

# THE NEW FEMINIST

P.O. Box 597, Station "A", Toronto 116, Ontario, Canada. Offices: 67 Huntley S

Vol. 1, No. 5  
March 1970

## CONTENTS

THE MYTH OF THE  
WORKING MOTHER

FEMINISM, PROPAGANDA  
AND REVOLUTION

SURPRISE AT A  
BANQUET

ARE YOU A RADICAL?

THE META-MESSAGE

THE MALE BOX

GRAFFITTI

FEATURES BY  
JANET LAWLER

=====

Editor: Joan Johnson

## EDITORIAL BOARD

Maryon Kantaroff  
Bonnie Kreps  
Joan Lawler  
Judy Masters

=====

The ideas and opinions  
expressed in the arti-  
cles are the individual  
views of the contribut-  
ors.

## EDITORIAL

MYTHS, LIKE GHOSTS, are hard to lay. One  
myth has it that New Feminists are a-political.

True, we have not tied our movement to a  
political prophet, dogma or a sacred scripture  
that describes the millennium.

We all, as individuals, have our faiths  
and we have our hopes. But as a group we grant  
impartial credence to the Gospel according to  
Mark, to Marx or Marcuse, to Mohammed or Mal-  
colm X. The Koran and Das Kapital are both on  
our reading list. Trudeau and Trotsky are just  
another pair of men.

But politics are the heart of our concern.  
Not the narrow 18th century view of politics as  
coextensive strictly with the state. In current  
thinking, politics is about all power. Politic-  
al systems are all systems of power, where one  
person or group systematically control another.

The family is a political system. Power in  
the family system is unequally divided accord-  
ing to the categories of age and sex. An adult  
male, if there is one about, is "head" of the  
household and gives it his name. In the family,  
nascent personalities receive the first imprint  
of sexism.

The schools are themselves power systems;  
but their greater importance comes from the  
fact that they socialize young humans to fit  
into unequal power roles based on sex (as well  
as class). The economy is a vast network of  
power systems. In all its parts women are in  
effect excluded from control positions and  
channeled into positions of powerless, poorly  
rewarded drudgery. The state is a power system  
more or less controlling all other systems in  
the society, and it has always been commandeered  
by males to reflect their prejudices and pro-  
tect their prerogatives. Finally, confirming and  
sanctifying the unequal distribution of power  
in society, religion has placed the seal of  
God's approval on the subordination of women.

Cont'd....



## EDITORIAL

(continued)

Every act to change a power system is by definition a political act. It is a political act to change the power balance of the sex roles within the family. A political act to purge religions of their anti-feminine superstitions. A political act to pressure the schools into desisting from socializing children into a caste system based on sex. It is a political act to exert whatever leverage is necessary on the economy to eliminate sex roles as a basis for locating and rewarding people in its structures. It is a political act to get sufficient control of the state that laws are passed which emancipate women rather than oppress them.

The total society is based on discrimination of sex roles, and the total society must be changed. Any act, in any sector of the society, that changes the unequal power balance between men and women has necessarily political consequences.

We are totally, radically, opposed to a society in which sexuality is destiny. But because we are a radical movement, we must guard against other radical movements which will try to foist their own dogmas off on us. Our strength is in the singleness of our purpose. If we confuse that purpose by associating it with one or another of the plethora of splinter movements vying for influence and members on the fringes of society, we will ourselves become just another splinter and lose all influence over the potentially large constituency of discontented women.

We are radical feminists. Our friends are those who support our goals - whether these friends are found on the left, the right or the center. Our enemies are those - whatever their other political persuasions - who threaten the realization of our radical feminist goals.

---

Our next issue will be about schools. But this magazine is about women; how they really think and feel. Send us your thoughts and experiences. And read about ours.



## THE MESSAGE IN OUR MAIL

- By Dorothy Curzon

The volume of mail from each province in Canada and even from the United States (65 letters last week) is the biggest message of all. There is a ground-swell of support for the liberation of women in Canada and this without our having, as yet, made any organized attempt to solicit support. It is indeed, an almost overwhelming emotional experience to read through one week's letters. They express enthusiasm, tragedy, awakening, heart-break, exhilaration, comradeship, guilt, despair and hope. Some excerpts follow:

"I am really interested in your ideas"

"Hi"

"Good Luck!"

"I'm a female member of the human race"

"Dear Sisters"

"It's so ugly, the way we're treated"

"I didn't really understand before"

"I have nobody to talk to"

"Right on!"

