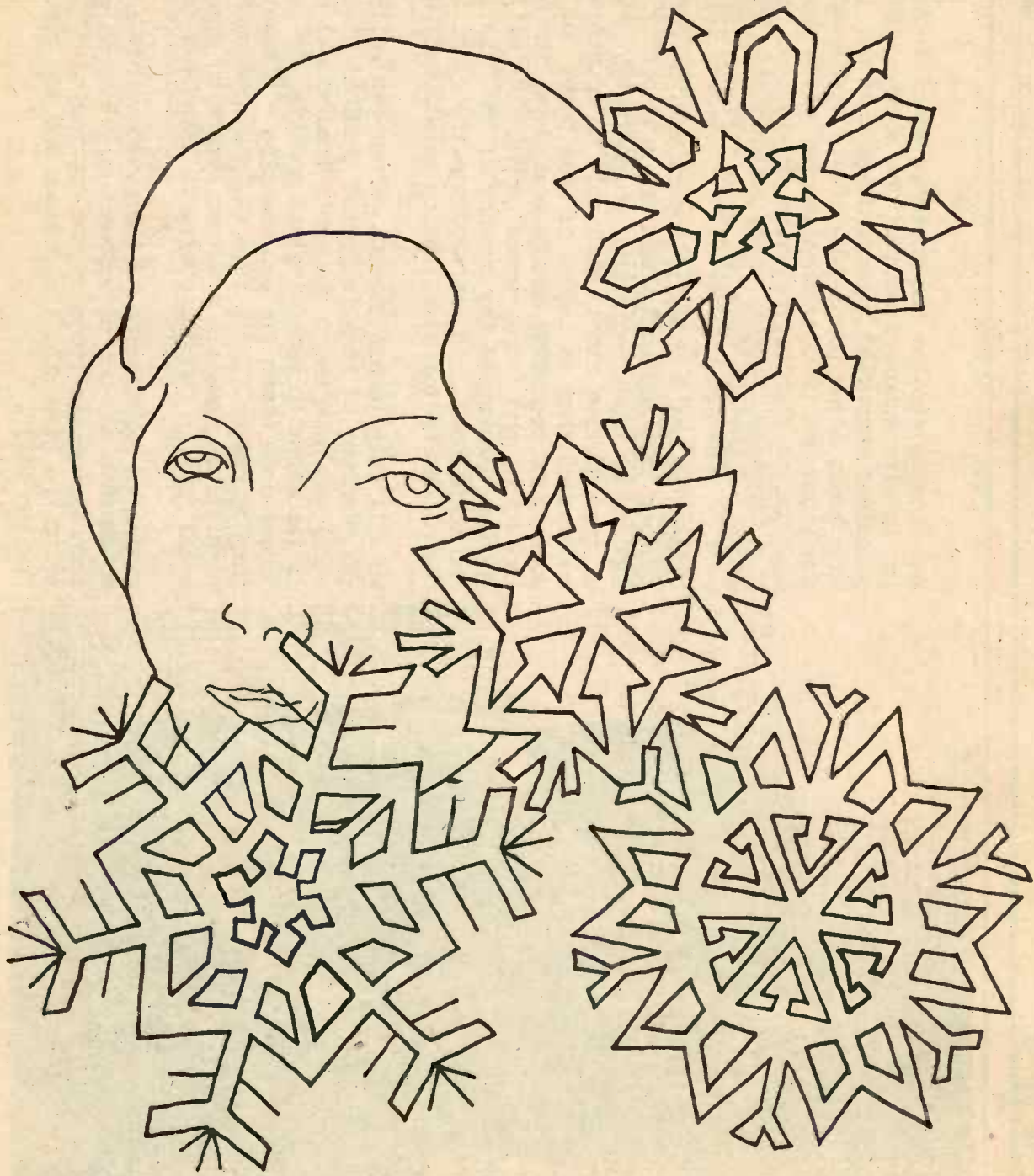


Northern Woman Journal

March 1983, Vol. 7 No. 6, Thunder Bay, Ontario





Many months ago, as the Northern Woman Journal collective was meeting to plan future issues of *The Northern Woman*, we suddenly found ourselves engrossed in a discussion of our (i.e. women's) situation. Many hours later Donna (who always discusses with pen and paper in hand) brought to our attention key words she had heard us say. Restricting. Inhibiting. Tied up. Locked. Cramped. Confined. Limit. Cage. Stopped. Caught. Duty. Subordinate. Trapped. Silence. Inferior. Blocked. Excluded. And so, this "Prisons" issue was born.

Prisons is not a cheerful topic. Yet, an understanding that the factors that imprison women are systemic is crucial. The "prisons" imposed by rape, battering, pornography, sexual harassment, denial of reproductive rights will only be counteracted when we fully understand them as issues of male power and control. The dilemmas women face regarding double work days, inadequate day care, isolation, and 'super-woman' exhaustion will be rationalized only when we understand the tyranny of the "institutions" of marriage and motherhood, and can separate the "institution" from our very normal desire for warm, caring relationships.

We will only regain control of our own well-fare when we acknowledge the misogyny of many "experts" (medical practitioners, counsellors, etc.) who have usurped women's traditional healing roles. And it is important to recognize and analyze the renewed economic oppressions women are experiencing - blanketed by that over-used term recession. Let's face it, the governments' (6&5 and 9&5) restraint programs are a direct attack on women. It is not accidental that in Canada poverty is largely a female phenomena.

Urging an examination of the prisons that restrict us is meant not to depress us, but to empower us. It is only when we understand and acknowledge the roots of the oppression of women, that we will develop the strength, the courage and the creativity to demolish the "prison wall".

It's Getting Crowded

"I've been on welfare so many years, I was used to being poor. I just have a lot more company all of a sudden."

We hate to be cynical, but the media's new sympathy for the poor strikes us as hypocritical. Suddenly, those standing at the unemployment lines and welfare lines are cause for headlines. Not so coincidentally poverty becomes a news-worthy issue item because those new poor are organized male workers.

Not that we think men on welfare lines isn't a news-worthy issue. We just think it's a bit nauseating that if the depression ends, and the men are back to work, the women who were poor will remain poor and the issue of being poor will no longer be an issue.

The Vancouver Province sends columnist Allen Garr around B.C. sympathetically portraying the degrading process men must face at the welfare office when their unemployment insurance claims run out. Of being home all day, with no identity but the home, with kids who are little and screaming. Will it be an issue when they go back to work, and the single mothers are still on welfare?

This depression isn't an accident. It's a deliberate monetarist design to deflate the dollar and increase the power of the dollars of the rich. The policy causes high unemployment and allows the rich to benefit from it. With workplace after workplace closing, the powerful will be able to buy them cheap, and further consolidate their power

and holdings. Remember the great oil shortage, when large companies swallowed the foundering small businesses, and lo and behold, not much later there was no more oil shortage?

The fear and threats of closure are a frightening weapon wielded forcefully against workers--male and female, organized and unorganized. The threat of closure is used to re-open contracts, extract concessions from unions, and keep us battling simply to retain what we have instead of moving forward. Businesses wrap themselves in Pierre Trudeau's "6 and 5" patriotic flag, unfurl it at bargaining time and use it to thrash working people.

As women, we have started to make strides through our unions, but our demands will be pushed to the background as unions fight to keep from losing ground. The battle for equal pay for work of equal value is losing what priority it has, as the employer proposes pay cuts for everyone as the rosy alternative to continued layoffs or possible closure.

As the fear increases, women will be more intimidated about pressing charges of sexual harassment and becoming more militant about health and safety issues, such as the use of video display terminals. The employer, after all, will remind us that there is a large army of unemployed to draw from if we start grumbling. After all, "You ought to be grateful you have a job at all."

Women breaking into non-traditional jobs won't have the job market to break into, and those women who have recently found the training grounds will be among those

exerpted from "Images", the Kootenay Women's Paper

with the least seniority who are the first laid off.

For those of us who still have jobs, the institutions or companies we work for expect us to perform work we are not trained for, and to work harder to cover the missing workers they have laid off. In health care and education, two traditional employment areas for women, the demands for service are not decreasing.

More people are returning to schools to upgrade their training and education while they are jobless, but the schools are cutting back teachers. Those who remain are overworked and the quality of education declines. The B.C. Teachers Federation presents statistics showing women make up 54% of the educational system, but received 71% of the termination notices.

This should be a time for women and men and kids to face an outside force together and unite against a common enemy. If we don't join ranks, this depression will be a time when the outside forces laugh as they feed on our chaos, unemployment, alcoholism, depression, anger and violence.

And if and when this depression ends, the unity should not end with it. The men who are on welfare now, and learning how it feels to be degraded like that, shouldn't forget later that it's where women have been a long, long time. When they get back to relatively secure jobs, they should remember the solidarity we know will hold us together now. And they should join their sisters in the fight to get us all out of this mess.

by JOAN BARIL

NETWORKING

. Networking - it's the issue and the challenge of the eighties. The small consciousness raising groups which powered the women's movement in the early 70s usually consisted of friends, or friends of friends. Then new people were drawn in, more politically active groups were formed, but the movement was small enough for everyone to know almost everyone else

No longer. The Women's Movement is now too big, too varied - even in Thunder Bay. It is difficult to keep up to date on the whereabouts of groups much less individuals... A common scenario. You have lost touch with a group for a year or two - in fact you are not even sure if they are still alive. Then you run into a member, ask what is happening and get a very prickly reply. It seems they are working as hard as ever. People tend to get upset when they realize their organization is forgotten... Traditionally women's information sharing was done orally, personally, later by telephone or at meetings. The women's movement still relies on these methods. There is no way - except in a limited sense - that we can use mainstream media (newspaper, radio, etc.) to discuss what is important to us, or even to keep informed. Besides journals such as this one, the only useful print activity has been the newsletter but with every postage increase the good ol' newsletter becomes more expensive... I often run into women, once active, now completely out of touch with women's issues and they don't know how to get back in. It takes energy to stay current. We have to work to reach into groups but groups have to reach out. Insular attitudes can be our downfall. Assuming the public is informed or worse, expecting the public to inform themselves, can be disastrous... The chief lesson in failure of ERA in the U.S. was a lesson in communications. All the polls showed the public solidly supported ERA, but the pro-ERA groups were never to use that support. They couldn't even inform their supporters because they relied on mainstream media who distorted shortened or ignored the ERA story. In most communities the pro-ERAs didn't even have up-to-date lists of supporters. By the time they got organized it was too late... The right-wing organizations, by contrast, had computer-banked thousands of names and addresses which were mobilized at the drop of a letter.

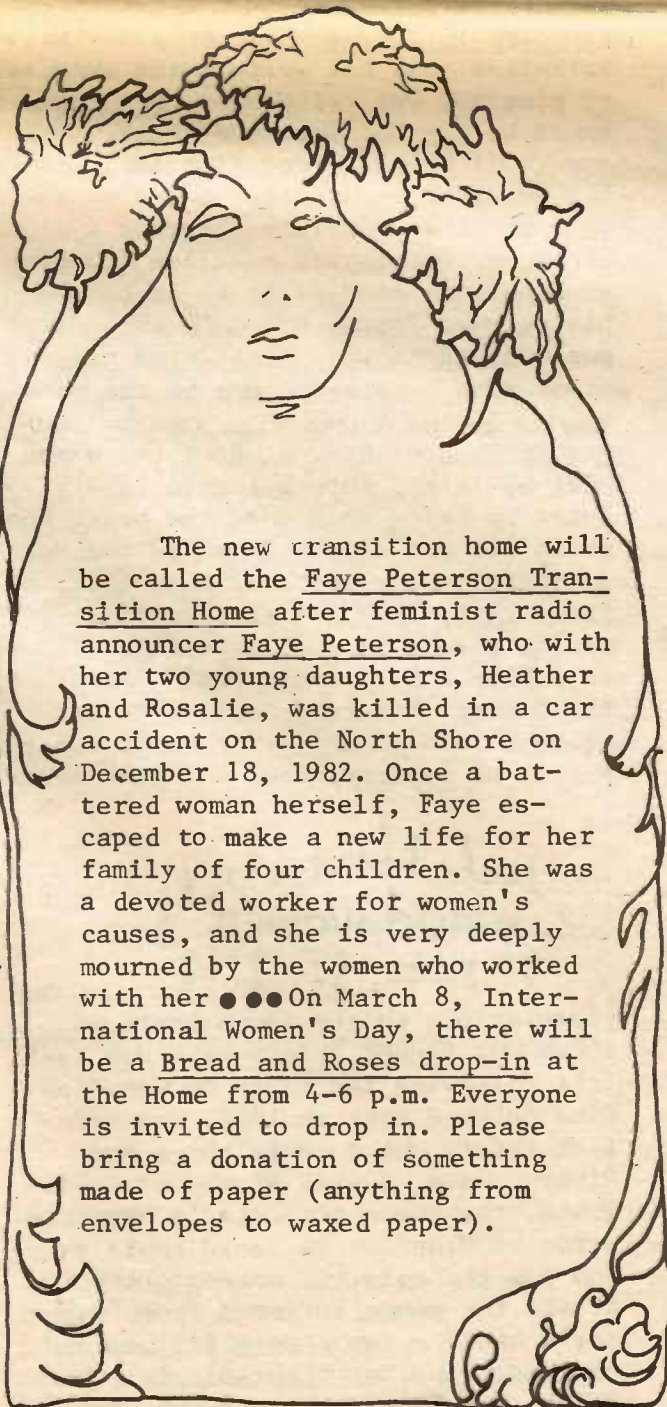
LET'S COME TOGETHER

In the interests of web creating, meeting old colleagues, and celebration the Women's Centre is planning the first annual feminist reunion dinner in Thunder Bay. Ten years ago, in April 1973, the conference was held, which led to the first Women's Centre in the Fort William YM/YWCA. Thirteen years ago, the Thunder Bay Women's Liberation Group had its first meeting. Later other groups sprung up at the University and the College. Since then hundreds of women in the city and region have been involved in women's issues.

Invitation lists are being drawn up now with fervent prayers to the Great Goddess that we do not forget anyone. If you have names for us, or want an invitation, please phone the Northwestern Ontario Women's Centre 345-7802.

A NEW HOME

For six years a group of local women calling themselves "Crisis Homes Inc." have been working towards a transition house in Thunder Bay. The existing city-run home is almost always full, and only accepts women who have children. A place is needed which will serve all women, including those without children, and women from outside the city. The goal is in sight. On January 1, the group rented a roomy old-fashioned home close to downtown Port Arthur. They will be in operation May 1. On January 23, they refurbished a traditional women's activity, the kitchen shower, and held a shower for the new home. The response was overwhelming. About 120 people arrived with gifts of food, money and kitchen utensils. The house still welcomes donations. They are particularly in need of towels, bed linen - especially pillows - new and used household appliances, groceries, a baby crib, mattress and high chair, and, of course cash. Call the house at 345-7456 during the day



The new transition home will be called the Faye Peterson Transition Home after feminist radio announcer Faye Peterson, who with her two young daughters, Heather and Rosalie, was killed in a car accident on the North Shore on December 18, 1982. Once a battered woman herself, Faye escaped to make a new life for her family of four children. She was a devoted worker for women's causes, and she is very deeply mourned by the women who worked with her... On March 8, International Women's Day, there will be a Bread and Roses drop-in at the Home from 4-6 p.m. Everyone is invited to drop in. Please bring a donation of something made of paper (anything from envelopes to waxed paper).

