

476 Alyce St
Windsor, ONT
CANADA

F B, Castello 2, 25



Maria Rosa Dalla Costa
Via Bartolomeo Cristofori
35
Padova, 35100, Italy

18/vi/75.

Cara Rosa,

Eccoti le traduzioni dalla Newsletter.
Ho fatto quella di Toronto e quella di
Los Angeles - con almeno le avete disponibili.
In caso copiate utilizzare le informazioni
nel prossimo numero del giornale.

Qui a Roma i giorni stanno passando veloci,
e presto partirò per tornare in Canada.

Spero che la mia permanenza a Padova sia
provata a tenersi in contatto in futuro. Io
voglio sottolineare ancora che ho apprezzato
moltissimo l'atmosfera che avete creato nei
miei confronti, e sono rimasto davvero
colpito nel vedervi tutte in azione. Penso
spesso a questi giorni trascorsi assieme.

Sperando di rivedervi nuovamente,
ti abbraccio
Bruno.

P.S.
—
riguardo il problema degli indiziati - di cui mi
avevi parlato - leggi attentamente p. 13 della
Newsletter, dove viene sollevato questo problema.

MANIFESTAZIONE DEL 2 MAGGIO A TORONTO.

Venerdì 2 maggio, alle ore 12, la piazza del municipio era piena di sole e di gente. Molta gente ~~prexxxxxxx~~ ^{usciva} dagli uffici vicini e faceva colazione fuori, altri/e ~~x~~ erano di passaggio, e altri/d erano lì appositamente per la dimostrazione.

Una serie di canzoni suonate e cantate da due compagne diede inizio all'evento e ben presto si raccolse una folla di circa 250 persone. Molte erano donne --segretarie, impiegate, emigrante-- e si notava chiaramente l'attenzione con cui ascoltavano e portavano via i volantini nostri.

Otto di noi parlarono da situazioni di vita diverse. ~~xxxxxx~~ ~~xxxxxxxxxxxxxxxx~~ Un'infermiera, una cameriera, un'operaia di fabbrica, un'impiegata d'ufficio, una casalinga a tempo pieno, una madre in welfare, una lesbica --. Questi discorsi erano tutti delegati tra diloro e furono preceduti da un discorso iniziale che collegava la nostra lotta sul salario per il lavoro domestico ~~xxxxxxxx~~ con le lotte di altri settori della classe operaia e con le esperienze di lotta delle donne sul piano internazionale. La manifestazione è durata un'ora e mezza e durante quel periodo ci hanno ascoltate circa 500 persone in tutto.

La presenza di operatori della mass media era molto in risalto. Parecchie stazioni radio avevano già annunciato in mattinata l'avvenimento. Durante la manifestazione alcuni cronisti hanno fatto 5 o 6 interviste radio; in serata una delle due stazioni TV nazionali ha dedicato 3 minuti durante il notiziario. Lo stesso hanno fatto 3 stazioni TV locali. Così siamo riuscite a raggiungere un pubblico molto più vasto di quello presente alla manifestazione.

Abbiamo ripreso l'intera manifestazione in audiovisivo, e ora stiamo preparando un'edizione di mezz'ora da utilizzare sulle reti televisive locali. Ne stiamo preparando anche un'edizione di un'ora da distribuire a livello nazionale (e internazionale) assieme a un opuscolo sulla manifestazione, contenente i discorsi le canzoni, le foto, ecc. Speriamo di utilizzare questa roba nei mesi futuri come strumenti organizzativi. Il giornale femminista canadese The Other Woman riprodurrà sul prossimo numero due dei discorsi.

In preparazione per la manifestazione, il Comitato ha distribuito 5.000 volantini in quattro lingue (italiano, portoghese, spagnolo e inglese) e durante la manifestazione ne sono stati distribuiti altri 1.000 in inglese. Abbiamo avuto incontri con parecchi gruppi di donne (coinvolte in problemi della casa, asili nido, lavoro d'ufficio, ecc.) e inoltre abbiamo raggiunto migliaia di donne attraverso due programmi radio dalla ~~xxxxxxxx~~ durata --rispettivamente-- di 2 ore e 2 ^{quattro} ~~ore~~ in cui ~~xx~~ rispondevamo ~~xxxxxxxxxxxx~~ alle domande che ci venivano rivolte dagli ascoltatori per telefono.

Due settimane prima della manifestazione, il quotidiano Toronto Star aveva dedicato una pagina intera della sezione donne al nostro movimento, con un articolo intitolato "Le Casalinghe vanno pagate?". Oltre a parlare del lavoro del Comitato, l'articolo metteva in risalto il carattere internazionale del movimento, e annunciava la manifestazione del 2 maggio. ~~xxxxxxx~~ Subito dopo

e per parecchi giorni, il telefono del nostro ufficio suonava continuamente, e abbiamo ricevuto molti messaggi di incoraggiamento e di solidarietà da donne che telefonavano da Toronto.

Da quando abbiamo fatto la manifestazione, abbiamo avuto moltissimi inviti a partecipare a conferenze, a incontrare gruppi di donne, e ad apparire su programmi radio e televisivi. In uno di questi programmi radio (il più ascoltato in Canada) Judy ha fatto un dibattito con Laura Sabia (Presidentessa del Consiglio dell'Ontario sullo Status delle Donne) che ha tentato di minare l'intera corrente del femminismo che vede lo sfruttamento delle donne ~~sia~~ solo in termini di "sottoutilizzazione" e che inoltre vede la ~~liberazione~~ nostra liberazione in termini di più lavoro e di un atteggiamento di responsabilità verso lo Stato. La stessa settimana abbiamo parlato ad una conferenza di donne universitarie e abbiamo fatto un'altro audiovisivo dell'evento ~~che~~ che contiamo di abbinare con un'intervista radio e con un resoconto sulle attività del Comitato e della rete internazionale.

La manifestazione del 2 Maggio è servita da "annuncio pubblico" che siamo alla ribalta e che stiamo iniziando il lavoro organizzativo sull'obbiettivo del salario per il lavoro domestico. La manifestazione ha cioè dato alla nostra prospettiva politica la visibilità pubblica necessaria che gli permetterà di funzionare come punto di riferimento alle donne dell'Ontario e del Canada, a prescindere dalla situazione in cui si trovano. Ha quindi aperto delle possibilità per il nostro lavoro politico che prima sembravano distanti e quasi irraggiungibili.

