

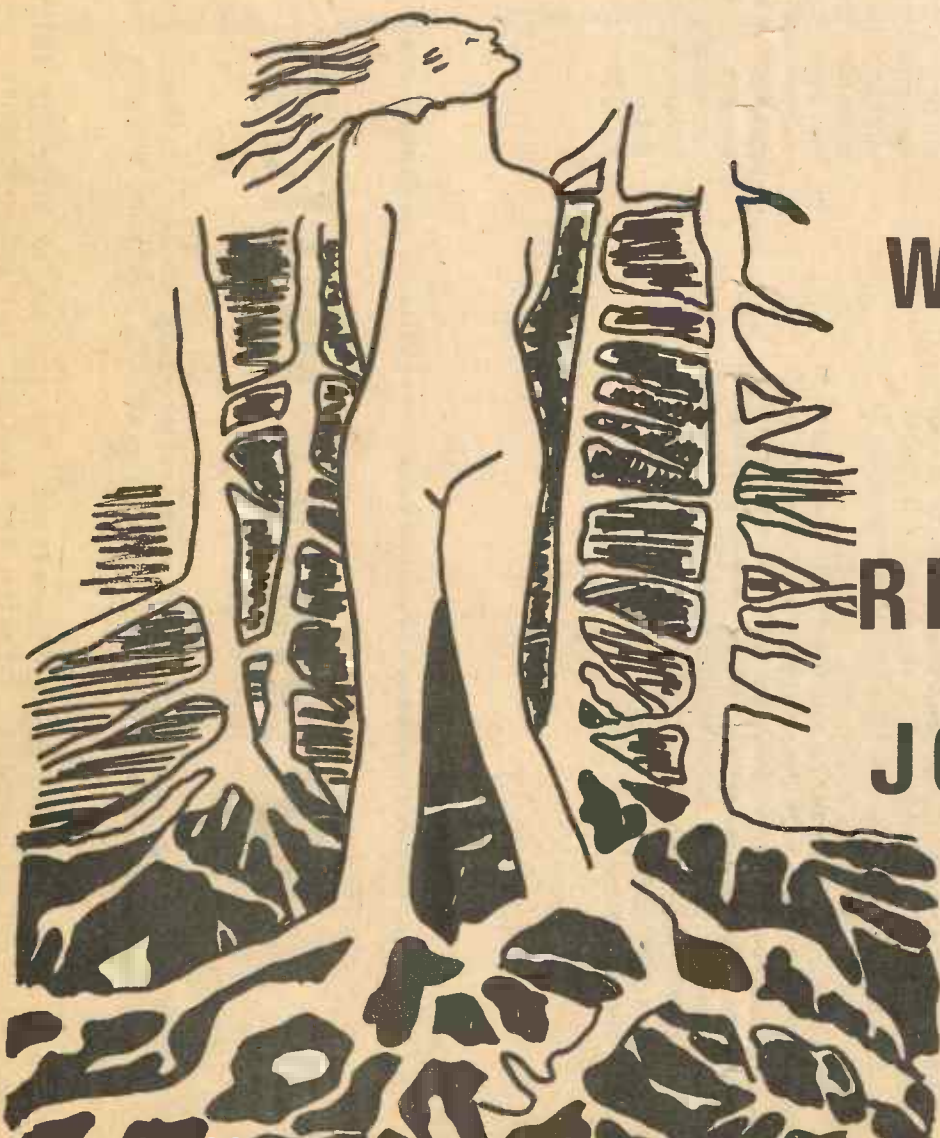
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# THE NORTHERN WOMAN

50¢

## VOLUME 2

## ISSUE 3



**WOMEN'S  
NEW  
REGIONAL  
JOURNAL**

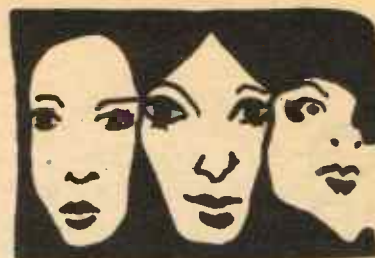


# EDITORIAL

For most of us involved in the Feminist Movement, instant recognition of our oppression was very unlikely. It is more probable to assume that although we were exposed to inequalities and sexism very early in our girlhood, this recognition of our oppression did not occur, or was not acknowledged as being a problem of being born a female. However, if it was recognized at all, it was likely to be viewed as a personal not a universal oppression.

The growing stages of our awareness (raising of our consciousness) can be compared to the rungs of a ladder. We all began on the bottom rung. Consciousness-raising is the first step up from the bottom rung.

Our educational system and our day-to-day living does not usually provide us with the perceptions and knowledge that allow us to effectively discern areas of discontent and oppression. External influences such as women's conferences, women's centres, feminist literature, rap sessions with our friends, women's studies, films, consciousness-raising (CR) groups, do contribute to internal recognition of our oppression. Click, click.



This issue, therefore, is an effort to further assist women in their climb to a higher awareness, hopefully causing them to examine the power structure in the family, government, education, law, and refuse to accept any longer, their oppression. It is hoped women will begin to question whether we are indeed full and participating citizens of Canada, and with the realization of the inequalities that are accepted and utilized to restrict women's full participation, will direct their energies and activities to eliminating the barriers that prevent women and men, from realizing their full potential in our society.

The rate at which our consciousness' are raised is different for each person. Unfortunately some people, because of fear or ignorance will never acknowledge or recognize women are oppressed. However, for those of us concerned with personal growth, development and independence, for all women, we'll continue our climb, confident that growing numbers of women are joining us.

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## EDITORIAL POLICY

The newsletter group, a separate yet supportive group of the Northern Women's Centre, reflects the complexity of the makeup of the Northern Women's Centre as a whole.

Being a smaller, unified group, the editorial board of THE NORTHERN WOMAN will attempt, through collective, creative and thought provoking comments, to respond to, and express (through a consensus of opinion) their reactions to, various articles, letters, and timely topics of interest.

Through such a policy it is hoped that THE NORTHERN WOMAN will become a tool for women to develop an increased understanding of their situation and forces affecting their lives.

### Editorial Policy addition:

We are the collective who publish the material that you contribute and read in The Northern Woman.

We work together, reading, discussing, typing, printing, distributing etc. so that all of us will have a satisfying and thought-provoking journal. A great deal of time and work and personal commitment are the prerequisites for the product that you are reading.

The Collective appreciates contributions that indicate a concern for women and enthusiasm for the tabloids role in education and provocation. Nevertheless, as feminists, we will not publish in this paper material that is offensive and opposed to basic premises of the Women's Movement. As workers on this paper, we assume the responsibility of edit on behalf of the ideals of feminism.

This issue, then, is NOT publishing a lengthy letter that disputes a women's right to choose to have an abortion. In the future, The Northern Woman will not be a vehicle for destructive bias or organizational propaganda.

### In Sisterhood

Linda  
Helen  
Lynne  
Gert  
Doreen  
Georgina  
Noreen

We wish to thank the many contributors for their good response to our requests for articles, poems and reports.

The material that could not be included in this issue will be in the next. Our apologies to those who submitted reports which

became obsolete before being printed. As it took us so long to get this issue out, all subscribers are guaranteed 6 issues, before renew their subscription. Special thanks to some very nice people on the ARGUS and to Dawn Hassett, for their help.

## LETTERS

Dear Everyone:

What a marvelous Newsletter! I'm referring to your "Working Woman" issue. It was really well done. Please add my name to your subscription list.  
Ms. Jean Elioff - - Mississauga, Ont.

Dear Newsletter People:

...I'm enclosing my two dollars. If I have already renewed my subscription, please put the money towards your expenses - I feel a great sense of pleasure when I read each issue and would like to continue to support your efforts. Keep up the terrific job!  
Best always Heather Kibzey--Thunder Bay.

Dear Women:

Just had my first encounter with the Northern Woman. Had never heard of you people before. Read it cover to cover. Was really impressed. Such a lot of 'food for thought'. Do you have back copies?  
Sincerely, Donna Williams--Thunder Bay. (Sorry Donna, no back copies)

Dear Jacqui, Helen, Lynne, and someone who's name I can't read:

Many thanks for sending the reports of the National Women's Centres Conferences. What got me even more excited was the newsletter - a really great collection. It has evoked admiring comments galore, and the cartoons have given us joy. The idea of focussing on one theme at a time is being much discussed as a result. Also... I appreciated getting the reports and newsletter, not only did I get a lot out of them, but so have many others.  
In sisterhood and struggle, Suita Cordell -- Hemingford Road, London England.

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the northern woman page (2)



# PORT ARTHUR CLINIC

## Unfair To Women



In light of the fact that the OMA is seeking a 35% to 50% pay increase for doctors, a review of the Port Arthur Clinic strike is timely. The following letter was sent by the Strike Committee of the Service Employees Union, Local 268, to every Women's Centre in Canada.

Sisters, we ask for your support in our efforts to negotiate with the Port Arthur Clinic Administration, for decent wages, adequate benefits and Union Security. Attached is a summary of our union demands, also, a history of our negotiations.

We have approached you as a potential ally because of your expressed concern in women's issues. The Port Arthur Clinic strike illustrates many of the injustices encountered by women workers in general.

Too often, women's wages are viewed as supplemental, not essential, yet 50% of the strikers are either single or heads of family. Their wages mean survival, for themselves and their families.

The fact that there is a constantly available labour pool from which to draw cheap female labour, makes it easy for the Administration to hold out and break the women who are striking. Too many women need jobs and too few opportunities exist for women workers. Women, out of necessity, accept low pay and unsatisfactory working conditions.

Before the strike, Clinic Administration defined working conditions and set wages without the workers' participation. Salaries and benefits were markedly less than those enjoyed by male workers. No union protected the women from being fired without just cause.

When the women agreed to strike, there was little respect for their picket lines. Even the police worked to make it possible for the doctors to transport scabs to work. The public has not been vocal in its support of the strikers, and trade unions could be much stronger in their support. The strikers have been harassed and ignored on occasion, and have felt it is a sign of their sex. They feel men's picket lines are treated with much greater respect.

Please help us in our struggle to set a pattern for all Clinics to follow so that female support staff across the Province, and across Canada, can bargain more effectively for better wages and working conditions.

In sisterhood and struggle.

The strikers have asked of their employers a 15% wage increase, 50% OHIP payed by the Clinic and union security. The public and press have criticized them for withdrawing their vital health services, yet the doctors even now are threatening withdrawal of their services. Some doctors have already done so. It is interesting to note that a 40% increase will mean to the average doctor, \$17,200 and a 15% increase will mean to the average clinic striker, \$800.

# doctors

North Bay Women's Centre

Dear People from Local 268:

The North Bay Women's Centre supports you in your efforts to obtain partial hospital coverage, wages comparable to those earned by others doing similar work, and complete union security.

We deplore the methods being used to break your morale.

Nurses recently received large increases in pay and certainly did not get really get disrespect and harassment even though they used the male "strike weapon".

We hope, through united female effort, you can secure what is still less than reasonable in this inflationary period.

I. Nickerson



LES FAM

80 Rue Church  
Moncton, N.B.

Northern Women:

Following is the letter we sent to both the SEIU local 268, and the Port Arthur Clinic.

"We strongly support the demands of striking Service Employees International Union, local 268 in Thunder Bay. We feel that if it were a "Men's strike" things would be very different. The owners are medical doctors earning a substantial salary off public funds and we are astonished that they are not paying their employees adequately.

It is clearly evident that, even in our day, women in the medical profession earn substandard salaries.

Let it be known that LES FAMS a feminist association oppose the treatment being imposed on these employees.

