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WORKING WOMEN

## EDITORIAL

This issue is dedicated to working women in an attempt to increase women's awareness of themselves as workers. Women are in the work force in large numbers and the proportion of women with children who work outside the home is increasing. Yet, while the proportion of working women is increasing, their situation in the work force is largely unchanged. They are not spread evenly throughout the work force, but tend to be concentrated in jobs which are service, office and light industrial work. These jobs are generally extensions of the female role in the home, and include duties such as food preparation, cleaning, child care and care of the sick and elderly. Here, they are paid considerably less than men, are generally non-unionized and usually must cope with dual home and work responsibilities plus the added burden of inadequate child care.

When a history of working women is examined, we find that in the earliest societies there existed a division of labour such that men did the hunting and women the gathering. No one sex was considered superior because both did the work necessary for survival. Today, women's work has become low in esteem and discrimination on the basis of sex has been repeatedly shown to exist. Women are viewed primarily as a cheap labour pool for use in times of national need.

Women are generally employed in areas where labour costs form the bulk of all production cost (labour-intensive industries), which means more profit can be made by paying low wages than by automating. Automation requires large expenditures on machinery. This is particularly true of such areas as the textile industry. If the women in the factories threaten to unionize and press for higher wages and better working conditions, they threaten profits and the company involved may decide to relocate to where they can find better conditions (lower wages), or they may decide to automate after all, and thereby replace the troublesome workers.

Automation, when used properly could benefit workers by giving them more time with their families, and by eliminating boring or hard labour, but instead, it is used to increase profits by eliminating the jobs of some, and keeping the remaining workers under the same pre-automation conditions. Many women in factories today have jobs only because they are cheaper than machines.

Woman also plays a special role in her job because her "femininity" is her greatest asset. She is used to attract customers or to provide "charming service" (such as in the case of a stewardess with the correct makeup and the right amount of bare leg). A secretary's ability to serve coffee graciously and anticipate her boss' needs is taken as evidence of HIS importance and the efficiency of the Company. In addition to the actual technical demands of the job, a woman must be prepared to sell herself in order to promote her workplace and thus ensure her job.

# HERSTORY

OCTOBER

\*

The Ontario Medical college for Women is established as a result of a meeting held under the auspices of Toronto Women's Suffrage Assn., 1883.

Frances Nokes, appointed the first woman clerk of the Ontario Legislature--Toronto 1973

Irene Florence Murdock is not entitled to a half interest in her husband's ranching business, the Supreme Court of Canada ruled in a 4-1 judgement -- Ottawa, 1973.

Mrs Kornoski was escorted from the Ont. Legislature after she tried to speak out against the Workmen's Compensation Board. She received a back injury in a Toronto factory 8 yrs. ago and was receiving \$75. a mo. in compensation -- Toronto, 1973

Donna Scott, named by Premier Wm. Davis as the first non-civil servant to serve on the seven member Civil Service Commission which sets employment standard for Ontario's 68,000 civil servants--1974

Sandra Niessen's claim that Algoma Steel Corp. discriminated against her when she was refused an un-skilled labor job because there were no women's washrooms was supported by the Ontario Human Rights Commission -- Sault Ste. Marie, 1974.

Coleen Miller active with M.O.B. and Castlegreen was hired as consumer help officer for the Federal Dept. of Consumer & Corporate Affairs. Misleading advertising, unethical sales practices, hassles over warranties call Ms. Miller at 623-1124 -- Thunder Bay, 1974

Michelle Dionne, first Canadian woman to be accepted at the University of Louvain Belgium. Upon completion of the course she may become Canada's first female brew-master -- Cornwall, 1974

Health Minister Marc Lalonde reintroduced in the Commons the bill on the Canada Pension Plan amendments which would enable housewives to participate in the plan ---Ottawa, 1974

\*

Helen Harrison, aviator, who taught the fundamentals of flying to hundreds of men and during her 8 yrs. in aviation has chalked up 2,4000 flying hrs., is appointed chief instructor at the London Ont. Flying Club -- 1941.

The Mother-Led Union met Rene Brunelle, Minister of Community & Social Services and told him he had until spring to conceive a new approach to services for single mothers or they will leave as many as 3,000 children with ministry officials--Toronto 1974

## OCTOBER

\*  
Judge Ethel MacLachlan, first woman juvenile court judge and justice of peace in Canada, writes to judges suggesting that their juvenile courts be supplied with women probation officers -- 1921. 12

\*  
Charlotte Whitton becomes the first woman mayor of a Canadian city -- Ottawa, 1951. 15

Florence Baynard Bird, appointed in 1967 as chairwoman of the Royal Commission on the Status of Women in Canada and recognized for her service to Canada by a Companion of the Order of Canada, receives an honorary degree -- 1971. 16

Mothers-On-Budgets re-elect Colleen Miller president; Margaret Weaver, vice-president; Elaine Daoust, secretary and Gerri Harrison, treasurer-- Thunder Bay, 1974

\*  
The Privy Council rules that women are persons and are able to sit in the Canadian Senate -- 1929. 18

Justice Minister Otto Lang said he intervened with Secretary of State Hugh Faulkner to stop a grant to the Saskatoon Women's Centre, which advises women on birth control and abortion -- Ottawa, 1974.

Of 43 persons contesting the 12 aldermanic seats, five were women, four won seats, the largest female representation ever -- Calgary, 1974.

\*  
Nellie McClung, feminist, suffragist, writer, born -- 1873 20

\*  
Madeleine de Vercheres, a 14-yr. old girl, takes command of Fort Vercheres and successfully defends it for 8 days against an Iroquois attack -- 1692. 22

Sheila Noyes taught in Sierra Leone, Africa during July and Aug. as a volunteer with the 1974 Canadian Teachers Federation Project Overseas -- Thunder Bay 1974.

THE NORTHERN WOMEN'S CENTRE spearheaded a local symbolic day of mourning in conjunction with the National Action Committee on the Status of Women, which says the Bill of Rights died last month when the Supreme Court of Canada upheld a section of the Indian Act under which native women who marry non-Indians lose their Indian status. The Supreme Court ruled against Jeanette Lavell -- Thunder Bay, 1973.

\*  
Eileen S. Magill of Winnipeg receives her Private Pilot certificate and becomes the first woman in Manitoba (and the second in Canada) to receive a pilots' license -- 1928 24

Women attending a weekend consultation on International Women's Year were dismayed at learning Suzanne Findlay, chairman of the Women's Program in the Secretary of State department was losing her job, jeopardizing many project by a change in leadership two months before I. W. Y. begins. Estelle Friedlander represented the NORTHERN WOMEN'S CENTRE at the consultation.-- Ottawa 1974

Const. Linda Druger, Thunder Bay, Const. Tosca Meier Kenora and Const. Barbara Winters, Kenora are three women from N.W.O. who took advantage of the O.P.P.'s announcement that women would be accepted as candidates for police constables -- Thunder Bay, 1974.

\* Elaine Tanner wins two silver medals at the Olympics in Mexico City -- 1968.

M.P.'s favor housewives joining pension plan. Welfare Minister Marc Lalonde hopes the changes will be approved in time for them to take effect Jan. 1. -- Ottawa 1973 (moving right along aren't they) see Oct. 10 & Nov. 4

#### NOVEMBER

Marjorie (Marnie) Clarke, appointed the new director of the Ont. Ministry of Labor's Women's Bureau -- 1974

500 women from 96 communities (Diane Begg lawyer from Thunder Bay) attended a two-day conference on family property law -- Toronto 1974

Mae Brown, 38, (from Thunder Bay) first deaf-blind person in the British Commonwealth to receive a bachelor of arts degree, University of Toronto, dies of brain tumor--1973

Despite widespread support the Commons talked out a private members bill which would have enabled housewives to participate in the Canada Pension Plan -- Ottawa, 1974.

\* United Nations General Assembly unanimously adopts the Declaration on the Elimination of Discrimination against Women -- 1967.

NORTHERN WOMEN'S CENTRE holds official Grand Opening (too busy to do it earlier) In the centre are a Free Children's Playroom, Library, Drop-in-Centre. We are involved in a newsletter, health-care, rape-crisis, housing (crisis), day-care and all issues which affect women -- Thunder Bay, 1974

The 30-yr. old Toronto Men's Press Club decided (43-34) to open its membership to women. It will also apply for a change of name, dropping reference to men --1974.

# NOVEMBER cont'd

Raynelle Andreychuk, lawyer was elected as vice-president of the council of Canadian Young Men's Christian Association -- Orillia, 1973.

9

\* Dr. Emily Howard Stowe attends mtg. of the American Soc. for the Advancement of Women and decides to instigate a similar organization in Canada 1876.

10

\* Emmeline Pankhurst speaks in Toronto to the Canadian Club ( a male club) while on tour of Canada to further the Suffragist cause -- 1909.

11

\* Under the direction of Celia Franca, the Canadian National Ballet gives it first performance at Eaton Auditorium -- 1951.

12

The Federal Government's \$500,000 contract with Ronalds-Reynolds advertising agency to promote International Women's Year, was described as a colossal waste of money at a mtg. of the Ontario Status of Women's Council. They also deplore the \$250,000 for one big conference. Toronto, 1974

14

Mrs. Duzi common-law-wife of Mr. Chodak for 28 yrs. was awarded \$60,000 by the Ontario Supreme Court. She had been willed \$500. and the bulk of the estate was to be distributed among 6 of Mr. Chodak's relatives living in Europe -- 1974.

18

\*Margaret Atwood, novelist and poet, born 1939.

"

Nellie's, a crisis shelter for women, (named for writer and feminist Nellie McClung) has been in operation in a big house behind the Y.M.C.A. at 275 Broadway Ave. since June-- Toronto, 1974.

21

Ella White, the first woman manager of a credit union office in the city, retains the unique post for 10 yrs.-- Thunder Bay, 1973.

23

\* Gabrielle Roy, one of Canada's greatest novelists, is awarded Canada Council Medal for outstanding cultural achievement -- 1968.

25

NORTHERN WOMEN'S CENTRE ACTION PROJECT receives L. I. P. grant of \$17,810 to employ 5 people -- Thunder Bay, 1974.

"

Ann Shilton becomes the first woman principal of a public academic high school in Metro -- Toronto, 1974.

26

Lita-Rose Betcherman, former head of the province's women's bureau and Gail Brent, lawyer, are added to the list of 40 men on the Ontario Labor-Managements Arbitration Commission -- 1973.

28

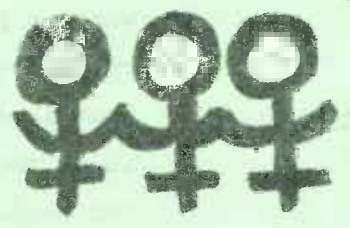
# NOVEMBER

Arca Inc. an organization supporting abortion reform has called for the resignation of Justice Minister Otto Lang, saying he does not recognize the views of a majority of Canadians on the question of abortion -- Ottawa, 1974

30

\* Lucy Maud Montgomery, author of many books, the best known of which is Anne of Green Gables, set in her home province, Prince Edward Island, born, -- 1874.

\* Credits to Herstory (A Canadian Women's Calendar) by the Saskatoon Women's Calendar Collective 1974



"A MAN PUTS A WOMAN ON A PEDESTAL SO HE WON'T HAVE TO LOOK HER IN THE EYE!"

