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Northern Woman Journal

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Photos courtesy of the THUNDER BAY HISTORICAL MUSEUM

50 YEARS A PERSON!!



THUNDER BAY'S MAYORS
(top left) CATHERINE SEPPALA elected mayor of Fort William in 1951.
(top right) EUNICE WISHART became a Port Arthur councillor in 1939
(bottom) DUSTY MILLER elected mayor in the fall and installed in December 1978

FIFTY YEARS OF PERSONHOOD WILL BE COMMEMORATED BY REGIONAL WOMEN

This fall, Thunder Bay women will notice an unusual billboard on Memorial Avenue inviting them to share in the celebration of 50 years as "persons." Historically speaking, it is indeed something to celebrate, for just 50 years ago, women were not considered persons under the British North America Act. This lack of status helped to keep women from being appointed to the Canadian Senate, among other things.

To celebrate the victory of Judge Emily Murphy and her colleagues in 1929, a group of local women are planning a celebration to take place the evening of October 18 at Confederation College.

Part of the celebration will be a publicity campaign alerting women to the significance of 1979. The actual commemoration will consist of a wine and cheese party at the College beginning at 7 pm on October 18.

The evening's program will consist of a display comprised of material from the Canadian Archives, photographs depicting women created by local and Canadian photographers, and exhibits put on by interested women's groups.

Kam Theatre Lab will perform a play based on the historical details of the Person Case. From 9 to 10 pm coffee and cake will be served. Admission will be 1.25 per person. There will be a cash bar and the event will be open to the entire public.

THE HISTORY

"The Person Case is the name commonly used to designate the valiant contest waged by Judge Emily Murphy and her associates from Alberta to prove that women are eligible for appointment to the Canadian Senate. The name is derived from the fact that eligibility hinged upon the legal interpretation of the word "person" as found in section 24 of the

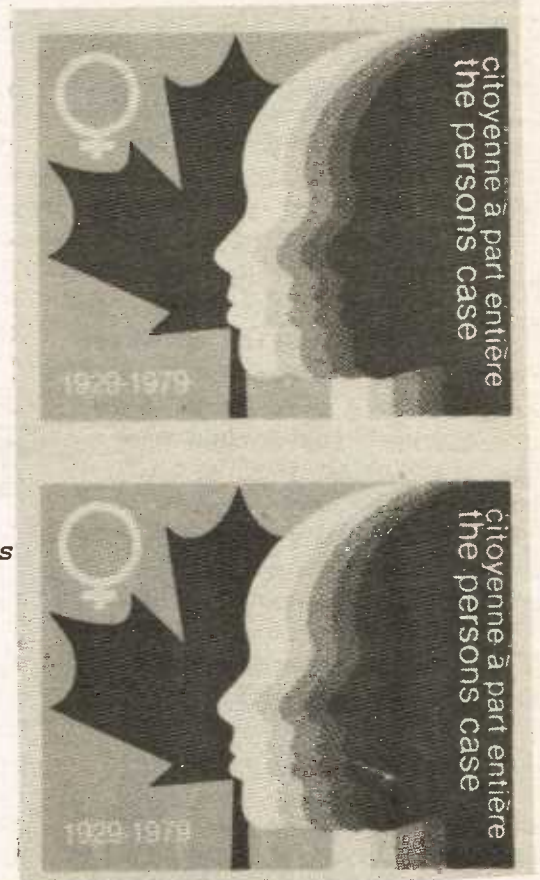
British North America Act. While in the minds of most women there never existed much doubt about whether or not they were persons, legal minds found this point highly contentious until that day in October 1929 when Lord Chancellor Sankey, reading the opinion of the highest tribunal in the British Empire, concluded that women are "persons" in the eyes of the law and hence entitled to be summoned to the Canadian senate.

Women, under the common law in 1867, were under every conceivable form of legal incapacity and definitely barred from public functions. How then could it be possible to suppose that the drafters of the B.N.A. Act had meant to include women?....."

There is a famous photograph of Lord Sankey at Temple Bar on October 18, 1929 on his way to deliver the important "persons" decision. Preceded by the heavy mace of office in full court regalia the stern Lord Chancellor looks as though prepared to pass a death sentence upon some poor scoundrel, rather than to read a decision which would bring joy and a new sense of dignity to thousands of women in the senior dominion."

In the spirit that Canada was intended by the Commonwealth to be a place of growth and expansion, the Judges of the Supreme Court approved the amendment to the constitution, aware that in this context, no policy or constitution could be exempt from change.

Added to their decision was the fact the word "person" was used in an ambiguous manner throughout the Act which only occasionally specified "male persons" where that was the intention. Hence the Supreme Court ruled as follows: ".....Their Lordships have come to the conclusion that the word persons includes members of the male and female sex, and that therefore the question propounded by the Governor-General must be answered in the af-



To commemorate the Person Case, to be celebrated in Thunder Bay on its Anniversary, October 18, the National Action Committee on The Status of Women issued this seal.

firmative; and that women are eligible to be summoned and become members of the Senate of Canada.

Taken from Catherine Cleverdon's Woman Suffrage Movement in Canada, University of Toronto Press, 1950. This book is available through the Lakehead University Library and Women's Centre Resource Library for anyone who would like to read further on THE PERSON CASE

WOULD YOU VOTE FEMINIST?

That is what the Feminist Party of Canada wants to know.

WHY BUILD A NEW POLITICAL PARTY INSTEAD OF INCREASING THE NUMBERS OF WOMEN WITHIN THE EXISTING PARTIES?

Because, says the Feminist Party, women elected from within these male dominated power structures usually end up denying the roots from which they came. At the moment of victory, most women shake off their political debts to other women. In the struggle to retain credibility within that male context, they walk alone.

The only way a woman can maintain her feminist beliefs while in office, the Feminist Party concludes, is when she is shielded by a feminist party structure.