# cause scabs!!



# Why Men Should Be

The following bits and pieces are quotes made by notable individuals, all on the subject of women. The quotes themselves are notable in that each one puts women down. Often, when we identify such anti-woman sentiments as the ones which follow, we are met with great anger and hostility. What is most surprising is that we are the objects of this anger. We are labelled paranoid and overly sensitive. No anger is directed toward the men who have made the statements which put women down!

If we are not met with hostility, we are asked, "So what? What is the point in drawing attention to something as unsavory as what has been said about women? Well, there is a point, and we hope it emerges for all who read this article. Largely, we wish to draw attention to the fact that each man who said something unpleasant about women, believed he described all women. That few, if any, felt it necessary to qualify his opinion, and to suggest in any way that even some women did not fit his description.

Until just recently, I really believed that these things applied to other women—that I was the exception, and that a man who could say horrible things about women in general, could say only good things about me in particular. I only needed the opportunity to prove myself as that 'exceptional woman'. But now I see that I am not an exceptional woman. I see all around me sisters who could also be considered exceptional women. As an exceptional woman, I am lost in a sea of exceptional women.

If such is the case, let us all work to destroy the inappropriate attitudes regarding women. Let's work to shake off the unattractive stereotypes which effectively keep us from recognizing our true value.

We must first recognize that any anti-woman statement is meant to apply to each of us, and to each of the women we love and respect—our mothers, our daughters. We must have the courage to speak out against these attitudes and the individuals who espouse them. We must create a unity among women which will make it necessary for men to revise their opinions.

## Quotes,

Churchmen have said some pretty unpleasant things about women in general, hence, pretty unpleasant things about you and me.

It is not good to marry. What else is woman but a foe to friendship, an inescapable punishment, a necessary evil, a natural temptation, a desirable calamity, a delectable detriment, an evil of nature, painted with fair colours.

St. John Chrysostom

Every woman ought to be overcome with shame at the thought that she is a woman...Nothing is improper for man who is endowed with reason; much less for women to whom it brings shame even to reflect of what nature she is.

St. Clement of Alexandria  
quotes continued,

The voice of a woman is an invitation to lust and, therefore, must not be heard in the church.

St. Thomas Aquinas

Even political activists, who fight for the weary and downtrodden, have failed to recognize the value of women, or the oppression of women.

The position of women in the movement is prone.

Stokely Carmichael

Doctors and psychiatrists have a particular view of woman which is inaccurate to say the least. With psychiatrists, it is dangerous, for it says something of their concepts of normal (for women) and healthy (for women).

No ovaries are good enough to work to save, no testes are bad enough to remove.

Physican at a National Health Conference.

We must start with the realization that, as much as women want to be good scientists or engineers, they want first and foremost to be womanly companions of men and to be mothers.

Bruno Bettelheim (Psychiatrist)

Men in every conceivable walk of life have made their feelings public.

Well, we've never sent any women into space because we haven't had a good reason to. We fully envision, however, that in the near future we will fly women into space and use them the same way we use them on earth—for the same purpose.

Astronaut James Lovell

For me, women are only amusing, a hobby. No one spends too much time on a hobby.

Henry Kissinger

Some of the words in current usage which describe you and me include:

Whore  
Honeypot  
Old Hag Hot Pants  
Hot Pants  
Hussy  
Slut  
Piece of Ass  
Snatch

Cockteaser  
Maneater  
Ball-buster  
Box  
Bitch  
Cunt  
Douche Bag  
Piece of tail  
Loose twat  
Butt Bouncer  
Dry Humper  
Little Woman  
Old Maid  
Easy Lay  
Blow Job  
Good Fuck  
Pussy  
Cream Machine  
Nympho  
Thoroughbred

## Atlantis,

The first edition of Atlantis will be published in the fall of 1975, and we are now soliciting subscriptions and donations. Any scholarly articles concerning 'women's issues' or creative writing by women authors should be sent to: Donna E. Smyth, Co-ordinating Editor, ATLANTIS, c/o English Department, Acadia University, Wolfville, Nova Scotia.



"The Perfect Woman"  
sexy, serviceable  
Keeping her  
place — could  
be the title for  
Allen Jones's  
supine mannequin  
(left). But the  
British artist  
simply calls  
her chair.

I'm not a women's  
libber but..

Seen

Not

Heard

"I'm not a Women's Libber, but..."  
Countless conversations begin this way. Most of us once prefaced our own remarks with this handy little statement. The speaker then goes on to outline all the issues that she believes in that do, however, coincide with Women's Liberation.

What does she think Women's Liberation means? Who does she think makes up the Women's Movement?

One thing the movement is NOT, is a collection of women who agree on every issue affecting women today, or stand behind every woman who voices an opinion on women's issues. It is NOT a club (contrary to what the Chronicle Journal might believe), or a group or society which has a finite membership, so that you must identify with all its members, or that their actions reflect on you.

It IS a movement—a definite force within society moving towards a certain goal—the right to free ourselves from all stereotyped roles which no longer fit or satisfy us.

To one woman, this may be the right to be considered for any job she wants to do. Another may emphasize the need for adequate day care centres to care for her children, while she alone supports her family. Others concern themselves with the protection of the rights of a rape victim. Still others may work towards receiving wages for housework. Some women demand abortion law reform, making abortion an issue between a woman and her doctors. Professional women fight for equality and respect for their work. Stewardesses and secretaries demand better wages for their skills. To housewives, it may mean the desire to be respected, and considered, while they provide support to the entire family, or simply, the need to have one day a week to themselves.

No one is asking you to burn your bra, have an abortion, speak in public, denounce all males as chauvinists, or bear the responsibility for any other woman's deeds or words.

The statement, "I'm not a Woman's Libber, but..." is hollow. It has no meaning if you are actively working for changes in your own life that will open the way for other women. Even if you are coasting along on the wave of change that others are creating, then you are part of this movement.



# CONSCIOUSNESS RAISING MEETINGS- what goes on

What is consciousness raising, and just what goes on in a consciousness raising group? CR is a process through which women come to their own conclusions about themselves and society. We work from the concrete experience of being women. When more than two people have suffered the same oppression, the problem is no longer personal, but political (meaning the consequence of a power structure--law, education, etc.).

CR is not group therapy, although for some it may replace the need for psychiatric help. The basic assumption of the therapy situation is that there is an ideal feminine nature and psychology, and that unhappy women are sick. We say our personal problems are political and should have political solutions. We discover in CR that our personal problems (that many of us feel inadequate, 'neurotic' or fearful) are shared with all women. As we progress through discussions, we realize the problems are not us at all. We go from 'me' to 'us'--the particular to the general, the individual to society. In CR, women begin to wean themselves from masculine values, or at least look at them more critically.

The male dominated world, especially the media has a lot to say about how we should look and what we should be--mother, wife, sex object. Therefore, movies, commercials and even pop songs may now make you angry, as you continually find yourself being viewed as an object (or caricature) and not as a person. Catcalls and wolf whistles on the street turn out to be universal agonies.

In CR, we can expect friendship from women and their honesty and support, and goodbye to the old myth that women don't like each other and can't work together. ("I'm a man's woman" will sound very silly.) We begin to identify with more women. Our feelings about women become more generous. We care about the women on welfare, waitresses, clerks, nurses, our own mothers and daughters. Through CR, we begin to recognize that our private humiliations are universal and part of a larger pattern. In a society where all the major institutions protect male prerogatives, women have only themselves to turn to. Conditioned to view males as our protectors, and every other woman as a potential rival, the act of communication among women allows us to discover not only the hypocrisy of male protection in all its forms, from chivalry to 'special' legislation, but also to discover that a common bond exists between all women. We also find emotional strength.

CR does not break up marriages or families; it gives you the tools to work with on your own. If anything, CR brings strength to a marriage, as you stop blaming yourself for everything. The ruts that we have fallen into are not just individual mistakes or accidents. They are the inevitable results of a socialization process which is geared to keeping women in their place. The strongest force for perpetuating this system is isolation. As long as we stay apart, each woman isolated in her home and the facade of a perfect marriage, and continue to blame ourselves, we will remain oppressed. CR is a powerful means for building the bonds of sisterhood. Sisterhood can truly be powerful, and it need not be to the detriment of relationships with men.

## what about men?

Talking over the sensation of being trapped, or being worthless, or demanding to be treated with respect (as a person) with a man is not productive. Often, men do not take women's thoughts and feelings seriously. So women end up doubly frustrated. Also, the feelings under discussion are those related to being female.

As Bonnie Kreps writes in her book, "Guide to the Women's Movement in Canada", men badly need to get on with their own liberation. As a (male) sociologist has said, the male sex role is represented by two strong, silent types: John Wayne, who can't express his feelings toward women, and James Bond, who doesn't have any. The consequences says Dr. Charles Peek, are a tragedy of our society. Dr. Peek isn't putting the blame on cowboys and playboys, however. He puts it on the way males are socialized. Growing up male means being groomed to be a real man, and a real man doesn't show his emotions.

This ugly stereotype is clearly something men will have to understand in themselves, and something they ought to fight if they want to become real human beings. Men will have to analyze the fundamentals of their sex role and then destroy it as we women are destroying ours. Meanwhile, men should stay out of our movement. They don't know what it means to grow up female in our society, any more than we know what it means to grow up male. Besides, insofar as they need their male ego buttered up, and have been led to believe it is their right, who is there to do it? Us, right? And we don't need that kind of burden in the middle of our own consciousness-raising.

I hope men get on with it, because it certainly would be nicer to deal with them if they were a bit more liberated. They might even stop fighting us when we try to liberate ourselves.

do's and don't from personal experiences. Start with friends or strangers who have expressed an interest in CR. A good number is between 8 and 10. Expect to lose a couple in the first few weeks.

Do not start unless you are prepared to commit yourself for 10 to 11 weeks. Our first group stopped for the summer and never got started again.

Meet once a week at each others' homes, or even better, at a community centre such as a Church or school. This will keep the element of competition out of the meetings, by making it impossible to show off housekeeping/entertaining skills.

After the first week admit no new women or 'guests', or you will find your group backtracking to the comfortable first topic for the benefit of the new member.

Try very hard for good attendance, as CR is a continuing process whereby feelings of vulnerability are removed or broken down as the feelings of friendship and trust grow. It is very important that this growth remain constant within the group. It is a good idea to skip the meeting all together when two or more cannot make it.

Have a diverse group (married, single, divorced, those with and without children).

The age span should not be more

than 20 years.

Avoid possible distractions and interruptions.

In CR we go around in a circle, speaking in turn. This is very helpful in giving each member a chance to compose herself and her thoughts. It also helps us to listen to each other and it breaks down feelings of competitiveness. Women who have been leaders, when coming to CR, have to wrestle with their old ways and give other women a chance to speak. Women who have always followed have to push themselves to speak up.

It is important to stay on the topic and get as much out of it as possible. CR does not work when people talk abstractly, theorize, or talk about others. We do not challenge another woman's experience. No one's experience has to fit into a preconceived pattern have gone all around the circle, and everyone has spoken, should the group talk about what has been said and draw conclusions about its relevance to the position of women.

Don't let your group lose its sense of purpose and evolve into a therapy group, making collective decisions as to what is the best way to solve a personal problem. Another tendency is to view the group and the supportive relationships that develop as a final goal of CR. Often, close friendships are formed and the weekly meetings can become social events. When the group is not together, when it is fragmented, it is sensed fairly soon. The group then is not able to help others, because it cannot meet the needs of the women in its own group. Nothing moves. Under these circumstances, interminable discussions leading nowhere can take place. Nothing can grow here.

While one of the purposes of CR is to create warmth and acceptance among women, the CR group should not become a closed circle wherein the sense of a larger feminist community is lost. And it must be remembered that our ideas can only be tested and expanded through action. CR is a method of communication and through it, women have discovered their common oppression, but the discovery of our oppression is only an initial stage in ending our oppression. It is not a solution.