Z

"CHIVALRY IS A POOR SUBSTITUTE FOR JUSTICE IF YOU CANNOT HAVE BOTH. IT IS LIKE THE ICING ON THE CAKE, SWEET BUT NOT NOURISHING. THE GREAT ARMY OF WOMEN WORKERS ARE ILL-PAID, BADLY HOUSED AND THEIR WORK IS NOT HONORED OR PAID FOR. WHAT SHARE HAVE THEY IN MAN'S CHIVALRY?" Nellie McClung  
In Times Like These

A

"WOMEN'S WORK IS NEVER DONE-- OR RECOGNIZED OR PAID FOR OR HONORED OR COMMENDED  
Jocelyn Ward the Yukon Territories representative on the Federal Advisory council on the Status Of Women 1974

P

"WOMEN'S IDENTITY IS AN EMERGING AND GROWING DILEMMA. IT IS TERRIFYING TO SOME TO THINK WE aren't JUST WIVES AND MOTHERS: WHAT SHOULD WE ALL BE DOING?"

S

# The POLITICS OF

# HOUSEWORK

Men adore the Cosmopolitan - Play-boy idea of a "liberated" woman, she is allowed a Mind-of-her own and Stimulating Career. What sophisticated male wants to live with a dummy or an old-fashioned "door-mat", all hung up with hubbie and kiddies? The New Doormat is fantastically sexy, makes out a lot (and you don't even have to marry her!) and manages, amidst all this "liberation," to keep every ounce of her "femininity". This means she still does the housework.

Real liberation ain't easy. "THOUGH WOMEN DO NOT COMPLAIN OF THE POWER OF HUSBANDS, EACH COMPLAINS OF HER OWN HUSBAND, OR OF THE HUSBANDS OF HER FRIENDS. IT IS THE SAME IN ALL OTHER CASES OF SERVITUDE: AT LEAST IN THE COMMENCEMENT OF THE EMANCIPATORY MOVEMENT. THE SERFS DID NOT AT FIRST COMPLAIN OF THE POWER OF THEIR LORDS, BUT ONLY OF THEIR TYRANNY..."

----John Stuart Mill, ON THE SUBJECTION OF WOMEN.

Housework. What? You say this is all trivial? Wonderful! That's what I thought. It seems perfectly reasonable. We both had careers, both had to work a couple of days a week to earn enough to live on, so why shouldn't we share the housework? So I suggested it to my mate and he agreed--most men are to hip to turn you down flat. You're right, he said. It's only fair.

Then an interesting thing happened. I can only explain it by starting that women have been brain-washed more than we imagine. Probably too many years of seeing media-women coming over their shiny waxed floors or breaking down over their dirty shirt collars. Men have no such conditioning. They recognize the essential fact of housework right from

the very beginning. Which is that it stinks

Here's my list of dirty chores; buying groceries, carting them home and putting them away; cooking meals and washing dishes and and pots; doing the laundry; digging out the place when things get out of control washing floors. The list could go on but the sheer necessities are bad enough. All of us have to do these jobs, or get someone else to do them for us. The longer my husband contemplated these chores, the more repulse he became, and so proceeded the change from the normally sweet considerate Dr. Jekyll into the crafty Mr. Hyde who would stop at nothing to avoid the horrors of --housework. As he felt himself backed into a corner lade with dirty dishes, brooms, mops and reeking garbage, his front teeth grew longer and pointier, his fingernails haggled and his eyes grew wild. Housework trivial? Not on your life! Just try to share the burden.

So ensued a dialogue that's been going on for several years. Here are some of the high points.

"I don't mind sharing the house work, but I don't do it very well. We should each do the things we're best at."

Meaning: Unfortunately I'm no good at things like washing dishes or cooking. What I do best is a little light carpentry, changing light bulbs, moving furniture. (How often do you move furniture).

Also meaning: Historically the lower classes (Blacks and women) have had hundreds of



years of doing menial jobs. I would be a waste of manpower to train someone else to do them now.

Also meaning: I don't like the dull stupid boring jobs, so you should do them.

"I don't mind sharing the work, but you'll have to show me how to do it".

Meaning: I ask a lot of questions and you'll have to show me everything, everytime I do it because I don't remember so good. Also don't try to sit down and read while I'm doing my jobs because I'm going to annoy hell out of you until it's easier to do them yourself.

"We used to be happy! (said whenever it was his turn to do something)

Meaning: I used to be so happy.

Also meaning' Life without housework is bliss. No quarrel here. Perfect agreement.

"We have different standards, and why should I have to work to your standards. That's unfair."

Meaning: If I begin to get bugged by the dirt and crap, I will say "This place sure is a sty" or "How can anyone live like this?" and wait for your reaction. I know that all women have a sore called guilt over a messy house or housework is ultimately my responsibility. If I rub this sore long and hard enough it'll bleed and you'll do the work. I can outwait you.

Also meaning' can provoke innumerable scenes over the house work issue. Eventually, doing all the housework yourself will be less painful to you than trying to get me to do half.

## Holy Matrimony!

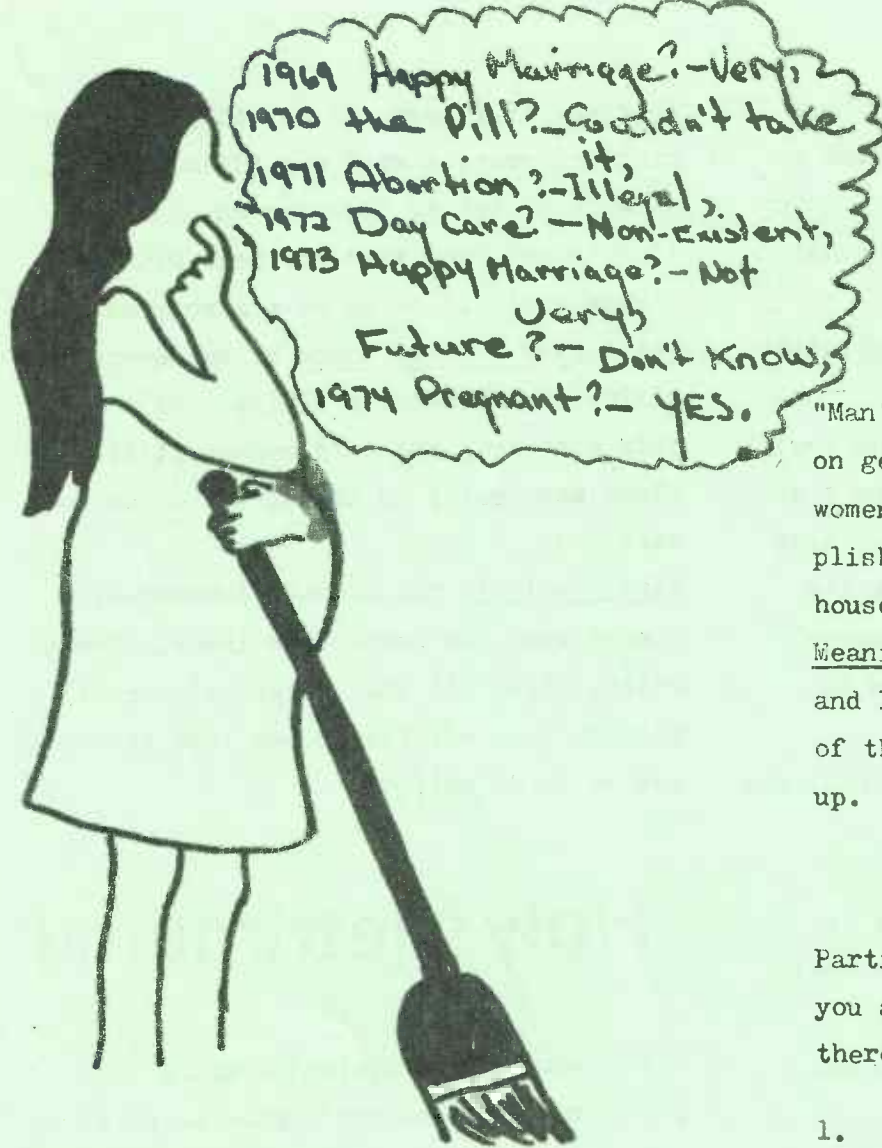
"I've got nothing against sharing the housework, but you can't make me do it on your schedule.

Meaning: passive resistance. I'll do it when I damn well please, if at all. If my job is doing dishes it's easier to do them once a week. If taking our laundry, once a month. If washing the floors, once a year. If you don't like it, do it yourself oftener, and then I won't do it at all. "I hate it more than you. You don't mind it so much".

Meaning: Housework is shitwork. It's the worst crap I've ever done. It's degrading and humiliating for someone of my intelligence to do it. But for someone of your intelligence...

"Housework is too trivial to even talk about."





1969 Happy Marriage? - Very,  
 1970 the Pill? - Couldn't take  
 it,  
 1971 Abortion? - Illegal,  
 1972 Day Care? - Non-existent,  
 1973 Happy Marriage? - Not  
 Very,  
 Future? - Don't know,  
 1974 Pregnant? - YES.

to home.  
 Also meaning: I am only interested in how I am oppressed, not how I oppress other people. Therefore, the war, the draft and the university are political. Women's Liberation is not.

"Man's accomplishments have always depended on getting help from other people, mostly women. What great man would have accomplished what he did if he had to do his own housework?"

Meaning: Oppression is built into the system and I as the white male receive the benefits of this system. I don't want to give them up.

POSTSCRIPT

Participatory democracy begins at home. If you are planning to implement your politics there are certain things to remember.

1. He is feeling it more than you. He's losing some leisure and you're gaining it. The measure of your oppression is his resistance.
2. It is a traumatizing experience for someone who has always thought of himself as being against any oppression or exploitation of one human being by another to realize that in his daily life he has been accepting and implementing (and benefiting from) this exploitation; that his rationalization is little different from that of the racist who says "Niggers don't feel pain" (woman don't mind doing the shitwork) and that the eldest form of oppression in history has been the oppression of % 50 of the population by the other 50%.

Meaning: It's even more trivial to do. Housework is beneath my status. My purpose in life is to deal with matters of significance. Yours is to deal with matters of insignificance. You should do the housework.

"In animal societies, wolves, for example, the top animal is usually a male even where he is not chosen for brute strength but on the basis of cunning and intelligence. Isn't that interesting?"

Meaning: I have historical, psychological, anthropological and biological justification for keeping you down. How can you ask the top wolf to be equal?

"Women's Liberation isn't really a political movement."

Meaning: The Revolution is coming too close

3. Arm yourself with some knowledge of the psychology of oppressed peoples everywhere and a few facts about the animal kingdom. I admit playing top wolf or who runs the gorillas is silly but as a last resort men bring it up all the time. Talk about bees. If you feel really hostile, bring up the sex life of spiders. After sex, she bites off his head.

The psychology of oppressed peoples is not silly. Blacks, women, and immigrants have all employed the same psychological mechanisms to survive. Admiring the oppressor, glorifying the oppressor, wanting to be like the oppressor, wanting the oppressor to like them.