Issues that haven't been previously examined by women in Thunder Bay will be aired at the Women in the Economy conference, May 13-15 at Confederation College. Areas of concern include hi-tech, microtech, organized and unorganized labour, education for the labour market, etc. Shirley Carr will be speaking. Interested women can phone Leni Untinen at 683-5236

Project Mayday is the name of the activity started by women from several small communities along the North Shore of Lake Superior. They want to do something about violence and battering of women in their communities. At present they are doing research, meeting with police and hospital personnel, and looking for a way to get a transition house on the North Shore.

AND THE BEAT GOES ON

Still alive and kicking is the Atikokan Women's Resource Centre. Housed in the former tourist information centre, an attractive building with one unattractive feature - the building has no insulation! Still the women have managed to keep going with portable heaters. There are now three staff people. Among other concerns, the women are looking at private-home day-care, a skills and service exchange, and activities for the women's community and perhaps, in the future, a conference... In Dryden, there will be a workshop in February about violence against women.

Ten years old and a new location. The Northwestern Ontario Women's Centre has moved from the Bay St. area to downtown Thunder Bay, #4, 204 Red River Rd. above St. James Stereo. (same phone number 345-7802) The rooms are bright with large windows. "Everyone is very excited about our new place," says administrator Fiona Karlstedt, "but the centre is in a lean financial period just now." Fiona has been cut back to three days a week and social worker, Karen Lockwood has been laid off. The three women of the Outreach project handle phone calls when Fiona is not working

The good news is the success of the "Outreach 82" program which has been speaking to groups of women, to educate people about women battering. The Outreach people are Kathryn Brule, Colleen Jimoh and Barb Fotherby... "Our centre needs a typewriter" says Fiona, calling for a potential donor

What will happen to the old quarters, 316 Bay St.? A cooperative of interested women has formed to take over as Womanspace. Each member, whether individual or group, will have access to use the space as they wish. The area is ideal for film nights, parties, meetings, classes, studio work, music practice and Wen-do practice. If you would like to be part of the group phone Margaret Phillips at 623-9067... Susan Wortman, a Wen-do instructor who has conducted Wen-do workshops locally over the past two years will be staying in Thunder Bay this May and June. She wants to do a lot of teaching and also alot of practice work while she is here.

Howl

"You have put me in here (jail) a cub,
but I will come out roaring like a
lion, and I will make all hell howl!"
(Carrie Nation, 1901)

Why am I counting if not casualties of battle? Why then don't we admit we are at war?

Every man: has probably raped or beaten a woman; or enjoyed rape fantasies; or threatened a woman with physical force, explicitly or with gestures--stepping closer, raising his voice; at least a man he works with or socializes with, who he thinks is an O.K. type, has raped or beaten a woman.

Every woman: fears rape, or lives inside limits imposed by that fear: no late night walks, no living alone, no hours of solitude by the river. If she relates intimately to men, the threat of violence has probably sufficed to keep her in line. If she is a lesbian, her comfort is that the threat probab-

ly comes from men she is not intimate with.

In sum: if you are a woman, you have probably been raped or beaten or will be; at least a woman you love has been raped or beaten or will be.

It's easy after saying this to think of men and women as separate species, one preying on the other.

The state of war waged on all women by men who are overtly violent gives all men power. Rapists and batterers are the military arm of patriarchy.

--exerpted from "Fight Back",
a feminist resource manual
on violence against women

continued from pg. 18

Books

and harrassment accompanied by threats of violence, is intended to strip away a person's sense of self-worth. The slow, emotional torture which produces invisible scars is as lethal as the quick, sharp physical blows. The result of psychological abuse, in varying degrees, is depersonalization, and it is typical of brain-washing techniques used when any individual or group attempts to dominate others.

"He really made me feel like a receptacle. My husband had told me that all a girl was, was a servant who could not think, a receptacle, a piece of meat." p. 5

Walker gives characteristics of batterers and victims that may not necessarily be true of all persons, but that are common in a great many cases.

She introduces the concept of a three-phase "cycle of violence" which helps explain how battered women become victimized; how they fall into learned-helplessness behaviour, and why they do not attempt to escape:

1. tension-building period, ending in
2. an acute battering incident, followed by
3. a period of calm--the "honeymoon" period.

Understanding the dynamics of the battered-woman syndrome is essential for anyone who attempts to help the victim. Lenore Walker's book gives the basis for this understanding.

It is the author's plea to the reader that you "Let your anger spur you on to some kind of positive action to remedy the injustices committed against such women."

Amnesty

Please show your concern for Egyptian prisoners of conscience by writing a courteous letter (an example is given below) to the following address:

His Excellency
Muhammad Hosni MUBARAK
President of the Arab Republic of Egypt
Abedine Palace
Al Gumbhuriya Square
CAIRO
Arab Republic of Egypt

Your Excellency:

It is with concern I have learned that Farida NAQQASH, a writer and a mother of two children, is facing two trials before the Supreme State Security Court on charges of illegal political activities. The arrest and detention of Farida NAQQASH and others like her is contrary to the guarantees of the rights to freedom of opinion and association contained in the Permanent Constitution of the Arab Republic of Egypt. I therefore urge you to declare a presidential amnesty to Farida NAQQASH and others facing trial because of the non-violent exercise of their human rights.

Name

Address

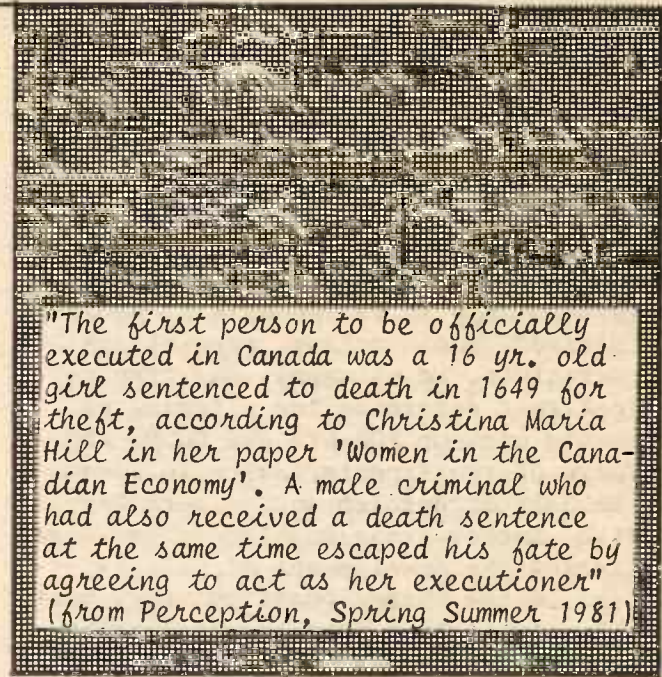


WELCOME

The NWJ collective welcomes Devon, Thunder Bay's newest feminist. Congratulations to Devon's parents Danalyn MacKinnon and Evert Ottertall.

WOMANSPACE

A meeting to plan the continuing use of WOMANSPACE will be held at WOMANSPACE, 316 Bay St., Thursday, Mar. 24, at 7:30 p.m. All women welcome. Your ideas about how we can retain our SPACE and how best to use it are important. Please attend.



"The first person to be officially executed in Canada was a 16 yr. old girl sentenced to death in 1649 for theft, according to Christina Maria Hill in her paper 'Women in the Canadian Economy'. A male criminal who had also received a death sentence at the same time escaped his fate by agreeing to act as her executioner" (from Perception, Spring Summer 1981)

Paper Path

continued from pg. 10

We must not let the media hype us. The proposal is in no way a radical idea that will shake the roots of capitalism or substantially alter economic sexual discrimination and exploitation. It is merely a modest liberal reform that could redirect some government monies more appropriately. The dilemma that feminists face in entering the debate is the eternal problem of expending our energy on minor reforms, thus diluting our energy for radical action. But because the proposal interferes with sacrosanct male privilege, a violent attack has been unleashed. We must recognize this hostility for what it is...an attack against women. And, if only to make clear the roots of the opposition, we must accept the reformist position and support this proposal to study appropriate changes to the tax system.

Women must get beyond the media's efforts to divide us, so we can focus on the real issues involved. The real, though largely unreported, opposition to Erola's proposal comes from affluent men. The real issue is control.

(N.B. Women interested in forming a discussion group to further explore the Erola proposal please contact Fiona at Northern Women's Centre, 345-7802.)

THUNDER CLAP

To the women determined to keep a space for ourselves and that have financially contributed to WOMANSPACE.



THUNDER BOLT

To Pierre Trudeau, for kissing the hand that bites us, in arranging the pact that approved testing of the U.S. Cruise Missile in Canada.

by MARGARET PHILLIPS, KATHRYN BRULE, and JOAN BARIL

During the months of planning and preparing for this issue the Journal collective did much reading to encourage our own understanding and analysis of the "prisons" women endure. We have found the following books interesting and/or instructive and we offer these mini-reviews.

Certainly the foremost book of feminist theory to appear in the past five years is Adrienne Rich's *OF WOMAN BORN* (W.W. Norton, New York) As the sub-title 'Motherhood as Experience and Institution' suggests, Rich very skillfully distinguishes between the experience of the relationship between woman and child and the institution of motherhood which is defined and controlled by men. Rich states "Institutionalized motherhood demands of women maternal instinct rather than intelligence, selflessness rather than self-realization, relation to others rather than creation of self". Rich believes that "the patriarchal institution of motherhood is not the 'human condition' any more than rape, prostitution, and slavery are".

With much courage Rich shares her personal motherhood experience. Her love and anger. "My children cause me the most exquisite suffering of which I have any experience. It is the suffering of ambivalence: the murderous alternation between bitter resentment and raw-edged nerves, and blissful gratification and tenderness". Her unachieved need for space. "I would feel the futility of any attempt to salvage myself, and also the inequality between us: my needs balanced against those of a child, and always losing". Her acceptance "This is what women have always done". Her gradual integration of her intellectual reasoning with her emotional re-action to understand that the patriarchal concept of motherhood is not natural.

Rich exposes to analysis (and for our continuing discussion and analysis) concepts of patriarchal assumption and dominance that must be understood if women are to break from the prisons that now engage us. Basic to the institution of motherhood we must understand that "The regulation of women's reproductive power by men in every totalitarian system and every socialist revolution, the legal and technical control by men of contraception, fertility, abortion, obstetrics, gynecology, and extrauterine reproductive experiments - all are essential to the patriarchal system, as is the negative or suspect status of women who are not mothers".

Reading *Of Woman Born* will be a disquieting experience for many women, perhaps particularly for those women involved in 'enlightened' relationships, and for women who believe they are accepted in mainstream work society. It will not be comfortable to examine the fear men hold toward women; the contempt of sons for mothers; the suspicion of the unmarried, childless woman; the contempt for women's sexuality - especially aging women; the threat (men feel) of close relationships between mothers and daughters, between sisters, between women; women's need to connect our minds to our bodies.

Of Woman Born will shatter any unconsidered myths, our weary complacency. But Rich does not leave us without hope. She challenges us "... to think through the body, to connect what has been so cruelly disorganized - our great mental capacities, hardly used; our highly developed tactile sense, our genius for close observation; our complicated, pain-enduring, multi-pleasured physicality. The repossession by women of our bodies will bring far more essential change to human society than the seizing of the means of production by workers... .. We need to imagine a world in which every woman is the presiding genius of her own body. In such a world women will truly create new life, bringing forth not only children (if and as we choose) but the visions, and the thinking necessary to sustain, console, and alter human existence - a new relationship to the universe".



Several writers have approached the oppression of women through a new analysis of domestic labour. Neither understood or recognized as work domestic labour seems to be invisible, its workers (women) not respected privately or publicly. While the numbers of women remaining in or re-entering the paid labour force continues to increase, their domestic responsibilities have not diminished. Rather these women engage in a double day of work - as wage workers and as domestic workers. Feminists must understand the forces resisting change in the function of domestic labour.

MORE THAN A LABOUR OF LOVE: Three Generations of Women's Work in the Home (Meg Luxton, Women's Press, Toronto) is a good starting point in this understanding. Through extensive interviews and observation, Luxton traces the lives of three generations of Flin Flon Manitoba women, and analyzes the women's relationships to husbands, children, housework, economic management, and 'the Company'. Luxton's well-dev-

eloped theoretical perceptions are intertwined with quotes from the women she interviewed. It is the integration of theory with the reality of daily lives (as revealed by the women's quotes) that makes this such a readable book. Analysis and gut reaction.

The strength of *More Than A Labour of Love* comes from the examination of the changes in women's lives - and the changing oppressions - through the three generation (50 yr.) period. The relationship of mothers and adult daughters, and the desire for a women's community, while subtly reported is another highlight.

The women's stories, although universal, are profoundly moving. Northwestern Ontario women will indeed relate to their Flin Flon sisters.

HIDDEN IN THE HOUSEHOLD: Women's Domestic Labour Under Capitalism (Bonnie Fox, Editor, Women's Press, Toronto) will be of interest to readers who are serious students of theory. (Before embarking on this book a re-read of Margaret Bentson's 'The Political Economy of Women's Liberation' and Mariarosa Dalla Costa's 'Women and the Subversion of the Community' is useful) Presenting articles by Canadian based academics Wally Secombe, Bruce Curtis, Linda Briskin, Bonnie Fox, Emily Blumenfeld, and Susan Mann, Fox indicates that *Hidden In The Household* is designed to "help develop the Marxist theory of women's oppression that is an essential tool in the struggle for women's liberation". Although providing new and scholarly arguments, the theory presented will be viewed, by many feminists, as insufficient for the appreciation of the oppression of women. This book will encourage and augment the continuing debate, and is useful for those who wish to elucidate their ideology.

A further dimension of the ideological discussion is found in *CAPITALIST PATRIARCHY AND THE CASE FOR SOCIALIST FEMINISM* (Zillah R. Eisenstein, Monthly Review Press, New York and London). Seen as a developing process, socialist feminist theory is put forward as a synthesis between Marxist analysis and radical feminist theory. Eisenstein states that "the synthesis must formulate the problem of woman as both mother and worker, reproducer and producer. Male supremacy and capitalism are defined as the core relations determining the oppression of women today. This volume is devoted to understanding the dynamic of power involved, which derives from both the class relations of production and the sexual hierarchical relations of society."