"Dear Sir"

"We need more ACTION"

"Keep it coming"

"I'm definitely in sympathy with your views" (from a male)

"I look forward to your letter each month"

"I'm very, very interested"

"Dear Ladies"

"Send all the information you can"

"Attack from all angles"

"This is a donation to a good cause"

"I didn't know there was anyone else who thought as I do"

"It's the biggest problem in the world"

"We need a hero"

"Dear people?"

"I agree with you. What can a mere male do to help?"

"Dear Feminists"

"If only women were treated as human beings"

"I sure agree"

"I'm doing an essay for school, can you help me?"

"It's the only thing I read that doesn't make me mad"

"It's so refreshing"

"Doesn't this man's world make you sick"

"There is so much to do"

"Enclosed is a donation which is conscience money" (from a male)

"I've heard a lot about feminists and I like it all"

"Please put me on your mailing list!!!!"

"The woman problem is monstrous"

"As a housewife in a man's world, I need inspiration (from northern B.C.)"

"I have so much to get off my chest"

"A woman has an ego too"

"Please send gift subscriptions to the following"

and finally: "With love"

# WORKING MOTHERS

## - AND THE RUINATION OF CHILDREN

Working mothers are the chief cause of juvenile delinquency. Just ask any minister, juvenile court judge or police inspector. Or, for that matter, anyone else who is used to talking out of the abundance of his prejudices rather than from any knowledge of the subject.

Yet there is not a scrap of valid evidence that working mothers produce delinquent children. On the contrary.

Dr. Eleanor Maccoby, a Stanford University social psychologist, reviewed two careful scientific studies on the subject.

In the one study, by Sheldon and Eleanor Glueck, housewives were compared with working mothers with the following results:

|                                        | <u>Housewife Mothers</u> | <u>Working Mothers</u> |
|----------------------------------------|--------------------------|------------------------|
| <u>With children well supervised</u>   | 32%                      | 19%                    |
| <u>With children poorly supervised</u> | 84%                      | 77%                    |

Under either condition - with children well supervised or the children poorly supervised - the working mother is less apt to have delinquent children than the housewife mother.

A second study, by Albert Bandura and R. H. Walters, compared delinquent middle-class boys with boys from the same class who were not delinquent. The delinquent boys actually had a higher percent of housewife mothers than did the non-delinquent boys.

You will hear the moralists repeat the same old nonsense with predictable fatuousness and self-assurance: the reason the delinquency rate is going up is because selfish and materialistic mothers are working instead of remaining in their place at home. Obviously few people let themselves be confused by facts.

( For further information see Eleanor E. Maccoby, "Effects upon Children of Their Mothers' Outside Employment", chapter 41 of A Modern Introduction to the Family by Norman W. Bell and Ezra F. Vogel)



# F E M I N I S M, P R O P A G A N D A, and R E V O L U T I O N

By Joan C Johnson

"Propaganda must not be abandoned for a minute, for it is the soul of every struggle."

Fidel Castro.

Propaganda is a dirty word. But it shouldn't be so for feminists. "Isn't propaganda an insult to the intelligence?" I was asked that at a party by a friend from Women's Liberation.

It's fashionable in much of the New Left today to dismiss propaganda as publicity-seeking or a little ego trip, a distraction from the serious business of being a radical.

That would have surprised Lenin, not to mention Marx. Lenin spent his years in exile preparing the Russian revolution - by editing a revolutionary magazine. Castro, in prison after his attack on the Moncada barracks that began his revolution, spent his time writing down his History Will Absolve Me speech - and having it smuggled out page by page. He also sent out this word to his follower Melba Hernandez: "Propaganda must not be abandoned for a minute, for it is the soul of every struggle."

The first weapon modern revolutionaries pick up is the mimeograph machine. Even a machine gun or a rifle generally has more importance for its theatrical effect than for the number of enemies killed. "After the guerilla force was set up, we could count our losses on our fingers," Che Guevara recalls in his memoirs of the Cuban revolutionary war.

Take the battle of Pino del Agua. By most standards of warfare it wasn't a carnage. Che concludes his account of it: "This battle, important for its repercussions (the news of it spread throughout Cuba) took a toll among the enemy of three dead and one wounded." The guerilla losses were less severe. But the battle was important because "the news of it spread throughout Cuba."

Among the basic necessities for a guerilla, Che lists information media. The Cuban guerillas soon began publication of El Cubano Libre (mimeographed) from their mountain hideout, and put a small radio transmitter in operation. Revolutions are made in people's heads.

What about feminism? The creation of a society not based on the discrimination of sex roles is a genuine social revolution. We have to learn the techniques of revolution - but of a feminist revolution. It, too, will be fought and won in people's heads.

