

NORTHERN WOMAN

50¢



*women's new
regional journal*

Volume 2

Issue 5

EDITORIAL

I.W.Y.

WHAT IF THE DRUM
THAT BEAT
THE OLD YEAR IN
AND OUT
WAS HOLLOW
WE DANCED.

WHAT IF WE KNEW
THE PEOPLE
WHO MADE THE DRUM
AND CALLED
THE SHOTS
WERE LAUGHING.
TO HELL WITH THEM
WER'E DANCING.

FOR WE WILL
MAKE OUR OWN DRUM
AND BEAT IT TOO,
WE'LL WRITE
THE MUSIC
AND THE WORDS
AND KEEP ON MOVING,
STEP -STEP
SHUFFLE -WHIRL
AND HUSTLE.

GERT

EDITORIAL POLICY

The newsletter group, a separate yet supportive group of the Northern Woman'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 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.

THE NORTHERN WOMENS CENTRE.

The Northern Womens Centre, whose function has always been to encourage womens' groups to participate, now extends an invitation to any womens groups in Northwestern Ontario to use the premises for their own meetings. All bookings can be made through:

June Cryderman,
Northern Womens Centre,
120 Amelia St., West,
Thunder Bay, Ontario.
Phone; 622-3989 (Tues. & Fri.)
(10 a.m. - 3 p.m.)

My heartfelt thanks to my sisters from the Northern Woman's centre who were so supportive and helpful during my recent surgery. Also to friends and neighbours and sisters who sent gifts and flowers and cards. Your kindness will always be remembered.
In sisterhood and love
Noreen Lavoie.

PRAYER

Deliver me from sure things
they are so obviously rote,
footprints.....
hardened in cement,
open privy doors for one intent
and little goals established
by the ant.
Deliver me from what I
know is there, the plodding
plotted life, the cushion
in the snare.
Direct me to the danger
of the leap,
one flight on faith alone
before I sleep
out where the dice is tossed
the caged bird sings,
I want to see the colour
of her wings.

GERT.

THE LEGAL SANCTION OF RAPE

The Criminal Code of Canada lists a crime called rape. Perhaps the fact that it is disguised as a "sexual offence" (which only happens to "immoral" people) is what enables the court system to ignore it. Ignore actually isn't the right word. The court system seems determined to prevent successful prosecution of rapists. Eventually then, it may be hoped a woman will no longer have the audacity to demand that a criminal who has assaulted her sex organs, attempted to demean and exploit her, and who presents a constant threat to the security of the community, be brought to justice.

It would be too blatant for the system to simply request that the crime be eliminated from the criminal code. Some people might then take notice and object. So the process must be one of removing the crime by preventing juries from convicting rapists.

How is this done? I have just come to the end of a year of watching the process unfold. The particulars could vary

depending on the specific biases of judges and the skill and fluency of defense lawyers but the following examples give a good picture.

1) Since rape is not such a serious crime anyway(?) rapists are generally not held in custody. After all, no man should have his liberty restricted just because he took away the liberty of someone else. When court assizes are held prisoners in custody are tried first. This can result in there being no time left to hold the rapist's trial. So time goes on, memories become less clear, the victim is left in a state of trauma, and finally if schedules work out the rapist is tried some six, eight, or twelve months after the crime was committed. By then, the system may think, who cares anyway.

Send this coupon to your local MP.

I BELIEVE THAT RAPE CRISIS CENTRES PERFORM A VALUABLE SERVICE WHICH IS DESERVING OF SUPPORT. THE ISSUE OF PERMANENT GOVERNMENT FUNDING OF SUCH CENTRES SHOULD BE THE SUBJECT OF IMMEDIATE INVESTIGATION AND ACTION.

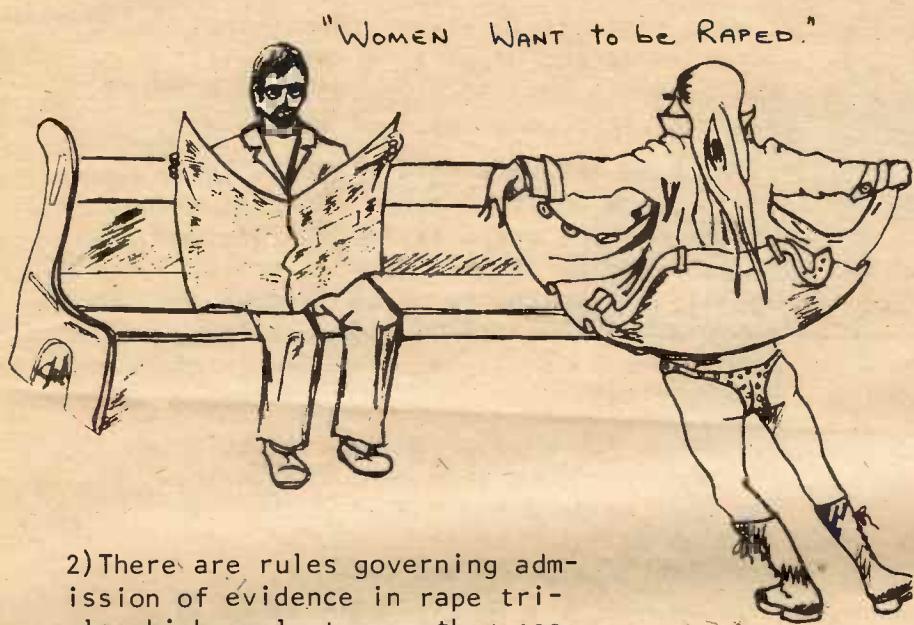
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ADDRESS _____

MEMBER OF PARLIAMENT _____

OVER -

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EDITORIAL PAGE



2) There are rules governing admission of evidence in rape trials which apply to no other case of criminal assault. One of these is the ease by which testimony regarding the complaint itself may be excluded. If a rape victim reacts in a normally terrified manner after gaining freedom from a rapist and reflects on the possibility of retaliation for reporting him, on the horror stories she's heard about the treatment of rape victims, and attempts to seek advice from trusted people she will find that in court a judgement will be rendered that she did not make a complaint at the first "reasonable" opportunity. No consideration apparently is given to the unreasonable state of mind immediately after the crime. The result—a jury suddenly realizes that they are spending days determining a case in which they've never heard that a crime was reported.

3) Because, as a judge recently stated it, "the previous experience of the law" indicates that rape is a charge too readily made by a "girl" on the basis of fantasy, jealousy, or spite, jurors are cautioned that it is "dangerous" to convict a man unless there is corroborative (supporting) evidence to the victim's testimony. Barring the existence of an eyewitness to the crime this usually means evidence of physical injury. This is not reasonable considering that rape is a form of assault which does not necessarily leave physical signs, particularly if the rapist admits to intercourse (with consent, of course). If a woman has been verbally threatened into submitting to the rapist there will be no physical injury. Why is it only rape victims who must permit further injury and possible death in order to prove a crime? Because, society says any woman should prefer death to forcible intercourse.

It is especially critical to note that even when both the victim and the rapist have incurred injuries these are not considered corroborative if the rapist makes up any semi-plausible reason for them. For example, the victims face and head are bruised because "she (the victim) insulted my sexual performance and

I (the rapist) lost control and slapped her. A broken leg could be explained similarly, no doubt, by the rapist saying "she stormed out of the room after I said I didn't want to see her again and fell down the steps". The rapist needs only to get someone to claim that his own injuries predated the time of the rape. The credibility of such a witness in terms of his or her vested interest in the rapist isn't questioned.

4) As in any trial the judge is responsible for giving instructions to the jury. This involves an explanation of the law and of the factors which must be present in order to convict the accused. The judge also reviews the testimony presented, points out what evidence could be considered corroborative, and comments on what s/he considers to be important testimony and what questions or issues the jury want to pay particular attention to.

It is here that the judge shows either the informed objectivity or the judgmental bias which s/he brings to such a highly esteemed position. If a judge personally holds false and biased assumptions about rape and about women who are raped and allows it to show in the review of testimony and in the other comments the judge can easily negate the jury system. Jurors in criminal trials are called upon to make a kind of decision which is unfamiliar to them, which is most difficult and often complex. When a person has to make this type of decision the perceived opinion of a "legitimate authority" (the judge) becomes all the more influential.

When a judge says that a jury should consider as "important" testimony the fact that a woman accepted a dinner invitation with a man knowing that it would be at his home, that she had sexual intercourse with a man (the one who was later to rape her) knowing what she was doing, and tells them that "it would be very important to consider whether

this conduct is consistent with someone who would later not consent the judge's opinion is quite clear. The jury can then acquit the rapist and having delivered the verdict, be congratulated by the judge for reaching "the verdict I would have reached". The jury then can go home satisfied that they read the judge's opinion correctly. If a person presumably chosen

for a high level of integrity is allowed to display such ignorant and irresponsible behavior without censure it strongly confirms the legal system's view of rape.

So with such effective obstacles to conviction firmly imbedded in law rapists are free to continue testing their ability to control other people. There is a long, long list of absurd myths and assumptions surrounding the crime of rape. I want to deal with just a few.

The most obvious, of course, is that a woman's "character" has some important bearing in whether it is permissible to rape her. For trial purposes this is disguised a bit by making a woman's "character" important in determining her "credibility" (whether she is to be believed). Poor character can be defined as a woman who participates in social functions with men, likes to have a good time socially and enjoys mutually agreeable sexual experiences. The logic of how this relates to a person's ability to tell the truth totally escapes me. The obvious indicator of credibility is whether a person has a history of making false statements about people or events. This, of course, is not relevant in rape trials. What is really being said is that if a woman enjoys screwing then no man should get in trouble just for giving one when "she" didn't want it. The time and place is his prerogative. The judges and defense lawyers

just say this in fancier language.

Most of the time in a rape trial is spent in examining whether this myth of "poor character" applies to the case at hand—out in examining the circumstances and events of the assault. Because, if the first is true, the second is irrelevant.

Another important myth is that "girls" think the best way to get back at a man who has offended them is to say RAPE. Let not be absurd! With the publicity rape has had it is too incredible to believe that most women don't know at least something about the way such a charge is handled. Any other means would be more effective in "getting back" at a man than charging him with rape.