4. Keep checking up. Periodically consider who's actually doing the jobs. These things have a way of backsliding so that a year later once again the woman is doing everything. Use timesheets if necessary. Also bear in mind what the worst jobs are, namely the ones that have to be done every day or several times a day. Also the ones that are dirty--it's more pleasant to pick up books, newspapers, etc., than to wash dishes. Alternate the bad jobs. It's the daily rigid grind that gets you down. Also make sure that you don't have the responsibility for the housework with occasional help from him. "I'll cook dinner for you tonight" implies that it's really your job and isn't he a nice guy to do some of it for you.

5. Most men had a bachelor life during which they did not starve or become encrusted with crud or buried under the litter. There is a taboo that says that

women mustn't strain themselves in the presence of men---we haul around fifty pounds of groceries if we have to but aren't allowed to open a jar if there is someone around to do it for us. The reverse side of the coin is that men aren't supposed to be able to take care of themselves without a woman. Both are excuse for making women do the housework.

MY PLACE  
IS IN THE HOME  
HOME... HOME



6. Beware of the double whammy. He won't do the little things he always did because you're now a "Liberated Woman", right? Of course, he won't do anything else either.

I WAS JUST FINISHING THIS WHEN MY HUSBAND CAME IN AND ASKED WHAT I WAS DOING. WRITING A PAPER ON HOUSEWORK. HOUSEWORK? HE SAID. HOUSEWORK? Oh my god how trivial can you get. A PAPER ON HOUSEWORK.

## O P P O R T U N I T Y

### F O R W H O M (a true story)

A man offered me a job, said I would be trained to help others to learn to relax and rid them of bad habits - bio-feedback he called it. On Nov. 28, 1974 I went to his place (of business?) and talked for two hours. In that time we had two drinks. He said I should relax first and we would get into the training session afterwards. About 9 o'clock he asked me to sit in a comfortable chair and relax. He turned on a machine with a flash-line light which was to make my eyes drowsy, and it did. His voice got to sounding hypnotic and he asked me to count from 20 to 0 about three different times in order for me to go deeper. Then he turned all the lights out and made comments like-you like my voice...you will return to this place...nothing will stop you from returning...my voice is all you need to relax...

Then he turned on purple lights (psychedelic) and asked me what type of music I liked and I said popular. He asked if I liked Country & Western, I said no, but he put on Country and Western music and asked me to listen to each word of the song. I would become more deeply involved in the song and should dance to the music with him. (The songs were sexy love songs by Jim Reeves.) The 2nd song was "Welcome To My World"

He said my body should respond to the words and I should relax and feel stimulated? He said my body felt good next to his and that he was being stimulated. I'd had enough and I jumped back and said 'already'. He said yes so I told him this wasn't for me and put my coat and shoes on.

- I ripped up the \$10.00 cheque he gave me and left, in a hurry. He had told me that I would be paid for every session.

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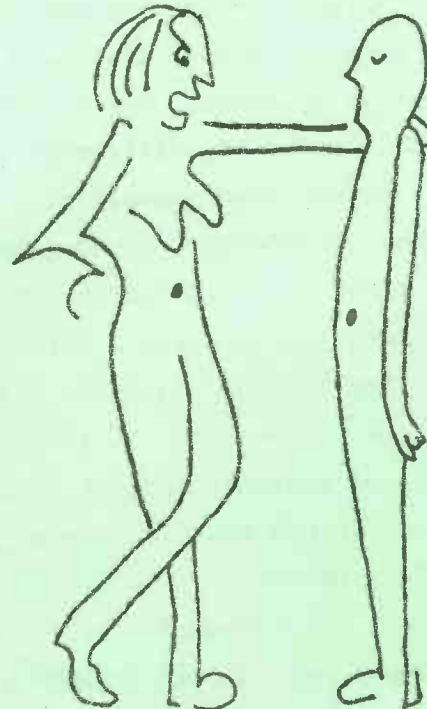
I met one of the girls that he is helping to lose weight and she seemed completely fascinated by him and had nothing but praise for him. It is my opinion that he has hypnotized her and tried unsuccessfully to do the same to me.

I am concerned that other women who feel they really need special attention and relaxation will be used by him. As far as I am concerned he wants a harem of women to show off in public because he told me that he likes to be seen with beautiful women. I also think he is sick.

During our discussion he told me he thought that women should be used by men. To him it seems, we are objects, but as far as this liberated woman is concerned he can go to hell!

It's a crime that men like this roam this earth. I do believe he is dangerous, especially to a weak fragile mind.

I told this story to women at the women's centre and reported him to the police. I wish there was more I could do to warn others of this fiend.



i sometimes wonder  
if you're the right one  
for me to be submissive to...

One method of measuring the housewife's worth is by determining how much her various skills are worth on the open market. Even this is not an accurate judge because such jobs as cleaning have traditionally been low-status, low-paying jobs, while there is no real indication of the value of child care. The hourly value placed on these jobs was largely determined by Canada Manpower officials. These are not average but the going rate in large cities. It's interesting to note that several studies have found that a housewife with two or more children works on the average of 11 hours a day, seven days a week, or 77 hours a week.

Reprinted from CHATELAINE, October 1974

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HEAVY CLEANING  
\$15.40  
a week

A good cleaning lady who washes floors, windows, stoves and fridges can expect about \$2.20 an hour. Our housewives spent seven hours a week performing these chores.

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LIGHT CLEANING  
\$24.50

A housekeeper whose main job is to dust, make beds, do dishes and vacuum, makes about \$1.75. Fourteen hours spread over seven days was the average for our participants.

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BOOKKEEPER, HOME  
ECONOMIST SHOPPER  
\$14.

This category lumps together juggling family expenses, planning meals, finding receipts and shopping. Our housewives averaged four hours a week at this. A professional in any of these categories would be paid at the very least \$3.50 an hour.

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COOK  
\$35.

A cook in a medium-prices restaurant who manages short orders as well as more complicated meals can expect \$2.50 an hour. Our housewives cooked about fourteen hours a week, including the odd gourmet meal.

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LAUNDRY  
\$4.50

A skilled laundress makes about \$1.80 an hour. Our housewives say they spend two and a half hours sorting, washing, drying and ironing.

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BABY-SITTING  
\$12.10

This is the period when housewives do nothing else but communicate with their children. This is the most valuable aspect of homemaking so the \$1.10 an hour charged by professional babysitters isn't very realistic. But unless the housewife has a diploma in child care there's no other way of measuring it. The average amount of time per week was eleven hours.

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HANDYMAN  
\$4.95

Our homemakers spend about three hours a week fixing the children's toys, putting out the garbage, repairing the eaves trough. The general handyman would get the minimum wage of \$1.65.

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**CHAUFFEUR**  
\$31.50

Taking Johnny to his hockey game or Mary to the dentist is one of the most time-consuming chores for the housewife. Economists tend to ignore this job but there are men who earn a good wage at it. In our urban society it's become a major chore. A part-time chauffeur makes about \$3.50. Our homemakers spent a minimum of nine hours a week as a taxi service.

**SEAMSTRESS**  
\$5.40

Most women perform simple seamstress chores such as replacing buttons or patching jeans. Others make their own and children's clothes, saving a great deal of money. Our ladies averaged three hours a week. \$1.80 is a fair wage for a working seamstress.

**PAINTING AND DECORATING**  
\$8.00

Painting and wallpapering, antiquing or upholstering furniture is part of the work week for many housewives. Ours averaged two hours a week. A nonunion painter won't enter your house for less than \$4.00 an hour.



"'Looming', my foot - I've been living with one for years!"

cont'd

GROUNDKEEPER  
\$15.00

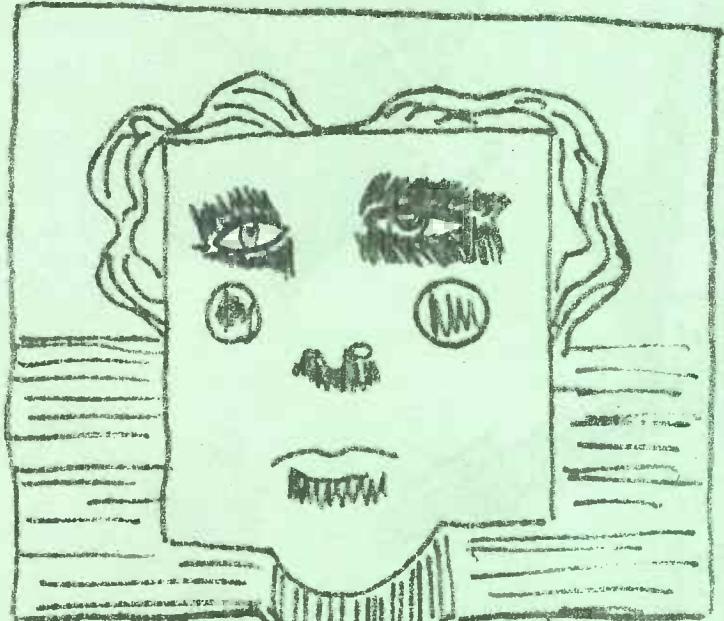
This category includes gardening, snow shovelling, leaf-raking and keeping the bird feeder full. Our housewives say they spend an average of five hours a week as groundkeeper, especially in spring and summer. Average wage for this type of work (not a professional) is \$3.00.

HOSTESS  
\$4.50

When a husband brings home business associates his wife acts as a hostess, serving drinks, cooking special meals. A hired maid makes about \$2.25 an hour. Our housewives said they worked two hours a week extra entertaining.

TOTAL  
\$174.85

# WHAT'S A HOUSEWIFE WORTH?



mother lived in a box, packed box lunches for dad & the kids worked in a factory that made boxing gloves, kept all her single girl memories in a very locked box, her heart in an icebox & was buried in an empty cereal box  
she looked lovely but a bit pale

The journey to one's self is  
short & long  
easy & difficult  
up & down  
this way & that way  
joyful & painful  
conscious & unconscious  
valid & absurd  
alone & together  
achieved & never achieved  
—all, some & none of the above  
Darlene.

"NO WOMAN CAN CALL HERSELF FREE WHO DOES NOT OWN AND CONTROL HER BODY. NO WOMAN CAN CALL HERSELF FREE UNTIL SHE CAN CHOOSE CONSCIOUSLY WHETHER SHE WILL OR WILL NOT BE A MOTHER."  
Margaret Sanger, birth control pioneer and feminist, 1920

THE PRICE OF PROSPERITY

My name's .....

unimportant

only these hands

For six days a week

they work 10 hours

from 8-6

and on the 7th they

slave 12

These blistered hands

which have fed my

family since my 15th

birthday

My family

now so many nights

removed from me

Oh how I wish I was

back home in my kompong

playing with my sisters and

brothers under the mangroves

But here I am and

here I must stay in this

cramped room--a prisoner

between shifts

with eleven others

my sister wonders

whose names like mine

are unimportant

The Prime Minister says

the industry is booming

Newspapers say it's one of the

richest countries in the world

If my sisters and I

go on strike

they will chuck us

into prison

then what will our families do?

