

NORTHERN WOMAN

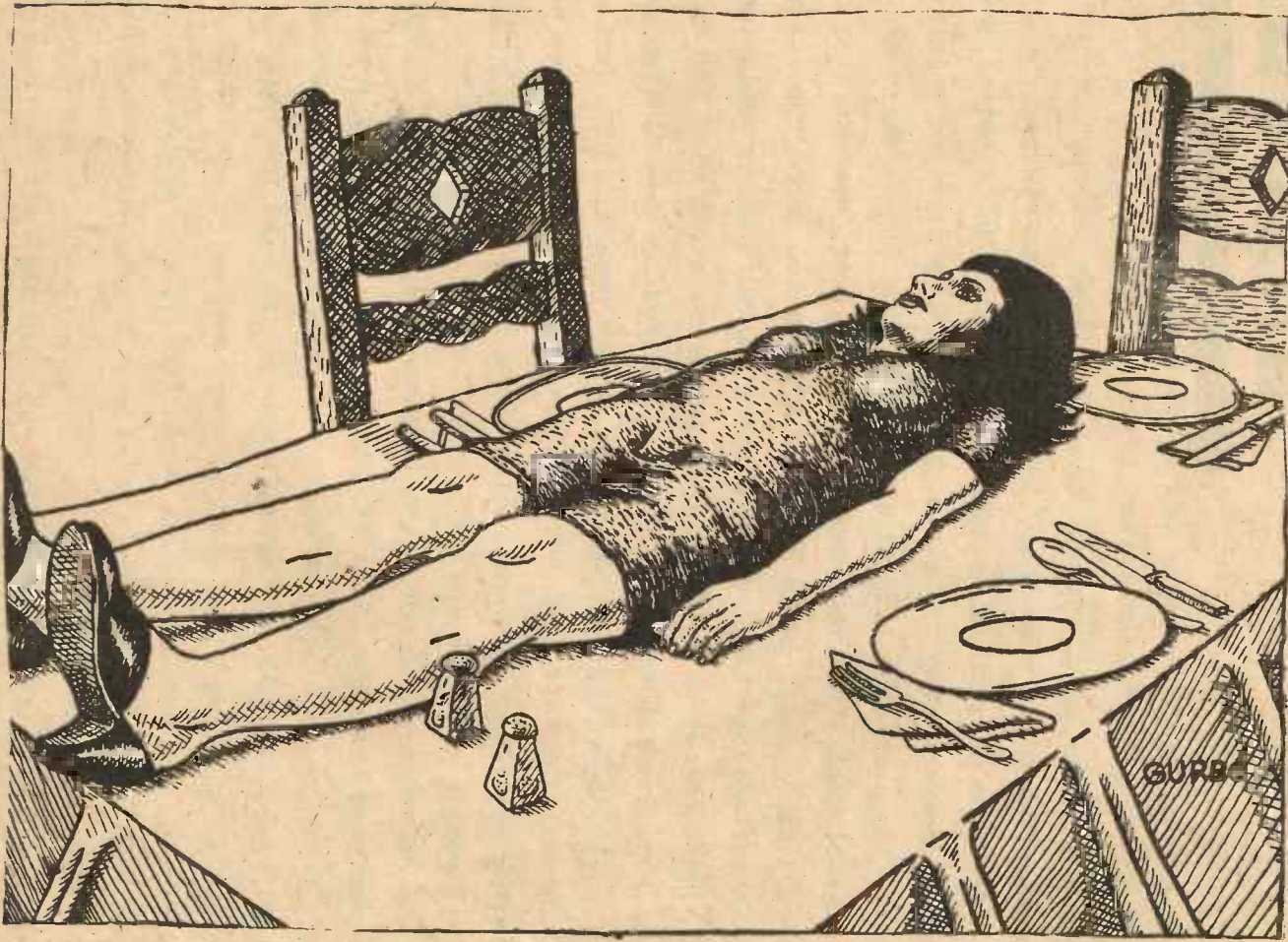
VOLUME

3

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EDITORIAL

The Port Arthur Clinic has once again hit the headlines. Some point out that a long year has passed since the valiant women workers at the clinic went out on strike.

Within the last few days, several news items have pointed out the fact that the struggle has continued throughout these many months, with the women who, in good faith, terminated the strike and went back to work, bearing the brunt of the doctors' ill will and harassment in defense of their legal right to unionize. To them I tip my hat. It takes courage, dedication, and understanding, to stand up for principle in the interest of a group, despite intimidation and harassment.

In a situation such as exists at the Port Arthur Clinic where the doctors have a monopoly, and where many patients, because of special needs, had to cross the picket lines, because they could not get the required care elsewhere, on the one hand; and on the other hand, where you have a situation among the trade unions, who were committed to support the strike on paper, but who failed; and still fail to carry out sufficient educational work among their membership regarding trade union solidarity. The combination of these circumstances, along with the weak response of the then acting Minister of Labour, Dr. Bette Stephenson (past president of the Canadian Medical Association and a self-avowed feminist) who merely said she had done all she could, make the outcome of the strike predictable. Just what did Bette Stephenson do??

The doctors at the Port Arthur Clinic have proven themselves to no longer being a breed apart, but have now moved over to being nothing more than ruthless businessmen. They have effectively destroyed the image of dedicated men and women giving their lives to the sick and maimed as first class humanitarians. They have indeed emerged as a tarnished breed.

As if the destruction of our faith in doctors were not bad enough there appeared also on the scene a nitwit in the guise of a female employee, who has taken it upon herself to call for decertification of the union, I wonder why??

Has this woman heard of the struggle everywhere that women are waging for equal pay and equal treatment in their places of employment? Does she have the mental capacity to read the local paper? Did she read the result of a very recent official survey which showed that Ontario women are being paid \$44. a week less than men doing the same work? Has she ever bothered to look up the meaning of the words 'unity' or 'solidarity' in the dictionary? Does she understand that some of the gains she has achieved since the strike were won by those who struck the clinic and remained steadfast? I feel pity and contempt for this individual.

At long last there is a glimmer of hope; Did this ding-a-ling read that a contract has been achieved (Chronicle-Journal, Aug. 17) and that decertification will nullify it? Did she see the Aug. 18th article in the same paper, pointing out that the difference in wages paid the unionized St. Joseph's hospital employees and the clinic workers is substantial? Perhaps this will tell her something.

It is gratifying to know that a secret ballot vote of all eligible employees on the question of decertification has been granted by the Ontario Labour Relations Board. I hope they will use it well, and to their own advantage. In unity there is strength.

Letters cont'd from page 3

Aug 9/76
Ottawa Ont.

Dear Northern Woman,

I think it is important to correct some false impressions created by the short article in your "Here and There" section of The last issue concerning the single parent with the nasty landlord. It is true that a landlord acts contrary to the landlord and Tenant Act in not giving 24 hours notice of his desire to inspect the apartment. Unfortunately it is also true, that he can enter if he has permission, and an offence would be hard to prove if he was allowed in. However it is not true that a landlord need only give a two months notice with no reasons, as you stated in your article.

He must give notice to terminate two months in advance, which includes the reasons and the particulars respecting the termination, and must inform the tenant that he need not leave unless the landlord obtains a writ of possession from the court (section 99 Landlord and tenant Act, as amended) A tenant must be notified if a writ of possession is sought and can appear in court by him or herself without cost. It is up to the landlord to convince the judge that the tenant

should be evicted.

A booklet entitled "Your rights and obligations under the landlord and tenant act-Partiv 4 (residential premises) is available from; Landlord and Tenant Booklet P.O. Box 520, Adelaide St ,Toronto, M5C-2J6

Your conclusion that the law is for the rich and injustice prevails is unwarranted in the case of the new Landlord and Tenant Act(part4) The Law may be for the rich, but injustice often prevails simply through lack of information or faulty advice.

Tony Carfagnini.

Thank you Tony We appreciate the time you took to set us straight and to inform our readers. We are never too proud to admit our lack of knowlege in some areas but we aim to learn.

The collective

Some courses provide a sense of identity with talented and courageous women of the past. Some courses provide new perspectives of the present. All of the courses address the great potential for the future.

Ruth Cunningham, Director of Women's Programs, and Lynne Thornburg, Supervisor of Women's Programs, continue to work within the framework set by these guidelines. The result has been a number of high calibre, exciting courses offered to women throughout Northwestern Ontario, as well as seminars, workshops and conferences.

This fall and winter there will be a wide selection of both new and previously offered courses, including:

- Assertiveness Training
- Introduction to CR
- Women and Psychology
- The Female Sexual Experience
- Women and Money
- Women and Film
- Our Bodies Ourselves
- Women and the Law
- Women in History
- Homemakers Find Out
- Sociology of Sex Roles

There will also be a six-week Job Search and Readiness Training program beginning in October. This course is designed to assist women who wish to re-enter the labour force after a period of time away, or who wish to enter it for the first time. Contact either Ruth or Lynne for more information. Application must be made through Canada Manpower

Both Ruth and Lynne would like to hear from you regarding any course offered, or any ideas you might have regarding the type of courses or seminars we could offer.

Women's Programs To Begin Soon

The function of Women's Programs is to promote, develop and implement programs of particular interest to women.

The philosophy of Women's Programs is to develop courses which provide a perspective of women, and women's achievements, which recognizes the value and potential of women's work.

LETTERS

Although it is the policy of this collective not to print letters that are unsigned, from time to time we receive a letter that cries out to be heard, -not just by the ears of sympathy and understanding, but by the general public who are all too eager to dismiss from their minds any subject that doesn't fit into the lifestyle of their choice. The subject matter of the Northern Woman Journal is "Women in Distress", and we feel this letter fits well within that frame.

