

Northern Woman Journal

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THUNDER BAY DISTRICT COLLEGE



Happy 5th Birthday!!

EDITORIAL

This issue is intended to commemorate the significance of the past five years (AND MORE) of the women's movement in Thunder Bay. It is intended to look back and recall the events that have carried us all to where we are now as women in Thunder Bay, in Ontario and in Canadian Society.

In some ways, the reading of the historical milestones will fill people with nostalgic longing for the fire and fervour of the past, but we think that our pride in the balance, firmness and reliability of what we have now, should counter any regrets.



The histories of the organizations included in this issue catalogue the events of past years that were a result of the hard work of dozens of dedicated women. We have omitted many names and decided to mention original members of boards for the most part. Apologies go to the many dedicated and hard working women whose names do not appear. The task of recording them all is too great and they

alone would fill the pages of this issue.

What we ought to do is interpret this fifth anniversary issue as a grand thank-you card for the things that we as women have done for each other and for ourselves.

Our hopes at this time should be trained on the continuing flow of energy and the preservation of what we have accomplished so far. Let us keep even the most subtle facets of the women's movement alive and fighting for positive change and justice for women throughout Northwestern Ontario.

GERT'S GOSPEL

If we mourn that this is a user society, it must not deter us from dealing honestly with that fact. It is part of that maturity of the mind to recognize that life cannot function unless we both use and allow ourselves to be used. We are all familiar with the user-pay mentality and those who keep a little black book computing time as money, convinced that a generous heart will bleach in the sun of a human desert.

It is unfortunate that men have been cast in the role of the money tree and are universally used for their ability to make it, invest it, hoard it, and worship it. Unfortunately too is that having defined his role as the reaper, he must now become a warrior to protect his harvest. History has not allowed him time to reflect on his real worth and if he has taken the time, society has pegged him as deviant. The honest woman will have no trouble confessing that it is man's opportunity to make money and his

inability to share it without patronizing in the user pay mode of behavior that frustrates and humiliates her. Marriage often becomes a giant trade-off and books have been written on that rotten game while the only commodity either of the partners have that is worth exchanging (the capacity to love) is buried under the bullshit of covert bargaining.

History has told woman that she was born to be used and that she may not always be able to choose either the method or the time. The protestant ethic has defined love as sacrifice, a theory that fits well with how man perceives his role. It is she who must pay homage to the banker and bring comfort to the warrior. It is plain, to me at least, that until man abandons his role which casts in the light of reason, woman as the fount of creature of comforts and himself as industrial or whatever achiever we will not easily establish a sense of com-

munion where using can be seen in a different light.

To be used in a positive way can be a real high. I have been used in a constructive and loving way, I hope, for a principle I believe in. In a way, evolution demands that we all be used to perfect change and the user-pay theory is extremely self-serving, so I suppose we could say that it is of great importance who uses us and for what! Only tunnel vision would say that it is women who are alone the victims of the user pay mentality, indeed because women have been denied power and forced to bargain, they can be just as self-serving as any man. Nevertheless, one must operate from a position of trust and generosity in the larger frame and from a native intelligence that defined the limits of gullibility.

At my age, I am no longer concerned with being used below the neck, but what goes on above the neck is not negotiable because that is where I live.

LETTERS

In a subscription reminder mailed out to our readers at the time of last issue, we included a few questions seeking the opinion of readers with regards to the paper. Other readers are invited to submit any suggestions at any time, but for now, we'll let you in on what the readers who responded had to say:

How about some how-to articles-- women explaining skills like fixing cars, carpentry and homesteading--- LIKE COUNTRY WOMEN....more book reviews on books written by women, especially novels and poetry--perhaps record reviews too. I realize how difficult it is to get the Journal out, but often events are over by the time we receive the issue...R. Farrell.

I like the topic approach. Sometimes though, it seems that too many articles centre on the same causes or issues. I personally enjoy read-

ing about people, their concerns and sometimes, just forget the causes, but I guess its important to keep plugging away at them.

B. Reimer.

Number one comment is: I wish it was as thick as the Toronto Phone Book...all I could read for two months. I would need so much work or food, just pure pleasure.

L.D. Conger

I would like to see more stories for children to help them understand the equalities between men and women.

I. Jarrett

I would be pleased to see articles that explain the psychology behind the opposition to abortion on demand and also articles that expose sexism in high school. Gert's Gospel quenches my thirst for truth and offers the hope never given in the traditional practice of faith, hope and charity...she continues to be an apostle of Love. You are an inspiration to us all (Northern Woman). Thank-you for the many long hours of work and dedication. Cheers.

V. Boileau

(I would like to see) more on what is happening internationally. Maybe women who have travelled could relay experiences and finding about women in other countries...(you need) a broader political analysis.

J. Halonen.

The Northern Woman
316 Bay Street,
Thunder Bay, Ont.

The NORTHERN WOMAN JOURNAL is a feminist newspaper that is published 6 times yearly for the people of Northwestern Ontario. Content is determined by an Editorial Collective which meets bi-monthly at 316 Bay Street. Submissions are welcome but subject to the Editorial policy of the Collective.

A LOOK BACK:

THE FOLLOWING PAGES COMMEMORATE FIVE YEARS OF WORK FOR ORGANIZATIONS THAT GOT THEIR START AS A RESULT OF A NEW CONSCIOUSNESS AMONG WOMEN. WE WOULD LIKE TO THANK THE WOMEN WHO CONTRIBUTED THESE HISTORIES AND HOPE THAT THE WOMEN READING THESE PAGES WILL TAKE PLEASURE IN RECALLING FAILURES AND VICTORIES.

The Northern Women's Centre

To tell the story of the Northern Women's Centre is almost like chronicling the visible women's Movement in Thunder Bay. The clean well-lighted place at 316 Bay Street that currently serves as the Northern Women's Centre is the result of many years of dedication and perseverance on the part of women--strangers at first to one another--driven by the same feeling of a need for change. The seeds were planted back in April 1973 at a Northern Women's Conference held at Confederation College, organized by local women already in tune with the movement and eager to share it with the women of the region.

It was at this Conference that a workshop entitled "Women's Centres" got women thinking about the need and the how tos of beginning their own centre. Diverse women left their names and numbers and were later called to a founding meeting.

"My reasons for attending meetings with the goal of forming a women's centre were the impressions the women had made on me--I found them intelligent, articulate, stimulating, honest and open about their experiences...."

A total of three meetings were held at the College which got women talking about things like fund raising, incorporation, crisis shelter housing, Divorce and Separation, Feminist Theatre, a clipping file for a women's resource library.... and concretely, the collection of books for a sale to raise money to get things underway for a centre.

"I didn't know anyone at first but felt comfortable, welcome and accepted."

Many of the ideas that came forth five years ago are just being realized now. The Northern Women's Centre which got its name at a fourth meeting of women held at Wesley United Church is the result of a long growth process.

"It was fascinating the way we came together. The women that met regularly at Wesley Church were almost complete strangers. But they kept coming back...there were definitely some convictions there."

At a meeting of September 1973 it was written in the minutes:

"The composition of the Northern Women's Centre as a whole represents different ideological views and approaches to the emancipation of women i.e. political affiliation, or the lack thereof, however, the unifying factor is the sentiment that women should be emancipated. The newsletter, Northern Woman will serve as an open forum of expression of any and all viewpoints of the women of Northwestern Ontario."

Because of the unification of women after the conference, several

events took place in the community to make a growing feminist consciousness visible. In October 1973, a funeral to City Hall was staged by women who were being denied their birthright as a status Indian upon marrying a non-status man.

*On January 11, 1974 women visited and spoke to Atikokan Highschool students about the women's movement.

"They were concerned about the oppression of all women. I didn't feel that this oppression that they spoke of applied to me but I wanted to help those to whom it did apply. I felt like a thirsty sponge just absorbing and listening to all that was suddenly being said. I listened but never felt competent enough to volunteer to do anything...but it was very strange to hear some woman answer me when I would say "I can't" with a convincing "YES YOU CAN!"

On January 19 a weekend of workshops were held in Nipigon featuring films and crafts, instruction periods, displays and a play entitled "A Man Has His Pride".

In March of 1974 the centre tried to reach out to the community when Estelle Howard from the Centre offered a course entitled "Today's Woman: A New Awareness" at Confederation College.

April 1974 was a big month for the women who had until this time been utilizing other people's space to meet. April was the month that they moved into the spacious second floor of the YM/YWCA in the South ward and received \$10,000 to fund themselves from Secretary of State. Besides a drop in centre for women, it was an information outlet and housed a children's play area staffed by volunteers.

"I felt that society treated women unjustly when I first came looking for the women's movement. I continued going to the meetings because I saw the true concern and untiring efforts of these women to change their own status and the status of their sisters."

The birth of the Northern Woman newsletter came shortly after the move when a used Gestetner was purchased in May 1974 and later in June a used Gestofax for making stencils.

The Women's Centre got settled in its new home and began holding various functions. In 1974 people began talking about a Women's Health Collective, a meeting was held for highschool women to start regular discussion sessions, the first annual women's retreat was held August 16, 1974 and in November of that same year came the glorious grand opening of the Northern Women's Centre to the whole of the northern region.

"It took me a while before I realized that most of the women were



married and had children. Very seldom were our personal relationships introduced as a topic of conversation. These were not as important as the other things affecting us all as a whole that we had to discuss. The only time our ties became evident was at conferences and seminars where day care provisions were made so that all women could attend."

The 'Y' located centre was a comfortable and spacious place with a seating area for meetings or informal discussions and offices for work and the printing of the Northern Woman Newsletter.

In December of 1974, the centre received a local Initiatives Program grant to employ five people under the title, Northern Women's Centre Action Project.

February 1975, one month into International Women's Year, the women got together and staged a picket at the Annual Sports Authority dinner held at the Ortona Legion protesting the traditionally all-male functions which the female athlete of the year was only allowed to attend long enough to collect her trophy. The sexist tradition has since been changed.

International Women's Day was celebrated that same month on the 28th with a large gathering at the Lakehead Labour Centre.

a multi cultural dinner prepared by ethnic women, an ethnic craft display and an afternoon of readings and song characterized the event.

A National Conference of Women's Centres was hosted by Thunder Bay at the Royal Edward Hotel during the winter of 1975 as a part of International Women's Year. It brought forth the short-lived but very ingenious communication plan "NETWORK NELLIE". The code name stood for an information relay system in which small communities kept in touch with women's centres in larger cities, who in turn were responsible for relaying information of immediate concern to the women, to points directly east and west. Thunder Bay would contact North Bay and Winnipeg who would in turn carry the chain across the country east and west. The expense of long distance telephone calls and the slow falling away of some of the centres was the cause of Network Nellie's demise just six months after her creation. Following suit before the end of IWY, the Northern Women's Centre in the Y closed down because funding was given that the Y was closing and it was the end of L.I.P. funding. But the people who made

the centre didn't fall away. They simply moved temporarily into the home of one of the members on West Amelia Street in Sept. of 1975.

The next month, they celebrated the city sponsored crisis homes on Tarbutt street that were opened in response to pressure from the women's centre.

The new year, January 1976 had a very optimistic beginning. The North-western Ontario Women's Centre, with the legal assistance of Mary Tomlinson became an incorporated entity with formally stated objectives:

a) to supply and render services of a charitable and educational nature to women.
b) to establish resources for women
c) to co-operate with other organizations...which have objects similar to our objects.
d) to employ its property, assets and rights for the purpose of promoting or aiding in the promotion of, the welfare of all women in need of help. To maintain funds and property to apply from time to time all or part thereof and the income therefrom for charitable purposes.

f) To use, apply, devote or distribute the income therefrom for charitable purposes by such means as may from time to time seem expedient to its directors including research, publication, education and establishment and maintenance of charitable activities, agencies or institutions

The significance of the corporation, which has a mandate much more extensive and complicated than that portion included above, was to direct the purpose of the women's centre and to make an entity for the naming as a beneficiary of the inheritance of property in the will of a generous member.

While at Amelia Street, women met every second Thursday night, mainly for discussion sessions.

At this time the centre experienced its lowest energy period and a time of contemplation was necessary to determine direction and support.

In June 1976 the investigation into the feasibility of a credit union began.

Meanwhile, at the N.W. J. quarters at 316 Bay St. (the paper moved here when the centre moved to Amelia St.), things were picking up. It had become a location for women to drop in for counselling as paid Journal staff were there every day. Women at the Journal also became aware that the neighbouring restaurant was closing.

At first it was all just a far fetched fantasy. Taking over the next door quarters seemed a very remote possibility indeed as people worried about such things as staffing so large a centre during a time when volunteer energy was not at its highest. But optimism prevailed and a tour of the building was arranged. The kitchen area with its filth, grime and clutter deflated the women somewhat but a meeting was held immediately with a plan to solicit money for paint from Crisis Homes and with a commitment of \$200 rent to the place and a bank balance of a mere \$2,117, on APRIL 1, 1977, the women of the new women's centre got to work moving in.

A management committee was set up

to facilitate space for the Northern Women's Credit Union, the Northern Woman Journal, Crisis Homes Inc., and Northern Women's Centre. Each group contributed toward the rent and utilities at 316 Bay Street which has become unofficially known as Women's Place.

For a time it seemed doubtful that there would be adequate funding to maintain the new roof over the heads of women dropping into the centre, but a proposal submitted at 120 W. Amelia street for funding was accepted.

Till May of 1978 the Canada Works Project paid 5 women from three groups to work out of Women's Place under a project hastily titled International Women's Year Revisited.

