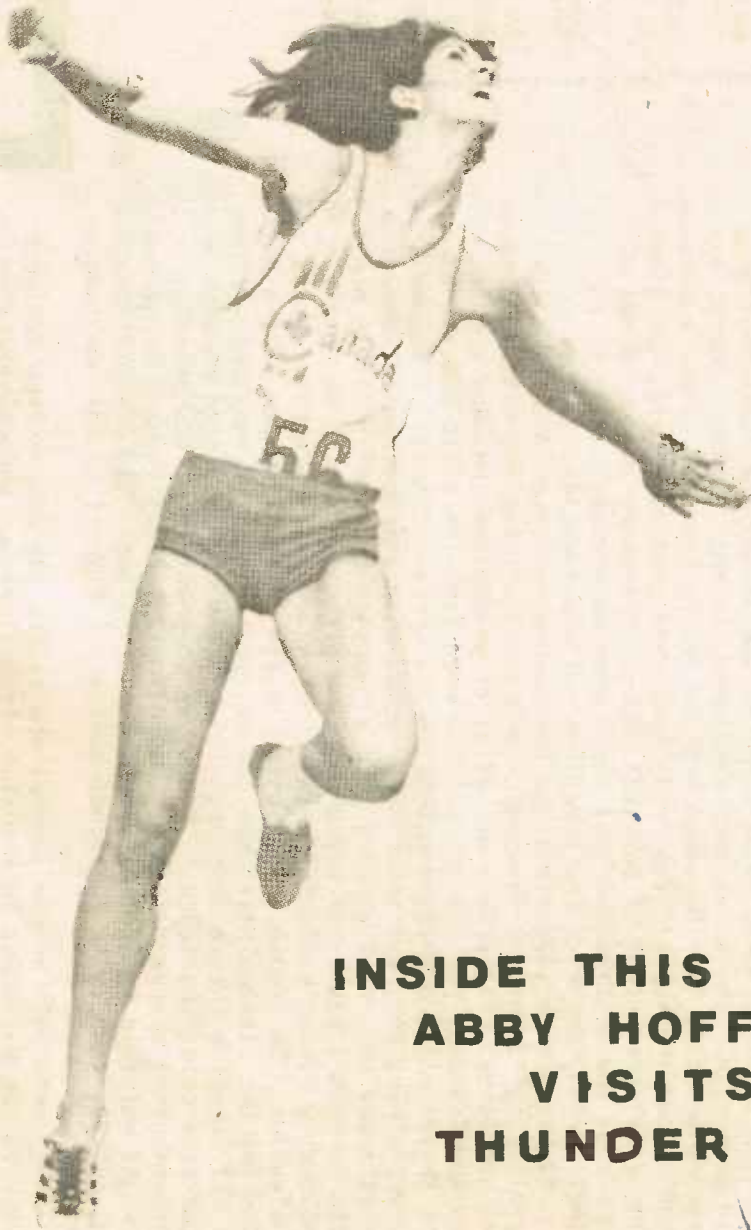


# NORTHERN WOMAN

Volume 3  
Issue 2



**INSIDE THIS ISSUE:  
ABBY HOFFMAN  
VISITS  
THUNDER BAY**

**50¢**



## editorial

The Northern Woman Journal began as a newsletter out of the Northern Women's Centre. Its reason for being was to keep informed our own members and interested local women of the issues that we were trying to deal with. Embattled and beleaguered, without public support, we became an oasis for the woman who had reached the end of her endurance and needed the support that only women who genuinely care, can give. The newsletter bound us together and in its pages we poured out all the rage and frustration that comes when we are surrounded by an indifferent, uncaring and sometimes malicious public.

It has been a year since the Northern Woman Journal changed its publishing format and dreamed of a wider distribution, a broader range of gut issues that effect all of us as we explore the ever growing move to equal status for the sexes. The word feminist still has the power to threaten the unenlightened as to its sincere intent. The idea of women caring for, and about other women with all the commitment of a sister has an unreal quality. To a thousand years of military mentality the banding together of any group is a direct intent to do battle. The adversary system calls for retaliation and we end up embattled and defensive. To choose ones sisters is the ultimate weapon of the divide and conquer strategists. How can we, in the exalted state of our own frail humanity choose what is, in our opinion, less than what we perceive ourselves to be. Hence, we fragment into like-thinking groups using the yardstick of conventional society to wall ourselves in and maintain in our own eyes and that of the public, a difference of quality that is in the final analysis a figment of our own imagination.

The readership of the journal now ranges far afield from Newfoundland to the Northwest Territories, from libraries and universities in every province, to American university archives requesting the journal as a historical contribution in the ongoing record of the Women's Movement. Our exchange list grows as dozens of newsletters and Status of Women publications request that we share. The weakest spot in our subscription list is at the local level reminding us again of the old adage "a prophet is without honour in his own country". Even here we are encouraged as the faithful stand fast and a new name appears from time to time.

As we move with the times and sense the changes in our own perception of ourselves, we are overwhelmed again at the responsibility of a feminist press. To keep the core intact, the values defined, to question the legal structures that betray our right to be full and participating partners in this society and this country and keep uncommitted women informed as to the energy, the sacrifices, and the triumph that a struggling minority make on their behalf. If, in the final analysis, through our pages a clearer vision of the term 'sisterhood' emerges and calls for your support and goodwill, you will join a growing number of women who have taken a second look and found us worth the price of a subscription. Our intent is to consolidate not divide, to inform not to persuade, and to charge us all with the growing excitement of what it means to be a woman in these changing times.

### WHAT HAPPENED TO VOLUME 3 ISSUE 1?

Our error we called it Volume 3 Issue 6.

### DON'T LET A THREE YEAR OLD DIE !!

In the spring of 1977 The Northern Woman will be four years old. Help us celebrate many more birthdays-- send in your subscriptions now. Let us know in advance of your change of address.

person who can put their problem before the board for action", she tells us in an interview with the Northern Woman's Journal. And she makes the following statement to the readers of the Journal:

"I became involved in citizen groups in 1972, when I moved into public housing. Living in geared-to-income housing opened my eyes as to how uneducated most of us are as to our civil rights. I also became involved with the Ontario Anti-Poverty Organization, holding the position of Secretary-Coordinator. My daily case load consists of people who need help with government agencies, filling out legal forms, finding housing, and giving advice on any subject you care to name. Sometimes I feel like a Philadelphia lawyer.

Working 'with the people - for the people', is what I enjoy doing on a full time basis. Experience has taught me that there is always someone less fortunate than I am who needs a helping hand.

Volunteer work has been rewarding, and to see a senior citizen smile when he moves into a new apartment or receives his first old age pension cheque after months of writing and waiting, means more to me than a million dollar prize!

Not everyone is in a position to act as an advocate on behalf of people who do not know how or where to get information or benefits they deserve. I am fortunate to hold a position where I have easy access to these agencies in our community. If elected to the Municipal governing body, I will be able to carry on the work I have been doing for the past four years. Serving the people."

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We are always delighted when one of our sex aspires to municipal office, but it is doubly gratifying to see a long time fighter for human dignity make her move. Good luck, Eleanor. You delivered for the people and now they can deliver for you.

## Eleanor makes her MOVE



If we were writing a script for a soap opera, I suppose we could frame it like this; Can Eleanor Morin, fighting spirit of the anti-poverty organization, advocate of the aged, champion of housing for the underprivileged, with a history of dedicated volunteer work that goes back to 1945, make it to a place in Municipal Government, where she can continue to do all of these things and get paid for it? Eleanor thinks she can and with a little help from her friends who say her candidacy is long overdue. We might have a fresh face on City Council.

A lifetime resident of McKellar ward, Eleanor at 36 is a single parent with four children, who knows her own mind and speaks it. As vice president of the Federation of Ontario Tenants, she strives for greater tenant representation on Housing Authority Boards. "The boards are not always aware of what goes on in low cost housing units, but if there is a strong tenant association and a dedicated C.R.W. then the tenants have a spokes-



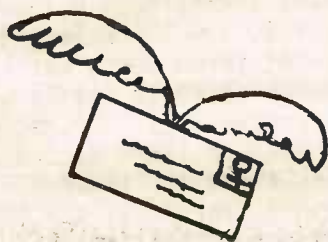
Hello to you all!