It's not enough for the converted to talk everlastingly to the converted, refining definitions of radicalism. We have to get our mimeograph machine cranking out our own propaganda to a wider and wider

Cont'd -



public. We need to write and they need to hear what we have to say. "That is why I started to write. To save myself," Eldridge Cleaver wrote. He spoke, too, of the effect on him of reading James Baldwin. "One knows oneself to have been unalterably changed and liberated, liberated from the frustrating grasp of whatever devils happen to possess one."

We need to speak, to draw and paint, to sculpt, to film, to act. We need a revolutionary theatre.

Actions are a form of propaganda. They are the theatre of a revolution, and should have all the elements of good theatre. The plot must be carefully chosen for its symbolic power and dramatic impact. It must be as beautifully executed as an actor's role. It should involve the audience into taking sides. It is fine if we anger, outrage and annoy 99 people out of 100. If they damn us, they at least have to think about us and that's something gained. The status quo thrives on tranquillity. And then there is always that one person in a hundred who discovers that someone else has voiced her secret or half-formed thought.

But not any old propaganda will do. It has to be a feminist propaganda. Not any old revolution will do. It has to be a feminist revolution.

Cuba has had a revolution. Everywhere, you see pictures, posters and slogans; the pictures and words of Fidel, Che and Camillo Cienfuegos. But try and find the face of a woman. At the entrance to the headquarters of the Cuban Labour Federation (CTU) they have a vast and striking mural depicting the Cuban worker - and there is not a female figure in the lot. Nor is there a female among the twelve-MAN executive of the CTU, as I found out by enquiry when I was in Cuba last summer. The Young Communist Youth (U.J.C.), with 140,000 members, is headed by a 34 member national committee which includes two women. There are no women in the Politbureau or the Secretariat of the Communist Party - the most important power centers in the country.

The morning newspaper, Granma, has one female editor and one female reporter on its journalistic staff of 80. In the neighborhood courts (popular tribunals), women fare better. There are 1,541 women judges out of a total of just under 11,000. But since judges must already have a full-time job, the women judges are in effect carrying three jobs: their regular jobs, their judicial job, and of course the domestic job which is still the prerogative of females in Cuba.

There is nothing strange about this for a Latin American country, except that now that Cuba has had a revolution there can officially be no problem for women - just as there can be no problem for blacks. "Women are completely equal here," Irina Trabote told me last summer. She is one of the top officials of the Cuban Women's Federation (FMC), which operates purely as an instrument of the government. By no stretch of sympathy could it be called a feminist organization. The revolution changed the social system for the better but women are still on the bottom.

Cont'd -

1



The model for the new Cuban citizen is the guerilla who has traded in his rifle for a cane-cutting machete. But unfortunately all the important guerillas were males. They carried out a revolution, but as usual if failed to emancipate the female half of the population.

We have our own revolution. We must take seriously the propaganda function. We have to get to the Aunt Dorises and the Lady Jackies, even if it means spending less time speaking to ourselves.

Above all, we must launch a feminist theatre. Not the unreal theatre of miming messages on street corners or on the stage (though this is not excluded, if ours is really the message). We must pick judiciously the plots, the actions in real situations that will dramatize most effectively the reality of being a woman in a male sexist society. No professional actors are needed for this - only women. We must act, and act, and act again. There will be no feminist revolution until all the world is a feminist stage.

\* \* \* \* \*

## SURPRISE

at the "FAIR PLAY FOR CUBA" BANQUET, MARCH 14, 1970

By Corileen North

The cream of radical society was at Lansdowne Hall on March 14th for the 11th anniversary of the Glorious Revolution and to celebrate the "Year of the 10 Million Tons of Sugar." (Cuba hopes to cut 10 million tons of sugar this year, a record, and is asking for help from all over the world to reach this goal).

It was the annual banquet of the "Fair Play For Cuba" Committee - an organization that is heavily Marxist/Trotskyist in its orientation, and many of its supporters are active in other far-left groups, like the League for Socialist Action and the Young Socialists. In other words, "Establishment Trots".

The occasion was heavily saturated with propaganda, with everyone wearing Cuban flags as lapel pins and revolutionary posters and banners everywhere. The after-dinner speaker was Mrs. Lenna Jones, an American social worker who spent five years, 1961 to 1966, in Cuba working for the Ministry of Education.

Mrs. Jones was to speak on "the changing role of women in Cuba since the Revolution" and everyone expected a standard propaganda tirade, a tradition on this kind of occasion. However, Lenna Jones shocked everyone by giving an intensely personal account of her years in Cuba and her difficult struggle to educate Cuban women, which was at times, because of her complete honesty and candor, quite critical of the present Cuban leaders, including the Great One, F.C. himself.

