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Northern Woman Journal

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**1979...
THEIRS?**

Sara Bishop '79

EDITORIAL

Women are up to a lot these days, as they gradually infiltrate the business world to become more and more the rule rather than the exception.

This issue concentrates on many things. Rosalyn Taylor-Perrett talks to a self-made woman, Lauretta Johnson who made it in the business world in the old days. We talk with an artist who is just beginning to see her work as a source of income.

ON OUR COVER

Sirpa Bishop created this beautiful cover illustration to commemorate the International Year of the Child. Sirpa was born in Finland but now lives in Thunder Bay. She mostly does art work for her friends. Her illustrations appear in SALT AND YEAST.

GERT'S GOSPEL

The movement has the blahs! From the east coast to the west the spirit sags and we are left wondering if this crazy current we are so firmly plunged into is a madness that will pass. Are we solid? Are we committed? Do we believe we are a part of something that will last a thousand years?

If we believe that what arrogance permits us the luxury of supposing, all our passion and fire will count for nothing unless it is our generation that turns the world around. What immature foolishness is it that drives us to make martyrs of ourselves for... makes us end up snivelling because nobody recognized how all-seeing and all-knowing we were.

A poet said, "I've tasted every vine. The last was like the first. And yet I've found no wine, as wonderful as thirst."

We are in the business of creating a thirst. But God help us if we imagine our role is perfecting the formula that will quench that thirst. We thirst for the reality of all we are. The true survivors of the planet. To come this far in history without being persuaded that we are invincible is ludicrous to imagine. It must be that we have the wit and intelligence to say what must be said, or to do what must be done. To be depressed because we haven't the sense of humour to view the scope of human response with all the grace of a winner is clearly a failing reserved for children.

We owe blind allegiance to no one, or nothing. The term sisterhood does indeed call for some new code of ethics. If it did no more than recognize the diversity of the human capacity to think, it would solve a problem in communication. Self-interest makes us users and self-awareness recognizes how easily we fall into that trap. EVERY SYSTEM LIVES TO BE CHALLENGED, EVERY ATTITUDE TO BE EXAMINED. As feminists we are half the way there if we would only realize this principle.

The commonality of women is such a gut thing. The amount of time we spend proving our differences, hanging our guilt trips on somebody else is such a waste of precious time and energy that it is sure to do us all in. I may be accused of not facing reality, but my response is that I

Broadening our scope a little, this issue takes a look at what women of the Asian culture in Canada have to say about feminism and how it relates to their own experiences. It is time for us to recognize the unique battles of other women that are related to many years of an even more oppressive culture and tradition than that which prevails in North America. Are they perhaps victims of a sexism that is a result of a racism that we ourselves feel and perpetuate.

It has been mentioned to us by readers and perusers of the Journal that women learn and benefit most through exposure to the experience and ideas of other women. So perhaps it is time to focus on those very things by profiling diverse women in the pages of our paper. Women are doing. That is becoming in-

have faced it, stepped over it and dismissed it.

If my code of ethics is rooted in my desire to bring the best possible commitment to the movement, it is not for duty's sake, please God, but for sheer love and gratitude for what it revealed in me to me. Class means nothing to me. A feminist is in a class by herself. I've worked for love and I've worked for money and I've worked for pure pleasure. I would recommend all three. People who think that their justification for existence is pontification should never be taken seriously neither by themselves or by others. We perpetuate the class system even in our small circles...the doers doing and the deciders deciding what they would have done differently if they hadn't been too busy with their own little world to do what the doers did. It's a minor irritation, hardly worth confrontation.

Women riding on the backs of other women is a present threat. No true feminist would do it. No true feminist would allow it. Rather than deal with these truths, we cry "foul" and "butt out" and sow disillusion in the whole movement. We have miles to go and mountains to climb. We haven't time to hold a funeral service for every stone in the road, no matter how much we enjoy the mourning ritual.

In the foulest days of slavery, its victims sang, "Some day, some day, we shall be released," up from the gut and the bone they believed it. The will to survive is rooted in the oppressed. The thirst is established if it finds its first expression in uncontrolled fury; even if that fury is directed inward, it is productive.. An old farmer like me will tell you that the best crop of blueberries is found on burned over muskeg.

We are not the movement, whatever importance we attach to ourselves. We are a small vanguard, lifting a few lids, stirring a few pots, loosing a few chains (mainly from our own ankles) weighing a few alternatives, dabbling with political philosophy (man-made), wild to give birth (without labour pains of course) and refusing to be impregnated with any idea but our own.

Now for the good news. We are the hope of the future, a necessary ingred-

creasingly more visible, and almost commonplace, in the world around us. What it indicates is that a lot of speaking out and serious thought is resulting in some irreversible changes. Hopefully we will all be affected for the better by the best of these changes.

This year, 1979 has been declared the International Year of the Child. To herald this commemorative year in this issue we introduce a new feature entitled OUR CORNER which is for young women...i.e. well under 20. We decided that this issue might also be a good one in which to recall an idealized set of rights for the child...rights which might become formalized if the Year of the Child is successful.

ient for our time. We can hide in a cave or stand in the storm and enjoy the lightning. The times call for a total risk. Every route is worth considering that does not challenge the core of individual integrity. Without that strong personal commitment to honour and self-discipline, we have nothing to offer. We have a responsibility to study the history of women and movements to be productive in the cause, to stand against pressure inside and outside the circle. Sometimes the feminist press itself is oppressive. It reeks of bleeding egos, and weary footsoldiers slogging through the mud, laying their tattered bodies on some man-made cross. No sense of humour, no light at the end of the tunnel, no upward movement of the spirit, just fuel for a fire that they haven't yet decided what to do with.

We are being led by the defeated, tutored by the frustrated, and co-opted by the powerful. But we whose feet were bound for a thousand years, whose genitalia is still being mutilated, whose bodies are sold and whose minds have been stifled, have a thirst to open this can of worms that civilization has kept a lid on. Are we like Pandora's box, filled with dark dangerous things? Or are we, to our own surprise, tougher than we knew, stronger than we supposed, more intelligent than we dreamed. Will we find that when we have thrown the garbage out, there is enough love to build that woman of tomorrow?

Polarization is the act of an immature person. Honest confrontation is exhilarating and God knows we need the practice. The movement is bigger than any of us and that may be precisely where the difficulty lies. It may never be full blown until we are full grown. I speak from the grass roots as one who never knew privilege and whom, if I had privilege today would give it away. It would be a stone in the road to my personal development. Two things we have to learn. We are alive and not forever. To be fully alive one must be stimulated physically, mentally and spiritually. This movement has provided me with all three. It will not die while I live.

Local committee fights sex role stereotyping

by Monika McNabb

Six years ago I had to fight to visit my child's classroom and when I suggested at a parent-teacher meeting that we look at sex-role stereotyping in textbooks, faces of "what are you talking about" stared back at me. Affirmative action in this area has been a long time coming and today we have the Lakehead Board of Education Committee on Sex-Role Stereotyping of which I am a member as a representative of the Women's Centre. The other members are involved in the educational field and the primary goal is to raise the awareness of educators regarding the problem of sexism. The Ministry of Education has issued a Resource Guide on Sex-Role Stereotyping and Women's Studies for teachers which includes suggestions, units of study and resource lists. To implement this guide, the following suggestions were made at the Sex-Role Stereotyping and Women's Study Conference held last September in Toronto:

- encourage the regional Ministry to implement the guide by such means as a) discussion of guide with administration and Principals b) helping implement a course of studies at the Faculty of Education
- inservice training for Principals and teachers to raise the level of awareness in this area
- Principals should be encouraged to include elimination of sex-role stereotyping in the schools in their goal package
- curriculum developed for the Lakehead Board should be reviewed for bias
- the sex-role stereotyping committee of the Board of Education should continue to provide a team to go to schools for in-service workshops on P.A. days, and Principals should be made aware of this service.

To date, the Committee has developed a presentation for Principals which can be given to

other groups as well. This includes the film "He and She" (delineates SRS) and how it relates to our concerns, statistics on women in the work force, single male parenting, giving examples and positive ideas on things that must be changed and a display of supportive material. Part of this display is a "trunk" of non-sexist learning material which can be circulated to schools.

We have also previewed a film on Careers which is intended to be shown to children from grades 7-10. The Committee found the film to be heavily biased and decided to reject it. Letters were sent to individuals concerned with the production of it

as well as to members of the Board of Education indicating that the film is not appropriate and should not be shown in schools.

If you are concerned about this aspect of your child's education here are several things you can do - find out what your child is reading and learning in school; make sure your child is being given open, non-biased career counselling; make the next book you buy or borrow role free.

Reading lists, articles, short stories, books and career counselling material are available in the Resource Library at Women's Centre. Why not use them?

BRIEFS

MAIDEN NAME

Whether you are married, separated or divorced, you can change to your maiden name by the following:

- take your birth certificate to Manpower or UIC office and ask for a Social Insurance Change of Name form. The person in the office will take your sworn oath that you are who you say you are. If there is no one in the office (i.e. at noon time) go to the Ministry of Northern Affairs on the corner of Donald & May Street. No charge of any kind is involved.

- this form is sent to Ottawa and when it is returned VOILA! Now to change your driver's license. Take the form and your birth certificate to the Department of Transport and tell them you have reverted to your maiden name and they will take it from there.