What can I do

My name is unimportant

I am one of many

I sweat blood

in a factory

in Harry's Sunny Singapore

reprinted from D.E. Centre

files

# JUSTICE?

People say

my American boss drinks

champagne for breakfast

I do not know

what that is

All I know is

the price of rice has

doubled since I came

here - a coffee and a

sandwich in the city

cost me a days wages

What can I do

If I ask for more pay

they will say

I am a trouble-maker

take away my work permit

and send me home



The Mountain-moving day is coming  
I say so, yet others doubt,  
Only a while the mountain sleeps  
In the past  
All mountains moved in fire  
yet you may not believe it  
Oh, man, this alone believe  
All sleeping women  
Now will awake and



WHAT YOU MAY HAVE MISSED AT THE WOMEN'S CENTRE MEETINGS

Oct. 10, 1974 Don Colborne (lawyer) speaker; subject: Rape, particularly the rape of Cecelia Big George of Kenora

Oct. 17, Father Bullefant, speaker; subject: Amnesty International. Anyone interested in a membership contact him at 623-2779

Oct. 24, Mary Lou Kushak and Susan Shleinhopk from Early Childhood Education Course. Subject: our support in opposing the new Day Care legislation being brought forward by Margaret Birch

Oct. 31, Group discussion

Nov. 7 Diane Begg (lawyer); subject: International Women's Year. Diane attended the Ottawa conference as a representative of N.W.C.

Nov. 14 - Discussion and planning of the workshop to be held at the centre on Nov. 23, 1974

Nov. 21 - Film "Growing Up Female". Courtesy of Ruth Cunningham

Nov. 28 - Meet the candidates, held at the Labor Centre

Dec. 5 - Discussion on some topics from Bonnie Kreps book "Guide to the Women's Movement in Canada"

Dec. 12- Jaqui Beauregard led a discussion on the the ideas behind consciousness raising groups

Dec. 19- General discussion on what the Women's Centre meant to those in attendance.

DATES TO REMEMBER

Thursday, January 2, 1975

Women's Centre Meetings (General)

- \* When: Every Thurs. 8 P.M.
- \* Where: 2nd Floor, Fort Wm YMCA  
(Every woman welcome)

Women's Centre Meeting (Business)

- \* When Every Mon. 8 P.M.
- \* Where Same location

WED., JAN. 8/75 - 8pm - CHILD-CARE-NEEDS MTA.

General Meeting on:  
Women in Cuban Society  
Georgina Garrett, speaker

Time: 8 pm

Place: Northern Women's Centre  
132 N. Archibald St.

Come out to the first General Meeting of International Women's Year!

If you want to be in a consciousness raising group that will be starting early in the new year, phone the Women's Centre, and leave your name, phone number, and tell us what night would be best for you.

There will be no meetings held in the evenings at the Northern Women's Centre until January 2, the first meeting of the new year.

FOR ANY OTHER INFORMATION ON WHATS HAPPENING PHONE THE CENTRE 623-3107 or if you need a ride or child care 623-2111

# Women at work

The second class status of women in the work force is not an accident, but rather an integral functioning of our economy. A large "cheap labour pool" is necessary to ensure continued high profits through low labour costs.

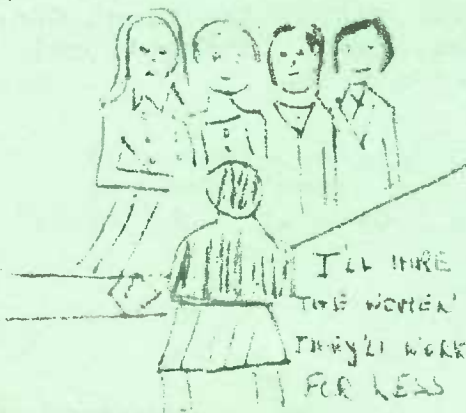
The employment grouping of women are as follows: (from a 1970 gov't statistics survey)

## 1970 - Employment groupings for women

Managerial	-	3.9%
Professional and		
Technical	-	17.5%
Clerical	-	32.2%
Sales	-	8.3%
Services and Rec.		22.6%
Communications		1.6%
Farming	-	2.5%
Craftsmen & related		10.5%
Labourers (unskilled)		.9%

100.0%

EQUAL PAY  
FOR  
EQUAL WORK



As seen by the survey the highest concentration of women is in clerical and service and recreation fields. 55% of all the women in the work force labour within these two categories. These occupations are in the non-industrialized, non-mechanical sector in which wages are a major operating cost. Therefore it is essential to the insurance companies, banks, hospitals, department stores, the civil service and city hall to have a large pool of cheap labour available when needed. We are it.

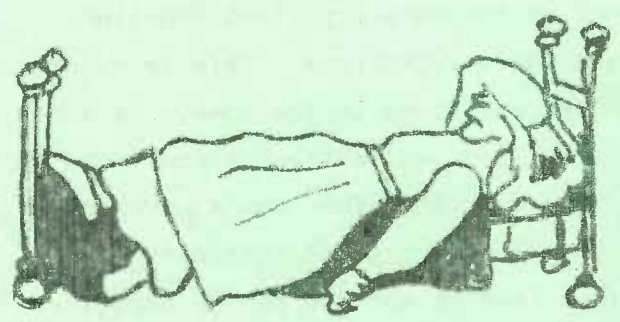
When labour power is scarce, women become defined as an important part of the work force, as was in early industrialization and war times. Each war has brought women into the economy in different and new capacities eg. the Civil War in the US saw women start working as sales personnel in stores at exploitive wages (over one hundred years has past and we still labour at exploitive and minimum wage rates in these positions). In the Second World War women took over the industrial sector only to be turfed out at war's end and told the home is the right and natural place for women's labour.

When women are not needed in the work force the "naturalness" of our position in the home is emphasized and exalted and

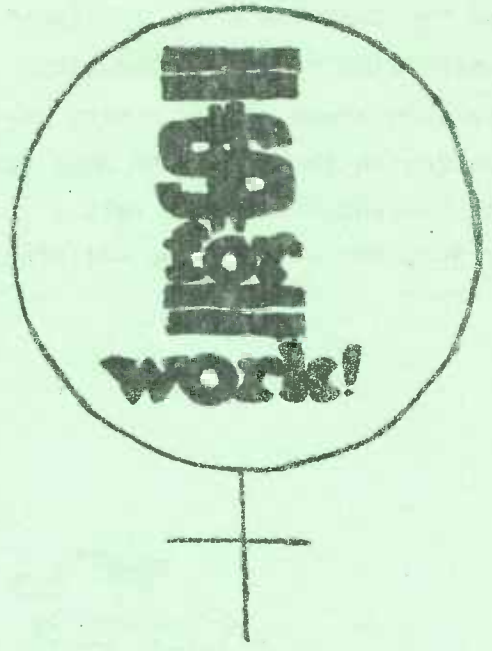
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constantly reinforced through many aspects in society...the media - TV, magazines , or through psychology and science which determines our natural place and how best to function within it such as with the Dr. Spock phenomenon in the early post war 50's.

However, it is becoming increasingly necessary that large numbers of women must move into the work force. In fact one third of the total Canadian workforce is women - this cannot be conceived any more in terms of women deciding to go to work out of boredom or as casual labour as the Canadian media would have us believe. Women are a real growing and itally important part of the work force. The public and private sectors need women and obviously women need to work (or they wouldn't work so hard for so little). As was outlined in a previous section on the nuclear family within the family the man's wage also pays for the socially necessary work performed by the woman in the home (ie. unpaid



housework). Therefore the economy gets two workers for the price of one, -- the man's paid labour in the work force and the woman's unpaid, but socially necessary, work within the home. However, because of



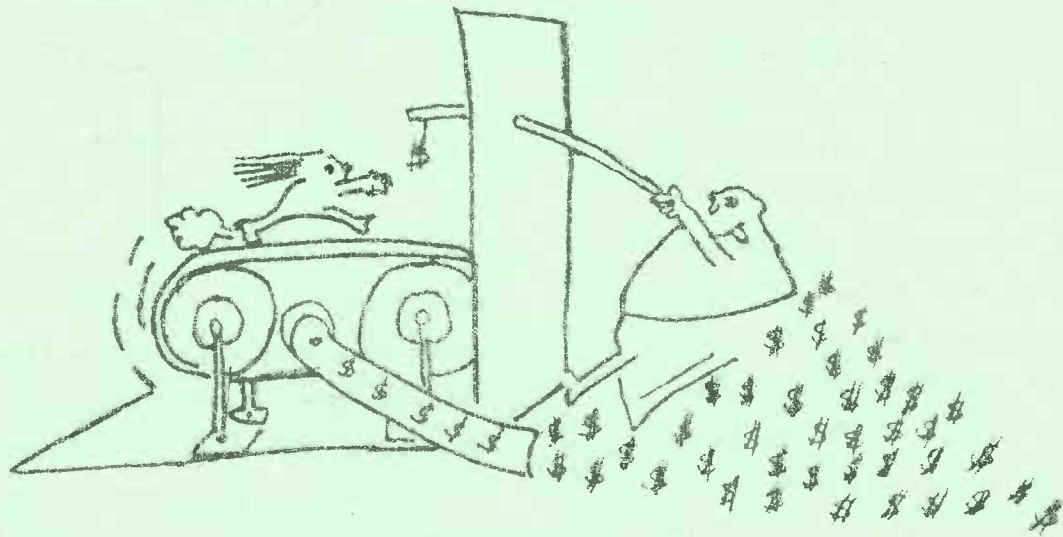
inflation, rising costs of food, rent, water etc. and a desire to live in relative comfort, many a man's wage can no longer sustain a family as it desires. Therefore the woman must sell her labour power in the work force. As of 1971, 60% of all working women were married. Working women receive much lower wages than working men on the average, often for performing the same tasks as many of us know. A woman worker receives approximately 1/2 the wages that a man receives. This means that the businesses and corporations responsible for the structuring of wage scales and the economy (ie. those to whom we sell our labour power) receive in total three workers for the price of one and one half salaries (man, woman and woman in home). This is not discrimination but direct and undisputed exploitation of woman and her labour. Three for the price of one and one half is the same ratio as two for the price of one -- therefore, in order to make ends meet in an

cont'd

accustomed lifestyle, a family needs 1 1/2 salaries where they previously existed on one. And "By Gosh The Price Is Right" for those controlling wages and industry.

This phenomonon places a very heavy double burden on the woman who must perform her usual household tasks as well as hold down her job, and both to the satisfaction

powerless and see our failure as individual. (From Women Unite) The employers and corporations naturally try to prevent this group consciousness from rising. As of 1967, only 17% of the women working were in labour unions, the traditional defense of the working class. This can be attributed to many factors. Women tend to regard their work in the clerical area as un-



of her family and boss respectively. Working women are both oppressed as women and exploited as workers.

It is overwhelming to begin to imagine the struggle confronting women who are heads of single parent families -- 1/2 the wage for twice as much work.

How is this exploitation maintained - why do women accept their roles and wages in the work place and why is it difficult to break out of this present oppressive structure? Unfortunately women don't tend to see themselves as a group or as it was said earlier as a pool of cheap labour, whereas employers certainly do. Women accept lousy pay office rules, about clothes and a compliment instead of a raise, not because we are stupid but because we are

important and trivial, feeling that their work as typists, operators etc. is peripheral to the more important functions within the corporations. This is reinforced by their positions in the home. As women see their true and correct place to be in the home they therefore don't necessarily deserve good paying and interesting jobs. Organization of work is poorly structured and overly cratic so that much inde-

cont'd

AS LONG AS WOMEN ARE ENGAGED IN HOUSEWORK THEIR POSITION IS STILL A RESTRICTED ONE. IN ORDER TO ACHIEVE THE COMPLETE EMANCIPATION OF WOMEN AND TO MAKE THEM REALLY EQUAL WITH MEN, WE MUST HAVE SOCIAL ECONOMY, AND THE PARTICIPATION OF WOMEN IN GENERAL PRODUCTIVE LABOR. THEN WOMEN WILL OCCUPY THE SAME POSITION AS MEN. Lenin

does seem tedious - work only for work's sake.