Il nostro compito prioritario riguarda la preparazione di materiali basati sulla ~~la~~ manifestazione e la distribuzione di massa dei medesimi. Il "Women Liberation Bookmobile" (un minibus allestito da libreria viaggiante) di cui si occupano due sorelle (compagne) del Collettivo Wages Due, ~~che~~ girerà durante l'estate attraverso i centri urbani e rurali dell'Ontario, e allaccerà contatti con donne attraverso l'intera regione. Alcune di noi viaggeranno estensivamente attraverso il Canada durante le vacanze estive, e organizzeremo riunioni ovunque ci fermeremo. Dobbiamo unire gli sforzi e costruire su ciò che ebbe già inizio due anni addietro al Simposio femminista di Montreal, quando 800 donne approvarono una risoluzione che ~~si~~ chiedeva il salario per il lavoro domestico per tutte le donne allo Stato.

Judy Ramirez

LOS AN GELES.

.....

Finora abbiamo preferito di non concentrare troppo i nostri sforzi sul movimento femminista organizzato. ~~Si~~ Abbiamo però avuto un incontro con alcune donne dell'Unione Femminile di Los Angeles. E' stato un incontro piccolo e poco pubblicizzato dall'Unione. L'Unione non è troppo forte attualmente. Contiamo di avere una riunione col giro delle "femministe socialiste". Dovrebbe essere una riunione abbastanza grossa e la vediamo come una scadenza importante per noi. Abbiamo avuto qualche contatto con la comunità delle donne lesbiche, ~~ma~~ e contiamo di averne degli altri.

Los Angeles ha un'aggressiva popolazione di messicani e chicani. Stabilire rapporti con queste comunità ha per noi un'importanza prioritaria. Tra l'altro, abbiamo parlato in una riunione del Comitato Centro La Sterilizzazione Forzata, e stiamo formando un contingente che sostiene il salario per il lav. Dom. in occasione della manifestazione del 1° Maggio --contingente dalla comunità chicana in sostegno degli operai immigranti messicani. Tutte il nostro materiale generico è stampato in spagnolo e inglese, così come lo è il volantino da distribuire alla manif. del 1° Mag. --volantino che chiarisce il legame tra le lotte delle donne e ~~XXXXXXXXXX~~ degli immigranti, e che ha finora suscitato buonissime reazioni. Il 28 Aprile ci è stata concessa un'intervista di 15 minuti sulla stazione radio KPFK, nel corso della quale abbiamo dato annunci della manifestazione. Stiamo anche cercando di stabilire contatti con ciò che rimane dell'organizzazione Chicano Welfare Rights di Los Angeles. La loro lotta sui diritti di welfare è stata portata avanti in termini di salario per il lavoro domestico. Inoltre alcune settimane fa abbiamo scritto a un gruppo in Mexico per avere informazioni precise sulle loro attività e stabilire contatti continui.

Un'altra obbiettivo importante che ci poniamo è quello di raggiungere donne che non fanno parte del movimento femminista organizzato. Attualmente stiamo producendo un opuscolo di alcune pagine. Contiamo di averlo pronto in tempo per la ~~XXXXXXXXXXXXXX~~ del 16 maggio. riunione

Alcune settimane fa abbiamo mandato una lettera al direttore del Los Angeles Times. Finora abbiamo avuto 10 risposte --sette delle quali sono favorevoli. Una di queste risposte, molto bella, proveniva da una donna che si identificò come la moglie di un operaio portuale. E' molto probabile che avremo altre interviste sulla stazione radio KPFK e parteciperemo a un programma televisivo locale.

di lavoro

Il carico che ci attende è enorme. Sebbene siamo solo in tre, i nostri progetti sono abbastanza grossi : contiamo di pubblicare un giornale assieme ad alcuni compagni che ~~XXX~~ condividono la nostra prospettiva, in cui si cerca di sviluppare le implicazioni ~~XXX~~ che la lotta per il salario al lavoro domestico ha per l'intera classe operaia; un minibus da utilizzare in un viaggio attraverso gli USA questo autunno, uno sciopero e una ~~XXX XXXXXX~~ manifestazione a Washington per il prossimo maggio. Per ora, con queste note, stiamo solo grattando la superficie. Ci faremo vive presto.

June 12th, 1975

Dear Sisters,

When we typed up and mailed the Wages for Housework International mailing list, we made a serious error. We should not have included the names of the Detroit women on it, for a number of reasons.

While the composition of the network list has yet to be completely agreed upon, it is obvious that only those women who agree with and are working around Wages for Housework should be on it. With this criteria -- inadequate as it is -- we have removed the names of the Detroit women. There are several incidents that have led to this decision.

The first is that they came to the Montreal Conference with many questions and hesitations about Wages for Housework, and left, apparently unsatisfied, early Saturday afternoon. Hence the only reason that they are on the mailing list in the first place was that they happened to still be at the conference when the list was passed around.

After the conference, Ruth Hall was planning to go to Detroit to meet with them and with other women. When she first talked to them, they reluctantly agreed to make some contacts in preparation for her visit. They subsequently asked her not to meet with them, as they claimed they were preparing a paper on their questions about Wages for Housework which was not yet completed.

And then in April, Priscilla Allen of the POW Collective, England and the two of us were asked to speak in Ann Arbor, Michigan to a group of women supposedly interested in Wages for Housework. Two of the Detroit women were there, and dominated the entire day with their questions. These ranged from the 'institutionalization of housework' to our definition of the working class. At one point Elaine challenged us with the following logic: If we say that 'All women are housewives' and that 'All housewives are working class', therefore we must be saying 'All women are working class', which means that a female corporation executive is, by our definition, working class. It was clear to us by the end of the afternoon, that although they would not admit their hostility to Wages for Housework, they have absolutely basic disagreements with it. They said at that time that they were still preparing their paper on their agreements and disagreements which they would distribute to the network when completed.

Since that time, Reni has tried on a number of occasions to make contact with them by letter and by phone, and has had no response.

For the above reasons then, we have taken their names off the network list. Whatever other use the list should serve, minimally we should know that everyone on the list is organizing around Wages for Housework, not against it.

