the guilt and torment they feel after the killings is much stronger and worse.

Orestes must go through "maddening wandering" as a punishment before he finds happiness; Electra must "drain the fullness of a murderer's doom" before she finds her peace. Was avenging their father's murder and their mother's adultery worth the result? Euripides definitely says no.

To say the least, the play is full of power and foreboding. Murray Laufer's sombre, rocky set; Robert Doyle's dark, rough looking costumes, especially those of the chorus, and Gabriel Charpentier's eery music, all help to create the mood. The largest contributor, under Kurt Reis' direction, is the cast, which is excellent, with one exception.

Monique Mercure as Electra, is passionate, full of torment and anguish. She has incredible energy

and is almost animalistic. Richard Monette is aristocratic and tragic as Orestes. The chorus of five, superbly led by Marilyn Lightstone, is an echo of Electra; in a sense the chorus is her soul. Therefore, one sees the same high level of passion, the same utter desperation, the same energy.

The one detractor from this excellence is Sean McCann as Electra's farmer husband. While the play calls for him to be kind, honourable and compassionate, McCann is unbelievable and ineffectual. However, Reis' success of bringing out the fullest potential of the play and the rest of the cast, overpowers the performance and just makes it a lone black mark in an otherwise excellent effort.

One can only hope that Electra is not just a flash in the pan production enjoying a rare spurt of power and that future St. Lawrence works will follow suit.



'Billie' and 'De De' Pierce were part of the Preservation Hall Jazz Band Concert that had a sell-out crowd dancing in their seats at Burton Auditorium on Feb. 26.

## Bill Bisset red hear

By JOHN OUGHTON

Bill Bisset, West Coast chanter-singer-poet was here last week. He gave a varied reading, performing his sound poetry with more relish than his earlier, more conventional poems. The sound effects are delivered by Bisset in a slightly reedy voice with a touch of country and western twang to it. He spells funny too.

After peddling his new book pomes for yoshi in a disarming manner, the poet read some angry poems about pigs and busts, and his experiences at a B.C. prison farm.

His poetry is however, generally personal rather than political. The poems that happen to him involve his immediate life. One says "happen" because as he said at the reading, "writing poems is also the voice of these things writing thru us."

A gentle, unfocused man he sometimes does not seem to be there. Was he here?

At the end, two fourths of the Horsemen tried to get a chant going based on Bisset's "if we're here for anything at all, it's to take care of the earth" but they remembered it incorrectly so the mantra wasn't a success. The crowd was at fault too. I'd tell you more but I've got laryngitis of the typewriter.

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# Sci-fi girls get the hero in the end

By ROBIN ROWLAND

Science fiction began by exploiting women. It doesn't do it too much today, but in that supposedly far seeing genre where all things are probable, women have remained stereotyped. In fact, it is only in the past three years that the role of women in the future has been examined with the idea that women are actually human beings.

Margaret Mead has always looked critically at science fiction and said in 1970, "I think it's worth mentioning . . . that on the whole women have never been able to bear science fiction and that it's mostly written by 15-year-old boys who had extraordinary technological imaginations and didn't know a human being from a lamb, a goat or a pig."

Science fiction can be divided by World War I. Before that time it was written for the popular gaslight magazines by many of the leading authors of the day. Canada's only major science fiction writer, Robert Barr, who died in 1912, presented women as human beings as much as was judged reasonable in the period. One of his short stories "The Revolt of The —" described how a group of women out did the robber barons to become leading capitalists. H.G. Wells, however, ignored women in his science fiction although he did write about suffragettes in several other works.

After World War I, science fiction became part of the pulp industry. Scantly clad but well-shaped young girls graced the covers in the grips of nefarious villains or slobbery bug-eyed monsters. Inside, the girl was usually the daughter of a scientist, mad or sane, who rewarded the hero with marriage, or at least a date.

When things got better for science fiction, it didn't get better for women. A woman had her place in the social science fiction of the 40's and 50's and that place was home, minding the dome. The role of the woman was to reward the hero for whatever he did — as long as it wasn't in bed, sex was taboo. Isaac Asimov, today a leader in the field wrote in 1939; "Women, when handled in moderation and with extreme decency, fit nicely in science fiction at times. However . . . good stories can be written with the total absence of the weaker sex."

Some stories did look at the role of women but usually any woman was the stereotyped supermasculine type — if she got into space at

all. For the hero a woman usually played a twofold role; she was either a minor love interest or her hysterics and weakness were another problem he had to cope with.