There has been historically and generally remains a reluctance on the part of male union types to involve women in unions and centre some demands on women issues such as equal pay and day care.

Historically as well, because of the unique position within the family and society women entering the work force accept lower pay and wages would only eventually drive down the wages and conditions for which they had been struggling to better. Jobs which women accepted soon became known as poor work, unimportant, in reality shit-work unfit for men. In turn when women were told repeatedly their work was unimportant they believed this to be true for the working woman.



In the early industrial period many unions such as the International Typographical Union in the USA instituted job classifications in order to keep women out of certain fields and thereby protect the job standard. Women have historically been employed as strikebreakers and natur-

ally this has always caused hostility on the part of male workers and reinforces all sexist attitudes. These divisions between men and women in the work force are played up and played upon by the employer who play men and women off against one another. Sexism has always been used to divide male and female workers and make their interests seem uncommon.

At this point in time, unions, no matter how ineffective they have proven in the past in terms of protecting women are imperative in order that women better their position within the workplace and consequently the home. A desire to organize the service sector employees into a commercial and technical union (ACTE) was launched last year through the CLC and recently it was announced that up to 1/2 of CUPE's membership are women. Issues which can be fought from a union base have far reaching effects into the home. A concerted effort on the part of organized labour to press for better and more day care facilities could only relieve the pressures women feel in the home if their demand were met. Enforcement of equal pay legislation can only elevate the status of women within the family and give a better sense of security. Only through collective action with other women and those progressive and open minded men who see the importance of pursuing women's issues and fighting for them can we struggle to overcome not only the physical day to day oppression of being powerless but the psychological oppression which rests upon it as well.

Paula Fletcher



- MAR. 11 LA VIE REVEE directed by Mireille Dansereau
- CYCLE directed by Suzanne Gernais
- Mar. 18 (animation night)
- TRICYCLE directed by Joyce Borenstein
- CIRCLES 1 directed by Doris Chase
- EGIGMA directed by Lilliane Schwartz
- UFO'S directed by Lilliane Schwartz
- THE CRUISE directed by John and Faith Hubley
- OPENING / CLOSING directed by Kathleen Laughlin
- THE LITTLE MEN OF CHROMAGNON directed by Francine Desbiens
- PARADISE LOST directed by Evelyn Lambart
- THE HOARDER directed by Evelyn Lambart
- Mar. 25 A VERY CURIOUS GIRL directed by Nelly Kaplan
- April 1 JOURNALS OF SUSANNA MOODIE directed by Marie Waisberg
- BRIDAL SHOWER directed by Sandy Wilson
- ORANGE directed by Karen Johnson
- LOONS NECKLACE directed by Judith Crawley

WOMEN IN HISTORY - "HER STORY" Wednesday Jan. 15 - April 2  
 Time 7:00 - 10:00 p.m. Instructor: Jeanette Johnson  
 (for further information contact Ruth Cunningham, Director  
 Women's Programs Local 278--577-5751).

Stendhal wrote in the nineteenth century that "All the geniuses who are born women are lost to the public good". This was less true at the end of that century than at its beginning. The Queen of England might disapprove of the women's suffrage movement but its success was inevitable. What were the social, political and economic circumstances which brought this about? Who were those female pioneers in England and Canada who led the struggle for the vote, for education, for social and legal emancipation? What had been the traditional role of women in society and why? And how did it happen that women in some areas, such as Quebec, had to wait so long before it changed?

It is an exciting story and one which not only provides better understanding of the women's movement in the twentieth century, but some real contact with women in history who have been for the most of us, little more than names squeezed in between the kings and the soldiers.

The course will trace the role of women in western society from Eve up through to the reforming Pankhursts in Britain and Nellie McClung in Canada. And if you have a special area of interest, or some favorite personalities you would like to study in more detail, there are suggestion and book lists set up for this, as well as time set aside in class for study and discussion. The final lectures will concentrate exclusively on the history of women in Canada.

Jeanette Johnson

WORKING WOMEN AND WOMEN'S LIBERATION

1) I HAVE HEARD THAT WOMEN'S LIBERATION SUPPORTERS PUT-DOWN HOUSEWIVES. DOES LIBERATION MEAN ALL WIVES MUST WORK?

Women's liberation supporters know that all women now work. In fact, much of the hard, tiring, and responsible work is done by women. They work in offices, hospitals, schools, factories, on farms and in homes. Without their work, the economy would stand still.

42% of women in 1973 earned wages for their labour, low and discriminatory wages. Most of the other women worked equally hard as unpaid labourers in the home. Women's liberation supporters believe that all persons are entitled to satisfying and creative work. This is an indispensable condition of a just society. Everyone deserves financial independence and social rewards for that labour. And that includes the housewife.

Far from putting down the housewife, we believe that the job of raising children is difficult, time-consuming, and important work. So important that it should be freely chosen and not just assigned to those with blue eyes or red hair or one particular sex. We would like to see alternative ways of raising kids, in day care centres, or with greater participation of men, or in communal settings.

Women's liberation does not have a blue-print for the future. It isn't trying to create a society where some characteristic like age, sex or race determines your occupation or income.

We very simply want all people to be able to develop their potential without coercion, to see a wide range of alternatives, to have the freedom to choose among these. We want all people to have a full satisfying life and to do that which is most fulfilling and of greatest benefit to humankind.

\* \* \* \* \*

2) NOT ALL WOMEN WANT DAY CARE FOR THEIR CHILDREN, SO WHY SHOULD TAX MONEY BE USED TO PAY FOR THOSE PEOPLE WHO WANT DAY CARE?

That question used to be asked about public school education, and the answer is the same now as it was in 1916. The children of Canada are the responsibility of all of us. And we must share in the education and development of our future citizens.

Good child care facilities help a child grow and develop, both socially and emotionally. We recognize that today some families feel their children are better off not being in the existing centres, and in some cases that is true. But we believe they must be available to all families who wish to use them, and we hope in the future that even better facilities will be available.

Without universal free care, one parent, usually the mother, is forced to remain at home continuously with her small children. As the Royal Commission on the Status of Women stated, "the equality of women means little without a day care program."

We are also concerned with day care workers. The workers that care for our children must like their jobs, must receive adequate pay and hours of work. They usually don't get the conditions of work or income they deserve. Again it is a case of an almost exclusively female occupation being used as cheap labour. Parents must demand more, all of us must demand more, it's the lives of our children that are at stake.

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3) IF WOMEN'S LIBERATION IS REALLY CONCERNED WITH THE WELFARE OF ALL PEOPLE, IT SEEMS TO ME THAT IN THIS TIME OF HIGH UNEMPLOYMENT, WOMEN SHOULD BE DISCOURAGED FROM TAKING JOBS? DO YOU AGREE?

The answer is NO. First, Women's liberation believes that all people are entitled to jobs. And it is clearly not workers, but business and government which have created unemployment. Why should women always be the first to suffer from the decisions of a few high-placed men? Secondly, in times of unemployment, jobs should go to those people most in need of them. But we have never given jobs or paid wages on the basis of need. And if we did, most of the women now employed would remain employed, because a wage-job is essential to their survival and that of their dependents. And in the case of two persons in a family both receiving decent wages (which is rare) why should the woman have to resign her job? Why not the person least interested in a job outside the home, or the one best qualified to perform housework and child care? Thirdly, women's employment is usually not relevant to men's employment--they do not as a rule, compete in the same labour market. Women have been taught to aspire to certain occupations: teaching, nursing, secretarial work, waitresses. Men have been taught to avoid such work. Quitting a job as a hairdresser does not create a new job for a steelworker. The women's movement does not support this division of labour--it believes people should do jobs that interest them, that they are capable of and skilled in and women's liberation doesn't believe that such utopian ideas can be implemented until we create a system where the public's needs are given priority over private profit.

4) WHY DOES THE WOMEN'S MOVEMENT FOCUS ON EQUAL PAY?

The fact that women workers are literally cheated out of thousands of dollars

and rightfully theirs, makes them painfully aware of the discrimination they suffer as women. A few figures tell the story. In October 1969 the hourly wage of a male general bakery helper was \$2.35, for a female \$1.89; a male sewing machine operator earned \$2.61, a female \$1.56. The latest figures show the enormity of this gap. In 1972 the average male income in Canada was \$7,647--for women it was \$3,223.

For those who argue, however wrong-headedly, that men are paid more because they are the bread-winners the facts show that in 1972 the average income for male heads of families was \$10,729 and for female heads of families \$4,696. This differential enables employers to rake in superprofits in spite of the Equal Pay Act which entitles women to equal pay for work that is "identical or substantially identical". How do employers get away with this? They may require the male worker on the same job to do some heavy lifting, or introduce some slight change in his job which puts it into a higher wage category. Or sometimes a similar job is given a different name, enabling the male orderly or steward to earn more than the female nursing assistant or hostess. Often they don't bother with these ploys. Remember the recent W5 program which showed a male applicant for an accounting job being offered substantially more than the female applicant who was in fact the same person wearing a wig and women's clothes. In sales occupations Canadian women earn an average annual income of \$2,292 compared to \$6,096 for men.

5) WHY ARE MOST WOMEN EMPLOYED IN MENIAL, LOW-PAID AND DEAD-END OCCUPATIONS? OR DO THESE BECOME MENIAL, LOW-PAID AND DEAD-END BECAUSE THEY EMPLOY WOMEN?

Whatever the case, whether secretary, telephone operator, store clerk, waitress, or teacher, the women

below her level of competence with little or no opportunity for advancement. Women's higher level of education is not reflected in her earnings; the average earnings for women university graduates are less than those for males with a high school education. Because they were deprived of rights for centuries, women have represented a source of cheap labour. To satisfy the need of the economy, they have been pressured in and out of the labour force. For instance during the war they were encouraged to take "men's jobs," and afterwards forced back into traditional female occupations. The needs of their families compel them to move in and out of the labour force. They have been brought up to believe they have no right to work and their place is in the home. Unions, male-led and oriented, have paid little attention to the organization, and special problems of women workers. Employers feel confident that women in service occupations, store clerks, waitresses, etc. are easy to replace. Yet women are an integral part of the labor force; which now includes about 85% of all single women aged 25 to 34, and 47% of all married women aged 20 to 24. And women, the fastest growing sector of the labor force, are beginning to speak up and demand action. Last year they filed most of the complaints brought to the Human Rights Commission.

If you feel you are being discriminated against in any way because you are a woman call the Human Rights Commission at 344-6712 or write to the Women's Bureau, Department of Labour 400 University Ave., Toronto Ontario.

6) IF WOMEN WOULD GET A BETTER EDUCATION THEY WOULD GET MORE EQUALITY

Perhaps. However one must look clearly at the education we receive in our schools. Our textbooks are full of sexist ideology, women in the kitchen, men at their jobs. This sex stereotyping in books has been documented again and again, by the Royal Commission, the Ontario Human

Right Commission and by women everywhere. Yet nothing changes.