In struggle,

Reni Jackman
Frances Gregory

Mailing list changes for Montreal and Oberlin

Montreal

Edith Farkas
856 Wiseman
Montreal, Quebec
514-273-0607

Shirley Gardiner
4319 Ave. De L'Esplanade #4
Montreal, Quebec
514-843-7581

Arlene Steiger
1228 LaJoie
Montreal, Quebec
514-272-9126

Kathy Parker (moved to Boston)
13 High St.
Ipswich, Mass. 01938
617-356-5631

Oberlin

Betsy Lewis
3402 Clinton St.
Cleveland, Ohio 44113 (Sept.)

Susie Linfield
113 Groveland St.
Oberlin, Ohio 44074 (Sept.)

Molly Ladd-Taylor
3402 Clinton St.
Cleveland, Ohio 44113 (Sept.)

Donna Boxer
4509 St. James Ave.
Dayton, Ohio 45406

Miriam Abrams
1028 King Ave.
Pittsburgh, PA 15206

Andi Casher
3118 Haney Rd.
Dayton, Ohio 44074

Sylvia Gentile
David's Polly
W. Brooksville, ME (summer)

Laurel Goodrich
2105 Louis Rd.
Pal Alto, CA 94303

66 N. Prospect
Oberlin, Ohio 44074 (Sept.)

Debbie Jacobson
6304 Bannockburn Dr.
Bethesda, MD 20034

Sue Kaufman
26041 Salem Rd.
Huntington Woods, MI 48070

Armena Marderosian
701 St. Francis Dr.
Broomall, PA 19008

Rita Waltz
250 Forest St.
Oberlin, Ohio 44074

Also, please add to the mailing list

Groupe 'Salaire Pour Le Travail Menager'
MLF Geneve
CP III, 1127 Carouge
Switzerland

Report From Montreal

Propaganda has been our top priority since the Conference. We have given interviews for radio and television. We have had mee tngs with women's groups, housewives, and students groups to present the perspective, recruit new members, and set up other groups. We took part in International Women's Day work-shops and celebrations. In Montreal this was split, with the 'left' meeting at one locale, and the feminists and us at another. We met a group of Quebecoises, called 'Thetre des Cuisines', who have done a play called 'Maman travail pas, elle a trop d'ouvrage.' We are going to try to get permission to trans late this - an incredibly exciting play. We were co-organizers of the May Day march - Women's contingent. (Could not sign the joint statement, as a great majority would not see housework as work.) As well we supported important marches calling for the survival of the day-care system in Quebec, and the repeal of abortion laws. ALL DEBATE ON OUR STATEMENT SHOULD BE PUBLIC. We ask all groups to reply to our statement, circulating their responses to everyone else.

* EXTRA COPIES OF THE NEWSLETTER ARE AVAILABLE. *

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ENGLAND -- POWER OF WOMEN COLLECTIVE

N.B.N.B.N.B.N.B.

We are requesting that a group or individual in the North American network take over the distribution of Journals of the Power of Women Collective to groups, individuals, subscription members, and bookstore orders.

It is impossible to continue the present system, of sending journals in individual batches to areas all over the continent. The postage rates in Britain have gone up 30% -- and it is much cheaper to send them in bulk to one address. We cannot continue under the present system without putting up the price of the journal -- which would considerably limit its circulation as many women already find it difficult to afford the current price.

It is very inefficient, the present system. We cannot go around to bookstores and see if their stocks of journals are depleted and need a refill, and we cannot hunt out new sources from where we are now. Since we put it out, you should be responsible for distributing it on your side of the Atlantic.

The volunteer to distribute Journals and collect the money for the journal funds please contact Ruth Hall at 64 Larch Road, London NW2, England. This is very much needed, and will be helping us a great deal.

To the readers of the Power of Women Journal

We must draw your attention to a serious error in the address list on page two of our Journal Number Three. The address of the group at via dei Tadi, Padua, Italy, on page two should not be there. This group is not a Wages for Housework group.

In the past it has refused to participate in or support the campaign for Wages for Housework publicly launched in Italy on International Women's Day, 1974, by the then Lotta Femminista Group no. 2 and other L.F. groups.

In the present explosion of feminist activity and power on the abortion question in Italy, the via dei Tadi group have now said it is divisive to carry the Wages for Housework banner on abortion demonstrations.

These two positions are connected. Wages for Housework is not only an analysis of all of women's work beginning with our work in the home. It also makes political struggle against "women's work" in and out of the home an imperative. The right to abortion is an integral part of the power to determine the size of our family and therefore the power to control the quantity of our work. The abortion struggle is part of the total struggle against "our" work which is the only road to greater power for women, since it unites women on the basis of our common exploitation.

It is not surprising then that the via dei Tadi group have found themselves in political alliance with male left groups, separating themselves from the struggle for the wage and against our work, and from feminist autonomy.

The growing strength of the feminist movement against church, State and (on the so-called left) Communist Party who all opposed free abortion on demand, brought this issue to the stage of mass struggle it has reached today. Male groups now wish to cash in on this consistent feminist activity for their own political advancement, which can never result in the growth of power for women. The Triveneto Wages for Housework in Padua have fought hard to keep the management of this struggle in the hands of the

feminist movement. The via dei Tadi group not only joined with the male left groups and signed leaflets with them, but in Padua used them to intimidate physically the Triveneto Wages for Housework group.

Actions and lack of them speak louder and plainer than words. Increasingly as Wages for Housework is seen to be the focus of struggle of women working in the home and out of it, it will be taken as a slogan by those who want to use it for their own political purposes. We are already experiencing this in other parts of the world. Wages for Housework is not three little words but a revolutionary perspective for action to build women's autonomous power against the State in all its forms on an international scale. The via dei Tadi group's actions have made their politics clear. Therefore we ask you please to cross out their address in the copies of the journal that you have and to circulate copies of this letter to all who may have got the journal through you. The address of our sister organization in Padua is: Comitato Triveneto per il Salario al Lavoro Domestico, Centre delle Donne, Piazza Eromitani 9 bis, Padua, Italy.

-- The Power of Women Collective

ITALY

Statement from the Tri-Veneto Committee for Wages for Housework

The Tri-Veneto Committee for Wages for Housework, previously constituted as the Veneto Committee by Lotta Femminista #2 in Padova, Lotta Femminista #2 in Venice, Lotta Femminista in Trieste, following the dissolution of the organization Lotta Femminista at the national co-ordinating meeting held in Padova, Oct. 5-6, 1974, due to the fact that a number of different political analyses and programs were represented in the organization -- and already noted in the statement of dissolution issued at that time -- continues to carry forward the campaign for wages for housework.