(This idea still exists. A Soviet report on women cosmonauts said that women have better suited metabolisms to survive in hostile environments but their emotional instability rules them out in most cases).

Occasionally, male writers wrote of female dominated societies but without any degree of credibility. Sword and Sorcery fiction was no better. In that form of fantasy women were nothing but sexy sex objects. One sci-fi fan who is also a supporter of women's liberation told me recently, "Conan (a popular super-hero) is the biggest male chauvinist in the history of literature."

The first breaks appeared in the early 60's with some writers taking a more sensible approach; since sex exists now, it will in the future so why not write about it? At the same time Andre Norton, a woman writer of adventure science fiction wrote one of the first stories from a woman's point of view. It's the story of a girl who is sold as a slave and survives after she escapes on a planet where the local alien culture is dominated by a matriarchy.

Norton continued to write women oriented stories during the 60's, from the viewpoint of the (brand-new) role of the sorceress and her role in the male dominated barbarian world of the Sword and Sorcery fantasy. Not one of these women can be said to be stereotyped, they have their own fears, hopes and ideas and have as a well rounded personality as is possible in adventure fiction.

The women's liberation movement has had some effect on science fiction, as the scope of women and sex in sci-fi have expanded quickly in the last few years. Some have simply brought the stereotype liberated women into the picture — for example what does a woman's libber do when transported to a controlled 1984-like society of the next century?

Other novels, however, have asked deeper questions. Ursula K. LeGuin's award winning *The Left Hand of Darkness* is the first novel to examine sex roles. On the planet Gethen, the race is functionally bisexual, that is they are

in a neuter state until a time analgous to the menstrual period. Then, as the situation warrants, they can take on either a male or female role. Either member of a married couple may have a child. But this is not the main point of the novel, simply the cultural context of the story.

Another woman writer who goes beyond the standard liberated future woman of sci-fi is Marion Zimmer Bradley. Her novels take place on a planet called Darkover where ESP power is high. Women who have high ESP power, like men, have high status. Bradley goes further by applying, for the first time, telepathy to sex. During intercourse, there is not only a joining of two bodies, but of two minds. Between telepaths there can be no falsehood, or dishonesty. Only true emotions, compatibility and true love, if you will, can exist between the telepaths of Darkover.

Bradley's latest novel, *Darkover Landfall* issued in January by DAW Books, is the first critical science fiction examination of the woman's liberation movement. In it Camilla Del Rey is the highly efficient first officer of a space colony liner. It crashes and almost all supplies, including contraceptives, are destroyed and half the passengers and crew are killed. The story is about Del Rey and a man with whom she becomes involved. The dilemma confronting Camilla is that her role as an astrograter and computer expert disappeared when the ship crashed. Other women — doctors, nurses, biologists and zoologists all have roles in the fight for survival, Camilla does not. Yet, she doesn't want to become a "walking baby machine." She solves her problem partially by the heightened telepathic power inherent in the planets flora.

Farfetched you might say? But what happens if our technology collapses through the energy crisis or a nuclear war? Will women be forced to return to the role they have occupied for centuries? And what will be the role of women in a future society in space or earth?

*Darkover Landfall* has taken the first steps to ask those questions. Both men and women writers of science fiction should ask a lot more in the future about the roles of both sexes, no matter what may occur.



## Good Eats

### Pseudo-Savoy

By HARRY STINSON

dressed up by using croutons (dress and toss at the last moment: then the breadcrumbs just absorb enough of the dressing etc, without going soggy, and the tableside tossing ritual is an important part). Bits of crumbled, grated, or shredded cheese are nice, as are anchovies, slices of hard-boiled egg, cottage cheese, scraps of meat, or fish (shrimp anyone?). Or if you want to be different, just whip up one of those simple jelly molds and heap cottage cheese, yogurt or something in the centre and/or around it . . . sprinkle with paprika, chopped green onions, mint, or some other herb: serve on union picked lettuce leaves.

It is of course nice to serve an impressive main course too. Many items can be given unwarranted distinction by simply sprinkling with breadcrumbs, and/or cheese, and broiling briefly. A garnish of parsley always seems

to impress people and make them feel that whatever is beneath must be of grand origin, and required considerable skill in preparation. If the dish is covered in a sauce, then sprinkle the sauce with a sharply contrasting garnish (old favourite tomato-spaghetti-sauce gets whitish cheese of course, or hard-boiled egg slices, etc., while lighter cream concoctions might go well with parsley, paprika, cheddar, or herbs).