Cont'd -

The speaker discussed in some detail the great effort, in which she participated, to educate and employ usefully Cuban citizens which was carried on by the present Revolutionary leaders. Women as well as men were included in this effort, NOT because of a desire to liberate women, but because an underdeveloped country like Cuba needed all the manpower (i.e. bodies) it could get, with or without penis. Lenna Jones told graphically how this education program immediately ran into opposition from older Cubans who felt, as in every Latin American country, that women were breeding machines who must stay in the home. Thus the irresistible force of economic necessity ran into the immovable object of tradition and male chauvinism, in a conflict which is still tearing apart Cuban social structure and sending the divorce rate soaring, while the marriage rate falls.

Lenna Jones made quite clear that Cuba's revolutionary leaders were and still are imbued with traditional Latin American ideas about women's role in society, and that the developing liberation of women in Cuba was an unforeseen and, for some, an unwanted byproduct of the revolution.

This speech was greeted by stunned silence from the crowd of about 100 men and women. Never once were her words interrupted by applause, and the response after her speech was feeble, to say the least. The only persons to congratulate Mrs. Jones' on her remarkable efforts were the two New Feminists in the audience; the rest ignored her completely, apparently forgetting that this woman had given up a comfortable life in the States for the rigors of post-revolutionary Cuba, a sacrifice few in the room had made.

Lenna Jones' rare candor, her obvious devotion to women's liberation, and her refusal to propagandize the revolution did not endear her to the radical community in Toronto. Perhaps this occasion tells us more about the goals and values of these professed 'liberators of all people' than they would care to admit.

---

### E V E   D I L E S   H A R D

Eve is still alive. You will find her anywhere in North America. Whether she is well is another question.

One of the best known psychologists, David C. McClelland, came to this conclusion after reviewing all the psychological studies of the differences of men and women.

"Countless psychological studies have shown that woman is still perceived by both men and women as Adam's rib - despite all efforts of feminists from Lucy Stone to Simone de Beauvoir. That is, she is defined not in terms of her self, but in terms of her relation to men: Adam's rib, Adam's temptress, Adam's helpmate, Adam's wife and mother of his children."



# WOMEN AND COMMUNICATION

by Joan Lawler

This information was gleaned from an EJVO program on language by I.S. Hayakawa, the well-known expert on language and semantics. The program was not specifically about women, but it seems very important to our movement in two ways:

- (a) it is highly revealing for analytical purposes in examining the situation and behaviour of women;
- (b) it is highly relevant in a practical way for the development of our skills in communication and our ability to understand and manipulate power.

Note: An asterisk (\*) indicates Joan Lawler's own comments, or interpretations or extensions of ideas.

## MESSAGE AND META-MESSAGE

Message is what you say; the words you use.

Meta-message is what you really mean. It may be the same as the message (the words), or it may be different.

## CONGRUENT AND INCONGRUENT MESSAGES

A mother says lovingly to a child: "Mummy loves you."  
This is congruence. The meta-message (or real meaning) is the same as the message. She says what she means.

A man says angrily: "I am not angry."  
This is incongruence. The meta-message is different from the message. He says something different from what really is.

## POWER RELATIONSHIPS

The meta-message (or the real meaning) is extremely important in power relationships. It is important for subordinates to understand the meta-messages of dominants, since dominants have a very important effect on the lives of subordinates. But, it is not important for dominants to understand the meta-messages of subordinates, since subordinates do not have an important effect on the lives of dominants.

Thus, those in subordinate positions in society are much more sensitive to meta-messages than those in dominant positions. Negroes, servants, women - all tend to be highly sensitive to meta-messages.

Those in power positions tend to be highly insensitive to meta-messages - for instance, masters, employers, dominant men.

## UNDERSTANDING AND NON-UNDERSTANDING

Subordinates, because they are more sensitive to meta-messages, understand dominants very well. But dominants, because they are poor at comprehending meta-messages, do not usually understand subordinates very well.

Cont'd -

Also, subordinates tend to be careful about revealing their true feelings to dominants. For instance, Southern whites who say they understand negroes are, in fact, very unlikely to do so, because negroes are very unlikely to reveal their true feelings to Southern whites; and the whites, anyway, are going to be insensitive to meta-messages from negroes.

### TRUST AND NON-TRUST

People who tend to display congruence in their messages and meta-messages are the kind of people we feel we can trust. Their emotional and behavioural state agrees with their verbal message. They say what they mean. For instance, a person who says, "I am angry," and looks it. Even if we don't agree with the person, we say, "At least he's honest." We appreciate his sincerity; his directness.