The Committee, which has been involved with this campaign since the fall of 1973, and which has already organized the first public mobilization on March 8-10, 1974 at Piazza Ferretto in the city of Mestre, continues to function as the political reference point co-ordinating the initiatives of all the various nuclei of women who are committed to carrying out a strategy of mobilization and struggle for wages for housework at present and in future years.

The sisters who have been part of this Committee, had already developed within Lotta Femminista, since its inception, an analysis which was emerging from the feminist movement internationally, which identified unwaged work in the home as the material basis for the exploitation of all women the world over.

These sisters, who for one year, and in agreement with this perspective and the political direction emerging from the struggle of the women on government benefits -- in the Mother's Allowance campaign in Britain in 1973, and the welfare rights struggles in the USA throughout the 60's -- had articulated within Lotta Femminista a political program which aimed at co-ordinating a common organizational effort which would result in a first public mobilization to demand wages for housework directly from the State.

But since this political proposal was not accepted within Lotta Femminista, despite efforts to generate a debate with the circulation of position papers and other materials, the groups which had been supporting this proposal formed the "Veneto Committee" in the fall of 1973, autonomously from Lotta Femminista, and with the express aim of organizing a first moment of public mobilization to demand wages for housework, starting from the Veneto area.

The Veneto Committee had to be formed autonomously from Lotta Femminista not only because Lotta Femminista as a whole did not recognize the need to create a common political project within the framework mentioned above, but, more importantly, because Lotta Femminista, as an organization, no longer had any political homogeneity on which to base any common political strategy.

The sisters who formed the Veneto Committee continue to develop their political work from the perspective that the demand for wages for housework is the first and most fundamental moment of struggle which is open to all women. By which is meant that only a mass confrontation by all women against the State on the demand of wages for housework can give us a new level of power to conduct our daily struggles -- especially during the present crisis -- against the conditions of our domestic work, our work outside the home, social services, and procreation and sexuality.

Since the Committee was formed in the Fall of 1973 -- and especially since the mobilization on March 8-10, 1974 at Mestre -- many groups of women have been formed and continue to form in the Veneto region and beyond (which is why the name was changed last October to "Tri-Veneto Committee") who want to connect themselves organizationally to the ever-expanding movement for wages for housework in both rural and urban areas, in the metropolis as well as the so-called third world.

We note for the benefit of the sisters outside Italy, to whom we also address this statement, that the new name "Tri-Veneto Committee" includes the entire network which has grown out of the Veneto region to the regions of Friuli-Venezia-Giulia, and Trentino-Alto-Adice. These three regions in Italy are known as the "three Venices". In addition, it also includes the many "groups" and "nuclei" of women organizing for wages for housework outside the immediate area of the "three Venices".

The "chapters" of the Tri-Veneto Committee include:

Padova Committee for Wages for Housework
Centre delle Donne
Piazza Eremitani 26, Padova
Tel. 049-653016 (MariaRosa) 615119 (Pia) 36384 (Polda) 651515 (Erikä)

Venice Committee for Wages for Housework
Tel. 041-25857 (Francesca)

Trieste Committee for Wages for Housework
Tel. 040-411344

Trentino Committee for Wages for Housework
Centre delle Donne
Via Maffei, 7
Riva del Garda, Trento
Tel. 0464-56943 (Yvonne)

Signed,
The Tri-Veneto Committee
For Wages for Housework

*off page note
modif. telefon
& mettere nome Marina*

LOS ANGELES

Good news from rainy Los Angeles (yes, since we got here, we've had the rainiest weather in Southern California history!) We have a new member -- Susan Andres-- which means a 50% growth in two months (we were two, now we're three). Ruth Hall from England was here a few weeks after the conference and was a big help to us. Despite our few numbers, we've done a lot of listening, talking and meeting with different kinds of women. Following is a brief summary.

We have tried not to concentrate too much on the organized women's movement. We did meet with the Los Angeles Women's Union. It was a small meeting, poorly publicized by the Union. The Union itself is not very strong at this point. We are planning a meeting of the "socialist feminist" community on May 16. That should be well attended and important for us. We've had some small contact with the lesbian community, but more is to come -- probably an article in their journal.

Los Angeles has a large Mexican and Chicano population. Making contact with this community is an important priority for us. Among other things, we spoke at a meeting of the Committee to Stop Forced Sterilization and are forming a Wages for Housework contingent for the May Day march sponsored by the Chicano community to support the Mexican immigrant workers. All our general literature is now printed in Spanish and English and our May Day leaflet, drawing the connection between the struggles of women and immigrants, has been extremely well-received. On April 28, we're having a 15 minute radio interview on KPFK --listener-sponsored radio -- to publicize the march. We are also trying to contact the remnants of the Chicano Welfare Rights organization in Los Angeles. Their fight for welfare rights has been in terms of wages for housework. In addition, a few weeks ago, we wrote to the group in Mexico to start a correspondence and get information about their activities.

Another priority, of course, is to try to reach women not in the organized women's movement. We are in the process of producing a popular pamphlet of a few pages. It should be ready by our May 16 meeting. A few weeks ago, we sent a letter to the editor of the L.A. Times. So far, we have 10 responses -- 7 positive. We had a particularly nice one from a woman who identified herself as a long-shoreman's wife. It looks like we will have a few interviews on KPFK and a program on non-commercial television.

We have loads of work ahead. Though there are only three of us, we are still thinking big -- a journal jointly with men who share our perspective dealing with the implications of wages for housework for the whole working class, a van disguised as a covered wagon travelling across the country this fall, a strike and march on Washington and Los Angeles next May Day. Here we can only scratch the surface in talking about what we are doing, planning and dreaming. We'll keep in touch.

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* WE ARE ALWAYS CHEAP LABOUR OUTSIDE THE HOME *
* * * * *
* BECAUSE WE ARE SLAVE LABOUR IN THE HOME *
* * * * *
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NEW YORK

International Women's Day March, March 8, 1975

On March 8, International Women's Day, the New York Wages for Housework Collective made its presence felt even before the March began.

We arrived at the site unfurled our banner, and began leafleting and speaking to women nearby. One of us climbed on a garbage can and yelled, "This is our work!" and from that moment on, one camera seemed to attract another. Being obliging sorts, we posed for everyone...women seemed to be attracted to the specificity -- and the explicitness -- of the demand, which was (and is) obviously a very different demand than "Unite and Fight". Our banner was clear, our placards bright and eye-catching.