If you want your name changed completely, this is another story and must be done through the courts and the Change of Name Act.

Information provided by Donna Phoenix

Recently on a visit to Kenora I dropped into the Crisis Centre for Women. Three women have been hired under a Canada Works Project to set

up a permanent residence for women who have been raped, sexually assaulted, and battered. They will also serve abused children.

A questionnaire will be distributed to areas in their city, similar to the study conducted by the Women in Transition Project in Thunder Bay.

It is great to centres being established in the smaller communities such as Kenora, where there usually is a high incidence of rape and battering.

Congratulations to Rossalyn, Diane and Diane.

Eve and the Rape Crisis Collective

The Resource Library now has a collection of 248 books with a couple of new ones on order which deal with sexual harassment and menstruation. We regularly receive 24 periodicals and magazines of interest to a variety of tastes including Akewesane Notes, Gay Tide, Information - Status of Women, Kinesis, Pandora, Upstream, feminist newsletters from across the country, Perception (social commentary) and our latest is the always informative, interesting and funny New Woman.

Reading, learning, growing is good self therapy. Take a positive step down to 316 Bay today!

LETTERS

Hi Everyone,

Please renew my subscription to the Northern Woman Journal. Keep the change. I wish it could be much, much more. I enjoy reading your paper from the first to the last word. Have enclosed some Dryden Observer clippings and an interesting story that you might be able to use in the Journal or post on the bulletin board.

Thanks so much for all of your concern in regards to women. Wishing you more and more success with the Journal. May it grow and reach more and more women. Can't wait for the next issue.

Sincerely,
Kathy Gunderson.

Thanks Kathy. We appreciate it.

Hello and best wishes for '79 from Kenora:

I became aware of your newspaper when I came to Kenora two months ago and truly enjoyed the editorials, articles, letters and poetry...I am not fully aware of the struggle

women have been and are experiencing but your newspaper helped open my eyes to a lot more wrongs within our society. Thanks.

Hopefully, when everyone begins to realize that we are all people; living, working, fighting and struggling within the same sphere--then maybe we can all live, work, fight and struggle together for the common good. Until that time, I feel that that it is folks like yourselves who help to bring us closer to that point in space. Your efforts are appreciated and admired. Your brother,

Brian Beaton.

Editors, Northern Woman Journal,

Thank you for "Once Upon a Non-Person". The article made me more aware (or, to use the jargon, heightened my consciousness) of people in this country who have done significant work in the movement for the rights and dignity of Canadian women and, as you intended for the reader, made me feel very proud of how far back in time the history (or, if you



want to pun it, the "herstory") of this movement's activities goes. A clear, but brief outline such as you have presented backgrounding the women's movement in this country is very useful.

It sounds glib, but it is true; with rights or responsibilities. I would very much like to see an article on the responsibilities of people who consider themselves feminists. By the term "feminist" I mean a member or supporter of the women's movement.

Judith Petch.

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ONE WOMAN'S WAY

by Rosalyn Taylor Perrett

Lauretta Johnson is presently a district manager for Investors Syndicate Limited. She teaches product development for this branch and occasionally teaches Financial Planning and Investment courses for Confederation College.

Lauretta laughs at her many early ventures into business when, as a small girl on the Prairies, she parlayed her weekly allowance of 25¢ into 75¢ or more by investing in a box of fifty .22 shells and shooting crows and gophers for the government bounty of 2¢ each. She became such a little "Annie Oakley" that by about age 14, the local Sergeant at Arms sometimes invited her to shoot at the local Armoury to encourage the soldiers.

Lauretta attended business college in Brandon, Manitoba during the depression. At that time she spent half a day in class and the rest of the day working.

Her first full time job was as a general office worker for Gillis & Warren Limited, one of Canada's largest automotive and Industrial Wholesale Distributors. She received \$45. a month which, she assured me, went a lot further in those days. She worked her way up to office manager and Credit Manager and also found time to keep the books for two service stations. At that time, Gillis & Warren were distributing tires for Goodyear. When they decided that lack of warehouse space necessitated the discontinuation of tires, Goodyear had to make other arrangements. It was then that Lauretta wrote to Goodyear to say that she had experience in this field and was highly qualified. Soon after, she took charge of the Goodyear tire warehousing for Western Manitoba. It is interesting to note that she got the job because Goodyear had mistakenly thought she was a boy.

"My job as manager came about because when I applied, I simply signed my name L. Warren. The manager of Goodyear knew my father and assumed that I was a boy," she explained. "It was quite a blow when he visited the warehouse and saw that a twenty year old girl was managing the distribution of tires, many of which were large tractor tires."

Lauretta was married during the war to Charles Willis. He was an artist who became a Major in the army. He was posted overseas only five days after their wedding. While he was away, she worked hard earning as much as possible to help them get started when he came home.

During the war years, due to a tremendous shortage of male workers, many women were hired to fill jobs that had

traditionally been done by men. They handled these jobs efficiently and found them enjoyable.

Lauretta was often called on to assist in various departments such as shipping, purchasing, cataloguing, costing, counter sales, inventory control, etc. She was fascinated with every aspect of the business. She often saw where improvements could be made and was allowed to institute changes.

In the Autumn of 1944, Lauretta's husband was killed. Since he was an only child, Lauretta gave his life insurance to his aging parents. She lost interest in managing the Goodyear warehouse and didn't see any future in working so hard when she no longer had a goal.

When the war ended and her sister's and her friend's husbands were returning from overseas, Lauretta felt a desperate need to get away from Brandon. A man from Los Angeles, by the name of Ray Potter, had been courting her. He had been travelling into Canada representing the Lincoln Engineering Company of St. Louis, Missouri. Lauretta married him. Ray's job kept him constantly travelling into Montana, North Dakota, Manitoba and Saskatchewan. Lauretta accompanied him on these business trips. It soon became evident that Ray was a chronic alcoholic. Lauretta felt that if they could settle down somewhere and send down roots, she might be able to help him overcome his alcoholism.

Since the automotive business was the one she knew best, Lauretta began to do research for the best area in which to start, and finally decided on Thunder Bay.

While still out west, Lauretta contacted various factories, lining up the distribution of such lines as Spark Plugs, Friction Materials, Rubber Products, Engine replacement parts, Storage Batteries, Welding Equipment, Tools, and many other lines.

She persuaded her Morley Kerr, who had been in banking, to join the Company. Unable to locate a warehouse, their business "Potter & Kerr Limited" began in a small run-down building that now houses the Co-Op Book Store. Previously this building had been used for a Restaurant and evidently bootlegging and prostitution. Working late at night setting up shelving, putting away stock, etc. they were often visited by police, who were suspicious that something illegal must be going on.

Men were fascinated seeing a woman in this type of business. Lauretta recounted two funny incidents. She noticed

how some men would try to bait her by showing her a part and asking her to identify it. One day, one of them came in with a strange metal part in his greasy hand. With a smirk he asked her what it was. Feeling quite irritable at the time, Lauretta replied briskly "It looks like a metal ars hole for a teddy bear." He was quite stunned but it did put an end to the baiting of the woman Automotive and Industrial Distributor.

On another occasion after Potter and Kerr had opened a Chain Saw Distribution Store, Lauretta, wearing old clothes had gone to the store to check the stock and sort things out. While working in the back repair section where it was cold and dirty, a man overheard her speaking to a cutter about purchasing a load of wood. He sidled up to her and putting his arm around her, said quietly, "You shouldn't be working in such a dirty place dear, I can get you a much better job as a chambermaid." Lauretta never let on who she was. Some time later, while sitting in her glassed-in office, she saw the same man come in to the showroom. He noticed her and spoke to one of the countermen who obviously told him who she was. He turned several shades of red and left in a hurry.

It was a lot of fun setting up the operation of the business in spite of the fact that the old building was so cold and the heating system so bad Lauretta had to wear practically everything she owned to keep warm.

While Morley was technically in charge of the bookkeeping, Ray the selling and Lauretta the purchasing and general warehouse management, all had to pitch in to get shelves up and things started.

Lauretta and Ray rented an attic room on Waverley Street which used to get so cold that when they came home at night and read the daily newspaper they afterwards stuffed it around the windows to keep the draft out. But it wasn't long before the business got off the ground. They had begun with only \$12,000 capital and the gross sales for the first year amounted to approximately \$80,000. Within a few years gross sales had reached over a million dollars annually and the company employed twenty-four people. Branches were opened in Fort William, Atikokan and Geraldton. A chainsaw store was also opened. Later, a new building was purchased on Memorial Avenue and the Port Arthur and Fort William branches were amalgamated under one roof. Many more lines of merchandise had been added and much of it was arriving by the carload. The Company was well-

known and respected throughout Northwestern Ontario.

Lauretta and Ray had a baby boy in 1947 and in 1956 they adopted a six year old girl. Lauretta left work to care for her children for a while but she remained on the Board of Directors and was always available for consultation. Ray never recovered from his alcoholism in spite of treatment. Lauretta divorced him, he was paid his full equity in business and he left for the States. Morley and Lauretta continued to carry on.

In 1960, Lauretta decided to re-marry and move away. A good offer was received for the business and it was sold. Later on it was acquired by Acklands.

After her marriage, Lauretta and her family moved to Sioux Falls, South Dakota. The marriage did not work out.