Why does it happen? First because a deviant male has a large population of people who (because of physique or cultural conditioning) he can either verbally or physically threaten into submitting to some demand from him. Second because there is some action with a history of social significance which a male can perform upon a female even when she is fearful, non-responsive, or unconscious. This action is one which society says is fine for him but immoral for her. It's the perfect set up. The deviant male can do his criminal power trip (get the person to submit to him) and then perform an action upon the victim which "taints" her so that his assault becomes just a sex crime (which only happens to immoral people). And the law hasn't

either the time or patience to protect "immoral" people.

This is an article based on my personal experience about how the legal system sanctions the criminal assault of rape.

BARBARA COOM

FAMILY PROPERTY LAW

WHAT PART IS YOURS? ONTARIO FAMILY PROPERTY LAW.

What property do you share in your marriage?

How do you share property?

When do you share property?

Do you want to share property?

Who will decide--a judge or you?

THINK NOW!

Before and after marriage, husbands and wives purchase and acquire property--not just real estate (buildings and parcels of land) but savings in a bank account, furnishings for a home or apartment, electrical equipment, car, skidoo, boat and trailer, Canada savings bonds.

Many people believe that property is shared as a result of marriage. Sharing to them implies 50-50 ownership unfortunately it is not so! In Ontario we have family property laws that create for and impose upon married persons a system of rights, liabilities, obligations and legal disqualifications in relation to property. Family property laws are under provincial jurisdiction and they differ from province to province.

Ontario's system is entitled separation of property. Under separation of property rules, each spouse may act independently of the other in acquiring, holding and disposing of property.

Section 1. (1) of bill 75 passed on July 10/75 states "For all purposes of the law of Ontario, a married man has a legal personality that is independent, separate and distinct from that of his wife and a married woman has a legal personality that is independent, separate and distinct from that of her husband".

In the majority of marriages the entitlement to (ownership of) and the management of most of the money and property acquired during marriage is the husband's responsibility. Frequently title is placed in the husband's name only. If the marriage breaks down, the assets that the couple gained during marriage are not shared. For example, the husband gets the assets (property) and the wife appeals to the court for support and maintenance.

Ownership of real and personal property is basically determined by (who paid for it) and (who holds title)

----- Consider the ownership of the family home.

1. HUSBAND holds title and has made all payments, the house is his. At divorce, the house is his. At death, the house becomes part of his estate to be divided among his heirs as stated in his will or as stated by the Devolution of Estates Act if he has no will.

2. WIFE holds title, either through her purchase of the property or as a gift, the house is hers. At divorce, it is hers. At death it becomes part of her estate.

3. HUSBAND AND WIFE hold title in joint tenancy, the house is owned in equal shares by the husband and wife. At divorce, the monetary value of the house is shared equally. At death, the house becomes the property of the surviving spouse. The deceased's share is not included in his or her estate.

4. HUSBAND AND WIFE hold title in tenancy in common, the husband owns the percentage that he paid and the wife, the percentage that she contributed. For example 60% paid for and owned by the husband and 40% paid for and owned by the wife. At divorce the spouses receive their percentage value share according to their percentage contribution. At death, the surviving spouse receives his or her percentage value share and the deceased's share becomes part of his (hers) estate.

5. ONE SPOUSE purchases the house and puts title in the other spouse's name it is presumed the spouse intended to make a gift of full ownership to the other, therefore, the recipient-spouse will be considered owner of the house (see Bill 75 -1. (3) (d) - July 10/75).

6. In common law relationships (de facto marriage) if the title of the home is in one of the partners names, the house is entirely his (hers). Title can also be taken in joint tenancy and in tenancy in common.

If a woman wishes to share the ownership of her home, with her husband, then title of the home must be taken in joint tenancy or, in some situations, tenancy in common.

Bill 75 1. (3) (D) (1) "The fact that property is placed or taken in the name of a husband or wife as joint tenants shall be prima facie proof that a joint tenancy of the beneficial interest in the property is intended".

NEXT ISSUE ; OWNERSHIP OF OTHER PROPERTY AND HOW WIVES CAN SHARE MORE FULLY IN THE ASSETS OF THEIR MARRIAGE.

JOAN PACKOTA,
UNIVERSITY WOMEN'S CLUB OF
THUNDER BAY.

THE BOOKSHOP
Thunder Bay Bookshop Co-op Inc.
182 South Algoma Street
Thunder Bay, Ontario

New titles at the Bookshop, of special interest to women;

1) The New Women's Resource Book - \$5.75
near whole earth catalogue for feminists

2) Shoulder to Shoulder - \$9.95
a history of the suffragettes based on the B.B.C. television series.

3) The Three Marias - \$2.25
-originally banned in Portugal

4) A Book of Men - \$5.95
-personal views of "the male experience"



5) What Have Women Done? - \$2.00
-photo essay on working women in the United States

We have the best selection of women writers: Lessing, Atwood, Nin, Laurence, Colette, Plath, Munroe etc.

REMINDER TO SISTERS:

We will be setting up a booth again at the Flea Market, (May 15th) at the Fort William Gardens. Donations of baking, white elephant, plants, etc. Whatever you have, please bring to 120 W Amelia Street, (leave in porch) or phone 622-3989 for pick-up before the 15th.

The Rape Crisis Centre will begin meeting again. Watch for further information.

WE GET LEFT THRS

I AM A LESBIAN

Mar, 12/76

Sometime ago I wrote a letter to The Northern Woman, some readers may remember it. It was signed (anonymously) with "a lesbian sister". That letter was one of anger and frustration, at my situation, at some individuals. That anger emerged, in a misdirected way, by my obvious lashing out at Womans centre and the newsletter. Now over a year later. I would like to add the second part of that letter. My purpose is three fold.

I want to apologize for the accusations made in that first letter and for any pain caused by the things I said.

I want to come out and identify myself, as I couldn't do then

I want to talk about being a lesbian, because sharing our experiences and talking about our lives is one of our greatest sources of strength, as Women lesbian or straight.

I wasn't born a lesbian, no woman is. I was involved in many relationships with men, some good some not so good. I have two children. I chose to be a lesbian over a year ago, around the time that first painful letter was written up to that time my life was almost schizophrenic, I worked with women and I loved them; all my positive energy went to and came from my relationships with women. I had other needs; love needs (sexual) sensual that weren't being met in those relationships. I slept with men. Some of my experiences with men were good and positive but I still felt a little uneasy, try as hard as I could and as sensitive as the man may have been there was a power imbalance that made it a struggle, for both the man and myself.

I then found myself wanting to express my love for a woman friend in sexual ways. This confused and frightened me but I followed through on my feelings and began to discover a part of myself that had been very repressed, my own sexuality. For a time I continued relationships with men but found them to be too draining, again that imbalance of power. I was quite happy then to have come to terms with my sexuality. I didn't realize, though, that feeling good about it was not enough. I was so high about my decision, I would blunder up to people with "guess what I am, isn't it great", naturally it didn't evoke the kind of response I was looking for.

I wanted to explore my chosen lifestyle and it had to be with people like myself. What I found was nothing to be "gay" about. I discovered the oppression of lesbians, which was stronger than the oppression of women as a whole. I discovered women who were really afraid of losing their jobs, their kids, their families and their friends. The reality of lesbianism is something I wasn't prepared for. Social life consists of a bar where the manager does his best to remind you that you are a queer and then charges you enou-

gh to break you. Apart from the occasional house-party, it was the only place to go to meet lesbians. Many of whom if they don't feel they are sick spend a lot of time lying and playing roles they don't want any part of.

For a while I was very self righteous, feeling superior because I somehow felt I was above that - I had figured it all out and I wasn't afraid. I didn't want to associate with the bar dykes. Then I came face to face with their oppression, which was now my oppression, also. I fell in love with a woman. I was high living with my lover and feeling good. I reached out to hug her in a public place and she pulled away frightened, I spoke to a college class about lesbianism; after, I touched a woman on the arm to get her attention and she jumped as though burned.

These are the little incidents, all pointing out the very real situations that face the lesbian. The strengths we find together provides the balance.

I won't ever go back into the closet and as I look at my lesbian friends more are coming out and feeling strong, we are starting to come together as friends to unite with all oppressed people to fight this system that keeps us all down.

MALLORY NUEMAN

The article titled, The image of women as object of aggression by Lois Hayweiser Ph.D. must be credited to Newfoundland Status of women Council. We regret the oversight. It appeared in our last journal.

Feb. 25/76

Dear friends,

Enclosed find \$9 for three subscriptions. Your journal is encouraging and supportive, it gives me a feeling of togetherness, I'm isolated here in the way of communication with other women so it's very good to hear your voice.

thanks again,
Betty Dondertman
Emo Ontario.

Mar, 11/76

Dear Friends,

I just received a copy of The Northern Woman Journal and would like to add my name to your subscription list. Enclosed is a cheque for my subscription and a gift sub, I wish to send to Linda Brown. Your paper is something more women should read. Thanks for working so hard.

Bonnie Hill.

Dear Friends,

Enclosed find money for subs, for both myself and my sister in Dryden. Your journal is a real treasure to us young wives in the country, I hope you get the support you need and deserve for I look forward to seeing you grow and continue to give us news on what women are doing all over the world.

Beverly Sisco,
Fort Frances Ont.

I just purchased a copy of The Northern Woman, not having seen one around for awhile. I looked through it, and my stomach is in quite a shock. How dare you speak (or claim to speak since you actually do not) for all women? Oh! well freedom of the press, I suppose you'd say.

Anyway, I was surprised to see this issue since sometime ago I wrote a long letter questioning the logic of your stand on abortion while at the same time claiming to be all for children. The reason I was surprised to see this issue is that in this letter I enclosed \$2 in cash for a subscription, a foolish gesture for I realize somebody got their sticky fingers on it, I hope whoever it was didn't use it for a down payment on murdering a child. I can't prove I sent the \$2 and have changed my mind about wanting the subscription, but since in the issue (Vol. 2, Issue 4) there is a reference to a Thunder Bolt that I think must have referred to my letter, I would like to see it.