Where does one look to find the familiar faces again? Thank gawd for the Northern Woman so I can see you're all out there still fighting for changes for woman.

Please renew my subscription and also put my youngest sister, Paula, on your subscription list. She's a pretty special woman, trying to find herself in her unique life-style on a piece of land in the Slocan Valley. I'm sure she'll enjoy many of the things the Northern Woman has to say.

I enjoy the paper immensely, particularly the local content. I hope the energy and money to keep up the good work is endless.

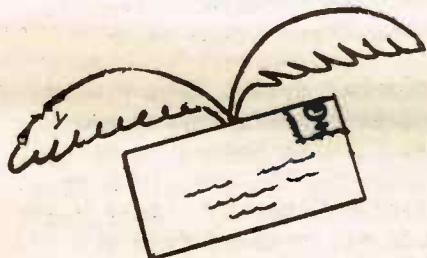
Keep healthy and happy,  
Laurie



Enclosed is \$3.00 for six issues of the Northern Woman. I enjoyed reading you June issue that I borrowed from a woman in town.

Would it be possible for you to send me your mailing list for Kenora? I have just moved here from Toronto where I was a member of a consciousness-raising group, and would be interested in meeting with people who may have similar ideas to mine. Perhaps the easiest way to do this is to know the women in Kenora who subscribe to your paper. I hope you can help me with this. Thank you.

Sharon Mertens



Dear Sisters,

Are there any of you or your families who are taking vitamins in magadoses for headaches, forgetfulness, confusion, senility, dysperception, depression, alcoholism, or related illnesses? If so, are there any who would be interested in forming a group in order to remind each other to take them? Its easy to get careless when you feel you are alone in your treatment via vitamin approach, even though you know it helps.

Perhaps depression causes this, and a group has been known to lift depression, as in the case of AA's

Sincerely,  
Thelma

Phone 683 6703

People who did this issue:  
Gert Thyra, Eve, Lynn,  
Noreen and Marg.

Dear Sisters,

I am a Toronto-born woman, a feminist and a subscriber to your paper. Most of my friends are not from Toronto; many are in fact, from Thunder Bay. This summer, I went home with my lover for the summer, her home being in Thunder Bay. We spent the time with her parents. Since both parents were on holiday, we were chauffeured around the countryside and spoiled by home-baked goods. Both her parents are ardent nature lovers and berry pickers. They knew the history of much of the surrounding area and the people in the area, the rivers and woods. I was most

impressed with how naturally my lover's mother fitted into the whole experience. The poem I have enclosed is not only about her, but about all the women I know or have had the pleasure of meeting while I was up there. I have never experienced a more natural environment in which I learned so much about my ignorance of the north. I admire and respect as well as envy their beautiful countryside and delightful nature. I was made very welcome by many people in Thunder Bay, but none could compare with that very personal experience of discovering strength in women in an entirely different environment from any I have ever known. The northern woman is a beautiful example of what we all could be if we gave ourselves the chance to be free and one with nature.

Thank you, ladies of the north. I will always have a good feeling about this summer and will indeed return.

Charlene D. Robertson

# LETTERS



Hi All!

Long time no see - keep meaning to drop in - and think of you all often.

I am renewing my subscription to the Northern Woman plus adding a small donation.

The last few issues were outstanding - looks like lots of hard work.

Best to you all and the paper

Love

Lewy

A businessman is aggressive; a businesswoman is pushy.  
A businessman is good on detail; she is picky.  
He loses his temper because he's so involved with his job; She's bitchy.  
When he's depressed (or hungover), everyone tiptoes past his office; she's moody, so it must be her time of month.  
He follows through; she doesn't know when to quit.  
He's confident; she's conceited.  
He stands firm; she's impossible to deal with.  
He is firm; she is hard.  
His judgements are her prejudices.  
He's a man of the world; she's been around.  
He drinks because of the excessive job pressure; she's a lush.  
He isn't afraid to say what he thinks; she's mouthy.  
He exercises authority diligently; she's power mad.  
He's close-mouthed; she's secretive.  
He climbed the ladder of success; she slept her way to the top.  
He's a stern taskmaster; she's hard to work for.  
He's witty; she's sarcastic.

reprinted from Toronto Sun

M.O.B.

Location..224 Cumming St,  
Drop in centre open  
Monday through Friday.  
Time..1-4 P.M.  
Clothing depot open Mon  
Wednesday and Friday.  
Everybody Welcome  
Meetings 2nd tuesday  
of the month at 7pm  
and 4th tuesday at 1:30 P.M.  
Donations needed,  
new members welcome.  
Main Motto

PEOPLE HELPING PEOPLE

Pg 3

## THUNDER CLAP

Thunderclap to Rita Ubriaco of Thunder Bay recently appointed to the Federal Advisory Council on the Status of Women.



## THUNDER BOLT

To the Crown and Prosecuting Attorneys who bargained a vicious sexual attack into a lesser charge of attempted Rape for reasons we find hard to understand



# The Brave Hearted Women



CONTINUED FROM  
LAST ISSUE

Throughout the Seige of Wounded Knee 1973, women organized, planned, provided support and material, and in effect, gave continuity to the endeavour. They travelled back and forth through the battlelines backpacking in the food to sustain the Oglala and AIM defenders.

In Dakota tradition, they were called "Brave-Hearted Women". In the media, these women were ignored. The cameras hummed and clicked upon the faces of male AIM members. And after the Battle, these AIM men were arrested, neutralized, or eliminated by one means or another. The white male enforcement officers, blinded by their own sexism, failed to recognize the power of the women and that the heart and soul of the women would carry the movement forward.

With so many males no longer functional the American Indian Movement more than ever became a woman-run organization. One older woman observed that "it is sad how few men are involved in the movement. It's hard for just us little old ladies with old pop bottles (to sustain it)." "The AIM offices were run by women as they had at the start. One said, "We are here because there is work to do".

The Wounded Knee aftermath continues to the present time like devastating seismic shocks bringing repercussions of violence and death. In a seige in July, 1975, at Oglala on the Pine Ridge Reservation, one native man and two Federal Bureau of Investigation agents were killed. A full-fledged military operation was launched which left Pine Ridge a living hell while some 150 FBI agents ransacked homes and ran search parties through fields and woods.

As of April, 1976, 35 deaths have occurred in this bleak poverty-stricken corner of South Dakota since Wounded Knee. The Government-supported political faction - the original cause of the Second Wounded Knee - has acted out its burning hostility against AIM and the traditional Oglala people who support it with an unrelenting series of beatings, shootings, car "accidents" and other destruction.

Dino Butler, now awaiting trial on the charge of first-degree murder of one of the FBI agents, tells another chapter in Anna Mae's life:

*"Anna Mae Aquash was arrested at Rosebud Indian Reservation, South Dakota, on September 5, 1975. 100 to 150 agents invaded Crow Dog's Paradise and Al Running's residence simultaneously. The FBI agents identified her immediately as Anna Mae Aquash and though there was no warrant for her arrest, they handcuffed her and placed her under arrest. She was transported to Pierre (S.D.) immediately where she underwent intensive interrogation for six or seven hours, being questioned about the June 26, 1975, Oglala shootout between Native Americans and foreign Americans. She could not tell them anything because she was in Council Bluffs, Iowa, that day. The FBI agents made her the same offer they made me that day in Pierre after I too was arrested and transported from Al Running's home - 'cooperate and live; don't cooperate - die.'"*

Anna Mae described her encounter with the FBI agents. "While I was standing there with a group of women, waiting, I was being verbally harassed by some of the agents. They were implying that they had been looking for me for a long time, and that they were very pleased that they finally found me."

Now that essentially all the media-prominent male AIM members and supporters were effectively neutralized - in hiding, in jail, in courtrooms or dead - the mid-70's was seeing a new pattern in battlefield sexism, the targeting of women by enforcement officers and vigilantes.

A foreshadowing of this occurred in the Northwest where Native People have struggled to preserve their traditional fishing rights. "In Washington State," one of the embattled survivors explained, "women have had to stand in (the men's) place because we are supporting them and supporting our unborn. There have been issues like fishing rights where our men were put in jail and all that was left was women to go out and fish. Yet the women were still treated the same, with the same harassment from the police, being beat up and going to jail, even women with children." Nor was death a stranger to the women along the banks of those rivers, sudden violent death.