As Lauretta worded it, "His greatest occupational hazard was getting his fingers broken if I closed my purse too fast." Lauretta divorced him and brought her family back to Thunder Bay. Since then, she has worked for Investors Syndicate as a salesperson. When she first joined the company, she was the only woman in a salesforce of over 700 men. Quite a number of woman have joined the Company since that time. Lauretta's work takes her to Dryden, Sioux Lookout, Geraldton, Longlac, Schreiber and Terrace Bay.

When reviewing Lauretta's career in business it becomes clearly evident that there is a driving force behind this sequence of events. Lauretta's success was not luck, it was years of hard work. Not incidental but planned. The war years had proven to be a testing ground for women to find out what they were capable of. Lauretta did not stumble into a career in the Automotive & Industrial business, she chose it.

"My father was in this line of work. He was Warren of Gillis & Warren Limited. In a family of four girls, there is always one who is father's boy. My family did adopt a boy when I was about twelve but I was always a pal of my dad."

The other reason why Lauretta chose this line of work was that she loved every aspect of it. When she defined "success" and the meaning it held for her, she felt that it is necessary to love a career so much it no longer is work. She stipulated that it is important to have a clearly defined goal. "If you have to walk barefoot behind a plough, keep in mind that you are going to own the farm." She does not believe success is easily won. There is a lot of sacrifice and a lot of work involved but also a lot of joy. Another quote Lauretta is fond of using, which personifies the mobility of success, "Abraham Lincoln wasn't famous because he lived

in a log cabin, he was famous because he had enough brains to get the hell out."

To achieve success in business one must be scrupulously honest and offer first-class service says Lauretta. Business agreements must be strictly honoured and only the finest products available should be handled.

Lauretta has achieved a good many firsts. Not many women become managers at the tender age of twenty, especially in an area that is still predominantly male. When asked why it is that so many women stay with traditionally female occupations and don't venture out, she felt that the biggest barrier women face is from their own hesitation. To quote Lauretta, "The meek do not inherit the earth, they come last." She believes that women have a great deal more ability than they give themselves credit for.

Lauretta's father did not believe in a stereo-typed job-world. He was closer to the old pioneer stock where the women stood shoulder to shoulder with the men and there was no discrimination. They didn't dare discriminate, they couldn't have managed without the women.

Lauretta admits that earlier on in her life she found women quite boring, they were always talking about their kids. She has more respect for women who are conscientiously aware of themselves as individuals. She finds herself interested in vital issues for women e.g. equal pay for equal work. She is also concerned about the number of women in the job world who, when they retire, will not be part of a pension plan. Generally she notices that men are becoming increasingly cautious since the onset of the women's movement. She scarcely noticed any discrimination during her career but now she is aware that men conscientiously measure their words to avoid being accused of discrimination.

Lauretta, now past sixty, has no plans to retire. Currently she is studying to obtain her degree as a Chartered Financial Planner. Her son, 15, is presently taking time off from University where he has been working on his Ph.D. Her daughter is married and Lauretta looks forward to becoming a grandmother in the Spring.

Lauretta's children are no longer living at home, but she has a boy living with her whom she supports. He comes from Borneo and is in Canada to further his education. Lauretta, who has a great sense of humour, enjoys telling her friends that he comes from the Iban tribe, who until recent years were head-hunters. She says, "My friends don't say 'good-bye' anymore, they say 'so long, don't lose your head.'"

ART FOR ART'S SAKE



by elaine lynch

Gayle Chapple is a woman in her thirties who has been through a lot: 2 divorces, learning to be independent, the births of her 3 children, and moves from Thunder Bay to Toronto, to Winnipeg, Edmonton, New Mexico and back to Thunder Bay again. Through it all her desire to create works of art has survived.

Gayle has never really perceived herself as the kind of artist who has something to sell to the world. She began drawing as a child in Thunder Bay. But parental pressure steered her away from making art a career.

"My parents always encouraged me a great deal. But I guess I'm just naturally a rebellious person. I didn't go in for art in school," she explains sitting in the living room of her huge 1914 landmark home. But her surroundings reflect an artist's temperament. The unique decor and bits of paraphernalia communicate a strong sense of design.

After highschool, Gayle studied nursing. She didn't like the profession. So she went to Toronto to study modelling and hairdressing. There she met her first husband with whom she had 3 children now ages 12, 11 and 6. Again her career was unsatisfying. She became divorced. At some point she returned to Thunder Bay. Looking for work, she responded to an ad that would eventually take her to Winnipeg to become a window dresser (her present profession). Since that time she has lived in Edmonton and Taos, New Mexico. Once again she is in Thunder Bay.

During all of this, she entered her second marriage which also ended in divorce.

Throughout all her experiences, and all her different roles. Gayle perceived herself first as an artist.

"I've always worked to relax. Primarily I use pen and ink, acrylics and currently, watercolours. When I feel the impulse to work--

whether it be in the middle of the night--I get up and do it," she says.

Gayle has never had the confidence to go public. Her work, which usually centres on the themes of women and nature has long been the object of friends' admiration. Some have been her customers.

"I have always drawn women...alone

and in natural settings---or two women that are part of the same women--to reflect a dual personality that I feel exists. Men don't interest me as subjects. I guess because I feel that woman is the total--you know-- back to the womb kind of thing. I put them in natural settings because I identify women with nature."

Her work is original. One thing she has never been able to do is copy. Yet at one time in her career, another local artist accused her of doing just that: copying.

"About three years ago, a friend encouraged me to do something with my work, so I decided I would go to see someone capable of giving me a critical evaluation. I've always liked criticism, whether it's negative or positive. I don't mind just so long as it isn't a neutral reaction. This woman who I went to see was an artist herself. She was very snippy with me. She looked at the pictures and said, "What graphics magazine did you copy these out of? They will never sell in Thunder Bay. The people around here like pictures of the Sleeping Giant." I was crushed."

As a result, Gayle made her work private again. Only recently, friends in Taos, New Mexico, a small but nevertheless thriving arts centre, took about 25 paintings for display there. Her work is striking, indicating a very definite style. Each picture has a great amount of detail, some certainly taking hours just to complete the shading. All of her renderings, both of nature and women are beautiful and ornate. She is attentive to sharp and minute detail and also has a sense of flamboyance, occasionally using gold paint.

Apart from a few brief steps forward, Gayle has never actively marketed her work. She has illustrated the Indian Act for the Ontario Native Women's Association and did work for a now defunct local native clothing business. Other than this, she expresses her aesthetics in the window fronts of local clothing stores. Right now, she says, she is a little tired of window dressing and would like to devote all her time to art work.

"I've spent the last ten years learning," she explains. "I guess learning to be independent. After my first marriage, I learned that I really didn't need a man. I could manage quite well on my own with my children. My second marriage was hardly a marriage. I was on my own most of the time. As a result my children have learned to become very independent as well."

At one time Gayle was surprised at how easily her three children adapted.

"This is the first time that they have been in a school for 2 years straight. They moved with me, made their own lunches since they were about 5 or 6 and they have always been very accepting of new people around them."

Presently Gayle shares her large home with her children and 3 boarders.

"We all kind of fell into this house. We get along well and take care of each other. This is a very open household. It's not that there is no discipline," she says looking at her son, who has just arrived home from school but has not inhibited the flow of conversation. "We talk about things openly...when were in the mood," she laughs.

Somewhat of a recluse, Gayle's ambition now is to go to art school in Toronto; not for ideas, she stresses, just to broaden the scope of her technique.

"I don't feel that I'm going anywhere here in Thunder Bay."

It's not the social life she misses

"I tend to stay to myself. I don't join groups, women's clubs or go to PTA meetings. I figure that teachers, like all of us, have their jobs and they should be left to do them as they know best."

"I've never joined the formal women movement," she adds. "There's too much pressuring that goes on in those circles. You're not free to have your own thoughts. I basically read what everyone has to say and then I sit back and form my own opinions. I don't believe in a lot of things that the women's movement has done. I think in some ways that they are spoiling it for themselves."

Even though she is a recluse, Gayle has been convinced that late spring would be a good time for a formal showing of her work here in Thunder Bay.

"I probably won't show up when it happens, though," she cringes. "Basically I'm a very shy person. But I will certainly be dying to find out what people's opinions are. Really I don't have much confidence. If it hadn't been for the encouragement of friends, I never would have bothered," she says.

Fortunately, quite a few people who have seen Gayle's work think that she has a lot to offer the art world. But even if her pictures are not a profit making venture, she will keep on doing them. It's as necessary to her as breathing.

THUNDERCLAP

To people who expected the Confederation College Support Staff picket line which was made up, for the most part, of secretaries and female kitchen workers.

THUNDERBOLT

To a locally run florist...that is owned and managed by a woman, for an advertisement that the Northern Women's Credit Union received in the mail just before Christmas. Even though the letter is sent by women to women the following excerpt reads:

At times the giving becomes a major problem to the busy executive. Along with all the extra work that the season brings, he has to contend with the problem of what he is going to give and where he is going to get it. After all, his employees and clients are very special people and he needs a gift that will show his appreciation of their services to him during the past year.... And so on... Do you see our point?

Thursday night programming

On Thursday, February 15 at 8:00 pm, the Women's Centre is pleased to have Dr. Pat Wales, Chiropractor, as guest speaker on NUTRITION AND CHIROPRACTIC AS IT RELATES TO STRESS. Try to attend this informative evening just for the health of it!