I really did send that \$2, and I think you owe me the benefit of the doubt enough to send me that one issue. Consider it a challenge perhaps. If you don't have any extras you could write or type out that one item, my motive in requesting it is simple curiosity, in any case send me no more copies. You have made it very clear the kind of reader you want, and I'm not she. You see I really do believe in freedom of the press, to be born, to live my life in the way that is right for me and I really do want every man, woman and child to have that freedom, you do not. You would kill and have things your way, I would not. So be at peace, if you ever get in my way I will not use violence against you, you have the right to exist no matter how I feel about you, you always did, from the moment of conception. My not wanting you around can't take away that right and never could. Your mother not wanting

Continued on page 6

* Letters

you could not deprive you of that right, she could have destroyed you but she would have been violating your rights as a person and as a woman, there never was a time you didn't have the right to live and you still have, even if you use your life to advocate destruction, to spew hate instead of love, to libel me as a woman, to press for the ultimate in rape, the ultimate in child battering, for abortion as a means of attaining your rights, and you will never have that right, no matter what you can get the government to say. No man (human or body of humans) can ever justify the killing of one human being. Now I doubt you are still with me, but if yes, how about that Thunder Bolt. I don't really think you will but no harm in asking.

Glad not to be your sister,
Ann Garret

We believe the fact that there was a mail strike at the time of mailing for our last issue may be connected with its disappearance. The Thunder Bolt had nothing to do with abortion, and we are happy to forward it to you together with the cash you feel you have misspent.

We believe there are many issues on which we agree. We should join forces on these, and not let this one issue divide us irrevocably. There should be no name calling among women who have so much to gain in sisterhood. You are still our sister. You have no choice, nor have we.

The Editors

REFLECTIONS

At the heart of the Women's Movement--at least in the beginning--was a dissatisfaction with lack of opportunity. This lack derived from the inequality between the sexes. From that philosophical foundation--i.e. a quest for greater equality, the Women's Movement has proceeded to its present stage of development, at which time two important comments can be made about it: firstly, many women--and many men--feel that the Women's Movement has "arrived". Witness the cigarette commercial: "You've come a long way baby!" The fact of the matter is that the Women's Movement is still in its infancy. A recent study of high school girls in Winnipeg indicates a total lack of consciousness and awareness of the changing roles of women. Secondly, the philosophical foundations of the Women's Movement have been completely forgotten--if in fact they were ever

really comprehended by most women. The idea of equality, which nurtured the original "Women's Liberationists" is now almost forgotten by the sole beneficiaries of the Movement to date--that is, white middle class women who now have a somewhat greater opportunity to do what the men have long done. These women, by and large, have forgotten that the soul of the Movement was the quest for equality--and that quest cannot be restricted to white middle class women. Large numbers of the officially recognized poor of this country are women--what is the Movement doing for them? At least half of the native people of Canada are women--what has the Movement done for them? Why has the Movement never realized that the quest for greater equality and dignity and justice for women in our North American society is only a part of a larger quest --for equality, dignity and justice--which must be waged for the very large minority of Canadians who do not share in the 'goodies' of our society, who do not have the opportunities which are rightfully theirs.

The goal therefore is not to get more women in the board room--rather the goal is to get more women in the positions of power and have them do different things. The point of the Women's Movement is to remove the oppressor--oppressed relationship. It is NOT to substitute one oppressor for another. The woman who gains entry to the 'board room' and then perpetuates the policies of her male predecessors is not doing anything to solve the problems about which the originators of the Movement complained. If in fact we are satisfied with having women play the same games that men have always played, perpetuating the same kinds of injustices which so recently

saw us as victims, then the whole Movement has missed the point and honest women must abandon it.

The Women's Movement must align itself with other movements of the oppressed: where was the voice of the Women's Movement last summer when Kenora area Indians occupied Anicinabe Park? Do they not suffer the same oppression as we? Where is the voice of the Women's Movement on the whole question of poverty? Do we not feel that the fact that from 1/4 to 1/3 of Canada's population lives below the poverty line is injustice and inequality? And is it not injustice and inequality against which we fight? Do they not suffer from the same oppression as we?

Let me just briefly summarize the two main points that I am emphasizing here today. First, I consider slogans like "You've come a long way baby", a patronizing insult as well as an inaccuracy. We have made some good progress, it's true, but let us not be duped into complacency by the slick slogans of the advertising industry. We still have a lot further to go. And second, as we continue along the path that we have started, let us not, those of us who have benefitted from the changes brought about thus far, lose sight of the original driving force behind the Women's Movement, that is, the search for justice and equality; and let us keep in mind that if women are deserving of justice and equality so are all others in our society who presently feel its lack.

by Leslie Silver

Credited to the Winnipeg Women's Liberation Newsletter; Page 14.

The 2468th (Special) Session of the General Assembly of the Sovereign Republic of Amnesia.

Wondering what all this fuss is about the Status of Women; Recalling that the status of women was established firmly and irrevocably 6,000 years ago when the Secretary General of the Universe as an afterthought manufactured Eve out of the left rib of Adam thus giving women a sinister (Latin sinistra) and secondary role on the precedence table;

Snickering at the presumption that a creature fashioned from a dispensable single bone of a man could be any stretch of the imagination be considered equal to him;

Hooting uproariously at the selection of Latin America, the centre of Machismo as the venue for the International Women's Year Conference;

Scoffing at the notion that women should participate in decision-making except in trivial matters such as where the family should live, what food they should eat, what furniture they should have in the home, what school the kids should attend, what clothes they should wear, and what religion they should follow;

Insisting on the other hand that important decisions such as whether the Amnesian Liberation Organization (ALO) should be a member of the United Nations, are the special prerogative of men;

Determined to see that such vexatious irrelevancies are brought to a halt forthwith;

Nations to proclaim every year from 1976 International Man's Year in order to restore the status established ante quo;

Reaffirms the ancient law that all men are born equal and all women are born unequal;

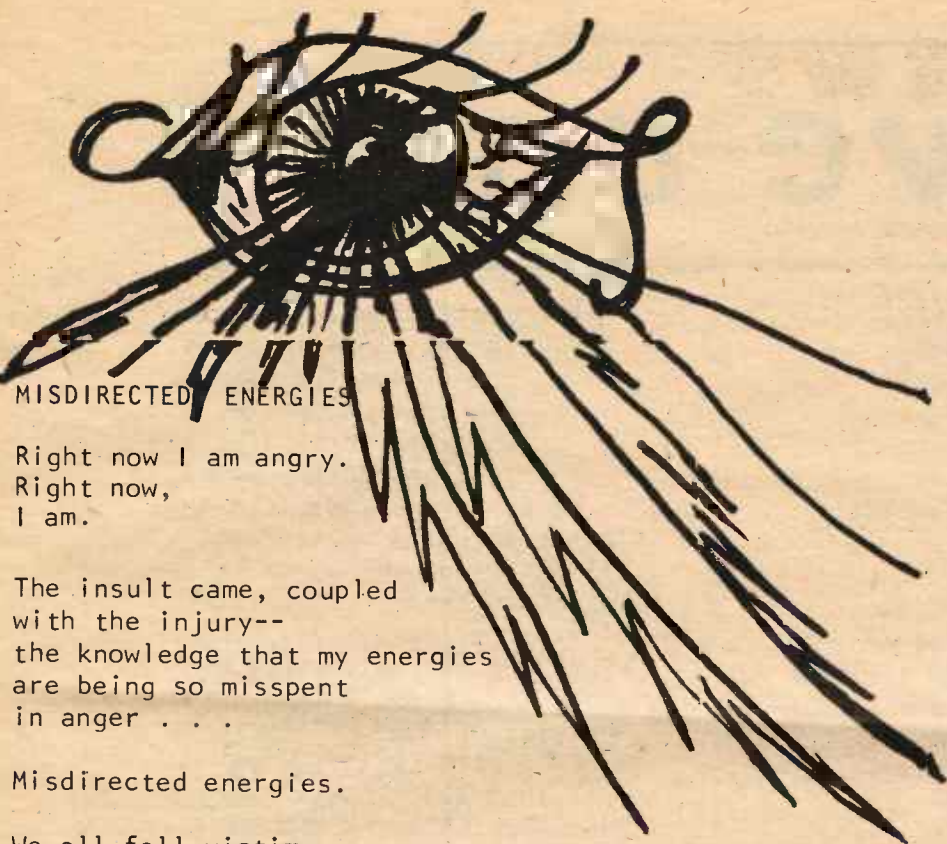
Resolves to request the Secretary General of the Universe to let men go on messing up the Earth as they have been doing since the beginning of creation. Taken from the New InternationalistAugust 1975

Rape Study

Although there is much concern and discussion about rape these days, very little is actually known in terms of what the experience means to the woman herself. We are now beginning a study on the social and psychological effects of rape on women. For this study, rape means any act of sexual intercourse you are made to commit against your will whether it be by your husband, neighbour or a stranger. The results of this study will be used to help women who have been raped. Because everyone's experience is unique, we need to talk with and receive information from as many women as possible. Great care will be taken to guarantee that the name of the participants are confidential. If you have ever been raped and would be willing to fill out a questionnaire or be interviewed, please write to me at the address below or call (519) - 742-6745.

Betsy Spaulding,
c/o Psych. Dept.,
University of Guelph,
Guelph,
Ont.

Jan. 29, 1976.



MISDIRECTED ENERGIES

Right now I am angry.
Right now,
I am.

The insult came, coupled
with the injury--
the knowledge that my energies
are being so misspent
in anger

Misdirected energies.

We all fall victim
to this ploy,
to this, our REAL enemy.

With all the love
our bodies house,
our dreams will be realized.

One day (alas).

Of this, I'm sure

Now I just wish I could do something
with all my anger!

I wish I could re-route it.
Send it out in clouds of love.
and hope, and confidence

Let it seep into you
and help you make it through all the fights
all the worries
all the pain.

But I can not.

Angry as I am,
I realize how futile
how time-consuming this emotion is.

And I (perish the thought!)
wish I could retaliate against
all those people responsible!

But with that thought comes
a new consciousness
a new peace.

The reality of my L O V E
for those who try so hard to destroy
that part of me,
that threatens them--

The knowing
that they see me through different eyes
and feel through different hearts,
and no one is right
and no one is wrong.

And right now I'm peaceful
And right now,
I am.

-Paulah Edwards



. . . and just when I think
my energy has run out--
that they've at last succeeded
in bringing me to my knees,
they've finally pushed their
ever important male egos
deep into me,
like some half-hearted rape attempt,
I run into beauty itself.
oddly enough (or perhaps not odd at all)
she comes to me in the shape of a friend
a sister. . . .

and I regain my determination
I realize once again that my
quest for freedom,
my woman's movement
will never
die.

and they can't grind me down again.