EMPHASIS ON WOMEN'S MORAL ROLE:

Women's full participation in the political arena will bring a new direction to government in general, Feminist Party advocates maintain.

"The vision women will contribute to politics is the same vision we have always been dependant upon to bring to our more traditional spheres. In the family we have provided a moral base; in the wider world we have constantly struggled to humanize our environment...

"Moral values, social relationships, women have taken responsibility for all that which renders communities more fully human. If politics is the process through which society safeguards the humanity of its members, then women belong in politics; and if politics is not such a process, then clearly women are needed to make it so."

At its first meeting held June 15 in Toronto, the Feminist Party admitted that theirs is a formidable task: turning vision into policy and policy into strategy. Troublesome questions have been raised. How can you expect women with only gender in common to take unified action and overcome the years and allegiances of ideological differences?

For the interim committee of the Feminist Party, the choice is clear. They advance the idea that a feminist party is "the only method that could be truly representative of women's needs and desire for change."

FOR MORE INFORMATION ON THE FEMINIST PARTY CONTACT: The Feminist Party of Canada, 122 Hilton Ave., Toronto, Ont.

reprinted from KINESIS.

EDITORIAL

FEMINIST PARTY IS BORN, reads the headline in the Toronto SUN following a meeting June 10 to which 600 women and a smattering of men turned out.

While still in the formative, pre-constitution stages, the Feminist party of Canada is a thing to welcome because it is the first attempt of women to introduce 'the most momentous politics existing (i.e. feminism) into the formal political system of this country.

At present, the party is confined to Toronto and the immediate area. While this might appear to some to be an indication of where the Party's sympathies and concerns may lie, we must give it time to prepare a constitution and mandate to share with the rest of the country. We have waited this long for something of this nature to emerge and must be prepared to wait a while longer until material is available to provide a basis for those interested in the Feminist Party outside of Toronto to start their own chapter.

It is, as the Feminist party founders say it is--crippling for feminists to have to carry on their political work as if the established parties provided a suitable element for it. Women currently hold a meagre six of one hundred twenty five seats in the provincial legislature and eleven of two hundred and eighty two in the federal.

For those who find the concept of a feminist party appealing, the

GERT'S GOSPEL

Not really a Requiem, but almost

It's been almost four years since I first expressed myself in the JOURNAL and my affection for it has increased along with my anxiety as to what will become of it when we face up to the question: Where does the NORTHERN WOMAN JOURNAL stand in a priority list of energy projects that is even now spreading the energies dangerously thin.

There is a question in my mind as to the desirability of women emotionally involved in the heavy subjects of rape and battering, attempting to produce a balanced, informative and creative feminist paper that appeals to our strengths not our weaknesses. We have been fortunate to have Elaine Lynch for the past year. I am sure you have noticed a rising general quality. Unfortunately her term is ended with this paper and because her format was generally already set by the centre collective, she too must have felt some constraint on her own creativity. It is my experience that when purist philosophy meets creativity, the scale tips with the power.

We have three options, it seems to me.

1. We can force ourselves to continue a paper that does little credit to us and provides little in the way of inspiration to the

time is ripe to join, and keep in touch with the early developmental stages of a party that could have an impact.

Write to:

FEMINIST PARTY OF CANADA PARTI
FEMINISTE DU CANADA
P.O. Box 5717, Toronto Ont M5W 1A0
Send your NAME, ADDRESS, TELEPHONE and state whether or not you are interested in receiving the newsletter, becoming a contact for the Party in your area or purchase a Party membership at \$5 (\$1 for seniors, single parents, students and people on welfare.

Remember other hopeless battles that have been won.

THUNDERCLAP

A RESOUNDING THUNDER CLAP to the Thunder Bay's Women's Fastball League (formerly CNRAA Women's Fastball League) who will take their place among those recorded in the GUINNESS WORLD BOOK OF RECORDS as the only group to play 60 hours of non-stop fastball in the world to date, Beginning June 22, the women played non-stop at Chapple Ball Park until 9 pm, Sunday June 24.

Last June the League played for 52 hours but had that record broken twice in the next month. Prior to their 60 hour performance, the record stood at 54 hours.

The women, who should be proud of their endurance represent 18 teams from

the Thunder Bay Women's Fastball League. Ellen Deschutter---Mayottes
Donna Berini--Mayottes, Connii Larabee, Forresters, Richelle Nicolette--Forresters, Diane Dysievic--Leisure Lanes, Terry Bannon--Mission, Sharon Halworth--College Park Variety, Debbi Svienson--Hornettes, Rosemary Sieminiuk--Hornettes, Susan Nemec--Mayottes, Sharon Giertuga--Mayottes, Aileen Kramer--Forresters, Ruth Pervais--Mission, Evette Legarde--Mission, Laurie Smith--Forresters, Shelley Hobbs--Hornettes, Judy Walimaa--Hornettes, Becky McMartin--College Park.

The only damper on the event was the the almost nonexistent public support, which the League relies upon to raise money for a charity, which this year was the Kidney Foundation of Canada.

THUNDERBOLT

(a devastating one) to the men who saw fit to disqualify single parent students from being eligible for Ont. student loans. An especially fierce bolt to director of this province's student awards branch, who justified a now rescinded policy of limiting the amount of money that single parent students could request from the federal government in the following manner:

"This (the amount of money available to the single parent students through the Federal Government) presented a problem in that when these large amounts of money came into the family benefit's recipients' hands, some of them had never seen that much money before and spent it without really any thought being given to the consequences of paying it back.

subscribers because we operate from a negative energy source.

2. We can meet the situation face to face and decide that this paper has served its purpose and regretfully fold it up. OR

3. We could, if we had imagination, arrange to turn this paper over to a collection of women not necessarily connected to the centre, women who are perhaps plugged into creativity rather than the heavy message, but nevertheless would find room for for some of our input. We could continue to subsidize this paper under the arrangement that the name remain the same and that the feminist principles not be violated. It would have to be for a set period with a possibility of renewal, but as a project it should, it seems to me, be a challenge any number of groups could seize.