Directness is a behavioural trait of dominants, who do not have to be afraid of revealing their true feelings to subordinates. \* Their messages to subordinates, we can conclude, will frequently be congruent and, in turn, will inspire trust.

Conversely, subordinates use indirect means of influencing dominants.

\*Hence, it is logical that their messages will frequently be incongruent - they don't say what they really mean, and will not inspire trust. This, logically, explains the belief by men (and some women) in our society that, "You can't trust a woman."

Women don't consciously seek  
To be considered weak.  
But they like protection  
And avoid detection  
Of their ability  
Which requires an agility  
Which might be admired  
If less deceptively inspired.

by Elizabeth Willmott

### WOMAN'S PECULIAR POSITION

Women in our culture, which happens to be Anglo-Saxon and patriarchal, are in a peculiar position. They are poised between two different sets of meta-messages: one set from dominants; and one set from subordinates. They are subordinate to males, and therefore sensitive to the meta-messages of dominants; but, as mothers, they receive the meta-messages of babies and children, who are unable to communicate verbally.

Women tend, therefore, to be super-sensitive to meta-messages from both dominants and subordinates; in a sense, they are very adroit at communication, at least on the receiving end. In fact, what men call "women's intuition" is really superior training in interpreting meta-messages.

### SOME CONCLUSIONS

\* All this suggests several very interesting thoughts:

Men should have much closer relationships with babies and young children in order to develop sensitivity to meta-messages, thereby improving their own ability at communication and their sensitivity to other people.

Cont'd -



Women should try not to let their sensitivity to meta-messages from others interfere with their own congruent messages: i.e., they should say what they really believe and think in order to inspire trust in themselves - highly important for feminists.

Women, because they do have this great sensitivity to meta-messages, at least have the advantage that they understand men better than men understand women. What they have to learn is the way power operates linguistically so that they can both use it and resist it.

\* TABLE OF COMMUNICATIONS

Giving Messages      Dominants = congruent messages = directness = evokes trust.

Subordinates = incongruent messages = indirectness = evokes non-trust.

Receiving Messages      Meta-messages = received by subordinates = sensitivity = comprehension.

Meta-messages = ignored by dominants = insensitivity = non-comprehension.

## The MALE BOX

I believe that working class men will find it very difficult to see women in a different light, from the traditional servant type of person, but here is one who has been enlightened and feels a better person for it.

I have been married for fifteen years and fourteen of those years have been spent in bitter argument with my wife about the sex roles. It was the usual working-class marriage - dull and apartheid. We lived in separate worlds, and there was little real communication except when we had an argument. I thought my wife was unbalanced because she would not adjust herself to the role of the type of woman whom I had been conditioned to believe was a true woman; you know, passive, docile and serving.

Since she has joined the New Feminist organization I have read their newsletters and my mind has been opened. Now I can see women with new eyes, and it is very stimulating. The trouble with men is that they have never bothered to KNOW women as people, and they are losing a lot by ignoring women as individuals.

My wife has been reading out some bits of history of women and I have been appalled by their treatment, especially in the Middle Ages. No other male animal has ever treated his mate in such an evil manner. I hope that I will live to see a new relationship between the sexes, a healthy honest communication.

from Howard Harries.

# GRAFFITI

by Dorothy Curzon

LIBERATED WOMAN IS BEAUTIFUL....All we are saying is give us a chance....  
Sex is something else....Does he or doesn't he....Karate is a girl's best  
friend....Man as cock....The law is male....RAPE IS NAUGHTY....Buy yourself  
in a drugstore....Bras are for the birds....Hugh Hefner as pimp....  
Pussycats are animals....LIBERATE YOUR HEAD....Law as ass....A cock is a  
male bird....I'm a leg woman....Business as pimp....Woman as human....  
Walk a mile in my shoes....ONLY A WOMAN KNOWS FOR SURE....Women drivers  
are male....Eyes are to see with....Stamp out dirty old men....Masturbation  
beats humiliation....Don't feed the egos....Standard Oil as pimp....  
FUCK 'LA DIFFERENCE'....Helen Gurley Brown is a browner....VIVA SHE....  
I knew a man once....OUR MOTHER WHO ART IN HEAVEN....Pat loves Pat....  
I now pronounce you woman and husband....Mister Mary Jane....Government  
as pimp....Playboys are impotent....MAN AND HER WORLD....Hugh Hefner is  
alive and other tragedies....Who killed cock....Self-actualize with our  
new improved detergent....The dodge girl is a put-on....PILLS TASTE GOOD...  
BE A CONSCIENTIOUS DEVIANT....Friendship beats love....Be where the next  
action is....Establishment as pimp....HAIR IS THERE....Why don't you like  
me George....CASTRATE BACK....Psychiatrist as cop....Psychologist as cop-out  
....Love is a tapemeasure....BRING ME MY SLIPPERS....Pricks need chicks....  
Justice beats law and order....Tigers are animals....SWEARING IS LIBERATING  
....PHALLUS IS CALLOUS....Womb is tomb....Love is nowhere....Save water,  
wash with your tears.