The demonstration route was lined with women of all ages, and we felt an incredible, almost overwhelming response to us. In fact, reactions were often very particularly touching. A fifty year old woman standing with her man looked surprised and happy when we gave her the leaflet after he had reached for it. She read it, nodded almost invisibly, and smiled. Young women standing together reached out for the leaflets faster than we could distribute. Two older women, supporting one another, took a leaflet, read it, and nodded: "Yes, yes," one sighed, "we'll share this one, dear -- yes, yes, I know what you mean." And a young mother with a stroller heard us approaching, took a leaflet, looked towards her baby with love and then looked up, unsmiling: "yeah", she said, "I know what you mean."

"We made our presence felt," we say, and the New York Times said -- in a first edition that night -- that Wages for Housework was the "consensus of the march". But we created such a presence not only because we did a fairly complete job of leafleting and talking with women, but because of what we were, and are -- a perspective that can cut through the abstractions of other political lines.

All along the march route, and particularly at the rally -- where we couldn't speak, and so spent time leafleting, selling journals, and speaking with many women -- women responded to Wages for Housework in dozens of different ways, however they related it to the complex feelings they had about their own lives.

Actions, Events of the New York Collective

1. March 8, International Women's Day March
2. Merging of women from community political group with New York Wages for Housework Collective women. "New" women split from women's/men's political study group, and the merging has brought a new strength to the N.Y. Collective.
3. An interview with the New York Times -- a three-hour discussion with the reporter -- and a subsequent report that the article would not be published at this time because it was too "esoteric".
4. Contacting and meeting with new women we've met on the march, at workplaces, in social situations -- everywhere. Planning small and public meetings...
5. Preparing for May Day celebration in Prospect Park, Brooklyn...
6. Continuing work on the struggle at Maimonides Hospital...
7. The nature and quality of our meetings have changed, specifically since the merging of the two groups. We have begun and continue to discuss the specifics of the campaign for the wage, and a re-definition of our own organization and how it evolve out of the perspective of wages for housework.

The Socialist-Feminist Conference

The New York Collective has decided to not attend the Socialist-Feminist Conference at Antioch. Jane Hirschman had written to the organizers of the conference, sending information about wages for housework, offering speakers and discussion suggestions. Their response was to put WFH under the "Special Interests" category along with "Women and Radio", "Women and the Arts", etc. The New York Collective decided that wfh would have no autonomy within this context and no real space to make our presence felt, and so requested that our names come off their mailing list completely. "We cannot divide WFH into their categories -- strategic workshops, community organizing, workplace organizing, and then, building a movement. We would be misrepresenting ourselves if we did that." (Jane Hirschman) Also initially the conference organizers wanted to get Mariarosa to speak on their "theory" panel but then later decided against her presence on the panel ostensibly because she wasn't an American.

TORONTO

The Toronto Wages for Housework Committee

The Toronto Wages for Housework Committee (formerly the Wages for Housework Collective and Wages Due Collective) has set up an office at 342 Jarvis St., in a building shared by several other women's groups.

Re. the new organization of the Toronto groups: The WFH Collective formally disbanded and the people involved have joined the women from Wages Due (and vice versa) to form the Toronto Wages for Housework Committee. The purposes of the Committee (after much struggle) have been defined as: 1) a place for our political discussion and development and 2) responsible for organizing actions, propaganda, speaking etc. etc. Wages Due (now expanded to include three other women) is a lesbian group (we have been tossing around the word "caucus" but don't like the associations it has with women's caucuses in male left groups) which will also meet regularly on its own to continue discussions on lesbianism and any and everything else. This separation came out of long discussions on our need to organize autonomously within the network but also to work closely with non-lesbian women. We should stress that it is an autonomous organizational form and not a separate or different strategy. Wages for Housework is our perspective and our strategy. Lesbianism is one way in which we make a struggle. More on this in our new and exciting edition of the paper "Fucking is Work", to be on the newsstands soon.

-- Ellen Agger

Mother-Led Union Demonstration

On March 7, the Friday before International Women's Day, the Mother-Led Union held its first demonstration and public presentation of its demands to the Ontario government. One hundred and fifty union members and their children, women from the Toronto Wages for Housework Collective and the Wages Due Collective, from the Day Care Coalition and others gathered in a huge blizzard (the first of the entire winter) in front of the legislative buildings and then marched noisily and excitedly over to one of the government offices. Almost every one carried a placard -- "If women were paid for all they do, there'd be a lot of wages due"... "Welfare women, single women, married women ' ' same struggle -- wages for housework"... "Davis (the Premier) eats too well" (and underneath a picture of a pig) ... and a lot of them showing the clenched fist.

The two Wages for Housework Collectives handed out a leaflet saying why we thought the struggle of the Mother-Led Union was important for all women. Lots of women took extra copies for their friends, and many

started wearing the wages for housework buttons we had brought.

When we marched into the assembly room, the government officials assigned to meet us went positively pale. They had expected 50 quiet, timid women, and instead found three times that many militant angry women and screaming kids. Three of the union members read their briefs to the government. And these women were demanding nothing less than wages for housework.

To quote Jean Lance... "But do we not work in the home? Yes we do, cooking, sewing, refereeing, mothering, fathering, washing and so on... I could go on for an hour. It works out to about 16 hours a day without pay. We would like to know how we are expected to do our jobs -- the most important we believe ... mothering ... without the proper monies."

And as Joan Clark said, "If 'work' was the way to get off welfare, there certainly wouldn't be any mothers on welfare!" And then, "When women take a second job outside the home they 'graduate' from 'just a homemaker' to the 'working poor' ... So when we discuss a Guaranteed Annual Income, we are discussing how much of the pie we are going to give the women of this country. It would be very wise of women at this point to be sure that they are not being divided against each other. Whether she decides to work in her home or takes a second job outside the home, she is being handed out the same amount of peanuts. The number of peanuts she receives does not depend on the amount of work she does; if it did, mothers with two jobs (the working poor) would be receiving two wages, and the 3.5 million mothers and their children (almost half of Canada's population) would not be the largest and most neglected segment of Canada's poor."