Teachers are people who have grown up in this system, and learned its prejudices and biases, and unconsciously pass these on to the students. Girls in schools often stand in separate lines, have different physical education, guidance classes and clean-up rooms.

Girls learn to be helpful, passive, submissive and obedient. (Imagine your anger if you saw native kids being forced to play in one part of the playground, while the white kids played in another. Why not the same anger about the separation of your daughters and sons.) Our society doesn't control our choices as much as it controls our motivations and aspirations.

In an excellent article called "Bread and Roses," by Kathy McAfee and Myrna Wood they try to explain the domination of women's groups by middle class women. "The women who benefit from education and relative equality can see the contradictions between its (Canada's) rhetoric (every girl can be prime minister) and their actual place in that society. The working class woman might believe that education could have made her financially independent. In fact, because she has been allowed to progress halfway on the upward mobility ladder she can see the similarity between her oppression and that of other sections of the population. Because they have pushed the democratic myths to its limits, they know concretely how it limits them."

From Woman's Liberation Monthly Newsletter - December 1973  
Winnipeg Women's Liberation.



# Book Reviews

## Julius Fast: THE INCOMPATIBILITY OF MEN AND WOMEN AND HOW TO OVERCOME IT

Books on sex are good sellers. But now, since Women's Liberation, so are books on male-female relationships. Everybody is rushing into the market and here is the author of Body Language, Julius Fast, with "The Incompatibility of Men and Women and How to Overcome It."

Mixing psuedo-psychology, psuedo-sociology, psuedo anthropology and no economics whatever he tries to prove that men and women are inately incompatible. He fails. He sets up as examples all kinds of stock characters; the hen-pecked husband, the domineering mom, the ambitious executive, they're all there, and proceeds to draw lessons from them. It's like trying to learn about life from t.v. situation comedies.

To Fast the male has "always been a predatory animal", a "predator with a brain". And women love it. He admits that animals operate from instinct but that doesn't prevent him rummaging around the animal kingdom choosing a species here, a species there to illustrate the innate nature of human beings. Thus ants enslave ants, male baboons pair bond, tropical fish attack their own kind. Like people who try to prove their point with quotes from the Bible, you can always find something to cinch the argument pro or con.

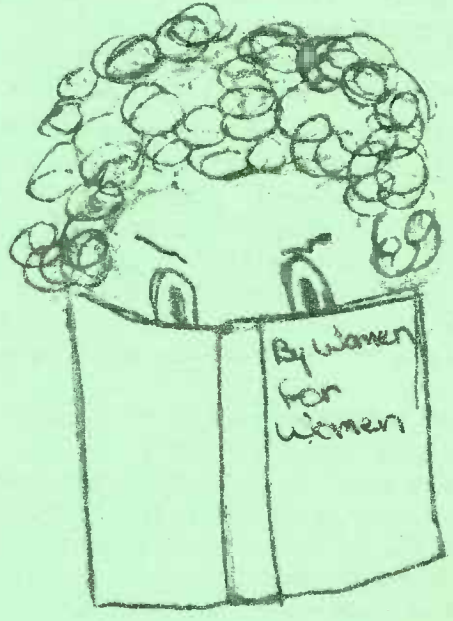
The interesting thing about this book is that at the beginning you start to believe that it is slightly pro-woman. Fast states women's liberation positions but never argues them directly, just asks questions. Do women really want their husbands to do housework? If men and women are incompatible shouldn't they seek their own roles? If a woman does a male job is "she achieving the fullest expression of her own capacities and attributes?" And so on.

Yet to give the book its due, it contains a full statement of how men fear and hate women. Fast seems to regard this as a fact, regrettable but impossible to change. I found it fascinating. In Thunder Bay, it's difficult to find a man who will admit that male chauvinism is a problem, let alone give you any information on the subject.

Throughout, the tone is one long whine. Sure men are exploiters, snivels Fast, but doesn't Nature command them to pair bond, to defend their territories, to be aggressive, to prefer the company of men to women. Perhaps we overdo it, he pleads, but it's sure tough to be a man. It's interesting to see biological determinism, so long used to keep women in their place, used to justify male chauvinism.

But finally the weakness in this book and many such is its lack of economic analysis. The different economic positions women and men hold in our society is central to any discussion of male-female relationships.

Joan Baril



## Michael Korda: MALE CHAUVINISM (paperback) Berkley Publishing Corp.

This is a schizophrenic book exciting and insightful; it nevertheless has strong faults.

Korda a New York film critic and columnist, is mainly writing about the business world and the pressures on women who try to succeed in this world. Rather remote from Thunder Bay, one might say, yet I have seen the same mechanisms he describes used in our own educational, governmental and business institutions. Male chauvinism seems to operate continually.

Worse, though, is the book's elitism. Korda dislikes the elitist nature of large scale business, he knows so well and describes how women are as guilty as men in his account of how female researchers at Time magazine banded together to force management to give them a chance at advancement at the expense of the secretaries. Yet basically he sees the elitist nature of the business world as a regrettable fact. Which brings up the age-old question. Thus. If, in our present society, business, government and almost all large scale organizations are elitist heirarchical, competitive and alienating, why should women seek to "succeed" in them? Should we wait and work for society to fundamentally change first? And what should we do while we are waiting? Stay home? Accept our traditional place in the cheap labour pool? And if we accept that women should seek a place at the "top" how can we remind them that there is someone else at the "bottom" and how can we convince both men and women that the power that (sometimes but not always) accompanies "high-level" positions should meet the needs of people and in fact should fundamentally reside with the people.

Korda never concerns himself with these questions but it would be interesting to hear the ideas of the readers of this newsletter.

Yet the book's emphasis on economics is its strength and a realistic balance to all those who want to deal with the subject of women only in psychological or sexual terms. And it is the clearest most complete statement on male chauvisism so far. Korda believes male chauvisism is a desire for control and he spells it out from A to Z.

Books, the etiquette experts tell us, are the most tasteful of gifts and here is just the one to send to your male friends and relatives this Christmas. But first of course, READ IT YOURSELF.

Joan Baril

A Manpower Ad

"Young men with Grade 12 commercial training are invited to register with Mrs. Campbell. The receptionist will arrange an appointment."

Advertised on the Job Bulletin Board at the Thunder Bay South Manpower office, found November 29, 1974.

STATUS of  
WORKING  
women

The experience of women in the labour force reflects the nature of their secondary status: they are marginal to the productive system and are discriminated against on a sex basis. It is structurally impossible for this system to provide work for all.

The myth is that women do not play an important role in production and that when women work their jobs are temporary. Women are considered incapable of performing jobs that are strenuous or require "executive ability". In fact, almost a third of the work force is women, and continuing to rise. And when there are insufficient numbers of men to full the market need, (as in World War 11) women are drawn into the labour force in large numbers in jobs that are usually considered the province of men. We see that happening in the mining industry at the present time.

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"Hire him He's got great legs"

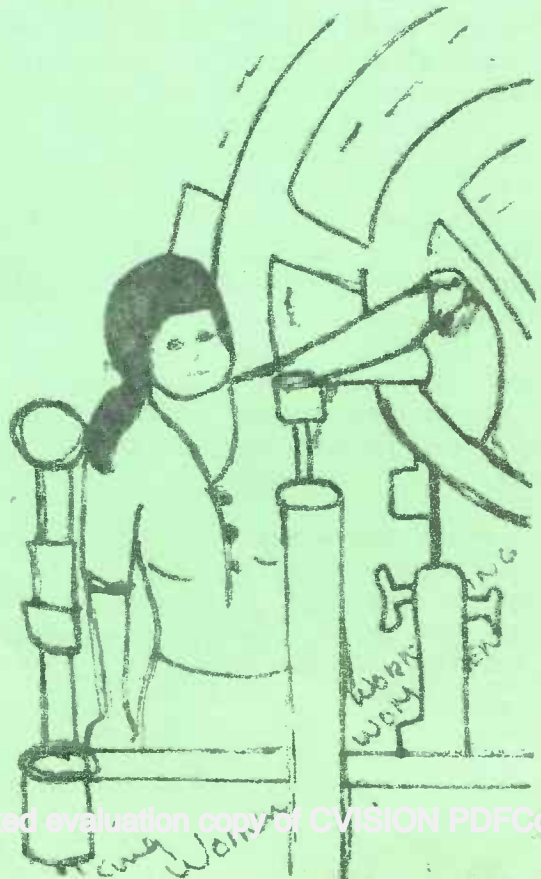
Women who work in "blue-collar" jobs are concentrated in industry where the rate of profit and therefore wages is low. The plants are often small, and the goods produced are often usually not essential to maintain production in other industry, i.e. consumer goods. Such plants are therefore hard to organize; it is easy to replace workers with scabs, (Dare Cookie Strike) management can hold out for long periods of time, and because of the low capital investment involved the plant can remain inoperative or move to another location where labour is cheaper. Only 17% of women who work in industry belong to unions. When they do, they often find even if most of the workers are women the union is run by men who are unresponsive to their needs, and who continue to negotiate contracts that do not give equal pay for work of equal value to women.

White collar and clerical jobs absorb the largest number of working women. Again very few women are unionized, and they are encouraged to see themselves as somehow superior to factory workers. There are special constraints on these workers; secretaries and receptionists are expected to be attractive and pleasant as well as efficient at their jobs. Their "uniforms" are paid for out of their paychecks. They often serve a role not unlike that of a wife to "tension-manage" for her boss, serve the coffee, flirt with the customers, and even sometimes to work overtime for no extra pay.

The real class position of women is again emphasized by the fact that many university trained women can find no other work than clerical: the first question that they are asked is "can you type?"

Certain areas of work and professions have traditionally been reserved for women. When we examine them (nursing accounts for one third of women professionals, teaching 50%, the balance as social workers, dieticians, medical and dental technicians, librarians etc.) two facts become clear. First, these are industrializations of women's traditional role in the family, and secondly, these are all jobs which were originally low status and sometimes working class, and have only recently become recognized as professional. Even in these professions, women have secondary status while men increasingly fill administrative and supervisory positions. Qualifications rise and salaries and the percentage of women in these jobs decreases and women have experience of being passed over in the search, for jobs in favour of men with equal or lower qualifications. This is particularly true of teaching. The status of dieticians is a good example of how the society does not recognize the work of women as equal to that done by men even though it has the same content. Food science students at universities take courses comparable to those in bio-chemistry but the average wage of dieticians is half that of a chemist employed in industry.

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There are fewer jobs for women than women who wish jobs. Because many of the jobs held by women require little specific on the job training industry can profitably sustain a high turnover rate and does not need to provide those services and benefits which would in fact make employ-

IF YOU THINK WEVE COME A LONG WAY HOW ABOUT THE 45 YEAR OLD WOMAN WITH NINE CHILDREN WHO APPROACHED HER DOCTOR FOR A TUBAL LIGATION AND WAS REFUSED BECAUSE HER HUSBAND WOULD NOT SIGN THE CONSENTING PAPERS

# Master-Servant



an equal opportunity for women. Few jobs provide security, when women are pregnant they leave. Lack of maternity benefits means women have no assurance that their jobs will be available when they need them, and they lose security rights, Neither the state nor the employer provides day care. Women with children face the choice of expensive private day-care centres whose cost is not deductible from their taxable incomes, or leaving their children with a friend or woman who "looks after" children in her home. In this case, the tax is not just financial. The psychological tolls of guilt, worry that the child is improperly cared for and strictures against being an unfit mother are harsh. There are thousands of women who are heads of families. Many of these are forced to accept the degradation of the welfare system because clothes, car-fare and day-care take most of their small paychecks.