Dear Sisters;

I am writing this letter with sincerity, hoping you do not think it ridiculous. I don't even know if my problem will be of any interest to you. I truly hope it does for I feel you are the individuals who will be able to do something positive about it.

I am an 18-year-old female student who is finding it extremely difficult to deal with my bisexuality.

I have never had relations with another woman, - my lack of lovers is not the probje, the problem is, what my bisexuality has done to my relations with my friends and family. I have an awful feeling of isolation because I can't really get close to my family or be completely honest and confide in them. I have friends but how can I discuss bisexuality with them when they openly joke and ridicule gays.

Sure I have liberal friends who consider themselves open-minded but even so, I know if I confide in them, even if they don't prejudice themselves

against me, I would feel that every time I joked with them or put my arm around their shoulder in friendship they might feel uneasy, as to my motives. What I guess I'm trying to say is that I know my situation can hardly be unique.

A lot of my problems could have been gotten rid of a long time ago if I could only have spoken to someone who is bisexual and learned to deal with it. There is counselling services for just about any problem an adolescent can come across except this. Drugs, family problems, alcoholism, - you name it, the high-school counsellor is prepared to deal with it, but how can you cure homosexuality. I can't think of myself as being sick. Unfortunately, it is hard to maintain this belief when one is told homosexuals are sick and deprived and just plain queer. I wish the Northern Woman could set up a place where kids could go freely without being slandered or ridiculed. Kids in an identity crisis are the most vulnerable of all and the ones most in need of help.

RAPE STUDY

Dear Sisters:

Although there is much discussion and concern about the issue of abortion today, there is little information on how Canadian women have responded to having an abortion. We are now doing a study of the experiences of Canad-

I still have a long way to go, and the going will be rough at times. I think if I had had counselling in my early adolescence it would have done away with a lot of my problems.

I hope you think about this because you can get through to the people and make them aware, by running some articles in your feminist press.

Thank you for reading my letter. If it does nothing else it has given me an outlet. I'm surprised at myself and a little proud to be able to even say for the first time that I am gay. Even if it's only in print without my name, it still feels good.

Your paper is fantastic. I am so impressed. It is such a good feeling

to have your group in Thunder Bay. I say your, but I feel I am a part of it for I feel for every issue you are involved in.

Thank You,
Unsigned.

Hello from an enthusiastic and dedicated reader in Kingston, Ont.!

As a member of the Kingston Women's Centre, I really enjoyed your little article 'What is a Feminist Press'? When you defined this as one "that creates a hunger for a deeper meaning, a closer walk with a movement that has become like the cry of our own hearts", you spoke for so many of us across Canada who are working on women's newspapers. And although our newsletter in Kingston is small, with a minimum number of women doing a maximum amount of work, the faith that you express in the meaning of our work gives us heart to keep on going.

Unlike other great steps forward in intellectual thought, the Women's Movement is not centred in an 'artsy' capital; because of its membership, it is everywhere at all times. There is no one voice of this revolution, nor should there be.

We are, all of us, working, thinking, and radicalizing in cities all over Canada. Each little newsletter is an important part of the feminist press; each women's group is a component of the movement.

So I thought I'd drop you a line to let you know how much your paper is enjoyed in Kingston. Oh, I must mention the 'Roots' article about the accommodating grandmother; that was fine.

Although our centre can't afford to pay subscriptions, we hope we can continue to exchange with you. Keep up the good work; you have a quality paper. Lots of love from Kingston. Julie Morris for Kingston Women's Centre 200 Montreal St. Kingston, Ont.

P.S. I forgot to mention Wendy Peterson's poem "Liberation", which said it all in a nutshell, yet managed to include her emotions as well. It's worth framing, really. (I usually dislike 20th C poetry.

ian women who have sought and obtained a therapeutic abortion inside Canada or elsewhere. If you have had an abortion and would be willing to fill out our questionnaire, please send your name and address to us and a questionnaire will be mailed to you. Great care will be taken to ensure

Dear Sisters:

While we were pleased that you reprinted the Fact Sheet on cutbacks compiled by the Wages for Housework Committee in your latest issue, it was a mistake that you did not explain what the Fact Sheet was all about.

The Fact Sheet is an addendum to a petition that we wrote protesting the freeze in the Family Allowance, which says that the Family Allowance is the only money many women receive in recognition of the work of raising children, and that not only do we refuse to let that money be taken away from us, but we want it extended to a full wage for all women for all our housework. The Fact Sheet goes along with the petition to give figures on how the wage controls and government cutbacks generally hit women the hardest by giving us less money and more work.

Over 15000 petitions are in circulation across Canada, and the response has been tremendous, with many women taking the petition themselves to circulate among neighbours and co-workers. We have just published the first issue of the Wages for Housework Campaign Bulletin, which contains many articles on the Family Allowance Protest, and on the campaign for wages for housework internationally.

For copies of the petition, Bulletin, and other information, write to P.O. Box 38, Station E. Toronto. Frances Gregory - Wages for Housework Committee

Dear Sisters:

A helpful plumber told me the following which I would like to share with your readers.

(1) purchase a plunger for unplugging sinks, basins and toilets.

(2) if you have a plugged double compartment sink, you must stop up one drain for the plunger to be effective on the other side.

(3) if the plunger doesn't work, Drano or other light commercial products probably won't either. Buy (at wholesalers) Hot Shot or Drain Bane. Follow directions carefully and note whether it can be used on plastic (black) pipes.

(4) once a day, or oftener, run hot water, full force down your drains for a minute or so, and try not to let hair, garbage, etc. go down.

(5) if you drop something valuable in drain, don't run any water, it is probably still in the trap (curved pipe underneath sink). Put a basin under trap and remove the nut with a wrench.

(6) modern or defective toilets plug easily. Don't put tampax down them or flush-a-bys. I also learned to check fuses on range if an element doesn't work and to check water intake tap to washer if clothes washer doesn't work, before calling a repair person.

In sisterhood - Donna Williams T.B.

your anonymity and confidentiality and no names will be associated with the study. If you will help us with this research, please write to: Kathy Logsdail and Lorraine Wood, c/o Department of Psychology, University of Guelph, Guelph, Ont.

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When Women Were Not "Persons"

Believe it or not, only 45 years ago women had no legal status as "persons" in Canada. Today it is difficult to recall that up to 1929 five successive Canadian governments and the Supreme Court of Canada had insisted that Canadian women were not "persons" at all with the definition of the British North America Act.

Taken from:
The SENCA, Vol. 2, Issue 3



The question of the legal status of women kept surfacing until mid-summer 1928 when Magistrate Murphy invited four other leading Canadian women to join her in seeking clarification of the BNA Act. She had found a section of the Supreme Court regulations that permitted five citizens to solicit such information. The four other women were Nellie McClug, author, lecturer and a leading figure in the fight for women's suffrage; Dr. Henrietta Edwards, author of two books on women's legal status; Irene Parlby, a member of the Alberta cabinet; Louise McKinney, a former Alberta MLA. The petition, signed by the five women, asked if the word "person" in the BNA Act included "female persons".

The Mackenzie King Liberal government of the day put their best legal talent to work to defeat the women's petition. They went back to Roman law, ancient English custom, and even argued that the BNA Act had been framed by men at a time when women had absolutely no rights. The Supreme Court of Canada (five male judges) ruled unanimously that it was bound to interpret the BNA Act as it was written and that women were not "persons".

What was to become widely known as the "Persons Case" started in Alberta in 1916 when the provincial government appointed Emily Murphy as magistrate of the family court in Edmonton. The appointment, the first of its kind in the British Empire was a tribute to the outstanding role played by women in World War I. But from the day of her appointment Magistrate Murphy's rulings were challenged by male lawyers on the grounds that she was not a "person" under the BNA. The Alberta government acted speedily to enact legislation but the federal government refused to amend the BNA Act so that all of its terms of reference would include "female persons".

The decision was appealed to the British Privy Council and on October 28, 1929, the Council overruled the Supreme Court of Canada. In its ruling the Council was sharply critical of the Canadian Government for relying on antiquated laws and customs to deny equal status to women. It said that all constitutions must be subject to change and development through public opinion and custom.

AN OPEN LETTER TO OUR READERS FROM THE CANADIAN CIVIL LIBERTIES ASSOCIATION

What do you think of an organization that protests the government policy of forcing deserted wives on welfare to sue their husbands; seeks the elimination of sexual discrimination in the Citizenship Act; is training citizen advocates among native Indians in the north; goes to bat for women on welfare who get cut off simply because of a "man in the house"; constantly exposes and criticizes the periodic police practice of denying arrested persons access to telephones and consultations with counsel, and is fighting for East Indians and West Indians whose bona fide visitors are denied admission to Canada?

The organization that is doing these things and much more is the Canadian Civil Liberties Association. This letter is your invitation to join the ranks of this vital organization. Committed people are our only source of support. We won't ask or take assistance from government. Our independence is too important. Membership dues are a minimum of \$10 per year and can be paid by cheque in favour of the Canadian Civil Liberties Association, 1554 Yonge Street, Toronto, Ontario.

Thank you for considering us.

Hon. E. M. Hall
Honorary Pres.

June Callwood
Vice-Pres.

Pierre Burton
Director

A Searching Look at Men's Briefs

The following quotes are taken from advertisements for women's underwear:

Double control with zipper convenience
gentle stretch power net controls you firmly
Add a little with lightly padded cups
Exclusive Cordtex for uplifting support
The natural look
The French look
Naughty but nice
Take the plunge in this smoothie
Moves with you, adapts for precise fit
Stretch sides for gentle comfort
Has elastic mesh back insert to keep waist in place, tummy panel.

And the last one:

Beautiful Bronze won't show under light colours. Hood closing crotch.