Then the fun really began, when the government officials had their turn. Because the government had so underestimated our strength, these two guys had been told to just "accept" the briefs and then leave without comment. Well, the women wouldn't hear of it. They started hooting and hollering and demanding an immediate response to our demands. One woman stood up and asked why the government always sent incompetents to deal with women ... another demanded to know why as soon as her son turned 16 he was no longer considered a dependent but a "boarder". By the time one teen-aged boy stood up and angrily asked why a foster child was entitled to \$2 a week allowance and his mother couldn't afford to give him any, the government officials threw up their hands in despair and said they had another appointment. They were overheard saying as they were leaving, "Boy, after what we've been through today, we should ask for Monday off!"

There was no mistaking the sense of power that we all felt after that demonstration. And there is no way, as the "critics" fear, that once we've made a struggle for wages for housework and have won, that we're going to go back to the isolation of our homes.

-- Frances

International Women's Day

On March 8 in Toronto, there was a day of activities to celebrate International Women's Day. It was held at City Hall and set up by the Mayor's Task Force on Women (a government body) and the Ontario Council on the Status of Women (a group working to implement the federal government's report on the Status of Women). Communist Party women were also a dominant force on the organizing committee.

Both the Ontario Council and the CP have openly opposed us. (Laura Sabia, chairwoman of the Council came out against WFH in the press; Charnie Guettel of the CP wrote a book, Marxism and Feminism, published by the Canadian Women's Education Press, opposing WFH. The week after Judy Quinlan debated her on WFH at the University of Toronto).

We decided to get involved because, since this was the only planned activity for International Women's Day, and since it had received considerable advance publicity, a lot of women were expected, especially women who weren't part of the left or the organized feminist movement. We wanted to set up a literature table, do the first leafletting for the May 2 Rally, and make a presence for WFH in the particular workshops where we thought we could have the biggest impact ("Housework and the Economy", "Women and the Workforce", "Professional Women").

Hundreds of women turned up. The scene outside City Hall was of about five of the left parties, and us, all leafletting. What we found there was also true of the leafletting we did later for May 2. When we held up our leaflets so that women could read "Wages for Housework", their response was enthusiastic, while they walked right by the left. Older women were the most excited. Some stopped with questions like, "Great. Is it retroactive?"

CP women dominated the workshops, pushed for motions to be passed and engaged in heavy-handed chairing, preventing any ongoing discussion of wages for housework. Because of this organization of the workshops, and our own lack of preparation, we were all feeling fairly frustrated.

What became abundantly clear to us was the necessity of a more thorough preparation before going to a conference, even one where we had intended our involvement to be only minimal. We should have found out who was on the panels, and tried to get on ourselves. We should have discussed how to respond to the CP issues (like food prices) and decided what points were important to raise around the topics of each workshop we went to. This would have put us on a much better footing for raising WFH within the conference, as it was organized. Our own lack of general political development made thorough preparation all the more crucial.

Despite our ill-preparation and the constraints of the conference and its structure, we were able to introduce the perspective to many women both by our presence at workshops and through the sale of literature.

-- Lissa and Paula

West Coast of Canada

In the month of March, I went out to Vancouver, B.C., hoping to catch some rest and the first signs of spring, and ended up catching neither, but doing a lot of talking about wfh instead.

I went out there with a list of names of women well-known in the feminist movement. I must admit I was absolutely terrified at the thought of having to call up these people, as if I actually had something in the way of a perspective to offer them. I had also been warned about how "regionalistic" women were on the west coast, the implication being that I would be wise to play down the fact that I'm from Toronto and that wfh is an international perspective.

When I finally got up the nerve to contact the women, however, I found there was little basis to my fears. One contact led to another to another, until I was talking about wfh morning, noon and night. By the end of my visit I had talked to one study group, held small public meetings in Victoria and Vancouver, done a 1/2 hour interview with the community radio station, the B.C. Federation of Women Newsletter, the Simon Fraser University newspaper, and made arrangements for our collective to do a regular wfh column for the feminist newspaper The Pedestal. And an arrangement was worked out with Press Gang, a very well-established feminist press, for them to publish a basic pamphlet on wfh (with them underwriting the costs), to print our Women in Struggle and WFH Notebooks series, and to do the west coast (of Canada) distribution of wfh literature.

Virtually all the women I met in B.C. were involved in the B.C. Federation of Women, a coalition of most of the organized feminist groups plus individual women, which was set up to lobby for legislative improvements for women. They have a social democratic government in B.C., which I think has a lot to do with this direction. It freaked me out that everyone was so involved in it, and I felt it prevented a lot of women who were otherwise excited by wfh from really committing themselves to organize around it. When I was there they were planning a huge Federation conference which has since fallen through, so I am hoping that a lot of those women will be in a position to move on wfh. Also the fact that we are becoming so much clearer on the campaign for wfh means it will be easier for them to focus around it.

What also struck me was how well known wfh is. There had been no follow-up since Selma's visit there two years ago, almost none of our literature in the bookstores and women's centres, and yet I didn't meet any women who didn't know something about it, and very few who didn't want to talk about it. I also found that one of the strongest points I made was that wfh is being fought for internationally. I think feminists all over are realizing the limits of isolation and are looking really hard for ways to break it down.

The other point that I think is important is that I was able to accomplish what I did because of the power that the struggle we're making has for all women. If I had gone to Vancouver talking shit, I wouldn't have gotten anywhere. But the fact that I was talking about a struggle I am making for myself, and that we are making for all women, and that winning wages for housework will mean so much for all of us, meant that what I had to say was worth listening to.

-- Frances.

May Day in Toronto

At noon on Friday, May 2, City Hall Square was full of sun and full of people. Many were from nearby offices having lunch, many were en route to government offices, and some were there specifically for the rally.

It began with live music and soon we were speaking to a crowd of 250 people. Many of them were women -- secretaries, clerical workers, immigrants -- all of them listening intently and taking our leaflets away with them.

Eight of us spoke from our different situations. As nurses. As waitresses. As office and factory workers. As full-time housewives. As welfare mothers. As lesbians. Each of us linking ourselves to one another, and with one set of introductory remarks connecting our struggle for wages for housework to the rest of the working class and to the self-activity of women internationally. The rally lasted 1 1/2 hours and, during that time, we spoke to approximately 500 people.