In Wagner, Sioux Falls, Custer, Gordon, Rapid City and of course, Pine Ridge, greater and greater pressure came down upon women as a new point of attack. Gladys Bissonette observed that "every time women gathered to protest or demonstrate (peaceably) they always aim machine guns at us women and children".

But with the work of the women, AIM did not die. Nor did the greater movement for natural rights of which AIM has always been but a part. As the Cheyenne people say:

*A nation is not conquered  
Until the hearts of its women  
Are on the ground.  
Then it is done, no matter  
How brave its warriors  
Nor how strong its weapons.*

The women patriots who bore a heavy share of the task of physical and spiritual survival of their people through all the years would not now surrender. The list of native women who have been harassed, jailed, beaten, stabbed and shot grows long in this new campaign.

On February 24, 1976, the body of a young woman was found where it had lain for many days and nights along the highway north of Wanblee on the Pine Ridge Reservation. The coroner contracted by the BIA declared that death was caused by exposure, that is, natural causes.

FBI agents severed the hands from the body. They said they had to send them to the Washington office for identification. A week later, the body was buried in an unmarked grave at the Holy Rosary Mission. By that time, however, the identity of the young woman was known and communicated to family and then to friends. They insisted on an exhumation and a second autopsy. This time, the independent autopsy read differently, the horror of its statement blotting through its precise language:

*"On the posterior neck, 4 cm. above the base of the occiput and 5 cm. to the right of the midline is a 4 mm. perforation of the skin with a 2 mm. rim of abrasion surrounded by a 1.5 x 2.2 cm. area of blackish discoloration. Surrounding this is an area of reddish discoloration measuring 5x5 cm. This area is grossly compatible with a gunshot entrance wound .. Removed (from the brain) is a metallic pellet dark grey in color grossly consistent with lead."*

March 14, 1976, dawned windy, flinging snow upon those who had come to bury Anna Mae Pictou Aquash. "Creation was unhappy," one woman said.

Some women had driven from Pine Ridge the night before - a very dangerous act - "to do what needed to be done." Young women dug the grave. A ceremonial tipi was set up. Anna Mae's naked body was removed from the morgue's body bag. Her severed hands - from which the fingertips had also been severed - were returned to her. The women clothed her in a ribbon shirt and jeans with a jean jacket emblazoned with the AIM crest and an inverted American flag on the sleeve. Beaded moccasins were placed on her feet. A woman seven months pregnant gathered sage and cedar to be burned in the tipi. Young AIM men were the pallbearers: they laid her on pine boughs while the religious leader spoke the sacred words and performed the ancient duties. People brought presents for Anna Mae to take with her to the Spirit World. They also brought presents for her two sisters to carry back to Nova Scotia with them to give to her orphaned daughters.

The executioners of Anna Mae did not snuff out a meddlesome woman. They exalted a Brave Hearted Woman for all time.

The traditional leaders of Oglala released the following statement about her death before the second autopsy was performed:



# Family Property Law

## RECOMMENDED CHANGES

In parts 1 and 2 of the Family Property Law series, we have had a look at existing Ontario laws that govern ownership of the family home and ownership of property other than the family home.

The Ontario Law Reform Commission appointed by the Ontario government in 1964, has made a positive recommendation in its 1974 Family Property Law Report regarding ownership of the matrimonial home and the household goods contained in the matrimonial home.

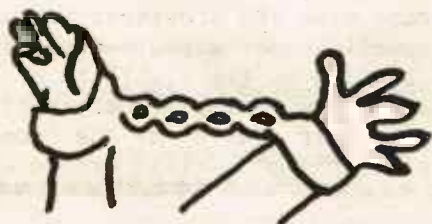
It recommends that the matrimonial home which is the principle residence of the marriage, should be co-owned in joint tenancy by the spouses. They also state that co-ownership should be retroactive to include existing marriages. The principle of co-ownership of the matrimonial home and household goods would entitle the husband and wife to equal shares in the home and its contents, secured by their joint control and rights of occupation and use, retained for their joint enjoyment and capable of being disposed of or otherwise dealt with only by the consent of both spouses or by court order.

The Ontario Status of Women Council supports this recommendation and states that co-ownership of the matrimonial home should be given immediate, widespread and retrospective effect as a general legal principle, irrespective of registered title and irrespective of the financial contribution of the spouses. It is also recommended by the Ontario Status of Women Council that "matrimonial home" be defined as the principle family residence or where co-habitation has primarily taken place. There can be only one matrimonial home at any given time.

In rural areas, it may be defined as the principle family residence and such area of land as may be capable of severance

For property acquired during the course of a marriage, other than the matrimonial home and its contents, the Ontario Law Reform Commission recommends that it be governed by the Matrimonial Property Regime. In this Regime the spouses would continue to own acquire and dispose of their separate property during the marriage. On termination of marriage, either by death or divorce, the spouses would share equally the financial product of the marriage. This is known as Deferred Community of Property.

Division of the assets acquired during the course of the marriage would be accomplished by means of the equalizing claim rather than by claim to specific assets. Sharing would take the form of a cash payment from the spouse with the greater assets to the spouse having the lesser assets.



Whether we support or reject these recommendations for change in Ontario's Property Laws, consideration must be given to the following:

1. Perhaps we should be apprehensive about introducing a novel system (such as deferred community of property) alien to the established principles of our common law. It is always safer to adapt an existing system to any new needs than to implement revolutionary change.  
2. Serious thought should be given to enacting the immediate legislation to protect the spouses in the matrimonial home, and to give each spouse a fixed share on death or divorce... which share could be varied upwards or downwards by the court following specific guidelines set out in the legislation. Once such a system is in operation, it should be carefully monitored and assessed. If it is found seriously wanting then

further consideration can be given to a more radical solution.

Remember that no legal system can alone and unaided solve inter-spousal difficulties or social injustices. Note that the system proposed by the Ontario Law Reform Commission (deferred community of property) will not apply to existing marriages unless spouses jointly agree to have their family property affairs governed by the deferred community of property system. One must ask how realistic it is to assume that the majority of married couples will opt in.

4. The Ontario Law Reform Commission has recommended (in view of the rigid formula proposed by them) that persons who are about to be married be given a choice as to which matrimonial system they wish to have govern their property relations. One must ask:

- a - Will the majority of people understand sufficiently the consequences of choice to make an intelligent one?
  - b - How can a young couple possibly foresee their economic future?
  - c - Will prospective brides not be influenced by their prospective mates to go along with the latter's wishes?
5. Experience in countries where a similar system to the proposed deferred community of property system has shown that persons with any substantial amount of property, including the professional classes, opt out of deferred community of property. Think for a moment of the consequences on a man (or woman) who owns a small business if he has to contemplate selling it or mortgaging it to meet his wife's equalizing claim.

Deferred community of property will be of little value to those people who are in a lower income bracket, for example, the family whose total income is a weekly wage of \$200. Half of nothing is nothing.

6. Deferred community of property will cause serious accounting and valuation problems if spouses wish to claim deductions.
7. If the women's liberation movement is to have any success whatsoever, it must surely result in a better informed, more economically independent woman. If this is going to be afforded the middle-aged woman of to-day by the Ontario Law Reform Commission's proposals, is the price of a comprehensive scheme such as deferred community of property for the future too high? Hopefully, fewer numbers of women will require its alleged protection!

## EXAMPLE CALCULATION OF AN EQUALIZING CLAIM

### 1. Calculation of the husband's residuary estate.

Net Estate (total value of the husband's property less his debts and liabilities)  
\$58,000 (property) - \$3,000 (debts) = \$55,000 (net estate)

From the net estate are subtracted the value of property acquired before the marriage and the value of property acquired as a personal gift.  
\$55,000 (net estate) - \$10,000 (property owned before his marriage) = \$45,000 (residuary estate)

### 2. Calculation of the wife's residuary estate

Net Estate (total value of wife's property less her debts and liabilities)  
\$12,000 (property) - 0 (debts) = \$12,000 (net estate)

From the net estate are subtracted the value of property acquired before the marriage and the value of property acquired as personal gifts  
\$12,000 (net estate) - (\$4,000 bonds acquired before marriage + \$3,000 personal gift) = \$5,000 residuary estate

### 3. Calculation of net financial product of the marriage

Husband's residuary estate + wife's residuary estate  
= net financial product of the marriage  
\$45,000 + \$5,000 = \$50,000 (net financial product of the marriage)

con't pg. 6



# ABBY HOFFMAN



Abby Hoffman came to Thunder Bay to address participants of the Women's Fitness Conference held October 16, 1976 at Confederation College.