If you are thoroughly turned off, disgusted or even amused, you have the right to any of those reactions.

The advertisements were not seen in a Sex shop, but in the pages of a shop-at-home catalogue. And in case you haven't guessed already, the quotations all came from the advertisements for LINGERIE. The photographs show women with figures of model perfection.

If, however, you look at the ads for men's shorts, the two men pictured must have been in sheer agony from being flattened out, (in the strategic places) for there is not the slightest bulge in sight. The descriptions themselves give details of testing and re-testing done to prevent shrinkage and ensure long wear. The material the shorts are made of, and the colour and size are the only other selling features, there is no mention of sex appeal, or

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My Selective Poems and Prose by Hazel Clink
A delightful book of poems written by Hazel and published after she was seventy years young.
Write The Northern Woman Journal for copies. \$4 plus postage.

My Selective Poems and Prose



"When you give up freedom for security, you eventually end up with neither."
Thomas Jefferson

A FABLE

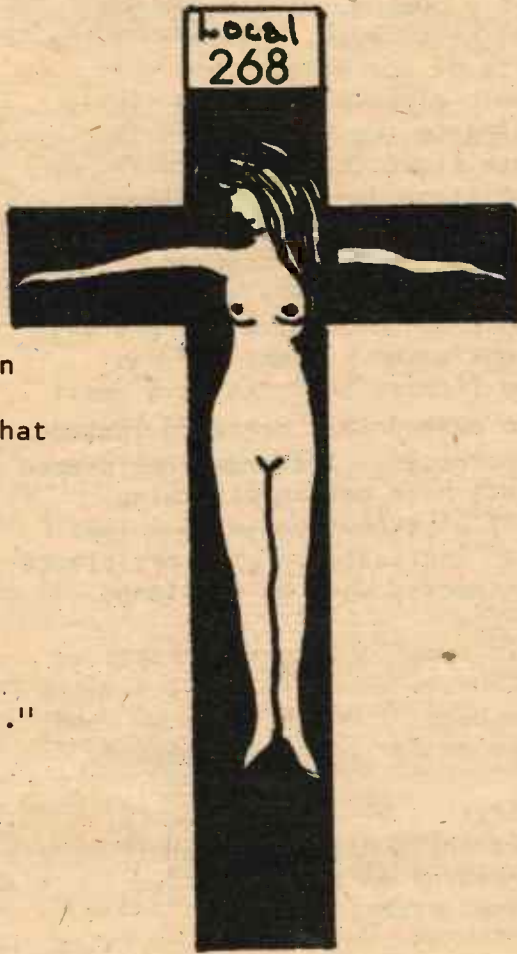
In the city of the Sleeping Conscience, where Pride and Paranoia live in big houses, I Sagit, daughter of December, dreamer, of dreams and viewer of the human scene, share my visions, for the hand of truth is upon me, and my tongue has been unharnessed by age.

I see a great long house where the power of the Medicine Man is absolute. Prisoners of the long house have turned into numbers on little cards, in black files. So great is the power and prestige of the Medicine Men that the numbers sit placidly for hours to hear, "My Lord will see No. 22 now", whereupon shivers of delight and gratitude send the Number into the inner sanctum to do homage.

I see the long house fall, and the numbers disappear as if written in invisible ink. I see the numbers cry with confusion and fear. "It is the Women", they cry. "We must sacrifice the Women to appease the gods." So they gather to stone the maidens.

Then did the Medicine Men beguile the maidens to divide and betray each other, and did put in the hand of each betrayer the first stone to cast as penance for having failed to do homage to the great god Class.

I see the gods are not appeased. "You must destroy the root before your number is visible in our sacred black box", they tell



the frantic, invisible numbers. "It is the commies at the root of this great disobedience." Now the commies are a great threat to the Medicine Men, for they are little ideas that burrow beneath the skin, causing an itch that has no cure in the little bag of tricks the Medicine Men call private enterprise.

I see the invisible numbers searching them out, they look under the pillows, behind the doors, under the eyelids and even in a smelly armpit. They have regressed to the primitive, like picking the lice out of each others' hair.

I see an angel in their midst, and she calls to the numbers, "It is I who drove the money changers from the temple. It is I who destroyed the long house. It is I who erased the numbers that held you captive." But the numbers, crazed with fear, cry, "Crucify her", and they nailed her to the cross of rough justice and ignorance. Not until they had hidden her beneath a stone did the numbers become visible--not on the square card, not in the black file, but burned into the forehead.

I, Sagit, saw and understood, for the signs of the times are on me, and I heard the Angel say, "I will rise again on Mountain Moving Day."

WIFE ABUSE



Wife abuse, defined as physical violence against a woman by her husband or lover, is probably the most common and widespread form of male violence against women. Ten thousand cases of wife abuse are reported annually. As with rape, the reported cases represent only a small fraction of the actual cases.

Until very recently, there was no public recognition of wife abuse. In the past year a dozen or so groups have organized around the issue, and the media has taken an interest. There is still very little feminist involvement. Wife abuse remains the domain of lawyers and social service professionals. The issues of rape and wife abuse are very related, and there is a growing need for feminist awareness.

(In Thunder Bay, feminists clearly identified the need for services to abused women. However, City Social Services took over and assumed full control, leaving us with no place in either planning or function.)

At the most basic level, rape and wife abuse are related in that both involve acts of violence perpetrated by men against women. In both cases, society condones these acts. In

terms of criminal justice, for example, rape laws make it nearly impossible for a woman to convict her rapist. Police refuse to arrest and the courts refuse to restrain the wife-beater. In both areas, myths have evolved to place the blame for these acts of men on the women they victimize. In rape, it's that women want to be raped, they lead men on, they provoke it. In wife-beating, it's that women are masochistic, they like to be beaten, they nag, they're frigid.

In both cases, liberals characterize the perpetrators as sick.

Stereotypes and myths concerning class and race shield white, particularly middle and upper class men from responsibility for both rape and wife abuse. Black men, according to the common mythology, rape white women. This myth serves the dual purpose of directing white women's anger and fear away from white men while, at the same time, providing white men with a tool for oppressing black men. This myth persists despite the fact that the examination of crime statistics clearly reveals that most rapes occur within the same race.

Similar myths also obscure the area of wife-beating. According to the stereotype, wife-beating is a phenomenon of the lower classes. Thus, middle and upper class women are reluctant to reveal their abuse. Studies have shown, however, that wife-beating is common to all classes, races and at all ages. In Norwalk, Connecticut, a community with a wife socio-economic range, the police received the same number of complaints of wife abuse as in a comparable area in Harlem. The County Council in Montgomery County, Maryland, which claims to be the nation's wealthiest county, recently released a report which found that wife abuse was a serious problem in that county and recommended the establishment of a shelter home there.

There won't be an attempt at this

point to examine all the myths and stereotypes that abound concerning rape and wife-beating. It is clear, however, that there are parallels in the misinformation that has clouded both areas. One effect has been to hide the fact that violent behaviour is a typical and frequent response of men to women, and that all classes and races of men fully participate. Another effect has been to conceal the fact that women receive this abuse, not because their skirts are too short, or dinner's not ready on time, but merely because they are women.

In terms of organizing tactics, there are many practical differences between rape and wife abuse. The hotline was the major activity of the early anti-rape movement. It provided a needed service, and, through victim contact, gave rape groups credibility and a base from which to organize. Its operation required a great deal of energy but little initial resource investment.

Wife abuse does not lend itself to this tactic as well as rape does. The most pressing problem in wife abuse is often that the women do not have the resources to leave their husbands. They need shelter and food for themselves and their children in their transition period between leaving their husbands and establishing themselves independently. In this period she also needs assistance in finding a job and apartment as well as medical and legal advice. Establishing a project to meet these needs obviously requires substantial funding and organization.

Most cities are extremely deficient in providing services for abused wives. Some public or private agencies that were contacted, stated that they would provide shelter but did so reluctantly and only for short, specified periods of time. The Salvation Army, for example, does not like to "break up homes" and

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the maximum stay is for three days.

A paralegal who deals regularly with situations of wife abuse as part of her job at the Citizen's Complaint Center where police send women who want to take legal action, stated that she had no place to refer women for shelter. She knew of women who spent the night in the bus station to avoid returning home.

Obviously, a hotline for abused wives could not function as a referral service. There is no place to refer. It could provide useful emotional support and information, but without concrete resources, would do little to help women escape their situation. There is the danger that it would serve just to further frustrate the abused women.

Rape law reform also is a major organizing device in the anti-rape movement. Corroboration requirements and rules allowing evidence of a woman's sexual history are obvious injustices and the solution of changing the laws seems equally obvious and attainable. There is no comparable area of law reform concerning wife abuse laws to rally around. On the books, it is as illegal to assault your spouse as it is to assault a stranger. Many jurisdictions provide wives with the additional remedy of a civil protection order (peace bond). Theoretically, if he violates it, he's held in contempt of court. On the books, a woman is protected.

In terms of wife abuse, it is the practice, not the law itself, that is unjust. Police won't arrest, prosecutors won't prosecute, and the courts won't punish. It is difficult to obtain evidence of this injustice since statistics on actual practice are rarely kept. Therefore, unjust practices are harder to attack than unjust laws.

Even if it could be attained, the reform of law enforcement and judicial practices is not necessarily a solution. Will criminal prosecution of a man, upon whom the woman is often financially dependent, really improve her situation? And even if she can survive without him financially, will he get bail or probation and emerge from the experience even more vicious? Aside from being more difficult than rape law reform, legal reform in the area of wife abuse has no well-defined purpose.