The media was there and we received very wide coverage; several radio news spots that morning announcing our rally, 5 or 6 radio interviews in the course of the rally, national TV news coverage (3 minute report), and 3 local TV news items. We reached thousands more than were there with us, and our work in the coming months is to build a stronger public presence locally and throughout Canada.

We video-taped the entire rally and are now editing it down to a half hour for use on local cable TV. We are also preparing a one hour version to be distributed nationally (and internationally) along with a "May Day pamphlet" which will carry all the speeches, songs, photos, etc. We are planning to use it extensively as an organizing tool in the coming months. The national feminist magazine "The Other Woman" is carrying two of our speeches in its forthcoming issue.

In preparation for the rally, the Committee issued 5000 leaflets in four languages (Italian, Spanish, Portuguese, and English), and at the rally itself distributed 1000 more in English. We spoke to a number of women's groups -- tenants, daycare, office workers, etc. -- and to thousands more in two phone-in radio talk shows (one 2 hours, the other 2 1/2 hours long!) and one brief TV appearance.

Two weeks before the rally, there was a full-page article on the first page of the "Women's Section" in the Toronto Star (circ. 750,000) titled, "Should Housewives be Paid?". It presented the Committee's position and spoke about our rally and the international network. For the next three days the telephone in our office rang constantly -- women calling from all over the city saying "right on", "it's about time", etc.

And since the rally, opportunities to speak at conferences, women's groups, and on the media keep coming in. Last week Judy debated Laura Sabia (Chairwoman of the Ontario Status of Women Council) on the top national public affairs radio program "As It Happens", challenging the whole current in feminism that sees women's exploitation as consisting of "underutilization" and our liberation as depending on more work and the solvency of the State. Also last week, we spoke at a conference of university women where another video-tape was made for cable TV -- to be supplemented with a studio interview and a report on the ongoing activities of the Committee and international network.

The May Day rally served as an "announcement" that we are on the scene and that we are beginning our organizing to get wages for housework. It has given wages for housework the public visibility it needs in order to begin functioning as a reference point to women in all situations throughout Ontario and Canada. It has opened up possibilities for our political work which before seemed distant and formidable.

Our immediate priority is the preparation of the May Day materials for mass distribution. The "Women's Liberation Bookmobile", staffed by two sisters from the Wages Due Collective is touring all of Ontario -- urban and rural centres -- throughout the summer, and establishing contacts throughout the province. Some of us are travelling extensively throughout Canada during our summer holidays and setting up meetings wherever we go. We must pull together and build on what was started two years ago at the Feminist Symposium in Montreal when 800 women passed a resolution demanding wages for housework for all women from the State.

The Toronto May Day Rally got us off to a running start.
-- Judy Ramirez

"Why Not -- Our Rights"

On Saturday, May 10, still riding high from our May Day Rally of the previous week, we marched off with our placards and leaflets to the Ontario legislature to a 2000-strong rally and march for women's liberation.

A broad coalition of women's and left groups had organized the day around six demands which represent the present understanding of the male-dominated left and the mainstream organized feminist movement on women's liberation. The demands were (predictably): 1. Equal pay for work of equal value; 2. Universal access to quality childcare; 3. Equal rights in marriage and property law; 4. Safe effective birth control for all; 5. Remove abortion from the Criminal Code; 6. Free Dr. Morgentaler (presently serving an 18-month jail sentence for performing abortions).

Feeling a little as if we were in alien territory, we found the Mother-Led Union contingent and marched together. (Our placards read, "Working mothers want daycare. ALL mothers are working." "The power to choose: To work outside the home or not ... kids or not. Wages for

Housework." "The work of motherhood is worth a lot more than glory." etc. etc. Two groups out of probably 30 or so saying we don't want more work, we want money.

Somehow (and I'm beginning to think it was no accident) two of the Trotskyist variants shoved their way immediately in front of us, and as we marched off began their chant of "Work, work, work, equal work.....for equal pay." It was spine-chilling. You could have closed your eyes and imagined being marched off to your daily labour in a salt mine after their revolution. Another one was, "Yes to socialism. No to feminism." We tried to get them thrown out of the march for that one, but the parade marshals were into sisterhood at all costs (even though two-thirds of the Trots were men). So we countered with our own chants, which became louder and more forceful every time they started up with theirs. (Of course, they had electronic loudspeaker equipment, compared to the cone-shaped juice container we used as our megaphone). "More pay. Less work." "Lesbian, celibate, straight. We all want money from the State." "If women were paid for all we do there'd be a lot of wages due." "Women work all day long. Give us wages, we'll be strong."

As we marched along we passed out leaflets to the women on the street who had stopped to watch us pass by, and more and more women from the march, particularly other women from the lesbian community, came up to join us.

When we got to City Hall where the rally took place, we began to see how significant the day really was. Because there were hundreds of women there who didn't belong to any of the organizations, had nothing to gain and a lot to lose from the demands of the rally, but who considered themselves feminists and wanted to be part of a demonstration for women. When we moved among the crowd handing out our leaflets, they took them eagerly, as if they were really waiting for a perspective that made some sense to them. It impressed on us even more strongly the importance of relating to the feminist movement at large, to provide the focus those women are looking for.

-- Frances

PUBLICATIONS (Available now)

Montreal -- published two statements re. the Montreal Conference. Copies can be obtained from Clare Mian, 2850 Willowdale, apt. 5, Montreal, Quebec.

Toronto -- published Women in Struggle #1 and #2. Presently being re-printed. Write to WFH Committee, P.O. Box 38, Station E, Toronto, Ontario.

Power of Women, England -- publishes the Power of Women Journal. Also Ruth Hall wrote a statement on the Montreal Conference called "Why We Expelled Wages for Housework Group #1". Available from POW, 64 Larch Road, London N.W. 2, England.

Falling Wall Press, England -- publishes a whole range of WFH material, the most recent being Wages Against Housework by Silvia Federici. Booklists are available from them at 79 Richmond Road, Montpelier, Bristol BS6 5EP, England.

Los Angeles -- is publishing a popular pamphlet of a few pages on wages for housework. Write to Beth Ingber at 444 3/4 N. Lake St., Los Angeles, California. 90026.

Philadelphia -- wrote a brief statement in response to the Montreal Statement. It can be obtained from Philadelphia Wages for Housework Action Group, 4719 Cedar Avenue, Philadelphia, Pa. 19143.