She arrived Friday, the night before the Conference, and I was lucky enough to be one of the three women from our Planning Committee who met her at the airport.

We took Abby to her hotel where we discussed the Conference -- our plans and our hopes. We also talked about a lot of other things too. Like how Abby had left a teaching position at Guelph University (Political Studies) to take her present job. And how her job as Co-ordinator of Athlete Assistance Programs for the Canadian Olympic Association ends soon, leaving her unemployed.

We told Abby we'd like her to work in Thunder Bay, so we could have her full time. Who knows?

I drove Abby to CBQ first thing Saturday morning for an interview. She had done freelance work with CBC Radio on "This Country in the Morning", and is virtually an "old hand" around radio studios. She talked

about some of the influences which keep women out of fitness and sports activities, and talked particularly about the influence of school programs. She stressed at one point that women were only partly responsible for not being involved -- that there were other factors like stereotyping and lack of encouragement which also worked to keep women out.

From the studio, we went to the College, where Abby opened the Conference. Here she expanded on the kinds of social pressures she had mentioned earlier. Specifically she dealt with the myths and stereotypes our culture perpetuates when it comes to women and sports or fitness. A lot of these are reviewed in the booklet Abby wrote in co-operation with the Ontario Status of Women Council, "About Face ... towards a positive image of women in Sport". They included the myths that women are basically physically inferior; that sports activities damage our child bearing potential and that to be successful as an athlete you had to look like a man. She made particular reference to the slams given by the media (and losing competitors) to the female gold medal swimmers in the '76 Olympics.

The evening before, Abby had talked about sport as an area which should be of primary concern to the women's movement, as it was here that the concept of biological destiny/inferiority is a fundamental issue.

Abby talked about our right "to fitness". She mentioned that some countries like West Germany, this right is guaranteed in the constitution. We have the right as citizens and tax payers to equal access to public facilities. There would be as many opportunities, time allotted and funds allocated to each sex. Day care would be available so that mothers (and fathers) were as eligible as non-parents.

Abby drew some rather obvious comparisons between our system and alternate styles in other countries, particularly socialist countries. She spoke of cultural and recreational centres in socialist countries which were beyond

our comprehension given our experience with such centres. Entire families could go to a single facility where many activities, for all ages, were happening. There was no need, as in Thunder Bay, to drive one child to a Boy Scout meeting in the church basement, another child to swim class at the university, while Mum goes to a fitness class at the Y and Dad goes to play in a chess tournament at a local Lodge. All of these activities can be centralized in the community centre.

Abby talked about how Olympic athletes are more effectively encouraged and financed in socialist countries. She also mentioned the evening before how the stereotypes regarding women are not the same as ours because generally women's contributions as workers and athletes seem to be valued more highly. She talked about male-dominated commercial sport as a hurdle to equal opportunity. It works to perpetuate the idea that women are not athletes and that, for all of us (men and women) our role is as spectator rather than participators. Abby referred to her own high school experience in a school which gave 1,160 students time off to watch only forty student/football players compete.

In her talk and in her workshop, Abby looked at strategies for effecting change which included the integration of male and female sports programs, compulsory physical education classes every day in school, an emphasis on participation and personal fitness, equal allocation of funds and programming and media coverage of events other than strictly male-dominated, commercial sport.

Having Abby with us, even for a single weekend was like a shot in the arm. The things she talked about were valuable on an intellectual level, but there was something else there too. There is a physical sureness and grace in Abby which comes, I believe, from training her body to perform at its potential. I would like very much to be more in touch with my body -- its limits and its potential. I think, for all of us, it is the best thing we can do for ourselves and our self-image.

## Source material:

### 4. Calculation of the Equalizing Claim

$$\frac{\text{Net financial product of the marriage}}{2} - \text{smaller residuary estate}$$
  
= equalizing claim

$$\frac{\$50,000}{2} (\text{net financial product}) - \$5,000 (\text{smaller residuary estate})$$
  
= \$20,000 (equalizing claim)

### 5. Calculation of the financial situation of each spouse at termination of the marriage.

- a. Larger residuary estate - equalizing claim  
= financial situation of the husband at termination of marriage  
\$45,000 (husband's residuary estate) - \$20,000 (equalizing claim)  
= \$25,000 (husband's financial situation)
- b. Smaller residuary estate + equalizing claim  
= financial situation of wife at termination of marriage  
\$5,000 (wife's residuary estate) + \$20,000 (equalizing claim)  
= \$25,000 (wife's financial situation)

1. Family Property Law Report, Ontario Law Reform Commission
2. A Brief Overview (report of the O.R.L.C. on Family Property Law) prepared by the Ontario Status of Women Council.  
Joan Packota  
Thunder Bay Club - Canadian Federation of University Women.

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\* This year, the Law reform commission of Canada submitted a report on family law which merits the attention of all Canadians. The Government intends to carry on discussions, (Ho-Hum) with the provinces to encourage the creation of unified Family Courts with comprehensive jurisdiction over Family Law permitting disputes to be dealt with more constructively. In addition, the government will discuss with the provinces and with the public other aspects of family law bearing on the stability of marriage, the protection of children, and the fair sharing of the economic consequences of marital breakdown.  
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# Physical Assertiveness

An article, written by Thomas Boslooper, appeared in the Journal of Physical Education and Recreation, May 1976. In it, he spoke of the need for more opportunities for women to engage in sports activities of all sorts--particularly, competitive, co-educational and contact sports.

He felt that it was not cultural attitudes alone which could account for the lack of opportunities for women--money, or lack of it, is an important factor. "Men don't want to share the money with the women."

He points out the contradiction we tolerate when we acknowledge the high incidence of physical aggression directed toward women, and our refusal to allow women the means to cope with this aggression.

"Girls and women are struck and beaten, hurt and humiliated physically by brothers and sisters, a few mothers and many fathers, male friends and bosses, lovers and husbands. This is true on all economic and social levels."

"Women, however, are told not to fight because it is not ladylike, and are kept from developing an kind of experience that will be beneficial to them in trying to cope with physical aggressiveness that has been directed against them."

Based on 20 years of counselling and research, Boslooper is certain there is a correlation between physical competence/confidence and mental health.

## RECIPE FOR HEALTH

He has found that women who feel they cannot cope with life "lacked satisfying physical activities, were unrealistic about their physical strength, had had unfulfilling experiences in physically competitive activities, or had been hurt

physically or sexually abused by someone at some time, and so had come to characterize various forms of physicality as a denial of femininity. Although not all emotionally distressed women were negative in all of these areas, most were negative in at least three out of four, and all were negative in the fourth."

"On the other hand, I saw that women who felt they could cope adequately with the problems of life, and generally thought themselves to be vigorous emotionally and physically were likely to be what I call positive in all of these factors. They had developed and maintained a satisfying form of physical activity or sport; they had a realistic image of their physical strength and liked the feeling of being strong; the competitive element in physicality was stimulating to their own achievement; and they never been hurt physically by anyone and/or they had the capacity to conceptualize physically assertive activity as a nonsexual or nonhostile act."

He makes quite the case for co-education, competitive, contact sports for women.

"Certainly, men and women of insight and goodwill should be able to devise, develop, and regulate various forms of individual and team contact sports between females and females and between females and males for the establishment of energetic and wholesome activity that will promote the physical and social development of both sexes."

"How much better human beings we all would be if males and females could learn to have the kinds of physical contacts that terminate in mutual feelings of respect and liking and the recognition that each participant is strong--where skill, rather than hostility, becomes the prerogative for winning, and the sharing of self-esteem becomes the mutual reward for both participants!"

Can it be that, as boys and girls develop individual physical skills and learn in games and sports how to compete with one another playfully, they will be well on the way toward learning to relate constructively in marriage, in business, in the professions, and in politics? Can wholesome contact sports promote healthier social contacts between male and female?"