Both rape and wife abuse involve a woman's right to self-defence. One fourth of all murders occur within the family, and one half of these are spouse killings. The wife was the victim in 52% of these cases and the husband in 48%. In contrast, women are almost always the victim in cases of non-fatal abuse. It seems that often a woman's only recourse to her husband's attack is to kill him. Since most women can't fight well on a man's level, they just resort to the only level that is effective. In one celebrated Philadelphia case, a woman endured 20 years of repeated and severe abuse before she finally killed her husband during an attack. Judge Juanita Kidd Stout acquitted her of all charges and asked her why she had waited so long. Unfortunately, most judges are not that enlightened and women who do defend themselves risk murder convictions.

Thus far in this article, rape and wife abuse have been treated as distinct but related issues. However, there is one critical

area of overlap - rape in marriage. This is a common, unacknowledged form of wife abuse. A woman is the property of her husband and this ownership gives him certain rights. According to the law, he has the absolute right to have sex with her even if it means sexual violence. Because this right is not only law but has been widely accepted, it is easy to understand why wife abuse is also condoned. If a husband has the right to be violent for one purpose (forced sex), it is a small leap to extend that right to include other purposes. The great resistance feminists have met in attacking the marital exception in rape laws gives an indication of the resistance to be expected when we challenge wife abuse.

It is important for feminists to become involved. Wife abuse affects vast numbers of women, many of whom are trapped for economic reasons.

Article by Lois Yankowski,
Feminist Alliance Against Rape.
Printed in the F.A.A.R.
Newsletter, 1976.

THUNDER BOLT

To the rapist who pleaded not to be hurt as "I never did it before". While being held for the police he was also concerned that his ass was bare to passing motorists!



THUNDER CLAP

To the Colliers, father and son, tackled, caught and held the man who raped a young woman on Arthur St. August.

COMMENT

While the apprehended rapist of a woman on Arthur St., Aug. 12, 1976 was reported (Chronicle-Journal Aug. 13) to be a transient who was hitch hiking, we must emphasize the proven statistics that the majority of rapists have been previously acquainted with their victims.

Report on the Credit Union

by
Laurie
Hill

This summer, when the Northern Women's Centre received a grant from the Secretary of State for a project of its choosing, the choice was immediate and unanimous - to find out if and how Thunder Bay could have a women's credit union. It has become painfully apparent to all of us how important it is to have access to money. Many of the aims we in the movement are working towards, will never be realized until women have a firm footing in the financial world. A realistic and concrete step in this direction is through credit unions for women. Toronto started one in November of '75 and already it is moving forward at a very encouraging pace. We are fortunate in Thunder Bay for having the precedent established by the Metro Toronto Women's Credit Union. Difficulties that they encountered in the formation of their credit union will not have to be repeated locally.

I was hired by the Northern Women's Centre to determine the feasibility of having a women's credit union in Thunder Bay. The first thing I did was to go through a self-education programme so that I could learn what credit unions are and have been. This involved reading literature available in local libraries on the history of credit unions and their present status. I have also had to acquaint myself with the Credit Union Act and the Standing Committee Report on Credit Unions. I spoke to people locally who are involved with existing credit unions, and to the local Ontario Credit Union League Representative. I have also made a trip to Toronto where I saw the operations there and spoke to the women who are actively involved in the ongoing functions of their credit union. While in Toronto I visited the headquarters of the Ontario Credit Union League where I gained valuable information. I am now in the process of contacting the local media to let the women in the community know about the possibility of a women's credit union and what it would mean to the women of Thunder Bay and Northwestern Ontario. A survey is currently in progress which will be distributed to

specific groups of working women as well as random households. In this way, we hope to be able to determine as accurately as possible what the attitude of the local women is to the idea of a women's credit union.

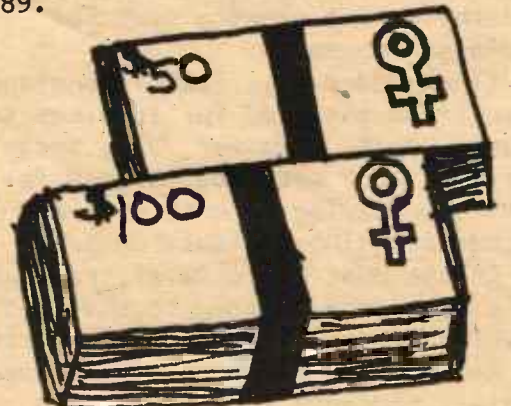
From here the next stage will be to do the actual setting up of the credit union. To do this, a group of 20 founding members and two signing witnesses will complete the application for a bond of association. Once the charter is received from the government of Ontario the union must elect a board of governors; a credit committee which will meet weekly to approve loan applications; and a supervisory committee which will conduct periodical checks on the books of the credit union. A treasurer must also be elected; this person should have a solid background in accounting.

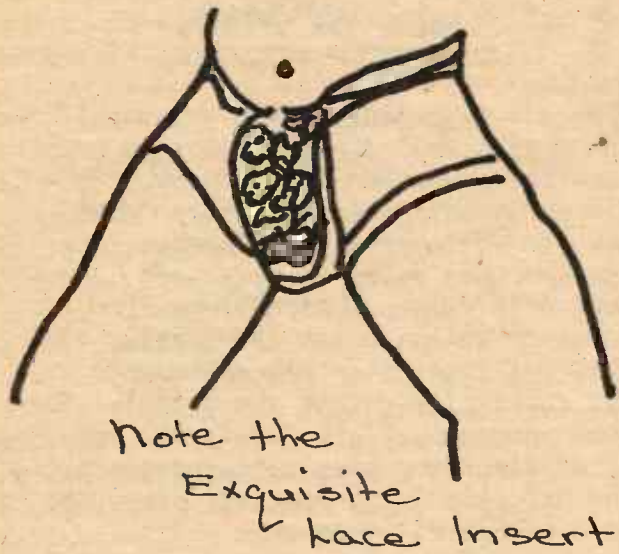
By becoming a member of the Ontario Credit Union League, the local women's credit union would be protected from possible failure and all those directly involved with monetary transactions would be bonded and insured through the league.

The credit union may be situated in the Northern Women's Centre in Thunder Bay South where there is ready access by the local transit. To be a member will cost only \$5 which will purchase a share in the credit union.

Having reached this point the success of the credit union will depend on the commitment of the members and all the financial support they can give. There is no reason why Thunder Bay cannot have a successful women's credit union.

If you are interested in working towards this end please contact me, Laurie Hill, 524 N. McKellar St., 623-8577, or the Northern Women's Centre, P.O. Box 314 622-3989.





Note the Exquisite face Insert

padding to enhance the male body. Somehow I can't quite see Stanfields, (for example) running expensive television commercials of a man wearing only provocative bikini shorts leaping around in public places, while a lascivious woman photographer captures this nymph on film from every possible angle as the commentator talks about being "uplifted, padded and pointed to make a more beautiful you". According to a group of women who made a study of the Eaton's catalogues from the late 1800's to 1974, they (the catalogues) reflect the values, wants and expectations of the current society. It would be really sad to believe that the 1975 edition depicts people as they either see themselves or would like to see themselves.



The light "Padded hook

- Josephine Stadden

Reprinted from UP, Lethbridge Women's Place publication.

Hands Off The Family Allowance

No Increase in Baby Bonus

The \$220,000,000. Baby Bonus increase we were all expecting has fallen victim to the government's "anti-inflation program". Why have they seen fit to make one of their biggest cutbacks from the pittance they give mothers? As always, we women are the ones expected to do without, to put ourselves last, and sacrifice "for the good of others". WHAT BETTER WAY FOR TRUDEAU TO LAUNCH HIS "LOWERED EXPECTATIONS WAY OF LIFE" THAN BY TAKING MONEY AWAY FROM MOTHERS, THE SYMBOLS OF SELF-DENIAL!

We refuse to be a Good Example

We know it means EVEN MORE WORK, AND LESS FOR OURSELVES AND OUR CHILDREN. It also means we are more of a discipline on the men so many of us depend on. Nurses said "dedication won't pay the rent" and have fought for well-earned increases across the country. Teachers are refusing the blackmail of paying for cutbacks in education and are going on strike. All round us others are demanding their share of society's wealth which our UNPAID WORK IN THE HOME HELPS CREATE.

We want our increase too

And we need it more than most. Many of us are sole-support mothers and \$36.00 a year per child - little as it is - does make a difference. Much more than anyone with a 10% surtax on their \$30,000. salary can begin to imagine! And for those of us with husbands, the Family Allowance is often THE ONLY MONEY WE CAN CALL OUR OWN, the only recognition that we WORK in our homes.



Trudeau's cutbacks in Family Allowance represent a widespread effort to make women pay for the present crisis. On top of all the unpaid work we do in our homes, we are faced with:

- HIGHER PRICES which mean more work shopping for bargains and more time in the kitchen
- A GROWING WAGE GAP between women and men in the paid labour force, and tougher policing of women on UIC
- ELIMINATION OF GOVERNMENT-FUNDED PROJECTS (LIP, CYC, OFY) which provide wages for young people (many of whom are women) and sustain community services for children, old people, immigrants, etc.
- CUTBACKS IN DAYCARE SUBSIDIES which mean more work finding adequate childcare or looking after our children ourselves
- CUTBACKS IN SOCIAL SERVICES which jeopardize the wages of many women and throw the burden of the work back in the home
- MORE HARDSHIPS FOR WOMEN ON FIXED INCOMES like the sick and the aged who are expected to live on next to nothing after a lifetime of hard work

WE WOMEN ARE AN EASY TARGET BECAUSE WE ARE SO USED TO WORKING WITHOUT PAY IN OUR HOMES AND FOR LOW PAY OUTSIDE. But we don't intent to stay at the bottom. Let the government go after the banks and the corporations - they have more than us!