Well organized and easy to read the articles provide an interesting variety of theoretical discussion, historical analysis and specific statements. Discussion of women's development in Cuba and China make apparent the distance yet uncovered. Jean Gardiner's article on Women's Domestic Labour and the entire section on Motherhood, Reproduction and Male Supremacy are particularly recommended.

continued on page 18

"Moons and Junes and ferris wheels
The dizzy dancing way you feel
As every fairy tale comes real
I've looked at love that way..."

Joni Mitchell

"Love is all you need..."

The Beatles

Prisoner of Love

by JOAN BARIL (PART 1)

You are madly, passionately, irrationally, besottedly in love. So deeply engrossed are you with thoughts of your beloved you would be ashamed to tell anyone, even a trusted friend, how you spend hours conjuring up the image of his face, his small gestures, his walk, his bodily stance and his eyes--yes, above all his eyes--and that one moment when your glances met, touched, a shivery instant to be relived again in private, a moment encrystallized perhaps in the words of a popular song. And how can you tell anyone that his image, now always present at the edge of your consciousness, intrudes--constantly intrudes--so that during your day, as you take the bus or start the first tasks at work, his face appears in your imagination and, in spite of yourself, you relive the last encounter with him, the movements of his hands as he lit the cigarette, the smile as he opened the door, the warmth of tone--did you imagine it?--as he said hello and you search through these images for a signal that he loves you. You are obsessed and you pick, pick through these shreds, rearranging them until the most casual remark and gesture becomes a proof of his love.

And of course there are the fantasies, the vision of a chance meeting with the quiet conversation that causes him to realize that he adores you; or the heroic fantasy with the building on fire or the ship sinking--and perhaps at that point you can smile and wonder if you are taking leave of your intelligence.

But what can you say about the intensity of this emotion, the wrenching anxiety of not knowing for sure, the pain in the chest, the lovely walking-on-airness if he responds, the plunge into depression if he ignores. You seem to be imprisoned in a sort of love torture machine which is able to fling your emotions back and forth between heaven and hell.

Aside from the fictional worlds of love created by novelists Tolstoy Bronte, Sand, Tendam and others, the only person who has seriously investigated this intense romantic state is Dorothy Tennov, a psychologist at the University of Bridgeport. In her book, "Love and Limerence: The Experience of Being in Love", (Stein and Day, New York, 1979), Tennov describes her method of study which included the collection of over five hundred case histories, several hundred diaries and questionnaires designed to investigate what happens when a person goes head over heels. Almost all recount feelings similar to those described above.

She decided to call this intense romantic attachment "limerence" simply because the word 'love' is loaded with so many varying meanings. Limerence, says Tennov, has a "fitting sound" and it encompasses "what is usually termed being in love". When it happens to teen-agers it is called a crush or puppy-love. But Tennov finds no difference between the loves of young people and the supposedly more mature. Nor is there any difference in the feel of limerence for men or women, or for homosexual or heterosexual.

Usually it starts pleasantly. There is a flicker of interest in someone, and if the interest is returned--or, more likely, if the budding limerent convinces herself that it is returned or, there is a possibility that someday the interest will be returned--then the condition can swell to monstrous intensity. It might be well here to summarize the basic components of limerence, according to Tennov.

- 1) Intrusive thinking about the object of desire, (This person is called the limerent object or LO by Tennov;
- 2) Accute longing for one's love to be returned;
- 3) Dependency of mood on the limerent object's action--the love torture machine mentioned previously;
- 4) Fear of rejection and sometimes incapacitating shyness in the presence of the beloved one;
- 5) An aching in the heart or chest area;
- 6) A feeling of intense happiness and walking on air if reciprocation seems evident;
- 7) A remarkable ability to emphasize what is admirable about the LO and to avoid dwelling on the negative, even to respond with compassion for the negative and render it into another positive attribute; and, above all,
- 8) Acute sensitivity to any act thought or condition that can be interpreted favourably, and an extraordinary ability to invent reasonable explanations for why the seeming

neutrality of the LO is really a guise for hidden love;² and finally,

9) although sexual desire is almost always part of limerence, it is more than sexual desire.

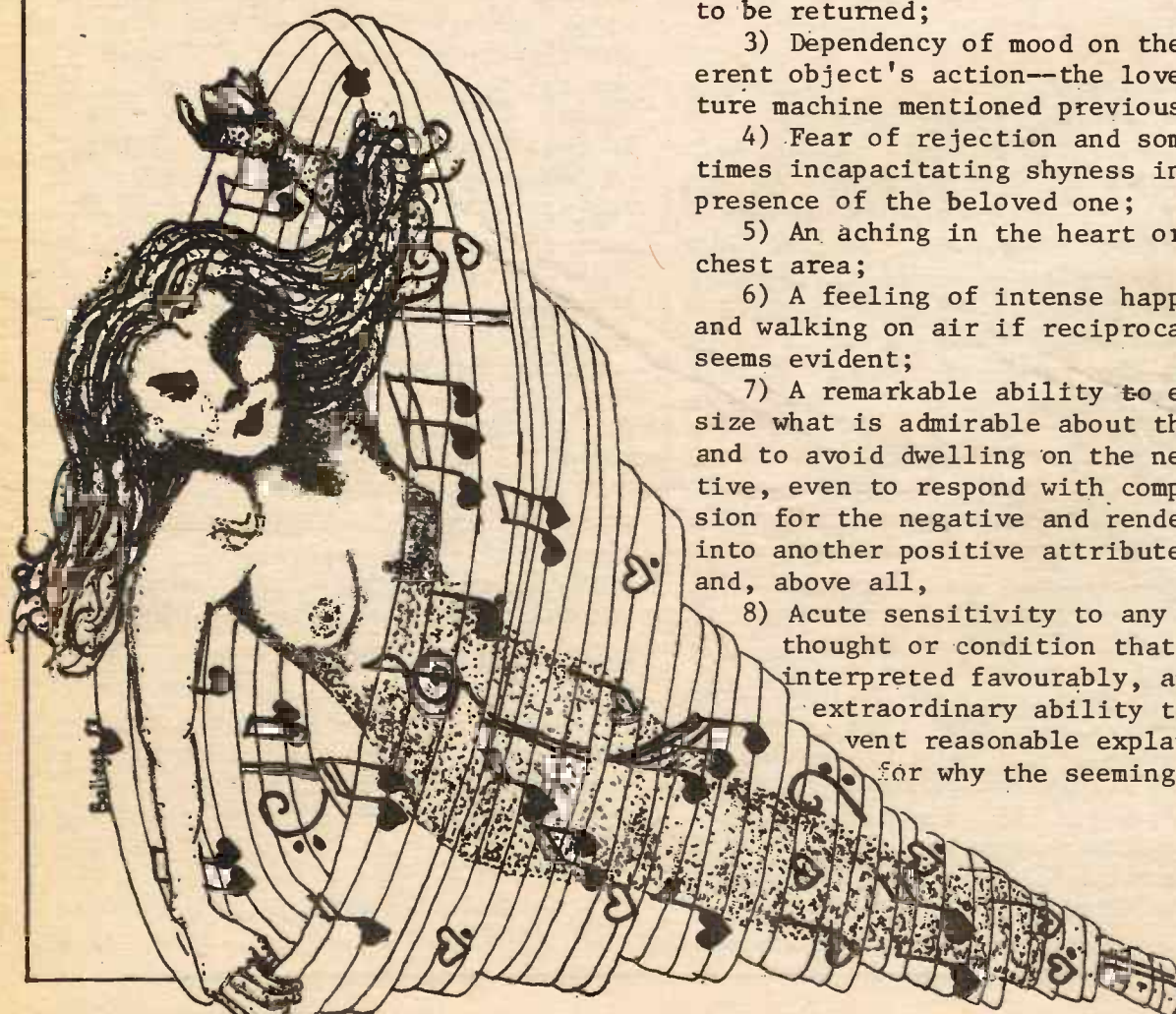
Tennov's findings are quite remarkable. First she has investigated a state which everyone knows exists from the evidence of soap operas, novels and popular songs but which few people admit to personally or easily. People find discussing their personal limerent feelings somewhat shameful and listeners react with embarrassment. In fact it is considered better form in the 1980's to admit to being sexually obsessed with someone than being romantically infatuated.

"Love is not a sentiment worthy of respect", said Collette in 1928, presaging the mixture of callousness and cynicism people use nowadays to discuss their friends love affairs, a sure sign that the "Grand Passion" is definitely out of fashion. At best, to discuss love seriously is to feel the cloying grip of nostalgia as if one is taking from an old trunk a dazzling formal gown which once had supreme importance but which no longer glitters and, in fact, doesn't even fit.

But the research shows that love is widespread. A sort of hidden condition, an unacknowledged and recurring base line beneath the hum of everyday activities.

In spite of the sneers of the "experts" on love who have tended to find romantic limerence as evidence of neurosis, emotional immaturity or masochism,³ Tennov's limerents were, in the main, healthy, normal, ordinary people of all ages and both sexes. Some people only experienced one passionate affair in a lifetime, others have many. Other people, long past middle age, who believed that the fire had gone out forever described how suddenly they found themselves dancing in the same flames again. Then there are the poor souls who, from the age of 11 or so, seemed to be in a constant state of limerence, spending a lifetime swinging from sizzle to fizzle and along the way experiencing appalling amounts of emotional stress. A romantic attachment often ends in unhappiness, occasionally in marriage--cynics might say it's the same thing.

Limerence needs a feeling of insecurity to retain its power. As soon as a couple feel sure of each other's love, the flames subside, sometimes banking down into that long-term glow which is also a species--a rare species--of love. But often the thing just ends, sometimes from one minute to the next. ("It was when he was explaining for the hundredth time how important his job was and how hard he worked and how no one really appreciated him and I thought to myself how could I have ever.....!")



by ARJA LANE

I've been attending a series of conferences organized by a coalition of women from North Eastern Ontario during the last few years, where issues related to our well-being have been discussed, dissected, argued, exposed; and, it's been fascinating in a bizarre sort of way.

It's been fascinating to learn about the many outside or political connections to our health, or rather, our illnesses. Realizing these connections have turned my personal frustrations with feeling unhealthy to angry understanding of how the promoters of the illness industry function. This understanding has made me see how bizarre and full of contradictions our present system of survival is.

For example, the food industry - that basic-need provider for humankind - has managed to dupe us all into thinking that we should be able to live and grow on food products, products that have been refined, chemicalized, preserved and packaged to the point of producing serious allergic reactions in many people. The food industry is threatening us with chemical poisoning and malnutrition.

We are not feeding our bodies adequately, and it's not because we don't want to --- it's just so difficult to find food that isn't processed to death. But, money is the main manipulator again, because I'm sure General Foods is happy with the profits they make from the longer shelf-life of their food products --- those preservatives just make it so much more efficient to sell food.

But, the food industry isn't the villain --- it's only a part of the illness industry. Expand your view to include the general environment, and you will see that industrial pollution is taking a serious toll on our natural resources. Resource industries like mining and refining ore have always been the biggest environmental hazard existing. Industries like INCO not only pollute and exploit the workers who work the plants, but they cause acid rain to fall on all of us. Pulp and paper mills have poisoned the water we drink; and now that we're into the nuclear craze, our limits for pollution are being challenged in the name of energy. And, it's all making us sick.

It's quite a chain reaction, this illness industry.

Chances are that if you don't eat well, you won't feel well, you won't function very well either; and when you don't function very well in this system, the system assumes that you have a problem, whereas really, the problem is the system.

This is where the medical profession comes in, usually. They use drugs and their medical expertise and mix it with technology to produce surgery and analysis of symptoms. I think the medical profession has become an important accomplice of the illness industry. I'm suggesting this connection because when you take a close look at how the medical profession operates, you will notice that it chooses to treat symptoms of the illness industry rather than address the reasons for illnesses. Drugs and surgery are prescribed to hide symptoms until the symptoms get more drastic, and then it's stronger drugs or more cutting.

Food co-ops are a real alternative to plastic food products, but we could take it further. We could support, promote, create more local farming. I would buy locally grown veggies and meat rather than imported food products, wouldn't you?

Resource industries don't have to be such polluters, they have the technology to clean up their act, and we have to convince them and our government that they have to. Environmentalists around the country are screaming about industrial pollution and they just need a little support from the people to be heard more clearly. Let's give it to them.

And, we can begin to learn more about our own bodies as well, so that we can say "no way" to the doctors who try to push tranquilizers and unnecessary surgery on us. There's nothing wrong with self-help and self-knowledge as long as that's not where the effort to change stops --- share this knowledge with people in your community who don't know yet.

Changing this system that views money making more important than our health is the struggle for those of us who understand and feel the contradiction getting too destructive. Let's keep meeting and developing our strategy into a more positive reality.

"It is better to die on your feet than to live on your knees"
(Dolores Ibarruri, 1936)



off our backs/october 1982

Women are major victims of the medical profession's bumbling promotion of drugs and surgery.

For example, our uteruses are being operated out of existence. Some doctors claim hysterectomies are a form of preventative medicine because they remove a potential cause for problems later on in life. Well, I sus-

Eradicate the Illness Industry

pect a profit motive to be the basic reason for such surgery. Caesarean sections are "performed" on us more and more. Our babies are being performed out of us by surgery and drugs. It makes the whole experience of birthing babies more profitable and exciting for doctors, but it robs us women of birthing our children, while at the same time exposing us to all kinds of drugs during their performance. And, who do you think ends up supporting the tranquilizer industry the most? Women are prescribed about 75% of the going tranquilizers while being told by the experts that side effects and chances of addiction are minimal and quite harmless.

Drugs and hospital equipment are replacing human care and understanding as technology hypes us out of control.

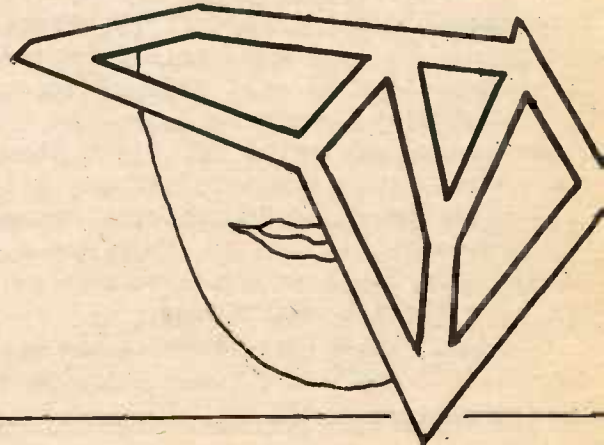
So, what to do? How to get more control over these things that affect us so much? Boycott foods that are substandard in nutritional value and pop vitamins instead? Vitamins are quite expensive, and most of us could not afford them. And, for general stress, instead of drinking and smoking, exercise yourself into exhaustion --- for specific stress, learn how to "communicate" better, and hopefully, someone will listen? Or better yet, practice purism and create a world of your own out in the country somewhere, away from the obvious contradictions of the illness industry. It can all be done, but how effective is all that when it comes to dismantling the illness industry?