To these questions, Boslooper answers affirmatively. He joins the chorus of female voices asking for increased opportunities in sports.

## THE HOOPLA-CHEERLEADER

### GLADIATOR SYNDROME



Robert Hue, in an article entitled, Athletics and the Community College, or...the Hoopla-Cheerleader-Gladiator Syndrome, looks at how school and college sports stress winning rather than participation and education.

He addresses the star-making process which can only accommodate a limited number of people "at the top". Star-making, and the need to win, are both products of a system which seeks public recognition/financial gain above educational value.

In such a system, there is little opportunity for students to meet one another with the intention to develop skills and strengthen their sense of community through encouragement and understanding, and female students are taught to take on a supportive role; not to develop their own skills but to rejoice over the achievements of male athletes.

Rue discusses these and other issues which require changes in attitudes and changes in behaviour. He makes yet another plea for the use of sports as a vehicle for learning, fitness and respect for the skills and efforts of others.





# POETRY

## LETTER TO ALL WOMEN

If I am quiet now;  
it is because, I am thinking  
of you, each of you.  
With your different lifestyles  
and habits; and ways of  
thinking and feeling;  
I admire you for your courage;  
It takes courage to be different, and  
each of us are different.

At some point in our lives;  
We may meet and sit down and talk,  
We may not agree on a lot of things;  
We may be at different stages of growth,  
but we will respect and accept  
our differences.

I believe all women are strong  
and getting stronger.  
we have a gentle insight into things;  
Each of us, we want to reach out  
in all kinds of directions, that many  
of us have only dreamed about.  
Now it's happening in so many ways;  
We see it and feel it every day  
It is exciting.

It is a good and wonderful thing  
to be a woman, we are not only proving  
every day, that we have brains; but  
We have physical and mental strength  
and patience to do amazing things  
in each of our life time.

We are learning that we,  
as women  
Can have more control over  
what we want to do,  
And what we don't want to do  
So if I am quiet right now,  
It is because I feel all these  
things, and  
I had to let you know.

Carol Anne Waugh  
"Her-self"

## Marlene

It takes a wide net  
to capture the spirit  
that knows it's own fire.  
The finest mesh  
will not contain it.  
The song is from the bore  
all phantasy removed,  
there's power in the stone  
that can't be moved.  
All false concern is dress,  
all sympathy suspect,  
for those who scorn  
to play the game or  
barter self-respect.

Gert



## THE NORTHERN WOMAN

The Northern woman  
a brown eyed susan  
that she calls  
an ox-eyed daisy;  
She's a jackpine  
with wild blueberry  
at her feet,  
a log camp  
out in the bush that  
she helped build;  
She's the northern  
lights in full dress  
The northern woman  
is the one who  
knows the names  
of all her neighbors  
their history  
their gossip  
their children  
She's at home  
in the fields  
and in the woods,  
she can identify  
sound or smell,  
She knows what to  
in earth that only  
weeds, and,  
she'll still have  
of that growth  
on her table next  
The Northern Woman  
can drive a tractor  
a truck,  
a school bus  
or a bicycle;  
she can clean, cook  
and have fresh blue  
pie the same day;  
Her teeth are stained  
from pure spring water  
and you couldn't have  
noticed them  
because  
The northern Woman  
smiles at stranger

Charlene D R

## REASONS

There are two reasons I want to see  
this quest realized,  
To see at last my sisters and I  
arm in arm--  
The first, so obviously, it has been  
so long coming,  
And let's face it, quite overdue...  
The second,  
some malicious desire to show  
ever so subtly  
those who never believed in women  
that the incapacities they saw in us  
were merely their own reflections  
their own inadequacies  
shining through--  
and they'll know. . .

Paulah Edwards



all day long our arguments  
have chased the cat outside

this house is growing  
increasingly neurotic

i fit your ring in my nose  
then turn it on my finger

a noose on a tiny neck

as you ignite your words with matches  
my skin curls like cellophane

unwrapping all its defences against you

i can only retreat inside my shredded skin.  
stretching torn edges  
to cover this strange evidence of love.

Myra McFarlane  
from B.C.  
from "The Fat Executioner"



# Olympia

## RAPE

The final outrage, the  
ultimate insult to the  
human spirit....  
forget the flesh,  
all bruises fade.  
By physical assault  
man's point is made.  
but in that dark, and secret  
place, a violated spirit  
drinks the distillation  
of revenge.  
Who rapes has made an enemy  
to all his kind,  
exposed that real potential  
for a rapist, ....  
and more and more  
her sisters empathize  
and strip him of pretension  
through her eyes.

Gert

I don't shave my legs  
or under my arms either,  
but I don't hate men!  
I'm not supported by a bra,  
or pluck my eyebrows blue.  
One thing I know for sure  
my Brother my sister I'll  
always love you.

Donna Shaw

TO GERT

It was cages,  
and cages,  
on and on  
their limbs  
stretched....  
They ran  
through the fields  
to more cages  
and cages.  
They climbed over  
and over  
the wrought iron bars  
and on and on  
they ran through cages

and cages  
until weary they rested  
by an old woman  
who spoke....  
When I was young  
I ran through cages  
and cages  
but tired also  
realizing....  
there will always be  
cages and cages  
to run from, to run to  
so now I sit  
knowing my limitations,  
illuminated by my possibilities.  
I live! I live!  
seeing no bars in my blindness"  
and so they sat, sat  
and thought of those cages,  
cages and bars...  
And they heeded,  
heeded the old woman, knowing  
one must realize  
limitations, in order  
to be free.

Kate

I wanted to say the dreamer was mad,  
His ego and pride was a sin.  
I wanted to tell him, the castle he built  
was a blot on the season we're in.  
I wanted to say, the planets at bay,  
and some where a child is dying.  
I wanted to choke him, and scream in his ear.  
What manner of man is unable to hear  
when half of the world is crying?

Still as the vision was slowly transfused  
in the cynical blood of a nation.  
I somehow forgot, that the original thought  
and valued the dream as diversion.  
For nobody cried and nobody died, and  
nobody screamed disaster.  
The politics rumbled behind the facade,  
making their points with invisible Gods,  
leaving no blood on the green  
soft turf of Olympia.

The youth of the planet was on parade,  
-all muscle and brawn and grace.  
A visible sharing of energy  
with a tired and spiritless race.  
So to the dreamer, who dreamed the frame  
That didn't quite contain us  
for paying the piper is the price,  
and the dreamer's dream may drain us.

What a beautiful spot for a massacre  
I thought, when the Indians entered the ring,  
if under each bonnet and feathered cape  
a hatchet sharp was hidden!  
What a lovely time for vanity  
to meet its final foe,  
to hang the dreamer upside down  
where once the circles flew.

Gert Beadle

## POEM

Untitled by Marg Smith

Give me a hole to hide in, and  
I'll obediently disappear from view  
You need not ever more consider  
whether I live or die, prosper or pine.  
My pain can be as nothing to you  
because it is not seen by you.  
I don't fit into my body, I know-  
I'm too awkward, lumpy, scratchy  
ever to be containable by skin.  
So go, don't look at the grotesque thing  
don't hear the cacophony  
of my clamouring desires  
don't taste the bitter taste  
of failure to come to terms  
with what is not smooth and neatly pack-  
aged. That's what we always said -  
stay, or go if we can be together  
gently, that's cool  
if not why stay, why hang around  
and waste the sunshine?  
But days are made from clouds as will,  
I've found, So, when you go, that's fine  
but don't expect to leave with my  
respect.

credit 'She Ain't Heavy'





# WOMEN'S CREDIT UNION -

## AWAITS CHARTER

\*\*\*\*\*

Over thirty women assembled, on short notice, at the Northern Women's Centre on Oct. 14, to meet and be signators as founding members of the credit union. Bert Richard, from the Ontario Credit Union League, Toronto, and Jim Zebruk, the local representative were present and answered many more questions asked by the women.

One of the requirements, before obtaining a charter from the Province was that four women allow their names to stand for nomination for President, Treasurer, Credit Committee and Supervisory Committee. Women were selected for these positions. The election of these women, and any others nominated for these positions will be held after the credit union has obtained its charter.