## Givin' It Back

Now feminists have published some suggested answers to male chauvinist putdowns. The list of retorts is designed to disarm and raise the consciousness of unliberated men.

For the man who asks, "If you're so liberated, when are you going to take me out?", the woman should reply, "When I get to take home a cheque the size of yours".

For the male who whistles or makes catcalls on the street, tell him his pants are unzipped.

When asked, "How about a little smile?", a feminist could say, "How about a little respect?"

If a mate says he does not feel like helping his wife clean up she could say, "Help? You're not helping, you're just doing your share."

Since prospective employers often ask a female, regardless of her qualifications, whether she can type, she can reply, "I don't type or stereotype."--especially if she doesn't want the job.

If a male should say, "I'm a male; chauvinist and I'm proud of it.", the female could say, "I bet you're proud of being a racist, too."

Question: "How can you, a mother, go out to a daily job? Answer: "My children are addicted to eating."

Question: "How come a nice girl like you isn't married? Answer: "Sheer luck", or, "I haven't asked anyone yet."

## 14 WEEK OUTLINE FOR CONSCIOUSNESS RAISING

Week 1: Parents: Discuss your parents and their relationship to you as a girl (daughter). Were you treated differently from your brother or friends who were boys?

Week 2: Family: Discuss your relationship with women in your family.

Week 3: Childhood: Discuss problems of growing up as a girl, who were your heroines? What were your favourite games? How did you feel about your body changing at puberty?

Week 4: Men: Discuss your relationship with men, friends, lovers, bosses, as they evolved. Have you noticed any recurring patterns? (It's the recurring patterns you always want to look for.)

Week 5: Marital Status: How do or did you feel about being single, married, divorced? What have been the pressures, family or social on you?

Week 6: Motherhood: Did you consider having children a matter or choice? Discuss the social and personal pressures, family or social on you?

Week 7: Sex: Have you ever felt that men have pressured you into having sexual relationships? Have you ever lied about orgasm?

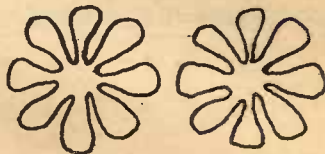
Week 8: Sex objects: When do you feel like one? Why do you want to be beautiful? Do you ever feel invisible?

Week 9: Women: Discuss your relations with other women. Have you ever felt competitive with other women for men? Have you ever felt attracted to another women?

Week 10: Behavior: What is a 'Nice girl'? Discuss the times you have been called selfish. Have you ever felt that you were expected to smile even when you didn't feel like it?

Week 11: Age: How do you feel about getting old? And your mother getting old? What do you fear most? What aspects of aging do you look forward to? Do you think the problems are different for men?

General: What are some of the things that got you interested in the women's movement?



"If we women are ever able to pull ourselves out of the morass of self-pity, self-destruction and impotence which has been heritage for so long as we can remember, then it is perhaps even more important that we be supportive of each other's achievements and successes and strengths, than it is for us to be compassionate and understanding of each other's failures and weaknesses."

Anselma dell'Olio.



Consider yourself first, You have to live with you the rest of your life. Joe may run off to Indonesia with belly dancer. Your kids (if and when) may go to Mars or Afghanistan or take up organic farming. You'll still be with you, and if all you had in life was Joe and the kids, what's left for you won't be worth talking about.



# SHIFTING GEARS by Nena & George O'Neil

Book review by Freda Kamstra,

The following book review by Freda Kamstra is particularly relevant to this issue. The book deals with changes, and how we learn to adjust to changes. One of the greatest changes some women experience comes through consciousness raising. One of us can see in the description of Shifting Gears, the very process we underwent. The book could be very useful as an extension of an actual CR group.

Shifting Gears is such a great title for this book about dealing with crises, eg.,

death of a loved one, end of a friendship or marriage, end of a job or career, birth of a baby, leaving home, or any of the hundreds of major changes that we, being human, may face in our lifetime.

The O'Neills point out that we all face crises and go through similar steps in getting through them. It is in knowing and understanding these steps as we go into them, that eventually we are able to get ourselves into high gear again. Like shifting gears, one, two, three--we say 'Yah, yah, that's how it goes! I'm into the pain or confusion or nausea, or whatever. I'm human and I'm getting through this in the human way. Hurray for me!' We can then get over the hill or through the mud with a great new feeling of our own worth--a re-birth into the life journey with spontaneity and hope.

Nena and George O'Neil suggest that most of us seldom get into high gear. We let ourselves get stuck in the second last gear of coping. Coping is a very important stage in coming through a crisis, when the emotional and psychological earthquake is too devastating to figure out what is happening. Like being thrown overboard into unknown waters, we must hang onto something that will allow us to float until we can get our wind and see clearly what to do. We cannot swim right away. We have to let ourselves have a coping stage. Society's rituals have taken care of this in the past for some of the major changes, eg., we know and understand the necessity of rituals and caring and sympathy at

the time of the death of a loved one. However, with the rapid changes occurring in our modern lives, we do not provide rituals to take care of all the coping stages in all the human crises.

Some of Dr. Karl Menninger's coping devices from his book 'Vital Balance' are mentioned in Shifting Gears: 1) physical assurance, like eating, drinking, smoking, drugs, sleeping, exercise, work. 2) venting emotions, like blaming, taking it out on loved ones, psychosomatic illness, crying, cursing, laughing it off. 3) substitutes for action, rationalization, talking it over with friends and family, watching TV, going to movies, going on a buying spree. The O'Neills also mention the common one of running in panic in any direction, eg., extra-marital affairs.

Once we have allowed ourselves some of these coping steps and can accept and appreciate ourselves, imperfect though that may be, then we can start looking at the crisis, head on. We can begin to solve it. If we stay in the coping stage too long, we avoid the crisis and prolong it. Our gears are stuck in the eating or drinking or chasing or whatever the coping device may be, and it takes us over. We become a slave to the coping device. Psychosomatic illness, or rationalization, or blaming, or smoking, or any of the other devices may become our director, and we never really become fully alive and in charge of our choices again.

The O'Neills describe two major categories of crisis: the Catalytic Crisis happens as a result of events outside of us. For example, an apartment building is torn down, husband leaves, job is over. It happens suddenly out of nowhere. 2) The

Crisis happens when the basic assumptions we live by are suddenly changed. We cannot go back to the way it was before the earthquake. We must go on with the pieces that are left and some new ones. The word for crisis in Chinese writing, the O'Neills point out, is made of two equal symbols, one stands for danger and one for opportunity.

Shifting Gears spells out three crisis phases we will go through: 1) Physical and psychological turmoil--upset stomachs, sleeplessness, heart palpitations. You feel lousy and cannot think straight? 2) Painful pre-occupation with the past. 'I've wasted all those years in that d-----d job', or 'on that d-----d

person', 'If I'd only....'; Period of remobilization of our resources, with an action step in some direction. This is the point where we begin to shift gears.

In order to deal with crisis and have it work for us instead of destroy us, we must 'go into the crisis', experience it fully. The O'Neills suggest that we face up to not only what we feel, but also ask ourselves these difficult questions. 'Is there anything about my personality that makes me feel the way I do? What past events in my life have a bearing on what I am feeling now? Is my attitude preventing me from seeing the problem clearly? What is need of me to change? In what ways can change?' By asking these, and finding answers, we will discover the true nature of our crisis and who we really are and who we want to be. This is the 'WOW' point, the 'Hallelujah' experience of re-birth.

I think Shifting Gears is an ideal group study book. When two or three people share crisis experiences in relation to the O'Neills' objective crisis steps, they will discover how to help each other get into high gear. One of the most important necessities for me in shifting gears, was one friend, who could listen and not give advice.

I hope you read the book. There is so much more that I didn't touch on, that may be just the bit you are looking for--like this, 'a creatively mature person knows that finding herself is an on-going process throughout life, and for her, doing is more important than having, experiencing more important than possessing.'

## ☆☆☆☆☆☆☆☆☆☆ REVIEW ☆☆☆

All women are housewives - Part 1 - Beginnings,

Welfare mothers are women who have already won some money from the government for their work in the home. But welfare money is not nearly enough, it is hardly enough for a woman to live on. But it is money she gets independently from any man. If all women demand money for housework, we will have the power to refuse supervision by case workers or inspectors.

The government tries to make us believe that women should be ashamed to be on Welfare; they say these women are lazy, and that they get money for no work. But the only difference between Welfare mothers and all mothers is Welfare mothers have no husband. The money which the government gives a woman on Welfare is not just for her children, it is so she can and will do the work to raise her children. Housework is a full-time job for all of us, and whether

we are married or have children, or work outside the home, or not, we all want to be paid for this job.

### All Women



Part 2 - Our Work,

Housework is a full-time job; we can't punch in or punch out. We are on call from the time we get up in the morning till we go to bed at night. Because our work is unpaid, it is stretched out to cover the entire day. Our time is not our own; we are always cooking, cleaning, fixing, babysitting, shopping, comforting, fighting to make ends meet. In 1975, women are still using a rag to dust the furniture; we are still sweeping our houses with a broom! But because we don't get paid for the work we do, since it is 'natural' to us, nobody cares how long it takes.

When we go out to work because we need money, we are forced to do a double shift. We work two jobs for half the price of one! Because women are used to working without wages, the bosses can pay us less and get away with it. We work in jobs that are extensions of housework, as secretaries, nurses, teachers, waitresses, social workers. On the job we are expected to smile, be sexy, be good listeners, make coffee for our bosses. And at night we go home to more work to do on our full-time job in the home.

Part 3 - Our Nature,

In addition to all our homemaking skills, our 'natural' woman's role demands that we hold together, both materially and emotionally. The lives of the men with whom we live and work. We are told we're good managers of the tedious--family budgeting, day to day conflicts, maintenance of our homes. Whatever our status at the workplace, whether we are secretaries or executives, we are expected to bring with us these 'womanly' skills. We bolster our bosses' egos, and keep things running smoothly. We are responsible for both the physical (is there coffee? is the office neat and cheerful?) and spiritual environment in our work both inside and outside the home.

Yes, we care about our families, our mates, our bosses. What we fight are the expectations, and guilt we feel when we put ourselves first. Our role cuts our own throats. When we are good-natured and loving, we are manipulated. When we act upon our own impulses-- admit we are tired, display our dissatisfaction--we are condemned as selfish.

### Are



Part 4 - Getting Together,

As housewives we are separated from each other in our many individual homes. Even if we work outside the home we have no time for meetings or just socializing with other workers because we have to rush home to fix dinner or pick up the kids. But as women, we all share the same frustrations because we all work as housewives. By finding the time to get together and talk we can explore our common experiences and our differences. We can discover strengths in our various situations; whether we are at home, at an outside job, married or single, mothers or childless, we can use our power in these various situations--together--to make changes for all of us. We may have to begin by demanding time off from home or office or free daycare for our children just so we can all meet together. Each step is a struggle but each struggle builds our power to refuse that work we have been doing all our lives for free. When we demand Wages for Housework, every step we take together will make us stronger!

### Housewives





Thunder Bay Anishinabequek,

The Thunder Bay Anishinabequek, our local chapter of the Ontario Native Women's Association (O.N.W.A.) was formed October 11, 1972. It is not incorporated but is investigating the possibility. It is one of the 37 locals in Ontario - quite a compliment for a new provincial organization. Our local Anishinabequek has a membership of 175 out of approximately 250 Native Women in Thunder Bay. We are pleased to outline the various projects and activities of our local over the past three years. We are proud of our organization which is a self-help group composed of volunteers in the executive and in the membership. Our most recent election occurred at Our Native Women's Festival (to be described later). The new executive consists of: Mrs. Priscilla Simard, President; Ms. Anna Spuzak, Vice-President; Ms. Christine Rochette, Secretary; and Ms. Beverly Sabourin, Treasurer.