New York -- published Wages for Housework Notebook # 2; two papers on organization, one by Diana Richardson and another by Silvia Federici. Silvia also wrote a response to the Montreal Statement. All these are available from Silvia Federici at 491 Pacific St., Brooklyn N.Y. 11217.

Oberlin -- published a wages for housework pamphlet, and also an entire issue of The Activist, an Oberlin College journal was devoted to Wages for Housework. (N.B. The Oberlin Wages for Housework Collective decided not to write a report for this issue of the newsletter, because they will be sending copies of the pamphlet and the Journal to the Network shortly. If you're impatient, write to them c/o Betsy Lewis, 35 N. Part Street, Oberlin, Ohio, 44074).

PUBLICATIONS (Available soon)

1. Silvia Federici is translating a booklet the Tri-Veneto Committee just put out called Workers in the Home. It is very helpful because it answers all the questions that are usually asked about wages for housework.

2. Toronto Wages for Housework Committee has several things "on the go".

-- Women in Struggle #1 and #2 are being reprinted.

-- Women in Struggle #3 is being worked on and will include documents from the Tri-Veneto Committee of Italy.

-- May Day for Women, the speeches, leaflets, and photos of the May 2 Rally in Toronto is being printed in pamphlet form.

-- The Wages Due Collective is revising once again their statement on lesbianism and wages for housework, and it will be distributed to the International soon.

3. The women from Detroit are writing a statement on their questions about wages for housework. We understand that it will be distributed to the network when it is completed.

CHICAGO WAGES FOR HOUSEWORK STATEMENT IN FAVOUR OF A PUBLIC MEETING ASSOCIATED WITH THE FALL CONFERENCE.

Chicago agrees with Montreal that a public event associated with a membership conference is a useful local organizing tool. Chicago favours a public meeting -- a speaker or panel of speakers with discussion following -- the day before the conference is to begin, i.e. a Thursday. There are two advantages to Thursday: out of town speakers need make one trip only to both help Chicago organizing and attend conference; second, Friday night is freed for conference events, preferably informal mixing among members from various cities as they arrive.

Chicago proposes all publicity for such an open meeting prominently include the phrase, "All women welcome," which is becoming known in left-wing circles as a discouragement to male attendance. We favour, however, no verbal dissuasion of men who show up from entering the meeting. We strongly believe women should not let themselves be divided over the issue of men.

Chicago further favours running the meeting with a strong chair who will conduct the question period according to basic parliamentary procedure to maximize friendly discussion and answering of newcomers' questions and to minimize soapboxing by established factions, male or female.

Please respond to the following questions immediately....

BUILDING THE CONFERENCE. PLEASE DISCUSS AT YOUR NEXT MEETING AND MAIL PROMPTLY TO SARA HESLEP, 5303 S. WOODLAWN AVE., CHICAGO, ILLINOIS 60615. Do not feel limited by the questions we thought of to ask:

1. Position papers: we suggest each group writing one take responsibility to duplicate and mail to network by Aug. 15 (conference probably early October).
2. Chicago suggests a public meeting Thursday before formal conference (see our statement on previous page). What do you think?
3. Friday night: Chicago suggests informal sessions to allow members from different places to meet one another and exchange organizing experiences. This should build sisterhood and sharpen later strategy discussions. What do you think?
4. Shall there be an opening talk on Capitalism in late 1975? With an emphasis on Wages for Housework strategy in present struggles and/or in future struggles? Other emphases?
5. 150 women are anticipated. Plenaries benefit only the most articulate. Chicago suggests some provision for small group discussions to enhance succinct, quality discussion in plenaries. Number of workshops/ plenaries to be determined by number of issues/positions/papers conference wishes to deal with. Please give your first thoughts here to content/ issues as well.

* * * * *

This reply is coming from (individual/ collective):

Preregistration: Warn us now about beds, bottles and bag space. Please discuss at your next meeting and mail promptly to Linda Mack, 333 N. Humphrey, Oak Park, Illinois 60302 or if sending with content query to Sara. We will do a for real registration inquiry in late summer/early fall (conference probably early Oct.).

Name of group contact _____ Phone _____
Address: _____ Best time to call _____

What transportation will you use to reach Chicago?

How many women will be in your group who wish to stay together or nearby?

Will you be bringing sleeping bags?

Will you be bringing children? _____ How many? _____ Ages? _____
Need a crib? _____ Any other special needs? _____

Will you be using a tape recorder? _____

Ellen Woodsworth
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NOTES FROM RENI

The last part of the newsletter contains a "corrected" copy of the Wages for Housework International Network mailing list. As most of you know, a couple of months ago I sent out copies of the old mailing list (Montreal's) to each city for corrections. Within this context the position I have taken re. the mailing list is essentially one of taking direction from the various centres. Additions or omissions to the mailing list have been recorded as requested by the individual centres. The most helpful response, though, that I received, came from Joan Ennes of the New York Collective who said "... we wanted to let the network know how we decided to correct (the mailing list). We decided that the network mailing list should include only people that are actually members on a working basis -- where there is trust developed. For instance, anyone on the network list might be contacted by a group from another area as a group representative and should have the group's confidence. We also keep a separate contact list of women in New York who are sympathetic to WFH and who we hope will someday join the International network."

I personally agree with New York's reasoning and feel that it warrants some discussion at the Chicago conference. The newsletter was conceived as an internal document and as such I feel it should go to women who are part of the network as opposed to women who are sympathetic to WFH. But this decision hinges directly on how we see the network, and so I would propose it as a matter to be dealt with when we meet in Chicago.

I would like to make a few more things clear:

1. I am not an editor and therefore do not hold decision-making power over what goes into the newsletter and what doesn't. Hence in future please refrain from prefaces to articles like "Put this into the newsletter if you want".
2. I understood the newsletter to be that -- news/reports from various cities etc. Centres or individuals are responsible for publishing and distributing their own statements.
3. Also invitations to Chicago or welcoming letters to new women in the network are not my department.
4. The next newsletter will be published probably in the second or third week in September, as the conference is in early October. In future, reports that are longer than one page should be typed on a Gestetner No. 62X and sent to me by the first week of September. Also people should send me final reports, not letters about something that I then have to turn into a report.
5. Frances Gregory and I put this newsletter out together. If people type out their own reports and stencils, then it won't be nearly as much work to put out the next newsletter as it was to put out this one.
6. That's it..... Love from both of us.

-- Reni Jackman, Windsor

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