Another requirement was that the credit union have a bond of association, i.e. ethnic, company, etc. The credit union's bond is with the Northern Women's Centre. However, since the centre does not demand a membership fee, the membership will be drawn from subscribers of the Northern Woman Regional Journal and/or volunteers of groups such as the Rape and Sexual Assault Centre, Equal Pay Committee, IWY Decade Council, Citizen's Group on Crisis Housing, Etc.

Sounds complicated--don't worry. The easiest way to become a member is to subscribe to the Northern Woman. This will make you eligible to receive loans and make deposits in the credit union.

The name Northern Women's Credit Union Limited was voted as the most popular with Women's Credit Union (Thunder Bay) a close second.

The response to the fact sheet sent to many women, indicated an overwhelming positive response that a women's credit union will be a success in Thunder Bay. The charter will take six to eight weeks to prepare. We will keep you informed. Save your money for the union!

\*\*\*\*\*

\*\*\*\*\*

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\*\*\*\*\*

## CRISIS HOUSING REPORT

The annual meeting of the Citizen's Committee for Crisis Housing was held in the dining room of the Crisis House on Tarbutt St. on Oct. 7, 1976. Dorothy Akram, counsellor and manager of the homes, met with eight of us from the Committee. Mention should be made that there are four houses. One house is used as the communal dining room. This is where all the meals are made and served to the residents. Another house is used for the young women who formerly were housed in the Coach House. The other houses are provided for the women that we are concerned about, woman in an emergency crisis situation.

Dorothy told us of the difficulty of locating permanent housing for these people, mainly women with children. The housing shortage in Thunder Bay coupled with the reluctance on the part of people to rent to women with children makes the task twice as difficult.

Many women are being turned away from this emergency shelter, thus remaining in an intolerable home situation, where beatings may be frequent. (One woman related to one of us that she is well known at McKellar Hosp. Out of five pregnancies, she has only two live children because she was beaten.) Records of exactly how many women are turned away are not kept. However, most of us on the committee have been contacted or know of such women. For the past couple of months there has been a waiting list to get in. Women with children are a priority.

While we are very aware of the problems encountered in finding permanent accommodation for these women, after being admitted, it is still our main concern that NO ONE in a crisis situation is turned away. The need for more emergency shelter is evident to us and we feel that every woman refused accommodation, due to lack of space, should be documented. Shelter for men in Thunder Bay seems adequate but for women, two houses with approx. 15 beds is appalling, especially when you consider some women have many children. One woman housed there presently has eight children. In Toronto, emergency beds for men total 1,184 and 77 for women. The ratio in Thunder Bay is probably worse.

Women have never been a concern of the government. The operational costs of running these homes are shared by the province and the city. Our mayor beats his chest for the working man while many of these working men are beating their wageless, powerless wives. As for the rest of the city council, they are hardly aware these houses exist. In spite of invitations, none have bothered to visit.

The governments cutbacks to social services have hit women the hardest--the poorest and weakest. The cutbacks left the budget for operating these houses less than adequate. One house had to be opened before it was furnished (furnished means beds and a T.V.) mattresses were provided then, and not much else since. Windows are without curtains, beds (cots) are without spreads. Towels and bedding are being depleted. One broom between four houses! In spite of our last appeal in the Northern

Woman, there are still no cribs or highchairs, and according to Dorothy Akram, they are overspent on their budget.

The city, without bothering to inform Dorothy, has closed off access to these houses. A mountain of dirt blocks Tarbutt St., just off Victoria Ave. A detour down Lillie St. to a narrow unmarked dirt road between Hogarth Hosp. and Grandview Lodge is now necessary to get over to Tarbutt St.

A while back, Lakehead Living, our free paper on life in Thunder Bay, was approached by one of our committee, hoping they would do a feature article on the sad situation that prevails for abused women in Thunder Bay. Tom Grand didn't feel the number of women in distress warranted any coverage by his paper.

After our depressing talk with Dorothy, we reaffirmed our original agreement to supply what we could out of the interest on the money we received from Grenville Group Homes. Money is presently being used to transport one child to and from the Ogden Day Care Centre, as the city cannot afford the \$6 taxi fare. The mother of this child is ill, requires surgery and cannot cope with her two children. Other children temporarily housed in crisis housing, are missing school till permanent housing is found for them.

The bulk of the money will remain in a preferred savings account until a situation presents itself to invest in a crisis shelter for women only, that meets our expectations, or failing that, perhaps invest the money in the Women's Credit Union to aid women in crisis with a small loan situation.

We have undertaken to make a personal appeal to service clubs and church groups and have written a form letter asking them to intervene on behalf of women and children.

Trudy Perroud will take the Sec.-Treasurer office vacated by Janet Owen. Gert Beadle will continue as President for another year. Trudy and Gert are the signing officers. The fund is now in the new name of our charter "Crisis Homes Inc."

The Crisis Housing Committee.

### BABYLON, N.Y. (AP)

What's in a name? A legacy of sexism, says a Long Island feminist.

But Justice John Scileppi of New York State Supreme Court disagreed and denied the woman legal permission to change her name to Ellen Cooperperson from Ellen Cooperman.

In denying the petition Scileppi said such a "ludicrous" change would expose the women's liberation movement to ridicule.

In addition, the judge said, permitting the name change in this case might have "serious repercussions perhaps throughout the country".

He said a person named Jackson could petition to change the name to Jackchild; an individual named Manning would want his surname changed to Peopling; and a woman called Carmen would insist on being called Carperson.

"The possibilities are virtually endless and increasingly insane," wrote Scileppi. "This would truly be in the realm of nonsense."



# Decade Council goes to Geraldton

Oct. 16/76

Saturday morning, fifteen members of the Decade Council drove about 170 miles to Geraldton to share with the women there some of the progress reports of the various action collectives that function under the support and leadership of the Decade Council of Northwest Ontario.

This has to be one of the most beautiful drives in the area. The first winter snow we have seen accompanies us and deepens until near Geraldton we see that the snowploughs are out. Our thanks to Reiko Maeba for arranging the visit and providing the lovely lunch and coffee for the group. We also appreciate the Separate School lending us the class room for the meeting.

The meeting was called to order at 2 PM by chairperson Bernice Cain with 32 persons present, all having been identified and introduced to each other. The committee reports were each followed by a question period and appeared in this order;

## Herstory Report

Mickey Murray gave a loose description of the project, an outline of what we hope to preserve, the progress to date and the appeal for participation from the women of Geraldton.

## Crisis Housing- Gert Beadle, Pres. of Citizens committee for crisis housing support.

Gert gave the background to the establishing of the city-run crisis houses in Thunder Bay, the original philosophy of a house for the women in transition as opposed to the shelter and food for displaced families, that the city provides. She spoke of the pressing problem of physical abuse in a marriage situation and the public indifference to a subject they prefer to pretend doesn't exist.

The discussion on this report and the questions asked indicated a general interest on the part of our

sisters in Geraldton and told us they may have cause to consider the value of one in their own community. Hilda Holm is also keenly interested in the plight of elderly women in isolated communities who have lost their mates and are without financial advice are emotional support. The responsibility of women to help women is widely accepted; only the means has not been established.

## Home-makers Group - Eleanor Eryou

She and her group have been monitoring television and the printed word for sexual stereotyping, stating with much good humour that we are still weak and passive but men, poor dears, are still dumb and bumbling. Hopefully they will do more monitoring.

## Equal Pay Report - Leona Lang

Leona gave a detailed report on lobbying efforts to date and the Working Women's Conference to be held sometime in March at Confederation College. Hopefully, it will be co-hosted by Trades and Labour Council and the College. She stated that Grace Hartman of CUPE has accepted an invitation to attend and more good speakers will attend the workshops. It will be a two day affair and will stress unionization as the shortest route to equal pay.

## Rape and Sexual Assault Report

-Merilee Berry and Marg Wallington

Much progress was made this summer. Marg outlined the previous attempt which the Northern Women had instigated, which failed from lack of public support and stated that the time seems right for progress in this area. All local hospitals now carry a rape kit. Her group has met with the police force and found a willingness to co-operate. They have a room in McKellar Hosp. and a counselling service.

## Ruth Cunningham from Confederation

College gave the Family Property Law Report for Joan Pakota of the University Women's Club who was unable to attend.