WE DEMAND:

THE FAMILY ALLOWANCE INCREASE AS SCHEDULED
THE REMOVAL OF FAMILY ALLOWANCE FROM TAXABLE INCOME

And we won't be satisfied with only a pittance for mothers - all women need more money, MORE POWER, to fight the lower standard of life Trudeau has in mind for us all.

WE DEMAND WAGES FOR HOUSEWORK FOR ALL WOMEN FROM THE GOVERNMENT.

Wages for Housework Committee
Toronto

GERT'S GOSPEL

Free to be is a catchy phrase but I prefer free to grow, it carries a bit of responsibility that I find is sometimes missing in the present context of freedom. The freedom to grow into or out of what one perceives as the static condition of being, calls for some action, some upward movement of the senses toward liking the me you are free to be. The supposition that if one were economically free, you would have somehow acquired all the necessary virtues to be extremely happy with yourself is a fable well worth destroying if the change in your circumstances has made you less vulnerable to the pain and pleasure of risking. The art of living calls for extreme risk, we are sowers and reapers the world over, the seed we sow is self begetting, if the seed is positive and sown with love, the harvest seems certain, but not until we have taken the risk of sowing to the wind will we taste the magic of being free of the me that huddles inside, sowing and reaping that narrow plot that can only be called self interest.

As a feminist I have reason to consider the value of risking, to discard that protective shell that keeps you in the collective safety of the herd is like a snake shedding it's skin. You have become a brighter target for the naked heel but at the same time that stiff dry old covering that made you dull and rigid no longer impedes your escape. No longer afraid to be vulnerable in your own private life, you now melt into a general vulnerability that is protective in it's sharing. The me that I want to be free to be is idealistic, it believes, it keeps the faith, the lessons of history demand the commitment of today to perfect the visions of tomorrow. My sex has gambled since the world began, a penny's worth of faith for an inch of desire but not until we risk it all and sow to the wind will we be free to be what we were meant to be from the beginning,

relationship between women only in terms of privilege is to obscure the fact that without the rights mentioned above, we all will be, in the end, dependent and powerless.

All women are denied these basic rights. But lower class women have things to contend with in their lives that middle and upper class women are spared. Racism and poverty are obvious distinctions on the "privilege" scale. Even when the welfare recipient receives her check (which in is only about half of what she needs for the basic essentials of life, according to the latest government cost of living figures), it has come after long waits in dirty and understaffed offices, after harassment, endless personal questions and forms to be filled out to prove she is truly "worthy" of the money. The ultimate insult is that along every step of her life society says that it is doing her a favor - the favor of keeping her alive, but just alive and nothing else.

The welfare system and its accompanying myths operate to keep women divided and thereby powerless. It is difficult for women to get off the welfare roles because of the current recession -- and its accompanying lack of jobs -- and totally inadequate child-care facilities. Middle class women with families are similarly trapped. If their husbands were no longer able to or willing to support them, they would be hard-pressed to find a good job and to assure good care for their children. Ask any separated, divorced, or widowed woman.

Once again women who have natural similar interests (self determination, decent and fulfilling lives and jobs, financial security, etc.) are going to be pitted against each other and made to feel they are on opposite sides of a barrier.

Taken from:
AWAKE & MOVE
March 1971

The Brave Hearted Women



"The final descent of the People of the Five Nations shall run in the female line. Women shall be considered progenitors of the Nation. They shall own the Land and the Soil. Men and Women shall follow the status of their Mothers."

This is said to us by Kaianerekowa, the Great Law of Peace given to the Iroquois. You are what your mother is. The ways in which you see the world and all things in it are through your mother's eyes. What you learn from the fathers comes later and is of a different sort. The chain of culture is the chain of women linking the past with the future.

The Iroquois People of the Longhouse know their Original Instructions given to them in the Beginning:

"We turn our attention now to the senior women, the Clan Mothers. Each nation assigns them certain duties. For the People of the Longhouse, the Clan Mothers and their sisters select the chiefs, and remove them from office when they fail the people. The Clan Mothers are the custodians of the Land, and always think of the Unborn Generations. They represent Life and the Earth. Clan Mothers! You gave us Life. - continue now to place our feet on the right path."

Anna Mae Pictou Aquash was born and raised on the Micmac reserve called Shubenacadie in Nova Scotia. Her sister says that life in Shubenacadie is much better than that which the Western reserves in Canada and the U.S. experience: at Shubenacadie, everyone is on welfare. Since no one has a job excepting for pickup government jobs for a few months out of the year for a few people, having everyone signed up and receiving welfare is quite a social accomplishment for the bureaucracy.

Anna Mae had a talent for infusing humor into even the most grim of circumstances, and was considered a magician in turning government food commodities into very palatable meals. "She was a bright woman," said Nogeeshik, "spirit-minded and strong-willed. She wanted to make some sort of mark so that her children would not have to grow up the way she had been forced to live."

In time, living with her husband and two daughters, life on the reserve became too oppressive, too devoid of options. At Shubenacadie, an essential ingredient of life was in short supply: hope. Nogeeshik explains how Anna Mae felt: "There isn't much hope in looking towards picking in the potato fields and blueberry fields for a proud people. The way the world is made her suffer, because she was sensitive and had strong feelings."

She had dreams to be educated someday and to get a job working with children, maybe as a teacher. To be a teacher of children is at the same time both the most prosaic and the most awesome of aspirations: for someone from Shubenacadie to aspire to an Anglo-certified teacher's degree was like seeking the Nobel Prize.

There are traditional migratory patterns that trace the paths of native peoples from their home communities to one city, and then perhaps another city and another - and of course, back again. Boston is a funnel from Canada and much of the northeast for those who do not go directly to New York City and Brooklyn. Anna Mae went south to Boston with her family when life at Shubenacadie failed to bring answers to their needs. She

got a job as a teacher's aide in a prekindergarten child-care center for black children in the Roxbury area.

Unlike so many native children in Canada and the United States, Anna Mae had not been removed from her family and shipped hundreds of miles away to a boarding school. She had escaped the aching loss of family and she had also avoided the indoctrination efforts of the boarding schools. Native children by the thousands in both countries serve time for as many as twelve years in federal schools geared to their gradual and eventual assimilation of the Anglo way of life, the ultimate solution to the "Indian Problem". Anna Mae did not have to choose between being a secretary, a domestic servant, a hospital attendant or a cosmetologist - the traditional range options for boarding school girls. She did not view her future as a choice between being employed as a menial or living on a reservation where even those minimal skills are superfluous.

Instead, Anna Mae Pictou dropped out of school in the 9th grade, perhaps it having had something to do with changing from an all-Micmac reserve school to a mixed high school with Anglos.

She became involved with the Boston Indian Center and was sent by the center to Washington, D.C., at the time of the Trail of Broken Treaties when the Bureau of Indian Affairs headquarters was trashed. The white male-dominated media focussed their attention on who they determined were the leaders and organizers - that is native males. Their cameras and tape recorders only grazed the faces of Martha Grass from Oklahoma or Ann Jock from Akwesasne, or the many strong women who like Anna Mae Pictou breathed life into an idea. The expressed themselves in this way:

"We are the Kwenonkwaonwe, the Indian women of this continent. From the female side of life, we extend our life support to our children of these territories in North America. We have much work to do. Our position is with our people and nothing can stand in our way to fulfill our job: to tell the people of this earth of our survival and to expose the genocide being done to Native American nations by the U.S. Government. We must do this for we care for our children."

Yet credit for the love of all people for their children is sometimes not accorded as a universal sentiment nor is the commitment to the survival of one's children recognized by some people. For native peoples of North America, since the Pilgrims arrived, this has far too often meant the wholesale abduction of their children, to be raised by Anglos in their own image. Native peoples see no diminution of this fearsome practice.

Bernice Appleton, an officer of the Native American Children's Protective Council chartered in Michigan, tells us that: "There is a shortage of white babies for adoption, so since not too many whites want black babies, they are coming for the next - and that's India. These agencies are going into Indian homes and telling them their homes are unfit because they have two children, or three children, sleeping in one bed. It isn't necessary for

cont'd

Indian children to have one bed apiece. I don't even think it's good for children to sleep apart. Our children learn sharing right from the start."

In Canada, children needing homes are removed from their communities and extended families. "Often relatives are available to care for the children, but they cannot get financial support because the children are related to them. However, the agencies have to pay the white foster parents for the children, often adding an additional subsidy because the children are Indian and are 'hard to manage'.

There is another way to prevent children being raised as the lifeblood of future native nations....prevent them from being born. Health care in Canada for native peoples has done in the light of day what the USPHS/IHS has been doing covertly: coercive sterilization of native women. Sterilizations are routinely done at the time of birth of the sixth child, often without the consent or knowledge of the mother.

In the U.S., Dr Connie Uri, a Choctaw/Cherokee woman physician reported from the small Claremore Indian Hospital in Oklahoma that in the single month of July, 1974, surgery was performed on 48 native women, most of them in their twenties, making it impossible for them to have more children. It was reported that "at the same time this sterilization campaign was being carried out, Indian patients were turned away by the hospital on the grounds that there were not sufficient funds to care for them".

Anna Mae returned from her experience in the Washington portion of the Trail of Broken treaties a renewed woman, dedicated and determined to share in the hemispheric struggle of native peoples.

TO BE CONTINUED IN THE NEXT ISSUE.

TAKEN FROM AKWESENE NOTES

Why a campaign of wages for housework

Women work for nothing the world over. In the "advanced" countries, we do it "for love" in our ghettoized homes and for next to nothing in our ghettoized jobs outside. Also wageless, our sisters in the Third World work their fingers to the bone cutting cane in the fields and washing clothes by a stream. But none of us accept this work anymore as our "natural destiny". We want other choices. That is why the Wages for Housework movement exists, and that is why it is an international movement.