Paulah Edwards



To my first love

Hey sister! look at me
I know you. I know how you feel,
how you love
me
I know you so well
because you are me
and you're exciting
and beautiful
and strong.
Yet you choose not to be,
you choose to let your strength be drained,
you choose to let the man tell you not to be
what you want to be.
I know he's good
and kind
and gentle,
but you look at me with sad eyes
and say, I have to try
to work it out,
while you end the way of life you love
to live the way of life he lives
to become the kind of wife he loves
and try to give your space to him
and abandon all your dreams to him,
while you look so tired and worn and sad.
Hey Sister! look at me
I love you, I love what you feel,
I know your strength, the woman you are,
I know you so well and I'm waiting for you.

Mallory



I passed a tall stranger
On the ancient stone bridge
one night
No fear evoked my spirits
Though lacking security of much
light.

Dressed in black, his coat
The wind did not flutter
His features I saw not
And no sound did he utter.

I watched him closely, my
shadow and I
But he gazed down--
The turbulent water, smashing
against its banks
A forbidding sound.

I journeyed on
But after thoughts did return.
For what did that soul want?
What feeling in his heart did burn.

I saw him not again
But remember well that night.
Something of him haunted me still
Which I had to put to right.

It was a night like the past
When I realized with a shudder
What troubled my sight and mind
Of thoughts it could not utter.
What I had, he had not
How his head, bowed as if
standing on a gallow
For he was indeed condemned
For only the dead have no shadow!

Doreen



where do we go ?

WHERE DO WE GO FROM HERE?

The Weekend of March 5th, 6th and 7th was reserved for the "Where do we go from Here" Seminar at Confederation College. Friday night's guest speaker, Ruth Cunningham assessed the previous year's work (of International Women's Year) and set the tone of good hard thinking and commitment for the following two days.

The morning session consisted of a panel discussion. The panel members, Liz Jobbitt, Marlene Pierre, Ruth Cunningham and Mary Gusella, were willing to put aside their differences and work together to further the position of ALL women today.

The afternoon session consisted of workshops. From these workshops, the resolutions that follow, came out and were brought forth on the Sunday morning session. The resolutions follow.

The body that met on Sunday morning chaired by Joan Pechota, decided that it was necessary to maintain a standing body of women to act as a committee to carry out any previous outstanding work of the council as well as to carry out the resolutions brought out during the weekend.

Entertainment was provided on Friday night by the Oras Choir and on Saturday evening by the Kaiku Choir, Kate Parkarri, Gert Beadle, Marg Lanchok and The Mandolin Orchestra of the Association of United Ukrainians. Mary Kardash of the Manitoba Action Committee was the guest speaker for Saturday night's session. Craft displays and art displays were set up by local women's groups. It was a very eventful and extremely profitable weekend for all who attended.

After all that talk though we need ten years of persistent action to follow-up on all that was discussed.

THIS BRIEF REVIEW OF ACTION both in Canada and on a world scale, shows a notable advance in the struggle for women's equality. 1975 laid a solid foundation as the opening year for a Decade for Women - 1975-85 - proclaimed by the United Nations. This will form an integral part of the forces fighting against imperialism, for national liberation struggles, and the advance of the forces for world peace and socialism.

INTERNATIONAL WOMEN'S YEAR WHERE DO WE GO FROM HERE? CONFERENCE - MARCH 5, 6, & 7

Workshops:

1. Equal Pay for Substantially the same Work

WHEREAS, the present economic crisis is having a brutal effect on the living standards of Canadian women; those who are the hardest hit by unemployment and low paying jobs and, WHEREAS, the possibility for equal pay has been set back by the economic control program, thus freezing women in their inequality, be it resolved that if women's rights and equality are to be guaranteed -- the fight for equal pay and the fight to organize the unorganized in those areas where women are concentrated must be stepped up through such means as: 1) an education program to raise the awareness of organized and unorganized labour about the importance of the fight for equal pay and the role organized labour has in the fight. Furthermore, that a suggested list of references be compiled for use in the school system by teachers to make students more aware of the history of the Labour Movement in Canada.

2) a task force, possibly a sub-committee of a body elected today, to undertake an intensive study of the present economic situation (A.I.B., and Henderson Report), and how it affects women in Northwestern Ontario, with particular emphasis being given to key areas where women can be organized.

3) a concerted effort to contact all unions in Northwestern Ontario, and to make them aware of the Working Woman's Conference and strongly encourage them to send delegates. Following this conference, massive programs should be launched (preferably by union organizations and councils) to provide leadership training for women, especially in the area of organizing and collective bargaining.

4) continuing to pressure the government to put into force the U.N. declaration on the elimination of discrimination against women.

Be it further resolved that this resolution be sent to all the trade unions in Northwestern Ontario.

WE RECOMMEND THAT A BODY OF WOMEN BE FORMED TO CARRY OUT THE WORK OF INTERNATIONAL WOMEN'S YEAR COUNCIL, AND THAT THIS BODY BE RESPONSIBLE FOR CAMPAIGNING AROUND THE ISSUE OF EQUAL PAY AS OUTLINED IN THIS RESOLUTION.

2. Native Women

WHEREAS, in light of social, economic and political climate of Canadian society, the issues facing native women have not been given the recognition and discussion so desired, and, WHEREAS, there has evolved a number of crucial issues identified and voiced by native women, especially in Northwestern Ontario region, i.e., - the access of Indian women to the work force and training programs, etc. THEREFORE, Be It Resolved that this assembly support and ratify that native women be appointed to the Ontario Status of Women Council to ensure the participation of native women in all aspects of Canadian society.

3. Family Property Law

Be It Resolved that through the educational process, all the women of this province become aware of the present property laws, and how these laws can be applied to their individual situations. That through this awareness, women can strengthen their economic position and then establish their own identity. BE It Resolved also that with this knowledge and identity, women can then contemplate and fight for legal reforms that will further their position and goals towards equal rights and greater security for the family and home.

4. Government Cutbacks in Social Services

WHEREAS the financial restraints imposed by the Provincial Government on social services are unacceptable and will create intolerable hardship

Continued on page 9



and misery for the disadvantaged and powerless members of our society, and WHEREAS, the short term financial savings will result in long-term and accumulative human suffering, and WHEREAS we, the women of the Northwestern Ontario Women's Conference, are incensed at the meagre amount of monies set aside in the provincial budget for social services, we strongly object to the 5.5% ceiling on increases in this already appallingly small allocation of funds. The disadvantaged and powerless members of our society, the great majority of whom are women and children, are being asked to lie down in a province where they have been guaranteed "a place to stand".

Therefore, Be It Resolved that we urge the Government of the Province of Ontario to re-examine its priorities in relation to social services. We strongly urge that the allotment for social services, at the very least, cover the increased cost of existing services. These measures are necessary to provide the continuance of progressive and humane human services in the wealthiest province of Canada.

WHEREAS, we are concerned that provincial restraints may restrict the continued development of progressive social services in this community, we wish to advise the City of Thunder Bay that we have protested the provincial decision to place a 5.5% ceiling on increases in the social service budget. We encourage the City to ensure that its existing social service programs are continued and we urge the City to make strong representation for adequate provincial funding support. WHEREAS, it is the right of all Canadians to have sufficient income to live in dignity, and, WHEREAS, the present social assistance system is fragmented, inefficient and discriminatory, and perpetuates the stigma of welfare, THEREFORE Be It Resolved that we urge the Ontario Government to vigorously pursue negotiations with the Government of Canada to ensure the early implementation of a universal, guaranteed, annual, adequate income security system.

5. Women in Distress

A - Rape:

WHEREAS, rape and assault is a concern of everyone, and, WHEREAS, all women of all ages are vulnerable, and,

WHEREAS, the public holds many misconceptions about rape, and, WHEREAS, women who have been assaulted need legal and emotional help, Be It Resolved that, An adequately-funded public awareness program be instituted which would include:

- 1) a public seminar to be held on the topic of rape at Confederation College.
- 2) an ongoing education program, beginning at an early age, which would include the de-mythizing of rape and the elimination of stereotypes which portray women as passive and dependent objects.
- 3) programs which examine the concept that power is acquired through conquest and humiliation.
- 4) an awareness of the role of the media violence (both overt and subtle) with women as victims.
- 5) an emphasis on self-defence courses for women which should be available both for school children and adults, and

Be It Further Resolved: that this conference and its individual delegates support in all ways possible the necessity to re-activate the rape crisis organization, on a permanently funded and staffed basis in order to provide immediate help to assaulted women, and legal and emotional counselling, not only to help the individual, but to aid women to prosecute. Be It Resolved that we seek to enlarge the body of the present Citizen's Committee on Crisis Housing.

Be It Further Resolved that we continue to lobby in a public way for the City to implement the original concept of a haven for beaten women and; if failing in our efforts, that we seek public support, to establish a true, independent Crisis House.

6. What Can We Do From Within Our Own Homes?

WHEREAS, we are concerned with raising the consciousness of women working in their own homes concerning women's issues, we resolve that we support the existing women's groups, such as Y. Neighbours, Confederation College Women's Programs and Women's Centre, to ensure that these groups continue to expand and provide leadership train-

ing, as vehicles for reaching women working in the home.

WHEREAS, we feel women working in the home have been an untapped human resource, and, WHEREAS, women working in their own homes can be an influence on legislative bodies, and, WHEREAS, we are concerned that this untapped human resource be informed and activated, we THEREFORE Resolve that a resource body be formed to provide information and direction to women who are concerned about women's issues and who want to participate in positive action.

More Letters

Dear Lesbian Sister.

Poem to my first love-somehow the person seemed very familiar. In fact so familiar that she feels, must/needs and wants to respond to it. Why does she struggle daily to find a man who is both deserving and open to receive the incredible amount of love that she has stored up inside? Why does she continue to settle for less? Maybe she doesn't believe there is any more. She convinces herself daily-find your own life.....be your own person....trying to fake a calmness when there is turmoil inside. Maybe she is asking too much from men, maybe her love needs are neurotic and maybe...just maybe... she needs to see a shrink..help me doctor! Why do men run from my love? am I too intense to be normal? Why so afraid of their silences.. What's he thinking when I leave? Does he want me to stay? Why can't she be honest with them, God knows she often tries to convince herself that she is--but she knows her lies--she lives with them daily. But she is still trying-giving and receiving love in small hand-outs..be patient- dont hurry so, it will happen. So she continues to wait...God she hates waiting. Maybe this time-go slowly, hour by hour- day by day, try to trust him..he's a friend, he's different from other men--she tries so hard to believe it....so damn hard.