One thing to keep in mind is what to do about vegetables . . . if you can get the knack of catching and serving them when they're just crisp and simply and unusually seasoned, you will become justly famous. It might be smarter to stick to a vegetable casserole, and do the old topping routine.

When it comes to dessert, if you can surmount the increasingly rampant trend to skipping this traditionally nutritionally superfluous and calorically fatal course, it's hard to beat the appeal of simple 'home cooking' stuff like apple pie, home-made ice cream, cake or other baking: Nobody really gives a damn about your superb Peach Melba (neither do I) but they'll really respect someone who can turn out a quality apple crisp, pie, or really rich brownies.

Despite this last little truism, next time a cram course in that preposterous culinary fraud . . . the old flambe routine, from appetizer to dessert, plus a note on fondues, a table touch that can also be adapted to any course, and is probably a sure-fire kit to include in a geared-to-impress menu at some point . . . they're also really good and quite filling.

Note . . . a pie fight is also a sure-fire hit and certainly at least unconventional if not dignified . . . . .

In this week's triumphant return to the hallowed pages of wisdom that doth Excalibur make, we address ourselves to that age-old predicament which is that food is expensive, and good food is really dear.

How, then, to impress great Aunt Gertrude, the billionaire widow-relative from Chicago, in town to evaluate her fawning assorted heirs, hangers-on and erstwhile favourites, what is obviously needed is some magic with those crucial touches and garnishes that can make or break a dish.

Instead of starting the meal with some of those hideous floury little dinner rolls or doughy Wondergoo, slather any type of bread (if possible big chunks of dark rye, pumpernickel, or the like, with garlic butter, sprinkle with grated cheese and broil. Or serve hot banana bread, corn bread, or date bread, or even French bread (wrap it in foil, and warm in oven).

The next crucial step is to forget about hor d'oeuvres, unless you know some really good original ones. And everything I've ever experienced or observed in catering leads to the conclusion that celery and carrot sticks are the unquestionable favourite.

But next, the soup, which need not be super-fancy, at all, but serve it with a crust (or at least croutons, which is a sophisticated way of getting rid of old stale bread — butter, season, and toast it): just float some bread or toast on the surface, grate or slice a melty cheese over top, season (pepper, paprika, garlic, onion salt) and broil . . . the gooier the crust . . . the greater the snob appeal . . . (and taste). Don't feel confined to onion soup for this touch either.

After soup comes salad. A simple tossed salad can be

**Masquers miss the mark**

**The Bacchae is dull and unimaginative**

By LYNN SLOTKIN

The production of *The Bacchae*, directed by Cliff Collier and presented by the York Masquers, was dull, unimaginative, and at times, misinterpreted.

Euripides was never keen on the divinity of the gods and in several of his plays he portrayed them as human-like, that is, with frailties, jealousies, and impetuous passions. This was never more true than in *The Bacchae*.

Euripides showed Dionysus, god of wine and fertility, to be a spoiled-brat bully, who tried to prove he was a god by punishing the

people who questioned his divine birth. He casts a spell over the women of Thebes; had them kill Pentheus, a prime disbeliever in him; and then he banished them because they committed a crime.

Collier directed the obvious in the play and therefore nothing new was learned. At one point in the play, Pentheus commented on Dionysus' good looks and long hair. Collier went for the obvious and misinterpreted Pentheus to be a homosexual. Collier failed to acknowledge the insult following the complement. For example, Pentheus said to Dionysus, "You are attractive, at least to women." Or,

"Your curls are long. You do not wrestle, I take it." In other words, Pentheus was also a spoiled brat trying to show his strength by insulting Dionysus in the best way he knew how, by attacking his masculinity.

Werner Herterich as Dionysus looked imposing enough. His finely chiselled looks were right for the part, and he enunciated well. But

what he enunciated were lines that were lifeless, without energy or force. There was no abandon, no wildness. Indeed, all his energies seemed to go into insuring that he didn't stub his toe as he walked barefoot from one end of the stage to the other.

Ken Brown had moments of rage and spark, but only moments. Most of the time he was forcing himself to

show genuine feeling. G. Edward Somonett did a reasonably good job as Cadmus, the old sad, follower of Dionysus, as did Alison Smith, the half-crazed, remorseful Agave.

However, the damage had already been done and a few good performances couldn't help. The only way to describe this production is to quote Bette Midler: "The pits, honey, the pits."

**Culture Briefs**

*York artists on display*

A group collection of a half a dozen York artist's works will be on display March 6-9 in Winter's Gallery. The works by the artists include photographs, boxes, post cards and many others pieces. The gallery is open from ten to four and the preview takes place March 5 at 7 p.m.