In Canada, as in the U.S., Italy, Mexico, England, etc., everyone is talking now about the "value" of housework and "recognition" for housewives. The media has covered our activities extensively and brought the Wages for Housework Campaign to many women who fight alone in the isolation of their homes.

Our biggest problem, in fact, is to find ways of speaking with one another. The isolation of our work has kept us weak and unorganized. Why else would Trudeau dare to make his biggest cutback the Family Allowance — money that goes to mothers for some of the work we all do in our homes? Any other cutback affecting millions of workers to the tune of \$220 million would have caused an immediate outcry. That is why in many countries we are now organizing on an unprecedented scale.

The crisis has unmasked just how vulnerable our unpaid work in the home makes us. All levels of government are cutting back at the expense of women. Wage freezes, inflation, and cutbacks in daycare and social services are all heaping more unpaid work into our hands. Who spends the extra time shopping for bargains when prices rise? Who cares for the sick when a hospital is closed down? Family Allowance and welfare cuts take money out of our hands as if we had no right to it and hadn't worked for it in the first place. As to the "liberation of

housework of going out to work, why is the concentration of women in all the low paying "glorified" housework" jobs growing, why are we the first to lose our jobs in the crisis, such as they are? The government is even making it next to impossible for married women to get UIC—we just supposed to go back home penniless and make do with whatever our husbands feel like giving us.

No other workers in our society are in such a weak position. Being wageless in the home makes us weak wherever we go and whatever else we do. That is why the Wages for Housework Campaign in several countries is organizing to protect the money we already get for some of our work as part of the fight to win a wage for all of it. With the Family Allowance Protests in Canada and England and the fight against welfare cuts in the USA, women are defending the only money that comes directly into our own hands for looking after our families.



This is in the interest of all women because it challenges directly the unpaid work which is the root of our pervasive position of powerlessness as women. It immediately increases our bargaining power everywhere. In the home, to refuse a 24-hour working day, and the isolation and dependence that go with it. In the paid labor force to refuse the lowest wages and the poorest working conditions of any workers.

That is what the Wages for Housework Campaign is all about.

Wages for Housework Campaign Bulletin July, 1976.

Classified

FLEA MARKET. Fort William Gardens Sept. 11. Recycle your junk. Support The Northern Women's Centre Donate - plants, white elephant, children's clothing, baking crafts. Drop off at 120 W. Amelia St., front porch. Phone 622-3989 or 345-5841 for pick up.

C.A.R.A.L. Canadian Association for Repeal of the Abortion Law. Memberships--Individual \$10. Family \$15. Limited income \$2. Affiliated Group \$25. Sponsor \$100. & over Sustaining \$25. to \$100. C.A.R.A.L. Box 424 (P) Cambridge, Ont.

AKWESASNE NOTES. Want to plug into real values? Notes is for you. Published 5 times annually, no fixed subscription price but anything under \$5 is a steal. Adwesasne Notes, Mohawk Nation via Rooseveltown, N.Y. 13683.

WANTED

Crisis Houses on Tarbut St. are in urgent need of a couple of cribs and highchairs. Phone the City and ask for Crisis Houses.

KINESIS - A 24 page, balanced report of the Vancouver Status of Women. Subscription \$5/year, 2029 W. 4th Ave. Vancouver B.C.

Notes From The Third Year —All time best-selling movement journal. 28 major feminist articles covering subjects like marriage, rape violence, socialization, housework, lesbianism, history, women's diaries, and prostitution. \$1.50 10/\$9. Postage included. Notes, P.O. Box AA, NY, NY 10011.

D.C. CO-OP Save 20 cents or more on every food dollar. Membership only. One trial shopping per family. Wholesale prices for \$2.75 service charge per week. Thunder Bay Direct-Charge Co-op, 245 Court St. Rear. Soon to move into larger new quarters. Phone 344-7618 for more information.

THE OTHER WOMAN...feminist news from Toronto. 6 issues a year, (\$3) free to prisons and native women Box 928 STATION Q Toronto.

STATUS OF WOMEN NEWS. Published by the National Action Committee on the Status of Women, 40 St. Clair Ave. E. Toronto, Ont. Published monthly, \$3 per year.

A booklet designed to make women aware of their right to equal access to credit, to increase their knowledge of credit matters and to help them obtain and use credit wisely is now available. The booklet contains the full text of the Equal Credit Opportunity Guidelines which were proclaimed last Nov. The booklet contains sound advice on the advantages and disadvantages of credit, on how to obtain credit and how to establish your credit worthiness. The section on credit after marriage answers such question as "When is your husband responsible for your debts?", "Can you maintain a separate credit history?" There is also a discussion of how separation, divorce and widowhood affect your credit standing. To obtain copies CREDIT AND YOU: WOMEN'S ACCESS TO CREDIT IN ONTARIO write to Information Services, Ministry of Consumer and Commercial Relations, 555 Yonge St., Toronto.

A MOTHER ASKS PRESIDENTIAL PARDON For Fugitive Son & Other Convicted Native Activists

Mr. President:

My name is Berdina Holder. I am from the Waco Band of Sovereign Wichita Nation. My age is 55 years old. I have been blessed with ten children and 16 grandchildren, all of whom I love and cherish as any mother or grandmother of any race.

I am writing to you in behalf of my son, Stan Holder, and the other Wounded Knee defendants. As Stan's mother, I feel great pride and honor that my son has dedicated his life's work to effect beneficial change for Indian people. Am I wrong to believe this is the same pride and honor White Americans feel for the founding fathers of the United States Government in this the Bicentennial Year?

I ask you, Mr. President, what do Indian People have to celebrate? We have been cheated and robbed out of all the most precious gifts the Creator blessed us with. Our Nations, our homelands, our religions, our languages, our traditions are now at the point of extinction. Lost to us now are our systems of self-government and true Indian self-determination. Do you realize that Indian people have given much and are giving more every day to the growth of this country you call yours?

Do you realize that Indian people - men, women and children across Indian Country - are threatened by open hostilities from your courts and law-enforcement agencies every day? I am a praying woman; I prayed lives would be better for the Indian people. I said nothing, as I watched the promises and agreements that were made to us being broken. I read of the treaties that were never honored. We number 800,000 people - we have the highest suicide rate, we have the highest alcoholism rate, some of our people live in conditions that make your ghettos look like a paradise. We are people that have no place to go and it makes my heart sad.

My son, Stan, spent two years in Viet Nam on the front line; he was in the Marine Corps for six years. He received an honorable discharge from the Corps for medical reasons. He was wounded near Da Nang while attempting to get ammunition for his company. He fought for the liberation of a people that wanted to be free and live in their own way. Yet when he came home, he realized his own people were being threatened, war was being waged upon them in the form of assimilation, discrimination, greed and outright theft and murder. He began to realize all the treaties that had been made with the Indian Nations had been broken; 371 treaties ratified by the United States Congress and each signed by a United States President - these all turned to words with no meaning because they were not honored. Our people stood up at Wounded Knee and were willing to give their lives to effect changes for Indian people. Does that make my son and others fugitives to be imprisoned for their actions?

What more can you want from me and my people? My ways are poor. I am a pitiful and humble woman in every way. The only wealth I have are my people, my family, my children and grandchildren. One of your FBI agents came to see me last spring. He told me I had two children that were at odds with the United States Government but by July of 1976 the Government would have it all straightened out. Can you tell me what he meant? I was afraid to ask him. Did he mean that the Government would honor all 371 treaties and that things would be good for my people again? Or did he mean that my children would be killed or imprisoned? This causes me great concern for the safety and well-being of my children. Some must have felt there wasn't enough pressure on my family, because the FBI harasses us, questioning us, even our small children, questioning our friends, searching their houses for my son.



*Taken from
Akwesasne
Notes
Early Summer
1976*

All my people are asking for is freedom and justice. What is there for Indian people? Our first treaty was signed in 1778, not quite 200 years of empty and broken promises. Mr. President, you granted ex-President Nixon a full pardon for all the things he did pertaining to Watergate. He never came to trial. Amnesty was granted to the Viet Nam draft dodgers and deserters.

I am a proud Indian woman, but I am humbling myself before you and the leaders of your Government. I am asking that you, as President of the United States, grant my son, Stan Holder, full amnesty, and all full pardons and amnesty to all the defendants of Custer '73, Scottsbluff '73 and Wounded Knee '73.

I ask for full pardon for Carter Camp, Leonard Crow Dog, Russell Means, and full amnesty for Dennis Banks who is fighting extradition, because if he is sent back to the Dakotas, he will be killed. I saw my son in June 1975, and this is what he thought would happen to him if he went to prison - HE WOULD BE KILLED.

These are some of our leaders who are doing the best they can to better the lives of the Indian People. Mr. President, give us something to celebrate this your Bicentennial Year by granting in a good way the amnesties and pardons I have asked for. I will continue to pray for my son and all Indian people who face these terrible things I have written about. I also ask my people when they go to the tipi meetings and other places to pray for the Indian Nations and the Creator to make way for us.

Sincerely yours,

Berdina Holder
1204 S. 25th St.
Lawton, Oklahoma 73501

Taken from: Early Summer, 1976
AKWESASNE NOTES

* **NOTICE** *

* NORTHERN WOMEN'S CENTRE INCORPORATED *
* First Annual Meeting *
* Evaluation of the Centre and elections *
* to fill any vacancies on the Board of *
* Directors. *
* PLACE: 120 W. Amelia St., (back entrance) *
* TIME: 8:00 p.m. SHARP! *
* Sept. 16, 1976. *

* CRISIS HOUSING COMMITTEE *
* First Annual Meeting and Elections *
* PLACE: 120 W. Amelia St., (back) *
* TIME: 9:00 p.m. SHARP! *
* Sept. 16, 1976. *
* ALL WOMEN WELCOME - YOUR SUPPORT AND *
* DIRECTION IS NEEDED! *

NEWS BRIEFS

RAPE

CANBERRA -- The south Australian State Labor Government has decided to outlaw what it terms marital rape.