The question of losing control is one that every feminist group has to deal with. The last UPSTREAM, a feminist newspaper originating in Ottawa reported on a leadership conference and quoted a delegate as saying that she felt obliged to serve on projects that did not interest her because she believed that only she could keep the theory on the rails. I commend for her honesty in admitting that she

thinks this way, but I reel sorrow at its lack of realistic evaluation of her place in the general movement.

It is a common mistake to suppose that the changing of society begins and ends and is nourished in between as a academic exercise. My perspective is a working class one. I am not now nor have I ever been in tune with repetitious female laments. I strongly believe we're too well put together up here in the North to lend ourselves to the role of victim. Millions of women in the third world have a right to make this claim; they have no one to turn to. We have each other, and if we weren't so preoccupied with proving we are different, we could do marvels.

The history of the Journal began with a socialist message in the day when the message was not popular. It evolved into the women's struggle quite naturally. It is my contention that it is time to evolve again, this time to true diversity, combining thought from both and adding a more imaginative and wider range of the arts. It is time we left the cloister and joined the human family.

If you the subscriber have any thoughts on this, please feel free to submit your opinion. In the meantime, this may be my last GOSPEL, in which case...It was fun and good to know you...

new blood bill

WANTED:

A GROUP OF WOMEN WHO ARE ENTHUSIASTIC AND COMMITTED TO THE IDEA OF PRODUCING A FEMINIST NEWSPAPER. THE NORTHERN WOMAN JOURNAL IS SEEKING PEOPLE WHO ARE PREPARED TO MAKE A COMMITMENT TO PRODUCING A PAPER ONE EVERY TWO MONTHS. THEY WOULD BE GIVEN COMPLETE CONTROL OVER THE FORMAT AND EDITORIAL CONTENT. ALTHOUGH THERE ARE NO WAGES TO PAID FOR SUCH A PROJECT, THE JOURNAL'S EXPENSES WOULD CONTINUE TO BE PAID BY NORTHERN WOMEN'S CENTRE.

PRODUCING A PAPER HAS A GREAT DEAL TO OFFER IN TERMS OF ACQUIRING SOME TECHNICAL EXPERTISE IN LAY-OUT AND DESIGN AND AN UNDERSTANDING OF ALL ASPECTS OF PRODUCING A TABLOID NEWSPAPER. IT IS ALSO A GOOD CHANCE TO EXPRESS PERSONAL CREATIVITY, POLITICAL VIEWS. ETC.

WE OFFER THE UNLIMITED USE OF EXISTING FACILITIES AND COMPLETE CONTROL OF THE PAPER IN RETURN FOR A SOLID COMMITMENT. BECAUSE THE JOURNAL COMES OUT SIX TIMES A YEAR, IT IS NOT A PARTICULARLY TIME CONSUMING EFFORT, AND COULD BY ALL MEANS BE HANDLED AS A SPARE TIME INTEREST.

Established circulation and mailing system, and a good chance to attract to more subscribers.

NO EXPERIENCE NECESSARY...THERE WILL BE PEOPLE AROUND TO PROVIDE ADVICE OR INSTRUCTION ...LEARN AS YOU GO.

IF YOU ARE INTERESTED INDIVIDUALLY, OR AS A GROUP, PLEASE COME FORWARD AS WE HOPE TO ENTRUST THE PAPER INTO THE HANDS OF OTHERS FOR THE OCTOBER-NOVEMBER 1979 ISSUE.

DROP INTO WOMEN'S CENTRE AT 316 BAY STREET OR CALL 345-5841 for further information.



Statement of Loss for Northern Woman Journal

for the 6 month period ending June 30, 1979
NORTHERN WOMAN JOURNAL:

Sales 572.04
Advertising 60.00
TOTAL REVENUE 632.04

Cost of Printing 687.23
Supplies and Postage 162.48
Telephone 101.70
TOTAL EXPENSES 951.41
NET LOSS \$319.00

For the year ending in 1978, the North-

ern Woman Journal operated at a loss of 840.92 an average of \$70. per month. For the first six months of 1979, the loss has averaged \$53.00 per month, an improvement, but a long way from realizing our long term goal of being able to have enough revenue to pay one staff person.

The staff person that we have now is paid by WOMEN SHARING a Canada Works Project. This payment ends in August.

For this reason we have decided that it is perhaps time for a infusion of new enthusiasm that will improve the overall situation.

LETTERS

Dear Editor:

I am going to tell you something unbelievable; the story of the end of the Employment Services for Immigrant Women, a needed and productive agency.

In February 1978, ESIW opened its doors to the public. Since that time we have increased our clientele at the rate of tenfold each month. In May of this year, ESIW had 1200 registered clients; a tally which excludes numerous calls and casual referrals. We have had a successful placement rate of 25%. Manpower, with a staff 500 time greater than ESIW has a placement rate of less than 20%. Manpower has on the average, 130,000 clients in one month, and their client staff ratio is only 9 to 1. ESIW, on the other hand has a client to staff ratio of 300 to 1.

The need for employment services for Immigrant women is indisputable. The efficiency and dedication of the ESIW staff is clearly demonstrated. Despite this, the Employment Services for Immigrant Women is being forced to close because of government cutbacks. ESIW was originally funded by Canada Works but since Manpower has removed women from the list of priorities, we were advised that our agency's funding would not be approved. With this realization we turned to other public and private funding sources. But agency after agency closed their doors to us, telling us that with out mandate we should be funded by Manpower.

We mustn't stand by while our agencies fall prey to government cutbacks one by one. We must band together and make our voices heard.