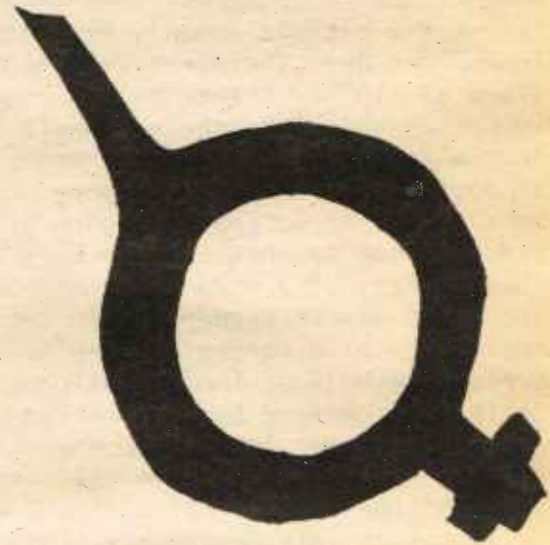
Since the move here, there have been many women who have wandered through the door for assistance in their struggle to break free of harassment, abuse, oppression depression or whatever their problem. Always someone listened at Women's Place.

The needs of women have not changed significantly since the opening of the women's centre in the Y. The topics of financial security and survival are never out of mind. Our main function is to try to keep alive to serve women with whatever resources available. We see ourselves now as a place to call or drop-in for a friendly visit to share a problem or success...a place that provides speakers on a variety of issues relevant to women available upon request...a place without political party affiliations, but which encourages our participation in the political system as our individual responsibility....a place for information

on health issues affecting women, a place with a feminist lending library and resource file, a place where groups can be formed for discussion and pursuit of interest.

Currently housed at 316 Bay Street are The Northern Woman Journal, Rape and Sexual Assault Centre. Northern Women's Credit Union.

The Original Board of Directors for Women's Centre
Doreen Boucher, Noreen Lavoie, Dawn St. Amand, Eve Pykerman, Mallory Neuman, Jacqui Beauregard and Sharon Lund

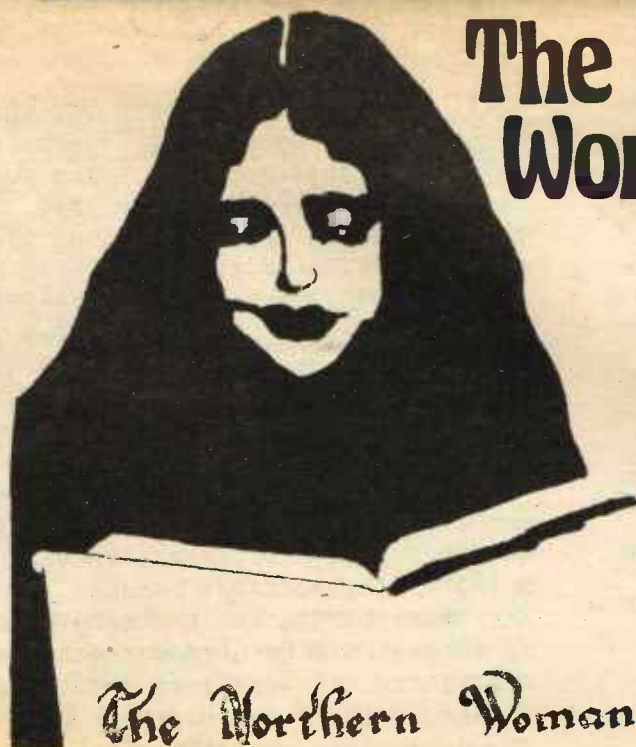


Original Board of Directors Credit Union

Trudy Perroud, Faye Peterson, Eleanor Eryou, Anna Harkema and Marion Babcock

Credit Committee

Catherine Tett, Margaret Phillips, Anne Donaldson, Nancy Smith, Noreen Lavoie and Lois Pentney.



by Gert Beadle and Elaine Lynch

The History of the Northern Woman Journal cannot be told as a sequence of dates and a list of names. It was in the beginning, a creature of the first woman's centre in Thunder Bay back in the early seventies. It was their way of expressing themselves and keeping in touch with one another. Since its beginning it has faithfully portrayed the collective minds of those who took responsibility for it.

As I study one of the first efforts, on 8½ by 14 inch gestetner paper dated November 1973, I see clearly a social document, broader in its implications as a political journal, symbolizing the ideas that were be-

The Northern Woman Journal

ing nurtured by a group of area women simultaneously. One sees immediately that those involved had writing skill and a fine knowledge of their subjects.

One of those first involved in the Northern Woman was a resident of British Columbia and with whom I had an opportunity to converse with on a recent holiday.

"We saw ourselves as leaders," she said and confessed that she felt the paper had lost its message and had in fact become one dimensional in pursuit of personal feminist goals.

The newsletter continued from 1977 coming out sporadically, but containing very vital ideas on very vital issues.

The year 1975, although International Women's Year was a low period for both the Women's Centre and the paper, but a small grant from the Local Initiatives Program and a re-establishment in a new address, when the centre itself was asked to relocate, helped get things started again on a different footing. The Northern Woman continued to cover topics of concern to feminists, but without the same strong political analysis that there was from founder.

This transition had both to do with the time and the place of the feminist movement.

In 1975, the Northern Woman became

the Northern Woman Journal and took on a new format. It was a big step changing the paper from gestetner, to a real tabloid publication, which was pasted up by members of the collective and sent off the the printer every two months.

The Northern Woman Journal has not been the object for a lot of support grants. In this, its fifth year, it is on its second grant funding, but continues to rely chiefly on subscriptions which are in the area of 800 with both local and out of town contributors. The support of the public is crucial to the Northern Woman Journal's survival. We sense a changing consciousness in women in our part of the country that is reflected in our subscription files. Reaching not just the women of Thunder Bay, but the women of Northern Ontario was considered when the format of the paper changed.

The Northern Woman has suffered a few identity crises as to its purpose, both as a means of expression for more extreme feminists or as a newspaper for women of a range of beliefs to read...The debates have been almost detrimental in some cases,

as they were in the summer of 77, but somehow there have always been a few volunteers to see that the paper survived.

To some, the Northern Woman Journal is a disappointment, selling out like everything else that symbolized change in the latter sixties and early seventies. However, there will probably be a few more identity crises before the Northern Woman Journal becomes confident of what it would like to do for its readers.

Presently the Journal has one paid staff member who co-ordinates about 14 volunteers who write and do paste-up or whatever interests them about a newspaper. New people are always encouraged to join.

We remain committed to the feminist philosophy, determined to provide an alternate press, determined to reflect the journey of women to a new vision of themselves and what they are becoming. You will not find her pouring tea in the Journal, therefore, but hopefully you will find her questioning even the right of this paper to exist.

At five years of age, we are working to make the appearance of the paper pleasing

to the eye. Next we must work hard to bring consistency and balance to our content.

Financially we are still in the red, but are relying on subscriptions and the shot in the arm by the success of Gert Beadle's Salt and Yeast, the profits of which she generously donated to the Journal as a dedicated member of the collective.

The Journal office is located at Woman's Place, 316 Bay Street and is open every week day from 9 to 4 pm. Drop in and say Happy Birthday!

THURSDAY NITE PROGRAMMING

On Thursday January 11, 1979 several resource people will be on hand to discuss the topic "Women and Addictions". Further details will be announced by flyers, postings and other media. For more information contact the Centre at 345-5841 and ask for Anne or Monika.



Northern Women's Credit Union

How it got started

by Laurie Hill



Some of the Directors of the credit union, Eleanor Eryou, Marion Babcock, Faye

Peterson and Betty Harkema. Missing Julie Fels, and Laurie Hill.

I would like to begin this entry by giving sincere congratulations to the Northern Woman Journal on its fifth anniversary. The Northern Women's Credit Union can be thankful to the Journal for covering the activities and progress of the Credit Union, and for the unceasing efforts of the Journal staff to provide the women of Northern Ontario issues and perspectives usually ignored by other forms of the media.

The idea of a women's credit union for Northern Ontario was first formulated by women at meetings of the Northern Women's Centre

in September of 1975. They had heard of and talked to the members of the Toronto Women's Credit Union and thought that the possibility of a similar credit union for our part of Ontario would be a good one. The suggestion was enthusiastically received and further discussed at subsequent meetings. When a grant from the Secretary of State became available to hire a student during the summer of 1976, it was agreed that

the grant would be well-used in a feasibility study and background work for establishing a credit union in Northern Ontario.

The main purpose of the feasibility study was to determine whether or not the women of Thunder Bay and area would support a women's credit union. Through the distribution of a questionnaire as well as, feedback obtained through exposure by various media forms, the response was seen to be positive.

Information meetings were held so that the philosophy and structure of credit unions would be understood by a committed core group. Procedures were then started to obtain a charter at an organizational meeting held in October of '76. The charter was approved on December 10, 1976 and officially presented on January 12, 1977. The bond of association for the charter is membership in the Northwestern Ontario Women's Centre Inc. The executive make-up of the Credit Union is a Board of Directors, Credit Committee, Supervisory Committee, and

Education Committee. These groups meet regularly to ensure the continuing progress of the Credit Union.

In its early days the credit union operated out of the Women's Centre's past quarters on Amelia Street. It now occupies its own office at 316 Bay Street. Originally the geographic boundaries of the credit union were within the city of Thunder Bay but have now been extended to include the districts of Thunder Bay, Rainy River and Kenora. Our membership presently numbers 316 with assets of \$70,000; unarguably an admirable standing for a credit union less than two years old.

The credit union exists as a source of credit for women who would likely have difficulty obtaining loans from other credit granting sources. It also strives to fulfil the function of providing opportunities for women to become active participants in full financial management. Also, in the process of granting loans, counselling is often given to women in areas of budgeting, spending etc. The majority of the loans that have been made have been for car purchases, rent, home improvements, education and holidays.

Recently the credit union made an application to the Credit Union League in Toronto for a development fund. Such a fund would facilitate an active and aggressive program to let the women of Northern Ontario not yet aware of the credit union, learn of our existence. With the growth from our potential membership, the credit union would develop further and thus expand member services to meet members needs.

As the Northern Women's Credit Union rapidly approaches its second birthday, the justification for its inception and continued existence is reinforced by its ongoing growth and demand for services. These trends can only indicate a future growth and development with subsequent benefits to the women of Northern Ontario.

Thunder Bay Rape and Sexual Assault

The Thunder Bay Rape and Sexual Assault Centre has come a long way in implementing the plans first discussed by a concerned group of women back in 1974 at the Thunder Bay South YW-YMCA.

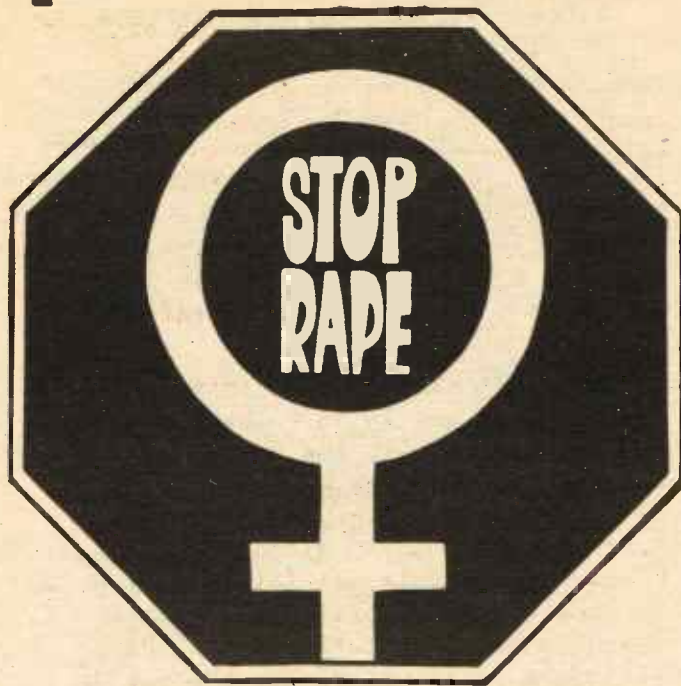
When the voluntary service first got off the ground, it was operated by a group of women who felt that there was a need for special care and consultation with rape victims beyond the regular medical services and police assistance. They informed the police and emergency units at local hospitals of their existence and availability to give assistance in a crisis situation. Unfortunately, as with many strictly volunteer organizations, the crisis line and active volunteer group ceased to exist at the end of 1975.

The women who were involved in the Rape project were dedicated to many aspects of the women's movement and consequently there were not enough full time volunteers to stay by the phone around the clock.

In 1976 there was, however, a strong resurgence of interest expressed by some of the same core people of the disbanded group.

This time they set about getting Secretary of State funds to hold a workshop on public awareness and involvement in some kind of help group.

Approximately 100 people turned out to the College to bring about the active re-organization of the Thunder Bay Rape and Sexual Assault Centre. This time there was not only a 24 telephone line set up, but also a group established to collect education material for a public awareness service in Thunder Bay and the outlying regions.



The group acquired a space at McKeller Hospital equipped with one telephone. They also put together an educational kit for schools. However, the group was again the victim of problems. Located in an isolated area of the hospital, the new centre did not run efficiently for very long. A lack of consistent volunteer work, and the failure to keep regular files and statistics caused the organization to fall apart briefly once again, in the fall of 1977.

In May 1978, the City provided a grant to hire two part time people to staff an office and co-ordinate the operation of a pool of volunteers.

Volunteers willing to assist in an actual crisis situation are given a beeper to be on call during the hours that the office is closed. An answering service takes all calls and relays the messages to a rotating group of volunteers.