Our aims and objectives are simple and viable as we try and incorporate them into all proposed projects and activities. These are as follows:

- a) To enlist and organize the energies and efforts of all members and associate members in promoting the aims of the O.N.W.A. and in particular the aims and objectives of the local chapter.
- b) Take advantage of government programs that will improve and will advance the ambitions of the organization.
- c) Visitation programs in homes, hospitals, jails, etc.
- d) Interpret the problems of Native people to agencies, etc.
- e) Promote job placement
- f) Social care for Native children in local homes.
- g) Education
- h) Develop awareness of government legislation
- i) Promoting the use of Native language in homes, schools, etc.
- j) Setting up information in bus depots, etc. for Native people.

We sponsored an Indian Awareness Workshop, March 2, 1974 at the Indian Friendship Centre for the benefit of the foreign student at Lakehead University. Her Native people from the community met with students and discussed various topics, such as adjustment to city life, culture, employment, education, etc. and shared life experiences. Special attractions include Indian dancing and an Indian Food Banquet. It was very interesting and very beneficial to all involved. Our local does several fund raising projects. These include coffee houses, penny auctions, bingo (held at the Indian Friendship Centre), hockey pools, bake sales, bazaars, etc. Various members of our club perform speaking engagements, seminars and workshops upon request from various agencies, institutions, clubs, etc. Our local Anishinabequek has sponsored several social activities for the community ranging from the annual Christmas Banquet and Dance (at the Friendship Centre) the annual Native Children's Christmas Party and various others. We organized a Fashion Show for the General Assembly of O.N.W.A. We also pride ourselves in having helped draw up various recommendations made by O.N.W.A. on behalf of all Native Women's Groups and presented to various relevant cabinet Minister. We pride ourselves in cooperating with other Native and Non-Native organizations and in promoting harmony and unity amongst ourselves, our brothers.

Nan MacDonald,

The Northern Woman congratulates Nan MacDonald for her fine campaign as a Communist candidate in the Provincial elections. Nan was the only woman in the Thunder Bay area to run. Those of us who met her recognized in her a personal commitment to the ideals of democracy and justice. Good luck to Nan in future ventures.

## Thunder Bay

Mothers on Budgets,

On June 16th, our group hosted a luncheon for two single parent groups: Budgeting Mothers and Single Parents. The groups were from Nipigon and Geraldton, with a couple of members from Red Rock. They came down by Grey Goose on the morning bus and went back that evening. The Ministry took care of their transportation to and from the bus depot. There were 10 women here. We spent the afternoon talking about what MOB was, and our current activities. They were quite interested to hear of our experiences.

MOB has a pilot project going called 'Freedom Week'. We received a grant for special camping from the Cambrian Presbytery of \$1,000. The United Church is renting their camp at East Loon to us from July 18-25th. What makes this camp unique is that it's set up for mothers only - those on FBA and Welfare, and working, single parents. Word just came back today from the city that they would contribute \$50 per mother toward babysitting fees. The balance needed would come from the funds we have for camp, after the food is bought. A student, Marilyn Bates, was hired through the Secretary of State program to co-ordinate the camp and set up activities and crafts. This camp is now closed to further applicants. Hopefully this can be done again next year.

'Sanity House' is an idea where single parents, mothers or fathers, can leave their child or children for a period of from 1 to 3 days while they have the time to recuperate and gain strength to handle their children and themselves again. Right now a survey is being put together to show the need for this facility. NIP is working on this with us. It's been a lot of work already and the end is still not in sight. However, I'll let readers know via The Northern Woman of any future action.

Have a nice summer, and see you down at MOB sometime. We are open Monday to Friday from 9 a.m. till 4 p.m., and our phone number is 623-2863. Our clothing depot is open Monday, Wednesday and Friday from 1 to 4.

Maureen

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### REPORT FROM THE NORTHWESTERN ONT. INTERNATIONAL WOMEN'S YEAR CO- ORDINATING COUNCIL

The council met to-day Sept. 18th at Confederation College, for our monthly session, with a representation from Kenora, Red Lake, Atikokan, Fort Frances and Kaministiquia, as well as local members. The year moves on and this council must consider what has been done and where the impetus will take us from here.

The report on the tri meeting of representatives from Con. College, the Northern Women's Centre and IWY Council accentuated a growing awareness of how similar are the goals we move toward. It was suggested we channel our energies through the Northern Women's Centre as our year winds up. A motion to make the Centre a gift of all documentation our office has collected at our years end was passed without dissent.

A decision to hold the Oct. meeting on the 25th, so that we may attend the Magnus Theatre's production of a Doll's House in a block was unanimous. Further news of theatre activity was the planning of a non-sexist childrens play, which this council will help finance.

A discussion on a press release in support of the women workers in their dispute with the Port Arthur Clinic, enforced our original determination that we must come out strongly in our support and that we must be seen publically with that support.

A joint report on where we are at with the city Social Service dept. in regard to the Tarbutt Crisis Houses, sparked a discussion on ways and means to make the public more aware that Northwestern Ont. has more than it's share of physically abused women, a fact we are reluctant to speak of above a whisper.

The service directory for women is proceeding as planned, thanks to the efforts of Liz Jobbitt. She has been the driving force behind much of the Councils activities in this year of the woman.

Sarah Weber who has been selected to co-ordinate the Herstory project made a presentation of her progress to-date and stunned us all with her organizational skills and energy. She will be about the area very soon. We suggest anyone with a skeleton in their closet should nail the door shut.

A small discussion on a suitable fate for mardee, Lakehead Living's gutsy sister, took place. Like a sliver under a fingernail, she is not above stooping to nit-picking to expose like trivia. Witty enough for fun and games but hardly one you would like to walk a mile with. On the off chance she may have done us a favour, an affectionate back of the hand to mizz Edelstien. The Ms. here being macho sister.

# moved



see page 12



# Marriage & Money



HOUSEWIVES OF THE WORLD ARE ASKING FOR WAGES FROM THE STATE. THAT COULD BE ONE ANSWER, BUT UNTIL THE REAL THING COMES ALONG BETTER DIVY UP FELLOWS.

I consider my credentials for the following observations indisputable, 40 years of continuous engagement in a power struggle over a priority list, is in itself a fair record for endurance of not intellect.

That it has taken me so long to discover the answer lies in a solution where everyone wins and nobody loses, only makes me a product of the myth of my times--Man is wiser, Man is stronger, only a Man's hand can keep the ship on course. To even question the direction showed a lack of trust that even you could find hard to forgive yourself for.

In choosing a mate we have made what well may be our last free choice. Every choice we make now will be made in the light of what is possible in someone else's judgement. We will consider children, circumstance and propriety. We will consider the ego and pride of our mates. But if we consider our own desires we will know immediately that our whole moral fibre has begun to rot.

What to do! It is here the priority list begins to get fuzzy. Marriage has presented us with a list duly sanctified by church and state, all others are perverse, self-serving and non productive. It happens to all of us men and women alike; it is the root of all our discontent, perhaps the solution to our dilemma.

I wonder how many of us are prepared to admit that our lives are suffocating with superfluity, not because it represents a true priority but rather because we have settled once more for the possible, knowing what we really want is beyond our grasp; cultivating an appetite for possessions to fill up the hole and smother the sound of what cries in us for free expression.

The young mother who finds the entire burden of the emotional health of her children has been laid at her feet, will suddenly have a burning desire for housing beyond their needs. She puts his nose to the wheel for thirty years GOT YAH! No need to feel guilty its on the list. A small homicide we feel perfectly justified in committing.

Man the banker, man the protector man the provider; the poor devil is as much a victim of the myth as we are. One wonders at his reluctance to give it up, but give it up he must for until we know, gut strong and bone deep we are in this together we will engage in a war of wills that will fill the garages with cars that are his, houses with things that are hers, while neither of them will ever achieve the satisfaction of a real desire realized.

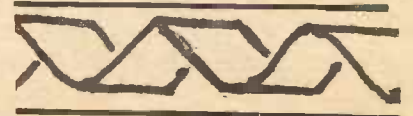
The woman who boasts she has access to the joint account is whistling in the wind and she knows it, for unless her sense of personal guilt is firmly tamped down, her skin thick enough to survive that meeting with the board JOINT IS JOKER! I am afraid to speculate on how many basically honest women that little ploy has made chronic liars out of.

I am firmly convinced we have to have a new perspective on possessions. if we ever stop phantasizing long enough to see houses as shelter, food as sustenance, clothing as protection, cars as transportation; it is just possible we may have something left to share at large and with each other.

Sharing is not something men do well. Women are more likely to have a giving spirit. It may be one of the reasons men have tried to keep control of the family purse. He sees his sweat, which he equates with \$'s spent on a generosity he doesn't share. For this reason alone it would seem in his best interest to consider his wife's fair share as something quite outside his concern. He has gotten used to thinking of the pay cheque as his. He likes to think the sharing he does is due to his generosity not because it in any way belongs to her. The service labour market today is over run with under privileged housewives forced to evaluate themselves in the only currency relevant--dollars and cents. When she says we can't manage on one

well you have earned.

I have begun to see life in terms of how we infringe our priorities on the rights of others. From the child allowance to the credit cards women use like weapons to punish men for depriving them of responsible choice. This general predisposition to suppose removing controls will destroy all balance is a myth that no one gives greater credence to than those women who have accepted the status quo and depend on their wit and cunning to get their share and more than their share. It is this woman who will push hard to keep her sisters in line.



## Women

Women should stop opposing other women and learn to work together in their common cause. This phenomenon is called polarization and occurs when women who sat at home resent women who work and vice-vers. There is terrific hostility between women because of the abortion issue. People seem to look at this situation only in terms of black and white. There is total agreement about one portion of this issue. We all want to cut down on unwanted pregnancies. If half the energies that these two polarized groups spent were put into seeking a compromise or working towards a solution it would be mind boggling.

British Columbia provincial court Judge - Nancy Morrison. 1974.



pay cheque, what she is really saying in many cases is WHY SHOULD I TRY!

To persuade men the proposition is only just, but to their advantage, is the case I'd like to make. The truth is--money in marriage is not worth anything outside the bare bones of necessity, if it does not allow a secret hope for a priority which may have no justification whatever in the eyes of your partner. It is the dreams we give up, the hopes we bury, the plans we scrap that will do us in.

Sharing to me means running a tight ship. It means each of us contributing to the maximum to that part of our lives we have pledged to survival. It means sitting across a table and splitting the profits from this marriage we have made our business, right up the middle. It means freedom of choice, not having to ask any more; not having to explain, not having to apologize. More than this it means not having to pretend to be

## IF WE HAD A WAGE - PAGE 8, Number 36 'THE ACTIVIST'

- we could spend more on food; high prices means more work for us--we have to search for the cheapest supermarket and then find a hundred ways to make hamburger interesting.
- we could send the drapes to the dry cleaners.
- we could go out to dinner when we're tired of cooking.
- we could take a course, or get the education we never got before.
- we could send our children to camp for the summer.
- we could buy a washing machine instead of going to the laundromat.
- our husbands could take a day off to be with the family.
- we would have the choice whether or not to work outside the home.
- we would have the money to take a bus and leave for a while (and take a real vacation) or leave for good..
- we would have the choice not to have children or to be able to afford to have children.
- men would realize that even though we love them, doing their housework is work and we



# poems...

## CROWBAR,

Leigh, I need your help.  
I feel I'm nailed to a solid wall  
of traditions, habits and vague sense.  
Until recently I didn't mind being there.  
Whatever I was, I was the same as  
EVERYONE ELSE'

But now there's a crowbar in the area.  
I've been partly pried off that wall  
before. I know what it's like.  
You're still part of the wall but  
You're a little bit of your own board.