*Cabaret has something new*

The Cabaret is planning something new. Barbara Budd, ably abetted by a group of equally talented York students, will present a program of songs and gags of the 30's and 40's tonight and tomorrow in Absinthe Coffee Shop, Winters College. Show times are 9 p.m. and 10:30 p.m. Admission is free and everyone is welcome.

**The Master is very absurd**

By DANNY ZANBILOWICZ

It seems that one of the simplest tasks facing a modern artist is for him to be absurd.

We all know how some members of the creative ranks, without trying, are remarkably successful; and it is truly incredible what heights of inanity a writer can achieve when he sets half a mind to it.

Phillip Hopcraft has devoted all of his energies to creating a work to confuse and alienate an audience with its blatant absurdity. That he has succeeded with his play *The Master*, is as clear as the play is a tedious and theatrical exercise offering little, if anything, of value for audience consumption.

It is not easy to criticize a play that deals with the absurd, especially if it succeeds in proving its nihilistic point. Because every time the audience protests: "What the hell's going on? This play doesn't make any sense!", the playwright can retort: "Of course it doesn't make any sense. The point is that there is no point, neither to this play, nor to your pathetic lives."

Hopcraft's play is anything but a reflection of our lives. He has thrown a gang of real and fictional

characters among whom are Moll Flanders, Chopin, Michelangelo, Charles II, and the Virgin Mary, into a setting of deliberate ambiguity. The characterizations are all treated stiff and vapid. The audience is treated more to a dull costume party than an evening of stimulating theatre. The actors while away the time by singing, dancing, playing charades, and relating to each other in monumentally trivial exchanges. Before long, we are indeed convinced that the actors on stage are involved in a pointless, absurd situation, but for Hopcraft to expect us to relate this artificially created limbo to our own lives, is both unreasonable and presumptuous of him. We are not given pertinent characters from whose absurdity we can draw parallels to our own existence. Instead we are told: "Look at these characters. They are absurd. So are you."

It doesn't work.

In spite of one or two brief moments of theatrical flair, *The Master* is a silly bore. Assert the validity of your existence with a good meal instead. It's at Theatre Passe Murraile.

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York's Kenny Cheung executes a top spin smash in Saturday's table tennis tournament as Allan Thomas (seated), the referee, looks on. The

York squad finished the tournament in fifth place in a field of nine competitors.

## York hosts table tennis

By TONY IORIO

With the aid of several oranges each, members of the table tennis teams from nine Ontario universities managed to play through twelve hours of competition last Saturday at the OUAA Invitational table tennis tournament held at Tait McKenzie.

Because an odd number of universities attended the tournament, they could not be divided into two divisions. As a result, the tournament saw each team play every other team, with the one with the best record winning first place.

A single match consisted of ten games and to save time, the team that won the first six games won the match. However, even with the eight tables supplied by the Ontario Table Tennis Assoc., the tournament, which began before 10 am, ended at ten pm.

In spite of this and the fact that there were few spectators, the players enjoyed themselves and there was a general spirit of good sportsmanship.

"It's all a matter of reflex" commented Nobby Wirkowski, a chief organiser of the tournament. Watching Larry Lee make what one spectator called a "fake chop top side spin", it wasn't hard to believe. The ball seemed to defy the law of motion as it bounced, deflected 60 degrees to the right, bounced again and deflected off to the left.

Lee was the Individual Winner of the tournament. He has been playing for thirteen years and has won the National Tennis Table Closed Championship in '65, '66, '69 and '72.

The results were close. Ryerson, with a record of seven wins and one loss was tied with Waterloo which had a 6-2-0 record. But first place was given to Ryerson since they had won one more game (not match). In the match between Ryerson and Waterloo, Ryerson had lost to Waterloo.

York placed fifth after McMaster and U. of T. However, York came second in the Double Standing and Alain Thomas of York placed third in the Individual Standing.

## Stong scores upset victory

By ALAN ROSS

In a spirited and brutal final series at the Ice Palace last week, the Stong College hockey team upset the favoured Osgoode Owls two games to one to win their first championship.

The games were rousing affairs that featured the heavy hitting of the Stong green machine (as they are called by their loyal and vocal supporters) in an obvious attempt to slow down the rapid Osgoode skaters. This tactic paid off in the first game as Stong won 4-0 with Peter Upjohn firing two goals.