For more specifics, read:

"Society May Be Dangerous to Your Health", Fran Conrad, from Science for the People, March/April issue, 1979 and,

"The Story of Hospital Work" by Joan Newman Kuyek, from Healthsharing, Summer, 1982 issue.

"Every movement that aims at the destruction of existing institutions and the replacement thereof, with something more advanced, more perfect, has followers who in theory stand for the most radical ideas, but who, nevertheless, in their every-day practice, are like the average Philistine, feigning respectability and clamoring for the good opinion of their opponents"
(Emma Goldman)



Behind the Wall

TRANSLATED AND WRITTEN

by LINE JOLICOEUR and ARJA LANE

Although little information about the past employment records of women prisoners is available through official prison reports, other statistics indicate that only one-third of female inmates have been previously employed. This explains the difficulty of ex-prisoners, especially female, integrating themselves "successfully" into the work force. It also partially explains why women have turned to trafficking drugs as a means of economic survival. It also helps us understand why women commit fraud and theft--it is a means of survival, often the only choice left.

The length of imposed sentences for women prisoners varies a lot, but sentences rarely run for more than three years. In 1977, there were two women condemned to prison for a life sentence; but, most sentences run for three to six months.

Unfortunately, court statistics and police reports do not reflect the "real" dimension of the criminal phenomena--they provide statistics about the number of crimes, lengths of sentences and titles of crimes. These stats do not reflect or analyze why crimes are committed, and how crime prevention can be humanely and practically administered. Often, there is no correctional or rehabilitative programmes operating out of prisons or offered to prisoners who are scheduled to be there for such short periods of time.

In Canada, in 1977, one woman, compared to 10 men was being accused of a criminal act. Out of 19,000 prisoners in various penitentiaries only 450 were women (2%). In 1980-81, 6,515 out of 108,575 prisoners were women (6%). Although the woman percentage has tripled in three years, the total number of prisoners has gone up five times; so, the incidence of women committing crimes and being imprisoned for them is drastically lower than that of men.

Women are put into prison because they have been found guilty of a criminal act by the judicial system, and prisons serve as punishment--basically the same routine that is applied to men. But, half of the crimes committed by women who are in prison are to do with simple possession, possession of drugs for trafficking purposes, or importation and trafficking of drugs (and not the kind prescribed by doctors...). The two other common crimes that women are convicted of are fraud and involuntary homicide. Theft ranks as the least committed crime by women.

Statistics imply that one-third of women prisoners are addicted to either alcohol or drugs. These statistics aren't necessarily medically diagnosed, but could simply be evaluated by the administrators of prisons. Further to the issue of addiction of prisoners, the percentage of female addicts reported is much smaller than of male addicts.

Generally, women in prison have a higher level of formal education than the men there. Among women in prison, illiteracy is non-existent, whereas among men prisoners, it isn't. More women in prison than men have post-secondary school education experience.

Then, if we talk about women who have been convicted of homicide, we find

that such acts of violence are always aimed against a person with whom the woman has very narrow affection links and their murder motivations are inexplicitly connected to unique situations, which in turn require humanistic rehabilitation--not prison, for prisons don't offer such humanistic services. Prisons remove a convict from the general society, but does nothing effective to prevent such an act from occurring again once the prisoner is released. Add to that the financial fact that it costs \$46,000 a year to imprison a woman...

So, the practice of prisons, for women, for men, for children is a question that has not been discussed openly enough. And, there is the whole question of what effects imprisonment of mothers has on the children of these women. Many women lose their children when imprisoned, although there isn't a lot of information readily available from official prison reports regarding such statistics.

While she's in prison, she survives more creatively than her male counterpart because women are more easily confined--they endure imprisonment better than men probably because other "imprisonments" in their lives (marriage, children, men, religion, work, sexuality) have prepared women to "make do with less". And, the incidence of women attempting to escape while serving a sentence is nearly non-existent--it's probably easier for women to survive in prison, where they don't have to be constantly searching for a means of economic survival...

When you compare the scope of the crimes committed by women and other desperate people, with the scope of crimes committed against the individual by way of racism, pollution of the environment, sexism, exploitation of children, consumers, workers; political corruption, war... you begin to wonder how balanced the scales of justice are. And, once you begin to realize who controls the scales of justice, you begin to suspect the effectiveness of prisons, for sure.

In reality, societal crimes like racism, pollution and exploitation of the environment harm more people than those crimes committed in desperation by individuals, yet societal crimes are not being dealt with through the judicial system with the same gusto and moralizing and severity that occurs when an individual is found guilty of basically, choicelessness. Who keeps statistics of societal crimes?

It seems to me that societal crimes are not being committed by the same people who are imprisoned, and so, it occurs to me that prisons serve to house the brunts of the much more severe crimes committed by those who control our quality of life through manipulation of the economy.

For more specifics, refer to: article by Marie-Andree Bertrand "Les Femmes en Prison", in les editions du magazine ovo, les prisons, 1977; and, Status of Women News, November 1982 issue.



Prisoners of conscience

by ANNA MCCOLL

Amnesty International is a worldwide movement which works impartially for the release of prisoners of conscience: women and men detained anywhere for the non-violent exercise of their conscientiously-held beliefs.

Many of those imprisoned are women. The treatment that women receive is as harsh as that meted out to male prisoners: prisons are overcrowded, lacking in both hygienic and medical facilities. However, because interrogation centers are male-orientated, the difference in sex between the interrogator and the victim invariably leads to special forms of sexual harassment and torment.

Women are forced to lift their skirts up before prison guards. Women are forced to parade naked in front of interrogators. The chief form of sexual torture is rape. Sometimes threats of rape are made, other times rape itself occurs. Pregnant women have miscarried as the result of repeated shocks with electric prods.* Women who do give birth in prison often die as the result of barbarous treatment during childbirth.

Amnesty International's "special Action" pamphlet for February 1983 deals with human rights violations in Egypt. Many reports have been received of the ill-treatment and torture of political detainees in certain Egyptian prisons, intelligence and police headquarters between October 1981 and March 1982. Torture by suspension from the hands and feet, burning with cigarettes, threats of murder and sexual assault for both detainees and female members of the family, and beatings on various parts of the body have been reported. Although torture does not appear to be systematic, detailed information available on a number of specific cases raises Amnesty International's concern.

A number of the detainees have been adopted as prisoners of conscience by Amnesty International. One such person is Farida Naqqash.

Farida is a writer. Her book As-Sign...Al Watan (Prison...Home-land) describes her experience in prison and includes letters she wrote to her husband and two children while she was in prison, she now faces two trials on charges of illegal political activity and risks life imprisonment with hard labour.

Farida's husband journalist Hussein Abdul Raziq is also an adopted prisoner. Although provisionally at liberty, he now is also facing trials one of which is a retrial of the case in which he was acquitted of all charges in April 1980.

Free Standing Abortion Clinics

Hundreds of women in Ontario are forced to leave their hometown, pay large sums of money in advance, or submit to dangerous and agonizing delays in order to get an abortion. A woman's decision to end an unwanted pregnancy is no crime, so why is an abortion so difficult to obtain?

In a recent Gallup poll 72% of people in Canada agreed that "a decision on whether or not to perform an abortion should rest with the consenting patient and should be performed by a licensed physician in conformance with good medical practice", yet abortion remains within the Criminal Code and Ontario Attorney General Roy McMurtry threatens to prosecute any doctor who opens a clinic in Toronto to provide women with safe abortions.

The Ontario Coalition for Abortion Clinics (OCAC) believes that the right of women to control our own bodies is a basic human right. To freely decide if and when to have children so that we can plan our future is fundamental right for women, yet the decision to have an abortion is beyond our control.

The issue is not pro or anti-abortion. Whether or not to have an abortion is a personal choice. Women who are against abortion have the right to continue an unplanned pregnancy to term. They and others should not have the right to impose their religious or moral views on others through legislation or intimidation. Once a woman makes the decision, she should have ready access to a safe medically insured abortion.

THE PROBLEM

In 1969 the Federal Criminal

Code was amended so that abortions remain illegal unless approved by a committee of three doctors in an approved hospital. But hospitals are not required to set up committees and even those that have committees are not required to perform abortions. Due to pressure from well-organized anti-choice groups many hospitals have decided not to perform abortions at all.

Only 37% of Ontario hospitals, concentrated in large urban areas, have abortion committees, and those that do have strict quota. Toronto General Hospital, for example, receives 75 requests a day, of those they book six. Most gynecologists are opted out of OHIP and charge \$100-\$200 over OHIP rates. They often demand cash in advance, which rarely demanded for other medical procedures. If a committee turns a woman down, there is no appeal procedure. The hospital committee system postpones the procedure making it more dangerous. Too many women are forced to travel to Quebec or the United States at great financial, physical, and psychological cost.

THE SOLUTION

In Quebec, government-funded community clinics provide medically insured abortions despite the federal law. They exist there because of the broad public support for the right to choose.

First trimester abortions provided in free-standing clinics are safer and less expensive than those performed in hospitals, according to studies done at John Hopkins University. Clinics can also provide coun-

selling, more thorough birth control information, and a generally sympathetic and supportive environment.

WE CAN WIN

The Ontario government can choose to allow such clinics to operate. With the support of Dr. Henry Morgentaler, a group of women active in the women's health community will be opening an abortion clinic in Toronto early in the new year. OCAC is organizing mass support for the legalization of free-standing abortion clinics so that this clinic and others like it can operate free from prosecution.

In October OCAC began a public campaign. Public support has been overwhelming. More than 500 people signed an ad in the Globe and Mail; almost 1,000 attended a spirited rally in Toronto with speakers Dr. Henry Morgentaler, June Callwood, Louis Lenkinski from the Ontario Federation of Labour, Ruth Evans of the United Church and others; more than 60 groups including the Ontario Federation of Labour have endorsed the legalization of free-standing clinics providing medically insured abortions; and thousands of individuals are signing the OCAC petition and wearing pro-choice buttons. We are the majority and we are in the process of proving it but we need your help.

In Thunder Bay the next C.A.R.A.L. meeting will be held at 8:00 p.m. March 17, 1983 at WOMANSPACE, 316 Bay St. See you then.

Miss Mandragola

by LUAN WALL

Do I walk out, cry out or stay and laugh periodically in spite of myself? All three emotions came and went as I sat through Mandragola - "A lusty Renaissance comedy", I was told by local advertisements. "lusty": merry, passionate, full of vitality, Webster says, and I wonder what more appropriate adjectives I would have used. "Stupid" without a doubt, "exaggerated" possibly and definitely "loud" in more ways than one. The programme talked of a highly perceptive and very penetrating criticism of social values - what I saw was a very shallow comedy whose main purpose was to produce laughs and not provoke thoughts. The appreciative audience laughing almost predictably on cue lent no greater assurance as to the intellectual stimulation of the play.

Certainly there was some worthwhile comedy and Siro (servant of the main character Callemaco) added those subtle gestures, eye movements and inflections that made me feel he was "a natural" and enjoyable to watch. (The actor was George Pothitos.) Siro apart however, the plot left a lot to be desired - a young lad was totally preoccupied by his passionate, excruciating desire to make it with a local, virtuous, wedded lady and our time was taken up with the great lengths he went to to have an intimate encounter with his desired.

The lady was just for the taking, her mind apparently as blank as that of her suitor, and the common feeling was that women in general were squealers, squawkers and whiners. By the way, men almost totally dominated the stage - women appearing periodically to serve for some light sexual relief and deviation (all covertly performed in the sanctuary of the church, with yours truly - Fr. Timeto, who, in his own words, admitted that he was too good for himself).

Parodies abounded - the outrageously corrupt priest whose chief concerns in life were money-making and women-laying (and just how far does that all sound from us?). And the men - never were we allowed to forget that they held fire itself between their legs (or a dangling turkish dagger for the less well endowed in a costume masquerade) and burning passion in their breasts. What a crowd of sops and indeed a pathetic bunch. Their costumes served to emphasize their rotundity, spindly legs and knobby knees - seems that they have not yet discovered the wonders of sheer, clinging panty-hose, but then they have been out of touch for a while. Anyway, our leading Romeo (Callemaco in the play) was indeed an insipid character who seemed to be best at hiding in full view of us all,

attempting mighty leaps across the stage, or flat on his back with his legs and arms flaying.

Adding salt to the already opened wounds was the final clincher - having waggled his way into the reluctant woman's bed, she promptly falls "in love" with him, suggests his becoming a friend of the family to allow for more intimate meetings, and implies that "she never thought it could be like this" - deary me the old line still to be heard (Take note of our enlightening article, sisters, on the wonders of your friend the finger). So it was all to be expected after all and not a bit of gumption anywhere to be seen.

The play was altered, modern language introduced, and music added! (all to its detriment I thought) but the plot and drift remain those of Machiavelli. It was claimed to be the most highly regarded comedy of Italian Renaissance literature - and by the reactions of one twentieth century audience it still remains so. Sad to say, some of what it presented rang home true (regardless of the jokes and exaggerations), and it made me think that a lot had not changed after all. Everybody laughed and as I sat there I wondered from time to time "just how far have we come?"

Leading You Down the Paper Path

by MARGARET PHILLIPS

The patriarchy is threatened! An "outrageous" proposal that questions tax subsidies which primarily benefit affluent men has produced much irrational re-action. Fed by public media intent on controversy, or myth, or (in some instances) personal male bias, the issue has been so distorted that it serves to divide women. An informed, rational debate of the subject is urgently required.

The issue at hand developed when the Hon. Judy Erola, Minister responsible for the Status of Women, suggested that the tax system be examined with the view to modifying the tax deduction for dependant spouses. Monies saved from changes to this deduction could then be directed in a more socially responsive way - that is, to increased deductions for child care, to increased family allowances or increased child tax credits. It should be pointed out that Erola's "radical" proposal was initially recommended by the Royal Commission on the Status of Women in 1970. The first question that bears answering is why the government has ignored this recommendation for 13 years.

The reality of the present system is that the vast majority (app. 90%) of beneficiaries of the tax deduction for dependant spouses are men, and that the greatest savings from this deduction go to those with the highest income. (An upper income earner will realize some \$1500 savings, while the savings to the lower income earner may be in the neighbourhood of \$500.) The bottom line is that the present system is one more example of the poor (mostly women) subsidizing the affluent (mostly men).

Reform of the tax system to allow for a more equitable distribution of income has long been advocated by people concerned with social development in Canada. Because of government's efforts to control spending, we have already witnessed, in recent years, the steady erosion of social and health programs. And we have seen an escalating attack against government spending on social and income maintenance programs (and an escalating attack on the recipients of these programs).