Apart from actual crisis assistance,

the collective of Thunder Bay Rape and Sexual Assault Centre also keeps tabs on rape legislation. A special committee works regularly on a lobby to reform the current laws. As well, the group provides an educational service through resource files, films and speakers who fulfill engagements in the community on a regular basis. They as well, hold volunteer training sessions to get more women involved in the service and have worked with women from as far away as Dryden, Kenora and Fort Frances.

The local group is also a member of Provincial and National coalitions working to create a common basis for centres.

In the event of an actual case of rape, the Crisis Centre is usually called in to assist, if the victim so wishes. The Centre is contacted personally by the victim, a friend, or by medical personnel and police. It all depends, says Crisis workers, on the people handling the case. The volunteers may be called to the assistance of a victim immediately, or later if she requires someone to talk to. In the event that a case goes to court, the volunteers will attend the trial and provide whatever support is requested.

Last year, the centre handled 18 cases of rape. However, they feel there is a lot of room for expansion and are fighting the low 10% conviction rate for rapists. On November 23, they held an open house inviting both the public and professional workers, the latter of which they hope to gain co-operation with. On December 2 and 3 a volunteer training session was lead by volunteers to help train more volunteers from Thunder Bay and for communities in the region where centres are being encouraged.

Crisis Homes Incorporated

onto. Before distribution of this model, however, relevant Thunder Bay agencies and associations were asked to provide some statistical information on the numbers of homeless women who had sought aid from them. These statistics then accompanied a working model to provide a sense of urgency.

After approaching several funding agencies with the packet of information, it was learned that the Tarbutt houses, owned by the city, were empty and unused. It was also learned that an inordinate amount of money was being spent by Social Services on hotel accommodation such as the Marina Inn for women in emergency situations.

It then became a matter of presenting the proposal and statistics to those on city council in a decision making position, pointing out the

irony of the empty Tarbutt houses and the expensive bills for hotel accommodation.

Council not only approved the use of the houses, but provided a sum of money to hire a co-ordinator.

Although the original idea had been to rent the homes for a nominal fee from the city, giving control to our board of directors, the usual problem of no-time, no money and city opposition resulted in the Social Services Department taking over. After what seemed to be a few false starts, the houses began to run satisfactorily and to capacity.

Monies which had been collected over the years were held by a new found corporation known as Crisis Homes Incorporated which today applies the fund to related projects involving women in crisis.

by Mary Tomlinson
The Crisis Houses which are situated on Tarbutt St. and reached by phone through city hall, are run by Thunder Social Services. Women and their children who find themselves in a violent home situation can find shelter, food and comfort there until a new home base can be established. The majority of users are women, however, the homes do provide shelter to men with families.

The houses were opened in the fall of 1976 after approximately a year of effort on the part of local women. It began with the compilation of a working model derived from one of the original half way houses in Tor-

Women's Programs

The history of the Canadian Movement towards equality for women runs deep, but the year 1970 stands out as an important milestone in recent years. This was the year that the Federal Government issued the report

of the Royal Commission on the Status of women in Canada. This report was, and is, significant in several respects.

It shook Canadians from their comfortable assumption that equal

opportunity is available to women in our society. The report documented conclusive evidence, that it must convince even the hardest sceptic, that women have been denied equal opportunity in every aspect of Canadian life but particularly in the area of employment.

Fortunately the Commissioners did not cease their work at this negative conclusion. The report recommended comprehensive remedies that have acted as a catalyst in mobilising positive action on the part of governments and women's groups.

"In certain areas women will for an interim period require special treatment to overcome the adverse effects of discriminatory practises. We consider such measures to be justified in a limited range of circumstances, and we anticipate that they should quickly lead to actual equality which would make their continuance unnecessary."

After the publication of the Federal Royal Commission Report, the Premier of Ontario, William G. Davis, requested the Provincial Secretary for Social Development, Robert Welch to appoint an interministerial committee to review and analyse the federal report as it related to Ontario jurisdictions and to make recommendations for future provincial action. The result was a report entitled Equal Opportunity for Women in Ontario: A Plan for Action.

As a consequence of the stirrings on the federal and provincial levels, at Confederation College, President Air-Vice-Marshal Bradshaw commissioned two senior staff members to investigate the educational role of the College as it related to fulfillment of the educational aspirations of women in Area 18. In June 1972, Betty Ganton, Senior Counsellor Dick O'Donnell, Director of Extension Division, presented their report and brought in recommendations toward the improvement of the status of women.

Although all programs in the College are open to men and women, there was and to a large extent still is, a clear division between traditionally male and traditionally female courses. Women students were not represented in technology or business management programs which lead to higher paying, higher status jobs.

An analysis of studies on the status of women in Ontario, in our own College and the Equal Opportunity Plan for Action For Women, Ontario Government June 1973 pointed the way for change.

On February 15, Ruth Cunningham was appointed Director of Women's Programs with responsibility for the promotion, development and implementation of programs of particular concern to women.

Women's Programs became a change agent and subject to the anxieties and frustrations that go with attempts to change hundreds of years of women's and men's socialization to their roles in society.

The first four months were spent researching and organizing resource materials for women (students, facilities and staff). A bibliography of books and films relevant to the status of women was added to the library and made available to anyone in Northwestern Ontario.

After months of trying to cope with huge amounts of materials and

requests for information, the employment of a clerk steno was a very welcome addition indeed.

The most logical approach to beginning in carrying out the mandate of Women's Programming appeared to be to respond to the need for women's consciousness raising. In June 1974, awareness seminars for women were held in Kenora, Dryden, Red Lake and Souix Lookout where many women expressed a need for education. These ideas were passed on in written form to the appropriate educators.

The first seminar was presented by Women's Programs in 1974 (September) in conjunction with the University Women's Club and the Ontario Status of Women Club. Seventy women from Northwestern Ontario attended Family Property Law; this was followed by a 10 week course co-ordinated by Elizabeth Cummins, Master, Business Division. As a result of the success of this program, it was used as a model for the Fair Share conference in Toronto which 500 women from across Ontario attended. Women's Programs worked hard to get 4 women from Northern Ontario to attend the conference with expenses paid by the Ontario Government.

In October 1974, Women's Programs sent out about 100 letters to various women's groups inviting them to send delegates to a weekend seminar to plan for International Womens Year. This was held on November 29 and 30 and attracted about 70 representatives...it was a first in Ontario. As a result of that meeting, International Women's Year began to take shape in Northwestern Ontario and the International Women's Decade Co-ordinating Council was born.

Also in the fall, the first credit elective subjects were given in women's studies in Thunder Bay: Women and History-Joan Baril, Women and Film-Rae Farrell, Women in Canadian Literature-Laurie Atkinson, Women and the Law-Elizabeth Thomson, Family and Property Law-Co-ordinated by Elizabeth Cummins, Come Alive-Fitness Centre.

The first Women's Re-entry Program Job Search and Readiness originated November 1974 in conjunction with Canada Manpower as their International Women's Year pilot project. It was started in order to further the attainment of their national economic and social goals by developing the productive potential of the women's segment of Canadian Human Resources.

The purpose of the program was to develop the confidence of women who were new to the labour market and of those who were returning after considerable absence, to make evident the opportunities for employment, to determine careers for women best suited to their needs and skills, to teach women how to search for employment, to make women aware of their family and property rights under the law.

The program continued twice yearly for 3 years in Thunder Bay and less often in Kenora, Dryden and Fort Frances.

During the latter part of 1974, the Director of Women's Programs was appointed to the Canadian Commission, UNESCO, Standing Committee on Issues and Efforts of Women and to the

Ontario Status of Women's Council which advises the government on legislation concerning women.

Women's Programs became a vehicle to combat sex-role stereotyping and to provide a means for women to re-enter the educational and/or labour force.

To alleviate the heavy work load, Women's Programs advertised for a Supervisor of Women's Programs; Lynne Thornburg was appointed on August 18, 1975. Her considerable talents resulted in additional programs for women: Self Discovery, Assertiveness Training, Women and Money, Homemaker's Course, Sociology of sex-roles, Introduction to Consciousness Raising, Women and Psychology, Mens, Masculinity and the Men's Movement, The Female Sexual Experience, Health Issues for Women (Our Bodies, Ourselves).

Apart from courses offered through Confederation College in Thunder Bay, Fort Frances and Dryden, the employees of Women's Programs have taught in Highschool classrooms when requested by teachers.

In the community, Women's Programs members participated in seminars, workshops as resource persons.

We act as a resource group and take care of administrative details for seminars on women oriented issues.

Particular appreciation is expressed to the Northwestern Ontario International Women's Decade Co-ordinating Council and the Northern Women's Centre for their hard work and leadership because programs are being developed within Thunder Bay and outside Thunder Bay because of their efforts and the efforts of people like Edna Avis, Irene Slchert, Janet Owen in Fort Frances, Jeanine Mascotta in Dryden, Clara Lee Barber in Kenora, Bernice Taylor in Atikokan and many others.

In January 1977, Ruth Cunningham took on the added duties of a women's advisor. A representative Affirmative Action Committee was appointed by the President in 1977 - from which the members submitted a plan for action to the Ministry of Colleges and Universities after its approval by Senior Managers and the Board of Governors. It is now College policy.

During 1977, the Job Search and Readiness Program was phased out and replaced by Introduction to Nontraditional Occupations still sponsored by Canada Manpower and Immigration. This has been particularly effective in getting women into non-traditional occupations and many employers are now sympathetic to the employment of women.

In the summer of 1977, through the Women's Bureau we were fortunate to have Karen Dubinsky as our first student trainee. She carried out two studies: sex-role stereotyping, in text books and women in non-traditional jobs.

Our first OCAP student, Donna Lacroix gave valuable assistance in the co-ordination of the I.N.T.O. program from October 77 to March 78. Her particular contribution resulted in more employers being willing to accept women for on the job training in non-traditional occupations.

Cont'd next page

Northwestern Ontario International Women's Decade Co-ordinating Council

by Brenda Cryderman

In the fall of 1975, a group of women met to form a council to co-ordinate the activities of International Women's Year. This is the beginning of what we now call Northwestern Ontario International Women's Decade Co-ordinating Council. After Women's Year everyone was concerned about where to go from here? This resulted in a conference with the theme: International Women's Year--Where do we Go From Here? One of the results of this conference was the existing Decade Council.

The new council was formed April 4 of 1976 when 16 women representing communities from across Northwestern Ontario met and devised both long and short term purposes for the Decade Council. The women who attended that meeting were: Lynn Thornburg, Gert Beadle, Marg Lanchok, Marg Holbick, Mickey Murray, Lisa Bengsston, Leona Lang, Joan Packota, Eleanor Eryou, June Cryderman, Paulah Edwards, Thyra Digby, Joan Farrow, Diane Ratston and Bernice Cain.

The Council adopted its name from the United Nations decade for women (76-86) which incorporates three signs: equality, women's development and peace.

The old International Women's Year Council undertook activities planned for Women's Year. They oversaw the initiation and completion of projects which included the beginning of a history of women in Northwestern Ontario, (HERSTORY) a travelling caravan which brought information on women's issues to all communities in the district and their women's groups.

The new decade Council decided to direct its energies and activities into eliminating the barriers that prevent women from realizing their full potential in society.

The Council's objectives are to provide a liason for all women's groups in the district, to act as a resource centre for women's issues and to help improve co-operation and communication with women's groups and the work they are doing in the district.

Today the Decade Council is certainly achieving the goals set out in 1976. It has become an umbrella organization for a variety of sub-committees and action groups. The work load of the council has become too heavy to be shouldered just by volunteers and this year they received funding to hire a full time secretary, Brenda Cryderman.

Monthly meetings take place on the third Saturday of the month from 10 am to 2 pm at Confederation College. The Council's mandate is to improve the status of women in the economic, social, legal and political spheres of Northwestern Ontario.

The Equal Pay for Equal Work sub-committee is presently working on completing the coding on the survey sent to six NW Ontario single industry communities. Phase two of this will be to examine the quality of life in three single industry towns based



EQUALITY PEACE
DEVELOPMENT

on the women's perspective of life in the community.

This sub-committee has been very vocal on Women and Economic Development as it related to the North. They have submitted briefs to the Hart Commission, responded to the Department of Northern Affairs White Paper on Northern Development and lobbied for women working in their husbands unincorporated businesses who presently receive no Canada Pension Plan, no Unemployment Insurance, no Workmen's Compensation and worst of all, NO PAY.

Herstory is presently transcribing tapes with early women settlers of the North and will hopefully produce a book outline for next year.

Family and Property Law Sub Committee has studied the new laws before they come into effect and lobbied for change. They try to educate the public concerning these laws and changes and provide resource people for workshops.

The Decade Council has worked on an Outreach Program to get women involved outside of Thunder Bay, Women's groups have been organized in Fort Frances, Dryden, Atikokan and Souix Lookout which are just getting on their feet. They have contacts in Kenora, Geraldton, and Manitowadge.

They have also done a great deal of work on the widow's pension. Mae Sutton submitted a brief to the Federal and Provincial governments and to the Ontario Royal Commission on Pensions and participated in National Action Committees to cabinet and party caucus.

Responsible for the Life Begins at Forty Conference, the goals for the Decade Council are as follows:

- *To work towards an update of the United Nations Declaration of Rights For Children and to push for this to become actual law.
- *A study by the council and a possible seminar on the Rights of Children.
- *Continued Outreach along the North Shore.
- *A follow up to the life Begins at Forty Conference.
- *A quality of life study, follow up on Phase 1 survey and the investigation for funding for Phase 2.
- Publicity for the Decade Council
- *A Conference for the study of Violence Against Women.