She's a good woman, not bad to look at, a growing person, intelligent, sensitive and loving, strong in so many ways.

She will try one more time, slowly hour by hour, day by day and when it ends, when he tells her "maybe we should cool it for a while" you'll be there just like always, to listen and support and tell her what a damn fool she is. You're probably right but I think I'll try it one more time.

ESTELLE FREIDLANDER.

Berlin Conference

APPEAL TO THE WOMEN OF THE WORLD

We have come from all continents to Berlin, the capital of the German Democratic Republic, to attend the World Congress for International Women's Year.

Equality - development-peace; this theme has brought us together. In this spirit, we direct this appeal to the women of the world.

Humanity is now entering the last quarter of the 20th century. It is a time of unparalleled changes in all spheres of life. We are witnessing the fact that more and more nations are embarking on the road to shaping a system of peace and social justice.

We perceive the historic opportunity, and the responsibility that our generation has, to decide with its life and its struggle what the world should be like in the next century--a flowering garden--or an atomic waste-land; --a place where peoples and states strive together in peace and in mutual respect--or a hotbed of conflict, full of confrontations and injustices. We shall provide the answers ourselves. We shall shape the path into the next millennium.

We, the women of the world, who give life to new generations, have an especial right and duty to make it a secure path for us, for our children, and for our children's children. This is what we aim to do as long as there is life in our body.

We are making ourselves, before the eyes of the world, the advocate for all those who want to live in a world where the great problems of humanity are solved. To achieve this aim we call for international solidarity. PEACE--for centuries it was no more than a longing of the people. Today there are grounds for hoping to establish lasting peace. What prompts such optimism more than anything else is the transition that has taken place from cold war to detente, the growth of the forces committed to peace and national liberation.

And yet, the danger of war has not been removed. The material preparations for war continue. 300,000 million dollars a year are put to use for armaments. If the money for these weapons, which are so dangerous to peace, were spent on social purposes, then many more women and girls could be guaranteed job security, all could benefit from education, state welfare schemes for mother and child, schooling could be provided free of charge, and funds could be set aside for art and culture.

We state: Disarmament, not armament--more money for the legitimate rights of women.

We condemn the arms monopolies who seek higher profits.

We denounce the forces of militarism who oppose peace in order to profit from war. DEVELOPMENT--this word embraces for us women's contribution to social life, to the political and economic independence of their country, to democratic transformation and to social progress.

Every second woman lives in a country which has only recently broken free from the grim shackles of colonial exploitation and oppression.

We state: Development means doing everything necessary to overcome the harmful legacy of colonialism. Economic independence must complement and follow on from national liberation. Women should be given definite rights and opportunities to decide their own future. Only a free people can guarantee women's legitimate rights.

We demand that no nation anywhere in the world should suffer from hunger. We demand that the whole of humanity be allowed to take part in social progress. EQUALITY in society, in legislation and in reality, none of that just falls into women's laps.

We demand that women everywhere in recognition of their dignity and their achievements, be allowed fully to develop their talent and capacity. We oppose out-of-date relations of ownership and power which perpetuate discrimination against women in education, remuneration and social position.

We state: Equality means equal rights in the family and in society, an equal right to work, equal pay for work of equal value, and all-round promotion of women in all spheres of life. Equality cannot be achieved without the active participation of women themselves. This is what we call for.

Liberation of women from worry and need can only be the fruit of national and social liberation, as the destiny of women is inextricably bound up with the destiny of their nations. Peace, democracy, national independence and social progress must triumph throughout the world.

These are AIMS which impose obligations on all of us and call for our full commitment. And we have the MEANS to achieve them.

Women, be aware of the power you wield. Your voice is a mighty weapon, speak out loud and clear!

The future of this Earth depends on the actions of each individual, of all of us. Unite for common action!

Vaired are the possibilities which we women command. In women's and youth organizations, in trades unions, in parliamentary bodies and local government, in religious, social and cultural institutions, in factories and offices, in villages and towns, in national and world-wide organizations, wherever you are at work:

Move into action to make women's influence felt! Strengthen the unity of the peace-loving forces!

Women on all continents, respond to this call!

Take the cause of peace, democracy, national independence, social progress and equality into your own hands. Fight for it!



Reflections on I.W.Y.

So, I.W.Y. is over --- you remember, that was "International Women's Year", brought to you by the same folks that brought you "The Hippies" and "The Civil Rights Movement", in living colour with lots of human interest angles. But what was really accomplished by the United Nations' declaration of an International Women's Year? Certainly, there were no far-reaching political repercussions or legislative changes. Henry Morgentaler is still on trial and property and marriage laws are as oppressive as always.

There was a subtle difference in the atmosphere surrounding women's issues, though, in areas like the use of neutral rather than masculine pronouns. The word "chairperson" no longer evokes laughter, and a society's attitudes are reflected in its language. The increased media coverage of women's groups resulted in our increased awareness of each other, and a greater feeling of solidarity within the Movement itself. I.W.Y. also promoted increased government funding for women's programs in 1975, although many such projects were forced to fold, leaving large gaps in the community services, when the end of I.W.Y. resulted in the simultaneous cutback on spending. We must also be prepared for a negative backlash, in which these offices that refuse to acknowledge women's issues will justify their negativity by comments like: "You've had your Year -- what is it that you women WANT, anyway?" On the positive side, we have achieved

recognition, if not acceptance, and controversy will always spread. As for the rest of us, the women who have struggled for and achieved some type of liberation in various areas of our personal lives or our social, economic and political situation: we were here a long time before I.W.Y., and we'll be here a long time after. Sisterhood is POWERFUL!

Sally Cozens

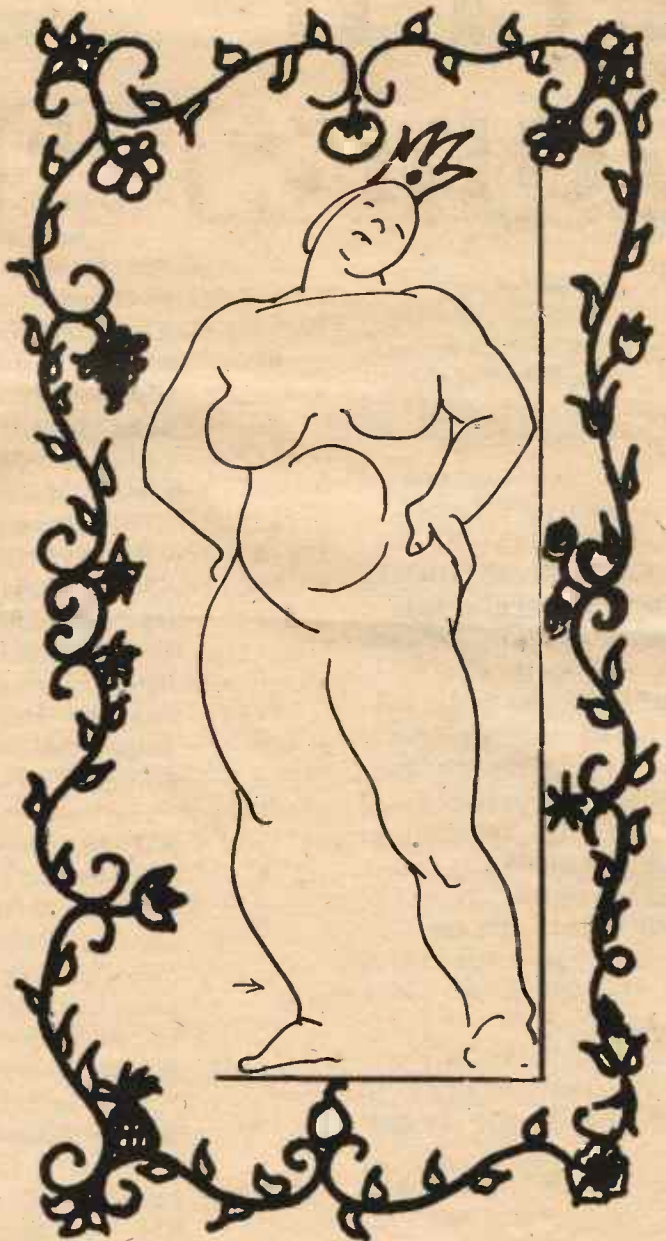
Credit Womans Centre review
London Ont.,



HERE SHE IS, MISS CANADA

The following is a press release from the women who disrupted the Miss Canada Pageant, November 3, 1975.

"This statement is an explanation of the action that took place at the Miss Canada Pageant on Monday night, November 3, 1975. The disruption of the Pageant was carried out by 10 women (and supported by many others across the country) to protest the degrading and sexist nature of the Miss Canada Pageant. We were not attacking the contestants but the big business practice of making economic gains through the exploitation of women. The winning women in the Pageant are given prizes or rewards for satisfying their judges. These gifts are then written off on the income taxes of the donors and Canadian taxpayers end up footing the bill. Miss Canada is the product, the image of womanhood which is peddled to the women of Canada by big business according to its needs and interests. In IWY, especially, big business and the Government of Canada have worked hard to co-opt the women's movement and to confuse women in Canada about the real issues. We protest not only the sexism of the Miss Canada Pageant but the manner in which it, too, is being used to co-opt the women's movement. Liberation itself has become a product, a fashion, yet another thing for women to live up to, to buy, to compete for. To quote Miss Canada 1975: "For the benefit of our newly-arrived guests I have in the past year had an opportunity, as a woman, to express my views to thousands of people, and I hope that I have been able to convey to these people that the Canadian woman is intelligent, motivated, aware and very much on the move." This year's product is woman on the move--the liberated woman. We will not buy. This product has been especially designed to confuse and pacify us in IWY and we will not swallow it. We protest. No woman today is liberated. Working women, housewives, women on welfare, sole-support mothers, native women, black and third world women are not liberated. Intelligent, motivated, creative, strong women remain oppressed today. The power structure has not changed. We will not be silenced."



FRAMED



The following is a statement made by the editors of THE OTHER WOMAN on Beauty Contests.

We are against Miss Canadas, Miss Worlds, Miss Universes, Miss Teenage Canadas, Miss Grey Cups...All these beauty contests are a constant reminder that we have a role to fulfill, that we have to all the time set ourselves up to be judged. The great majority of us do not fit the physical requirements--yet delude ourselves that if we only buy (and use) enough of the right products, we can look beautiful. The function of the Miss Canada Pageant is to pick the "ideal" woman to use her as an example of the ultimate good consumer--our role as houseworkers under capitalism.