Osgoode then evened the series with a come-from-behind 3-2 victory as Joe Stewart fired the winner. In the deciding game Bruce Mitchell (Stong) and Donnie West (Osgoode) traded markers, but Jim Robinson and Barry Colgrove, shooting into an empty net, scored third period

markers to give Stong a 3-1 decision. Stong's victory was the result of an excellent team effort, but the difference in the series had to be goaltender Dave Boyarski who repeatedly broke Osgoode hearts with saves that often bordered on the miraculous.

The calibre of play was excellent throughout the series, and the large crowds were treated to three nights of great entertainment.

Certain incidents in the series could not be overlooked: the snowball attack by the Stong fans, on the Osgoode Owls in Game Three, the fight involving Osgoode fans and Stong's Upjohn in Game Two, and the beating up of the referee by an unnamed but not unnoticed Osgoode player at the end of Game Three.

In spite of these incidents, the 1973 intramural hockey championship was an exciting affair with the Stong team deserving its title.

## Blues score again

By ED PIWOWARCZYK

To no one's surprise, the Varsity Blues captured their eighth consecutive OUAA hockey crown by taming the Western Mustangs 8-1 Saturday night at Varsity Arena.

The Mustangs were handicapped by the loss of their all-star centre Gary Coons, who suffered a torn leg muscle following a slash by Laurentian goalie Dave Tataryn in semi-final action the previous night.

Western opened scoring in the first minute of play and held the Blues to one goal in the first period. The Varsity squad opened it up in the second period to take a 4-1 lead into the dressing room and finished off the scoring in the third with four more markers.

Bruce Herridge led the Blues scoring with two goals and two assists with Bryan Slywchuk notching the lone Mustang marker.

On Friday in the semi-finals, the Blues rolled over the Waterloo Warriors 13-2. Nick Holmes led the Varsity attack with a hat trick, while Neil Korzack and Kent Rhunke had two each. Netminder Gary Innes and Mike Keenan were the only Toronto players not to collect a point. The Blues outshot the Warriors 50-24.

In the other Friday night semi-final contest Western edged the Laurentian Voyageurs 5-4. Slywchuk scored twice for the Mustangs while Frank Hamill led the Laurentian attack with two goals.

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**Team scores again**

# York tourney promotes inter-university judo

By TONY IORIO

York's judo team finished second after the University of Toronto, among the nine Universities competing in the O.U.A.A. Invitational Judo Tournament Saturday at Tait McKenzie.

The tournament, the first of its kind, was held to promote the sport and encourage competition among Ontario universities. There were few spectators, but plenty of action as the contestants tugged and heaved at each other, bursting out with maniacal cries in trying to throw their opponents to the floor.

There were moments of tense apprehension as spectators watched pinned contestants trying to squirm free from their oppressors, who were methodically choking the life out of them to happy shouts of "tighter, tighter!" from team mates while the blood, rising to their victims' faces, turned a deeper shade of purple. The referee stopped them before they passed out.

The matches were held on two mats, each 40' by 40' with 30' by 30' designated as the ring. The matches were four minutes long and five minutes for the finals. In order to win a match, one must gain two points. One point can be gained by a good throw (where the opponent

