

unite on the problem of sexism that affects us all.

On college campuses, for example, the interests of women on the custodial staff (where "housekeepers" do the same work as "janitors" but are paid less) coalesce with those of female Ph.D.s who have been stuck at the instructor level for years.

As women come together to fight discrimination at work, they discover how far beyond the bread-and-butter issue of wages the problem goes. They begin to deal with some of the less obvious forms of discrimination in innovative ways.

Take recruitment. How do people generally hear about job openings? Over a businessman's lunch? Between beers at the bar? Riding home in the car pool? Word-of-mouth recruitment is one of the more insidious ways women are kept out of decent jobs because, naturally, men recruit men. To stop this process, many university groups have published a blacklist of sexist employers and have staged mass demonstrations to keep those companies' recruiters off campus.

Similar extra-legal varieties of creative subversion are worth considering. A woman teaching a class in "Business English" in a public high school in New York City has turned it into a tactical-training course to organize the secretarial proletariat.

Company-wide strikes of women, demonstrations outside the office or the home of an executive who discriminates, women's caucuses within labor unions and professional groups—all such actions are necessary and vital in the cause of simple justice.

Of course, the root problems of discrimination are the social training of women which causes them to accept their own second-class positions; society's need for an exploitable labor force, and the state's power to define "work" and to pay wages only to the labor force that conforms to its definition (thus excluding the "free" services of women who keep house, have children and care for them). And we must consider, for both men and women, the miserable alienating nature of most work, plus the swell of alternative structures—from the four-day work week to family collectives—through which people are trying to find new and more human ways to work.

The metaphysics of this struggle are revolutionary. Every woman joining her sisters to complain, file suit or strike against her employer is rejecting two thousand years of pressure and conditioning. She is seizing upon what Germaine Greer calls "the key strategy of liberation." She is telling the truth about her life.

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