\*\*\*\*\*

Swearing IS liberating. So are graffitti.

Have you tried your hand at obscenity, profanity,  
blasphemy, pornography or unladylike behavior lately?  
Write it down and send it to us. We like it.



# FORUM

ARE YOU A RADICAL?

- By Aline Gregory

The word "radical" is bandied about so much these days that perhaps it is time to pause and determine some interpretations, particularly as it is applied to radical feminism.

The dictionary has several definitions to consider:

(1) - "favouring extreme changes or reform." This is the more common and over-used definition, often applied indiscriminately to hippies, students in revolt, political parties (Trudeau has often been branded a radical), and anyone who dares to question the establishment. These radicals are concerned with reforming the present structures of society by instigating extreme change, but only those changes considered to be desirable by the radicals themselves. This type of radicalism is hitting at the symptoms, jumping on the "bandwagon of issues" and reforming. It is superficial at best but dangerous in its worst form. It is analogous to putting out a mouse trap to catch the rat - but leaving the garbage strewn about the floor!

(2) - "going to the root" "fundamentals" or "engaged in basic truths." This second definition of radicalism is closer to my interpretation of radical feminism. Many women become liberalized - but never radicalized. They become engrossed in the reforms and changes without actually digging into the reality, the roots and fundamentals of their own situation. Women require a study of self, an engagement in truth, not only reforms to the present situation or acceptability into the esteemed man-made world. It was not until the basic truth type of radicalization of black

people emerged, their desire for self history, self politics and self esteem, were they able to form a viable opposition. Black Power encourages study of self. White controlled civil rights groups were reform and change oriented - but would never bring about the black revolution!

Radical feminists should not settle for "reformed societies" where the recognition of equal rights for women is tokenism. Only one woman has been in outer space, and her marriage to another astronaut was hailed as a fitting end to her career. An analysis of the structures of the sex roles in our society and how the feminine role places women in a subordinate and oppressive position must be understood by all women. Both meanings of "radical" will be meaningful to feminists, but the valuation placed on the two interpretations must be put in their proper perspective. Change and reform through actions and protests are essential and will be a continuing factor, but a close analysis of family, marriage, motherhood, careers, education, every facet of human endeavour must be examined. The elimination of sex roles promises a more humane existence for both women and men, and this requires a revolution in thought processes. Dedicated radical feminists, because they are of the subordinated, oppressed and discriminated-against group, must be the leaders in bringing about this revolution.

Editor's note: FORUM is an open column expressing readers' opinions and arguments. 500 word limit.

Has a thought crept up on you as you sat on the subway? Have you day-dreamed for a few stolen moments in the midst of tedious work? Share your experience with the Feminists. We're interested.

"The dominance of man over woman deprived him of the highest sexual pleasures and must in a more highly developed civilization lead women to rebellion against their feminine role."

Alfred Adler.

Alfred Adler predicted the female revolution in a paper called 'The Psychology of Power'. The following excerpt, written for the 100th anniversary of his birth, summarizes his views on male-female relations:

When women are regarded as inferior, a bitter struggle between the sexes is assured and love itself is poisoned. When masculinity is idealized and over-estimated, the male is obliged to appear superior to the woman. This false superiority makes him distrust himself, exaggerates his demands on life and increases his sense of insecurity. In the face of masculine superiority the girl feels she is worth less than the boy. She meets this threat by exaggerated efforts to make up for her inferiority, by fighting real or apparent depreciation or by resigning herself to inferiority.

Women were originally subjugated, according to Adler, when war was invented and physical strength and endurance were highly valued. As technology and science have developed and as the relationship between the sexes has become more nearly equal, the position of women has risen and they have begun to participate in public life. Now they are demanding full equality. This century's female rebellion is not the first overt hostility between the sexes. For 300 years man burned witches in a blatant attempt to force women into a subordinate position.

- from "Alfred Adler, Individual Psychology,"  
in Psychology Today. Feb. 1970.

submitted by Elizabeth Willmott

-) ( -

### THE NEW FEMINIST READING ROOM

at the NEW FEMINIST HOUSE, 67 Huntley St.