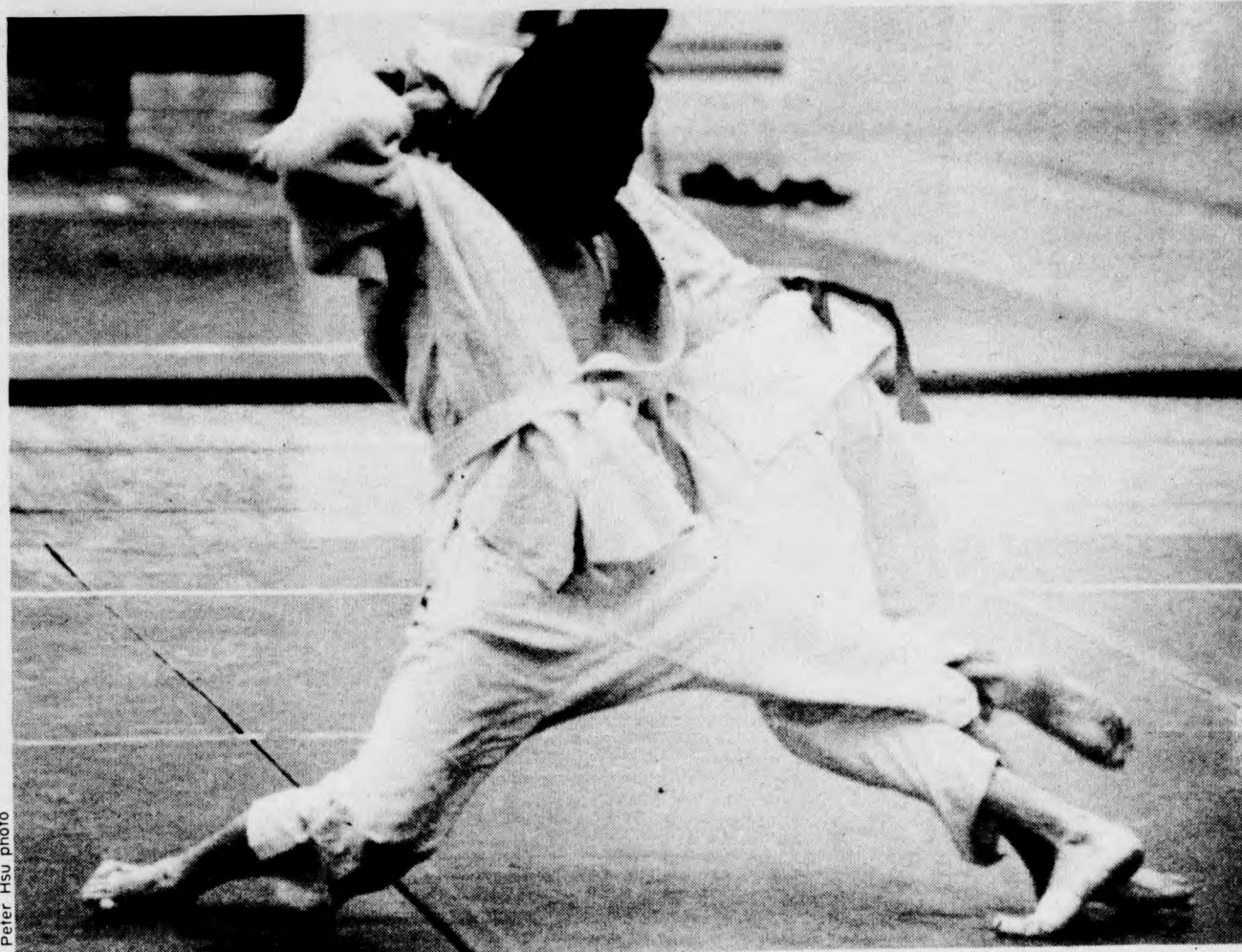
lands on his back or side), by holding the opponent down for a specified time or by choking him for a specified amount of time.

The tournament started at 1:30 with individual matches, divided into four categories: lightweight (under 170 lbs), heavyweight, white to green belt, and blue to black belt.

According to Andy Hart, chief referee of the tournament, it takes about three years for a good athlete to work his way up, through the six preceding belts, to the first of ten grades of the black belt. An average person would take seven or eight years to earn his first grade of black belt.

The team matches began at about 4:30 with a straight elimination procedure. The York team eliminated the university of Guelph's team to enter the final match with Varsity.

Ron Muirhead, coach of York's team, admitted that York was overmatched outmatched by the U. of T. He pointed out that U. of T. had four black belts and one brown to our three brown, one green and one white. He was pleased with the team's performance and with the individual team members, who won several placements in the individual matches.



The grim and determined combat pictured above was typical of the action to be found at Saturday's invitational judo tournament held at the Tait McKenzie building.

## York Cager named all-star in final season of play

By RON KAUFMAN

Centre Bob Wepler, the 6 ft. 6 in. leading scorer and rebounder playing in his final for the basketball Yeomen, was recently named to the first all-star team for the eastern division of the OUAA. It was his second time around on the team, being named to the second quad last year.

The all-star units were selected by a vote of the coaches in the OUAA, each voting for players in their own division and not being allowed to vote for players on his own team.

The other first team all-stars in the east were Lorne Bowles (Carleton), Jon Love (Carleton), Guy Vetrie (Laurentian) and Merv Sabey (Ottawa).

The second team in the east consisted of Mel Bishop, (Laurentian), Vic Chandler (Ottawa), Paul Howard (Queen's), Jon Lefebure (Carleton), and Dave Watt (Toronto).

First team western division all-stars were Paul Bilewicz (Waterloo), Bruce Coulthard (Windsor), Rod Dean (Lutheran), Wayne Morgan (Guelph) and Mike Moser (Waterloo).

## York winger chosen as all-star

By ED PIWOWARCZYK

York's speedy right winger Barry Jenkins was the only hockey Yeoman to earn a berth on the OUAA eastern all-star team. Jenkins was named to the right wing of the first team all-stars in the eastern section, last year having been a member of the second team.