Little attention however has been paid to the other side of the coin - the tax system...and the revenue lost to government through the myriad of tax exemptions and deductions contained in the Income Tax Act.

This revenue loss must be seen as government spending. In terms of the government's budget the result is the same whether a person receives an extra dollar through a direct government spending program or gets an extra dollar in tax breaks through a tax expenditure.

The difference is that the direct spending programs, which benefit the poor, are visible and subject to public scrutiny and criticism, while the tax expenditures programs, which benefit the rich, are invisible. There is no officially published estimate of their cost and no public evaluation of their effect.

Thus, the National Council of Welfare, which has studied the subject in depth, has called the tax system "The Hidden Welfare System". As the

Council points out "This (Income Tax) Act conceals, very literally, billions of dollars in government spending.. the spending which constitutes Canada's hidden welfare system for the non-poor. It hides this spending so well that governments do not publish, in fact do not even calculate, its total amount. Ordinary citizens..middle and lower income taxpayers..are almost totally unaware of its existence. They are also unaware that it is they who bear the greatest burden of this cost, while it is the wealthy who reap the greatest benefits."

The report continues "...since most tax subsidies operate through exemptions and deductions, tax expenditures almost inevitably give their greatest rewards to those with the highest incomes, and none at all to those with the lowest. This is the unavoidable consequence of deductions in a progressive tax system. If \$100 is exempt from tax, the saving to an individual (and the expenditure for the government) is \$60 for a high-income person in a 60% tax bracket, \$25 for a moderate-income worker in a 25% bracket, and zero for a person poor enough to be below the tax-paying threshold. Tax expenditures are equity in reverse."

The National Council of Welfare's study illustrates that in 1976 the tax loss due to 20 tax expenditure provisions totalled \$7.1 billion. The loss from the tax deduction for dependant spouses was in excess of \$1.5 billion. The study estimates that if all the 60+ tax expenditures (i.e. exemptions, deductions and credits) could be examined the tax loss of \$7.1 billion would be more than doubled. And remember, these are 1976 figures.

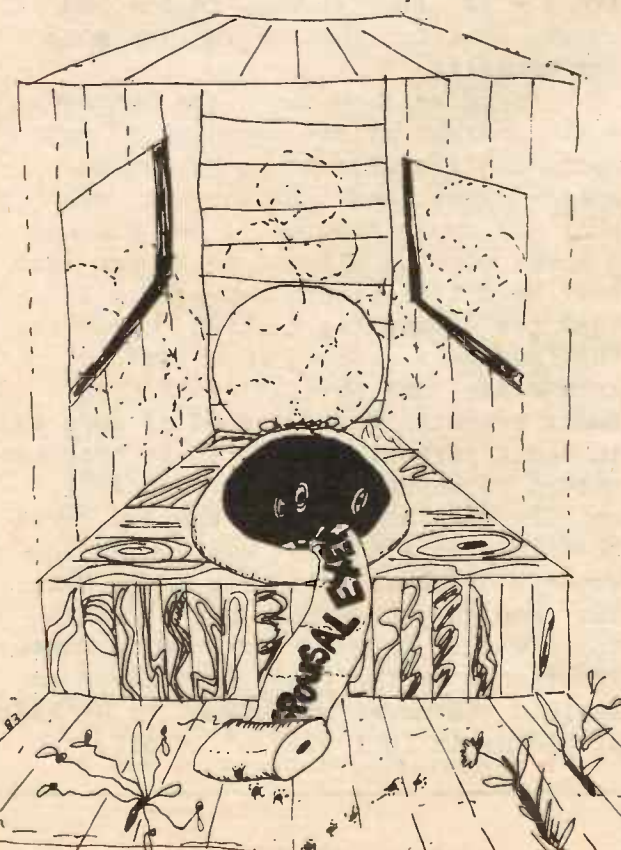
(For a detailed discussion of this problem see The Hidden Welfare System..Nov. 1976, and The Hidden Welfare System Revisited..March, 1979, available from the National Council of Welfare, Brooke Claxton Building, Ottawa, K1A 0K9.)

Obviously, tax reform is long overdue. Erola's suggestion to examine the spousal deduction is reasonable, but should be merely part of a more comprehensive tax reform. Eliminating

the 'married or equivalent' exemption in isolation from other reforms would create hardship for some women, most significantly for single mothers who, under the present system, can claim one child as 'equivalent to spouse' for tax exemption purposes. Concern expressed by single parent women, most of whom are low income, is valid. As one single parent of modest income commented "I may be expressing self-interest, but it is the only tax break I get and I don't want to lose it." Modification of this exemption should and could be accompanied by other reforms that provide equivalent or increased benefits to low income people. The purpose of any change must be to re-distribute income more equitably.

It will not be easy for women to sift through the blanket of misinformation and the climate of hostility that surrounds this debate to date. The well-orchestrated media distortion of this issue feeds us myth, encourages controversy, but has largely failed to provide unbiased information from which a rational discussion can evolve. Erola, who has been subjected to one of the most vicious media attacks we've witnessed in a long time, has been accused of "subverting the family". A picture has been painted of committed homemakers being dragged unwillingly into the labour market. A perception of raging battles between full-time homemakers and women in the paid labour force is encouraged. One editorial tries to revive the moth-balled myth that married women only work for luxuries, while the CBC locates a Canadian version of Phyllis Schflay who advises us that only a dependant loving wife will be a good mother. Ridiculous...yes. Amusing...no. Because submerged by this distortion is the urgent problem..the economic situation of women in Canada in 1983.

Perhaps the most insidious of all the media's misrepresentation is the notion that the proposal will take money away from full-time homemakers. Let us not forget the reactionary media support for those politicians who wish to end the universality of family allowances...the only income (token as it may be) of most full-time homemakers. The savings accrued from the spousal deduction is controlled by the wage earner not the homemaking spouse. There is no provision within the tax system or within family law that provides the dependant spouse any direct benefit from spousal deduction tax savings. Does anyone really believe the myth that 'family' income is equitably shared within the family? It may be reasonable to assume that in low income families this saving will often be used for 'family' purposes (which may or may not benefit the wife/mother) Even such indirect benefit for the homemaker is more doubtful in high income families, where, it is reasonable to assume, the savings will frequently be invested by the husband in, for example, business ventures, in RRSPs. Do we need to be reminded that, in the event of marriage breakdown, such investments are not considered family assets. Thus the wife will not share in her husband's investments which he acquired by reason of her economic dependence.



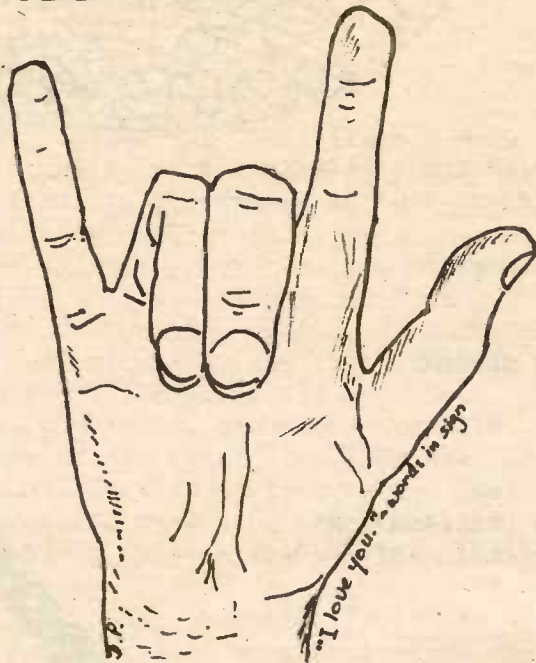
Finger vs. Man

by VICTORIA POWELL and JENIFER SVENDSEN

Having read and enjoyed Betty Dodson's book *Liberating Masturbation* and having reflected upon David Reuben's comment on masturbation ("it is like going to the movies by yourself - the show is the same except that you are in the movie theatre alone"), it occurred to us that Dodson takes the matter much too seriously while Reuben is entirely too flippant. Reuben implies that aloneness is necessarily a less desirable state than togetherness. We feel that this snide attitude is unwarranted and that Betty Dodson's approach makes a continual mountain out of what can be, at times, a nice little molehill. A digital quickie can be fun. We take the view that the nicest thing about masturbation is the fact that it is something that you can do when you are alone. The stress of a sexual relationship with another human being is totally eliminated in constructive auto-eroticism. Indeed, this is truly "doing your own thing."

Your finger is your friend and just think of what a faithful and loyal friend it can be. It's handy, too. (Pun intended). Being attached to you, you are unlikely to ever be without it because it is difficult to lose it, forget it or misplace it. Other good points about your finger that you should be aware of are the following:

1. You never have to nag your finger to take a bath or shower before it makes love to you.
2. You never have to pester your finger to turn off the T.V. and come to bed. It is always ready when you are.
3. Your finger doesn't have a nose so you don't have to be squeaky clean to insist on some sexual attention from it.
4. Your finger doesn't talk. (What Bliss) Just think of what that means. Your finger doesn't criticize you for not having orgasms, taking too long to have orgasms, or having so many orgasms that it can't get loose. It also doesn't ask stupid questions, such as "Did you



come?" or "Was it all right for you?" or "Did the earth move?" your finger will never criticize you for being too quiet and undemonstrative, nor will it fuss that you make so much noise that the neighbours might call the landlord. Your finger won't moan at you because it can't have an orgasm, if it just had one, and it can't have another one again soon. You don't have to make charming and intelligent conversation with your finger, before, during or after sexual activity. Nor do you have to listen to it give the definitive view of the Third World. 5. Your finger does not wake you up at 4am to read you the poem it has just written, to brag about how it clinched the Figby contract (after seven double martinis yet), or to discuss (in excruciating detail) how it solved that fascinating problem in staff relations. 6. Your finger is somewhat better than a vibrator. It never needs batteries, replacements or mechanical repairs. You can use your finger in the bath or the shower,

without either damage to it or risk of imminent electrocution.

7. Your finger is a perfect bed partner. It does not snore, fart, sweat, belch, hog the bed space in spread-eagle fashion, hog the covers, steal the pillows, or dig you in the ribs with its sharp elbows. Your finger doesn't complain when your pet wants to sleep on the bed. Also, your finger does not misfire and leave wet spots on the sheets. In the morning your finger will not pounce on you intent on seduction because it woke with an a.m. tumescence before you have had a cup of coffee. Nor will it refuse to seduce you before it has had a cup of coffee, made by you and brought to it.
8. Your finger will not get you pregnant. You do not have to concern yourself with an IUD, hormone pills, rubber apparatuses and greasy kid's stuff. All you have to have is a bottle of hand lotion, in a scent of your preference.
9. Your finger will not give you syphilis, gonorrhoea, yeast infections or crabs. The most harm you can do to yourself is to scratch yourself with a ragged finger-nail. (File it down gently; your finger is your friend, remember. Reflect also that if a penis hurt you its owner wouldn't permit you to file it down).

Life with your finger can be serene, silent and blissfully content. But, cry the critics, "What will happen when you are lonely?" Your finger can help you in this department as well. Your finger can dial the telephone number of any of your friends. You will discover that friends become better friends when you are not sexually dependent on them.

Finally, when you are old and grey and full of sleep, you will find that your finger has gracefully grown old with you. Indeed, the more use you have made of it the more gracefully it (and you) will grow old. Remember the more exercise the joint gets, the less susceptible it is to arthritis.

reprinted from *Branching Out*

CELIBACY as an alternate lifestyle

The first issue of a new journal is out: 'The Celibate Woman, a Journal for Women Who Are Celibate or Considering this Liberating Way of Relating to Others'. While most of us spend a portion of our lives in a celibate state, we are not always able to appreciate its benefits when all around us there is an attitude that the only healthy and happy way to live one's life is to be sexually active. If one does not have a partner with whom a sexual relationship can be shared, one is expected to seek a partner. Otherwise one's life is not considered to be 'full' or 'complete'.

Yet, at the same time, more of us are discovering that choosing celibacy can be a very positive choice and that this lifestyle can provide healthier and happier relationships with those we care about, including those with whom we share an intimate relationship. Living in a society where sex enters practically every aspect of our lives, it is refreshing to share new ideas, to explore new ways of relating to others.

As one woman expressed in the journal, "What made celibacy possible

for me was the realisation that it does not mean giving up affection and touching. What it means for me is not taking affection in a sexual direction. In fact, I find that when I do not narrow my affection by directing it sexually, I experience more equal and warm relationships with everyone I care about." Another wrote in "One Year of Celibacy" that during that year she had more relationships, both personal and professional, and more affection than in any other time of her life. Still another woman expressed that when sex enters a friendship, the friendship part suffers. In an interview two women agreed that a negative aspect of sexual involvement, other than disrupting a friendship is that the sexual relationship or sexual experience does not always proceed as you imagine it would. You may think you want the sexual dimension one woman noted, "But what you really want is your fantasy, the way you wish it would be." These and other reflections on celibacy and sexuality are increasingly shared and articulated promoting the creation of new forms on interpersonal

relationships.

In addition to articles, the first issue includes book reviews, poetry and artwork. In the introduction to the journal the editor comments: "Mass communications in all its various forms push sexuality in every conceivable way, including ways that are degrading and life endangering to females. This has a direct influence on attitudes and behaviour in our society. The role mass communication plays in promoting pornography and over-emphasis on sex is being documented and challenged by many women and women's organisations. The Celibate Woman Journal was conceived as a forum for presenting another view of sexuality - an opening up for alternatives in a sex-oriented society."

The Celibate Woman Journal is published irregularly and is available for \$4 (for a single issue) or \$8 for a subscription (2 issues) from 3306 Ross Place, N.W., Washington, D.C. 20008. The editor, Martha Allen, welcomes articles, artwork, letters, experiences, ideas and theory.

by Katherine Brule

"Family violence causes more deaths, serious injuries, and emotional suffering than the use of illicit narcotic drugs." (Shirley E. Small, *Wife Assault*) At present, wife battering is a silent crime--silent for a society that won't listen to the screams. It is so prevalent that 50% of all women are likely to experience some form of abuse at some time in their lives.

It is felt that only one out of 10 cases of abuse are reported, but that three out of 10 women in Canada are actually victims of battering.

In a 1980 report published by the Ontario Status of Women Council, it is estimated that 72% of victims of family violence are women; 2% of victims are men.

There are a number of factors contributing to the high incidence of spouse abuse, including alcoholism and poor economic conditions. However, the use of violence as a means of expressing frustration and anger is learned behaviour. Because of the role expectations in our society, people are conditioned to behave towards each other as dominant or passive. Needless to say, in a society that reinforces patriarchal attitudes, it is the male who is expected to be dominant, and woman who is conditioned to be submissive.

Anyone Anytime Anywhere

Violence in the home is considered to be a private matter, rather than a social problem: "A man's home is his castle"--and it is accepted that he rule as he sees fit.

