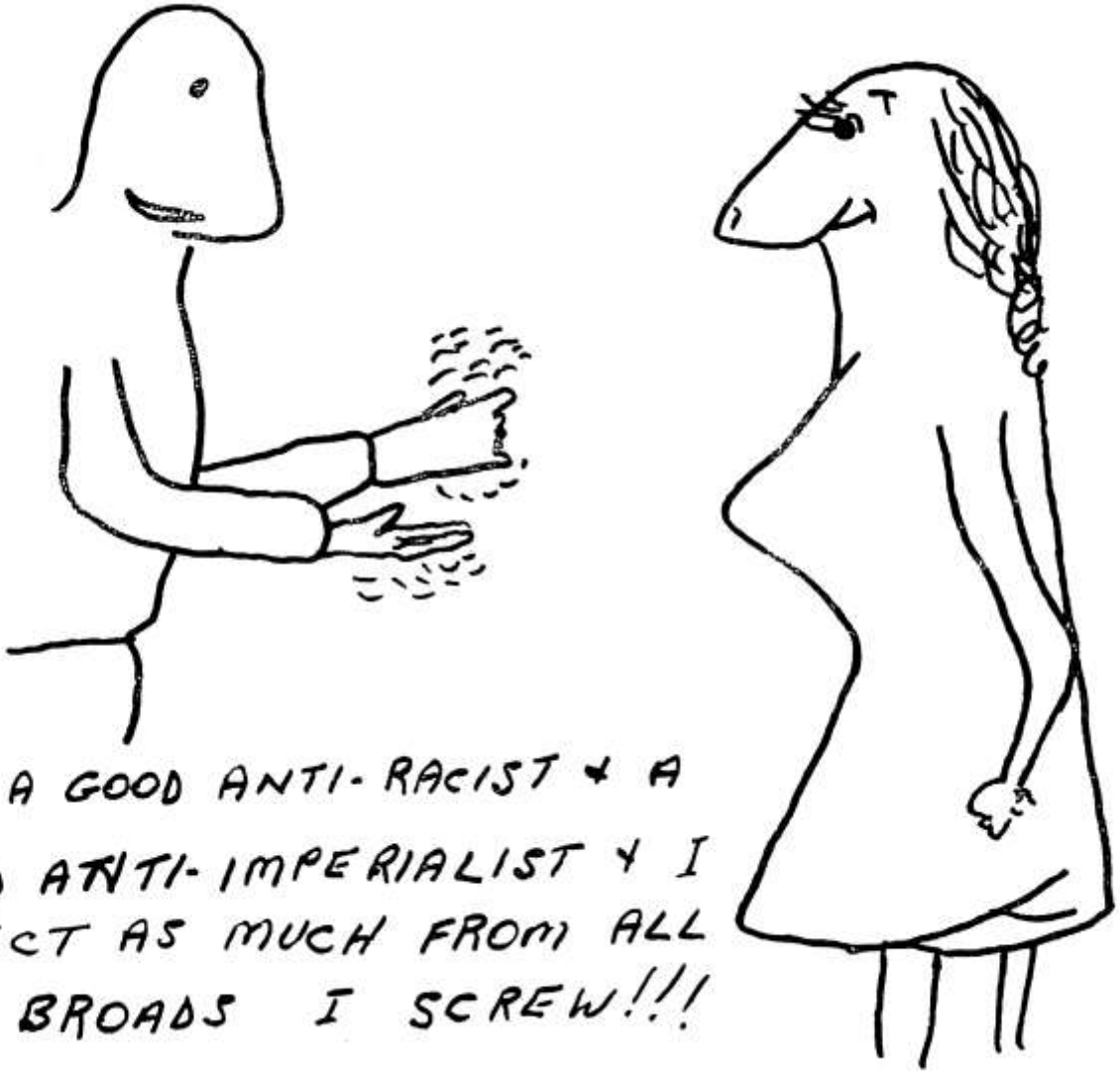


Students Wife

Saturday. Two loads of laundry done.
I type some footnotes. After lunch the sun
is hot...you walk to the library without
complaining, spend two hours there. We talk;
discuss having a baby...too expensive,
we need my job. Discuss having a dog...
the landlord won't allow it. Later on
I cook stuffed porkchops. You sit up and read
Toynbee and Ayre after I go to bed.
The lamp makes a small circle on the pillow.
We never talk. A baby wouldn't help.

Write to:-
W.L.M.
P.O. Box 175,
NORTH QUAY

Meetings every
Thursday night
U.A.W. Rooms,
459 Ann St.,
BRISBANE.



30511303
S
S
-
B
-
A
-
O
Z

WOMEN'S LIBERATION - WHAT DOES IT MEAN?

The concept of Women's Liberation is not an isolated one. To be at all meaningful and therefore beneficial to women, this movement must be seen in a total societal context. There is no point to women's liberation without a parallel liberation for men. Thus, what a women's liberation Group is attempting is the formulation of a role for women which is "liberating", allowing for the full development of potential and diverse interests within a society which is "liberating" and which allows for the development of potential and diverse interests.