At present the New Feminist Reading Room is still being assembled. But many books and clippings are already catalogued and ready for consultation. You can use both in the Reading Room whenever it is open (a librarian is present). Clippings are filed by subject; hence, you must examine each file's contents to find what you need. One book catalogue lists holdings alphabetically under author and title; the other cross-references books by subject. Catalogued books are temporarily shelved alphabetically by author. Please send purchase suggestions (donations/loans) to Johanna Stuckey, who will order according to priorities and funds available.

USE THE NEW FEMINIST READING ROOM OFTEN!

Our toilet is also worth investigating.



# Scene

THE ATLANTIC MONTHLY, "Women Against Men - A Special Issue". We had been forewarned of this edition by a Book of the Month Club subscriber who showed us a Special Introductory Offer card sent to her and, as is the usual way with these promotion deals, the information on it lead us to think that the whole issue would be pertinent to the new feminist movement. But that isn't what the honest and socially-concerned Atlantic Monthly presented in their March issue. Robert Manning, the Editor in Chief, opted out of any kind of comment; his editorial was on Michael Collins, orbiting into a position in the State Department. The "section", for that is what it is, begins at page 81 and ends at page 126. Preceding the articles, 10 in all, is a curious introductory paragraph, ending with the words, "...one hardly arguable truth—that men and women are different, in ways that are not altogether reconcilable", angered me - reconcilable to who, I said in my head? are they implying that women are beginning to think they are biologically the same? what more was I to read about the differences between the sexes? I went on. I became engrossed and enthusiastic (by Paula Stern, Diane Schulder, Alice Rossi), then incensed (by Anne Bernays), bitter (by Benjamin De Mott), encouraged then subdued (by Elizabeth Janeway). My total impression was that the issue is a psychological let-down; it gives us an absorbing canter around the outside track but with little attempt to shorten the ride by drawing in close to the inside rail. In terms of bringing to our attention the overt discrimination in jobs and the law, it gives insight into how these discriminations affect us and how they are being vigorously tackled by women in the U.S.A. In terms of bringing the reality of women's psychological oppression home to them, it doesn't succeed. The Atlantic monthly staff should have been aware of this aspect of the new feminist movement. I hope that its readers will ask for and get continuing coverage of a more fundamental kind in the future. It's probably asking a hell of a lot from Robert Manning and the Board.....

NEWSWEEK, March 23 "Women in Revolt - Women's Lib: The War on Sexism" - different stuff of course - journalism - the lead article by Helen Dudar has lots of relevance because, during the six weeks of being (somewhere) on the inside of the movement in New York, she seems to have changed her own thinking - and that is important.....Report from N.Y. The female staff at Newsweek have filed suit in the federal court charging Newsweek with discrimination against their sex. The magazines policies it seems, give complete "traditional" preference to male staff members. The female staff have asked for the intervention of the owner, who is a woman, in the hope that she can change the traditional policies of the mag. without recourse to legal methods. All the female staff at Newsweek are researchers or clerical/steno workers, with the exception of one "trainee" female reporter.....

LADIES HOME JOURNAL, New York, March 18. About 150 Women's Liberation members demanded that John Mack Carter, the Editor, put an end to "the psychological and personality pieces which place all the burden of compromise in man-woman relations on the women" - this as part of a length statement of demands.....

WASHINGTON, March 18. About 500 women protested against domination of their lives by warmongering men...chanting...cheering, a 4-foot Women's Declaration of Liberation from Military Domination was attached to the railing of the White House grounds and was handed in for presentation to Richard Nixon. Organized by Women's Strike for Peace.....

York University, March 19, Thursday. LIONEL TIGER gave a presentation to the Social Sciences Faculty. Members of Women's Liberation went armed with equipment (written) with which to refute Lion-Tiger's theories on male "difference" as he euphemistically puts it. We haven't yet heard the outcome of this -

AT THE FEMINIST HOUSE.....

67 HUNTLEY STREET  
Toronto 5 (Sherbourne Subway)  
Telephone: 922-9283

TUESDAYS            Introductory Night  
"Report from Down Under", feminist  
film; a brief presentation; ex-  
change of dialogue. One attendance  
only is required.

WEDNESDAYS            Speakers' Night  
Each week we shall have one, or  
more, authoritative persons who  
will present to us facts on any  
issues which concern women, i.e.,  
anything at all.

March 25 - The Labour Force and  
Women. Barbara Shields  
of The Women's Bureau,  
Dept. of Labour.

April 1    The N.O.W. Conference.  
Dorothy Curzon (New  
Feminist) reporting on  
the conference at  
Chicago.