It has been found that fully half of the persons involved in family violence, whether as victim or as offender, have experienced or witnessed abuse as children. Thus, violence as an element of personal relationships is preserved from one generation to the next.

Even when children live in a stable and loving home environment, they are saturated by an atmosphere of violence at every hand--in the media, on the street and among their peers.



There is no area in our society --no social class, no economic or educational level, no age group, ethnic group or religious affiliation--that is free of spouse abuse. In this respect, at least, we can be said to be a truly democratic society; we are all affected.

"Outreach '82" is a community education project funded by the federal government. It's purpose is to make the public aware that spouse abuse is a serious social problem.

"Outreach '82" project workers give presentations to community groups and school classes throughout the Thunder Bay area. Arrangements for a presentation can be made by contacting Women's Centre at 345-7802.

Fresh Start

by JOAN LE FEUVRE

Project workers from "Outreach '82" highly recommend the handbook, *Fresh Start...is this book for you?* for women who are in an abuse situation, or for those who are concerned about the most supportive way to relate to an abuse victim.

This handbook is available at Women's Centre, 4-204 Red River Road, Thunder Bay. Copies may also be ordered from the YWCA, Peterborough, Ont.

If you are in an abusive relationship

and want to get out, or want to stay and want the abuse to stop, you may feel alone, confused and guilty because your emotions stop you from acting. Life isn't a matter of logically going from one step to the next. Fear, guilt and confusion are normal blocks along the way.

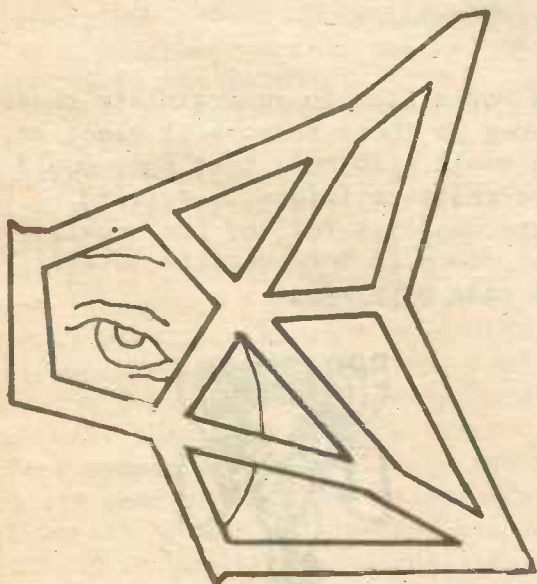
This book is written for all of you who want more than information about what to do if you are in an abusive relationship. It is written for those

of you who have tried getting out of it, and felt guilty that you didn't make it. It is written for those of you who haven't tried, and don't know what to expect. It is written to tell you of some of the difficulties that others have found.

This will not take away the feelings, but it will help you to be prepared for them and know that...

YOU ARE NOT ALONE!

reprinted from Sudbury Women's Centre Newsletter



Feminism and Heterosexuality

Reviewing *Still Ain't Satisfied: Heterosexuality and Feminist Consciousness*, by Joanne Kates, Women's Press, 1982

Joanne Kates' article on being a feminist and heterosexual speaks for many women who feel that the price for their feminism is pain and anger with the men they love.

Upon reading this article, I often felt as though Ms. Kates was myself; I laughed, I cried and I got mad, because I too am caught between loving this individual for who he is and hating him for what he represents.

Heterosexual feminists are not, contrary to popular belief, "selling out their sexuality". As Ms. Kates states: "the implication is that if you go home to sleep with a man you don't really love, women,

and therefore you don't really love yourself; and, therefore, you're not really a feminist." Personally, I feel that such statements are sexually repressive and detrimental to the sisterhood of feminism. Yet, that doesn't help to lessen the anger you feel when the man you love leafs through Penthouse when you have just seen Not A Love Story. Being heterosexual and feminist means expressing that anger then, because it's a fundamental aspect of our feminism. But, it also means that it's such an integral part of our consciousness that we're able to love our men just the same.

by Viv Dembinski

It's a Beginning..but..

"It was the actions of women across Canada that had section 28 (women's rights) re-instated in the Charter of Rights" stated Doris Anderson, president of the National Action Committee on the Status of Women (NAC).

In Sudbury, on Saturday, October 2, Doris Anderson spoke to a group of 150 women who had gathered to hear about the women's rights and equality rights sections of our new charter. She told of her personal decision to resign the position of president of the Canadian Advisory Council on the Status of Women in 1981 when Lloyd Axworthy convinced a majority of the Council members to postpone a women's conference on the Charter. Following her announcement a group of women banded together as the Ad-Hoc Committee on the Constitution, planned an alternative conference, drew together 1300 women in Ottawa in November 1981 to make their views on constitutional change known. This was an exhilarating time for women, and culminated in the regaining of the statement on women's equality in the Charter. Section 28 states that, notwithstanding anything in the Charter, all rights and freedoms contained in it, are to be guaranteed equally to male and female persons.

In a panel which followed Anderson's address two northern Ontario lawyers described the effects of the equality sections and the limitations on these rights. Lynn Beak, a lawyer from Thunder Bay, and the Northern Ontario member on the NAC executive spoke of the scope of the equality rights section.

Since the Constitution embodies the Charter, the latter can be used to oversee the actions of both the provincial and federal governments and any pieces of legislation which discriminate against women, handicapped people or persons based on their race, religion or nationality can be struck down by the Charter. In order to obtain the consent of the provinces, however, the equality rights section will not come into effect until April 1985, three years after the rest of the Charter. Therefore it will take a long time to know how effective the rights are.

One major problem facing those who use the Charter to combat discrimination is the nature of the Supreme Court of Canada, the highest court in the country and the place where the effect of the Charter will be decided. Until 1982 all members of the Court have been white, male, middle-aged and successful lawyers. This year, with the appointment of Bertha Wilson, this uniformity has been marred.

"We need a greater degree of representation by women and by people of other races and other socio-economic backgrounds on our Supreme Court" stated Lynn Beak, "in order to ensure that the judges are personally knowledgeable about the nature and effects of discrimination, and deal with the issue sympathetically".

Susan Ellis, a Sudbury lawyer involved with the Sudbury Women's Centre, had the unenviable task of describing the limitations upon our rights. The Charter is subject to several limitations including such unreasonable ones as "are demonstrably justifiable in a free and democratic society". Ellis questioned the meaning of "are demonstrably justifiable in a free and democratic society" and suggested that since this type of wording was unusual in Canadian laws it would take some time before the courts decided what had to be demonstrated and how. She also questioned the use of the words "free" and "democratic" society and wondered why the drafters of the Charter had not used "Canadian" society instead.

The panel discussion and the workshops that followed left us with the feeling that obtaining the Charter and equality rights was not the end but the beginning of a long process. It will require many years of work before we know how effective the equality rights sections of the Charter will be and in the meanwhile we can look at the Charter as a new tool that women have acquired to assist us in our struggle for equality.

The panel was organized by the two NAC affiliates in Sudbury, the Sudbury Women's Centre and the Sudbury Women's Action Group.

Un Nouveau Monde

par SARA WILLIAMSON

Les femmes sont contre toutes espèces de la violence. Mais elles sont contre la pornographie même sans la violence.

C'est une nouvelle chose pour les hommes à essayer endoctriner les femmes d'être un jouet sexuel. Anciennement, ils nous ont persuadé que la femme est la vierge avec la beauté sans la sexualité aussi, qu'elle est une mère pour l'homme et les enfants d'un homme. Après plus que trente siècles nous sommes habitués à cette propogande et nous ne la résistons pas.

Mais de demeurer parmi les hommes qui portent partout les images

qui peignent moi et mes soeurs comme les jouets de la sexualité, n'est pas confortable.

J'aimerai à faire deux choses
- commencer à développer les images érotique qui sont valides pour les femmes nous-mêmes.

- arreter toute la propogande des images faux des tous de nos frères et nos soeurs.

À renverser les ondes de la pornographie ne sert que nous donner un petit coin qui ne pas décrire par les hommes. Il nous faut de créer un nouveau monde.

Sara Williamson, NWJ collective member is presently involved in a French immersion program in Winnipeg.

Women of Municipal Council

"Never retreat, never explain, never apologize, get the thing done and let them howl." (Nellie McClung)

EAR FALLS :
Margret Bergman
SIOUX LOOKOUT :
Elizabeth Harding
NAKINA :
Raymonde Mercier
PICKLE LAKE :
Rose Koval
GERALDTON :
Sally Lane
Doreen Boulanger
FORT FRANCES :
Diane Cunningham (Mayor incumbent, acclamation).
HEARST:
Sheila Zamontagne (by acclamation)
Blanche Foucet (by acclamation)
MARATHON :
Mary Gerritson
LONGLAC :
Colette Dufault
MACHIN :
Marion Marcellus
Sandra Walkey
Exilda Kondra
MANITOUWADGE :
Rita Kalincak
CONMEE :
Peggy Smart
Frances Pajamaki
JAFFRAY - MELICK :
Marg Confield
KEEWATIN :
Helen Korba
DORION :
Mary Tolmonen (incumbent)
IGNACE :
Joan Barnes (Reeve incumbent)
KENORA :
Annette Koonanek
Helen Dubenski
Joyce Chevier
NEEBING :
Sheila House (Reeve)
O'CONNOR :
Nancy Myers (Reeve incumbent, acclamation)
Lorna Blackie
OLIVER :
Tina Mayala (by acclamation)
PAIPOONGE :
Marg Germans
Margret Sideen
DRYDEN :
Susan Wells
SHUNIAH :

THUNDER BAY :
Betty Kennedy

We would like to congratulate these women on their successful election. We would also hope that they would use their positions to forward opportunities for and the equality of all women in Northwestern Ontario.
by SARA WILLIAMSON



"And in these eyes the love-light lies
And lies - and lies and lies"
(Anita Owen, *Dreamy Eyes*. 1894)

The saddest people Tennyson interviewed were those who had remained quiveringly limerent for years of unrequited love, caught in the cliché of the secretary and the boss, the student and the teacher, the patient and the doctor. To the limerent person there was enough uncertainty combined with little bits of evidence which could be manufactured from the briefest encounter into hope for reciprocity. Sometimes these long-term limerents were deliberately victimized by their LOs who enjoyed the adoration and kept it alive by dropping encouraging hints, or even initiating an occasional romantic encounter--any game necessary to preserve their power.

But Tennyson also found many people who had never had a limerent experience. These non-limerents very often believed that the acute longings described in popular songs were an exaggeration that no one actually felt. When a non-limerent relates how she feels when she is in love she doesn't describe the emotional takeover that limerents experience and she is less likely to glorify the loved one. If she never scales the peaks of happiness when her love is returned, she also does not have to endure the agonies of pain which accompany uncertainty. Even more fortunate for her, she is unlikely to get pulled into the terrible and sometimes dangerous depressions or into the feelings of shame and self-hate which is often the lot of the woman in love when she realizes that the cause is hopeless. On the other hand a non-limerent may feel deprived because a door to a significant human experience remains locked. "Perhaps there is something wrong", she thinks. She believes she is "unable to love".

"Love hurts", as the song says and the hurt often sweeps around the compass of the limerent's friends especially when a woman falls in love with a man who is wildly unsuitable. It is heartrending to see a friend deify a man who everyone knows will batter her, or take her money or involve her in a scheme of lies. Feminists hate the loss of the authentic self and the dependence that limerence induces; they hate themselves deeply if it happens to them. "Cleaving," snaps Jane Rule, "is an activity which should be left to snails for cleaning ponds and aquariums." Germaine Greer has no sympathy. "Love, love, love--all the wretched cant of it, masking egotism, lust, masochism, fantasy under a mythology of sentimental postures."

Even though Tennyson believes there is no difference in the way men and women feel when they are in love, the difference is surely in the possible results. Men are the violent sex. A woman who is rejected usually gets

depressed, a man may become dangerous. Jealous scenes from a woman are just that--jealous scenes. Jealous scenes from a man, whether the scene is based on reality or fantasy, can be deadly.

Moreover, women are taught that love is supreme, that "Love is giving, not getting. It is a sacrifice, and sacrifice is glorious. If a man is worth loving at all, he is worth loving generously".³ A woman who is indoctrinated to some degree--is set up to be a victim, a psychological mutant or the victim of physical violence. This situation provoked Ti-Grace Atkinson to one of the most bitter comments on the nature of love. "Love", she said, "is the victim's response to the rapist."

Tennyson believes that limerent states are involuntary and are biologically imposed--a hell, or in the event of reciprocity from the loved one, a heaven from which none of us can escape. In a rather weakly-argued concluding chapter, Tennyson states that limerence is an inherited behaviour because it induces us to mate, to commit ourselves to another person for the purpose of rearing children. So the race survives. This kind of backward argument ignores cultures where limerence is rare and it overlooks Tennyson's own findings that there exist a large percentage of people who never experience the thing.

I believe limerence to be a culturally learned response. Some cultures have nourished it, others discourage it. In Part 11, I hope to show that limerent experiences were much less common in the past than they are today and why this is so. Today, our post-industrialized society almost demands that we all fall in love and if we don't, labels us deficient in some way. Even children are expected to participate. Ann Landers wrote: "During any given week, no less than 300 letters from 'desperate' girls between 10 and 13 cross my desk with this sad refrain: 'Other girls my age have boyfriends, why can't I get one? There must be something wrong with me.' Ann blamed it on "peer pressure"; I blame it on cultural pressure.

I recall that at 11 or 12 years old, I actually taught myself how to be "in love". I remember exactly how I did it. I monitored every fleeting emotion that seemed to be connected with feelings of love. I checked to see if these feelings were connected with certain boys who struck my fancy. I lingered on these feelings, I felt and re-felt them. Bit by bit, I dug the neurological paths to the emotional cluster called by Tennyson, limerence.

I remember looking out for a suitable LO and discarding various ones--one was "stuck-up", another was too short, another stupid in school. When one is choosing a god, it is important to choose carefully. Finally I settled on a slim, pimply youth with an open smile and beautiful hands (it might have been to avoid looking

at his pimples). I remember clearly making myself love his hands.

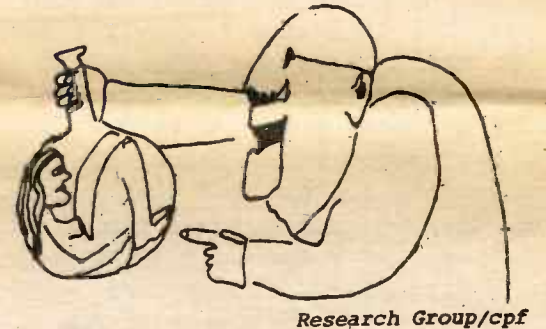
He asked me to a dance. Oh, bliss! How I replayed in my mind the events that led up to his asking me, how I carefully assigned each event a different shade of emotion, how I massaged those feelings, trying to make the warmth which flowed from them last forever. I extended them, deepened them and so I taught myself how to turn myself into a bundle of emotions.