Under the proposed legislation, a husband could be charged with assaulting his wife if he acted as if the marriage contract implied ownership of his spouse with the right to demand sexual intercourse at the husband's will.

The south Australian Gov. says if a wife claimed rape against her husband, police would investigate and lay charges.

The attorney-general concedes that it may be difficult to prove any such claim of marital rape.

NEW CITIZEN ACT

Canada's new nationality law, Bill C-20, was passed in July. The new Act implements several recommendations of the Royal Commission on the Status of Women, which include:

- The alien husband of a Canadian wife now has to fulfill the same residency requirements, that is, three years, as the alien wife of a Canadian husband.
- Either the father or the mother of a minor child may now make application to obtain their child's Canadian citizenship.

- For the next two years, a parent may apply for Canadian Citizenship on behalf of a child born abroad to a Canadian mother under the present Citizenship Act. Such persons are not now Canadian citizens unless their father was Canadian at the time of their birth.

- Women who lost citizenship through marriage prior to 1947 can now recover it automatically upon notice to the Minister, whereas previously they had to reside in Canada, make an application and take an oath.

TOPS IN NUMBERS

Clip and save this for the next time you hear someone say that women have no head for numbers:

Of the 560 Chartered Accountants who received their diplomas last month in Ont., 39 were women. Top student was Patricia Ursell of Toronto. Linda Ablett shared second place honours with Kevin Dancey. Women's Bureau Newsletter, March 1976

MORGENTALER

The government continues its brutal harassment of Dr. Henry Morgentaler. It has postponed a retrial for performing an illegal abortion ordered by Justice Minister Basford until next Sept. Forward 1976

OLYMPICS

The modern Olympics were eighty years old when the 21st Olympic Games opened in Montreal on 17th July this year. The first Olympics in modern times were held in Athens in 1896. A long period of discrimination ended in 1928 when women were allowed to take part for the first time. Women Of The Whole World No. 2, 1976

VITAL STATISTICS

An amendment to the Vital Statistics Act on May 25, 1976 had made it legally possible for a couple to give their child a hyphenated last name combining the last names of the mother and father, provided that the father's name comes first.

Under the old law, all children born within a marriage had to take the surname of their mother's husband, even in cases where the mother had chosen to retain her own name after marriage and wished to pass it on to her children.

Children born out of wedlock would previously take their mother's name unless the father swore out a statutory declaration of paternity, in which case the infant had to take the father's surname.

KISS YOUR FREEDOM

Mon. July 13, 1976 a Toronto judge decided that a public kiss is an indecent act. He fined two men \$50 each for kissing at the corner of Yonge and Bloor.

No it wasn't because they were two men. The judge agreed that the case couldn't be decided on those grounds. The act itself was found to be indecent.

So now there's a precedent. Now every public kiss is an indecent act, every embrace an offence. Now there's a crime where there was none before. Justice's face should be red over this one.

Gay Alliance Toward Equality and The Body Politic



GOODBYE

CHANGES SOUGHT

The Federation of Women Teachers' Associations of Ont. would like to enlist the support of N.A.C. member organizations to change the Unemployment Insurance Act so that an adopting parent may obtain benefit to the same extent as a natural mother.

A pregnant working woman who has sufficient weeks of insurable employment during the year prior to her confinement receives a maximum of 15 consecutive weeks of benefit around the time of her confinement from the UIC. A working woman who adopts a child receives no benefit.

FWTAO wants this discrepancy in treatment of working women removed by permitting the adopting parent to obtain benefit under the UIA for the same length of time as a natural mother. We would welcome the support of individuals and member organizations of the National Action Committee on the Status of Women to bring about such a change. NAC on the Status of Women, 40 St. Clair Ave. E. Suit 300, Toronto, Ont.

CPP

The Canada Pension Plan will now be shared equitably between spouses upon dissolution of the marriage, and upon death of a woman her spouse and children are entitled to CPP earnings. However, there is still no provisions for a homemaker to accumulate her own pension separate from her husband. A government spokesman stated that homemakers do not work therefore are not entitled to a C.P.P. As you can see, there is a great need to raise the consciousness of certain government officials and representatives. UP, June 1976

WOMEN'S PROGRAM

The Secretary of State money for Women's Programmes has been increased from \$200,000 to \$500,000. It was pointed out by one of the delegates at the NAC conf. that this was a measly sum when compared to a 1 1/2 billion dollar increase in the defense budget. National Action Report

RAPE -- How the law has changed

1. A judge must no longer instruct the jury that uncorroborated evidence is dangerous to accept and that corroborations of a rape victim's testimony is needed to obtain a conviction.
2. The victim may no longer be questioned as to her past sexual experience unless a written request is filed and it can be shown that this information is necessary to defend the accused. However the present law still does not cover the following.

(1) Rape is still considered a sexual offence rather than an assault of a violent nature and therefore implicates the victim.

(2) A male cannot be raped.

(3) A husband cannot rape his wife. This gives no protection to a wife who is separated from her husband and/or seeking a divorce. In addition, husbands do assault their wives and such assaults often take the form of assaults on their sexual organs. Therefore the defense of marriage should be abolished.

(4) The present section 146 assumes that a person between the ages of 16 and 14 years is unable to consent to the act of sexual intercourse. Although this may be seen as a protection for young people, the clause "of previously chaste character" tends to cancel out any actual protection which is meant to be afforded by the section.

(5) It should be up to the victim to request a closed court if she feels the necessity. The open court system protects the civil rights of an accused. In addition, closed rape trials only perpetuate the attitude that rape is a shameful and embarrassing crime to happen to a victim. Eudene Luther UP, June 1976

The Crisis of Sole Support Mothers

By SALLIE SHUN

I am a sole support mother. I recently took on a job..a second job. I did it because I have two children to support and I needed the money. I already had one job...I was a house wife and a mother but that job was not recognized as work and therefore I didn't receive a wage.

Before when I was married,my husband paid me something out of his wages which made my job seem worthless and gave him power over me. Then after my divorce I was given some money by the state, but they didn't pay me a wage for my job. Instead they gave me welfare and then they had direct power over me.

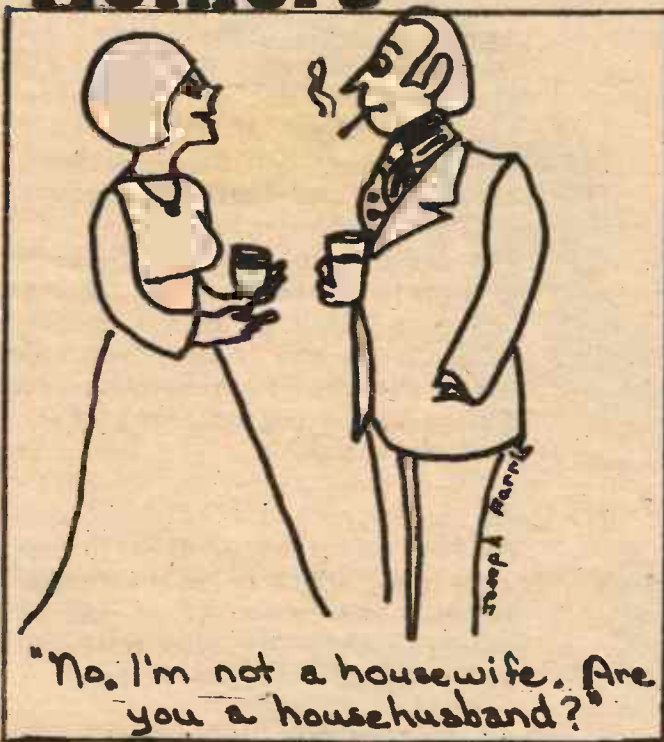
When I was on welfare I joined the Mother Led Union and I want to read you a letter I sent to the Premier of Ontario, William Davis, as a member of the Union.

Dear Sir:

I feel good because I'm organizing; it's the first time for ages that I've felt I can do something and because we're doing it they tell us we're dreadful, and we're not good mothers and we don't care about our kids and what are we doing out in the street, shouting and screaming? Well I'll tell you Mr Davis, we're doing it in response to your organizing, you are organizing poverty. You say there's an economic crisis, well we're sick of hearing about your crisis, Mr Davis, we have one of our own. For some of us it's called starving, for others having no where to live, for others having to give up our kids or have them taken away, for others it's lying and cheating the welfare to make a few bucks, and for others it's prostitution. Yes Mr Davis, I'll bet you never heard of welfare prostitution... women who sell their bodies so their teen-aged daughter can have a winter coat.

The list is endless and the one thing common to us all is a lot of hard work... for we do work, not an 8 hour day with pay but often 16 hrs without pay. You don't recognize our work as work, you give us welfare; we're charity cases, welfare bums, you expect us to work for love. Have you ever tried living on love, it hurts! It hurts when you send your kid off to school with holes in his shoes, and when he wants to join the school choir and you can't afford the uniform and you can't afford the day trips and you never can afford a holiday. And when you get up every night with the baby and there's the next day and night and the day after that, you're there by your self and it's always you that has to do the work for you can't afford a baby-sitter or daycare and state day-care is out because you say we don't work.