All selections were voted on by the coaches around the league, following the format used for basketball.

Other first team selections in the east were: goal — Bruce Durno (Toronto); defense — Warren Anderson (Toronto), Mike Fox (Laurentian); centre — Bob Munro (Toronto); left wing — Bil L Buba (Toronto).

The second team for the east consisted of: goal — Dave Tataryn (Laurentian); defense — Steve Aubrey

(Ottawa), John Vanderburg (Laurentian); centre — Frank Hamill (Laurentian); left wing — Jim Sunstrum (Queen's); right wing — Kent Rhunke (Toronto).

First team western all-stars were: goal — Jake Dupuis (Waterloo); defense — Dick Oudekerk (Western), Peter Paleczny (Waterloo); centre — Mike Guimond (Waterloo); left wing — Ejay Queen (Windsor); right wing — Dave Farago (Guelph).

The west's second team included: goal — Scott McFadden (Windsor); defense — Phil Howard (Western), Ken Tyler (McMaster); centre — Gary Coons (Western); left wing — John Marshall (Guelph); right wing — Russ Elliot (Waterloo).

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# Sports

Sports Editor Ed Piwowarczyk

It's been a long time coming

## Women athletes make inroads to locker rooms

By MARILYN SMITH

The locker room, with its chauvinist jokes and jock straps, will be the last to collapse. But already women are making inroads in the long male dominated realm of sports and their progress marks a radical change for all athletes.

In four short years, 14 to 16 year-old girl swimmers have trained to a level where they're smashing world records in international competition. In the high schools, young girls have raised the calibre of their play to a standard that three years ago was typical of university women's teams. And in the communities, little girls are flocking to hockey arenas and baseball diamonds as fast as leagues are set up.

### NEW YORK OPENS TEAMS

These developments are reverberations of the women's movement. A recent test case in New York has opened up all school teams in that state to both boys and girls who succeed in the try-outs. But for little girls and women in sport, the battle will be longer and harder than battles fought in other male dominated areas.

For sport perpetrates the "male image" more pervasively than any other function in our society. The vanquishing of a weaker opponent by aggression, brute strength, win-at-all costs and cut-throat competition are nowhere more sanctioned than on the playing field of professional sports. No other societal function feeds the notion of male dominance as efficiently as sport. And no other institution, carried to the ends of professional leagues, so effectively exploits this image to create a product that is marketed and consumed by a spectator public made sedentary by the intimidating myth of the virile male super-athlete.

Along the way, sport has become the preserve of a few super stars capable of competing because there is only one acceptable standard. The rest of us sit in the stands or in front of our TV's, intimidated and fearing to play. Worse still, a mass body of the population is turned away from physical exercise and sport by demands of a value system that makes anything less than a star performance unacceptable and second-rate.

### SPORTS NOT "LADYLIKE"

For women, an anti-sport socialization is the major stumbling block. Little girls get dolls and skipping ropes, little boys have bats, balls and hockey sticks thrown in their cradles. A Victorian England government pamphlet warned women that sport would make them flat-chested and impair their ability to reproduce. In some high schools still, women aren't allowed a broad jump event because "it isn't good for them". Young girls are left with the impression that their anatomy will somehow fall apart if they undergo the stress and physical exertion necessary to be a good athlete. Worse yet, they are told that the serious pursuit of their sport will deprive them of the social life, the parties and boyfriends so important to any young girl's existence.

Although there is very little research on women in sport, the available studies, notably by Dorothy Harris, a physical educator at Penn State University, reveal that women can easily bear the stress of athletic training and get the same positive benefits as her male counterpart. Harris said that athletes, both male and female, tend to be achievement-oriented, tough-minded, enduring, and competitive.

Yet all these attributes are seen by our society as the prerogative of the male — a woman who has these things in her character is viewed as "unfeminine". Scholars have scoffed at the notion that women are passive by nature. The link is cultural, as evidenced by comparative studies, both geographic and historic, of different societies.

### TOM-BOY GIRLS

"In North America, a boy's involvement in sport reinforces what he's expected to become, but it's a negative association for the female who's followed the same pattern," Harris says. She gave the example of fourth-

grade "tom-boy" girls who exhibited high levels of anxiety because they enjoyed their role, but felt the stigma of not "growing out" of their tom-boy stage into their expected female roles. Conversely, for the little boy who doesn't exhibit he-man sports enthusiasm, there is also anxiety.