FEMININISM

For this reason such a movement must reject the feminist tendencies which have plagued all such movements in the past and present. Ranging from the guise of the suffragettes in 1910 to the WITCHES (Women's International Terrorist Conspiracy from Hell) in 1969-70, the tendency has developed invariably and usually extremely militantly. Feminism can, however, only be regarded as being dangerous to any movement seeking a real "freedom" and growth for women. Feminism, the veneration of female virtues especially at the expense of male vilification has too often truncated the development of a viable intelligent challenging and humane role for women within society. Apart from the negative effect which some women experience in the castigation (and symbolic castration) of the male, there is little eventual constructiveness in such action. Certainly women must ridicule and destroy manifestations of male domination and arrogance but too often feminism has served to prevent the development of women's liberation beyond this point.

From what then does women's liberation arise? A common thread links the thought of most women's liberation movements throughout the world, diverse though they may be otherwise. This link is contained in the rejection of the traditional female role within western society.

ROLE OF WOMEN IN SOCIETY

What is this traditional role for women? The basis for the mode of action for women depends upon a particular societal use of the biological function of women - the simple fact that it is the woman who bears the child. However, it is this function above which western society (and most Communist countries) recognises as the function of women; woman exists to bear and rear children! Her other abilities and activities are subservient or at best peripheral to this central fact.

For instance, it is a common attitude of university circles, to consider higher education for women as an advantage to prospective children. Education for women is not considered primarily as a fulfillment for the woman but as an asset on the marriage market and a cultural advantage to aid the educational success of her (male) children.

Thus a woman's primary purpose in life is to succeed in the role of wife and mother. It is never questioned that one is expected to totally subsume one's personality in these activities - to give oneself entirely to this task. If the woman's independent identity is forced into conflict in this situation there is no question of which role must go. Thus, in placing herself in a position of subservience to child bearing and rearing the woman condemns herself to a passive position, very often a sterile position, leaving herself pathetically vulnerable to domination by the male in his more aggressive role.

TYPES OF ORGANISATIONS

However, though women's freedom and liberation groups may share a link in the rejection of this passive "woman's place in the home" role, it is in their solution to this question that they differ radically, both in content, thought and action. Broadly, there are two streams of thought

and associated action. Firstly there are those who may be classified as Women's Rights Groups - groups typified by the U.S. organisation run by Betty Friedan - NOW (National Organisation of Women). These groups concern themselves almost exclusively with questions of equality for women - questions of equal wages, discrimination in employment etc. These Women's Rights Groups seem to regard the achievement of these goals as solving the problem of oppression of women. Somehow the provision of equal pay will be a liberating experience for the oppressed woman?

A second group, however, regards these "equality" demands as being only the base from which the true liberation of women can be achieved. Certainly questions of equal pay, employment discrimination etc are important but to see the achievement of such goals as the achievement of "liberation" is only to define oneself anew within the old mentality of the feminine role. No new ground has been broken!

REDEFINITION OF THE FEMALE ROLE

Thus, one finds oneself searching for a new feminine role - another "type" of woman. Any new role must be based upon the acceptance of both the biological differences between men and women and the human sameness of men and women as regards questions of equal rights. It is in attempting to redefine the feminine role, to develop a new concept of woman, that one finds oneself floundering in ignorance.

So little of value has been written in this field. Questions to be answered spring immediately to mind - Woman bears the child but must woman be the child rearer? Is it emotionally harmful to a child to be deprived of the mother's constant company in early childhood? What is the female sexual role? What effect does the female biological function (i.e. the fact that a woman has a menstrual cycle) have on a woman's attitudes to those around her and life in general? If the woman does not find her identity within the family circle, where does her focus lie? Is the female sexual role determined biologically, culturally or both? What is the function of marriage - is it an instrument for the preservation of male dominance and female subservience? Is marriage (as presently constituted) even necessary in a society in which the woman has financial security and sexual independence with the popular use of the Pill?

These are some of the concerns of this group within Queensland University.

WOMEN'S LIBERATION GROUP MEETING

TODAY

AT 1.10PM

MIXED COMMON ROOM

All workers and students within the university are invited to a discuss the above questions, and to formulate future activities around the question of women's liberation.

WORKING WOMEN! SISTERS!

UNDERPAID ... UNDERVALUED ... UNDER ESTIMATED ... OVERWORKED

It's time this was changed!

If you are paid less than 100% of the male rate and you feel this is unfair - YOU ARE RIGHT! THOUSANDS OF WORKING WOMEN FEEL THE SAME WAY.

WE WANT EQUAL PAY, BEGINNING WITH A MINIMUM WAGE EQUAL TO THAT PAID TO MALE WORKERS.

If you are blocked from job advancement because you are a woman, and you are angry - YOU ARE RIGHT! MANY MORE WOMEN ARE ANGRY FOR THE SAME REASON.

WE WANT EQUAL JOB AND PROMOTION OPPORTUNITIES ...

If you are a working mother you have special problems.

... You may work an 8 hour day and worry about the children being 'home after school unsupervised.

WE WANT PART TIME WORK FOR THOSE WHO WANT IT ...