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TAXATION UNTANGLED or, CHALK UP ANOTHER

reprinted from the Advisory Council on the Status of Women's THE PERSON PAPERS

HAVE YOU EVER FILED AN INCOME TAX RETURN?

Filing an income tax return does not seem to have achieved the importance it deserves. In itself, it is a rather tedious, somewhat difficult task which requires a little knowledge of basic arithmetic. But doing it is the first step in coming to terms with Taxation and the reason why taxes are structured in one way or another.

Taxation Untangled is not a handy guide to help you file your return. Instead it explains the principles that lie behind our tax structure and shows how they discriminate against women.

DISCREET DISCRIMINATION

It is not that there is one set of tax laws for each sex. You will not read "Men deduct \$2,000. and women deduct \$1,000," for this would cause an outcry. As this paper will explain, the discrimination is far more subtle than that, and most of it would not normally come to your attention. It is possible that even if you are among the fortunate few who are acquainted with the joys of tax returns, you may have filled in the facts and figures like an obedient automaton without stopping to question why that deduction or this credit or those particular exemptions.

Those days of unquestioning tax paying must end at once if we are to rid ourselves of this costly inequality. It will not be easy, but we must learn about taxation and then demand that the laws be changed.

Understanding Taxation:

Whether you are young or not so young you probably joined the work force out of necessity--you needed the money. And probably, also, when your first payday arrived you received your first workforce awakening. A large bit had been taken from your cheque by way of deductions. You glanced among the columns with mild

dismay...pension, UI...Health Ins., and then the biggest bit of all--Taxation. And as you wondered where all that money goes you may have had your first labour force insight.

There are two main reasons for taxation:

i) No 'man' is an island: Taxes exist because we live in a society with other people and it is easier to provide common services like roads, sewers, garbage collection, schools, police protection and hospitals from a common money box. Also, everyone stands to gain from a well-run, developing economy with adequate defence.

IF WE DO NOT LIKE THE WAY OUR TAXES ARE BEING SPENT, WE EXERCISE OUR VOTE.

ii) People do not have equal opportunity in life. From the moment of conception, everyone has a different chance in life. Depending on family circumstances, ethnic origin, sex, educational opportunity, health and occupational chance or choice, our financial success will vary. Tax monies are used to correct the most flagrant of these inequalities, providing family allowance to parents, welfare to the disabled or the very poor and pensions to the old.

Taxes recognize the different ability-to-pay depending on opportunities.

HOW ARE WE TAXED?

In theory we are taxed according to how much we earn, on the ability to pay principle. The more we earn, the more we should pay. After we have filled in the tax form and arrived at our Taxable Income, we look up the tax table and find out how much our taxes are for that year. The tax table is a very simplified version of the Tax Schedule on which it is based. This is a great advantage because it saves us having to do a lot of difficult calculations. On the other hand, it means that most people never get to know how the tax system works.

The tax schedule is a pyramid made up of thirteen building blocks. Each block represents a slice of taxable income and each slice is taxed at a different rate. Here is the pyramid used in 1976 for Ontario residents

THE TAX SCHEDULE

- 13th slice-more than \$78,420-61.3% tax
- 12th slice-\$50,973 to \$78,420-56.1% tax
- 11th slice-\$31,368 to \$50,973-50.9% tax
- 10th slice-\$18,298 to \$31,368-45.7% tax
- 9th slice-\$14,377 to \$18,298-40.5% tax
- 8th slice-\$11,763 to \$14,377-35.2% tax
- 7th slice-\$9,149 to \$11,763-32.6% tax
- 6th slice-\$6,535 to \$9,149-30.0% tax
- 5th slice-\$3,921 to \$6,535-27.4% tax
- 4th slice-\$2,614 to \$3,921-26.1% tax
- 3rd slice-\$1,307 to \$2,614-24.8% tax
- 2nd slice-\$654 to \$1,307-23.5% tax
- 1st slice-\$654 or less 7.8% tax

If your Taxable Income for 1976 was \$6,535, for example, your total tax would be \$1,586. This is how it is calculated (hold on to your hat):

- 1st slice:\$654 x 7.8% = \$51.01
- 2nd slice:\$653 (\$1,307-\$654) x 23.5% = \$153.15
- 3rd slice:\$1,307 (\$2,614-\$1,307) x 24.8% = \$324.94
- 4th slice:\$1,307 (\$3,921-\$2,614) x 26.1% = \$341.13
- 5th slice:\$2,614 (\$6,535-\$3,921) x 27.4% = \$718.27

\$1,585.90

In this case your marginal tax rate--the rate at which your last dollar was taxed--is 27.4%. Your average tax rate--the rate at which your total income is taxed--is about 15% (Total Tax Payable divided by Total Income x 100). Don't be impressed when people (usually rich men) tell you how the government is fleecing them with an exorbitant tax rate. It is the average tax rate that counts. A person with a total income of \$25,000, while having a marginal rate of 45%, has an average tax rate of only 20%.

DON'T FEEL SORRY FOR RICH PEOPLE-- TAXES ALLOW THE RICH TO GET RICHER AT THE EXPENSE OF THE POOR.

WHAT IS NOT TAXED?

If you look at your Income Tax Return you will see two main ways that the government arranges not to tax your income: Deductions and Credits. We shall look briefly at each of the

i) DEDUCTIONS are sums of money which may be deducted from your total income. Some of these Deductions are called Exemptions. There is a personal exemption for each taxpayer (\$2,090 for 1976), each "dependant spouse" (\$1,831 in 1976) and each dependant child (\$392 for children under 16 and \$719 for children over 16 in 1976). There is also an age exemption for those over 65 (\$1,307 in 1976).

Other exemptions include sums granted for disability, for expenses while attending university and for child care expenses. There are also some fairly new deductions which are particularly discriminatory because most women cannot afford them. Some examples are the Registered Retirement Savings Plan, the Interest and Dividend Income Deduction and the Registered Home Ownership Savings Plan. They will be described in more detail in Chapter 5, THE LOOPHOLES, where will be explained how they benefit the rich at the expense of the poor.

The main problem with all these deductions and exemptions is that they discriminate by giving greater tax relief to those who earn the most. This happens because, as we have seen, people with a higher income also have a higher marginal tax rate. A \$1,000 exemption, for exam-

Tax test

TO WHET YOUR APETITE FOR THE GOODIES TO FOLLOW, WHY NOT TRY THE MIX AND MATCH TEST. JUST FILL IN THE MISSING NUMBER IN THE EMPTY BRACKET.

1. Ability-to-pay principle A () The more you earn, the more taxes you should pay.
2. The Tax Base B () The percent rate at which your Total Income is taxed.
3. Total Income C () Declared income before exemptions and deductions.
4. Exemptions and deductions. D () Legal ways of reducing some peoples taxes.
5. Taxable Income E () A person who uses tax loopholes to avoid paying taxes.
6. Marginal Tax Rate. F () Types of income that are taxable (Not all of them are)
7. Average Tax Rate G () Amounts subtracted from Total Income
8. Credits H () Amounts deducted from your tax payable
9. Tax dodger I () Total income minus exemptions and deductions
10. Loopholes J () The % rate at which your last few dollars are taxed.

A=1 B=7 C=3 D=10 E=9 F=2 G=4 H=8 I=5 J=6
TAX TEST SOLUTION:

ONE FOR DISCRIMINATION

ple, will bring the following savings:

Taxable Income	Marginal Tax Rate	Saving
\$5,000	27.4%	\$274
\$15,000	40.5%	\$405
\$55,000	56.1%	\$561

A considerable difference!

ii) CREDITS are the fairest way of not taxing income. This is because they are deducted from Tax Payable rather than Total Income and thus affect everyone in the same way. At present they are allowed for such things as political contributions and investments costs, and ACSW suggests they should be much more widely used to iron out the discrimination against women in our present tax laws.

Tax Credits could be used to eliminate sex discrimination in Taxation.

HOW ARE WOMEN AFFECTED BY TAXATION

There are two ways in which women are discriminated against by taxation in our society.

- i) Our tax laws favour the richer Canadians and by-and-large women are far poorer than men, and
- ii) our tax laws are so designed that they tend to reinforce the inferior dependant status of women in society.

In the following chapters, this paper will show the ways in which women are controlled by and discriminated against in the present tax system.

SISTERS, WE'RE BEING GYPPE

WANTED

Average man seeks woman to cook, clean house, care for three children under the age of seven, act as hostess at occasional business or dinner party. Successful applicant must be able to shop wisely, garden, decorate, budget, mend and provide comfort. Possibility of unpaid job in family business for the right applicant. Annual salary: Nil, plus board and share of bed. Hours: flexible, about twelve a day. No fringe benefits or pension. Good looks bonus, but not essential.