Any women who works must perform two jobs: that which constitutes her employment, and all the housework and most of the child-care which constitutes production within the home.

\*\*\*\*\*

WOMEN'S BUREAU, CANADA DEPARTMENT OF LABOUR CELEBRATED ITS 20th ANNIVERSARY.. Sept. 7, 1974

Marion Royce 73 and still active, was the first director. Today Ms Royce still transmits her interest in the situation of women at work, and her concern for women and girls who are still going into traditional female occupations. "WE CANT'T GIVE UP". "This is one problem that we just cant give up on. I don't think people should be pushed into one thing or another but the the economic emancipation of women is really most important." "There is also a kind of freedom that goes beyond economic emancipation and what I wish most for women more than anything else is that we can move out of our narrow outlook and face other issues, give leadership in other areas. This kind of emancipation will happen when women feel more secure as individuals. Then they can go beyond themselves".

# LETTERS



To the Editor:

Re: Abortion Controversy

In my opinion, it is a relatively painless task for male "pro-life" advocates to moralize about the evils of abortion, while resting in the warmth and security of philosophical armchairs--and all the more so--when they simultaneously uphold and practice the somewhat outdated, yet still popular belief that the nurturing and rearing of children is the responsibility of women in our society (commonly known as woman's work).

Contemporary records of court cases dealing with paternal desertion and certain sociological studies on the disintegration of the family tend to confirm the prevalence of this notion, as well as point to some of its serious ill-effects upon the socio-economic organization of the family. But in the light of these facts, very little, if any mention, is made by "pro-life" advocates (both male and female) of the future "social" life of the unborn fetus. Certainly, social environment, aside from that of the uterine environment, must be considered as an equally essential component of the sustenance of human life.

The question of abortion, if it is to have a sound basis of discussion, must be transferred from the vague realm of metaphysics to the "real" world of human activity. Furthermore, not until men begin to accept some basic responsibilities (aside from the traditional provision of financial support) in the rearing of children, should they have any say whatsoever, concerning the abortion question. But the decision as to whether or not to abort must always, and rightfully so belong to women in society. In my opinion, this point requires no further elaboration.

Brenda Colborne

Argus October 30, 1974

November 2/74

For all those responsible for  
'The Northern Woman'

Thank you for a newsletter that's becoming better every issue. Although I don't always agree with everything, it's good to know that women are honestly and usually painfully struggling to discover what's real in human existence. And we need a paper to communicate these struggles or it's all rather incestuous and useless!

Thank you.

C. Kouhi.

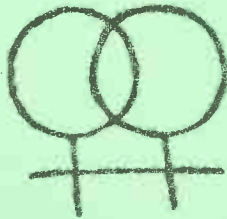
"IF A WOMAN GROWS WEARY AND AT LAST DIES FROM CHILDBEARING IT MATTERS NOT. LET HER DIE FROM BEARING SHE IS THERE TO DO IT."  
Otto Lang? Wrong Martin Luther

Dear Sisters :-

Up until now your newsletter has dealt with every women's issue from equal-pay-for-equal-work to rape to abortion-on-demand. All of these struggles and issues deal with very real problems of women fighting the male establishment. The one issue which, in a year of publication of the Northern Woman, hasn't been discussed at all is Lesbianism.

Women's Liberation means freedom for all women, equality for all women. It also means striving for control of our own bodies and therefore, sexual self-determination. In Thunder Bay there is a sizeable gay population who refuse to align themselves with the Women's Movement or the Northern Women's Centre because they feel it is too dominated by men. The Northern Women's Centre and the Northern Woman Newsletter have been and are totally orientated towards working out man/woman relationships. There are other alternatives. Lesbianism is one of them. The only time it was dealt with was when a gay woman was invited to speak at a meeting of the Women's Centre. The turn-out from my understanding was very large. In fact, it was apparently one of the meetings which drew a very large attendance. One wonders the reason for this - were all these people present to hear about Lesbianism and to get some factual information to a lot of myths; were they there to investigate "sisterhood" and see if they had any gay tendencies; or were they there, out of sensationalism, to see and hear a real live Lesbian (step right up, folks!)? Whatever the reason, Lesbianism hasn't been brought up since and the woman who spoke at that meeting, instead of returning to Women's Centre to work with her sisters for real liberation from sex-stereotyped roles, had to turn to (male-dominated) Gay Liberation meetings at the university. The Gay Lib movement in Thunder Bay has since been dropped as they could no longer contend with the people at the University who used to hang around the door to try to get in and see "those queers". What is her alternative now? The only place in Thunder Bay for gay people to meet is a bar which is consistently being hassled by straight people looking for a fight--or a sideshow.

Surely, in women's struggle for equality, the Northern Women's Centre can start working with and for Lesbians who happen to hold a double burden in this male-dominated society--one of women who love other women. Don't pretend Lesbianism doesn't exist in Thunder Bay and the Northern Women's Centre. Give your gay sisters a chance to come out of the closet--let them know you support them. When a woman isn't always involved in the day-to-day power struggle of working and living with men she has a lot more energy to devote to the Movement--Support her!



A (Lesbian) sister.

Dear Sister :-

Your letter was welcomed at the Women's Centre. We agree with you that much much more could be done in terms of supporting our gay sisters. Our newsletter does deal with many problems that relate to women and, yes, many of those problems do relate to male/female relationships BUT most important we realize that those same problems directly relate to the type of system in which both man and women are forced to live under. In other words man's oppression of woman is simply a symptom of people's oppression. I do not agree that the Women's Centre is too dominated by men solely because some women are struggling to come to terms and improve their woman/man relationships. Not all women find their solutions in woman/woman relationships. There are many many women who do not desire to separate themselves from their man/woman relationships and are seeking to make them more



loving and understanding. Sisterhood must go together with Brotherhood if we ever hope to achieve the type of society based on true equality which we are striving for. If this does not happen then we are simply perpetuating a 'Male Sex-role approach' that is, excluding the other half of the population just as men have done to women for so very very long. 'Real Liberation' means to me much more than loving other women sexually, as you implied. We do not agree with the fact that women may have come to hear our lesbian sister for 'sensationalism'. Women came with a sincere need to know more about lesbianism in an effort to bring about a deeper understanding and feeling of true sisterhood. The woman who spoke that evening on lesbianism was welcomed and loved by the women present. All the women left with a much deeper understanding and feeling of true sisterhood. The women left with a much deeper understanding of what it means to be a gay woman and a feeling of warmth and acceptance of gay sisters dominated the evening. If that did not come across to our gay sister that evening then we are truly sorry.

If the Northern Women's Centre is not meeting the needs of our gay sisters that is only because we need your help. We certainly are not pretending that lesbianism does not exist in Thunder Bay or the Northern Women's Centre but we are not able to support nameless people. You signed your letter a (Lesbian)Sister...well, who are you? If you want the Women's Centre to help our gay sisters to come out of the closet you, at the same time, have to give us something to work with. What we would like to work with is YOU. So come on out...get to know us...let us get to know you and, most important, let's work together to make this world a better place for all people to live in.

In strength and Sisterhood

Estella Friedlander

Because she's a woman  
she doesn't try to change me  
she knows and understand a woman's ways  
I feel so free  
to be what she sees in me  
it's so easy to be her lover  
because she's a woman.

If you want higher consciousness  
I'll tell you what to do  
you got to talk to a woman  
get her to talk to you  
you got to build you a union and  
make it strong  
and if we all stick together  
girls it won't be long...

Above from the album "Lavender  
Jane Loves Women," Women's Music  
Network, Women's Wax Works, 1974

Dear Sister:

Kate and I were really pleased to receive your letter and would like to meet with you soon.

For many women, feelings of lesbianism or bi-sexuality are unexplored or unresolved, and so there has been no emphasis put on this subject, both practically or philosophically.

We, then, cannot apologize but your letter did prompt some of us <sup>to</sup> look inside ourselves a little and we need the input from our lesbian sisters.

Please contact us and we will discuss this further. Letters can prove to be rather impotent and impersonal when dealing with our sexuality.

Valerie Packota  
Kate Susan

Place ...

... is in the House



WOMEN IN POLITICS

There is a tendency on the part of some people campaigning for office to think that a change in political party's will result in such things as an end to inflation, reduced taxes and equality for women while still operating under the same economic and social system. As with inflation and taxes, true equality for women cannot come under the present system. Traditional political parties are unable to implement the kinds of legislation which would produce any fundamental changes. At best they can provide only surface variations on the same theme. This is because any meaningful changes would have to come about through a change in socialization processes, educational systems, mass media and family structure.

For example, legislation exists which says equal pay must be given for equal work but in practice this is not always so. The machinery for enforcing the law is inadequate. There are ways to get around it such as changing job classifications so that a woman doing the same job as a man is given a different title and lower wages. Also, women are not socialized to strive for higher positions and are generally encouraged to be content with their role as secondary labour.

An example of how true equality cannot come under the present system is shown by the lack of universal, free, 24 hour day care facilities. The provincial gov't states that while they will make slight improvements

under the present setup, it is virtually impossible to go any farther as the cost is prohibitive. If the money were to continue to come from the taxpayer, then yes it would be prohibitive but in fact the money and the trained labour power do exist. The problem is they are unavailable under the present system where the greatest part of this country's wealth is concentrated in the hands of a very few. The corporations have the money which could pay for the services of trained childcare workers who are presently unemployed and for more adequate facilities. Unfortunately, even if adequate child-care facilities were instigated the problems are not over. By freeing women from the burden of sole responsibility for child-care, we would be freeing them to take a greater part in production. However, under our present economic setup there are no jobs available. Women are in fact unable to take an equal part in anything except unemployment.

cont'd

Basically there are two major problems related to the present political set up A) those parties which are in power either directly refuse changes which would affect the status quo or because they must work within the boundaries set by the monopoly corporations they can only introduce token, reformist legislation which has no other purpose than to placate the people and make them think a real change has taken place. B) those parties which say they do want to make real changes find out that these are virtually impossible under our present system. For example, in Manitoba a bill was passed which stated that something like 50% of the civil service should be women--including executive positions. This has however at present proved to be an impossible task because of our socialization process which still conditions women into secondary roles behind the typewriter or in the cafeteria. The women power is just not available to fill the ranks and as a result, the legislation is impotent, or "all show and no go". What would have to be done would be to provide the necessary upgrading skills and change salary brackets as an immediate stop gap measure. On a long term basis, restructuring the educational system making provisions for socialization of child-care and housework would help to change the present role women are forced to play in our society.

Our only hope as women to gain a truly equal place in society for all women is to fight for fundamental changes in the economic, social and political setup and not be content with partial or token responses to our demands.