Sincerely yours,
CATHERINE KO,
Project Manager ESIW,
Toronto, Ontario

SOLICITING MANUSCRIPTS

For an anthology on WOMEN WRITING ABOUT THE ART OF WOMEN WRITING. Essays, short fiction, novel excerpts, journal entries, and poetry. Previously published or unpublished

works. Can relate either symbolically or literally to the experience of woman as a writer. DEADLINE: January 15, 1980. A self-addressed, stamped envelope must accompany manuscript. SEND TO: Cathryn Diane Miller, 4615 Filmore St., Pittsburg, Pennsylvania, 15213.

PORNOGRAPHY

Reprinted from *KINESIS, VANCOUVER STATUS OF WOMEN*, April-May, 1979

& EROTICA

The wisdom to know
the difference

BY JILLIAN RIDINGTON AND BARB FINDLAY

INTRODUCTION: JILLIAN RIDINGTON

Recently, I was looking at a card on display in my neighbourhood gift-store. It showed two women from the waist up, both nude, the head of each resting on the shoulder of the other, the arms and flowing hair of both forming a supportive circle. A set of coiffured and girdled matrons stood behind me.

One said, "Disgusting--that stuff shouldn't be where decent people have to see it." They left, sniffing.

At the recent National Action Committee on the Status of Women conference a workshop on pronography was held. Lorraine Clark, the moderator, brought with her a collection of material confiscated by the Ontario Provincial Police being held as evidence in an obscenity trial. The material was placed on a table set up outside the workshop room and the panelists took turns guarding it.

I had seen such stuff before. Like most women, my first reaction to it had been, "Oh my God, I didn't know it was that bad." One of the first "hardcore" things I saw showed a woman's buttocks. A cane was inserted in her rectum, a male hand held a cigarette to the skin of her thigh. On bad nights, it is the stuff of my nightmares. And exposure has not created immunity. My gut reaction to pictures of women in nipple presses (devices which encircle the nipple and force it erect, pressure can be increased by means of strings and laces at the will of the "operator"), women in spanking harnesses, women being whipped, beaten or spanked raw in the name of "titillation", women's genitals being penetrated by fists or foraged by animals (usually pigs), and to pictures of children displaying immature genitals or performing sex acts on adults was and is nausea and disgust. When I look at the ads "in the back of the mags", soliciting orders for harnesses, nipple presses, paddles, whips and other tools with which to torture women, I feel great anger as well. While I was guarding the NAC table, a woman picked up a magazine called, I believe, *Lollitots*. "Oh, this one isn't too bad," she said. "No violence, just naked kids." I agreed with her; compared to the bondage and degradation which filled the other magazines, the contents of *Lollitots* seemed relatively innocuous, one step removed from photographs found in many a family album. The kid's legs are spread a bit wider, the angle of their bodies is more one of display, their expressions are not those of innocence but of premature knowledge. All things difficult to define, and impossible to legislate. But the child models were definitely exploited. Their young bodies had been captured and sold for purposes of titillation. They were being peddled as images to masturbate by. These photo-

graphers were pimps, making money off their flesh. In all of the confiscated material, an imbalance of power was implicit or explicit. What was being depicted was not consensual sex between equals. Unlike the gift card I admired, their content is pornographic, not erotic. At the present time, the confiscated material is unlawful, and the card is not. But the current Criminal

Code does not always clearly differentiate between material that feminists would find acceptable and unacceptable. Were the card to show the entire bodies of the women and were their activities more explicitly sexual, the card would not be sold in Canada--at least not in a neighbourhood card shop. The present law fails to distinguish between erotica and pornography.

EROTICA AND PORNOGRAPHY: CELEBRATION AND DEGRADATION:

Erotica is the depiction of the sexual expression of love (from the Greek, "eros", meaning sexual love). It shows or describes sexual activity which is loving, non-coercive and joyful.

It celebrates the sexuality which makes us uniquely human; the ability to communicate emotion, express love and break down barriers between individuals through the sharing of sexual intimacy. Pornography, usually means, "writing about prostitution; its roots are in the Greek word "porne" (prostitute) and "graph" (drawn or written). The concept that women are sexual commodities is integral to the meaning of pronography. "Obscene" comes from the Latin word meaning "dirty, containing filth". It is because we have denied the nature of human sexuality, particularly female sexuality--that pornography and erotica have been confused and both labelled "obscene".

The free expression of female sexuality threatens a patriarchal structure, particularly as it is embodied in the family. While more trustworthy forms of birth control have to some extent freed women from being labelled "promiscuous" or "adulterous", many people, including those influenced by current rightwing backlash--still condemn any sexual expression that is outside of marriage and not intended for procreation.

The sexual freedom of women--far more than of men--threatens the nuclear family, still seen as the backbone of western culture. Though the majority of people no longer live in two-parent, single breadwinner homes, it is important to a society that sees itself as patrilineal to maintain the myth that we do. If we do not understand and express the clear and present difference between erotica and pronography,



Casablanca Records and FilmWorks. Magazine ad for the punk rock group Kiss' album "Love and Kisses." The woman appears to be a willing and passive participant in a gang attack. This interaction is labeled "love and kisses," implying affection. In reality gang rapes are instead vicious, brutal and traumatic events for the victim."

we may find ourselves aligned with those who seek to deny us our control of our bodies by denying us the right to abortion and sexual choice,

FUNCTION OF PRONOGRPAHY

Erotica celebrates our humanity and sexuality. Pronography denies and denigrates both. Pornography has been

described as hate literature against women. While this definition cannot be applied to all of the pornography which concerns us, it is a useful way of examining sado-masochistic pornography.

If male members of any visible minority group were depicted as being tortured, burned, or beaten while bound or shackled, few people would argue that the publication

of such materials did not "violate community standards".

We understand that material which objectifies and dehumanizes people because of race, colour or ethnic origin, dehumanizes us all. We call it "hate literature" because it teaches hate, teaches that outward physical characteristics determine value as a person.

White becomes equalled with "good" black, or yellow or red becomes "bad". Externals become all, and feelings, thought, abilities, behavior--qualities which distinguish all of us as human species and each of us as individuals--are rendered invalid.