We are in no way, however, putting down the women who participate in beauty pageants. Beauty queens win scholarships, prizes and an opportunity to get an entry into something that they do want. Feminism means all women have the right to choose. We recognize many choices women make are for survival. However, under capitalism, we are given the illusion of choice so long as it fits into the framework already chosen for us.

We agree with the disruption of the Miss Canada Pageant by the 10 women involved. But we question their tactics. Militancy definitely has its place within feminist struggles, but we must carefully examine its context and resort to it only under sympathetic conditions. Inevitably, splashy one-shot actions only result in press distortion which confuse and mislead the mass of women as to the real intent. Although alternatives may be a lot slower and require more work, they are a lot more effective on a long-term basis.



GOOD NUMBERS TO CALL.

- | | | |
|-------------------------------------|---------------------------------|---------------------------------|
| NORTHERN WOMAN CENTRE.....622-3989 | .SOCIAL SERVICES...623-2711 | .SMITH CLINIC.....344-2431 |
| WOMEN IN NEIGHBOURHOODS....622-8187 | CRISIS INTERVENTION...344-3571 | CRISIS HOUSING.....623-2711 |
| THE NORTHERN WOMAN.....345-5841 | FAMILY COUNSELLING.....623-9596 | HUMAN RTS COMMISSION...475-1693 |
| COMMUNITY ACTION CENTRE....345-0921 | LEGAL AID.....345-1972 | EMPLOYMENT STANDARDS...475-1691 |
| MOTHERS ON BUDGETS.....622-2863 | TELECARE.....344-1192 | MUNICIPAL DAY CARE.....344-3922 |

Anti Poverty - 622 1133 National Revenue - 623 2751 345 5121 622-2450

N.W.O. INTERNATIONAL WOMENS DECADE
CO-ORDINATING COUNCIL.

It is the wish of this council, which was formed out of the IWY Conference, to publish the minutes of our monthly meetings in the Northern Woman. This will be the council's means of informing womens' groups throughout N.W. Ontario of the work we are doing.

MEETING OF APRIL 4, 1976

PRESENT:

Lynn Thornburg Eleanor Eryou
Gert Beadle June Cryderman
Marg Lanchok Grace Cryderman
Mary Holbik Paulah Edwards
Mickey Murray Thyra Digby
Lisa Bengtsson Joan Farrow
Leona Lang Diane Roulston
Joan Packota Bernice Cain

CORRECTION & ADOPTION OF MINUTES.

Lynn moved minutes be adopted. Seconded by Mickey. All in favour

TREASURER'S REPORT. Tabled till the meeting of May 15, because all bills due from conference were still not all received.

WRAP UP OF OLD BUSINESS:

J.W.DAY PROCLAMATION: Mickey confirmed the proclamation of IWD did appear in the Chronical Journal on Mar. 5.

SOCIAL SERVICE CUTBACKS: Paula reported that no new PC2 meetings had been scheduled in the last two weeks.

IWY CONFERENCE EVALUATION: The report on IWY Conference and evaluation of conference fund grant was not yet completed, because Lynn had not yet received all bills coming out of the conference.

ELECTION OF OFFICERS FOR NEW COUNCIL.

Mickey felt someone from the surrounding district should be on council executive to emphasize the fact this council is regional. It was decided to have an alternating chairperson, one from Thunder Bay, and one from the district. Mickey moved to nominate Bernice Cain (Atikokan) for chairperson & Paulah Edwards (Thunder Bay) as Vice-Chairperson. Nominees voted in by acclamation! SECRETARY: Lynn moved nominations for secretary be closed and retain Leona as secretary. Seconded by Mickey-all in favour. TREASURER: Lynn moved to nominate Marg Lanchok. Seconded by Gert. Voted in by acclamation!

REPORTS:

RAPE CRISIS: Paula reported a core group had been established consisting of nine valuable resource persons. This new body was formed out of the resolution of the Rape Crisis Workshop at the conference. Weekly meetings are held every Wed evening at 8:30 P.M. at the Northern Womens' Centre. Paulah will be the liason between the NWO I.W.D.C.C. & the Rape crisis Committee. Anyone wishing to join contact Paulah at 53 Crown St., Thunder Bay. Phone 345-0850.

CRISIS HOUSING: Gert confirmed that Dorothy Akram has replaced Mr. Zapier, in charge of crisis housing in Thunder Bay. Gert's group will present a proposal at the next meeting of crisis housing in Thunder Bay.

N.W.O.I.W.D.C.C. REPORT

NEW BUSINESS:

REPORT OF AVAILABLE GRANTS: Presented by Lisa;

1. Health & Welfare; a \$25,000.00 grant is available to cover costs of publishing studies or activities in the field of womens' health and social welfare, carried out during I.W. Year.

2. Secretary of State; a \$10,000 grant is available for N.W. Ont. Womens' Programs. This is a substantial increase over the previous years' grants. All womens groups in N.W. Ont. are eligible to apply.

COMMUNITY EDUCATION CONSULTANT FOR WOMENS PROGRAMS: Colleen Hughes of Thunder Bay has been hired to fill this position. The N.W.O. I.W.D.C.C. is pleased to hear of this appointment, and look forward to meeting her, and forming an active liason with her

NATIVE WOMEN: Bernice reported she sent a letter to Marlene Pierre of The Indian Friendship Centre, inviting her to join our council. It was moved by Lynn, we send a letter to Edith McLeod of the Ont. Native Womens' Assoc. & moved by Mickey we send a letter to Nancy Morrisson of the Kenora Native Womens' Assoc. inviting them both to also join our council. Seconded by Joan Farrow All in Favour.

IT WAS UNANIMOUSLY FELT THAT THE CONTRIBUTION OF NATIVE WOMEN TO THE N.W.O.I.W.D.C.C. WOULD BE MOST VALUABLE.

FAMILY PROPERTY LAW: Joan Packota reported that family property law work was a project of the University Womens Club, of which she is a member. Joan has submitted a series on family property law to the "Northern Woman".

N.W.O.I.W.D.C.C.
MEETING: SATURDAY MAY 15th;
TIME : 10.15-2.15
PLACE : Confederation Conference Dining Room.
Please bring a lunch. Send notification of intended absence.
AGENDA.
1. Adoption of minutes of previous meeting.
2. Treasurer's report.
3. Correspondence
4. Publicity report: Lynn & Leona
5. Rape Crisis Report: Paula
6. Crisis Housing Report from Kenora: Joan Farrow
7. Crisis Housing Report; Thunder Bay: Gert
8. -----
9. -----

Marg moved the council use the Northern Woman regularly as a vehicle for communication. Leona and Gert will be council reps to the Northern Woman. Lynn moved to prepare an information package concerning the N.W.O.I.W.D.C.C. to be sent to every womens organization listed in the directory. The publicity committee will prepare this package. Seconded by Joan Farrow-all in favour- carried.

ADOPTION OF PROPOSALS FROM MEETING OF MAR. 20th.

1. Name of new council will be N.W.O. INTERNATIONAL WOMENS DECADE CO-ORDINATING COUNCIL. -all in favour- carried.
2. Notification of intended absence from meeting to be sent to: Leona Lang, 37 Carrie St. Thunder Bay, Ph. 344-1044. or Paulah Edwards, 53 Crown St. Ph. 345-0850. Moved by Joan -seconded by Paulah-all in favour
3. Application to Secretary of State for transportation fund. A motion was put forth for the N.W.O.I.W.D.C.C. to apply for a grant to cover transportation and mailing costs. Thyra moved that Marg send a brief to Secretary of State-seconded by Eleanor -all in favour.
4. Resignation of Council Members Lynn moved that the resigning person should help through the transitional period. Seconded by Mickey-All in favour.
5. Publicity; Marg moved we appoint a publicity committee. Lynn and Leona volunteered. Paula will arrange for a photograph of the new council to be taken at the next meeting. This along with a new release containing our aims and objectives will be sent to all district new media in the near future. Discussion followed re; future publicity ventures and public relations.

WANTED: LIASON REPS:

The N.W.O.I.W.D.C.C. would like to establish liason with every community in Northwestern Ont. This duty involves attending one meeting a month in Thunder Bay for which there will be a subsidy. Anyone interested in being liason representative between their community and the N.W.O.I.W.D.C.C. please contact:
Leona Lang,
37 Carrie St., Thunder Bay, Ont.,
Phone; 344-1044.

AIMS AND OBJECTIVES OF THE N.W.O.I.W.D.C.C.

As ammended from the meeting of March 20th.

LONG TERM:

1. Act as a resource centre for womens issues.
2. Liason for womens groups in Northwestern Ontario.
3. Help improve co-operation and communication with womens groups and the work they are doing in North Western Ontario.

SHORT TERM:

1. Follow up the conference resolutions.
2. Continue previous council business.
3. Campaign around womens issues
4. Educate the public to our true purpose.

Next meeting; Sat. May 15th
10:15-2:15

Confederatin College Conference Dining Room.

Marg moved the meeting be adjourned - seconded by Lynn-all in favour.

THE BLUE COLLAR

YOU'VE COME A LONG WAY BABY!
OR HAVE WE? (I)?

Wanting to work construction was always a secret fantasy of mine. Someday, I thought, I could work alongside working class men, understand them and perhaps develop a feeling of comradeship and equality. My chance came one windy, winter day when I was sent by the union to the construction site of a water and sewer project.

Although being nervous and frightened, as everyone is beginning a new job, I was somewhat excited. It became much easier however, when I thought I would finally be able to pay my bills on time and even be able to save money as the pay was approximately \$150.00 more a week than I had ever made. I arrived half an hour early and the morning started out as it would for anyone. I was directed to the superintendent's trailer whereupon I gave him my work papers and informed him the union had sent me. I was quite impressed by his composure although my presence obviously irritated him.

He expressed how dangerous the job was and how much heavy labour was involved. The tactics he was using had no effect on me. He tried to discourage me further but I was quite persistent, so he told me to come back at ten after he contacted the union on this matter. He stressed the lack of facilities for women so I suggested that I could use the secretary's washroom. Nothing was said so I considered that problem solved. I informed him I had no transportation and would remain on the site until ten, at which point he muttered something about having no car would create another problem. He directed me to the site to watch a man who I presumed would eventually become my partner. Although every other worker was provided with equipment (hard hat, oilers, gloves, etc.) I was given nothing.