The more you achieve your identity  
as a board, the less you are  
a part of the wall.

I've never been close to being  
a complete board before.

I know someone who was  
only attached by a tack and  
she freaked and got herself  
completely and securely nailed on.  
She can never get away now.

But I feel such a strength  
in the premonition of this crowbar.  
This is no ordinary crowbar  
pulling an ordinary raid.

I think I.M gonna get it this time.

I mean, I want to be a board.  
You know that Leigh.  
I want to be thought of  
in terms of you and the other boards.  
But, what if I don't make it?  
What if it turns out I'm not  
made of wood? Maybe I'm  
compressed shavings. Did you  
ever think of that? EH?  
Yah! What if?

You boards are all alike.  
You figure because you got off the wall.  
we all can. WELL I'M SCARED.  
I think this crowbar is going  
to just YARD me off and  
the nails will SCREAM as they're  
torn out and my mind will have  
a big bruise. But then  
I guess when that's over with,  
You're home free, eh?

Yeah, I guess it'll happen all right.  
Will you be around in case I feel  
a little sick after?

Oh, you're such a fine,  
fine board Leigh  
Marnie Smith

## Question?

Men have stood  
shoulder to shoulder  
with men  
They have done it  
in pride  
and with pleasure  
They have bled  
for a cause  
that unhinges the mind  
to justify  
killing each other  
They have wasted  
the seed  
of each others' loins  
Spent it  
like snow in a desert  
for the living  
forgiving uterus they rule  
Conveniently waits  
to be plundered  
Then why is it  
woman who fears  
looking down  
when she sees  
woman kind in the ditch?  
Why is it woman  
who always decides  
what Sister of hers  
is a bitch?

## The Dandelion

While walking through the puzzle of life,  
Where pieces that fit seem to suffer less strife,  
I stopped to pick a dandelion,  
And upon my possession, the flower began dying:  
I stood looking at the flower's golden glo,  
Amazed how its stature had drifted so low.  
Predictability robs it of all appreciation,  
The beauty ignored by it's common creation,  
And for conforming so well with all that.s around it,  
It feels the resentment of the flowers that surround it.

And I knew —  
I could not be possessed, predictable nor common,  
Nor can I conform to another soul's pattern.  
Though I may stand alone, as that may be,  
I must have to be, uniquely me.  
I'll be a dandelion on summer's day  
and will wither, and die and drift away.

LENI

## Man! Can't you Hear Your Woman Calling?

'What did you do all day?'  
Doesn't wait for an answer  
'Is the paper here yet?'  
She stands at the sink for the third time today,  
And she aches from the labours of keeping things fine  
And she thinks 'If only once he'd offer to help'  
Man! Can't you hear your woman calling?

She watches him leave, to the salt mines he says,  
And she silently wishes she was going instead  
Oh, they'd talked of it often,  
How she needed a change,  
But he'd patted her head, said how lucky she was,  
No pressure, No 9 to 5, All the day to herself,  
Man! Can't you hear your woman calling?

She had worked on it hard and the cake was all done,  
The filling, the icing, the finishing touches  
She proudly brought it in and cut him a piece  
And he ate it and silently he left the room.  
Man! Can't you hear your woman calling?

Her head ached, Her feet ached, the day had been bad.  
She finished the story and kissed them goodnight.  
And she quietly wished that the children had once  
Heard their favourite stories being told by their Dad  
Man, Can't you hear your woman calling?

She had seen her uptown and knew it was foolish.  
To envy her fine clothes; the way her hair had been done  
She'd wanted to boast of her home and her children  
But her tongue had been quiet  
And she'd walked home in shame for the way she had felt  
Man! Can't you hear your woman calling?

It may have been a touch, a smell or a memory.  
And a rare and warm feeling rose once again.  
The radio picked up the mood and her favourite songs.  
So she fixed up her hair, made a special meal for him.  
And he arrived.  
With dirt on his boots, Not even a smile,  
And said 'Tonight after supper we'll work on the budget.  
Man! You should have heard your woman calling.

LENI





Mary Sereda is a fighter. To fight to stay a thinking, loving human being is not the fight most of us are preoccupied with. The things she has struggled to capture and hold have been taken for granted by many of us, and indeed, in some cases, have been judged not worth the candle. She writes as she talks and in her lines we hear the universal cry of the human heart to love and be loved. We present Mary to her sisters in her own words.

Someone asked me once, "What is it like to be a handicapped woman?" I don't know what other women are really like, or what they think, but I shall tell you about one woman for sure, and that woman is me.

I was born handicapped. The doctor gave me three months to live. In my childhood I was treated like the rest of my family. When I got into my twenties and started to feel like a real woman, being away from home with nurses caring for me; my life became a hell on earth. When I felt myself sexually driven I tried desperately to conceal it, not only that, but I wondered if I had behaved in a lady-like manner whenever it became necessary to have a man lift or carry me. The nurses knowing how sensitive I was to male attention kept me almost segregated from them for almost twenty years, till I felt the walls were closing in on me. When I was moved to another institution I was treated more normally and it became a natural thing to feel quite comfortable being lifted and



MARY



carried by men. One day a man asked me, "What are you doing in an old folks home?" I had to tell him there just isn't any other place for me and people like me. This attracted me to him, to think I can be with elderly people and still keep my mind. He used to play music which also attracted me and many other things. It was too late to do anything about it when I realized how much he had come to mean to me. I knew loving me had no advantages for him, but I also knew he could add to my life and make me more of a woman. Just at the point when I began to feel like a real woman, he was taken suddenly away from me. The feeling I had for this man was bigger and stronger than I'll ever have again in my life for anyone. When I sat beside his casket I wanted someone to lay me down beside him for I knew my life would never mean the same to me again. Now, no matter where I go, or what I do, I get a lump in my throat because I feel he should be there with me. One thing I know, there will never be anyone else for me, I don't want anyone else, it would kill me for sure. I'm sure many women like me have felt this way because a man wants a wife, not a handicapped person like a child to be looked after. So this is a small part of what it is like to be a handicapped woman.

Since writing this for us Mary's book *WHEELS ARE MY FEET* is on the book shelves. As sisters we congratulate her and wish her well. Ed.

## NORTHERN WOMAN

The name Northern Woman is a tantalizing invitation to imbue ourselves with all kinds of virtues not commonly found in our sisters to the south, or east, or west. Somehow, we like to think the cold has made us bolder, stronger, more susceptible to a largeness of spirit, less driven to pettiness, more able to face the realities. If we fail to find ourselves in this picture, perhaps we haven't looked closely enough, for certainly we have the potential for every ingredient mentioned here. As one of the collective who will be responsible for what you read in this newsletter in the future, I want to remind us again and again how great we are, how great we have always been and how ridiculous it is to apologize for this great tiger in our tanks. We are painting, writing, excelling in all we attempt, and we are becoming aware as never before of the importance in being concerned that this planet, Earth, is not now, nor has it ever been, fair or just to many of our sisters. From the battered wife to the pensioner who makes ends meet, we see that pride and guts is part of the female survival kit. We hope to celebrate some of these great women who made their contribution to this north, and see no reason to be humble about it. We cannot hope to never displease you, but we can, I think, challenge you to remember that difference of opinion is a minor detail in the face of the journey before us, to know is to understand, to understand is to forgive and to forgive ought to be second nature to a real Northern Woman.



## BEING A WOMAN AT SIXTY

Sixty is a marvellous age. It's a time when you can be honest, loving, or opinionated with impunity. It's a time when your mind should have learned to function with all the snap and give of an elastic band. It's a time when you might consider the comfort of knowing less than you do; of remembering how pleasant it was when you didn't know, and had no desire to learn. But, alas, you have written it in the book. You cannot unlearn what you have learned from pain and pleasure.

At 60, one looks for the meat in the nut, the kernel in the straw, the heart of the artichoke, and we are forever peeling off and consigning to garbage, things that seem to be, but aren't.

The flip and contemptuous way a whole, relevant, growing awareness like the Woman's Movement can be dismissed by some cretins mouthing 'women's libbers' is a case in point. The absolutely mind bending paradox that a segment of society has the supreme arrogance to call themselves Pro-life, while having no respect whatever for the right to a quality of life and love. At 60, one feels bound to suggest that being used for a sex object is not the most obscene thing we are used for.

At 60, I am a people's libber. I don't care who's doing it to whom or why! I just want them to stop. Stop doing what prevents them from being loving, giving, communicating, creative, optimistic,

The Women's Movement operates on two levels--the Vocational and Status level which society accepts much more easily than looking down into the level that is the heart and guts of female discontent. After all, money and position are accepted goals in this Western never-never-land. By looking beyond this legitimate aspiration, we are in grave danger of naming the disease, and having to find the cure. I have this horrible nightmare that one day, the whole sex will die of lock jaw, still mumbling, "I'm happy, I'm happy", because they're ashamed not to be.

At 60, one has passed through the Valley of Indecision where the heart and mind take you. You've learned to say no, or yes, when it pleases you. On reflection you opine. Love is lovely to get and give, but you find yourself a bit surprised to see people still betting their lives on it.

If you know and care that on this planet Earth, in 1975, your Sister's children are slaughtered by bullet and blade and deprivation? that she is battered and beaten; that government and state harass and humiliate her; that law discriminates against her; that religion penalizes her. If you know and care about all this, you're a feminist. And if you're 60, you'll stand up and say so.

Gert Beadle



# Women in Crisis Have a Place

## CRISIS HOUSING FOR WOMEN

In the files at the Northern Women's Centre, you can find the words "crisis housing" dating back to its beginning as an idea. It was a project, hoped and planned for, and recognized as an essential service in the present social structure where financial tension, alcohol and frustration daily produce more than enough problems that can precipitate crisis. The files catalogue the need, providing hard evidence that here was a handful of concerned women who knew the score, and who passionately wished to do something about it.

To this end, Mary Tomlinson, pursuing a legal career in the offices of Glowack and Tilson, drew up a model of a crisis shelter and petitioned the City with a view to securing a house on Tarbut Street at a nominal rental. The case she made was well received, and for a time, it seemed as though we would have an active part to play in both planning and function.

In this first flush of success, funding was obtained from Grenville Group Homes, whose boys' shelter project was defunct. Also, a small housekeeping grant was obtained from Secretary of State. But, there is many a slip twixt cup and lip, as the poet says. The City, in its wisdom saw Crisis Housing as an idea whose time had come, and prodded by some flack from anxious tax payers, budgeted to provide and maintain three houses to be operated by their own Social Service Department, leaving us with egg on our faces and a small sack of money.

Since Mary's departure for Osgoode Hall was imminent, the Committee, with whom she had planned the project, became a legal structure operating for the time being under the existing Charter of Grenville Group Homes. Having delegated the responsibility of both funds and philosophy, she left for Toronto.

We are happy these houses are becoming a reality, even though no mill wheel of the gods can possibly turn as slow as a City planned project. We are not crushed by the fact that the City has assumed full control of the project. We are, however, not satisfied that just food and shelter are the "be all and end all" in crisis situations. We are unanimous in agreeing not to invest in the physical structure of the city-planned shelters, but to use our resources in supplementary services beyond what the City is prepared to provide.

Somewhere between the ideal and bureaucratic logic, is a part for us to play. Our meeting with City Social Services confirms this. WE MAY SPEAK, WE MAY NOT MAKE POLICY, they have informed us. So speak we shall, until the good people of this community realize that just outside the wall of their own safety and indifference, women and children are mentally tortured and physically abused without any option for choice. Unless crisis housing provides that option, it will not meet the expectations outlined in the model as conceived by Mary Tomlinson.