It is no accident that many of the children that are featured in "kiddie porn" publications are non-white, "third world" children. According to Butta Stovling, they are chosen because "it is easier to exploit or abuse Asian children".

porn-, por'no-. From Greek *porne*, prostitute (prob. from *pernemi*, sell, as captives) . . . por-nog'ra-phy, n. 1. Description of prostitutes and of prostitution. . . 2. The expression or suggestion of the obscene in speaking, writing, etc.; licentious art or literature. e-rot'ic, a. Of or pertaining to passionate love or sexual desire; suggested by or treating of love; amorous; amatory. . . n. 1. Lit. An amatory composition, especially in poetry. 2. sing. or pl. A theory or science of love. —from *Funk & Wagnalls New Standard Dictionary of the English Language.*

True--and perhaps not only economically easier. Most purchasers of pornography are middle-aged, married white men. Young non-white people are not like them and therefore easier to objectify. Such objectification has always been used in wars to make our enemies less human and therefore easier to violate and kill. We "gooked" the Vietnamese, "Japped" our Asian enemy in World War II (and interned those Canadians who shared Japanese heritage, though we let Canadians of German and Italian (white) origin go free. As Andrea Dworkin says, "Genocide begins, however improbably, in the conviction that classes of biological distinction indisputably sanction social and political discrimination."

Simone de Beauvoir taught us long ago that women have been made objects in a society ruled by men. Pornography focusses on and exploits those characteristics which made us "other" and denies those parts of us which are common to all human beings. It reduces us to breasts, buttocks and genitalia--tits, ass and cunt--to be used and abused.

Worse, it integrates that message with another, the message that sex and violence are linked. The lesson taught by all hard-core pornography is that men's pleasure comes from inflicting pain and women's from feeling it.

Its logical consequence is "snuff movies", the ultimate pornography made in South America where, as the publicity says "life is cheap", and shown in major cities of the US and in Toronto. Snuff movies feature the (apparently) actual disembowelment and killing of the woman, as part of the sex acts. They are the most blatant example of woman hating and the confusion of sexuality with aggression.

Robin Morgan has said, "Pornography is the theory and rape the practise". Morgan is right, though perhaps she does not go far enough. Pornography explicates and condones all forms of woman abuse. It justifies wife battering and rape in marriage by stating that sex partners are appropriate victims of violence.

It is a form of pimping for it depicts women as sexual commodities and derives profit from their bodies. It contributes to sexual harassment on the street and on the job by reducing women to breasts and buttocks. It condones incestuous molestation of children by showing such relationships as normal and desirable. Its relationship to rape is obvious. By showing a world where sex and violence are equated, pornography makes all the sexual relationships it depicts and inspires a form of rape.

(There are two ways of seeing women) Only "chaste" women are good and deserving of male protection. Women who are sexual beings are evil unless controlled and made passive, obedient and acquiescent. In order to be categorized so simplistically, we must be seen to exist only to serve as vehicles for the realization of men's sexual desires. Pornography teaches that we are fair game, that we really like to be brutalized and raped. "Let's kiss and make up," says the wife batterer whose victim is suffering ruptured



RCA Records, Album cover for Nelson Slater's "Wild Angel." Chain used is like a bit for a horse which is being broken in.

kidneys from his kicks.

"Did you enjoy it," sneers the cop at the rape victim. "I'm black and Blue from the Rolling Stones and I love it," screams the billboard. "Jump on it," directs another album cover, the message flashed across the scarlet target of a woman's crotch.

One of the premises of pornography is that we are natural masochists, "controlled in our feeling and thought by the idea of being completely and unconditionally subject to the will of a person of the opposite sex; of being treated by this person as (if he were) a master, humiliated and abused."

In sado-masochistic fantasies, or practise, there is no possibility of equality between the sexes. Men and women are enemies by nature, engaged in a continuous war of the sexes. Sacher-Masoch, after whom the theory of masochism was named, writes, "Woman as nature has created her and as man at present raised her, is his enemy... she can only be his slave or his despot, but never his companion...." Sado-masochistic fantasy and practise are not about sex; in Sacher-Masoch's work, and in that of many of his followers, no genital contact need take place. The fantasies are about power, domination, breaking of will, victimization and victory.

Though our socialization may indeed cause some of us to feel ashamed of our sexuality to the point where we fantasize about being overcome in order to remove the guilt we have been taught to associate with sexual feeling, few women would seek the reality of a sado-masochistic relationship. Most of us have known physical pain; often it has been inflicted by those who were supposed to love and protect us. We know that it is not pleasant, not sexual but simply painful. But in a society in which women have less power than men, and where those who profess to love us are often our violators, we may have little chance to escape pain.

The infliction of pain on women to make us conform to male sexual desires is not new. In Africa, for

untold generations, women's clitorises have been torn from them, their outer genitalia severed, then crudely clamped together with thorns in order to assure female chastity and ensure patrilineage in polygamous

society. In China for millenia, girl children suffered the pain and crippling foot-binding, a practise which

destroyed the mobility of the female children when they were six or seven years of age, forcing them to walk on the outside of the toes which had been bent under the foot. It was believed that binding the feet deepened the vagina and created new folds within it, thus increasing the pleasure of the male. Women were literally sexual prisoners. In the western countries the most cruel example of woman abuse was the extermination of nine million "witches" over six centuries, (most of whom were women who defied male control) in Europe and America. We have had our ribs removed to produce desirably thin waists worn girdles and high heels to force

our flesh and our feet into attractive forms. And what about the women and children who model for pornography? Their torture does not appear to be simulated. Nor is it for the sexual partner that men buy the products advertised in the back of the magazine.