Present members of the Council are: Joan Packota, Lisa Bengsston, Leona Lang, Barb Matthews, Marg Lanchok, Mickey Murray, Mary Fedorchuk, Florence Richards, Julie Fels, Bernice Taylor (Atikokan), Ruby Conway, Marg Hobick and Barb Halliday (Dryden).



Women's Programs continued

On February 15, 1978 Mary Fedorchuk was appointed Supervisor of Women's Programs; she brought special skills in curriculum development, monitoring and evaluation. The time has come to package educational modules for the use of persons across Northwestern Ontario.

Workshops were held to give instructors an opportunity to learn how we introduced and managed a re-entry program for women, and Assertiveness Training. More of these services will be made available as more women request them throughout Northwestern Ontario.

We continue to utilize the opportunity to work with committees on seminars and to respond to special requests from women's groups.

Increased activity from within and outside the college has moved us into a Women's Centre in Room 164. Women's

Programs has become an integral part of the college.

Janet Spittlehouse is presently our OCAP student and efficiently co-ordinating the introduction to non-traditional occupations programs.

As we approach our own fifth anniversary on February 15, 1979, we will be giving attention to maintaining existing programs, to implementing the Affirmative Action Program for women in the College Community, to continue to focus on the issue of sex role stereotyping through the presentation of workshops, seminars and courses designed to increase awareness of the problem, and through the development of non-sexist curriculum materials, and to find alternate ways and means which will move more women into non-traditional education and employment.

MUSIC: Tara takes it away

This month you will notice a new album on the racks. The cover features a young woman sitting defiantly in the middle of Thunder Bay's Cumberland Street, in the path of an oncoming antique automobile. The woman's name is Tara and the record, her first, is called *Ain't Playin Chicken*. It is worth a trip to the cash register.

For Tara, 22, the record is an admirable start. She sees it as a calling card in clubs across the country, but more important, as the milestone that gives her the credibility to perform exclusively as a vocalist.

"I play acoustic guitar and took up electric bass because I was not a good enough guitar player to front a band. But ever since grade school when I was singing soprano in the school choir, I've always wanted to be able to just sing," explains Tara who has been appearing on stages around Thunder Bay since she was 16.

In the past few years, Tara's voice has developed. On *Ain't Playin Chicken* there are traces of Tara's airy folksong voice that was cultivated by her interest in Joni Mitchell in her early years of singing. There is also a strong, gutsy voice developed while playing with groups like the Last Chance Jam Band which Tara formed with her husband Barry Kivinen. In the ambitious mix of folk, rock, blues and swing presented on the album, Tara makes her unusual voice bring forth echoes of Joan Armitrading, Van Morrison and Pheobe Snow. She has developed a lot of range and power, enough to stand up to the full brass section of the Thunder Bay Jazz society which appears on the song "Night on the Town."

Like other area musicians who have cut albums, Tara has made use of locally written material. "Win, Lose or Draw" is by Jimmy Kukko, "You Got the Light" and "Lovers Never Say Goodbye" are Tara's own compositions. "Factory Girl" is by Paul Mutton. Donny Sponchia,



whose compositions are heard on the *Earthsine: Live at the Bess* album is responsible for the title track "Ain't Playin Chicken" and "My Candy's Gone". The remainder of the songs are by Tom Labelle: "Human Cannonball", which Tara has put into an interesting rock arrangement, "When A Good Love Slips Away" and "Night on the Town". The final cut, sung above the clink of bar room glasses in accapella style, is a sweet old number entitled "Falling in Love Again, by Frederick Hollander, the only non-local composer.

The album was recorded by Doug Johnston on his mobile sound studio and produced by Nancy Winters who handles the job of recording different tracks at different times, in different places and mixing it all into a commendable product. The performing musicians are all from in and around Thunder Bay, and because of this, Tara says the album can accurately be called a folk album simply because it is a product of an area and its people. The people

are Wayne Breiland, Smokey Wickman, Me Henderson, Tom Sinkins, Lauri Conger, Lindey Norhaugen, Ken Korey, Terry Fiorito, Barry Kivinen, Tom Labelle, Sean Mundy, Dave Smythe, Damon Dowback, Roy Coran, Cliff Ojala, Howard Humby, Peter Nowack, Ernie Slongo and Bernadette McNally, which is quite an all inclusive cast.

Tara has recently become part of a new band called Mercy Rose in which she has finally achieved part of her dream she is the lead singer in the band. Mercy Rose will go on tour this January across Canada.

Her long term ambitions, in light of the album, do not seem too lofty:

"All I want to do is work and make a living at it. I would like to become big enough to hire a brass section I'm very taken with horns right now-- and be able to put on a full show with excellent music, where ever we play."

Ain't Playin Chicken may be the start of a real good thing.

BOOKS: our room

by elaine lynch

THE WOMEN'S ROOM, by Marilyn French
Jove Books, Paperbacks, \$2.50

When one reviews a book as all-consuming as *THE WOMAN'S ROOM* by Marilyn French, the impulse is to become all emotions and abstractions---because it seems doubtful that anyone who picks up this book will put it down without a tear, a sigh or a grimace. But the intelligence of Marilyn French deserves more than just adjectives. In spite of the cover and its best seller, fast trade status, *THE WOMAN'S ROOM* is a kind of monumental work because of its scope, its insight and its deliberate feminist consciousness.

The book is too voluminous to be built solely on a trite political bias. French is a writer, not a propagandist. Although the politics of being a woman are examined through the characters, not one of them becomes a mouth piece. They are full bodied people that draw the reader close to them and whose personal tragedies, cut to the quick. The novel, though

it is fiction, takes a very truthful look at women in different places at different times in middle class North America. It examines how they fit into innately political institutions...like marriage...like Harvard. The picture does not become any brighter in the transition from the fifties, to the sixties and finally into the seventies...just different.

Mendacity is the problem: women knowing how they think and feel versus the persistent reality of what they are. This theme has been explored by numerous writers in the past decade, but French gives it a new vitality. She has managed to make literature out of the past three decades of social change. The outcome is frightening. Among her characters, there are few, if any, real survivors. The women who stay alive and free from the confines of psychiatric institutions, live in lonely despair or give up the struggle of trying to achieve their full humanity, usually by retreating into the lie of marriage. Although the book has mom-

continued next page

 * DECEMBER 15, 1978 *
 * **Christmas** *
 * **Fling!** *
 * featuring **Blue Streak &** *
 * **Southpaw** *
 * AT THE ELK'S LODGE (CORNER OF *
 * SYNDICATE AND MILES) *
 * TICKETS: \$3.00 advance *
 * \$3.50 at the door *
 * It's a benefit for *
 * WOMAN'S PLACE *
 * so anyone wishing to help *
 * out call 345-5841 or *
 * 345-7802 *
 * *****

THEATRE: MAGNUS'S Goat

by
Penni Burrell and
Joyce Michalchuk

I've seldom attended a live play I didn't like and have never attended a Magnus production I didn't like. As you can possibly tell, I don't like giving bad reviews because of my basic belief that any respectable company, be it theatre, music or dance, wouldn't be caught dead consciously performing a dead play, score or theme.

The recent Magnus production of Ugo Betti's *Goat Island* conformed to my theory, although obviously all productions don't, I'm the first to admit. It was everything but dead, with its basic ingredient of life Angelo's (Robert Seale's) presence, enhanced by those of the cast: Edoardo (Don Jamieson), Pia (Colleen Murphy), Agatta (Carole Zorro) and Silvia (Goldie Scheiman), who all served as foils.

In fact, the play actually revolved around the lives of the three women living together on a remote island in Italy in the early 1950's. The island was inhabited by, you guessed it, goats.

At the outset, we are confronted with a sparse, desolate setting. The women are all related to one another, and their initial appearances match this desolate mood. Their speech is terse, their dress, shabby and faded. They have lived "manless" and apparently "lifeless" existences for years and are terrified at any attempt at change.

Enter a virile young man who makes it obvious immediately he intends to stay. The rest of the play deals with the changes and problems his presence creates.

The women show signs of a revitalization of their joy in living. The trade-off however is that Angelo becomes the "stud" for all three women: mother, daughter and sister-in-law. Their activities

revolve almost totally around him. He is gone in the end, but not before much examination is made of the evil his presence brings.

Is this a "feminist play"? On the whole, no. The women show no sense of "sisterhood": at one point, the mother is willing to sacrifice her relationship with her daughter rather than ask Angelo to leave. The focus is on, rather, relationships between the sexes and an examination of a number of stereotypes.

The women's slavery is acknowledged; they feel an abhorrence toward their position subsequently. Although the women must partially wait for fate to free them, two eventually free themselves of his bondage and are forced into chang-

ing their previously isolated, dead existence in the process.

Again, although the play was itself far from dead, it was also far from lacking in shortcomings. Its biggest was its ending, when Angelo's stairway to freedom is raised by Agatta and he dies at the bottom of the well amid his empty and discarded wine bottles. That seems to be the playwright's "easiest way out".

The high irony, however, lay in the words spoken earlier by Angelo which echoed soundlessly at his demise: "Everyone knows that all women want to make love with the devil, because the devil plays hard-to-get". The devil who plays no more is killed by his own devilish ways. Indirectly, of course.

In it together

by Penni Burrell

My picture is in this issue with a group of women from women's place. At first, I thought it didn't belong. I'm new in this area--a woman, yes, but not a Northern Woman. And I certainly haven't done anything for the journal, except buy it at the odd time. A fifth anniversary issue should congratulate all those who saw the Journal through its rough, low energy times. Me?, then, in the picture? What right, what place have I?

Wait a minute, I thought to myself. I may be new to the district, but over the past five years, I have been around the women's movement. Not one thing consistently. Not even one city. I've travelled, fit into different places and groups to suit my needs and mood at the time. Like the movement itself, I've grown, lost initiative and gained it in other ways.

So, what is the point of this issue? For me, it's to commemorate not

just the existence of one journal, at one place. It's to celebrate that it, and many other offshoots of the movement still exist, still function, and still give birth to other projects and groups. Just think of the conversations you've had (or may have, if this is your first introduction to the movement) because of the Journal...or that co-worker who got fired for asking for equal pay or that mouthy woman that really said a couple of true things. Think of the growing, painful and joyful that's come about after you decided that you wouldn't put up with that guy (who thought you were cute when you were angry) ANY MORE. How far have we all come? I know I won't go back. And I've got the Northern Woman Journal, and my friends, and the other groups, both existing and gone, to thank for the last few years. My picture could be that of anyone...of you.



Books cont'd

ents of great optimism and profound joy both physical and spiritual, the conclusion is less than encouraging: in the end we all settle for less, but for women, less is less than less.

The despair felt by the main character of the book, Mira, stays with you long after you have read her last utterance...which is very poetic, like many parts of this novel. French has revealed the web as the hopelessly tangled mess that it really is. Freedom for women is not as simple as changing some legislation or providing the economic freedom that will allow women to develop. The web is centuries of conditioning. It is perhaps even an eternity of a fundamental difference between the sexes. In any case, man is by necessity, the enemy. This conclusion may be a little strong for some women. But when Mira, who is not what one would call an extremist, is betrayed by one of the rarist and too-good-to-be-true men ever to walk out of the pages of a book, the message takes an irreversible turn for the bad. It is not the women in the book who conclude that man is the

enemy (all except for Val, that is) it is the reader. It is not an easy conclusion to sit with, especially when men and women must go on co-existing in the world.

The real horror demonstrated by French, is that in spite of what appears to be compatibility between the sexes, there can be no true meeting of minds. In spite of intelligence, sensitivity and a whole range of human virtues, there are still the myths of role-oriented happiness tempting women to stray from their true feeling---and in men, sets of basic assumptions and attitudes that cannot be genuinely attacked by a woman without the forfeiture of his love. Men may sympathize, but they can't really defy their nature.

Marilyn French is a scholar of James Joyce, so that while her style may be that of a contemporary novelist without the pretensions of a revolutionary new form, she transmits much of Joyce's strict ethical code, which is none too lenient when it comes to matters of compromise and human cowardice. In this

case, though, women are at last subjected to high moral standards. Joyce, says a character, is an mcp.

Mira, in spite of her accepted place in the institutions of society, is a kind of faceless, motionless exile, engaged in a constant struggle to sort out the lies, to get through the layers of nets that have been heaped on her from birth. She demonstrates that the mammoth struggle for us all to discover truth is an even harder struggle for women.

Our minds and our souls have been perverted. But such is life, says French, whose narrator lashes out angrily that she cannot solve the dilemma in her writing because life refuses to be contained. She has imposed what control she can with her powers as a writer to make clear to us, a very grave paradox. "Truth is mortal illness", agree the women in Mira's enchanted intellectual circle. Truth is what the characters are painfully struggling to get at, yet even the slightest apprehension of it is everything but fatal to the socially adjusted, "normal" human being. Read this book.

GERT GOES TO A WOMEN'S FILM FEST

by Gert Beadle

Dianne Ellis of Women's Research in the Vancouver Status of Women is of the opinion that the future of feminism would be assured if women were financially able to take advantage of opportunities to travel. The difficulty in establishing a true communication is by necessity curtailed when we are, for the most part, dependant upon the written word as seen and reported through someone else's eyes.

Ellis's remarks were of particular relevance to me as I attended The Vancouver Women's Film Festival and found myself in the presence of serious and creative women. There is a distinct advantage in being able to feel as well as see the thought patterns that produce the kind of film and video work which speaks to us directly as women and which painfully few of us may ever see.