The dance was a disaster. I was catatonic with shyness. It had been more personally fulfilling to be in my room at home, with the record player on, fantasizing about the dance than actually being there. The word my mother used was "moping". I believe.

After the dance, he never spoke to me again. Whenever I saw him in the school halls, he would sort of scuffle off without looking at me. Now I understand the despair of love. I could feel it all through my body. I stored it up somewhere in my body and I could take it out and re-experience it again.

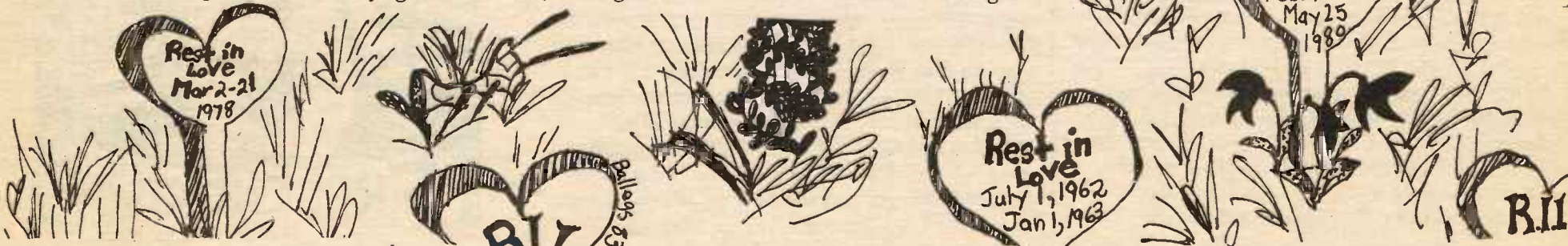
It is easy to smile at a school "crush". But the same emotional hurdles I so painstakingly taught myself at 12 are the very same that I have involuntarily gone through several times since.

(Part 11--next issue: "Destroying the Prison of Love.")



Notes

- ¹ This list is a paraphrase of a more expanded list found in *Love and Limerance*, p. 24
- ² Karen Horney viewed romantic love as a sign of masochism. Theodore Reik believed it filled a pathological need. Albert Ellis termed it a "sex tease" and so on.
- ³ This is typical of women's advice books from the 20's to the 60's. This quote comes from the autobiography of a Canadian movie star, Marie Dressler, *The Story of an Ugly Duckling*, 1924.



Shack Whacky

by ELAINE LYNCH

"Cabin Fever" is a term that is not defined in any medical encyclopedia as a bona fide disease, but it conjures up an image of someone with a very definite ailment. Numerous articles on the subject talk about a person who is fed up with confinement to a particular space and the activities associated with it; a person in need of a break or change.

Because the long Canadian winters tend to immobilize people, the phenomenon is most common during that season. However, the effects of isolation, lack of stimulation and the repetition of a mundane routine, in fact can be felt at any time of the year, particularly by women confined to the home with small children.

The causes are both blatant and insidious. Some of the more obvious causes are: cramped quarters with little opportunity to escape because of inclement weather, or because of a gaggle of small children that must be tended; isolation from other adults or facilities, such as a movie theatre, both of which represent a refreshing break from daily routines; physical and mental fatigue caused by endless day to day tasks with no break in sight. The more insidious causes are related to social values which give little credit or credibility to the woman who stays at home to care for children. Low self-esteem and no breaks from the demanding role of care-giver can create depression, apathy and stress in women.

Depression seems to be the broad term applied to the resulting condition. However, cabin fever can manifest itself as a tendency to overeat, a disinterest in physical activity, edginess, hopelessness and, generally, a vicious circle of related problems that combine to overwhelm the person attempting to cope with situation.

There is no single solution to cabin fever other than the recognition of the condition and the development of a better plan to cope with it on both a personal and social level. Setting definite goals to work towards can alter a vision of an endless winter. Putting the never-ending task of running a household aside to take time out for oneself, or to engage in something pleasurable with family and friends, are effective. Women have co-operatively organized planned outings with provided child care, playgrounds, drop-in sessions, sports activities in the evening.

The important thing is to recognize cabin fever, understand the dynamics, and prepare to cope with a problem that is related to social structure and the unalterable facts of winter, or life in a small community.

"The torment of human frustration, whatever its immediate cause, is the knowledge that the self is in prison, its vital force and 'mangled mind' leaking away in lonely, wasteful self-conflict." (Elizabeth Drew, 1959)



And she could fly
in the small morning hours
before the clatter of reality
and the echo of her prison walls
became too loud.
When she wrote
she wrote of passion
and love, the illusion
the winged-tipped sky
of independence
before the exchange,
the landing.
She still hears the promises
the golden ring, like fire
burning out too soon.
She dreams now
in coffee-clouds
and stolen moments
holding to the half-filled cup
the silence

Rosalyn Taylor Perrett

Right to Decide

reprinted from
Sudbury Women's Centre Newsletter

Yes, we are pro-choice.

This Fall, Sudbury Right to Lifers have been holding regular Sunday vigils at Memorial Hospital. I haven't been to watch. I haven't read the literature I hear is being distributed. I understand they are mourning the death of the fetuses aborted at the Memorial.

At present, in Ontario, abortion outside a hospital is illegal. Memorial Hospital has Sudbury's only committee for the review of abortion requests. The committee exists at the discretion of the hospital's board of directors. That is to say, the board decides whether or not abortions will be performed in their hospital at all. (The committee decides on individual cases.) The province does not require the hospital to provide this service. You can see why it is important that the hospital board feels it has community support for the continuance of their position. The Steering Committee of the Women's Centre has sent such a letter of support.

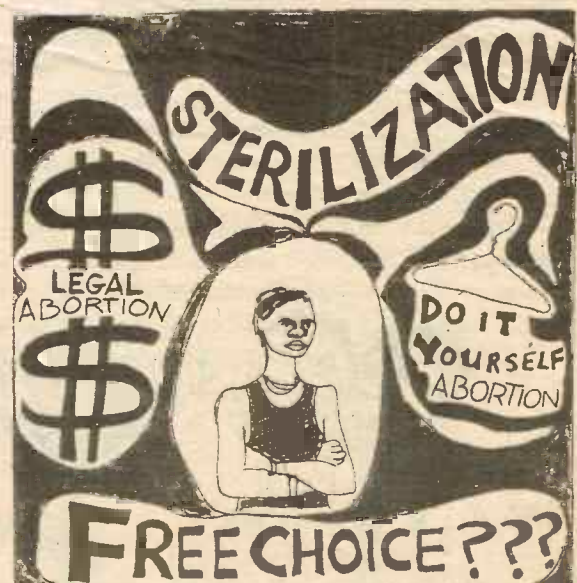
Let's make one thing perfectly clear. The Sudbury Women's Centre is not pro-abortion. It is our wish that no woman ever had to face an unwanted pregnancy, for abortion surely presents one of the most agonizing dilemmas that a woman can face. Presently, there is no 100% reliable contraceptive method. We do not see abortion as a method of birth control. We are not flippant about the value and dignity of human life. Many of us have borne our own children, and we love them as much as someone from Right to Life loves theirs. Our love of human life extends to the many women who have died or been maimed by the back street abortionist. We want this to end. Abortion was with us prior to its 1969 legalization in cases where the physical or mental health of the mother is at risk. Illegal abortion is still with us as presently safe legal abortion is not widely enough available. The middle class woman faced with an unwanted pregnancy has financial resources to go wherever

she must to get an abortion. We need the same availability for women of every class. Every woman should have the right to bring to bear her own moral and/or religious insights into human life in reaching her decision through a free and responsive exercise of her conscience.

But, we are realistic. We know the decision will be made in our community many times this year. For this reason, we want safe abortion to continue. We want it available to women regardless of economic class. And of ultimate importance, we want to each have the right to come to our own decision.

What would my own decision be? Would I ever have an abortion? I have a medical history which would make another pregnancy hazardous to myself and potentially to my baby. I almost didn't make it the last time. Thankfully, my baby was fine. I have responsibly taken permanent measures to prevent future pregnancies for this reason. But, the best laid plans of mice and women...! What would I do if pregnant again? I honestly don't know. I could never decide something this important hypothetically. I do know that I want that right to decide to rest with me. That's what we mean by pro-choice.

by Carolyn Campbell



Anne Gibbons R.N.S.

Howl

"You have put me in here (jail) a cub,
but I will come out roaring like a
lion, and I will make all hell-howl!"
(Carrie Nation, 1901)

Why am I counting if not casualties of battle? Why then don't we admit we are at war?

Every man: has probably raped or beaten a woman; or enjoyed rape fantasies; or threatened a woman with physical force, explicitly or with gestures--stepping closer, raising his voice; at least a man he works with or socializes with, who he thinks is an O.K. type, has raped or beaten a woman.

Every woman: fears rape, or lives inside limits imposed by that fear: no late night walks, no living alone, no hours of solitude by the river. If she relates intimately to men, the threat of violence has probably sufficed to keep her in line. If she is a lesbian, her comfort is that the threat probab-

ly comes from men she is not intimate with.

In sum: if you are a woman, you have probably been raped or beaten or will be; at least a woman you love has been raped or beaten or will be.

It's easy after saying this to think of men and women as separate species, one preying on the other.

The state of war waged on all women by men who are overtly violent gives all men power. Rapists and batterers are the military arm of patriarchy.

--excerpted from "Fight Back",
a feminist resource manual
on violence against women

continued from pg. 18

Books

and harassment accompanied by threats of violence, is intended to strip away a person's sense of self-worth. The slow, emotional torture which produces invisible scars is as lethal as the quick, sharp physical blows. The result of psychological abuse, in varying degrees, is depersonalization, and it is typical of brainwashing techniques used when any individual or group attempts to dominate others.

"He really made me feel like a receptacle. My husband had told me that all a girl was, was a servant who could not think, a receptacle, a piece of meat." p. 5

Walker gives characteristics of batterers and victims that may not necessarily be true of all persons, but that are common in a great many cases.

She introduces the concept of a three-phase "cycle of violence" which helps explain how battered women become victimized; how they fall into learned-helplessness behaviour, and why they do not attempt to escape:

1. tension-building period, ending in
2. an acute battering incident, followed by
3. a period of calm--the "honeymoon" period.

Understanding the dynamics of the battered-woman syndrome is essential for anyone who attempts to help the victim. Lenore Walker's book gives the basis for this understanding.

It is the author's plea to the reader that you "Let your anger spur you on to some kind of positive action to remedy the injustices committed against such women."

Amnesty

Please show your concern for Egyptian prisoners of conscience by writing a courteous letter (an example is given below) to the following address:

His Excellency
Muhammad Hosni MUBARAK
President of the Arab Republic of Egypt
Abedine Palace
Al Gumbhuriya Square
CAIRO
Arab Republic of Egypt

Your Excellency:

It is with concern I have learned that Farida NAQQASH, a writer and a mother of two children, is facing two trials before the Supreme State Security Court on charges of illegal political activities. The arrest and detention of Farida NAQQASH and others like her is contrary to the guarantees of the rights to freedom of opinion and association contained in the Permanent Constitution of the Arab Republic of Egypt. I therefore urge you to declare a presidential amnesty to Farida NAQQASH and others facing trial because of the non-violent exercise of their human rights.

_____ Name

_____ Address

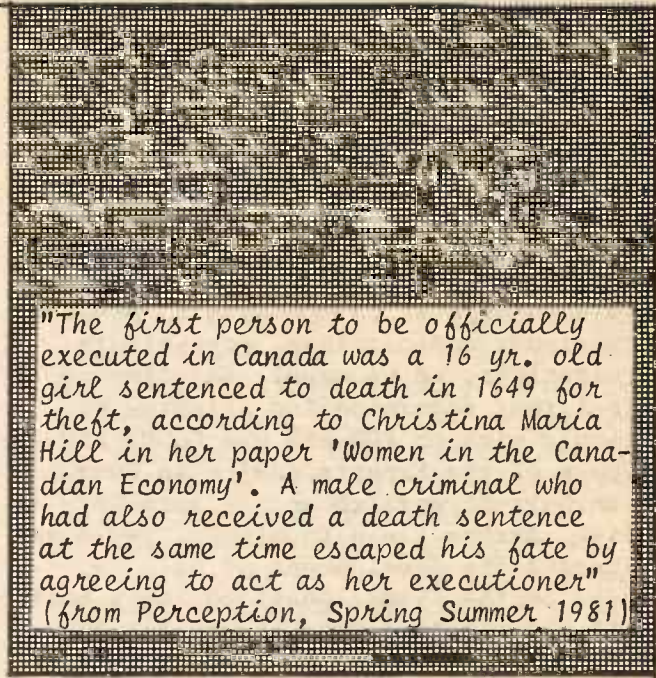


WELCOME

The NWJ collective welcomes Devon, Thunder Bay's newest feminist. Congratulations to Devon's parents Danalyn MacKinnon and Evert Ottertail.

WOMANSPACE

A meeting to plan the continuing use of WOMANSPACE will be held at WOMANSPACE, 316 Bay St., Thursday, Mar. 24, at 7:30 p.m. All women welcome. Your ideas about how we can retain our SPACE and how best to use it are important. Please attend.



"The first person to be officially executed in Canada was a 16 yr. old girl sentenced to death in 1649 for theft, according to Christina Maria Hill in her paper 'Women in the Canadian Economy'. A male criminal who had also received a death sentence at the same time escaped his fate by agreeing to act as her executioner" (from Perception, Spring Summer 1981)

Paper Path

continued from pg. 10

We must not let the media hype us. The proposal is in no way a radical idea that will shake the roots of capitalism or substantially alter economic sexual discrimination and exploitation. It is merely a modest liberal reform that could redirect some government monies more appropriately. The dilemma that feminists face in entering the debate is the eternal problem of expending our energy on minor reforms, thus diluting our energy for radical action. But because the proposal interferes with sacrosanct male privilege, a violent attack has been unleashed. We must recognize this hostility for what it is...an attack against women. And, if only to make clear the roots of the opposition, we must accept the reformist position and support this proposal to study appropriate changes to the tax system.

Women must get beyond the media's efforts to divide us, so we can focus on the real issues involved. The real, though largely unreported, opposition to Erola's proposal comes from affluent men. The real issue is control.

(N.B. Women interested in forming a discussion group to further explore the Erola proposal please contact Fiona at Northern Women's Centre, 345-7802.)

THUNDER CLAP

To the women determined to keep a space for ourselves and that have financially contributed to WOMANSPACE.



THUNDER BOLT

To Pierre Trudeau, for kissing the hand that bites us, in arranging the pact that approved testing of the U.S. Cruise Missile in Canada.