An increasing number of women, especially those with children, are finding themselves in crisis situations, in which they desperately need emotional, financial and

housing aid. The large majority of these crises stem from marriage breakdown and desertion or physical assault by the male partner.

The changing roles and status of women in North America are thrusting many women unprepared into independence. Today, the separated or deserted wife does not return to her parents' home. According to the Royal Commission on the Status of Women, 90% of single parent families are headed by women, and one third of these families are poor. In many cases of marriage breakdown, alcoholism and physical violence in the man force the wife to leave the family home with her children.

For the women and her children in the midst of such an emotional and physical crisis, Thunder Bay has little to offer. She needs time, space and support. She needs to consider whether she has the strength or the desire to make a major change in her family's life style. Can she support her children alone? Would it be better for her and her children to return to their former situation? Is this possible? Can she do anything to resolve the conflicts which made her leave that situation?

If she decides that she wishes to return, or to support her family alone, more problems arise. How can she get money--by working or by applying for family assistance? Is she likely to find work? Does she need training or education? Who will she find to care for her children if she works? Can she afford good care or any care? Can she fill the shoes of two parents for her children? Are they suffering due to the recent crisis and change in their lives? Will her husband contest custody of the children? Should she see a psychiatrist? Will she find a suitable place to live in her price range? Will she find friends? Will her children have to move to another school? Will they find friends? Has she made the right choices?

Large numbers of women, with and without children, become independent every year. The women who have been isolated in her home for a number of years with small children may be completely unaware of the services her community offers. She needs information as well as immediate necessities such as food and shelter and clothing. She needs to know that help and encouragement are available to her, that other women share her problems, and that each woman can find the strength to make it on her own despite the training she received as a child, despite her experiences as a dependant in marriage.

These are the things which the Housing Committee feels are most important. Yet, too often, the steps taken by the City in setting up the homes, indicate these things are not "top priority" for the City. We will speak, we will demand to be heard. We will pressure the "policy makers" if we can't make policy.

If you are interested in learning more about Crisis Housing, or, if you have talents and energies to offer, contact Gert Beadle, any Wednesday, at 345-5841. We will print more news on the progress of the Crisis Houses next issue.

The three houses on Tarbutt St. officially opened on October 20th. There was a waiting list for accommodation, and at this date Oct. 21st these houses are FILLED. Ed.

Congratulations to Lynne Thornburg

who was hired by Confederation College in Sept. Lynne's position is assistant to Ruth Cunningham, who is director of Women's Programs, Continuing Education division.

Congratu

The addition of Lynne to the staff will give Ruth some healthy positive support and will serve to strengthen the existing good relationship Women's Centre has had with the College in the past.

lations





# I Want A Wife

I belong to that classification of people known as wives. I am A Wife. And, not altogether incidentally, I am a mother.

Not too long ago a male friend of mine appeared on the scene fresh from a recent divorce. He had one child, who is, of course, with his ex-wife. He is obviously looking for another wife. As I thought about him while I was ironing one evening, it suddenly occurred to me that I, too, would like to have a wife. Why do I want a wife?

I would like to go back to school so that I can become economically independent, support myself, and, if need be, support those dependent upon me. I want a wife who will work and send me to school. And while I am going to school I want a wife to take care of my children. I want a wife to keep track of the children's doctor and dentist appointments. And to keep track of mine, too. I want a wife to make sure my children eat properly and are kept clean. I want a wife who will wash the children's clothes and keep them mended. I want a wife who is a good nurturant attendant to my children, who arranges for their schooling, makes sure that they have an adequate social life with their peers, takes them to the park the zoo, etc. I want a wife who takes care of the children when they are sick, a wife who arranges to be around when the children need special care, because, of course, I cannot miss classes at school. My wife must arrange to lose time at work and not lose the job. It may mean a small cut in my wife's income from time to time, but I guess I can tolerate that. Needless to say, my wife will arrange and pay for the care of the children while my wife is working.

I want a wife who will take care of MY physical needs. I want a wife who will keep my house clean. A wife who will pick up after me. I want a wife who will keep my clothes clean, ironed, mended, replaced when need be, and who will see to it that my personal things are kept in their proper place so that I can find what I need the minute I need it. I want a wife who cooks the meals, a wife who is a GOOD cook. I want a wife who will plan the menus, do the necessary grocery shopping, prepare the meals, serve them pleasantly, and then do the cleaning up while I do my studying. I want a wife who will care for me when I am sick and sympathize with my pain and loss of time from school. I want a wife to go along when our family takes a vacation so that someone can continue to care for me and my children when I need a rest and change of scene.

I want a wife who will not bother me with rambling complaints about a wife's duties. But I want a wife who will listen to me when I feel the need to explain a rather difficult point I have come across in my course of studies, and I want a wife who will type my papers for me when I have written them.

I want a wife who will take care of the details of my social life. When my wife and I are invited out by my friends, I want a wife who will take care of the babysitting arrangements. When I meet people at school that I like and want to entertain, I want a

wife who will have the house clean, will prepare a special meal, serve it to me and my friends, and not interrupt when I talk about the things that interest me and my friends. I want a wife who will have arranged that the children are fed and ready for bed before my guests arrive so that the children do not bother us.

And I want a wife who knows that sometimes I need a night out my myself.

I want a wife who is sensitive to my sexual needs, a wife who makes love passionately and eagerly when I feel



like it, a wife who makes sure that I am satisfied. And of course, I want a wife who will not demand sexual attention when I am not in the mood for it. I want a wife who assumes the complete responsibility for birth control, because I do not want more children. I want a wife who will remain sexually faithful to me so that I do not have to clutter up my intellectual life with jealousies. And I want a wife who understands that MY sexual needs may entail more than strict adherence to monogamy. I must after all, be able to relate to people as fully as possible.

If, by chance, I find another person more suitable as a wife than the wife I already have, I want the liberty to replace my present wife with another one. Naturally, I will expect a fresh, new life: my wife will take the children and be solely responsible for them so that I am left free.

When I am through with school and have a job, I want my wife to quit working and remain at home so that my wife can more fully and completely take care of a wife's duties.

My God, who WOULDN'T want a wife?

by Judy Syfers

## PEANUT BUTTER IN AN ELECTRIC BLENDER: BOYCOTT KRAFT

Makes 6 ounces peanut butter. Be sure blender container is completely dry.

1. Empty 1 cup shelled fresh or vacuum-packed peanuts into the container. Cover and blend on highest speed for 5 seconds.
2. Add 1 tablespoon vegetable oil to the ground nuts, cover and blend on medium speed for about 60 seconds, or until nuts are ground and churned into peanut butter.
3. Put in a jar with a tight fitting cover. Store in the refrigerator.

## NORTHERN WOMEN'S CENTRE

Since September 15, the Northern Women's Centre has been in a new location.

When the Y announced its decision to sell the building on Archibald Street, we were given a month's notice. With limited funds for rent, and few choices available, we had not found anything suitable by month's end, and we were given an extension of two weeks. During that time a woman involved in Women's Centre agreed to rent the first floor of her home to us.

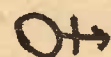
As tenants of the YMCA, our relationship with the staff was always amicable. Director Robin Wilson, Roberta Mills and Ed Heinz deserve special thanks. We are aware our 'radical' image has necessitated their 'going to bat' for us many times.

We are now comfortably situated at 120 West Amelia Street (directly behind the Toronto Dominion bank on West Frederica Street). The entrance is at the back of the house.

There is a volunteer staff person regularly at the Centre on Mondays and Tuesdays, 9 through 5, and periodically on Fridays. The phone number is still 622-3989.

Regular meetings (socializing get-togethers for now) are every second Thursday. The next meetings will be October 23 and November 6.

The next issue will have an article on "Where we've been and where we're going" with Centre activities.





# Welcome to Fort Frances

## Profile on Pioneer Women

Personal Interview,  
ANSEA JOANNA MC-  
LELLAND

Ansea is ninety three. She is named Ansea because, as she said, 'my mother had run out of enthusiasm for children and names by the time I arrived. I was the seventh child. So, when the doctor suggested to her how nice it would be if I were named after his wife, she was happy to oblige.'

Ansea began as a second generation American. Her grandparents emigrated to Wisconsin from Norway, and the family subsequently became dairy farmers there. There was a great love and respect for education in our background, she said being a girl did not deter me from graduating from the University of Wisconsin. Her husband-to-be, a Canadian, William James McLelland, played football for Wisconsin. They married in 1909 and went immediately to Hannah, Alberta, where he went to work for the railway as an engineer. 'I loved the community spirit of that early time,' Ansea recalls, 'I was interested in poetry and drama, and I directed several plays, my first child was born there--as bonnie a boy as you would want to see. It seemed as though nothing could happen to us. In 1923, our daughter Betty was born and became a factor in all decisions we made then and I still make.' Betty was injured at birth by what Ansea feels was an incompetent medical man, more



concerned with saving time than in assisting with what should have been a normal birth. This view was reinforced by the countless journeys they made seeking help for Betty.

By this time, they had been transferred to the town of Rainy River in Northern Ontario. 'I went for a ride along the river', she said, 'and I was persuaded that here was the most beautiful country in all the world. I still think so. It was here I realized there was no help for Betty outside myself, and I determined that she would realize all the potential she had. Because I liked golf, we made

a small putting green on our lawn, and the neighbours soon got used to seeing Betty trying to put mind and body to the task of sinking the shot.'

Ansea's third child was born, a son, and she tells how Betty loved the baby and how she, Ansea, refused to let her hold him until she spoke the word baby, and how Betty, who had shown no inclination to speak until this time, finally screamed the magic word.

In 1965, Ansea's husband died. She had seen her sons become professional men, one a doctor and one a professor, both leaving the

area. Betty had become able to help in the house. In

1964, Ansea was eighty two, and she had to make what she says was the hardest decision of her entire life. She found she could, together with Betty, have a room in Rainy Crest home for the aged in Fort Frances. 'For Betty's sake, I felt I must make a break with the past.' So she sold her home, and her treasures away, and came to live in Rainy Crest.

'The first night we were here,' she said, 'Betty woke me up to ask, 'Mum, do you like this place?' Of course, I said, 'do you?' Oh, yes,' she said, 'I do, I do. It's just like the Marlborough Hotel in Winnipeg.' She sounded so thrilled, I knew I had made the right decision. I realized she needed the color and movement of people around her. She helps with the coffee. Everybody loves her. She loves everybody.' Ansea says, 'I am not what you might call a success, but I have done the thing most women do very well, I have taken the fabric life gave me and made as lovely a thing as I could out of it. Women need beauty in their lives. If it is not found outwardly, then we must find it inwardly. Betty at 53, wears the unlined face of one who has perfect confidence in the goodness of her human family. She radiates affection. Ansea is responsible for this, which makes her a fitting subject for our celebration of the best that is in us for our first new issue.

### LETTERS CONT'D

Dear Sisters

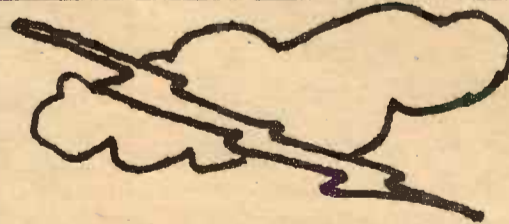
Enclosed find love gift for your newsletter. We must keep it thriving. It is a voice, a true voice that calls us to consider all that we are. Keep it cool and keep it honest and let the chips fall where they may. Woman's relation to woman is a fascinating theme in itself. The fact that men have made laws knowing women will police women to enforce them shows how deeply our divisions are. If women ever become champions of their own sex we could pack the parliament. It makes my 60-year-old blood run hot just to think of it. The fact that two political parties will have women in a leadership race this year makes me wonder if we will placidly survey a stacking of the cards against them without protest.