The three day Festival which took place in late September of this year, had been in the planning since October 1977 by Women in Focus, a Vancouver based group. It was supported by local feminists and producers. The publicized call for films and video work created by women, produced such an avalanche of material that both types of work had to be shown concurrently. All material was selected by a committee dedicated to the relevant expression of women's experience. They looked for material non-oppressive to life styles or racial minorities and geared first of all to analysis of our present position in marriage, motherhood, legal and health systems. Also included were productions reviewing and depicting feminism as a political movement. Discussion periods to deal with both the merit and meaning of a particular film followed each film category and included the filmmaker and the viewing audience.

Barbara Halpern Martineau, a researcher of Women in the Media, outlined for us a history of women in the film industry. A strong speaker, she told us that in the four years that she has been reasearching the subject, she has uncovered hundreds of films made by women with no possibility of financial support or an opportunity to distribute their work. She spoke of the part played by women in the National Film Board during the war years and how following that period, creative women were forced back into clerical positions to make way for the return of men. There is no longer a legitimate reason why women cannot produce films, she said. One has to stand up and recognize that the public has been entertained so long by an industry that has used women as objects of ridicule and titillation. Because of this, a change of menu is a little hard to translate into dollar value.

The fact that women are appearing in the present structure means very little unless they have some power in the selection of material. In other words, the modern thinking woman is not entertained by the variations of love's old story as told by the myth-makers. She has a closer reality, a truer hope to communicate. Her challenge is to translate her vision into the support of commerce. At the pre-

sent time, those women who presented their films and tapes were hard pressed to even distribute their films among feminists because of the cost of duplicating them. An exchange library in Vancouver has an international clearing house for video tapes which has 800 titles of specialized concern. They will act as a distributor and invite new tapes for review and exchange.

Among those films that I personally found enjoyable were *Great Grandmother*, a history of prairie women using diaries, letters and interviews with pioneer women. *Before the time comes* by Anne Clair Poirer is a film exploring the conflicts a woman experiences in deciding whether or not to have an abortion. In long conversations with her sister, she discusses womanhood, sexuality, contraception and abortion. It is a very revealing document on the fragility of a man's pride.

A documentary on prostitution entitled *The Screwing I Got* by Eve Goldberg and Christine Saxon was interesting to me because it clearly portrayed that the strong woman is not above compassion for the poor human; clearly a slave of his own appetite. The look of kindly amusement that she bestowed upon her customer as he scooted out the door, should have been good for an award.

Anastasia Oh Ma Chere is a fictional metaphor of a woman's condition. She is constantly assaulted by the patriarchal figures in her life--her husband, the police, a psychiatrist--

who will not allow her to live her life on her own terms. She represents a silent scream against the violence of the patriarchy. *Ti Grace Atkinson; Radical Activist, Political Theorist*. a Woman in Focus Production directed by Marion Barling. colour, 30 minutes.

This tape was produced in Vancouver by an all woman crew. It is important not only for its content, but as evidence that women working under severe economic restraints, with whatever equipment they can muster, still produce something that is important and relevant.

Ti-Grace, the woman that the film is about, was interviewed as to what her interpretation of what it is to be a feminist and a radical.

She discusses her book, *Amazon Odyssey* which she describes as an historical document of one woman's evolution in the feminist movement. Some of the topics covered involved: the return to the age old institutions of marriage and motherhood, which she describes as "Reactionary Nationalism"

Ti-Grace appeared as well, in *Some American Feminists*, a 55 minute documentary of the American Movement giving comprehensive coverage of their own history.

At this festival of 300 active and creative women, there was reassurance that there is vitality beyond our imagining in so many places. The word feminist is not only becoming common place, but will in time be something to reckon with.

Introducing the mechanic



reprinted from the Women's Bureau Newsletter

Approximately two-thirds of the female labour force is concentrated in the clerical, sales and service sectors of the economy. These occupations have been traditionally viewed as women's work and just as traditionally have been characterized by low pay.

The majority of women continue to shy away from non-traditional occupations in the skilled trades and industry primarily because they have been conditioned to consider these jobs as dirty men's work. There is, however, a small number of women who have cast

aside this kind of stereotyping and have undertaken training for traditionally male dominated trades.

Celia Kenny, 20, of Thunder Bay is an oil burner mechanic. It was natural to follow in her father's footsteps. She started by assisting her father when he was called out on emergencies on cold winter nights. Passing him wrenches and other tools, Ms. Kenny demonstrated an avid interest in his work, an interest which he encouraged. Upon completion of high school, she entered an apprenticeship course at Confederation College, passed her examinations and fulfilled the requirements of approximately 2,000 hours of on-the-job training. Perhaps it was easier for Ms. Kenny than for most women because her apprenticeship was understaken under the watchful eye of her father of Remenda Burner Service.

Ms. Kenny enjoys her work and the challenge of cleaning and diagnosing the ills of an oil burner. She sometimes encounters dubious clients who insist that she pull out her licence as proof of her expertise in this field. She points out that there are several disadvantages---travel to remote areas and the lifting of heavy equipment and tools. But the challenge and diversity of the work and the lucrative salary (\$15-18 per hour) far outweigh any trepidation. Ms. Kenny married recently and plans to establish a business with her husband sometime in the future.

Women's Place plans evening activities

Interested in making soap, or learning about the proper way to budget? Well you might be in luck if you drop into Women's centre every second Thursday evening to be a part of activity night.

Plans such as this one for the upcoming year were discussed at the Annual Board of Directors Meeting for Northern Women's Centre, November 16.

In the works for this year is a conference on Violence Against Women which is currently being organized to take place sometime in the spring. Some of the things that those present at the meeting said that they would like to see come out of the conference were: the establishment of pressure groups in Thunder Bay to deal with sexist advertising, pornography, sexual harassment on the job and other things that exploit women.

-A crisis house established in Thunder Bay to deal with women fleeing from violent situations.

The conference will be designed also to seek professional co-operation with people who deal with women threatened or victims of violence.

The upcoming year is also the International Year of the Child. Women's Centre and people interested would like to become involved in putting on some programs. Some of the suggestions were to hold a seminar dealing with Children's Rights, to have fun days for the children, or even an actual conference for children to get them talking, an awareness campaign dealing with the abused child and children that are victims of incest.

As is the case every year, the Women's Centre is concerned with fund raising and ways to build the survival fund. It was suggested that another book of poetry by Gert Beadle, published by Women's Educational Press in Toronto might be feasible.

A benefit performance of Voices, a feminist play was suggested.

A dollar for dollar campaign is being considered and a Woman's Festival of the Arts for regional women will possibly be organized.

Massage Sticks, manufactured by Julie Fels and Sita are on sale for \$5 at Women's Centre. They make a great Christmas gift and are a super-

ier device in the art of relaxation and comfort.

As a part of a plan to hold regular programs each second Thursday evening at Women's Centre, the following suggestions were made: that discussion groups of particular

interest get together.

-that educational programs dealing with such things as stress, money matters, economics, political effectiveness and organizing lobbies

Anyone who would like to get involved contact Anne or Monika at 345-5841.

T Bay's first woman mayor



"I know I must prove myself as a woman and a politician...."

by Joyce Michalchuk

Anyone with a political tilt (or, euphemistically, leaning) and a bent for constructive change had their hearts done good the night of Monday November 13. The political presence and threatening black cloud hovering over the Assef campaign that turned into a deluge, was Dusty Miller's campaign.

City administration has a new shot in the arm. Like a political campaign, success is achieved through hard work and dedication to the cause; for Mrs. Miller and her supporters, there were a number of issues to contend with. She cited her main reason for running in the mayoralty race (if a main reason had to be cited) as restoring order to city hall. No administration or group can function, or hope to maintain efficiency when serious rifts become evident within the structure. City Hall has been suffering to an extent, from this malaise in the last few years and especially since amalgamation, implementation of the ward system, the Arts Complex and more recently, Lodgepole and the issue of the chief administrative officer.

The Arts Centre is necessary to the cultural development and viability of Thunder Bay. Alternatives to high cost housing such as co-operatives (Castle-green) are vital as is CAO for the city. Long-term, intelligent planning for solutions and for the city is a requisite. In Dusty Miller, Thunder Bay has chosen a woman of political experience, proven ability and with a diverse and involved background who

has called for and pledged herself to developing a sound economic strategy for Thunder Bay. Her call for long range planning is crucial to our city.

With no apologies, the preceding has been a biased report of the municipal elections and some issues from a Dusty Miller supporter. I have the pleasure of being able to sound off about the emotionally and politically captivating moment of achievement and victory those committed to her campaign committed a hundred times more than I! (Marg and Mary are you listening?)

So, for fear of appearing rude or boorish, suffice it to say that the changes in the air are welcome. Congratulations Thunder Bay, and once again to Dusty Miller and the campaign.

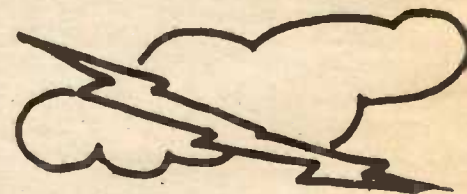
(By the way, I ran into an old friend this weekend whom I hadn't seen for about a year. After hearing of my support and the writing of this editorial, he made me mention that he has recently become involved with the insurance underwriters business in Thunder Bay and his entire office voted for Dusty Miller!)

Joyce Michalchuk is a resident of Thunder Bay and was formerly a full time reporter from the Chronicle Journal. She currently writes for the Northern Woman and the ConSunder. Her many talents include singing and playing the guitar which she has done quite frequently on local stages.



THUNDER CLAP

the people who made Dusty Miller's mayoralty campaign a success... and there were many women... and gave us a new woman mayor.



THUNDER BOLT

to the Thunder Bay Chapter of the Right to Life Association for spending a great deal of money on a pamphlet mailed to every household in Thunder Bay containing misinformation. The money could rather have been spent on a valuable birth control campaign... something which wasn't even mentioned in a pamphlet supposedly informing people.

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bits & pieces

The Canadian Psychological Association has established a Co-ordinating Committee on the Status of Women in Psychology. This committee is working on the implementations of the recommendations of the CPA Task Force on the Status of Women (Canadian Psychological Review, vol. 18, No. 1, January 1977).

One sub-committee made up of three Calgary Psychologists, Jean Pettifor, Lorna Cammaert and Carolyn Larsen is looking into standards and ethical principles relating to psychological services for women.

The scientific purpose of this sub-committee is to develop a casebook of examples where women have been involved in sex-biased counselling or therapy. The object is to make psychologists and the public more aware of the ethical treatment of female clients. To accomplish this purpose, the committee is collecting examples of situations from women who have been in or know of counselling situations with psychologists where sex bias and/or sex-role stereotyping have occurred. These examples will be combined with the accepted ethical principles to develop current guidelines for counselling girls and women.

The types of situations which involve sex bias and/or sex role stereotyping are generally of three kinds. The first is when women are encouraged by psychologists to enter continue, or return to traditional roles without consideration of other alternatives. While many girls and women may genuinely choose homemaker and mother roles, imposing these roles upon a person simply because she is female neglects the consideration of other viable alternatives and aspirations of the individual client. For example, women might be encouraged to have another child, not to pursue an ambitious career, but to stay married at all costs. This type of recommendation is given by a psychologist because he or she believes a woman "should" behave this way.

Second, are biases in the expectations of women or devaluing of women. Assuming women have certain characteristics, such as being passive, quiet, submissive, because they are female can result in biased treatment. A psychologist may use sexist language or jokes, a patronizing manner or employ diagnostic labels on these assumptions. Often the behaviors in this category are subtle and difficult to identify or define. A female client may leave counselling sessions feeling angry or depressed and not know why.

A third practise involving sex bias is treating clients in an overtly sexual manner. This practise can range from over-emphasis on the female client's physical appearance to the extreme of engaging in sexual

intercourse with her, using therapy as an excuse.

Another aspect of this type is the employment of double standards in evaluating the sexual behavior of men and women. Thus a psychologist might dismiss male adultery as typical behavior but condemn female adultery as disastrous to the marriage relationship.

The committee is requesting women and men to send them written examples of counselling sessions that fit these types of situations, or other examples of what they consider sex biased treatment.

Submissions may be anonymous but should specify the sex of the therapist. If you have been involved in psychological treatment relevant to this committee's consideration or know of examples, please write:

Women and Ethics Committee,
c/o Student Counselling Services,
University of Calgary,
2920-24th Ave., N.W.
Calgary, Alberta T2N 1N4

UIC changes must be PROTESTED

Changes in the unemployment Insurance Program were announced on September 1, 1978 by Employment and Immigration Minister Bud Cullen. The primary purpose behind the proposed changes is to deny UIC benefits to those who cannot find long term employment. Women, "the last hired and the first fired", will be hurt more than any other group in Canadian Society by these changes.

The proposed changes appear to be the culmination of a campaign to force women back into the home, thereby leaving the impression that unemployment is really not so serious after all. In 1977, the Liberal Government released a "Comprehensive Review of the Unemployment Insurance Program" which made incredible and unsubstantiated statements about women workers. The Review stated that women misuse UI programs through non-availability and refusal to work and that secondary earners generated unexpected increases in UI Benefit expenditures.

The Advisory Council on the Status of Women warned that such sweeping generalizations about women claimants, which were not supported by any data, should not be used for policy purposes. However the Liberal government has done exactly that: it has developed a policy blaming women for abusing the program and making it more difficult for women to collect benefits without carrying out a single objective study on women and unemployment insurance claimants.

The twisted logic behind the proposed changes is that they will "require claimants to show a more substantial attachment to the labour force before qualifying for UI."