FOR HER OWN GOOD

As our feminist consciousness has developed our determination has grown to act on our internal knowledge, to regain control of our health and well-being, and to counteract the "advice" that bombards us from society's experts (gynecologists, psychologists, pediatricians, sociologists, counsellors, therapists, ad nauseum). Any time we feel that determination slipping we should pick up *FOR HER OWN GOOD: 150 Years of the Experts Advice to Women* (Barbara Ehrenreich and Deirdre English, Anchor Press/Doubleday, New York) Tracing the development of male expertise on the 'Woman Question' this book illustrates that "the experts' authority rested on the denial or destruction of women's autonomous sources of knowledge, the old networks of skill-sharing, the accumulated lore of generations of mothers" *For Her Own Good* not only examines the usurption of women's healing skills and processes by the male medical profession, but also describes the emergence of male experts who "used their authority to define women's domestic activities down to the smallest details of housework and child raising". *For Her Own Good* provides an insightful evaluation of the evolution of male experts "scientific" authority to prescribe and restrict women's mind, body and nature, and examines the dilemmas women face in regaining control of our well-fare in an unhealthy, masculinist society.

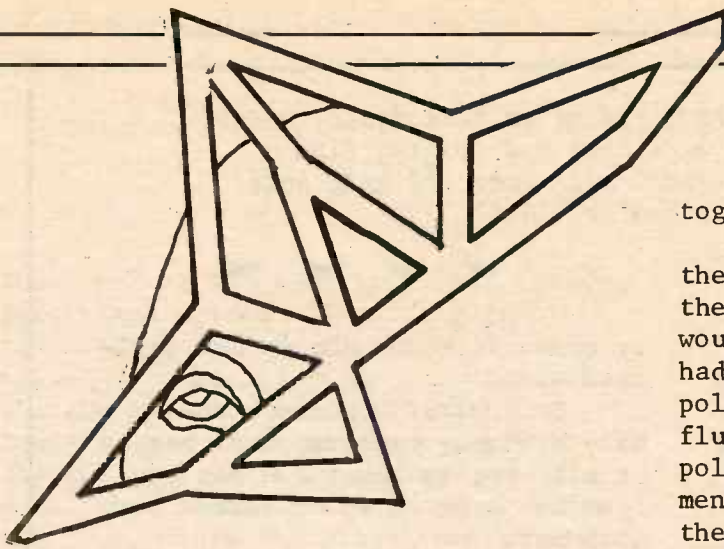


THE BATTERED WOMAN (Lenore E. Walker, Harper and Row, 1979)

In *The Battered Woman*, Lenore Walker gives evidence of the pervasiveness of battering in our society, but the most significant contribution she makes to our understanding of the problem is an analysis of the process of victimization.

Her emphasis on the psychological process of victimization emerged as more and more women revealed their experiences of abuse. There was reluctance, initially, for women to discuss the details of their cases. This is a symptom of one of the first obstacles a victim faces when trying to seek help.

"These women told me how rare it was to be able to tell their entire stories to someone. Most listeners would cut them off as soon as they got to some of the more ghastly details. Either they were not believed or they were told that it could only be assumed that they liked what



was happening to them, since they had not left the violent situation that they were in." p. xii (intro)

The lack of understanding of the plight of an abuse victim lies in the fact that the conditions that allow it to prevail have been taken for granted in our society.

There is an established tradition of tolerance for wife abuse, and it centres on the concept of sex-role stereotyping--the maintenance of the women in the role of an inferior, even that of a possession.

"Men believed it was their duty to defend their women, but they also believed they had a right to discipline their 'property' as they saw fit. Man's physical and economic strength reinforced woman's acceptance of this 'right of discipline'." p. 11

Although the legal code of the present day asserts that assault is a criminal act, the attitudes that allowed "right of discipline" in relationships still prevail.

A man who batters his spouse because he is allowed to do it is a result of the expectation of society that the male shall be the dominant figure. Battering is considered to be a minor infraction in the exercise of that role.

Battering and abuse can exist in any type of relationship, whether it be married, common-law, gay or courting. However, "it is important to note that battering relationships are more frequent among married couples. The marriage license in our society seems to serve as a license to violence." Contrary to accepted notions, spouse abuse is not confined to any area of our society--it cuts across all economic, educational, cultural, ethnic or religious affiliations.

"...although many men do indeed feel powerless in relation to their control over their lives, it is my contention that the very fact of being a woman, more specifically a "married" woman, automatically creates a situation of powerlessness. This is one of the detrimental effects of sex-role stereotyping." p. 51

Battering is comprised of two components, the physical and the psychological. Physical abuse is, of course, the most obvious and includes the gamut of assault, from slapping, punching and kicking to the use of weapons, including knives and guns. There is often coercive sexual activity.

The extent of psychological abuse, which often goes unrecognized, may be even greater and more damaging in long-term effects, for it severely limits the capacity of the human psyche to function effectively.

Psychological abuse, which includes continual verbal criticism

continued on pg 17

GOING TO IRAN (Kate Millett, photographs by Sophie Kerr).

It seems sad now to think that there was a time, in early 1979, when the women of Iran believed their lot would change for the better. The Shah had been dethroned, the hated secret police disbanded and the prison doors flung open to release thousands of political prisoners, both men and women. Women had fully participated in the riots which brought down the government and they expected to have a voice in the new order.

To celebrate their freedom, Iranian feminists invited well-known feminists from around the world to join them in celebrating International Women's Day. One of these was Kate Millett who had worked for an anti-Shah organization in the U.S.

By the time Millett arrived in Iran, the revolution had started to implode inward with frightening speed pulling all the progressive elements into a black hole. Homosexuals were executed on the spot; with the tacit approval of the revolutionary government, gangs of young men roamed the streets beating up unveiled women. They chanted "Cover your head or we'll break it".

The Iranian feminists found they had the greatest difficulty arranging meetings or rallies. Their greatest and last achievement was a march of ten thousand women to protest the return to the chador. The marchers had to be physically protested all the way and when they were turned back by the authorities, the stragglers were set upon and beaten. Four were killed. Millett and Canadian photographer Sophie Kerr barely escaped. A few days later they were deported.

Millett's book points out that the international press was, for the most part, uninformed about the lot of women in Iran. At press conferences, called by women to try to inform the international community about what was happening, the reporter focused on Millett to get a "Famous-Person-In-The-News" slant to their stories by trying to get her to say something controversial. They ignored the Iranian feminists present and were completely uninterested in the issues at stake.

The tragic destruction of women's human rights was never adequately reported in the press. Millett's book along with Kerr's photos, left me with admiration for the bravery of the Iranian women, who, incensed to find themselves completely betrayed by their own revolution, spoke out as best they could at great risk.



"When is conduct a crime, and when is a crime not a crime? When somebody up there - a monarch, a dictator, a pope, a legislator - so decrees"
(Jessica Mitford)

International Women's Day

A DAY TO REMEMBER

"BREAD AND ROSES"

Echoing the familiar revolutionary cry for "bread and freedom", women in the massive and bitter 1912 strike of woolen mill workers in Lawrence, Massachusetts, carried signs declaring "We want bread and roses too." Their slogan captured the spirit of women's struggles so well that it has become a popular and fitting symbol for International Women's Day to this day.

Join Thunder Bay women celebrating the strength, the spirit the solidarity of women ●●● The International Women's Day party is usually the best party of the year. This year's -- the Third Annual -- will be held in the usual place, the Strathcona Golf Club House on Saturday March 12. As ever, the party starts with cross-country skiing for the athletic in the late afternoon, attracts the more sedentary for the pot-luck supper and spins into an evening of dancing. There will also be a cash bar. All WOMEN WELCOME ●●●

WOMEN'S UNIVERSITY

Canada's only women's university is asking one dollar from every woman throughout the country to support scholarships and bursaries for deserving women of all ages and to fund neglected areas of research into women's issues.

Mount Saint Vincent University President Dr. E. Margaret Fulton announced the million dollar campaign while addressing more than 300 women attending the second annual conference of women executives.

She said her university had launched its first ever national fund-raising campaign four years ago. The goal was \$3.5 million and without the old boys network, it hadn't been easy. To date, \$2.5 million was raised in pledges, many of which were contingent on whether or not the university could raise the rest during the next few months.

Dr. Fulton said the first \$2.5 million had to go into much-needed facilities because the Mount was bursting at the seams with hundreds of mature women returning to full-time study. A major disadvantage has been that the university, built by women for women at a time when women were not welcomed in such circles, had no endowment funds.

"We cannot provide these deserving women with the scholarships and bursaries they so desperately need, nor can we provide the funding required to carry out the many neglected areas of research on women's issues."

Dr. Fulton said she was determined to even out the odds and give her students an equal opportunity to develop their potential in an environment designed specifically for their needs. And, she said, she is confident the women of Canada will help her by stuffing a dollar (anything over \$5 will get an income tax receipt) in an envelope and sending it to Mount Saint Vincent University, 166 Bedford Highway, Halifax

March 8th, International Women's Day, has been a proud day of celebration for women around the world since 1910.

You can help to continue the tradition by joining in the celebration this year.

Women have a strong and a proud heritage - one that is too often forgotten or not acknowledged. Women have always worked. Women have always made history, individually and together.

Among the many strengths of women is the ability to work together to achieve common goals. Women of all ages, social classes and political beliefs have worked together to reclaim the right to vote, to secure equality of treatment under the law, to improve labour laws and conditions for all people, and to promote equality of opportunity and remuneration.

Yes, we have come a long way.

Yes, we still have far to go.

The wage gap between men and women is still increasing. In Canada and the Western World, men still overwhelmingly dominate the seats of government and the nations boardrooms. In many countries, the oppression of women still cries out for redress.

Together women can rise up strong and proud, reclaiming the right to control our own bodies and an equal voice in making decisions that affect our destinies.

Let's work together this year to make our voice heard, especially on this day of celebration and protest, International Women's Day.

MARCH 8, 1857

Women textile workers in New York's Lower East Side had had enough -- of long hours, low pay and intolerable work conditions for themselves and their children. Dropping their work thousands filled New York streets that day with one voice of protest. In a massive demonstration, they bravely withstood brutal police retaliation to voice their demand for reasonable pay and labour laws, and the long-denied right of women to vote.

COPENHAGEN, 1910

March 8th is declared a holiday - International Women's Day - to commemorate the protest of 1857. The courage and tenacity of the women of 1857 have inspired thousands of women and men around the world to rise up and demand their rights. The declaration comes from the congress of the Second International, at the urging of socialist leader Clara Zetkin. It acknowledges women's struggles and the inequalities against which women still must fight. March 8th has been celebrated around the world since then, as a day of protest and of triumph for women.

OUR APOLOGIES

In the last issue we neglected to credit Joan Baril for her article, "Yip Yip Sur la Riviere" and Joyce Michalchuk for all the photographs that appeared therein. Our collective apologies are extended to these two women to whom we are indebted for their regular contributions to the Northern Woman Journal.

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Info Centre Opens

The opening of a COMMUNITY INFORMATION AND REFERRAL CENTRE is announced by the Lakehead Social Planning Council. Effective immediately, anyone needing information on the various services and programs provided by all levels of government, as well as voluntary organizations and groups in Thunder Bay, can phone the centre at 345-4009, Monday to Friday, 9:00 a.m. to 5 p.m.

The basic goals of the Centre are to provide the information to link people in need to the appropriate agency or service; to assist the community services in improving the accessibility of their services and to identify unmet needs and problems in the community service network.



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MEDIA WATCH

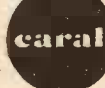
MEDIA WATCH,

a sub-committee of NAC (National Action Committee on the Status of Women) is dedicated to keeping up the pressure on Broadcasters and Advertisers so that women need not feel insulted, angry or invisible every time they turn on their TV's or Radia.

Here's how you can do your bit and get some of that anger off your chest. Pick up some MEDIA WATCH complaint forms at Women's Centre, 204 Red River Rd. Every time you see something you don't like, fill out the form, and send it to MEDIA WATCH. They will get it to the right people.

LET THEM HEAR IT FROM US!

FREEDOM OF CHOICE



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ASSOCIATION CANADIENNE POUR LE DROIT A L'AVORTEMENT (ACDA)



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"We regard the right to safe, legal abortion as a fundamental human right"

I support the statement of purpose of CARAL and wish to become a member.

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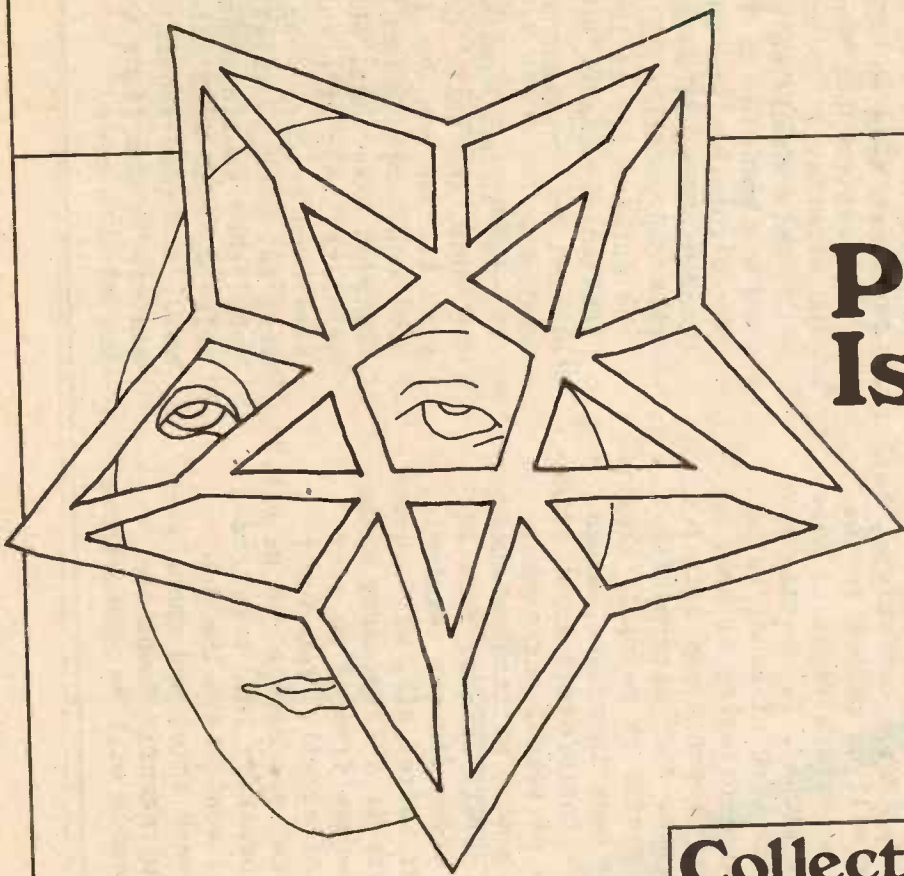
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