Today's pronography reinforces

the same ideologies as clitorectomies and foot binding. It mystifies and corrupts the nature of true sexuality and enjoins that women must suffer to give men pleasure. "All she needs is a good fuck"--or a slap, or a whip. Pornography creates two mutually exclusive or mutually understandable castes of people. It leaves no room for love or communication or understanding across the wall it builds between the sexes. It glorifies power and dominance, over women, over other non-human creatures and over the earth itself. The equation of sex with violence opposes the sharing of experience, the effort to communicate, the gentle integration that is the basis of sexual bonding--and of living in a world that is not destroyed by the human presence.

In that it sanctions violence against those less powerful and labels acts of desecration as "manly" and negates the acts of tenderness and compassion by categorizing them as effeminate and therefore undesirable in half the human population, it denigrates all humankind. This view of power is consistent with an ideology which exploits the world--including the physical world--through power. It is not merely coincidental that rape of the women of a country is a traditional part of the spoils of a war, an affirmation of the victor's conquest of the men who would "rightfully" have sexual rights to the women.

But egalitarian relationships are only difficult, not impossible. They would be less difficult in a context where propaganda for coercive relationships was not prevalent. All such propaganda is not pornographic: such themes dominate the mainstream media.



But pornography is the most outrageous and outraging sexist propaganda; the fight for non-sexist material must

start with it.

THE MYTH OF CATHARISIS

There is an alternate view which sees pornography as serving a positive function, and claims that it provides an outlet for male sexuality which acts as a safety valve, thus decreasing sex crimes against women.

The theory seems to be based on these premises: that men naturally equate sex and violence; that men must have a sexual outlet in which women are victimized; and that lacking such an outlet in pornography, they will seek women victims on which to stake their "violent lust".

Some old and short term studies which showed a decrease in reported rape in Scandinavian countries after obscenity laws were made more "liberal" are usually cited. The theory seems invalid on several counts. The "evidence" does not state what proportion of the material subjects were exposed to was actually pornographic, and what proportion simply erotic. It does not express the long term effects of pornography on children brought up in a culture where pornography is pervasive and available without age restriction, as is now the case in Sweden.

Nor does it distinguish between actual and reported incidence of rape; perhaps an effect of the increased availability was to create a climate in which the credibility of a woman reporting rape became even more suspect, or in which women felt that they would be considered "poor sports" if they reported. The catharsis theory does not explain why killers like Charles Manson and David Berkowitz (Son of Sam) collected stacks of hardcore pornography, nor why pornography is used to "cure" homosexuals and convert them to "normal" heterosexual relationships.

The catharsis theory seems based on a view of human sexuality which denigrates men and women alike. It says that appropriate male response is to be turned on by material depicting women being violated and maimed.

While it is true that many (if not most) North American men are

socialized to equate the violation of women with sexual pleasure, there is no solid evidence that is biologically based. Sex is a basic human need, as is hunger; but the forms in which such needs are fulfilled are culturally determined. Foods are considered edible in some cultures and detestable in others; forms of sexual expression are 'normal' in some cultures and 'deviant' elsewhere. The equation of violence with male sexual arousal is ideologically based; pornography is both a product and a perpetrator of that same ideology. Pornography contributes to a climate in which ongoing generations of males are taught that degradation rather than love is the appropriate form of sexual expression. But behavior that is learned must not be confused with instinct. All women who have loved and shared non-coercive sexual joy with a male partner, or know the trusting love of a male child too young to have been affected by woman-hating

propaganda, and all men who have not denied their ability to feel compassion as well as passion must see the fallacy in the catharsis argument.

On many issues, feminists and civil libertarians are in accord. But the issue of restriction of pornographic materials is one that separates those of us who see pornography as a contravention of the civil rights of women from those who see censorship of pornography as limiting the rights to freedom of another individual, group or community.

We have laws against assault and "anti noise" civic by-laws. We have laws which restrict the publication and dissemination of hate literature. And there are existing laws against obscenity. Censorship in many forms exists.

Without censorship of any kind, we could find nipple presses, spanking harnesses and paddles on sale in (a local department store). We could have our eyes assaulted by depictions of women and children being sexually coerced as we passed every bookstore or patronized our neighbourhood dairy store. Pornography offends women. It creates a climate in which the freedom for women to walk unmolested and to form relationships without fear of violation is impeded. The question is not one of freedom versus liberty, but of whose freedom, ours or the pornographers??? Some feminists--particularly feminists actively working in socialist politics, have given other valid reasons for taking an anti-censorship stance.

Censors

Cynthia Flood (PRIORITIES, January 1979) raises two issues: that it may prove impossible to come up with a definition concerning material we do not want controlled; and that the present governments would enforce any legislation in ways untenable to us. In an accompanying article, Hilda Thomas notes that censors have been traditionally anti-women; censorship laws have been used to control women rather than to relieve our oppression.

All their points are worth considering. Certainly we know that when "community standards" are cited as criterion for judging obscenity, it is not a feminist community that the judges are referring to. Yet Thomas' and Flood's positions seem to lack the distinction between erotica and pornography. We don't think that they really want instruments of torture to be universally available. It seems certain that most women don't. And we cannot wait for the socialist-feminist millennium to come. As avidly as we might wish its advent, we are living our lives within the constraints that exist for us now.

We do not advocate legislation as the panacea; we favour legislation that would ban only the most extreme and vilest forms of pornography; the snuff movies, the animal-woman intercourse pictures, the images of small children with large penises in their mouths.

Such laws would be combined with other tactics combined to increase public awareness and decrease the profitability of pornography. Our attack on pornographers would be double pronged. To agree totally with Thomas and Flood would leave us feeling hopeless and helpless, totally alienated from

the power within our own country. While we know that feminists are a relatively unheard group, our opinions have been asked and our suggestions incorporated in proposed legislation.

Debra Lewis and Lorene Clark both were asked to present briefs on pornography to the parliamentary committee on Justice and Legal Affairs, in March 1978. Though the amendments proposed a few months later did not correspond closely to their recommendations, the influence of their presentation was obvious.