After you have said no to the swimming lessons, the movies and you've taken all the blame, you begin to feel pretty mad. you go to bed and you lie there and you think WHAT ABOUT ME... I do all this work, I live in all this misery and guilt and you know that people call you a welfare bum! You start to get mad and it's beautiful because you know it's not you that is to blame, you're not a bum, for the first time in your life you recognize the enemy.... it's you MR DAVIS you and all the rest of your friends in government and the big businesses who don't care about mothers, and who don't care about children. You don't care about any of the workers.



So when you talk about crisis, I always cringe, because I know what you're talking about is taking something else away from me. We have to cut back social services, we have to cut back education and health care. What does that mean, Mr. Davis? It means you want us women to absorb the crisis! Well tough. It's like I said before: We've got our own crisis, it's an economic crisis, it costs us a lot. Only this time we know where it's coming from and we intend to do something about it!

We want more money and a better life... We want to regain our dignity. Pay us for the work we do in the home. We demand it!

1. Parity with foster parents.
2. Higher earning capacity for benefit mothers.
3. Free 24 hour community controlled day care.

As I said before, I've just come off welfare... I took on a second job. I work in a distress centre for women and children. The women who stay with us there, come from situations of marital breakdown, they have often been married for 10 to 15 years and they have nothing to show for it. No home, no furniture, no dignity and no money. When they leave, they move into apartments with their children... the welfare gives them beds and a welfare cheque that is no where nearly enough to live on. It happens all the time and it's time we did something about it... whatever we are doing, whatever situation we are in, we are all exploited in the same way as unpaid houseworkers.

Because I am now a community worker isn't to say that I am not still a housewife. I work for 8 hours in the distress centre, then pick up my children and go home and work another 4 to 8 hours... two jobs, one paid, one unpaid. If I lose my job I'll be on welfare again.

HELP NOW!

STRIKING SKYWAY LUGGAGE WOMEN NEED SUPPORT

The members of the Upholsters International Union struck Skyway Luggage April 5th for better wages and improved working conditions. Most of the 100 workers are immigrant women who presently earn from \$2.80 to \$3.10 per hour. At the same time their production is 700 pieces of luggage per day and the company's declared profit last year was \$10.7 million. The workers need the support of other workers and particularly their sisters in the form of picketing, leafleting, fund-raising and organization. A Skyway Luggage workers' defense committee has been formed to organize support.

A POEM

Memories are like leaves from a wind-blown tree, you pick a leaf. Remember... me. I am running away from sorrow, and I am crying with an old shame up a grass-grown trail that knows my bare brown feet. She is old, her hair self cut and grizzled grey, her cotton shift bereft of vanity. He left her there before my time, and went away with someone else. She went strange, cuts her own wood and gathers hay for the cow. It's not your fault that love don't last sometimes it just gets tired of holding fast. It's wrong to live with one who can't abide you, the heart just turns to stone and lays inside you. So eighty spoke to nine across the years as women still to woman drying tears. The leaf has fallen, the vision fades, the wisdom remains

BOOK REVIEW

SO MUCH ANGER, TOO MANY TEARS: THE PSYCHIATRY TRIP

Many women who have emerged from careers as psychiatric patients have written about their experiences in therapy and hospitals. Typically these accounts end quasi-romantically with the woman being "cured" through the help of benevolent, usually male, psychiatrists, or with resigned helplessness to the conditions of despair and incarceration. Too Much Anger, Too Many Tears differs markedly from the tradition of this literature in that it strongly challenges the political nature of the psychiatric system and asserts the strength of one woman in the face of its corrosive practice.

In the first section of the book, Janet relates in detail that is often painful, but never tedious, her entry into a ten-year-long career as a mental patient. Hoping to comprehend the pain and fear she experiences in growing to adulthood, she at first naively seeks help from psychiatrists. But she is taught to reify her experience, to regard her feelings as alien "symptoms" rather than as a part of the process of growing up. The anger this engenders, she is told, is part of her "illness" rather than a justifiable response to the self-deprecating view of herself she must take as part of her "treatment".

With this convoluted load of mystification upon her, she steps into a cycle of hospitalizations, releases, readmissions, drugs, and electroshock. I could read this account only a few pages at a time, so keenly did it evoke my anger resulting from my own years spent in and out of psychiatric prisons. Janet experiences the full onslaught of the psychiatric jargon and paraphernalia used to convince those caught in its system that justifiable anger is "sick" and that despair is invalid and must be masked by dependency-fostering drugs, and that the answer lies in the cure of the individual by medical authorities.

At this point the rage Janet experiences she turns against herself by feeling suicidal, although there are glimmerings of the realizations she later makes. Yet the (male) shrinks who treat her are not portrayed as one-dimensional villains; they are overwhelmingly paternal, convinced of the power of psychiatry to "cure", and that the use of this power to coerce is justifiable. "After all, it's for your own good", "You have no other choice", Janet is told when she is badgered into hospitalization and electroshock. Their self-righteousness and omnipotent posturing will provoke the wrath of any feminist.

Paul, the man Janet meets, lives with with, and eventually marries, takes up the second part of the narrative. At first, aware of Janet's past as a mental patient and confronted by her anguish, he acknowledges some trepidation at the prospect of their life together. After a year spent trying to live a "normal" life together, Janet re-enters another cycle of hospitalization over the next several years and Paul, acting against the dictator of his better judgment, is also subject to the psychiatric mystification trip. He becomes a hesitant accomplice in perpetuation Janet's

career as a patient--driving her to her electroshock treatments, conferring with her doctor, and doling out her daily quota of mind-pills. Despite the strength of commitment between Janet and Paul they become resigned, along with family, friends, and doctor, to the idea that she is a chronic invalid. With so little basis on which to assert an identity as a strong and independent woman, Janet attempts suicide by overdosing, coming to in the hospital after a five-day coma.

In the third and final part Janet resumes her story, but with a profound difference. Janet writes of a moment some months after her suicide attempt, when the events of the past several years become meaningful.

'There has been despair,' I whispered. 'That is part of our condition, to feel despair. That is what I am feeling and it is black and it wells up inside you until you feel that you will explode with the heaviness of this sense of yourself, alone, in this unfeeling darkness that can be the world...no amounts of Thorazine will ever make this feeling go away.'

After acknowledgement of these all too human feelings, she feels rage at what has happened to her:

I had never been sick and I wasn't now. The whole idea of my illness and my eventual cure were inventions of my psychiatrists ... I remembered, bitterly, the years of drug-taking, dependency, shock treatment, self-denigration. In the succeeding months I reviewed my own ten-year history, going over the details with a new view, seeing it all, truly, for the first time.

These realizations came to Janet suddenly, without any clear explanation. But this is as it must be. To alter profoundly your perception of life and recognize its implications is harrowing, as those of us who have been through any kind of consciousness-raising can attest to. And after years of having your every action, gesture and thought under constant psychiatric scrutiny, there is a part of that germinal strength you must appropriate for yourself.

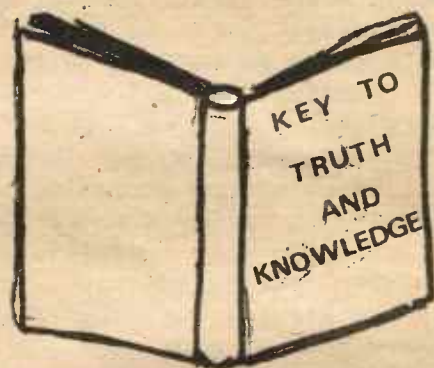
Most importantly, Janet and Paul perceive the implications their experience has for others, and act on them. Janet could have merely harbored bitterness toward her past and chosen to dissociate herself from it completely. The prerogatives of private therapy and voluntary hospitalization derived largely from her middle-class status, but she recognizes the commonality of all of us who have been victims of psychiatric excesses-- that personal guilt-tripping, masked coercion, fostering of self-hatred and divisiveness are institutional tactics that everyone within the institution of psychiatry is subject to.

As a consciousness-raising tool, this book is indispensable, especially for feminists who haven't entirely disabused themselves of the notion that mental hospitals can be "therapeutic" places for people who can't "function". And as straight personal narrative, it is inspiring as an expression of the strength of a woman who ceases striving to merely function and finds the determination to live and survive.

By Tanya Temkin

Taken from:
Off Our Backs, June 1976

Too Much Anger, Too Many Tears:
A Personal Triumph Over Psychiatry
by Janet and Paul Gotkin
Quadrangle/New York Times Book Co.
\$10:95



cont'd from page 12

for the volunteers from the conference. A room has been obtained from Mc Keen hospital to set up an information centre there. A suggestion was made that we seek to arrange some kind of co-ordination with Parents Anonymous and telecare. A motion made and accepted. A motion to pay baby-sitting fees for mothers-on-budgets to attend council meeting was approved.

Coleen reported on Council of Women meeting at the Y.W.C.A.--a federal government meeting. They are in need of representation in North Western Ont but we decided it was of no advantage to us, So Move

Report on Crisis Housing

Gert reported on visit to Kenora House. The Water St residence is fully functional and St Mary's will be operational in a few months. The tarbutt St Houses are full with 8 women and 22 children under school age, WE are providing Pampers.

The womans Credit Union

The student researching this project for the Northern Women Centre is hopeful it will be ready to go in the fall.

Joan Farrow from Kenora who has been a committed member of the council since it's formation will replace Paula Edwards as Vice Chair. Joan is also on the sub-committee of the HERSTORY project

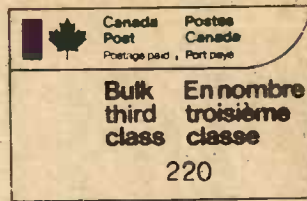
Report on Equal Pay

Mickey Murray reports they will be going ahead in the fall with speakers and possibly a conference.

The next meeting will be held in the conference Dining Room at the college Aug 21 from 10 to 3 pm. A wine and cheese party at Gert's place, a sleepover and a Sunday Corn Roast



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