Gert Beadle

Editors note: Gert

sent us the above donation after reading the last issue, on children, of The Northern Woman. Some of us next met her at the National Women's Centres Conf. in March, where she impressed us with her poetry and philosophy. Since that time Gert decided she wanted to be one of the collective. She has been a real inspiration to us particularly during the times we thought we would never get this, our first tabloid, finished. To

know her is to love her. Age has not been a barrier in the bonds of sisterhood between us, and this collective is fortunate indeed to have her with us in our struggle. A collection of Gert's poetry is presently being compiled through the Feminist News Service and will be published by a women's press. The proceeds are to go to the Women's Liberation Movement via Women's Centres in Canada.



Thunder Bolt, A Thunder Bolt for Eleanor Jacobson of Kenora for shaming her tribe in the year of woman. May the Great Spirit cause her to daily confront herself in the mirror of life till she realizes there is nobody there.

Thunder Clap, A Thunder Clap for Rosemary Brown for making the word 'feminist' a beautiful, gutsy thing for any woman to be.



# Getting Rid of Sexism in Publications

Sexism, in its original sense, referred to prejudice against the female sex. In a broader sense, the term now indicates any arbitrary stereotyping of males and females on the basis of their gender. McGraw-Hill Publishing Co. has designed a set of guidelines to make its staff members and authors aware of the ways in which males and females have been stereotyped in publications; to show the role language has played in reinforcing inequality.

## Job stereotypes

(a) Though many women will continue to choose traditional occupations such as homemaker or secretary, women should not be typecast in these roles but shown in a variety of professions and trades.

(b) Similarly, men should not be shown as constantly subject to the "masculine mystique" in their interests and attitudes. They should not be made to feel that their self-worth depends entirely upon their income level or job status.

(c) No job should be considered sex-typed, and it should never be implied that certain jobs are incompatible with a woman's "femininity" or a man's "masculinity". Thus women as well as men should be shown as accountants, engineers, pilots etc. while men as well as women should be shown as nurses, grade-school teachers typists, etc.

Women within a profession should be shown at all professional levels including top levels. Women should be portrayed in positions of authority over men and over other women, and there should be no implication that a man loses face or a woman faces difficulty if the employer or supervisor is a woman. All work should be treated as honorable and worthy of respect. Instead women and men should be offered more options than were available to them when work was stereotyped by sex.

## "Masculine" and "feminine"

(a) Members of both sexes should be shown as having human strengths and weaknesses, not masculine or feminine ones. Characteristics that have traditionally been praised in males--such as boldness, initiative and assertiveness--should also be praised in females. Characteristics that have been praised in females--such as gentleness, compassion, and sensitivity--should also be praised in males.

(b) Women and girls should be shown as logical thinkers problem solvers, and decision makers. They should be shown as interested in their work, pursuing a variety of career goals, and both deserving of and receiving public recognition for their accomplishments.

(c) In descriptions of women, a patronizing tone should be avoided, as should sexual innuendos, jokes, and puns. To be avoided: focusing on physical appearance (a buxom blonde): using special female-gender word forms (poetess, aviatrix, usherette): portraying the typical woman as weak, helpless, or hysterical; making women figures of fun or objects of scorn and treating their issues as humorous or unimportant.

Examples of stereotyping to be avoided; scatterbrained female, catty gossip, henpecking shrew, frustrated spinster. Jokes at women's expense--such as the woman driver or nagging mother-in-law cliches--are to be avoided.

NO: the girls or the ladies (when adult females are meant). YES: the women.

NO: girl, as in, I'll have my girl check that. YES: I'll have my secretary check that. (Or use the person's name.)

NO: libber (a putdown). YES: feminist, liberationist.

## People words

(a) In references to humanity at large, language should operate to include women and girls. Here are some possible substitutions for man-words:

NO: mankind. YES: humanity, human race, people.

NO: man's achievements. YES: human achievements.

NO: the best man for the job. YES: the best person (or candidate) for the job.

NO: manpower. YES: human power or energy, workers, work force.

(b) Avoid, when possible the pronouns he, him and his in reference to the hypothetical person or humanity in general.

NO: The average American drinks his coffee black. YES: The average American drinks black coffee.

(c) Occupational terms ending in man should be replaced by terms that can include members of either sex unless they refer to a particular person.

NO: businessman. YES: business executive; busmanager.

NO: insurance man. YES: insurance agent.

NO: salesman. YES: sales representative; salesperson; sales clerk.

NO: chairman. YES: presiding officer, coordinator, chairperson.

NO: foreman, YES: supervisor.

(d) Language that assumes all readers are male should be avoided.

NO: You and your wife.

YES: You and your spouse.

## Equal treatment

(a) Parallel language should be used for men and women.

NO: the men and the ladies. YES: the men and the women, or the ladies and the gentlemen.

NO: man and wife. YES: husband and wife.

(b) A woman should be referred to by name in the same way that a man is. NO: Bobby Riggs and Billie Jean. YES: Bobby Riggs and Billie Jean King.

NO: Mrs. Meir and Moshe Dayan. YES: Golda Meir

(c) Different nomenclature should not be used for the same job according to whether it is held by a male or female. example: flight attendant, not steward or stewardess; man or policewoman.

(d) Different pronouns should not be linked with certain work or occupat-

ions on the assumption that the worker is always (or usually) female or or male. Instead, either pluralize or use he or she she or he, or s/he.

NO: the consumer...she.

YES: consumers...they.

NO: the secretary...she.

YES: secretaries...they.

NO: the breadwinner...his

earnings. YES: the breadwinner...his or her earnings.

(e) Males should not always be in first order of mention. Instead, alternate the order: woman and man, gentlemen and ladies.

## What Goes on Here!

Ontario Regional Day Care Conferences, Sponsored by the Ont. Welfare Council, Northern Conf.--Thunder Bay, Nov. 14-16. Everyone Welcome - write Kate Sikerbol, Social Planning Council, 409A George St., Phone (807) 623-7017.

WATCH Channel 8, Cable tv series on the Suffragette Movement. Listed as Master-police officer, not police (sic) piece Theatre--Sun. at 9:00 and Fri. repeated. (If you have difficulty receiving Channel 8, adjust your fine tuning.) HIGHLY RECOMMENDED by those of us who have seen the first few programs.

## BITTERSWEET

Bittersweet, an exhibition of women in Ontario: 1900-1975, will be at Confederation College of Applied Arts and Technology, in the Concourse, from November 1 to 8.

Through the imaginative use of cartoons, photographs and original graphics, Bittersweet reflects attitudes which have shaped women's lives the last 75 years. It reveals, sometimes whimsically, the achievements and defeats of the women of this province.

An eclectic vision, Bittersweet encompasses the lives and personalities of Ontario women as diverse as Agnes Macphail, the first female member of Parliament, and Roza Brown, the infamous prospector from Kirkland Lake. By inviting you to pose behind the figure of a glamorous 'beauty queen', in the old fashion circus manner, Bittersweet spoofs this stereotype. It pokes fun at the advertising world's empty-headed housewife; urges women to become more politically active; documents the number of women elected to Parliament; the legal status of women and the official history of the Person's Case of 1929, whereby Canadian women were legally recognized as people.

Bittersweet is a visually exciting and stimulating display which has been researched, designed and assembled by five energetic Toronto women. Financed by government and corporate grants, Bittersweet will be touring to thirteen communities throughout Ontario.

## CONFEDERATION COLLEGE

The College has appointed a new Supervisor of Women's Programs, Lynne Thornburg, to work with the Director of Women's Programs, Ruth Cunningham. Together they will continue to offer courses designed to be of particular interest to women. For example, this January Women in Canadian Literature, and Women in History will be offered. Also, Assertiveness Training is scheduled to happen, and A Look at Housework is in the planning stages for January. Contact either Ruth or Lynne to learn more about Women's Programs. Is there something you would like to see happen, some ideas you have for courses? They are the women to talk to.



CHAUVINISM - unreasoning attachment to one's group

MALE CHAUVINIST - a man who exhibits unreasoning attachment to his sex

FEMALE CHAUVINIST - a woman who exhibits unreasoning attachment to her sex

(The Ku Klux Klan were chauvinists.)

OLD MASCULINIST - woman's place is in the home  
- they are biologically inferior  
- they are mentally and physically unable to do a man's work

NEW MASCULINIST - women have a special place in life  
- willing to admit we are intelligent but still limited

OLD FEMINISTS - believe women can be like men - "Anything you can do I can do better."

NEW FEMINISTS - sex roles are obsolete

REFORMED FEMINISTS - desire to work within the system for change

RADICAL FEMINISTS - Cultural - women's oppression is caused by men  
- Socialist - call for dramatic social change  
- capitalism is the cause of women's and men's oppression

REACTIONARY FEMINISTS - manhaters - would like to do to men what they did to us

SEXISM - the superiority of one sex over the other is enforced either tacitly or overtly or both

SEXIST - anything or anyone who practices the above

LIBERATED PERSON - one who is aware of the implications of the actions of him or herself and others and who recognizes the equality of all people and who practices it

Being a woman is:

- coming home from work--and starting in to work: unpack groceries, fix supper, wash up the dishes, rinse out some laundry, etc., etc.

- feeling responsible for more lives--your kids, your man's, your parents--but never, never your own life

- discovering you need an abortion and really learning for the first time what your man, your parents and your society think of you--frequently, paying for that knowledge with your life

- learning to be very tactful if you have men working "under you"--more likely, learning to always be working under men

- becoming an executive, and being asked to order the delicatessen food for an office party

- getting older, getting lonelier, getting ready to die, and knowing that it wouldn't have had to be this way, after all.

Selections taken from Barbarous Rituals, a chapter in Sisterhood is Powerful.

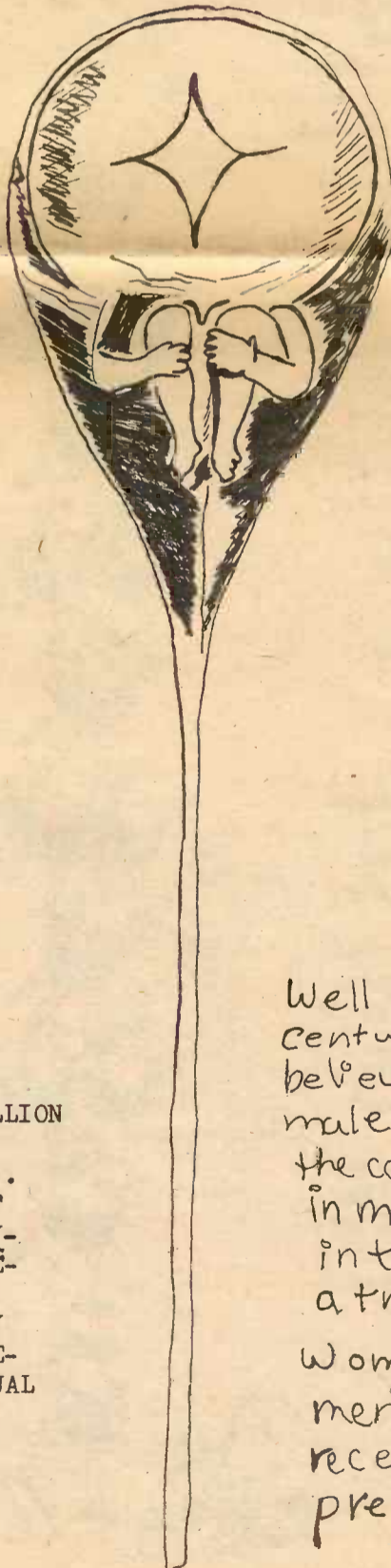
wages for housework,

Why should a housewife work a 24 hour day, 7 days a week? Why, after all that work should she get no recognition, and no money she can call her own? Why should women nowadays be forced to go out to work, on top of all we have to do at home? Why should we go home from a job to work in our kitchens for free while men doing overtime are earning extra money?