Rather than admitting that high unemployment and the lack of economic planning are the cause of a tenuous attachment to the labour force among many Canadians, the government has chosen to cut them off completely, no matter how grave their economic circumstances. Several of the proposed changes will have a particularly devastating effect upon women in the labour force.

The first proposed change would require claimants who had previously received UI benefits to find work at least equal to the weeks of benefits drawn in their previous claim. If a person collects benefits for 20 weeks and then finds work, that work must last for at least 20 weeks before the person can requalify for UI benefits. For many women who are more prone to lay-off than men and more likely to find short term contract work, it will be very difficult to meet this requirement.

Secondly, the proposed increased entrance requirements for new entrants and re-entrants to the labour force will mean that claimants will have to work at least 40 weeks in the last two years, 10 of which must have been in the last year, before qualifying for benefits. While the government may have intended the new stipulation to be a shot-gun on young people, it is women, particularly older women who will be the brunt of the blast.

Women who have spent years in the home are most likely to be unskilled and therefore only able to find work on a temporary basis. The new stipulation may force women, elderly or widowed to resort to welfare as their only means for survival.

No cutbacks in the YEAR OF THE CHILD

"Why should our children be the ones to sacrifice for Canada's sick economy?" asks Mary Dennis, President of the Congress of Canadian Women, "Finance Minister Chretien's threatened cut in Family Allowance should be rejected by Parliament."

"Family Allowances should be increased and our children's rights defended, especially on the eve of INTERNATIONAL YEAR OF THE CHILD, 1979. In our week-end consultation with members and supporters in twelve cities and six provinces, I found a unanimous response--anger at the Liberal Government's callous and arbitrary treatment,--and also determination to defeat the Government move. We are calling on Canadian people, and especially women, parents and young people to express their opposition to their members of parliament." she said.

She said that to reduce the amount from \$26 to \$20 is a rude shock, and no tax adjustment vaguely promised for a year hence can possibly help the current stress on the majority of families.

The majority of the people most severely affected will be single mothers who will likely be forced to go deeper into debt.


"The federal government wants to save \$2 billion, but why at the expense of children and of the unemployed and the poor?" questioned Mary Dennis.

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Martha: of charity and visions

by Elaine Lynch

There are no black table cloths or candles in the places where Martha Portier calls forth "people who exist on a different plane," or reads fortunes through the cards. As a clairvoyant, the local woman treats her gift like any other talent with which one is born.

She uses her vision, she says, for humanitarian purposes, and sees herself as a person--chosen for no apparent reason--to do good works for others.

As a child, she treated her feelings and premonitions as a kind of game, but changed her philosophy when she was older and experienced more serious realizations.

"I was born in Pearson Township, just outside the city. My mother died when we were quite young and we were brought up by my grandparents who were already in their sixties. At the time, I didn't realize just how old that was. To take on 4 children was quite a sacrifice and when I realized that, I decided that I would always help other people in any way I could," explained Martha over a cup of coffee in the kitchen of her boarding house on Newberry Crescent.

Her early deeds were minor, but nevertheless for others.

"In 1943 I joined the Airforce and was stationed in Winnipeg. A lot of women including myself, had come directly out of strict sheltered environments where we never had any contact with men. Here it was different... and a lot of girls got taken for a ride. Well the girls, I figured, could handle themselves and learn if both parties involved were single, but if the man was married and taking a roll in the hay at the expense of the girl, then things just weren't fair. I could feel when a man was married and if I concentrated hard enough, I could even determine his wife's name. So I would approach the fellow in the mess hall and just say casually..."Hi. How's Anne?...or whatever. Here I was a complete stranger. They'd be surprised and say..."I didn't know you knew my wife", and that would be the end of the romance," laughs Martha.

Not until Martha was married and moved to Kenora did she begin to take her unusual experiences seriously.

"I lived in the Kenora-Keewatin area for 23 years working as a nurse and raising my children. I've been a single parent for 16 years. At the nursing lodge where I worked I met a woman named Caroline. I would read her cards just for fun. Finally she said to me during one of the readings..."You're not getting all of that from the cards." I had to admit that she was right. I was using the cards and still do as a prop or a machine to relax people during a session."

In Kenora, Martha also discovered Elizabeth, her spiritual guide whom she met through automatic writing. To this day, Martha claims that she has never read a book on psychic occurrences like automatic writing. The phenomenon just took place. She invokes Elizabeth or one of her many spiritual guides in writing. She sits with her pen resting on the paper and suddenly the pen will begin to move. The handwriting is not her own.

She simply holds the pen and it moves to form the message that the spirit wishes to convey.

"Elizabeth, like all of my guides, has had many lives. So have we all. Her most recent life was spent as a nanny in England in the 1800's. She is like a guardian angel to me."

Elizabeth told Martha to go to visit her co-worker Caroline on a Wednesday evening. She said!"Caroline is the medium." Because Martha was not familiar with Caroline's involvement with psychic phenomena, she was skeptical. Nevertheless, she followed her guide's instructions and on the following Wednesday night attended her first seance.

As it turned out, Caroline's deceased father, Jules, had been a medium. He knew about guides and the spirit world. The seance was held around a plain wooden table that had belonged to the man.

"There was nothing magical about the appearance of that table, but I saw it do some pretty amazing things," said Martha who claims that the table kept time to a polka.

It was at the Wednesday night seances that she discovered that unlike the others, Martha could actually see spirits.

"Fascinating things happened there. We had peculiar visual experiences and a sense of smell. We would smell freshly cut hay or ploughed earth in the middle of winter," said Martha.

It was in fact, one of these unusual occurrences that brought Martha back to Thunder Bay.

In 1976 she visited the city for the Labour Day weekend. Upon departing for her trip, she had no intentions of leaving Kenora. However, while in the city, she got a message from a spiritual guide that there was a new job and a place to live within the foreseeable future and within two weeks Martha was a cook for the Crossroads and a housemother for Woman's Halfway House in Thunder Bay South.

It was very taxing holding down the two positions and she was devoting very little time to readings or contact with the spirits until an accident occurred which Martha believes was slightly providential. She fell down a flight of stairs and injured herself so that she could not work again. As a result she devotes nearly all of her time to readings.

An actual reading says Martha, can take anywhere from 30 minutes to 2 hours. Her clients are usually satisfied if not a little amazed.

"I tell them things that give them insight into their own situation, like family problems and I teach them where to look in the spirit world for help.

Martha claims that there is no artifice involved in what she does. All of her powers and insights have been discovered by natural means. Her sisters she says, are also gifted with special powers but are more private about them.

Martha's outlook is slightly tinged with religion. She sees herself as an instrument of God.

"I am not a church goer. I do not need a minister to talk to God for



me. I talk directly."

Her direct conversations are documented by some strange utterances communicated through automatic writing. She keeps them all in a binder and shows people who are interested the different handwritings and messages...like the one from the person who apparently just committed suicide.

Being a medium does not interfere with her life's usual worldly concerns. She runs a boarding house to make a living. She is always standing by with concern for people in trouble and opens her door to women in crisis situations.

"I have financial difficulties that are sometimes greater than the difficulties of others. I said to Elizabeth one day when I was particularly frustrated that I had nothing, and what I meant was that I never have any money."

"Elizabeth answered that I would always have a place to live and food on the table and people to love and love me...what else did I need?"

"And when you think about it, Elizabeth was absolutely right."

Still not right

The changes to amend the criminal code with respect to rape are a step in the right direction, says the National Action Committee (NAC). The effectiveness of the proposed legislation brought forth last May 1 will depend however, on further amendments between now and the time Bill C-52 comes to a second reading.

The demands were as follows:

1. Rape be removed from the Sexual Offences of the Criminal Code and placed with new assault offences which would prohibit what was formerly defined as rape (namely, vaginal penetration by a penis) as but one type of an offence of forcible sexual contact.

2. There should be more than one offence, where the division between offences is based not on a consideration of whether there was penetration as defined above, but on the basis of the degree of risk created or suffered by the victim.

3. These assaults should be governed by the same concept of consent that is utilized in other non-sexual as-

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Once upon a non-person...

by Elaine Lynch and Joyce Michalchuk

"We don't know yet what it is to be Canadian for many of the same reasons we do not know what it is to be women. An important reason is that Canada and its people, like women, have been traditionally defined by others.

Marylee Stephenson
WOMEN IN CANADA

Perhaps we should not be distracted from our common concerns as feminists by attempting to give the women's movement a specific national identity. Our world unity as women is something to be fostered because, unlike most causes, the women's movement is not limited to one nation or geographic location. The diverse problems we share are universal.

Nevertheless, it is likely our acceptance of the definitions of others that explains the absence of comprehensive and analytical histories written about the women's movement in Canada. In the scarce Canadian publications on the subject, it is not unusual to find the Canadian Movement described as following the American movement. The public library in Thunder Bay offers abundant information under "Feminism US" but nothing under "Feminism Canada". It is one thing to know that direction and valuable inspiration came from South of the border, but it is also important to know what we accomplished as "followers" and how that has ultimately affected women in Canadian society today.

Before 1972 there was no literature on the women's movement written in Canada, outside of Nellie McClung's "feminist manifesto" entitled "IN TIMES LIKE THESE", written 34 years before THE SECOND SEX and half a century before Frieden's THE FEMININE MYSTIQUE. To that point it had all been imported from the United States and UK. With this in mind we look at feminism in Canada.

The changes brought about by early

Canadian feminists no longer seem glaringly apparent to contemporary Canadian women. However, it was a mere 80 years ago that the suffragists challenged the discriminatory legislation and narrow attitudes imposed on Canadian women.

VOTES FOR WOMEN.



Mrs. BORRMANN WELLS.

WOMEN'S FREEDOM LEAGUE,
Offices: 1, Robert Street, Adelphi, London, W.C.

"Opponents to the suffrage faced the women with a formidable array of arguments, some of which, while carrying a great weight at the time, seem nonsensical today," writes Catherine Cleverdon in THE WOMEN'S SUFFRAGE MOVEMENT IN CANADA. "Such, for example, was

a very real problem about consent, since the concept of consent used in rape was also used in indecent assault female. Thus the onus would still be on the victim to prove a lack of consent. Thus NAC proposes that a further amendment be:

1. A definition section, or other means, must be utilized to ensure that the concept of consent utilized in these new indecent assault offences is the same concept as that employed in other (non-sexual) assaults.

Secondly, the section did not remove section 142, which allows for the introduction as evidence, the victim's past sexual history. Since it is central to seeing rape as assault, the previous sexual history of a person should have no relevance to the case. Hence the further amendment:

Section 142 be removed and the Evidence Act (Canada) be changed to make it clear that no evidence as to the past sexual history of the complainant in the indecent assault is admissible.

These further amendments need your support. Please write to the Minister asking that these amendments be proposed.

the claim that women were organically too weak to participate in the broils and excitements of elections...there were even some hardy souls among opponents who contended that women did not have the mental capacity to comprehend political problems."

The appalling attitudes imposed on Canadian women came from much of Canada's male population and gave women a rallying point. A good place to start was law reform. The National Council of women was founded by Lady Aberdeen

in 1893 to work on a series of law reforms to affect prisons and the protection of women and children. As a result of the organization, a chain of women clubs with similar aims were founded in communities across the country.

There was a great need for leadership in Canada; people like Nellie McClung (possibly the best known and most outspoken of early Canadian feminists) and Dr. Augusta Stowe Gullen were inspired to work for both personal emancipation and political status for women across the country.

The need was for the awakening of a consciousness of reform from within, and not so much for advice from without," wrote V. Strong-Boag in her introduction to Nellie McClung's *In Times Like These*. "Canada in this matter as in others was intended to work out her own destiny, and the need was for leadership.

NELLIE McCLUNG

Nellie McClung's history of involvement in the women's movement went back to the days in Canada "before the machine." She stated her gratefulness at experiencing a part of her life before large-scale industrial involvement in the late 19th Century; she grew up in the farming countries of Chatsworth, Ontario and Manitoba, the daughter of Irish/Scottish pioneers.

The imposed hardiness of her early pioneer years no doubt had much to do with shaping the character of Nellie McClung. She was motivated to become involved in many "firsts": first woman to represent Canadian Methodism at the World Ecumenical Conference, the first woman on CBC's Board of Governors and the first Canadian delegate to the League of Nations in 1938.

She was a case in point of strong personalities with like philosophies attracting. Nellie Mooney met her future husband Wesley McClung after first meeting his mother who was an early leader of the Women's Christian Temperance Movement. While hearing a rallying speech given by Mrs. McClung, Nellie found herself captivated by the woman's "progressive philosophy," in her own words. She subsequently met and married her son, who was regarded as having incorporated his mother's philosophies in his own. Even today, he is considered a "liberated man" in terms of feminist philosophy.

The issues of religion, temperance and female emancipation were closely allied according to her. Her feminist ideology, however,

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assaults in which the presence or use of threat of physical coercion is presumed to negate any presumption of consent on the part of the victim. Again this would keep the issue of risk, rather than sex as central to the offence.

4. These assaults should also be neutral with respect to the sex of the parties involved, which would allow a case for charge in the incident of a homosexual rape. They should also be neutral with respect to the marital status of the parties involved, that is, a wife should be

The purpose of the proposed changes are to shift the perception of rape from being a "sexual" to being a "risk-creating" offence.

Rape as such has been removed from the code and new offences under the Indecent Assault section of the criminal code have been created. Thus they have gone part way in defining rape as assaultive rather than a sexual offence.

The difficulties are these. First, since the new offences are still under the old Sexual Offences section of the Criminal code, there is still

Once upon a... cont'd from last page

is illustrated in a statement on feminism and humanism:

"The world has suffered long from too much masculinity and not enough humanity."