I was greeted by two men who introduced themselves and seemed not in the least perturbed by my presence. Throughout the whole day my partner was the only man who was considerate to me. He didn't waste any time explaining the procedure and I respected him for that. The work itself did not seem difficult, but the weather certainly aggravated the situation. The prospect of lunch and coffee breaks was very appealing. At ten I went back to the superintendent's office to find that he had gone somewhere. After standing in the

cold for about another hour, I went back to ask where I could go to the washroom. The superintendent, with no news from the union, instructed a man to take me to the secretary's office. I



felt that the secretary was not too pleased when I arrived in her privately carpeted trailer and tracked mud in to use the facilities.

I was still not given definite approval of a position on the site. Each time I questioned the superintendent about this, and washroom facilities, he procrastinated by saying the union still had not called. I knew I was definitely not wanted, which unfortunately somewhat discouraged me.

As I stood watching my partner, a man came over to me and ordered me to do a certain job. Upon receiving a blank look, because of his use of construction work jargon, he reacted by ranting and raving about, "what the hell was the world coming to!" He proceeded to tell me in a dictatorial fashion on what to do and left me there, not even considering if I understood him. This did not bother me; it was the fact that I still didn't know whether I was hired. Amidst all the confusion, I managed to do the job under the stares and snickers of fellow workers??

At noon I asked the superintendent if he'd heard from the union and about washroom facilities. Again he avoided the situation by saying the union hadn't called, adding that the secretary's washroom was off limits to me as it was private property. I felt for some obscure reason she did not want me using her washroom. The superintendent generously ?? offered me his trailer to eat my lunch because I was off limits to the men's change(lunch) room. His reason being the men may come in and take their clothes off (at lunch time ??what for??) It seemed I was off limits to everything.

When I returned to the site, I was greeted by my partner who was eating his lunch while working. He informed me that we were not to take lunch or coffee breaks. The men had decided to work right through. Does this

company employ people or machines??(slaves??)

My bladder definitely does not agree with the cold weather, and I had been standing there for five hours already. Because the superintendent had intimidated me to such a point I asked my partner if he had any suggestions as to where I could go. I'm

sure he had an answer to that one, but was too much of a gentleman. He didn't know where I should go. Frustrated to the point of tears, cramped by the cold, and physically uncomfortable, I urinated standing there. I have never felt so humiliated, degraded and embarrassed. Being totally alienated by the men I had no one to confide in, or just even laugh about it. Finally I talked to the shop steward who guarded the men's change room while I utilized it. He informed me I would have to find somewhere else to go and stressed how I had put the superintendent in a bind. (I WOULD HAVE TO FIND SOMEWHERE ELSE TO GO- WAS THAT MY JOB ??)

The old saying, "Things get worse before they get better," certainly was true in my case. A man came out of the tunnel and stood there staring at me. He then gave me a margarine tin which I was to fill with wet mud. I was about to fill it when he grabbed the tin from my hand jumped on a truck, scooped up some mud and said sarcastically "Thanks very much" He then gruffly asked my name and ordered me to help a man piling lumber. A few men around began snickering. Someone informed me he was the foreman.

My eyes were filling with tears the urine was turning to ice, and I certainly did not need this obnoxious foreman (maybe they're all like that) trying to intimidate me. What angered me even more, was he was succeeding as the superintendent had.

I felt defeated. No one had informed me to start working, or where the bathroom was, etc. How was I to learn the ropes, or meet the men or even talk to someone?? Does this happen to new men on the job? I'm sure it does to some degree, but at least they have something in common- they're all men.

At quitting time, I went to pick up my lunch bucket in the superintendent's trailer and inquired what would be done about facilities tomorrow. He said he was calling the union in the morning about that situation. How long would this go on?? If he thought that these problems were discouraging me, and I would not come back, he succeeded. Perhaps this situation may seem petty to some, but I certainly didn't feel that way by the end of the day.

B L U E S



exhausted, I walked four blocks to the bus among cars of fellow workers (HA) No one offered me a ride even though some were going in the same direction. I don't know why, after being alienated by them all day, I expected an offer for a ride home. Arriving home in tears, I had to make a decision whether to return for another day of humiliation. I decided not to.

Perhaps some people feel I didn't give the job a fair chance. I wonder if the situation would have been better or worse if I had gone back. I really think it would not have changed. Putting in a washroom might cost a billion dollar company a few dollars, a week and that would definitely not be appreciated.

I began questioning my strength as a woman. Why had I let these men intimidate me to the point of quitting a job I knew I could have done, if it had not been for them?? Although I knew it would be difficult, I really did not expect it to be like that.

Because of the pressures put on me by other people, I experienced feelings of guilt when I had made my decision not to return. Being one of the first women in the union, had I spoiled it for other women?? The position I had taken with this company was not one of representing all women who plan to make a career of construction work. Considering myself a very aggressive woman, and not easily intimidated by men, I realized I'm not as aggressive as I thought. With other women on the job, we would have had the strength to combat the blatant chauvanism that prevailed. Unfortunately, I was sent alone, and I couldn't fight them myself.

Losing my feelings of guilt and frustration, I was asked by the union if I cared to return to the job. Maybe the company was feeling a bit guilty, because even though it sounds incredible, they wanted to give me another chance. Me, a woman. Would they have done the same for a man?? Did they not consider my pride (or what was left of it after the ordeal I had been put through??) Would the men not resent me even more because I got this second chance?



I felt I had given the job a damn good try and had done the best I could. It was under these circumstances I have just expressed that I couldn't return. Any woman interested in working on construction should try, and I hope they do not become as disillusioned as I have. Perhaps I will be willing to try again; knowing now what to expect, I hope to succeed.

eve.

PEOPLE WHO DID THIS ISSUE:
GERT, DOREEN, EVE, WENDY, PAULAH,
NOREEN, LESTER, LEONA, MARG.



A WOMAN THINKS

Mine is a northern mind, it knows about endurance and survival and it knows about the gut strength that can live in the laughter that sees the ridiculous even in itself. Whether it lays easy in the sun or rushes about in some public cause, this mind of mine has done it's own thinking.

One of the things it has thought a lot about is the folly of fragmentation, that human dimension to wall ourselves off in specialized units and pin badges on ourselves. We are moose and elk and beaver. We are institute and aide and auxilliary. We are catholic, methodist and pentecostal. We are native and ethnic and wasp and franco phone. I could go on and on but when I separate the wheat from the chaff I find it increasingly easy to see us as we are, fueled by the same energies, driven by the same desires, moved by the same instincts, reaching out or turning in, hungry for love and approbation, victim and prey and always vulnerable as the pawns and pets of fortune.

This mind of mine knows the snow that sifts through ill-fitting windows in a primitive setting, remembers the cold holes in a rural outhouse, waited for the hunter to return with the kill and cared for a sick child in utter isolation. I am native to my bones, the same desire to protect the forest, the stream and the simple life, the same amusement at mans committment to the ant.

This mind has memorized the face of poverty, the dogged making do of the bare cupboard, the making over, the cutting down the patching up, the pride that will not ask or bend to receive. If I have escaped the cage I have not removed myself from the family.

This mind has been present at both birth and death and knows that joy and despair attends them both according to circumstance, in hospital or in a home for the aged it has seen that priveledge and power count for nothing, only the pain is relevant. Whether it is physical or mental or emotional it is real and devastating, responding in every case to the hand that cares, the heart that understands.

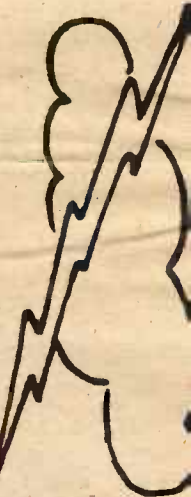
This northern climate calls for accentuated thought, day breaks, night falls, summers burst and winter attacks, the early settlers clung together for warmth and support, they were not ashamed to say they needed each other. We who are caught in an industrialized society are as free wheeling as the exhaust it creates, without personal committment we are without substance. No-where is this lack of cohesion as critical as between women, this failure to see themselves as part of a whole, this great temptation to imagine we are more or less than we are.

Does it need to be said that a rape charge should send us to the court in droves to say by our very presence that who degrades this victim offends every one of us, does it need to be said that the wife who is physically abused deserves the common defence of us all, does it need to be said the battered child is our business. Does it need to be said that part of us went out on a picket line last year, their cause was just, in failing them we were false to our selves. yes sadly enough it needs to be said till we realize how intertwined our lives and our common goals are.

Gert.

I MUST BE A MUSHROOM; BECAUSE EVERYONE
KEEPS ME IN THE DARK AND FEEDS ME BULLSHIT . . .

To William Cook, who thought a dozen roses was enough!!



clap

CONGRATULATIONS TO COLLEEN
HUGHES RECENTLY CHOSEN TO
BE THE COMMUNITY EDUCATION
CONSULTANT FOR SECRETARY
OF STATE.



DON'T COMPROMISE ORGANIZE

REPORT FROM JEAN HOLYK DELEGATE TO THE SEMINAR OF WOMEN FROM CANADIAN MINORITIES AND CULTURAL GROUPS WHICH WAS SPONSORED BY THE SECRETARY OF STATE "WOMEN'S" PROGRAMS" held on Sept. 8, 9, and 10th, in Ottawa.

There were 24 participants from different sectors of Canada - Nova Scotia, Newfoundland, Quebec, Sask., Man., Ont., B.C. and Alberta.

Unfortunately, we participants did not receive a brochure of the agenda before the seminar. I received mine on arrival back home. It poses a question of just how sincere our Government has been in helping Women achieve their rights and aims in this year of International Women.

The seminar had 5 workshops:

1. Visible minority Women.
2. Women in families.
3. The working Woman.
4. Services to Immigrant Women.
5. The women in black, dealing with stereotypes.

The study involved 5 stages:

- A. assessment of present situation.
- B. identification of changes needed.
- C. Identification of barriers to change.
- D. Problem Solving (overcoming barriers).
- E. Formulating Strategies and proposals.

There were at least five women in the working Woman's workshop in which I took part. I'd like to point out that I belong to Service E. Union and also to the Association of United Ukrainians, Canada, but the other women worked in positions of Social Work and Government employees.

This posed a question at least to me. Are working women having the opportunity to participate and voice their opinions and to change their status in the working force. This was one problem presented in the working women's workshop.