She spoke also about the Status of Women of Ontario of which she is a member and her position as head of Women's Programs at the College. She gave tribute to the Northern Woman's Centre, which she said had contributed greatly to her growth as an aware, dedicated worker in the women's movement.

## Women's Credit Union

Lisa Bengtsson, in the absence of Laurie Hill, reported on the progress of the Women's Credit Union (see report on page 10 of this paper)

## Northern Woman: Regional Journal

Gert Beadle, member of the collective, spoke about the journal as the collective and joint property of the women in Northwestern Ontario. She stated her desire to broaden the vision, to have it make a clear and positive statement on the issues that concern women. She said "We want to remove ourselves from the portrayal of pathetic losers to a great sisterhood who knows where they have been, where they want to go and will arrive there without losing either their sense of humour or their capacity to love both their sisters and their brothers.

This visit to Geraldton was a pilot project and will no doubt be followed by the Decade Council moving out to other areas. If we find the same warmth, the same woman-to-woman rapport in the future meetings, our Decade Council will grow in strength and stature.

## NEWS

The Fall Flea Market was a success for The Northern Women's Centre. One Hundred and sixty-five dollars was made. Special thanks to all those that donated and especially to Lester Conger for all the good junk she solicited.

## NEW WOMAN DOCTOR IN TOWN

Dr. Fulford is with the Spence Clinic and those of us who have had occasion to need her advice and medical attention recommend her highly.

Paula Brooks is the first woman in Canada to be hired as a co-pilot operating out of Timmins. She is employed by Nor-Ont Air to service a northern route from Timmins to North Bay, Chapleau, Sudbury, etc. In an interview with CBC Radio, Paula stated there was some fear that she might not be capable of loading her own baggage, but she was able to calm the fears of her male counterparts. Paula was a flight instructor and had 1500 hrs. flying time before she was considered for her present position. She hopes to one day sit in a co-pilot's seat in Air Canada. In the meantime, she savours the knowledge that she has broken another barrier.

A poem to my friends, with thanks for helping me through the roughest time of my life.

Acknowledgement to My Friends.

Apprehension mingles with fear  
like the clouds that form on a grey  
menacing day.  
And I wonder what the future holds  
for me  
Calm, peace, serenity,  
and the knowledge that  
I always intended to do what was right.

Chaos, confusion, pain  
and the reality of my shortcomings  
in my everyday existence?  
Or will the middle of the road  
be my fate, my destiny  
in this time of my life?

Whatever the case  
Whatever the feelings  
I am secure right now  
Because as long as this new life  
within me surges forth  
and pulls from eternity  
A kick for my awareness,  
I know I am close to myself,  
and to you my friends,  
who helped make this state of  
being a reality.

Love Paulah

**we must work collectively  
if we don't, our energies die**



# HERSTORY PROJECT

## *NEEDS YOUR HELP*



IF YOU OR SOMEONE YOU KNOW HAVE A STORY TO CONTRIBUTE, PLEASE SEND IT ALONG. THE HERSTORY GUIDELINES BELOW MAY GIVE YOU AN IDEA OF SOME AREAS YOUR STORY COULD INCLUDE.

HERE IS OUR ADDRESS:

HERSTORY PROJECT  
316 BAY STREET  
THUNDER BAY,  
ONTARIO

### GUIDLINES FOR HERSTORY



1. How old were you when you came to N.W. Ontario?
2. Were you rural or urban?
3. Did you have a sense of adventure at the prospect?
4. Did you think of yourself as a pioneer?
5. Were you disappointed or elated at the reality?
6. Did you realize the importance of coping on an individual basis or was your husband the one who shielded and protected you and took the load?
7. Did you expect it to be hard or did you perhaps romanticize the life?
8. What was the thing you missed most?
9. How did you meet the needs for spiritual growth, for creative growth?
10. Did you cope with loneliness, was there music, books in your first home?
11. Do you remember the first radios, the first phones, the silent movies?
12. Were you interested in the politics of the country? Did you vote your own vote?
13. Did you lose anyone in the First War or the Second?
14. Do you remember the bread lines, the hoboes in the depression, the great Welfare roles, and the labour camps that paid \$5 a month for a man?
15. How was it with you then?
16. Was educating your children a passion with you?
17. How much value did you put on personal vanity?
18. What beauty preparations were available, for instance - who cut your hair, and did you curl it and how?
19. How old were you when you married. Were you prepared to be a wife and later a mother or did you find a surprise waiting for you?
20. Have you thought much about Women's rights or have you been content to have men take the lead and decide what is best for you and the family?
21. Have you ever done a really militant thing because you knew it was right even though your husband disagreed?
22. Did you feel the generation gap they speak of these days with your children.
23. Were you able to trust their judgement, push them out of the nest or did you long to protect them?
24. Was there a difference in protective feelings between your daughters and sons?
25. Was there any time you had to fill the breach in supporting the family (husband sick)?
26. Were you active in the community, see (9).
27. What was the health facilities ; the family doctor; the flu epidemic, the fever epidemic?
28. As you look back, is there anything you would have changed or has your life pleased you?
29. Does the Divorce Rate disturb you or do you feel there is some merit in woman asserting herself more today?
30. What do you feel you have contributed as a friend, as a parent and a citizen?





"Anna Mae worked hard serving her Indian people and assisted in our efforts to shed the shackles of Government paternalism. She is with us. In her blood is Oglala. We consider her a friend. So therefore we are concerned because we feel that her involvement as our ally probably brought her death... We want to know the truth about Anna Mae's death and the possibility of the Government's involvement in it. Anna Mae Pictou was respected and loved by the people of Oglala. We mourn her, and we urge all law-abiding citizens to demand the real truth about her death."

The Brave-hearted Women who remain to face the dangers of the Indian world have sadly been given a martyr, Anna Mae of Shubenacadie, Boston, Washington, St. Paul, Wounded Knee, Los Angeles, Oregon and finally a frozen grave site on a ridge in Oglala.

Among the Iroquois, it is the women who decide when the people will go to war, because when the war is done, it is the women who weep. Will the Brave-Hearted Women decide that, with Anna Mae's death, the war is over? Or will they decide with Lorelei Means who declares, "Hell, we're struggling for our life. We're struggling to survive as a people".

Anna Mae Pictou Aquash faces the sun's first light with the white, black, red and yellow streamers flapping overhead on poles placed in the Four Sacred Directions cornering her grave.

The Brave-Hearted Women have decided there will be war.

The Second Battle of Wounded Knee found Anna Mae among the many young and old women who shared a common denominator: the loss of patience. Regina Brave put it into words:

**WE'RE TIRED!**

*We're tired of seeing our men driven by despair, turn to alcohol, commit suicide, or end up in penal institutions.*

*We've reared our children only to see them brain-washed by an alien system with a genocidal policy which destroys our language, customs and heritage.*

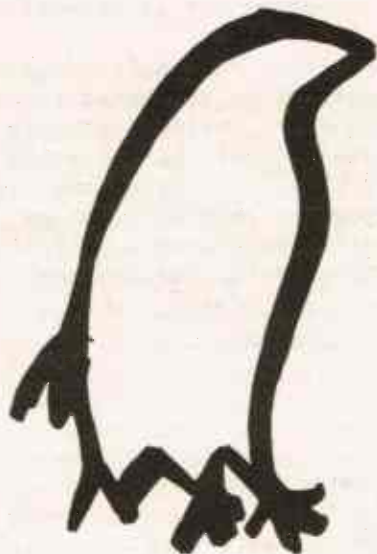
*We're tired of seeing our brothers and sons go off to war only to come home and be slain by United States Government forces.*

*After 483 years, we're tired - we're damn sick and tired.*

*So, we're standing up next to our men. We're standing up and taking up the battle here and now to protect our young so their unborn can know the freedom our grandparents knew.*

*The future of our young and unborn is buried in our past. We are today who will bring the rebirth of spiritualism, dignity, and sovereignty.*