Until Death do us Part:

Marriage may hold the promise of security and romance, but let's face it, what other job would dare to advertise such terms and such conditions? It's enough to break a union organizer's heart. And perhaps it is not too much to suggest that it is the failure of marriage to live up to expectations, coupled with the woman's growing dissatisfaction with working conditions that explains the current failure rate of marriages. *Canadian Tax Laws reflect and entrench the unpaid position of homemaker.*

HOW MARRIED WOMEN ARE AFFECTED BY TAXATION

a) Married women who have no income because they are homemakers do not pay taxes. Oddly enough, this is not an advantage. For the payment of taxes is a positive act which gives citizens the right and responsibility to have a voice in the running of the country. Of course homemakers have the vote, but in terms of their pocketbooks, where it really counts, they can only speak through the income of their spouse. This tends to alienate homemakers from

the political processes of Canada. b) Let's look at the effect of the exemption the husband gets for a "dependant" spouse. As the government increases this exemption each year to follow the rise in the cost of living, many married people applaud. But in fact the spouse exemption does little for the homemaker. Far from being a dependant, the average homemaker provides essential services that are worth a lot more than it costs to support her.

Worse still, the spouse exemption hampers homemakers from taking work outside the home when they want to work. This may be because the husband is reluctant to let go of his dependant spouse tax relief. Next time you come across a woman house cleaner or a babysitter who wants to be paid in cash and does not want to declare her income, remember it may well be pressure or persuasion from her husband that led her to choose this illegal course.

The Married Exemption makes tax dodgers of cash-paid homemakers.

How are Women Working in a Family Business Affected by Taxation?

At present our tax laws do not allow the owner of a family business which is not incorporated to deduct any salary paid to a spouse.

This means of course that there are many wives doing a great deal of work for the family business and are not being paid, pensioned or protected or receiving the proper benefits from their work.

Incorporation is a fairly heavy expense for a small business and obviously would not be done if the only benefit would be to give a fair deal to a spouse who is already giving free services.

Tax laws discriminate against the unpaid spouse in the family business.

HOW ARE WOMEN IN THE LABOUR FORCE AFFECTED BY TAXATION?

Women in the labour force are usually working because of economic necessity. They can be divided into two groups--single women without dependants and women with children. Our first comments apply to both groups: On average, women in the labour force are earning far less than men. In 1974, the average wage for all Canadians was \$10,038, but the average wage for men was \$11,736. and for women it was \$6,734. Of course, this meant that women paid less taxes than men. But they still paid more than they should have according to the ability-to-pay principle. This is because the less money you make, the less jazzy deductions you can afford, and therefore the greater the proportion of your income that gets taxed.

Secondly, we would like to draw attention to the double role that women with dependants assume. The work day includes the paid, taxed hours spent at their work force job and also the



unpaid work that they do as homemaker. Such women have very little time for leisure or career enrichment.

HOW ARE SOLE SUPPORT MOTHERS AFFECTED BY TAXATION?

Sole support mothers are such women. Statistics show that they are among the poorest people in Canada today with an average annual income in 1974 of \$5,910. The poverty line for 1975 for big city dwellers for a family of five was \$9,388. How do sole support mothers manage to bring up their children??

Once again our tax laws exacerbate an already difficult situation. For the present they do not allow lump sum payments which may be made upon separation or dissolution of a marriage to be tax deductible. In consequence these payments are usually spread over a period of time--in order to be a deduction--and thus the separated spouse with the dependants, usually the woman, is tied to the fortunes and whims of her estranged spouse.

THE LOOPHOLES

In a fair system of taxation, every taxpayer would be able to take advantage of any benefits offered. In Canada in recent years some new deductions have been introduced which provide a large tax saving for those who can afford them.

Recent statistics show that, alas, most Canadians do not have a hope of using these benefits. And, of course, they are entirely beyond the earning capacity of most women.

We call these deductions. The LOOPHOLES because they are in fact a way for the wealthier Canadians to avoid paying taxes...quite legally, and at the expense of all the other, less fortunate taxpayers. For each time that less taxes are paid by those in the upper income brackets more will have to be paid by the others. This amounts to a massive subsidy to the "loop-hole users", but of course it never appears as such reports of government expenditure.

Hidden tax Subsidies are not subject to annual review or publication.

SEEK TO ABOLISH BUT MEANWHILE USE LOOPHOLES!

Since all Canada's poorer people are discriminated against by these tax loopholes, and women in particular, this system should be opposed and changed. But if it is to remain, obviously as many women as possible should try to take advantage of it. It is even worthwhile to borrow the money to purchase

CONT'D PAGE 8

A CHILD'S BILL OF RIGHTS

Because 1979 is the International Year of the Child, we thought it would be interesting to print a set of reforms outlined by Richard Farson in 1974. It is clear that, even though the matter of children's rights were being thought over in 1974, in 1979 we still have a long way to go:

1. THE RIGHT TO SELF DETERMINATION.

Children should have the right to decide the matters which affect them most directly. This is a basic right upon which all others depend. Children are now treated as the private property of their parents on the assumption that it is the parents' right and responsibility to control the life of the child. The achievement of children's rights, however, would reduce the need for this control and bring an end to the double standard of morals and behavior for adults and children.

2. THE RIGHT TO ALTERNATIVE HOME ENVIRONMENTS.

Self-determining children should be able

to choose from among a variety of arrangements: residences operated by children, children exchange programs, 24-hour day care centres, and various kinds of schools and employment opportunities. Parents are not always good for their children. Some people estimate that as many as 4 million children are abused annually in the United States, and that half a million children run away each year.

3. THE RIGHT TO RESPONSIVE DESIGN.

Society must accommodate itself to children's size and to their need for safe space. To keep them in their place, we now force children to cope with a world that is either not built to fit them, or is actually designed against them. If the environment were less dangerous for children, there would be less need for constant control and supervision by adults.

4. THE RIGHT TO INFORMATION.

A child must have the right to all information ordinarily available to



adults--including, and perhaps especially, information that makes adults uncomfortable.

5. THE RIGHT TO EDUCATE ONESELF.

Children should be free to design their own education, choosing from among many options, the kind of learning experience they want, including the option not to attend any kind of school. Compulsory education must be abolished because the enforced threatening quality of education in North America has taught children to hate school, to hate subject matter and, tragically, to hate themselves. Children

Addicted!



JOAN OF ARF

A WOMAN'S EXPERIENCE OF ADDICTION IS INSEPARABLE FROM HER EXPERIENCE AS A WOMAN. MANY ARE FRUSTRATED, POOR AND SLOTTED INTO INFLEXIBLE ROLES.

TAXATION CONT'D

one of the Loopholes because the saving in taxes will pay interest on the loan many times over.

Remember--Financial Independence is the BASIS OF POWER

HERE IS A SUMMARY OF SOME OF THE LOOPHOLES:

1. Work Expenses and Business Expenses.

Every wage earner is allowed to deduct 3% from an annual income up to a maximum of \$150 for work expenses which do not have to be specified. This is not very much.

However, self-employed people and owners of small incorporated businesses are allowed many business expenses which are not available to salaried workers.

2. Registered Retirement Savings Plans:

All Canadian Taxpayers are allowed to put money into a Registered Retirement Saving Program each year. The limits are 20% of annual income up to \$3,500 for those who already belong to a company pension plan and \$5,500 for those who don't.

As long as the money remains in the plan, it is not taxed. It should also be mentioned that it is possible for the higher wage earning spouse to invest this money in the name of the other spouse; thus if the money is withdrawn, it is then taxed at the lower rate of that spouse!

3. Registered Home ownership Savings Plan

In November 1974 a new loophole was launched. Every taxpayer is now allowed to put \$1,000 a year for ten years into a Registered Home Ownership Savings Plan. This money is never taxed if it is eventually used to buy a home or home furnishings. It is only available to first home-owners.

Again on the surface it looks good. It is intended to "assist young people in accumulating the capital required for a down payment on a house."

However, statistics show that once again, these same young people were not the ones who could afford this luxury investment and tax saving. Note that \$1,000 at the Marginal Tax Rate of 7.8% means far less relief than \$1,000 at 61.3% Marginal Tax Rate.

4. Interest and Dividend Income Deductions.

Last but not least of the loopholes is the \$1000 deduction which is allowed for interest on dividends on savings, bonds, mortgages etc. Its stated intent was to keep savings and investments in Canada (a praiseworthy goal), but need we point out that this incentive once again means a higher share of the taxes and thus less buying power for those who have little money to invest.

An addiction, whether it be to food, alcohol or some form of drugs, is an acquired problem that has physical, cultural and psychological causes. It is not really known whether an addiction is biological and hereditary, environmental, or psychological. Its cure, in short is taking responsibility for one's addiction and making it unnecessary by achieving a feeling of self-worth.

On the evening of January 10, 26 women gathered at Women's Place for a seminar on Women and Addictions as a part of the evening programs series.

Women and their problems with addictions are unique. Sita, an expert on Yoga, massage and Tai Chi opened the program with a discussion of the different stresses that affect women and that can eventually lead

them to addictions.

"Women tend to suffer more from victimization than men," she said. "They feel guilt because they tend to blame themselves for things and in turn, men also blame women. To overcome guilt is to overcome the stress that leads to addiction. Once a woman becomes embroiled in self-blame, she gets into failing to deal with responsibility... 'It's hopeless because I am bad...' I can't stop doing this, so I will do it a lot. These are reasons for many addictions and their justification," she said.

Joan Gale of the Addiction Research Foundation brought along a kit dealing with women and addictions. A videotape entitled All In The Same Boat demonstrated how the various pressures of being a housewife can lead to addictions that interfere with a woman's role as homemaker and mother.

"There seems to be a real need for the exploration of women and addiction in Thunder Bay. We plan to use this film extensively in the city over the next few months," said Joan.