"I HAVE MET BRAVE WOMEN WHO ARE EXPLORING THE OUTER EDGE OF HUMAN POSSIBILITY, WITH NO HISTORY TO GUIDE THEM, AND WITH COURAGE TO MAKE THEMSELVES VULNERABLE THAT I FIND MOVING BEYOND THE WORDS TO EXPRESS IT"  
Gloria Steinem.

W O M E N & B U S I N E S S

Some Conclusions by Erna  
Paris - - Chatelsine Nov. 1974

For the record, it appears that three million of us have some or all of the following in common:

- 1) "Women's work" such as clerical work, nursing, social work, teaching, and child care still means automatic low status and low pay.
- 2) When men and women do similar work the men are almost always paid more than the women.
- 3) Canadian women do not have equal opportunity at work. We are passed over for promotions. We train the very men who become our supervisors.
- 4) We have equal pay laws in this country, but they don't work, If we do break into management we rarely reach the middle levels where real decision-making power begins.
- 5) One out of every three of us does clerical work, but we're not organized and we have no bargaining power.
- 6) Assumptions are made about us to our great disadvantage. It is assumed that we will not relocate, so no one bothers to ask us. It is assumed that we will drop out of the work force permanently when we marry or start a family. It is assumed that we are too illogical and emotional to handle the tough nitty-gritty of daily business. It is assumed that we lack strength, personal direction and ambition.

Some of these assumptions may be true for some women. But when individuality is ignored and judgments are made on the basis of sex alone, the result is out-and-out discrimination.

7) We've read the Bible and gone to church and studied Freud too, and not unnaturally some of picked up the idea that we didn't really measure up to men. Somewhere along the way the biological ability to bear children was expanded into a "biological suitability" for serving and taking care of everyone else's basic needs. So when we want for ourselves, we often feel guilty. If we're mothers, we may feel like ogres if we do not give it all to the children, or if we

dare to pursue an independent life. Even if we have to work, as do a quarter of a million of us who are deserted, separated or divorced, we may still feel guilty.

Yet in some elementary way, and perhaps this conditioned guilt factor, we haven't overcome the very first hurdles to equality at work. They are:

- 1) General access to good day care that will relieve a working mother and not upset her.
- 2) Birth control information and devices, especially for the poor.
- 3) The availability of abortion as a release clause from accidental, unwanted pregnancy so that the extraordinary human experience of parenting becomes a voluntary and deeply wished-for-happening.

Legislating equal rights without meeting these conditions is like dabbing powder over a pimple. Sooner or later it will reappear, redder and sorer for having been abused.

"AS LONG AS THE REAL POWER IN THE BELL TELEPHONE COMPANY IS WHITE AND MALE WHY NOT CALL IT PA BELL."



PAM MEADY: 'PAPERPERSON'

PAM MEADY, 13 year old paper-person for the Chronicle Journal, seems to have it 'all together' at a very young age.

Pam was offended and angered by a newspaper ad which was directed to paperboys. The ad said paperboys grew up to be prime ministers and great lawyers. No mention of girls! Pam says "Well, watch for me to pop up as the first woman Prime Minister or at least get into politics or law."

Pam is a very aware young person who realizes "girls have to be better than boys because when a girl makes a mistake or doesn't do a good job, then people will get down on all girls - so we try harder."

She is also very busy putting her awareness to work. She increased her paper route from 80 to 107 customers in just a short time. One elderly woman states 'she is the best carrier we've had in 25 years.'

Pam is a junior leader in Brownies, plays the violin and guitar and is a member of the senior orchestra. She crochets and knits, has 21 pen-pals around the world and is an avid scientist. She recently won an honourable mention at the science fair in Calgary.

How does she feel about boys? "I like them as people." ('She'd better--she might need their vote one day' says the Chronicle-Journal)\*

Pam was always out when 'The Northern Woman' tried to contact her but, during a brief conversation with her mother, we learned she also is an avid reader (could some literature be by feminists?) and also gives her male teacher a hard time (trying to raise his consciousness perhaps). Her big desire, though, is to make sure women get more recognition in this male-dominated world. "Women have been lower-class creatures; it's time they got up in the world."

'The Northern Woman' wishes you luck,  
Pam is in any of our all newspapers of your choice.

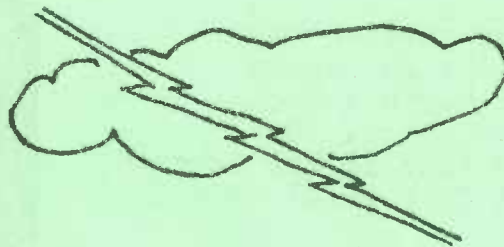


\*Our observation of the Chronicle-Journal statement is that all women who are now eligible to vote are not taken too seriously by politicians and we should be more aware of this attitude. They need our vote. A united vote for people concerned about women's issues is the only power we now have. Let's use it, and encourage young women like Pam to take an interest in becoming politically involved.

Many women are disappointed that the Women's Studies Course will NOT be a credit course. Are they not important enough??? Are they in fact courses designed to keep those 'silly' women busy...give them a hobby. For example; the Herstory of Women is one to be proud of sisters....but how proud is the college??? Obviously not proud enough to give the course 'respectability' by awarding it credit. How sincere is the college in recognizing women's role in herstory. Would you be more willing to take such a course if you were awarded a credit? If so, contact the Women's Centre by letter or contact Ms. R. Cunningham, Director Women's Studies, Confederation College. LETS JUST SEE WHERE THE COLLEGE REALLY STANDS IN RECOGNIZING THE CONTRIBUTION MADE BY WOMEN.

\* THUNDERCLAP \*

To Ruth Cunningham for her recent appointment to the Ontario Status of Women Council. Ms. Cunningham is Director of Women's Programs at Confederation College and replaces William Saskoley of Dryden.



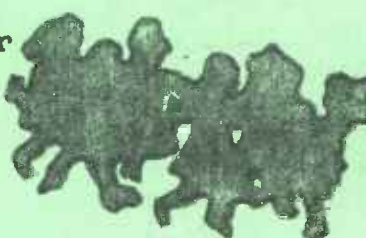
- THUNDERBOLT -

To Gloria Moody for her "impression" (Lakehead Living) Nov. 6 of "Lakehead Ladies". Gloria if you feel the need to do something more worthwhile than pursue your "natural fashion competitiveness", come and see us.

Did you know that our CHILDREN'S Room is now available for use??? The hours have tentatively been set from 9 to 11:30 a.m. 1 to 5:30 p.m.

(Monday through Saturday)

If your child/children have use for the room now, please call a day in advance to Alison Tett (Children's Room Coordinator) @ 623-3107 623-3925 or Helen Halet @ 623-8411



For those interested in using the room, a general meeting will be held at 8 p.m., WED., JAN. 8, in Northern Women's Centre. (The purpose will be to share ideas on a child-care-cooperative among parents, needs, etc.).

NEXT ISSUE

INTERNATIONAL WOMEN'S YEAR

# NEWS 1



## Womanpower File

We are attempting to set up a womanpower file to assist us in alleviating some of the problems we are encountering, at your women's centre. We know that many of you cannot volunteer your time in helping to staff the centre BUT we also realize that you may have other resources that you would be willing to contribute if given the chance to do so.

Some of the immediate crisis situations that arise which we cannot contend with are:

- 1) transportation. Do you have a car at your disposal?
- 2) one night housing assistance
- 3) help in the children's playroom.
- 4) care for a child in your home, for a woman in a crisis situation

Some of the resources we have already compiled are women who can:

- provide counselling
- do crafts
- type and own a typewriter
- provide real estate information
- provide legal information
- index and operate the library

We also have women who can speak and provide information on the women's movement, rape crisis, sex-role stereotyping and the health collective.

We need, and we all can benefit from, any services you may have.

Call and leave your name and number for the "Womanpower File" 623-3107

On Saturday the 23rd of November we of the Women's Centre held workshops in order to aid us to help you more effectively. We had many very good resource women here and they spoke on a number of very important facets of counselling and different contact places where we can refer to if the need arises.

Among the workshops that we experienced were those of:

Women and the Law—

—Mary Tomlinson

Crisis Counselling—

—Estella Friedlander

Welfare Rights—

—Dawn St. Amand

Community Resources—

—Margaret Phillips

Birth Control and Pregnancy Counselling—

—Eve Pykerman

All in all it was a very successful afternoon and much was shared and learned by everyone involved.

Much of the material for the foregoing has been unabashedly lifted from a publication called Women at Work in Nova Scotia which was produced by the Halifax Women's Bureau. It is hoped that a similar publication can be produced for Northwestern Ontario, as part of our International Women's Year project.

In summary, the Women's Bureau article states that many of the problems are not unique to women. The struggle to live on salaries which buy less every day, to find jobs when unemployment is constantly growing and to find satisfaction in jobs which use only a fraction of our skills, are problems faced by both women and men. But these problems are further complicated by men who still fight to maintain the small privileges they now have over women. They may refuse to support the demands of women for equal pay, not realizing that a solid alliance of workers could win higher wages for all, and keep one group from being played off against the other.

A recent example in the news pointed out that while the civil servants in Ontario were prepared to strike for their demands against the Davis Government, a settlement was reached which did not include a positive step being taken to eliminate wage discrimination against women.

In the civil service, women (who are called seamstressess) who sew women's clothing are paid less than men (who are called tailors) who sew men's clothing, because they perform "different jobs".

In addition, men may refuse to take responsibility for housework, or to press for day care, believing that these are not their areas of concern. Only when the working class movement as a whole takes up the struggle for women's rights can important progress be made toward building the unity necessary for an effective women's liberation movement and improved working conditions for all. By keeping the struggle divided, it leaves both groups powerless against that which really controls us--the drive for profit. Year after year, we fight for higher wages only to have them taken back through increased costs in food and rent. We need decent housing, healthy food and space for recreation, but these are not available to all of us because they are not profitable enough.

All of these are manifestations of a system which creates problems that cannot be resolved until the interests of the working people and the goals of society are one. But building a new social order will not automatically eliminate the problems of women, although women's oppression would no longer be a key to profit, and this would help to create the conditions necessary for the true liberation of women.



NEWSLETTER NEWS

It will be two years in April we have sent out a newsletter to interested women and men. It was put out by a relatively small group of people. But as our membership and enthusiasm grows and as our awareness increases of the needs of women to know what is going on in the world of women's issues, it has become clear that we need the support of more of our readers. You can help in many ways. **FIRST: GET THE NEWSLETTER....** SUBSCRIBE FOR \$2.00 a year. (A bargain when you consider the price of postage and paper.) Please let us know of any change of address or if you don't wish to receive it any longer. **FILL OUT THE FORM AND SEND IT IN NOW** If you don't have the \$2.00 that's okay, but send in your name. **SECOND:** Read the newsletter and tell us what you think. Call the office 623-3107 or write a note. Don't just sit back and fume about something you read in the newsletter, share your feelings. **THIRD:** Every woman is living every day (whether you realize it or not) the issues that the women's movement talks about--so tell us about what it's like working where you work, how it feels to be a young mother, a single parent, a student or an older woman in Thunder Bay (or wherever and whoever you are.)

We can't learn about each other and our world unless we talk about it. So let's use the newsletter as a convenient way to get together. Nobody has to be an expert--nobody is. But among us all we can find ways to say what we want to say.



cut out

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INTERNATIONAL WOMEN'S  
YEAR

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