This was the product of a heightened consciousness and a sharp awareness of the state of male/female relationships, particularly in the workplace but not excluding the home. "Humanity" substituting "femininity" is a way of illustrating the dichotomy of the masculine/patriarchal aggressive attitude and the female implied or imposed subservience/passivity. In fact, the meanings of the words "feminine" and "masculine" should be explored to their very roots.

Ms. McClung saw fit to refer to their one basic idea--"humanity"--as did Kate Millet when she explored the characteristics of femininity and masculinity in *Sexual Politics*. "Splitting" the sexes by means of defining them by certain nebulous societal impositions (and often by certain self-impositions) was seen possibly for the first time as fundamentally and ultimately harmful to the psychological and intellectual development of human beings.

Her spirited voice was never raised more loudly or more eloquently than in her encounters with Sir Rodmond Roblin, premier of the Conservative Manitoba government of the 1920's, on the subject of women and industry. Her portrait of him in her book, *The Stream Runs Fast*, was a devastating satire. He said he felt that "nice" women don't want to know about factories, let alone visit them, nor do they want or need the vote. To this, she replied:

"By nice women you probably mean selfish women who have no more thought for the underpaid, overworked women than a pussycat in a sunny window has for the starving kitten in the street. Now, in that sense, I am not a nice woman, for I do care. I care about those factory women, working in ill-smelling holes, and we intend to do something about it, and when I say "we" I'm talking for a great many women, of whom you will hear more as the days go on."

In 1912, after being asked to contribute to the Winnipeg Free Press and having had 17 volumes published, she joined the Canadian Women's Press Club. Subsequently, 15 members formed the Political Equality League dedicated to the enfranchisement of women. Much lobbying and support, both economically and politically, resulted in just a matter of time standing between women and the vote.

Universal suffrage was granted in Canada as follows: Manitoba--Jan., 1916; Alberta, Saskatchewan, British Columbia and Ontario, 1917 and Nova Scotia and the Dominion government in 1918. Following were New Brunswick in 1919, Prince Edward Island in 1922 and Quebec in 1940.

Perhaps Nellie McClung's most noted and ironic "achievement" was in her efforts to obtain Supreme Court ruling of women as "persons" under the dubious BNA Act. The ruling will be 50 years old in 1979.

AUGUSTA STOWE-GULLEN

Dr. Augusta Stowe-Gullen discovered her political commitment to feminism through personal experience. Her obligation to support her invalid husband and her three children made it necessary for her to cope with the problem of being a woman in the teaching profession in Southern Ontario.

Her frustrations motivated her to return to school, but because women were not yet allowed in the institutions of higher learning in Canada, she obtained a degree in medicine from a New York university.

Upon her return and the establishment of her own medical practice, she organized women to lobby for the opening of the University of Toronto to Canadian women which was accomplished in 1886, the establishment of the Ontario Medical College for Women in 1883 and to secure factory and health laws and a better Married Women's Property Act.

The group of Toronto women who formed the Women's Literary Club in 1876 to disguise and organize efforts to obtain suffrage culminated their efforts in the formation of the Dominion Woman Enfranchisement Association in 1889.

The women in Ontario were very movement-oriented, and they concentrated their efforts in fostering and fanning the flames of the women's rights movement in all of the provinces. However, the varying degrees of conservatism in each of the provinces is reflected in the chronological order of the success of the suffrage movement mentioned above.

The suffrage movement was not significant only in giving political responsibility to women. The consciousness of the groups formed at this time made startling discoveries about Canadian law and the status of women which lead to the formation of other lasting organizations. It also allowed some very creative and intelligent women a chance to carve out a profile in Canadian public life.

THE ROYAL COMMISSION ON THE STATUS OF WOMEN IN CANADA

The conscious resurgence of the women's movement, formally recognized by the 1967 Royal Commission on the Status of Women in Canada is something we have all experienced either as participants or as a result of its consequences. It is significant, first of all, insofar as it relates to the past.

"When one reads the new feminist side-by-side with the ones from previous generations, and even centuries, one is struck by the fact that, of what is being currently said and written, very little is new: it is an ever-repeating script. This is in itself revealing of the centuries-old state of the condition of women.

Anne-Marie Ambert
SEX STRUCTURE

But, from our own documented experience in Canada, the "ever-repeating script" is not ever-repeating because of a lack of consciousness and/or efforts on the part of Canadian women. One of the major problems of the Report of the Royal Commission

of 1967 is this: it is not how to interpret the hundreds of documented complaints and items of data gleaned from 468 briefs and 1000 letters of opinion, but how to implement the Report's concluding Plan of Action and the Commission's 167 recommendations covering everything from Poverty to the Participation of Women in Public Life.

By 1972 (five year's later!), a huge conference in Toronto indicated that women were very concerned by the fact that implementation had not yet begun. More frightening was the fact that they were at a loss as to how it would get started. There was a fear expressed at this time that recommendation 166, to establish a council of women responsible for a woman's voice to the government, would be used to fan off women's complaints...that any kind of action would just get lost in a government department.

Perhaps these fears were justified. Seven years later, we have seen the establishment of the Federal Advisory Council on the Status of Women; we have experienced International Women's Year in 1975, during which government funding helped launch women's centres and open the lines of communication. We have opened our minds to both the extremely radical elements and the regressive movement. What we still have not witnessed is equal pay for equal work, the disappearance of discrimination generally, sexist advertising, financial security for elderly women or single mothers...the list goes on and on.

Recent publicity to do with the women's movement suggest that it has the blahs, that leaders have either burnt out or sold out, or gone underground. Whether we choose to believe this is another thing entirely. The point is that the seeds have been planted. A consciousness has been started that cannot be reversed by any media images. Statistics may seem discouraging but they are improving. One might choose to look to an article by Marjorie Harris that appeared in the Weekend Magazine in 1973. Ms. Harris chose to concentrate not on the celebrities of the women's movement but on the feelings expressed by Canadian women of all ages in cities and on farms and rural communities across Canada.

The feelings and realizations of these women were long in forming and drawn from their own life experience. Surely these feelings have not altered significantly.

"Perhaps," writes Ms. Harris, when the clichés and atrophied images of the feminist movement are swept away, the positive social values emanating from it will be recognized.

Since 1973, this seems to have been happening but has been misinterpreted by a short-sighted, star-watching media.

"Right now, no one can assume to know what a feminist looks or acts like or where she comes from. We are your wives and daughters and sisters and we are everywhere."

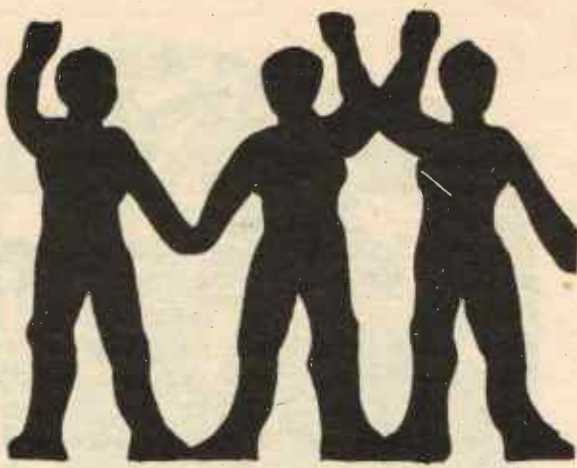
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Reflektions

by carol auld

the strike at the fleck manufacturing plant in centralia is over. the workers demands have been met--there are no more public meetings on how to support these workers. the media has moved on to other hard news items. all is considered settled. but is it really? the workers got what they requested and that is considered enough--an even generous--settlement. but have they demanded enough? of what real value is a few cents wage increase? the principle of this situation is important, yes, it has also extolled the virtues of a union, but has it really changed the lives of the people substantially? essentially, they are still being exploited on a daily basis in the name of ever-necessary profit. (necessary even at the cost of human dignity)

i participated in the may 19 day of solidarity for the fleck women strikers in centralia, boarding a bus at 3:30 am at bloor and yonge in toronto, reaching centralia just after dawn. the bus trip itself was the usual confusion of political and emotional differences (this is a women's day no men should be on the bus!!....what me? i'm no lesbian...i like men but don't get me wrong,eh?.....if the strikers decide to take over the plant we should help them all we can even if the violence is necessary...that is what the revolution is about...we MUST support them...but that's not what we agreed upon, we want this to be as peaceful



as possible we are simply showing our support by being there....that is not going far enough, if a riot erupts we must be ready to help them...they are our sisters!) partially drained by these exchanges everyone seemed to become revitalized as we approached the plant itself. the tension was on. would we succeed in closing down the plant for that day (the original intent of the organizers) or would the scabs cross the picket line into the plant anyway? in somewhat ironic fashion, the plant was already closed when we reached it. the strikers had been there since before dawn that morning and set up their vigil. the scabs did not show up. we marched peacefully around the

plant for a while under the suspicious and contemptful scrutiny of the opp who were perched atop rooftops and nestled next to the building. obviously they were on the side of the fleck owners (partially owned by a government minister) but that, of course, is predictable.

however, it proved to be of no consequence--they were in their reactionary fascist sphere of the world while we conducted our concern with the plight of our sisters. so the organizers of our protest were content--we had shown our solidarity through our presence, and that was all we had set out to do.

and if that was what was wanted and needed by the fleck women i'm glad we were able to supply it. when they are ready for more...when everyone is, that is the time for a true revolution but that time has not yet come, which means that our work is not complete and even considering the possibility of completion of such battles is a fantasy. the struggles will continue in the world we are trying to change and amongst ourselves. the important thing is that we continue to try and understand and resolve these differences expanding our consciousness and working towards a more humane, equitable society.

Carol Auld, formerly of Thunder Bay and known as a freelance writer for Lakehead Living, now lives in Toronto where she is involved in a number of literary journals and attended the Fleck strike rally for Solidarity this past summer.

THE TABLE SETTING: a short story

by Rosalyn Taylor Perrett

I had been away from home for only a short time, yet it was long enough to feel alien in a familiar land. The kitchen did look different even if the same peeling vinyl wallpaper was on the walls. It was the table, the rugged hardwood table partly concealed in a startled white cloth that I had not seen before. Also new to me was Mum's best chinaware brought out only for guests, and the slender stemmed wine glasses proclaiming an occasion. I was apprehensive about the formal way the vegetables were laid out around the perimeter of the turkey, steaming from their separate floral dishes. Even the gravy looked dignified, satin smooth in a slightly tarnished silver jug.

Five minutes had gone by, long enough for me to heap my plate with everything going on the table; still Dad had not made a comment or a joke about my appearance or the fact that I had taken a shower the minute I had stepped inside the door. I had a vision of Mum briefing him on the do's and don'ts when dealing with a daughter newly returned from the outside world. There must have been some apprehension on their part, seeing me again. Was she going to wear her personally initialled, horribly frayed jeans? When they came and picked me up at the airport, Mum was pleased to see that I had tactfully worn my dress-pants.

Soft music was drifting in from the front room accompanied by the almost rhythmic clanging of our four separate knives and forks on plates. I chose this instant to look around to see who had changed besides me. My brother was still my brother, eating in the same studious way, watching the carrot on his fork as though it were going to run away and do a dance next to the potatoes. I gazed across the table at my Dad, fascinated by the movements going on in his face as he tackled a tough piece of meat. It was then that he watched me watching him and said blandly, but truthfully-

"What's the matter with you, can't you believe you're home or are you wondering why I haven't picked on you yet?"

"I'm just looking around."

"I bet this is the first real meal you've had since you've been away from home."

"Well, it is the first goog cooking I've tasted for a while."

"Naturally, no one cooks like your mother."

Mum smiled briefly; she was picking at her turkey and not saying much. I hoped that I had not landed in the midst of one of their frozen silences which usually followed a fight. There was a slight knotted look about her forehead. Was she inwardly worried about something? When I lived at home I was her major source of worry: could she be focusing her Motherly concern on my brother? Not him,

he's so self-reliant.

"Pass the peas," Jim muttered.

"Don't you mean, pass the peas please?" Mum insisted, passing the peas.

"Yeah, thanks."

"Your brother lost his appetite and found an elephant's." Dad chuckled at his humour but no one else did.

"You really are a solemn bunch tonight," he complained.

Mum was searching for a way to furnish the silence; I could see her going through a list of possible questions. Jim preferred the silences, warmly referring to them as "pregnant pauses". He lit a cigarette, proud of his initiation into the grown up world signalled by the presence of his own package of Rothmans on the table. As he drew in, his face puckered into the workings of a manly frown; then he sat back in his chair and blew perfectly round smoke rings.

Dad looked over his glasses at me, scrutinizing the expression on my face.

"I imagine you say more when you are in school."

"She's just a bit overwhelmed with the journey and being home for the first time since the summer," Mum reasoned. It was nice the way she could see the best in me at all times.

"Esther, why do you always come to her side? Why not let her speak for herself, okay?"

Cont'd Next Page

Northern Woman Journal Anniversary issue page 17

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The Table Setting cont'd

"Well, I thought I said a lot in my letter," I said, speaking for myself.

"I'm never here to read your letters; that's your Mum's job."

"Oh...Classes are going well, I have a good timetable and a lot of time to study."

"ummph."

"My courses are all relatively interesting and I have good instructors."

"That's all very nice but how are you fixed for money? Your mother says you've had a few problems with finances. Ofcourse, you never mention it to me."

"I get a bit short sometimes but I haven't been what you'd call broke."

"I give you \$150 a month and you can't live off that? What are you spending it on?"

"Books, transportation, food and personal items."

"Booze?"

"No Dad!"