The Addiction Research Foundation provided some interesting and startling facts about women and addiction: -General Practitioners are more likely to prescribe tranquilizers to women than men presenting complaints.

-alcoholism develops more rapidly in women than in men.

-alcoholism develops later in life for women than men, usually between the ages of 28 and 33.

-the majority of women drinkers, drink at home, alone.

-9 out of 10 men leave alcoholic wives while only 1 out of 10 women leave alcoholic husbands.

-most often alcoholism in women is denied by those in a position to help them, i.e. husbands, friends, children and family.

-women's alcoholism is often diagnosed as a psychological disorder which defines the woman as emotionally ill rather than addicted to alcohol. Part two of the program on pills and other drugs will be presented later this year at an evening program.

are programmed, tracked and certified in a process of stamping out standardized educated products acceptable to the university, military, business and industry and community. Education can change only through the achievement of new rights for those exploited and oppressed by it--the children themselves.

6. THE RIGHT TO FREEDOM FROM PHYSICAL PUNISHMENT.

Children should live free of physical threat from those who are larger and more powerful than they. Corporal punishment is used impulsively and cruelly in the home, arbitrarily in the school, and sadistically in penal institutions. It does not belong in our repertoire of responses to children.

7. THE RIGHT TO SEXUAL FREEDOM:

Children should have the right to conduct their sexual lives with no more restriction than adults. Sexual freedom for children must include the right to information about sex, the right to nonsexist education, and the right to all sexual activities that are legal among consenting adults. In fact, children would be best protected from sexual

abuse when they have the right to refuse--but they are now trained not to refuse adults, to accept all forms of physical affection, and to mistrust their own reactions to people.

8. THE RIGHT TO ECONOMIC POWER.

Children should have the right to work, to acquire and manage money, to receive equal pay for equal work, to choose trade apprenticeship as an alternative to school, to gain promotion to a leadership position, to own property, to develop a credit record, to enter into binding contracts, to engage in enterprise, to obtain guaranteed support apart from the family, to achieve financial independence.

9. THE RIGHT TO POLITICAL POWER.

Children should have the vote and should be included in the decision-making process. Eighty million children in the United States need the right to vote because adults do not vote in their behalf. At present they are no one's constituency and legislation reflects that lack of representation. To become a constituency, they must have the right to vote.

10. THE RIGHT TO JUSTICE.

Children must have the guarantee of a fair trial with due process of law, an advocate to protect their rights against parents as well as the system, and a uniform standard of detention. Every year a million children get into trouble with the law. One out of every nine children will go through the juvenile court system before the age of 18. At any given time about one hundred thousand children are in some kind of jail. Some are held illegally, many have not committed any kind of crime, most have done nothing that would be considered a crime if done by an adult and none have been given a fair trial with due process of law. The juvenile justice system was designed to protect children from the adult justice system but it is more unfair, more arbitrary and more cruel.



Our Corner



MOTHER IS A PITCHER
by Maxine Kahn

Get nine women together and what can they do?

They can do more than sweeping or cooking a stew.

More than washing a floor or tying a shoe.

Perhaps they'd write music or dance on a stage, or practice medicine for a decent wage.

But imagine nine women with bats and with balls and a woman umpire making the calls.

Get nine women together and what can they do? Perhaps they'd play baseball. They can and... THEY DO!

There's "Fast Fanny"--my mother who stands tall on the mound, takes her windup and looks around. Her arms are strong, her legs firm on the ground. FAST FANNY, my mother...

THE BEST PITCHER IN TOWN!

The batter stands ready for Fast Fanny's throw. The umpire watches carefully, ready to go. Fanny's first pitch and the fans begin to shout..."STRIKE ONE", the umpire yells, "Two more strikes and you're out."

I watch my mother wipe the dirt from her pants. Adjusting her cap, she gives the catcher a quick glance. Women begin to chatter, "OK Fanny--Another strike. Put it right past the batter just the way we like."

Women on the field ready for the play. All positions are covered...Fanny's pitch is on the way.....

The pitch comes sailing right over the plate. The batter swings--it's a hit---but wait....

Shelly Shortstop is moving far to the right, Leaps in the air as the ball comes into sight. She's caught it--Shelley Shortstop has stopped "the hit"--the ball has landed right in her mitt.

"GOOD PLAY", yell the women, "One out and two to go..."

And the next batter steps up and waits for the throw.

Fast Fanny is at her best. Strikes two batters out in a row. And I think to myself, "Hey, that's my mom out there--and I want everyone to know."

And I sit in the stands as the innings go by. Batter after batter

and the game remains tied.

It's hard to know which team will break the tie, but the game goes on and the spirits stay HIGH

Yes it's true, I'm a girl and at that, only ten--but I can tell you that Baseball IS NOT JUST FOR MEN!

My mother is a pitcher, Fast Fanny by name, with eight other women who play a fine baseball game.

SO...if you're a girl growing up...wondering what you can do... REMEMBER--it's more than cooking a stew, or sweeping a floor or tying a shoe...

Perhaps you'll write music or dance on a stage or practice medicine for a decent wage

OR

Imagine yourself with a bat and a ball...or perhaps you're an umpire making the calls...

And with eight other women WHAT COULD YOU DO?

Perhaps you'd play baseball..

YOU CAN

and

WOMEN DO!!!

LETTER LOBBY

FAMILY PLANNING IN FINANCIAL TROUBLE

Monique Begin, Minister of National Health and Welfare, has announced a reduction of almost 50% in the ministry's family planning grants program, effective April 1, 1979. The cut entails a drop from \$2.1 million in the current fiscal year to \$1.1 million in the next. Believing as we do in the importance of contraception we should make our views on this cutback known to the Minister. Write to:

The Hon. Monique Bégin
Minister of National Health and Welfare
558 Confederation Bldg.,
Ottawa, Ontario

Northern Woman Journal, page 9

*you keep your heart
deep in your pocket
buried in creases
where no one can rob it,
hid in the folds
of gabardine cotton,
well armed by your hands,
fists clenched,
you have locked it
away.*

Viola Goderre

*you still have the twine
wrapped around your finger
that pulls the cord
around my neck,
but you forgot
to untie the knot
when you freed me
from your confinement.*

Viola Goderre,
Kaministiquia, Ontario

BOOKS: archaics and anarchists

Brown, Jeremy and David Ondaatje. *CANADIAN BOOK OF LISTS*. Penguin Press (Toronto 1978) Paperback \$5.95.

by Joan Baril

"At last", I thought nationalistically, "A CANADIAN Book of Lists." For I, like other triviamaniacs, loved reading fact and folly listed in groups of ten.

But as sexist quip followed sexist quote my enjoyment soured. Thus, this list:

A SAMPLER OF 10 ABNOXIOUS QUOTES FROM THE CANADIAN BOOK OF LISTS:

1. No woman can resist the opportunity to join in that most fascinating of all sports--man-hunting. (p. 279)

2. When you educate a woman late in life, it always sort of upsets her. (p. 284)

3. Under the heading "10 interesting Facts about Eskimos" the following: "According to an Eskimo proverb, 'A man's best friend is his dog, better even than his wife.'" (p. 331)

4. Woman must depend on a man for fame. Her only immortality is love. (p. 234)

5. Cooks are always temperamental. If you flattered them, they did better. If you didn't, they wilted. They were like women (p. 139)

6. Listed under "Canadian Hang-ups". "Involutional Ennui: In women who don't know what to do with themselves and menopause" (p. 30). The same hang-up is listed for men but the word "menopause" is changed to "retirement."

7. The woman who enriches her husband with her admiration and her ready response gets her reward--from her husband. (p. 18)

8. In point of intellect, the average woman cannot reason and think. But she can argue. (p. 18)

9. A woman wants to be taken not adored. (p. 18)

10. At certain moments, even an ugly woman, if she has lived with the sun and the wind, can be sexually attractive. (p. 18)

Some of this material is several years old, brought back for laughs presumably. But even the contemporary lists have a 1950's air, like reading back issues of "Calling all Girls".

Ten Rules of Etiquette for Canadians asserts, "a woman should never carve meat or fowl at the table" (p. 140) and in "Important Ways that Women Can Please Men," we read that we can please "by appearing to be dumber than he, which, let's be frank, is not all that difficult." (p. 231) Oh, *deja-1950-vu!* And please note the lack of a complimentary list of ways to please a woman.

Published to coincide with the holiday gift-buying, this book was the Christmas turkey of 1978.

A resounding Thunder Bolt to authors/compilers Jeremy Brown and David Ondaatje

DINNERSTEIN, Dorothy. *THE MERMAID AND THE MINOTAUR: Sexual Arrangements and the Human Malaise*. Harper and Row, New York 1976. Hardcover, 14.00, Paperback available.

by Elaine Lynch

The Mermaid and the Minotaur was recommended to me by a male acquaintance. Previous to that I had not heard of it. After reading the book, I found it rather surprising that a thesis so radical and so urgent has not been more explosive among people with serious social concerns.

The book, a very good one, might also be titled: Beyond Freud and de Beauvoir; firstly because the author uses the theories of the two innovators of thought and, secondly, because she has, like de Beauvoir, created a theory of female subordination of such magnitude and complexity that it is difficult to discuss adequately in a mere book review.