A Montreal delegate working with immigrants spoke on immigrant women on temporary visas who were brought to the country to work in factories, restaurants, agriculture, etc. They are being incredibly exploited by the owners because of language difficulties, therefore not knowing their rights. They also work in jobs where there are no unions. Some average only 60¢ an hour at piece work. Panels recommended that minimum wage per hour be paid to piece workers. Note, these immigrant and minority work-

ers are threatened with deportation! Day Care was another important need for immigrant and minority and other working women. This need of subsidized day care was brought up in all workshops.

Questions are now around the controls of government spending introduced in December, cutting back on monies for day care. This again questions the sincerity of the government in helping women enter the labour force.

We women in Thunder Bay must continue the struggle with other like minded people across this country after the IWY has ended. We must strive to educate and organize men and women in our respective clubs, organizations, associations, and especially unions, and we must strive especially to help the unorganized worker. The domestic, restaurant, hotel, motel, baby-sitting services which need better conditions and a decent work wage. We must pressure governments to change their bureaucratic ways to move us in the direction of Justice, Peace, and Freedom recognizing economic freedom as the basis for all three. We must actively work for a change in Government if the present Government fails to meet our expectations. The solution is as above, - Organization, Education and Solidarity.

Jean Holyk is a member of the United UKR Canadians, A.U.U.C., a representative on the North-Western I.W.Y. council, a member of the Service Employees Union 268, a hospital worker with four children. She participates in the A.U.U.C. mandolin orchestra and singing ensemble. She is also treasurer of the Thunder Bay Peace Council.



"Lady Dentist"

In the past few years the number of women practising dentistry in Manitoba has more than doubled - from two to five! Most of these women are graduates of the Faculty of Dentistry of the University of Manitoba where the number of female students has increased from five to twenty since 1970. How has society and the profession reacted?

Female dental students encounter many different attitudes. I can only relate my own experiences. Going to university had always been an ambition for me. But I was a very serious teenager; I couldn't afford a B.A. or B.Sc. with no job afterwards. So I decided to be a dentist. This silenced the people who always expected me to be a teacher or home economist. My pre-dentistry science year was a joy - lots of freedom - new people to meet - new things to learn. Dentistry was a shock - as late as 1970 the dental student was a 23-year old male with top-of-the-ear length hair, a tie, and a sports jacket or white lab coat. Many of my colleagues in first year had at least one 'friend' who hadn't been accepted into dentistry. They felt that I had taken the place of this serious student. After all, I was probably not going to 'stick it' for four years of school. Even if I did, it was unlikely that I would practise for more than a few years. It was unfortunate that society should pay for my four years in school when a man could have had this. It took two years of working along side these men to get them to accept me - a serious student who could really do the work. By third year I had become 'one of the guys' and was roundly praised as 'thinking' like a man.

As a dentist I find that many of my colleagues are jealous of me. They feel that I have no responsibilities for family (which is true) and, once I find out how rough practise is, I'll quit. Even if I do marry and continue to practise, I'll never have to support a family. If I ever do support a family, I must have done something wrong or stupid to get myself into such a position.

As far as my patients are concerned, there has been little or no problem. Apparently to the general public a dentist is a dentist. I'm sure there are exceptions to this but I have not met them in two years of private practise. Generally, people express surprise and friendly interest.

Undoubtedly the attitude of the dental school is changing and will continue to change as more and more girls study there. The attitudes of the profession can only change as more and more of us live and work within the community. As with all the battles we wage for sexual equality, patience and persistence work.

Elizabeth Birks (D.M.D.)

The article entitled Lady Dentist by Elizabeth Birks (D.M.D.) is taken from HER_SELF a news-letter of the YWCA Women's Centre, Winnipeg

CRISIS HOUSING REPORT

by

DOREEN WINKO AND EVE PYKERMAN

On February 24, 1976, the Crisis Housing Committee met with Ed Zappier, the coordinator of the three Tarbutt Street residences. The meeting was organized by our committee amid rumour and speculation that Crisis Housing may be terminated because of social services cut backs.

As we sat around the table informally with Mr. Zappier we discussed our concerns with policy as it exists in comparison to our original proposal.

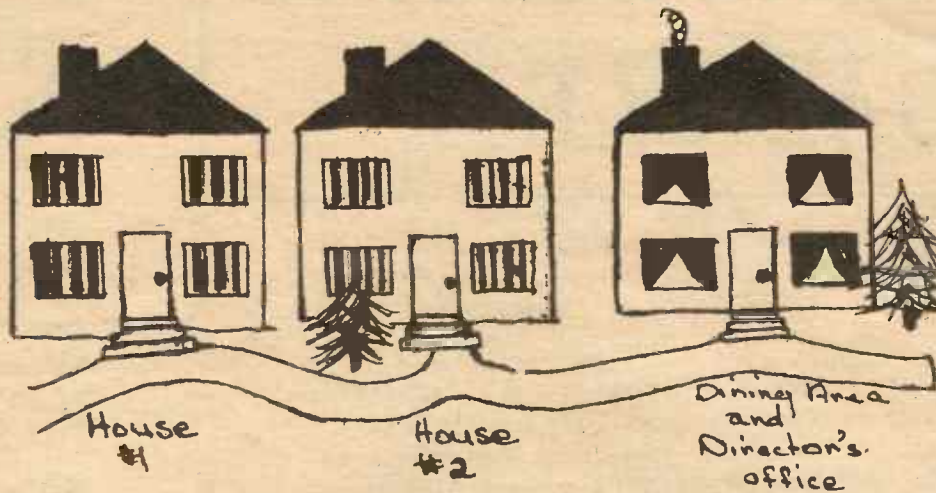
Mr. Zappier, well meaning but inexperienced, dealt with our inquiries as best he could considering he was ill-at-ease and obviously hesitant in answering certain questions. He admitted being unprepared but as far as we could ascertain he hesitated without the blessings of his supervisors. At times he appeared extremely uncomfortable and unaware.

Mr. Zappier admitted that because of the social services cut-backs Crisis Housing's existence was threatened to the extent that it would have to be utilized in a different way. The city decided the Coach House (a city operated residence accomodating ten to twelve single troubled young women) which may close, would be incorporated with Crisis Housing. Negotiations to obtain a fourth house beside the Tarbutt Street homes is in progress. This house is owned by the city but rented to a government agency. It was noted by the committee that problems may arise because of this situation, i.e., overcrowding, priorities given to the single women and disharmony between troubled single women and women in crisis who have children.

POLICY OF CRISIS HOUSING

In practice Crisis Housing is a 24 hr. service (phone number 623-2711 ext. 430) with emphasis on local families. Transient families are sent to the Salvation Army or put up in substandard hotels. Single persons (without children) are not allowed the use of Crisis Housing but they are given consideration by Mr. Zappier and his supervisor, Betty Chalmers.

Mr. Zappier expressed that the majority of women who utilize Crisis Housing are already separated or divorced and the minority are beaten and abused women. It was pointed out by one of our members that this report of minimal usage by abused women was contrary to experiences of Transition houses in other cities. Why is Thunder Bay so unique? According to



documentation by the Northern Women's Centre and Community Action Centre (Human and Welfare Rights) many calls were received from beaten women. Is it perhaps that Crisis Housing has not been advertised sufficiently and are dependent on agencies to refer people to the homes. What does a woman threatened by a husband do in the middle of the night when she is not aware of an existing Crisis House? Mr. Zappier emphasized that they do not encourage women to leave their husbands or discourage for that matter but they stress the use of Crisis Housing as the very last resort.

According to Mr. Zappier 28 families (80 people) have used Crisis Housing since its opening in October. The fluctuation of families was termed "feast or famine". Most of these families had been referred by other agencies. People are asked to contribute to their stay in Crisis Housing if they are able to afford it.

Mr. Zappier is considered director and counsellor but it appears that his main task is seeking alternative accomodations for clients. Because of the housing shortage in Thunder Bay, Mr. Zappier's time is probably consumed by this problem. Additionally Mr. Zappier's endeavours are divided between the welfare office and the Crisis homes. Therefore we feel the priority of counselling might be neglected. House mothers do not counsel according to the director but are available to talk to the residents. Their exact duties were not accounted for.

PROBLEMS

Welfare assistance is not given to persons until they have acquired accomodations outside Crisis Housing. This created financial burdens whereby they must depend on other resources, i.e., Family Allowances, donations from family members or Provincial Welfare (if they're lucky). Those who have little or no savings have nothing for extras (cigarettes, toiletries, entertainment) that should be available to any person.

Another problem area is

the lack of day-care facilities. There is no childcare provisions so that the mother or father is free to seek accomodations, employment or attend appointments. There is no opportunity for parents to escape from the responsibility of children for even a short while. Even if an outlet was available, a 10:00 o'clock weekdays and 11:00 p.m. (Fridays) curfew is imposed. Also transportation for the children to attend their school is not provided causing a further disruption from the prior pattern of their lives.

There is no follow-up of women after leaving the homes which according to Mr. Zappier is often the next day. What happens to these women after they leave? Where do they go?

There are no recreational outlets; the basements are too cold and damp to be used for these purposes in the winter months.

A ROOM OF ONE'S OWN???

We were taken on a tour of the homes, aware that the homes were occupied at that moment and felt that we had intruded on the residents' privacy.

The rooms were spacious but furnished sparsely, often with only one or two single beds. Every room, including kitchens in the two homes used for residents, had beds.

There were no curtains, the roll-down blinds were often torn and there was no other furniture, except for beds. The only decoration on the walls were typewritten sheets spelling out rules that were placed next to light switches. Pictures were non-existent.

One note, signed by Mr. Zappier that caught our attention was in the dining area. This is not a meeting place, it is an eating place!! (emphasis ours).

This generally established the atmosphere of the homes.

SUMMARY:

The general feeling shared by committee members was one of disillusionment and depression. We did not regard the homes as a supportive and congenial place and definitely lacking a homelike atmosphere. We found the home restricting and not conducive to emotional growth.

Following are some comments made by Crisis Committee members:

"Depressing..."
"I'm sure glad our money was not invested..."
"Isolated and treated like children..."
"Certainly does not promote independence..."
"We didn't have anything before but..."

Further follow-up and action will be taken by the Crisis Housing Committee and shall be reported in the Northern Woman.

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316 Bay St.
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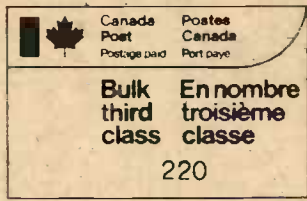


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