Mum shook her head at Dad, Jim stifled a yawn, the kettle was gurgling quietly.

"Have you met any nice boys at school?" Mum asked.

"Er- Esther, would you mind saving that for one of your coffee drinking gab sessions; I'm trying to get to the bottom of this."

"I'm not spending it on anything I shouldn't," I heard my little voice simper.

"Jim here is going into auto-mechanics; he'll make money instead of costing me money."

"Dad, I intend to pay everything I owe you as soon as I can." I felt my voice quake a little as it always does when my person is under fire.

"That's what they all say. I'm not doubting the value of a good education, but it does not necessarily imply that you are going to get a job as an end result. You'll probably get married and that will be it, your future in a boxy little suburban home with a husband and two little brats to look after."

"I don't think you believe that." I said stoutly, regaining some of my misplaced confidence. "...and if you think that, why are you helping me out?"

"I don't know, that is not the issue here."

He always took the defensive when



he was being hedged.

The kettle on the stove simmered to a high pitched whine. I watched the steam shooting upwards and forming little droplets on the glossy, cracked ceiling above. Mum automatically got up, hushed its protests, made the tea and dropped a quilted cover over the tea-pot. The world was silent until Jim scraped his chair, getting up. He would probably sit in front of the TV. My brother spent countless hours there, watching other people's conflicts. At least these got settled in the form of neat and tidy little Epilogues.

Dad was cracking his knuckles reflectively. He never allowed himself to completely relax; his need for perfection in the things he did kept him feverishly moving onward. Sometimes he overdid things, like the time when Mum was out--He had been working in the garden. The grass was trimmed, the rosebushes were pruned, but he got restless and went over the grass one more time. The blade pierced too deeply and exposed the lawn to the hot sun. Blazing tentacles beat down and left a trail of scabby brown patches. He was mad at himself and

at us for not being there to hold him back.

"How about some chocolate cake?"

"Uh yes please Mum."

My mother the temptress cut an extra large slice for me.

"Esther when are you going to stop encouraging her; you know what all that sweet stuff does to her complexion."

"Oh a little bit of what you like always does you good," Mum put in.

I watched his irritation grow, feeding on itself like a fire waiting to burn out. I knew that he would have to rage until he reached a helpless calm. Then he would get quiet and reflective as though he were replaying the incident in his mind.

"I'm glad you enjoyed supper. That was about \$3.00 right there, but that's okay, I'll give you a bill at the end of the week."

"John, don't talk like that! You know how she is fixed."

"Don't get upset Esther; it's just another joke."

Well, don't keep such a straight face when you joke then."

"Oh Esther, you are as sensitive as she is."

Mum poured the tea and passed it to us, declaring a truce.

I looked at the lovely, languid mixture and I hoped it would calm my tangled nerves. It tumbled down my throat, gone before I knew it and I didn't remember to taste it. Dad was working out an invisible plan of attack; peering over the rim of his cup, he was ready to move in. I was trying to build a wall, hoping his words would bounce off it. Mum was playing referee not sure which side would start.

I waited but he did not move in. There was no tension. He sighed, took a sip of tea, laid his hands flat on table. He was about to get up. Was he walking away?

"With all my complaining, I'm still pretty proud of you. I thought you should know, that's all."

His words to me, filled the room and for a moment hung suspended. I reached out to him with a gesture I had given up for lost--I smiled.

Rosalyn Taylor Perrett is originally from England. She attended Lakehead University. Her poetry has appeared in numerous Ontario Journals including Dorothy Livesay's CVII. She has worked as a museum Assistant for Old Fort William Historical Project.

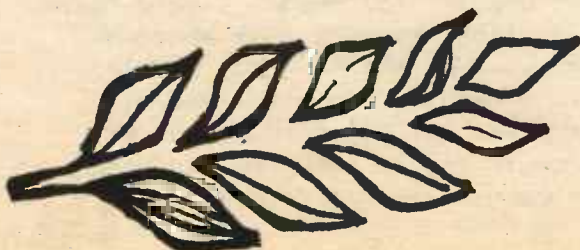
*Karen
i talked with Karen
after almost a year
i'd changed in some ways,
she in others.
she was pregnant
i was still searching,
we remembered the old times,
discussed the new.*

*one remark,
taken with a smile,
she would see women
slim in figure
and think
'it must be nice
to be able
to tuck your shirt
into your jeans,'*

Viola Goderre

*Wasteland
blind dog
in alleyway
amidst garbage and decay,
searching through brawn bags,
sniffing overturned cans,
eating from the rubble.
fat man
on fire escape,
above the stinking refuse,
throws empty jars,
shouts hollow threats,
a guardian of the wasteland.*

Viola Goderre.



Please Contribute

WE WOULD APPRECIATE POETRY, SHORT STORIES, DRAWINGS AND PHOTOGRAPHS BY WOMEN OF ALL AGES TO APPEAR ON THIS PAGE. BRING THEM IN OR MAIL THEM TO 316 BAY STREET. INCLUDE A RETURN ADDRESS AND WE WILL GLADLY RETURN THE MATERIAL SAFELY TO YOU AFTER USE.



MERRY CHRISTMAS!

back row: from left: Anne Donaldson, Betty Harkema, Joyce Michalchuk, Eve Pykerman and Noreen Lavoie.
front row: from left: Penni Burell, Monika McNabb, Gert Beadle, Anne McColl and Doreen Boucher.



A PARTY?

YES-- for women who really want to get into the Christmas spirit Everyone is invited to WOMEN'S PLACE 316 Bay Street, December 21. The fun gets underway after work (say about 5ish) THERE WILL BE A SPECIAL ENTERTAINMENT PRESENTATION that you won't want to miss. For further information call 345-5841

ADMISSION \$2.00

Mrs. Clause looked around at the muddle and clutter
Just 3 days until Christmas and old Nick in the gutter
She called up the wives of the gnomes and the elves
Saying, "GET THOSE GUYS MOVING THERE'S NAUGHT ON THE SHELVES!"
Said Sally, "My old man is flat on his back,
He was getting quite kinky and fell out of the sack."
Well Joy she was crying with laughter, you see
Cause her man froze solid going out for a pee.
Sarah was mad as all hell get up, cause
She found her man Gary smoking up a tree
Dora said Randy had gone rather gay,
He was out romping and skipping with Rhoda's man Jay.

Mrs. Claus in disgust with the whole male race
Still felt that for Xmas she must try and save face,
So she rallied her sisters around her with a speech
"Those stupid old gnomes a lesson we'll teach"
She went down to Manpower and got old Saint Nick's job
Hurried back home and fired the slob,
She gave all the women the tools of the trade
Announcing each worker would be equally paid,
They hammered and saved, they painted and polished,
They cut and they saved till the work was demolished,
They filled every order for Xmas day and packed,
All boxes on Santa's bia sleigh,
They made the deliveries, all down the line
Even started the plans for the very next time.

The gnomes and the elves and Santa Claus too
are still wondering what hit them from out of the blue
But Mrs. Claus smiled grimly for she very well knew
This was just the beginning of the equal rights move.

HAPPY NEW YEAR

Northern Woman Journal, Anniversary issue page 19



THE CONFEDERATION COLLEGE
OF APPLIED ARTS AND TECHNOLOGY
THUNDER BAY DISTRICT

**WINTER PROGRAMS
FOR WOMEN**

Women's Programs provides a variety of programs designed for women of all ages, married or single, in the business world or at home, looking for a change in direction or just wanting to know what other women are thinking and feeling. There are no prerequisites. Forget about what your educational background is or is not. Come and learn, grow as individuals.

ZW 001

THE NEW WOMAN & NUTRITION

"Eat properly and you'll feel better." Explore how the health of today's woman is affected by nutrition. What are some common nutritional diseases that women are susceptible to?

How can your method of contraception affect your nutritional status?

What are some common misconceptions about food with respect to nutrition?

Come share your experience and knowledge of nutrition with a group of concerned women. We will all grow!

7-10 p.m. Tuesdays, Jan. 23 to March 20.

FEE \$15.00

ZW 009

LIFESTYLE: SOLO

A lecture series designed specifically for women who are single, divorced, separated or widowed.

Lecture topics will include:

Pack Your Own Chute

Human Sexuality

Women as Persons

Women & Pensions (Widowhood)

Focus on Change - Education/Employment

Planning for Fun

7:30 - 9:30 Mondays, Jan. 22 to Feb. 26.

NO ADMISSION FEE/ALL WOMEN WELCOME

ZW 010

APPRECIATING WOMEN ARTISTS

A new kind of art history — one which seeks out women's work.

Through a visual presentation utilizing 360 unique slides featuring the exceptional abilities of women artists from the early middle ages to the 20th Century, students will be introduced to the long-ignored perspectives of women.

7-9 p.m. Thursdays, Jan. 25 to March 22.

FEE \$25.00

GS 225

SOCIOLOGY OF SEX ROLES

A credit elective which reviews the assumptions and stereotypes based on sex and relates how each of us is affected in some way by these.

7-10 p.m. Wednesdays, Jan. 17 to April 25.

FEE \$30.00

GS 219

WOMEN MAKE MOVIES

Can you recall one film you have seen that was directed by a woman? The most popular image of the great director is male.

But women have been directing films since 1896. For a refreshing change, view over 35 films made by women.

Included are feature, short, documentary, and animated films.

WOMEN MAKE MOVIES is for everyone. It offers prize-winning international films to encourage a critical interest in the influence of women on filmmaking.

Some of the titles include Lina Wertmuller's "Love and Anarchy", Shirley MacLaine's "The Other Half Of The Sky: A China Memoir", and Judy Collin's "Artonia: Portrait Of The Woman."

7-9 p.m. Tuesdays, Jan. 9 to April 17.

FEE \$20 CREDIT OR NON CREDIT.

INTRODUCTION TO NON-TRADITIONAL OCCUPATIONS

Have you been thinking of getting back into the world of paid employment? Have you been thinking of some of the more "unusual" jobs that might be available? If so, this could be the course for you. Manpower is sponsoring, through Confederation College, and 8-week course for people who wish to seek employment in areas generally regarded as restricted to members of the "opposite sex." This course is designed to help students:

1. Assess their own skills
2. Determine their own skills
3. Develop job search techniques
4. Provide four weeks on-the-job training

The student will choose, with the help from the instructor, where this training will take place. The next course will begin in January. For information call 577-5751, Ext. 353. To register contact your local Canada Manpower Employment counsellor at 344-6601 or 623-2731.

ZW 006

FINANCIAL PLANNING SEMINAR FOR WOMEN PART I — INTRODUCTION

In response to a programming recommendation put forth by the participants of the recent conference, Life Begins at 40, Women's Programs is pleased to offer a Financial Planning Seminar for Women. The seminar will address itself to such questions as:

1. Is RRSP really for you?
2. When do you need insurance both life and disability?
3. What are the four corner stones of financial planning?
4. What are the pros and cons of life annuity?

In addition, money management, a look at successful spending saving and investment will be explored. Come and learn, it's your money!

7-10 p.m. Friday, Jan. 19

9-4:30 p.m. Saturday, Jan. 20.

FEE \$15 includes Saturday lunch.

ZW 007

WOMEN AND STRESS SEMINAR

This weekend experiential program is designed to help women learn how to recognize adverse stress factors in their lives, and how to defuse destructive stresses. Each participant will be encouraged to "try on" some proven techniques to deal with and/or alleviate her own stresses through biofeedback, relaxation and positive imaging, and through the development of creative, holistic, wellness-oriented habits.

7-10 p.m. Friday, Feb. 9

9 a.m. - 4:30 p.m. Saturday, Feb. 10.

FEE \$15

ZW 008

EQUAL OPPORTUNITIES FOR WOMEN SEMINAR

Two professional educators from Centennial College specializing in Women's Studies will present a one day seminar on:

1. Post Secondary Courses & Components
2. Approaching Affirmative Action

The morning session will be of particular interest to all educators. The afternoon session is geared for persons working in the area of personnel and affirmative action representatives for the various ministries and agencies.

9 a.m. - 12 noon and 1-4 p.m. Friday, Feb. 16.

FEE NO CHARGE: REGISTER BY MAIL OR PHONE BEFORE JAN. 30/79.

REGISTRATION IN PERSON AT THE COLLEGE IS PREFERRED. IF THIS IS IMPOSSIBLE, PAYMENT IN FULL (NO CASH) INCLUDED WITH THE REGISTRATION FORM WILL BE ACCEPTED. CLOSE FOR MAIL REGISTRATION IS JANUARY 5, 1979

SENIOR CITIZENS AGE 60 OR OVER, UPON PROOF OF AGE MAY REGISTER FOR ANY SUBJECT AT THE COLLEGE FOR A TUITION FEE OF \$5.00 PLUS ANY LABORATORY FEE.

IF YOU WOULD LIKE MORE INFORMATION PLEASE CONTACT:
CONFEDERATION COLLEGE — 577-5751, EXT.353

PLEASE REGISTER ME FOR THE

ZW 001 ZW 009 ZW 010 ZW 350 GS 225 GS 219 ZW 006 ZW 007 ZW 008

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CITY _____

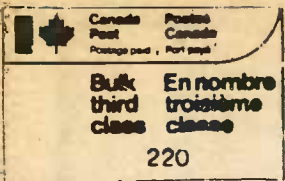
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Refund of fees will only be made should insufficient enrollment force cancellation.



INSIDE:

Happy Birthday Flashback....starts on page 3.

The women's movement in Canada page 15

Tara cuts an album page 9

Remember the strike at the FLECK PLANT in Southern Ontario? Carol Auld does page 17

A short story by Rosalyn Taylor Perrett page 17

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