Using anthropological and psychological theory as her initial basis, Dinnerstein asserts that society is now rapidly moving toward the destruction of the world. The reason for society's terrifying course is due to our present sexual arrangements, and specifically the female monopoly of early child care. Motherhood is far from being a sacred biological given. It is, rather, the thing that produces quasi-human beings.

Superficially, it is a pretty outrageous proposition. Dinnerstein is only too aware of the fact that her theory will evoke rage in many readers, particularly those not patient enough to follow her argument through. But then, her book is not intended for the reactionary defender of the status quo.

Starting with an anthropological explanation of the development of people, Dinnerstein focuses on the human infant's long period of helplessness and dependancy to explain how women got themselves into a role that present-day technology has made unnecessary and obsolete. She then turns to Freud (carefully refuting his theory of penis envy) to deal with a neurotic psychological

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tie to our ultimately destructive sexual arrangement. Like Freud, Dinnerstein believes that the infant identifies the woman as the first source of comfort and nourishment. It follows that woman is also our first blame object for pain and hunger. She is the first power force against which we rebel for autonomy. She is the one who presides over our early triumphs...and our humiliations. The male who orbits outside this close, deep-rooted union comes to represent the more neutral force, the link to the outside world. Women, says Dinnerstein, are the "dirty-goddesses" connected with the mystery of birth and life and yet also associated with our abrupt and resented initiations into selfhood.

The result is that women become the main focus of blame and hostility both for men and women. As the mother figure we know in childhood, she represents a power that must be restrained and oppressed in society outside the family where she is banned from positions of knowledge and authority.

But it goes much further. One must read Dinnerstein and her years of research and careful reflection to understand our basic impulse (both men and women) towards being controlled and in turn dominating others. This will to control and manipulate things around us (which manifests itself overtly in men) to somehow partially conquer the unchangeable fact of mortality, perpetuates the intolerable oppression of women and the yet more intolerable deadly progress of the male species towards the destruction of the entire human race.

Dinnerstein also relies heavily on the work of Herbert Marcuse, Norman O. Brown and Melanie Klein. In proving her thesis she uses literature, social history and popular culture. After clarifying the universal psychology of the problem, she goes on to deal with why male dominated revolutions fail and, on a more contemporary level, what went wrong with the New Left and the reason for the resurgence of outraged feminists.

The really frightening thing about *The Mermaid and The Minotaur* is that

it recognizes the size of the machine that has been created as a result of our own ambivalence toward life. Whether or not things can be changed is dubious. It is difficult to foresee people living in man-made civilizations, coping with the constraints and imperatives it has placed upon our lives and at the same time working towards its overthrow. One way she recommends is the mutual participation of males and females in the care of infants throughout their formative years. But against the odds of outside society undoing all that has been done in the home, the effectiveness of a new childraising arrangement carried out on such a small scale will not change the direction of things significantly.

This book gives the reader a great deal to ponder. It is not terribly difficult to read, but care brings the most reward. It is also an excellent way of getting in touch with the work of Marcuse, Brown and de Beauvoir, and an inspiration to consult her original sources.

For the die-hard seekers of truth, *The Mermaid and the Minotaur* is most definitely recommended reading.

Phelps, Robert. *BELLES SAISONS: A COLLETTE SCRAPBOOK*. Farrar, Straus and Giroux, New York, 1978. Hardcover \$15.00.

by Ann McColl

This book is far more encompassing and absorbing than one would expect of a scrapbook. It provides an entrancing portrait of a truly liberated French born woman, one who transcends the female stereotype by her refusal to acknowledge the social convention of her time. Collette was a writer of many famous novels based on her own life, an actress and a respected part of the Parisian Avante-Garde.

The scrapbook chronologically outlines Collette's life in a sympathetic manner, affording the reader a very real insight into the life of a truly remarkable woman.

Asian women in Canada: coming to terms with obsoletes

Reprinted from the *Asianadian*,
Fall/Winter Vol. 1 No. 3

by Momoye Sugiman

For centuries Western Culture has viewed Asian women through a distorted lens, creating two disparaging images: the vacuous, submissive, exotic sexual servant--and the vacuous, submissive, virginal domestic servant. The efficacy of popular Western literature, films and television in keeping alive these stereotypes is evidenced by the fact that we, as Canadian women of Asian origin, still encounter flat, preconceptions of ourselves in everyday interaction with non-Asian Canadians.

...we are beginning the essential process of demystifying ourselves, not only by questioning our mythical media images and hidden herstories, but also by giving expression to our creative talents and voicing common concerns, aspirations and frustrations--the thoughts and feelings that have remained silent for too long.

Before we can expect to raise the consciousness levels of other Canadians *vis-a-vis* Asian women, we must first heighten our own awareness of ourselves and erase any traces of the geisha girl mentality. We have to begin to challenge the sexist division of labour, the political distribution of personality traits--and our "place" in this male-centred society. We have to examine the various ways in which rigid cultural traditions of our ancestors continue to stultify and subjugate us.

In order to fully understand our particular struggle as Asian women, it is also necessary to recognize the fact that our history, culture, social sphere and psyches are markedly different from those of Asian men. The oppression and exploitation that we suffer is more intimate. It is a combination of the personal and political, arising not only out of racism and capitalism, but ultimately out of sexist ideologies deeply rooted in all Asian cultures. Thus, our struggle to assert our rights and identities as Asian women is complicated by an added dimension of ignorance amongst allies, i.e. Asian men. (A fairly valid analogy can be drawn here between our situation and that of Black women in the American civil rights movement. Like us, these women were made to feel doubly inferior, since they too were expected to defer to the 'male ego' subordinating their special needs and concerns as women.)

It is horrifying to realize that a Confucian ethic in terms of the role of women still exists in Canada. A surprising number of Asian women still practise self-denial, deriving their personal identities and feelings of self-worth from their



roles as daughters, wives and mothers. There are still many women among us today who would not consider a career as a viable option, for they have been indoctrinated from birth to believe that keeping a man happy, by taking care of his children, house--and penis--is their chief vocation in life.

It must be acknowledged that in some families, women actually exercise much more power than their husbands. Yet, tradition dictates that they allow other people to think that the husband is in control. In any case, for a great number of women in the Asian community, the narrow definition of 'womanhood' is so deeply entrenched that any woman who violates the norm by challenging a man intellectually or in the work place--or who manifests lesbian tendencies--or even demands to have heterosexual desires fulfilled, is automatically labelled "aggressive." She is therefore "masculine and unfeminine". A lot of us have assiduously begun to defy the sex-role system but, generally speaking, Asian women are still at the awakening stage.

Faced with the complex relationships between sex, economic and social class and race, how do we Asian women fit into the Canadian feminist movement?

The development of this seemingly amorphous movement has shown us the common oppression of women has different ramifications in different racial and social classes. Certain divisions have emerged along economic and political lines, giving rise to distinct factions: radical feminists, socialist feminists, liberal bourgeois feminists, etc. As Asian women, is it necessary to add to the divisiveness by separating ourselves from other women? Or is it possible to work out our unique problem within existing groups?

We must concede that the complex differences between feminists are very real and should be respected. And we should never ignore the fact that our experience as Asian women sets us apart, not only from non-Asian women, but from each other as well. Cultural upbringings, political leanings, degree of assimilation and level of feminist consciousness may vary drastically...However, while recognizing the distinction...it is still important to strengthen our links with women all over the world by finding a fundamental ground...

The next question facing us is that of trying to define the enemy. ...Not all men are (excuse the cliché)

male chauvinist pigs. There are several sensitive and enlightened men who actually support us in our struggle...for they too are in a state of powerlessness and are equally hurt by the prevailing sexist conservatism.

Placing the onus entirely upon the capitalist system would also be an incomplete explanation. Eliminating capitalism will not guarantee an immediate, magical change in the way men and women treat each other in their personal lives...The condition of women has to improve now--not at some nebulous point "after" the revolution. As long as the idea of women as personal property lingers in the minds of men, the personal oppression will continue, despite any sort of institutionalized, or legislated equality.

The enemy to be eradicated then is the sexist system upon which our society is based--the system which equates aggressiveness with manhood and passivity--i.e. pathological passivity with womanhood...

As Asian women we must analyze the roots of our oppression and establish roots of communication with one another. We will have to decide on where we stand on issues that directly affect our daily lives and futures.

SEXUAL SLAVERY IN CANADA...THE STORY OF JAPANESE WOMEN...See next page



Northern Women's

Credit Union

7.5% Dividend set at meeting

The Northern Women's Credit Union announced at its annual meeting Jan. 29 that it has tripled its assets in the past year.

It is monitoring current interest rates and with the 3 increases from the Bank of Canada over the past year, an increase from the current 12% per annum may soon be necessary.

Savings and Term Deposit accounts are now available. After an examination by the Ontario Credit Union League, all things are reported to be in order.

The distribution of surplus will be evidenced in the 7.5% interest it will pay in dividends.

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SEXUAL SLAVERY IN CANADA: Our Herstory

by Cassandra Kobayashi

This story is about women who came to the New World, the women who are our mothers. I have written primarily about the Japanese because of limitations of time and energy. I hope others will share their stories about women from other motherlands. As sisters in a world that perceives us all as 'Orientals', we face common prejudices. By talking about our situation, the real and apparent differences can be sorted out. If we are clear about ourselves, we can unite against those who seek to confuse us by dividing us against ourselves.