April 15    Cuban Women. Lena Jones  
and Natalie Harbatiuk  
(Fair Play for Cuba  
Committee members) and  
Joan Johnson (New Fem.)

THURSDAYS            Workshop Night\*  
A paper entitled "The Feminine  
Mystique" will ask leading ques-  
tions on marriage, love, house-  
wifery, children. The participa-  
tion in dialogue on such subjects  
will lead to greater awareness of  
the common position all women  
share. This will be a continuing  
paper for the next few weeks.  
\*Attendance at one introductory  
meeting is required. If you've  
attended one already, join in.

REQUEST ----we are running out of  
seating. If anyone has any fold-  
up chairs which they would be  
willing to let us have, we would  
appreciate them.

ul

On Wednesday, March 4, Bonnie Kreps  
spoke to a group of about 15 on her  
experiences and observations while  
filming a t.v. program in India. She  
described the almost desperate econ-  
omic and social plight of all but  
the richest 1% of Indian women.  
Married off at an early age in arran-  
ged marriages, they are trapped in a  
life of heavy physical labour and  
child-bearing; Indian village women  
have between five and twelve children  
each.

It is hard to contemplate a feminist  
revolution in a country where the  
struggle for mere survival is primary.  
Moreover, the Hindu religion fosters  
a patriarchal caste system and pass-  
ive acceptance of one's lot in hopes  
of a better incarnation next time.  
This combination makes social or  
economic change very difficult. As  
she went along, there were questions  
and discussion from the audience,  
especially on details of the caste  
system and the implications of the  
(patriarchal) joint family structure,  
and how it differs from our own  
(patriarchal) nuclear family.

The office is now staffed regularly  
each day from 12.30 p.m. to 5 p.m.  
and most evenings from around 6 p.m.  
As you will see from the Library  
notice, we haven't been lazy during  
the past few weeks. If you have  
any time to spare for staffing or  
contributing in some way, please  
let us know.

(Extract from "A Doll's House" by Ibsen)  
Helmer: "Before everything else, you're  
a wife and a mother."

Nora: "I don't believe that any longer.  
I believe that before everything else  
I'm a human being - just as much as  
you are....or at any rate I shall try  
to become one. I know quite well that  
most people would agree with you,  
Torvald.....I must think things  
out for myself and try to understand  
them."



# =CALENDAR=

**MARCH 20-21-22**

Annual Conference of N.O.W. in Chicago, as notified in our last issue. O'Hare Inn, Des Plaines, Chicago. Fri-through-Sun. (See April 1, Speakers' Night).

**MARCH 21, Saturday**

University of Toronto's Business Administration Alumni are holding their annual conference. There will be a presentation by New Feminists Bonnie Kreps and Aline Gregory. The moderator will be Barbara Frum Place: Inn on the Park. Not public.

**MARCH 27, 28, 29**

Ontario Waffle Conference. As part of the preparation for the N.D.P. Ontario Convention in October, study (and papers) will focus on critical areas of Canadian society - one of these areas is WOMEN. It's open to any N.D.P. member or any person who is not a member of another political party or political league. The agenda is prepared and critical times for US will be 1.00-2.30 p.m. Saturday and 10.00-3.30 p.m. Sunday. Phone for further information to 481-2057. Day-Care facilities are available and billets.

**APRIL 15, Wednesday**

"Women - Scene '70". An all-day presentation sponsored by the Ontario Department of Trade & Development. Speakers in the morning will be: Margaret Nix (Dean of Chase College psychologist), Helen Abel (Waterloo University, sociologist), Doris Anderson (Editor of Chatelaine). Written questions will be replied to after lunch, prior to which Stanley Randall (Minister of the Department) will make a speech. You can obtain an invitation by phoning in to the Women's Advisory Committee at 365-5288, who are the organizers of the conferences. There have been 61 of these in the last six years. We'd like to know if you plan on going - please give us a phone call - we'll be attending, and it does concern us that other feminists will or won't be there. If you can't get an invitation, let us know.

**ABORTION CARAVAN**

a National Protest at Canada's Abortion Laws which allow Women NO FREEDOM AT ALL. This is being organized by Women's Liberation groups in Vancouver. We'll have more information shortly. Phone us if you want to join in.

---

We need original writings, cartoons, graffiti, poems, facts and statistics about women, particularly Canadian, and elsewhere. If you have something you would like to contribute, please send it in, along with your name, address and telephone number.

---

WOULD YOU LIKE TO BE ON THE MAILING LIST?

"THE NEW FEMINIST"  
Box 597,  
Station "A",  
Toronto 116, Ontario.

Subscription rates: \$3.00/\$1.50(students)

Enclosed:

\$3.00.....

\$1.50.....