Some people will say it's because we do this work for ourselves and for our families. We do. But a lot of other people are making money out of our labour. If we didn't do housework and raise children, industry, government, and everything else would grind to a halt. The money for wages for housework must come from the government and from all the employers who couldn't do without our work. They may say they can't afford it, but they're holding on to the wealth that we create, which we need now more than ever.

While we're gathering the strength and numbers to win this we will fight for the time and money we're entitled to wherever we can get them.

Women are always struggling for time and money. Women have been protesting and backing up their claims in various ways. Sitting in with children at Social Security and Welfare Offices, non-payment of rent and utility bills, demanding paid time off from outside jobs to do shopping and to look after the children are just a few examples. Women have learned to fight back.



Well into the 18th century, scientists believed that the male sperm contained the complete human in miniature, as shown in this illustration from a treatise of 1694. Woman was regarded merely as a nourishing receptacle for the male's preformed infant,

the northern woman page (15)

FNS

THIS YEAR THE GOVERNMENT OF CANADA PLEDGED FIVE MILLION DOLLARS TO BE USED THROUGH THE SECRETARIAT AND THE SECRETARY OF STATE FOR "INTERNATIONAL WOMEN'S YEAR". WOMEN COMPRISE A SLIM MAJORITY OF THE POPULATION OF CANADA. NEXT YEAR THE GOVERNMENT HAS PLEDGED FIFTY-FIVE MILLION DOLLARS TOWARDS THE UNITED STATES CELEBRATION OF THEIR BICENTENNIAL.

IN OCTOBER THE GOVERNMENT IS EVALUATING IWY. EVERY WOMAN IN CANADA SHOULD ALSO BE THERE TO GIVE THE REACTION OF THE WOMEN OF CANADA TOWARDS THE INEFFECTUAL ACTIONS THAT THE GOVERNMENT TOOK THIS YEAR. BE THERE! OCTOBER 25TH IN OTTAWA. SEND DELEGATES AND SUPPORT, IT'S TIME TO MAKE OUR VOICES HEARD.



## CONSCIOUSNESS RAISING:

### A WAY TOWARD MEN'S LIBERATION

The unliberated man patronizes and uses women; has no real male friends, only a peer group he must impress. He ignores his children, and leaves them to the "little woman," unless they in some way reflect on his image of himself, (i.e. if his son is good at sports).

The unliberated man "keeps a stiff upper lip," never admits a weakness; won't ask directions until hopelessly lost; never cries; and never loses his cool. He dominates conversations with women and subordinates men by steering all talk to his area of interest and expertise.

The unliberated man totally defines himself by his job and his income. He constantly compares himself with other men's successes and failures. His purpose in life is to go from success to success. The more money he makes, and the more expensive trappings he can flaunt, the better person he thinks he is.

This is a portrait of a human isolated from women, other men, children, and even from his own feelings. This is the man that the men's liberation movement wants to reach.

From the very beginning of the Feminist movement it was said that men must be liberated, too. However, most men tended to laugh off this idea.

"There is a tendency among men to regard liberation as a 'women's problem', not men's, we're fine just the way we are," states Warren Farrell, men's liberation spokesperson and writer, "whereas in Sweden, liberation is regarded as equally a concern of men and women, and is referred to as the 'sex role debate'". That is, the Swedes are able to see sex roles as affecting the whole fabric of society, not just a few dissatisfied women.

Despite this prejudice, the idea of men's liberation is slowly gaining ground and the way in which it most often begins, is through the men's consciousness raising group.

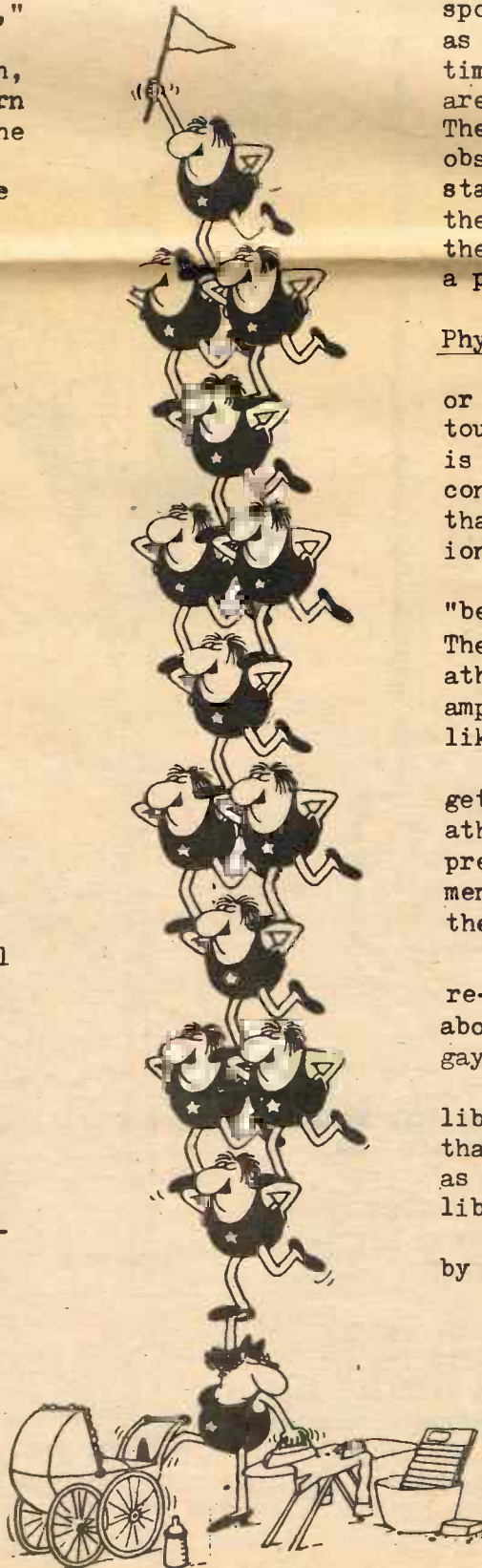
The male rap group is a gathering of equals, which may or may not have a leader directing discussion. They meet to discuss such topics as men's relationships with women, with other men, sex roles and sexism. The group is both supportive (offering empathy and understanding) and challenging because of the ingrained quality of male role socialization in America.

The very nature of men's problems; their fear of looking too closely at themselves, their inability to be vulnerable, to admit weakness, makes it doubly difficult for them to seek help at a consciousness raising session.

In his book *The Liberated Man*, Farrell maintains that the unique aspect of men's C.R. groups is, for the first time, "men learn to ask a peer for help." Usually this peer group of males is the one with which the man would be the most dishonest and closed.

"As each man learns to confide in his peers, he learns that all men have similar problems. He comes to regard his unmet expectations not as unique failures which need psychological help, but as false measures of manhood."

# a way toward men's liberation



## Men With Men

Most women tend to believe the gutsy beer commercials that show men having 'robust good times', off with their buddies, away from women. According to a psychologist involved with the men's liberation movement, this is a myth. "Men's relationships with other men are very poor. Many men say in C.R. that they haven't had a male friend since they were 14. Men are taught that they must get their main emotional fulfillment from a relationship with the opposite sex."

Contrary to the image of male friendships in movies and in T.V. commercials, male relationships in real life are business-like and superficial. Men might benefit from the C.R. group by learning to confide their true feelings to a group of men they would normally be closed with. They could develop trusting friendships instead of coming on like Mr. Cool to other men.

## The Provider

Women wonder why men are so inextricably wrapped up in their jobs, why it is that if men lose their jobs, they seem to lose their identities.

Psychologist Pleck says, "it's because men aren't trained to get satisfaction out of other things in life. Losing a job is much more of a problem if nothing else in your life is satisfying. And, there is tremendous training and socialization of men to evaluate and compare them-selves by their occupations."

In C.R. sessions men might discuss ways to share the breadwinner role with their spouse (assuming they shared domestic chores as well) so that each could have more free time. Men could examine the way in which they are sold the success image by Madison Ave. Then they could evaluate how much of their obsession to work is to maintain an artificial status image. They could learn to balance their work, and to develop other areas of their person in their own right and not just a provider.

## Physical Contact: Touching

Why can't a lot of men touch other men, or women? Pleck answers that the fear of touching women (except in a sexual context) is because of the male fear of coming into contact with his own emotions. "The one way that it is legitimate for men to get emotional support from women is sexually."

"Men don't touch men," says Pleck, "because they are terrified of homosexuality. There is a little more physical contact among athletes, but it is very ritualized. For example, it's only o.k. to hug at certain times, like after the touchdown."

Men who constantly repress their emotions get all sorts of stress related diseases like asthma, heart disease, ulcers, and high blood pressure. Sensitivity workshops could help men overcome these repressions, and enable them to get in touch with their emotions.


In C.R. sessions straight men could re-examine the origins of their fears about gayness, and learn to recognize gay men as brothers, and friends.

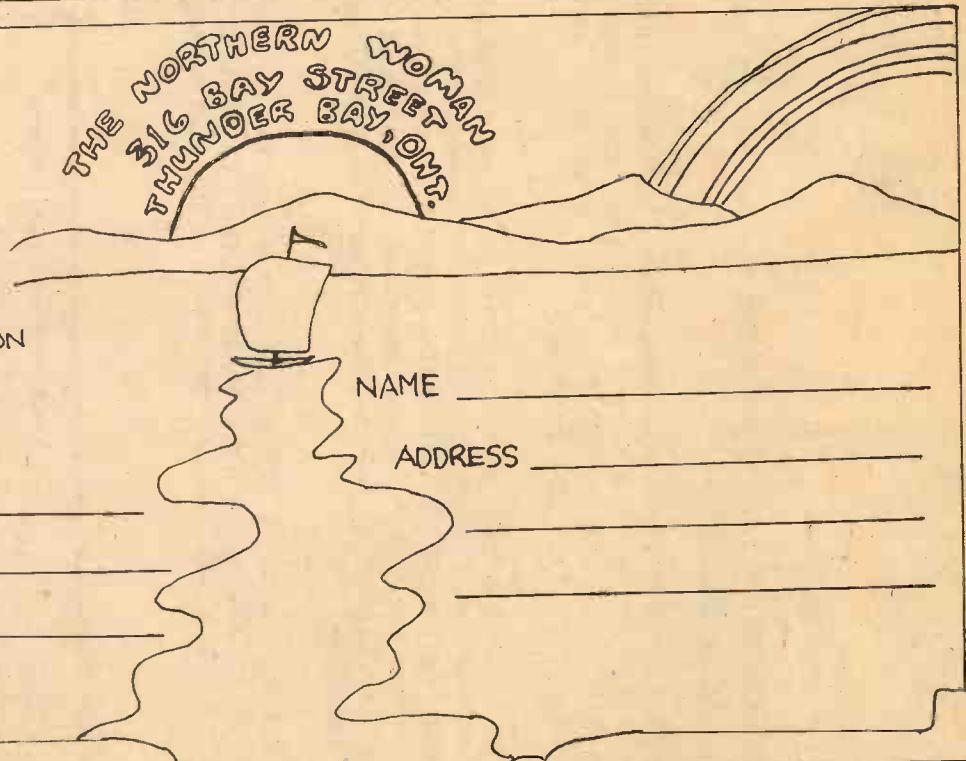
A little research into the men's liberation movement enables women to see that men are locked into rigid sex roles as much as women are, and that the men's liberation movement compliments our own.

by Joy Dunham HER-SELF March 1975



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