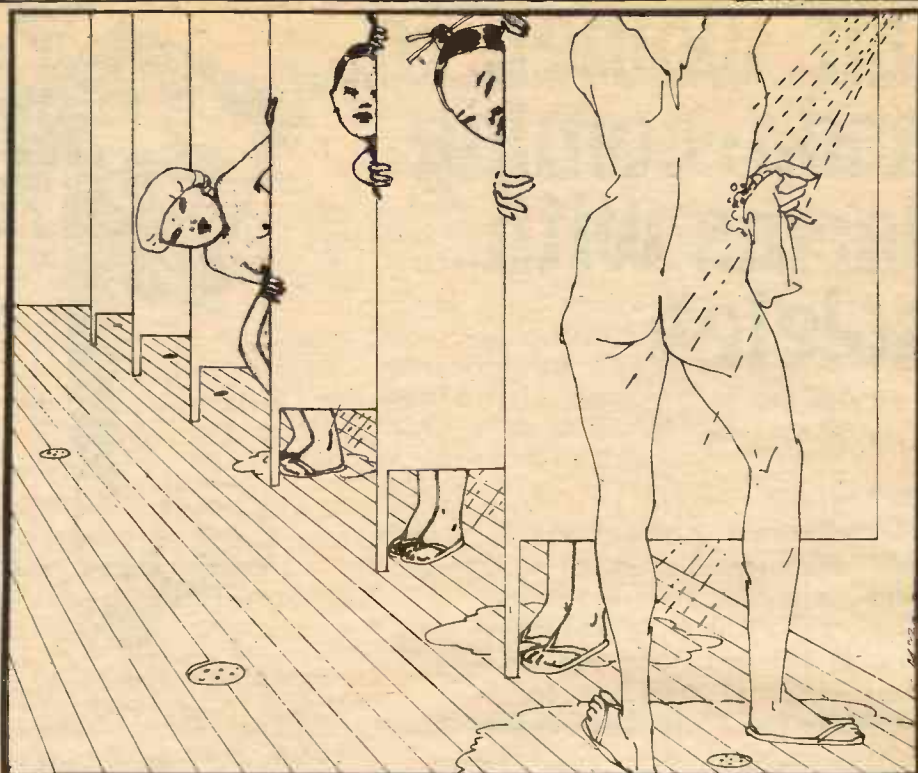
The history of men is different from our history. Women may live side by side with men, work in the same fields, eat the same food, but our experience is not the same. By discussing what our foremothers endured, perhaps what we mean by roots and culture will become clear. However, due to the paucity of written material left to us by our foremothers, we must look for our story between the lines written by men, about men. For example, in Roy Ito's *The Arrival of Mankichi Omura*, excerpted in the last issue of *The Asianadian*, we are told how our hero arrives in British Columbia, works in a lumber mill, then fishes and after serving Canada in World War I, 'settles down' in Port Essington at age 28. But "Mankichi needed a wife. He did not have the money to go back to Japan himself, so he asked his parents to find him a bride."

Because arranged marriages were the norm in Japan and most of the Western world before this century, it is not extraordinary that Mankichi's wife was chosen for him. According to Ito, she was selected from "a good, hard-working family". Also of importance was being of the same *ken* (locality) and socio-economic background and possessing domestic talents, good health and the ability to produce sons. A wife was a means of providing the support and maintenance -- activities necessary to hold the family together, to make it into a viable economic unit. "Mankichi needed a wife" (my emphasis) means that he desired the services of a woman *qua* domestic servant/mother of his children/sexual outlet. He bought her a sewing machine, the better to perform her duties.

Such a concept of the female role is not merely pragmatic for the harsh life in a frontier culture. In traditional Japan the wife's role was essentially the same as it is today, almost universally. Women pour their energies into husband and family while he goes into the world and makes history.

Just because we are not overt targets of racist attacks today should not make us complacent. Our security depends, to a great extent, upon Canada's relations with Japan. Because Canada was friendly with Japan during the early years of immigration (i.e. it was economically advantageous to maintain relations) and because the Japanese government was highly interested in the welfare of Japanese wherever they were, Japanese were not included in the ban on immigration by "unassimilable" groups. Unlike the Chinese immigrants who had to pay a \$500 head tax from 1883 to 1923, Japanese entered Canada under the free entry clause of the Anglo-Japanese trade treaty. However, beginning in 1908 'gentlemen's agreements', by which Japan promised to limit immigration were as effective as any outright ban. Until 1928, the controlled maximum did not include wives and picture brides, but following the Chinese Exclusion Act of 1923 and the end of the picture brides in the U.S. in 1921, the 'gentlemen's agreement' included

Unfair? →



We deplore the stereotypic, condescending depiction of Chinese women as cute, brown *China Dolls*. Little, dark breasts are exposed, but the Chinese women are obviously viewed as children, peering with innocent wonder at the physically more adult-like white woman. Isn't it interesting how West-

wives and children in the annual quota of 150 immigrants.

Whether women and children are included was a negotiating point in an expensive international game of wits. Yet as recent as 1976, there is still a notion that Japan takes an interest in the lives of those who have left her. On his tour of Japan, Prime Minister Trudeau described the success of the *Nisei* despite Canada's sordid record of repression and then thanked "Japan, on behalf of all Canadians for the contribution made to Canada by the men and women of Japanese origin who have shown through their courage, tenacity, their industry, and their skills what gifted Canadians they are."

Not all Canadians share Trudeau's apparent gratitude. Many believe we should be 'shipped back where we came from'. While we may perceive ourselves as Canadians, others still consider us Japanese. Such individuals would not openly advocate repatriation. By praising the Japanese Canadians, they can somehow ease their consciences sufficiently to justify repressive measures against other groups. (note: Immigration Act, 1978)

Similarly, when women's accomplishments in certain fields are recognized, the implication is that anyone can make it if she wants. This is simply a lie. This society runs on the unpaid, unrecognized labour of women. While individually we may be lucky enough to escape the gilded cage, for most women, motherhood and wifely duties are all we are expected to engage in, aside from the 'oldest profession' in the world: prostitution.

Women's usefulness as a sexual object for men underlies both prostitution and marriage. Engels remarked that the wife 'differs from the ordinary courtesan only in that she does not hire out her body like a wageworker, on piecework, but sells it into slavery, once and for all.'

There has always been a notion that male humans have an absolute need for sexual intercourse. Therefore, one of the basic functions of the family is having the wife provide approved sexual outlets. In the *Issei* era before the arrival of picture brides, prostitutes provided the *requisite* sexual outlet for the population of young single men.

Women were interchangeable. Even between the prostitute and wife there was substitutability. However, in order to maintain monogamy, wives and prostitutes were artificially distinguished-- good girls vs. bad girls. Thus, on the American mainland, prostitution by Japanese women was suppressed by requiring the Consul General of Japan in San Francisco to approve the application of men requesting an imported woman for a wife. If he was among the 10-30% who did not meet the financial and moral standards, he would likely remain womanless because California law prohibited whites from mar-

rying 'mongolians'. tern artists unabashedly exploit non-Western women in the nude (cf. *National Geographic*) as though they are objects of the 'local colour'. Asian women are not all brown and do not all look alike. And many do not find a white-skinned woman a source of curiosity or fascination.

rying 'mongolians'.

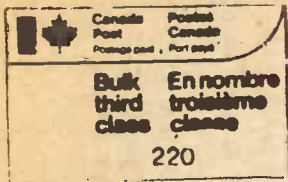
The relationship between sexism and racism has been discussed extensively with respect to the American Black Movement. The hierarchy of male over female, and white over black sets up tensions that are often expressed in sexual terms--lynching including castration, Black Power machismo, the Black sex kitten and Black Womb of Africa. While the rape metaphor is applied to white/Black relations, 'peaceful penetration' is the term used to describe how the Japanese operate.

In all cases, white men speak of 'protecting white womanhood' from the male animals of other races. Saskatchewan in 1912 and British Columbia in 1914 passed legislation to prevent white women from working for Asians. Women of 'other races' were thus not worthy of protecting. Japanese women were said to be "so subservient that they easily become prostitutes," and "many a Japanese is supposed to make his living by the prostitution of his wife." The pimp who lives off the avails of prostitution is universal, but charges that Japanese (or currently Blacks) are *naturally* prone to such behaviour is a red herring. As Simone de Beauvoir said, there is no fatal hereditary factor, no psychological defect. "The truth is that in a world where misery and unemployment prevail, there will be people to enter any profession that is open." It is not the woman who is to be condemned, but the society where prostitution is the "least repellent option."

HERE AND NOW

Canadian culture is said to be multi-ethnic, a *mosaic* as opposed to the American *melting pot*. Indeed, we find individual groups celebrating their holidays on the streets or in community centres. Grand cultural expositions are held (e.g. Toronto's *Caravan*), during which visitors can experience the food, drink, dance and crafts of other cultures. However, these types of activities are merely the visible tip of the iceberg. Culture and ethnicity involve much more than putting on traditional costumes. The social structures and customs which govern individual behaviour underlie and give purpose to the trimmings. It is where my personal expectations intersect with the cultural expectations, be they Japanese Canadian or mainstream Canadian, that I begin to question the value of maintaining my cultural inheritance.

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