What about AFTER-SCHOOL AND HOLIDAY CENTRES so school children are cared for adequately at these times?

WE NEED GOVERNMENT-STAFFED AND EQUIPPED PRE-SCHOOL CENTRES

You and thousands of other women worry about lack of compassionate leave in case of sickness in the family ... loss of your job through child-bearing, heavily taxed and high priced contraceptives ... unwanted pregnancies (termination of which should be a right, not a crime) ... going home from work to a second shift of housework...

We are treated as inferior beings because we are female ... lack of democracy on the job, no consultation with staff ... no say on safety devices for our protection ... inadequate or no shopping time ... petty rules that infringe on personal freedom - for example going to the toilet.

... Perhaps you feel strongly that women should have more say in their trade union...



Talk it over with your mates, union and job representatives, with your sisters in the Union of Australian Women, in Women's Liberation.

We don't have to tolerate our present situation! Women are now over one third of the Australian workforce.

UNITED WE CAN ACT TO ENFORCE RADICAL CHANGE.



Issued by Union of Australian Women, Phone 217892, 10.30 am to 3.00 pm; Women's Liberation, Phone 796583 anytime or 784503 after 5.00 pm, 459 Ann Street, Brisbane.

THE QUEENSLAND TRADES AND LABOR COUNCIL has convened a WORKING WOMEN'S FORUM for 9.30 am, Monday, August 28, to discuss these issues. Make sure that your union, your job and your women's organisation are represented - come yourself if you can. There is no restriction on representation.

GROUP WEEKEND SEMINAR 23RD - 24TH - 25TH APRIL

WHAT IS MARXIAN THEORY ?

Friday 23rd April:

- 1.15 p.m. Monika Hauber, Lecturer in Government.
"The Intellectual and Philosophical Background of Marx"
- 3.00 p.m. Bill Ryan et al, Tutor in Economics.
"Marxian Economics"
- 7.30 p.m. Dr. Jim Cleary, Lecturer in Government.
"Marx - Determinist or Humanist?"
Comment by Jim Prentice and Roger Stuart.

Saturday 24th April:

- 10.30 a.m. Prof. John Western, Anthropology and Sociology.
"A Critique of the Marxian Notion of Class"
- 2.15 p.m. Philip Richardson, Lecturer in Government.
"Marx and the Anarchists"
Greg Mallory.
"Modern Anarchism and Marxism"
John McArthy.
"Trotskyism and Marxism"

Sunday 25th April:

- 10.00 a.m. Dr. Barry Leal, Sen. Lecturer in French.
"Marxism and Existentialism - the Marxism of Jean-Paul Sartre"
- 11.30 a.m. Dan O'Niell, Lecturer in English.
"Marxian Literary Criticism"
- 2.00 p.m. Peter Wertheim, Lecturer in Philosophy.
"Marxism and Christianity"
Comment by Frank Varghese.
- 4.00 p.m. Elliott Trommald, Sen. Lecturer in History.
"Neo-Marxian interpretations of Neo-Imperialism - a Comment"

Registration Form:

Please register me/us for the week-end school on Marxism.

I enclose \$ _____ as payment for abstracts of papers and postage
of same to me.

Cost: Students: 50¢

Staff: \$1.00

Name: _____

Address: _____

_____ postcode _____

Student/Staff/Visitor.

POST TO NEW LEFT GROUP C/- UNION OFFICE, BY FRIDAY 17th. (Use internal Mail Service)

THE MARXISM OF JEAN-PAUL SARTRE

Jean-Paul Sartre likes to think of himself as a Marxist, and of existentialism as a corrective influence within marxism, since he sees in the approach of Marx to the world the only effective means for the proletariat, the rising class of the present age, to express its aspirations. He shares marxism's opposition to the bourgeoisie and its values and above all to purely idealist philosophies which for him are expressions of this currently dominant class. With Marx he feels that idealism tends to divert attention from the real problems that exist in the world.

Although Sartre approves Marx's fundamental principle that "the mode of production of the material life in general dominates the development of social, political and intellectual life", he cannot accept the deterministic elements in modern Marxism which regard man's consciousness as a simple product of matter through the evolution of matter. Essential to Sartre's philosophy is a belief in the transcendental freedom of man to determine his own actions and thoughts and hence his own history. This freedom he finds denied by modern Marxist materialism. He therefore seeks an alternative philosophy not inconsistent with Marx's basic insights but logically more acceptable than that proposed by Marx's modern interpreters.

-R.B. Leal

THE INTELLECTUAL & PHILOSOPHICAL BACKGROUND TO MARX

With the recent publication of the early philosophical and economic essays, new insights have been gained about the background of Marxist thought. Marxist philosophy can be interpreted as a critique of Hegel's philosophical system in particular and German philosophical idealism in general. Marx is indebted to the left wing of the Young Hegelians and French materialist philosophers for materials we used in formulating that critique and his own philosophical views.

M. HAUBER

Please register me/us for the week-end school on Marxism.

I enclose \$_____ as payment for abstracts of papers and postage of same to me.

Cost: Students: 50¢

Staff: \$1.00

Name: _____