For the female athlete who does brave the negative labels, the long anti-social hours spent training and conditioning, the rewards do not compare with her male counterpart who makes the same sacrifices. For the women, facilities, coaching and training techniques are inferior. Her opportunities are narrower, and once she leaves school, there are few industrial leagues or other structures that allow her to play sports for enjoyment alone.

At York, for instance, in 1969, women had seven varsity teams. This year there are 12, but the budget for women is \$23,000 and for the men, \$58,800. York women students complain that the only training room is located in the men's shower room and that there are no women trainers to work on women's athletic injuries.

Mary Lyons, the women's athletic director, says that women trainers will be brought into the student training course next year, but she says that the men get more money because they have more teams. "The question is not one of equal funding, but one of fairness — are any women being refused," Lyons says.

Marion Ley, a member of the Canadian swim team in the 1968 Olympics, talked about her training experiences recently in a Toronto conference on women. The whole team, including super-fish Elaine Tanner performed far below their expected level. It's only now, she said, five years later, that she is beginning to get over a guilt of "failing her country" and was able to analyse some of the reasons for their lack-lustre performance.

### "JUST SWIM YOUR BEST"

She described a training schedule in a Banff hotel pool — kidney shaped and shorter than competition size and directions from coaches to "just swim your best". There was no preparation for the high Mexican altitudes, disastrous to an athlete not conditioned for that difference, and finally, politics and not ability was the basis for the selection of the team's coaches.

Ley described how the women's chaperone came into their room one night as the women were exercising and admonished them not to "overdo it".

"We were all athletes who had been training and conditioning for years to get to that point. We had a serious, professional approach to our sport and knew what we could and couldn't do with our bodies. It was just ridiculous," Ley said.

Her experience is an example of the frustration women in sport must undergo. Even for the few who overcome a deficit socialization and the other obstacles to pursue sport, her achievement is still accorded a second rating. The woman athlete is still regarded as the curtain-raiser for the men's events.

### PARITY PERFORMANCE

Whether or not women will ever achieve parity of performance with male athletes is a moot point. Some probably will. Women are breaking records set by men 20 years ago, but the catch-up process has a long way to go. But most women athletes will never achieve those standards, just as most male athletes can never match such performances.

The entry of women in sport, if it does not duplicate the deficiencies of the male athletic system, has potential to revolutionize sport. The present star system doesn't accommodate anyone but the super-achievers. Just as wrestling and boxing recognize body and weight differences and accord high ratings nonetheless for achievement within many standards, so should all sports accommodate varying performances. The acceptance of women in athletics means a re-humanizing of sport so that its benefits as an activity can be shared beyond the ranks of the super-stars.



York's Debbie Van Kiekelbelt, a track star of both national and international stature, is a prime example of the success and problems facing the modern female athlete. A few women have met with recognition but still must contend with male prejudice.

## Competitive equality possible in fencing

By FRED GRANEK

Fencing is one sport in which neither strength nor size is excessively important. Speed, agility, stamina and coordination are the most significant physical requirements offsetting the other two.

Good fencing reduces itself to good headwork. It is a game of traps and countertraps; of strategy and execution; of the deduction of intent and the induction of desired response. Aggression also plays an important role; but the myth of men being more aggressive than women is just that, a myth.

Thus fencing is one sport in which men and women can compete as equals. With all of the training requisites being constant, two fencers of similar skills, one male and one female, should on the average have an equal number of victories against each other.

This, however, is very difficult to prove. In North America, women only compete in foil, but not in sabre or epee. Aside from such paired competitions as the "He and She", in which male-female teams compete against each other, men and women meet in foil and only in practice.

There are also psychological problems. Men fencing women ease up (or at least say

they do) out of sexual deference. Women, fencing men, usually seize up and get tense. The only person who could make a competent analysis of the relative skills of male and female fencers is a fencing master who teaches and trains both.

One of the top masters (who wishes to remain anonymous) opined, that, on the basis of his observation of practice sessions in which both participants got annoyed with each other and started fencing all out, the top female fencers were the equal of the top men. He also said that at the university level, aside from the men's teams from York and the University of Toronto, the OWIAA foilists were as competent (and as incompetent) as their OUA counterparts.

A few weeks ago, CITY TV filmed two foil bouts, between last year's Canadian National's Women's Champion Donna Henney and the top male foilist on the York squad. She won both bouts, 5 hits to 1. The score may or may not have been a valid standard of their respective skills, but the outcome was. The woman had about eight years more experience than her opponent.

In essence, in the sport of fencing, sexual distinction is completely unnecessary.