We cannot accept that it is not within our power to make our views heard. To accept our powerlessness is to accept the message that pornography tries to imprint on us and on men who are the other half of our species-- that women are natural victims, objects to be acted upon, rather than people participating in the process of defining their world. To accept that it is impossible to define pornography is to accept that we too are unable to distinguish between pornography and erotica.

The Law

Censorship laws--or laws regarding obscenity--do exist and no doubt will continue to do so. The new government... will probably draft new legislation, as the Liberals did in the last two sessions of parliament. Proposals for change are included in bills C-51 and C-21. Like the amendments regarding prostitution they died on the order paper.

Section 159 of the Criminal Code of Canada, which has been in effect since July 6, 1959 states:

- 1) Everyone who commits an offence who
a) Makes, prints, publishes, distributes, circulates, or has in his possession for the purpose of publication, distribution or circulation any obscene written matter, picture, model or phonograph record or other thing whatsoever,...
- 2) Everyone who commits an offence who knowingly, without lawful justification or excuse,
a) Sells, exposes to public view or has in his possession for such a purpose any obscene written matter, picture, model, phonograph record or other thing whatsoever,
b) No person shall be convicted of an offence under this section if he establishes that the public good was served by the acts that are alleged to constitute the offence and that the acts alleged did not extend beyond what served the public good.
- 4) For the purposes of this section it is a question of law whether an act served the public good and whether there is evidence that the act alleged went beyond what served the public good, but it is a question of fact whether the acts did or did not extend beyond what served the public good.
- 5) For the purpose of this section the motives of the accused are irrelevant....

6) For the purposes of this act, any publication a dominant characteristic of which is the undue exploitation of sex, or of sex and any one or more of the following subjects, namely, crime, horror, cruelty and violence shall be deemed to be obscene

Bill C-51, the omnibus bill introduced in parliament in May, 1978, and its successor, Bill C-21, introduced to the next session of parliament in November 1978, would have been amended subsection (8) of section 159 and added another subsection (9) to define 'child'.

Clause 18 of Bills C-51 and C-21 (they are identical in all but date) states; Subsection 159 (8) of the said act is repealed and the following is substituted therefore:

(8) For the purposes of this act a matter of thing is obscene where
a) Dominant characteristic of the matter or thing is the undue exploitation of sex, coercive sex, violence, crime, horror, cruelty, or the undue degradation of the human person; or

b) The matter or thing unduly depicts a totally or partially nude child
i) engaged or participating in an act or simulated act of coercive sexuality, masturbation, sexual intercourse, gross indecency, buggery or bestiality, or
ii) unduly displaying any part of his or her anatomy in a sexually suggestive manner.

(9) In this section, a 'child' means someone who is or appears to be below the age of 16.

The proposed amendments were criticized by feminists, and rightly so. The most important criticism was that the proposal failed to distinguish between pornography and erotica. It was felt by Lewis, for example, that "the law remains primarily oriented around sexual factors and subjective judgement on what is or what is not immoral."

The terms were neither clear nor narrow enough to ensure the exclusion of truly pornographic material while permitting the distribution of erotic material primarily aimed at women, information on women's bodies and their particular medical problems, and explicit sex educational material. Despite dissatisfaction with present and proposed legislation, feminists in Canada (like US feminists) have been reluctant to attempt suggesting wording which would reflect their concerns.

At a major national conference held in San Francisco in November 1978, feminists agreed only to "work to eliminate all images of women being bound, raped, tortured and murdered for sexual stimulation."

The NAC workshop put forward two resolutions: "that the government make funds available for longitudinal research on the casual connection between pornography and violence against women"; and that there be a moratorium on amendments to existing legislation until such research was complete. Moderator Lorenne Clark stated, "We are not in the business of drafting legislation."

We disagree with this perspective, believing that we cannot expect those

who do make legislation to reflect our interests if we do not make our position clear and known.

Debra Lewis, Vancouver Status of Women legal researcher, has made suggestions for re-defining 'obscenity'. Lewis states, "We want a law based on new standards which would entrench the physical and sexual autonomy of women and children within the law. Such a law should be based on the following principles in establishing a definition of obscene material:

1) That the material displays or condones the actual or implied use of physical force or coercion against another individual.

2) That the material depicts or condones sexual contact between adults and children.

3) That the material exploits, for commercial purposes, the sexual activity of children.

Lewis' suggestions have great merit and would serve well to explain and define the changes we would propose. They would remove the emphasis on sex which, while less explicit in Bills C-21 and C51 than in the present legislation, still seems focal. It is not sex, but the association of sex with violence which is truly 'obscene'. We feel that the replacements of subsections (8) and (9) with the following words would prohibit the material that is objectionable to women, while permitting the free-flow of erotica and educational material.

(8) For the purposes of this act, a matter of thing is obscene where

a) a dominant characteristic of the matter or thing is coercive sex, violence, crime, horror or cruelty.
b) the matter or thing unduly depicts a totally or partially nude child
i) engaged or participating in an act or simulated act of coercive sexuality, masturbation, sexual intercourse, gross indecency, buggery or bestiality.

(9) For the purposes of this section, coercive sex means:

a) the implicit or explicit association or force or violence with sexual activity or
b) non-consensual sexual activity.

Subsection 159 (9) as proposed in Bills C21 and C51 would become section 159(10). In this section a 'child' means someone who is or appears to be below the age of 16.

We have not included any specific mention of material depicting children in "sexually suggestive ways". Adult-child sexual contact is by nature coercive sexual contact, since an imbalance of power is inherent in such relationships. Material obviously designed to exploit children's sexuality would be covered by Subsection 8 (b).

We do not believe that the question of whether a child is "unduly displaying any portion of his or her anatomy in a sexually suggestive manner" is one that can be determined by law. Since we believe that children have a right to freedom of sexual expression and it is the exploitation of their sexuality which is abhorrent, we hesitate to recommend the adoption of legislation which might be used to

restrict children's rights to self-expression. Nor is all material which is "sexually suggestive" to an adult necessarily sexual to the child engaging in the activity.