*We are Native American Women!*



# HEARTBREAK IN GERALDTON

Sylvia Ulich is a beautiful native woman. Physically and mentally, it shows itself. Yet, in the town of Geraldton, she has reason to believe the townspeople have not seen the person she is. They have dismissed her and her people as only Indians. She came to the Women's Council meeting to tell us that we have nothing to give her, that we are part of the structure that has taken away her pride and her heritage, that our problems are as nothing to the problems of her race. She is almost right. The structure that declared her Non-Indian when she married a white man is ours. It is obscene and utterly without a redeeming feature, but it's ours and it must be changed. Who will change it, if not women, for she is one of ours, beyond the Indian beyond the white, is woman blood and bone, doubly oppressed in her case because of her race and our indifference. She struggles to teach 42 native children, away from their homes, billeted in white homes whom she feels have no personal interest in them. There are tears in her eyes as she tells of a social she planned for the pupils and their house parents, inviting them by letter, but "not one turned up". Does this make them racist? Probably not. Unthinking, insensitive, preoccupied with their own small affairs, more likely. But she was wrong when she said she wanted nothing from us, for at the first sign that she was in the presence of women who truly cared and suffered with her, she broke and we wept together. Perhaps we wept for the things that divide us, for the love we deny each other, for the support we need from each other and perhaps we wept because there's a revolution going on and we know love is not enough. It will take controlled anger and we don't know who to be mad at. No woman truly tuned in to her own female core could make

as loose a statement as "we support the Native woman's cause" without realizing it is their own cause. She cannot be wounded unless the pain is general, the anger all-encompassing. When we know this, and our native sister knows that we know it, she will forgive us for our patronizing pity, our sanctimonious rhetoric, our self-seeking indifference and lend to us the pride and power, the natural affection that sustained her through the nightmare our society has imposed on her. The poem Sylvia read to us is below and says it all and we in the Decade Council say Amen.



\*\*\*\*\*

I am Indian and proud.  
I am Indian you could pick me out  
of a crowd.  
I am Indian I stand tall.  
I am Indian you'll never see me  
crawl.  
I am Indian I live on a reservation.  
I am Indian

I am Indian and proud.  
I am Indian you could pick me out  
of a crowd  
I am Indian I stand tall.  
I am Indian you'll never see me  
crawl.

I am Indian I lived on a reservation  
I am Indian I need the white man's  
education.  
I am Indian deep down inside.  
I am Indian I've got my pride.

I am Indian I ain't greedy.  
I am Indian I am not Treaty.  
I am Indian without any land.  
I am Indian is that hard to  
understand?

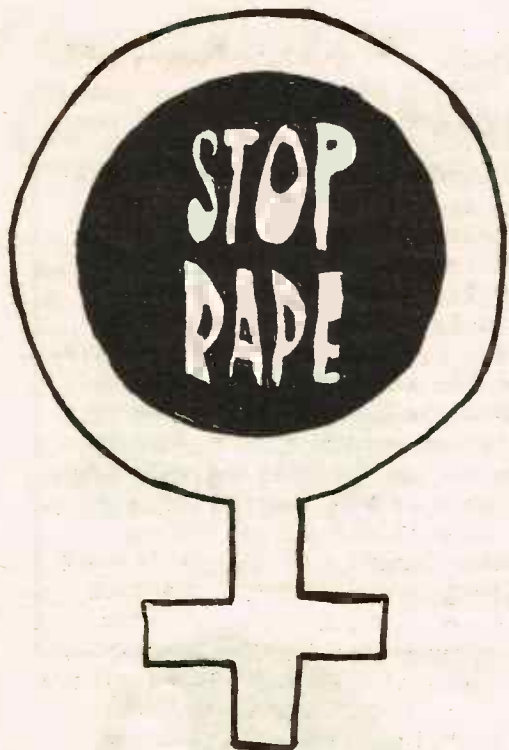
I am Indian proud of my race.  
I am Indian not a disgrace.  
I am Indian set me free.  
I am Indian let me be.

I am Indian day and night.  
I am Indian I'm not white.  
I am Indian doing time.  
I am Indian is that a crime?

Ronnie Syrette, Ojibway  
Nation

\*\*\*\*\*  
\* "By nice women...you probably mean  
\* selfish women who have no more thought  
\* for the underprivileged, overworked  
\* women than a pussycat in a sunny window  
\* for the starving kitten in the street.  
\* Now in that sense I am not a nice  
\* woman, for I do care."  
\* - Nellie McClung, The Stream Runs  
\* Fast, 1945.  
\*\*\*\*\*





The day long conference sponsored jointly by our centre and Confederation College on June 19th was attended by over seventy persons. The conference dealt with a wide range of issues concerning rape. We began the day with a speaker from the Toronto Rape Crisis Centre who spoke about the way our society's rearing of male and female children and our traditional way of looking at male and female sexuality contribute to the myths about rape and to its high incidence.

Workshops were offered on assertiveness and self-defence, the role of crisis centres, methods of supporting rape victims, legislation, and assaults on children. In the afternoon we viewed the film "How to say No to a Rapist...." (Storaska) and offered a critique and discussion of the film. As a result we resolved that we would object to the use of the film for any attempt at serious education of women of the general public regarding rape. We will attempt to find or develop more meaningful media presentations.

We've gotten a number of new volunteers since June, but need many more if we are going to provide full crisis and counselling help. Volunteer training has begun, and will be an on-going activity at the Centre so volunteers can join us at any time. You can be involved in a number of ways depending on the time you can spare and the type of help you would like to give. We need volunteers for phone service, counselling, typing and preparing materials.

We will be settled into a permanent location by the new year, at which time we will be able to publish our phone number. Until then, anyone wishing to contact us can call Women's Centre (622-3989) or the Journal office (345-5841). Your message will be passed on. Our address is: Thunder Bay Rape and Sexual Assault Collective, P.O. Box 314, TBF.

We'd like to hear from you. We will need a great deal of support from women in the area to meet our goals of educating the public about what rape really is, and providing woman-to-woman support for victims of rape.

A panel discussion with a police officer, lawyer, nurse, rape counselor, and a rape victim concluded the conference. We felt that many issues were discussed quite frankly and

that the day had given us all valuable information and the opportunity to discuss our feelings and beliefs with a variety of people.

A video tape is being made based on the conference. This will be used for educational purposes and will be available for community groups, new volunteers, and other groups interested in a discussion of rape and its effects.

The members of the Thunder Bay Rape and Sexual Assault Centre have composed this questionnaire in order to gain data on the frequency and conditions of rape, sexual assault or attempts at such in Northwestern Ontario.

This form is to be completed by any woman who has been a victim of sexual assault or an attempted sexual assault in this geographic area. Names, if provided, will be kept in the strictest confidence. The compiled results will be published at a future date.

Hopefully, by identifying the times and places in which sexual assaults occur in this area, we can prevent some other women from having this traumatic experience. By filling out this form, you will help us identify the need for the Thunder Bay Rape and Sexual Assault Centre.

Location:

Time:

Date:

Were other people present?

Describe how you arrived at this situation:

When did you first become aware that your attacker's intention was to sexually assault you:

Did you know your attacker previously?

If so, describe the relationship.

What was the attitude of the attacker?

What force was utilized by the attacker?

If you resisted the attack, how did you resist? (ie. physically or verbally)

Could you describe details of the actual assault?

What did you do immediately afterwards?

Did you report the incident to the police?

What was the attitude of the police?

Did an arrest or conviction result?

Would it have been helpful for you to have had a woman from a rape crisis group to talk to?

Who did you talk to about the incident?

How has the incident affected your life?

Who or what has helped you deal or cope with the sexual assault?

Could you give us characteristics of the attacker if known or remembered?

Age:  
Height:  
Weight:  
Occupation:  
Marital Status:

Could you give characteristics about yourself?

Name: (if you wish)  
Age:  
Height:  
Weight:  
Occupation:  
Marital Status:

Please cut out this form and mail it to:

Thunder Bay Rape and Sexual Assault Centre  
Box 314  
Thunder Bay 'F'

Thank you for helping women!

The centre has received a \$3000 grant from Secretary of State to be used for the educational aspects of our work. The centre has a resource file on rape and related topics. We are now developing an educational package which will be distributed to libraries and schools. One section of this package will contain a collection of verse and thoughts from local women. Please send us any items you'd like to share.



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Table of Contents	page
Eleanor Morin makes her move	2
Letters	3
The Bravehearted Women	4
Family Property Law	5
Abby Hoffman	7
Decade Council Report	11
Women's Credit Union	11
Herstory	12
Daycare	16

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Donna Shaw  
 627 S. High St.  
 Thunder Bay P

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