While we deplore those who make profits of children's bodies, we feel that banning material which simply shows naked children with no coercive features or adult-child contact implicit or explicit in the depiction would create more problems than it might eliminate.

It might for example prohibit the publication of pictures showing family scenes at Wreck Beach. In dealing with material that is offensive but not covered by the suggested definitions the use of other methods described below may be preferable.

Pornography exists because our society provides a context where men feel a need for it. To eliminate it completely requires fundamental social change, the creation of a non-sexist egalitarian society and a society where women would not be victimized emotionally or financially so that models for pornography would become unavailable.

Feminists are working in many ways to achieve that goal; the harder we work the more we understand that the realization will not be accomplished soon. But pornography also exists because there is a profit to be made from it. (Hard-core "porn" magazines, cover priced at \$15-\$25 in their country of origin, sell for \$30-50 on the Canadian market).

While we work on the fundamental changes, we also work on more solutions. By decreasing the profits of the pornographers and distributors, we may be able to reduce the flow of degrading material. These tactics may be applied not just to hard-core material, sold under the counter, but magazines (like HUSTLER) and films and other material which can be offensive but is not illegal. We can boycott stores that handle offensive material, magazines and newspapers that carry ads for material, and products that advertise in offensive magazines.

We can picket and leaflet movie houses showing smut films, and bookstores carrying material degrading to women. Again, our numbers must be strong; prospective clients should have to deliberately walk through our lines to get to their sources.

We know that most of the hard-core pornography is published in the US or in Scandinavia. We do not know who owns and controls these publishers and producers. Since most Canadian corporations are affiliates or subsidiaries of larger US corporations (this holds true for crime syndicates as well as General Foods) knowledge of the sources and the connections, if any to Canadian interests could be useful. We could then boycott affiliates, confront the Canadian contacts and ask for their cooperation in eliminating offensive material (and publish an account of our efforts if they refuse).

Defeating pornographers will require dedication and commitment. But if we if we do not try, if we do not define needs and devise and follow a unified strategy to see them met, we cannot blame others when material offends and oppresses us.

MEDIA: THE UNDERPLAYED

by Helen Lafontaine

There are a lot of people in society that do not understand that there is anything wrong with the way that women are depicted in the media. And even if they begin to come to a little bit of consciousness about it, they don't really understand that how women are depicted in the media will affect them on the job, in their lives, in their homes and on the streets late at night.

I think we need a tremendous amount of consciousness about these particular issues and I guess for me it's always been to try and do some educating about it.

I've always believed that media has been the most powerful influence on lives in this century. I think it is hard to realize that just a few hundred years ago, there were no such things as books. Now we have television, radios, newspapers, billboards, movies and store windows. I mention store windows because this morning when I was reading the Toronto GLOBE AND MAIL, there was a large picture in it of the window of CREED'S department store. Now I don't know what your nicest, most expensive, most splendid store is in Thunder Bay, but in Toronto, I guess the most expensive store in the whole world has to be CREEDS. It is elegance. You pay \$50 for the box, \$200. for the label and then you pay for whatever it is you bought there.

Well, this particular window was a display for bathing suits and it featured a number of mannequins who were bound and gagged and tied to posts and coral and to other things that you would find on beaches... and they were being attacked by crabs. Now the point of all this is that JAWS is playing in town again and the designer of the window, whom I spoke to this morning on the phone said that he wanted to be original. He wanted it to be CLAWS---get it---Claws/Jaws--He was very upset that I called him and he said that I depressed him--apart from how much that he had depressed me--and he said that it was rather late in his career for him to feel that he had to defend himself. And wasn't it sad that people were so narrow minded that they just couldn't understand a good joke.

I said that I really found it hard to laugh seeing pictures of women bound and gagged and being attacked by anything. I see that all the time in Toronto newspaper movie advertisements, and probably you do too. There not the kind of movies that you would necessarily want to take your children to and I guess more than anything else, I said that his display looked like the porno movie ads....And he didn't think that was the right image for CREEDS, and neither did I.

But the point of this whole story is that the designer thought it was a joke, He thought it was kind of cute. In fact, he said to me that one of the women mannequins in the window wasn't even tied up and that perhaps she was the one who tied all the other women up... this is the verbatim conversation.

The point is, if that is the nicest store in all of Toronto, and certainly the most expensive, and this is the type of advertising that they're able to do now in their great big display windows, then I think we have to realize that the kind of things that used to be confined to certain kinds of bookstores, and adult game stores and certain kind of dirty movies that old men went to in their raincoats, has now all moved out onto beautiful Bloor street in downtown Toronto. We really have to be aware that it is OK. This kind of thing is not only OK in the places where it used to be confined, but it is OK anywhere, just anywhere and that is very, very dangerous.

And so, I would like to talk to you about violence, and then I'd like to give you some facts about the media, and then I think we can tie it all together.

I'd like to give you a definition of violence. This comes from the ROYAL COMMISSION ON VIOLENCE IN THE COMMUNICATIONS INDUSTRY--the Lamarsh Commission. We made a presentation to it on how women were depicted in the media and they consequently sent us some very interesting stuff material.

First: violence is action that intrudes painfully into the physical, psychological or social well-being of persons, or groups. Violence or its effects may range from the trivial to the catastrophic. It may be obvious or subtle. It may arise naturally or by human design. Violence may take place against persons or property. It may be real or symbolic. It may be sudden or it may be gradual.

I think that all of these ways of defining and describing violence have happened to women.

The Commission also goes into the nature of media violence; violence depicted in films, television, sound print or live performance. is not necessarily the same as violence in real life. Things not violent in reality may be violent in their portrayal. Violence depicted in the media may reach large numbers of people where real violence may not.

And the interesting thing about that is, that when it happens that way and does affect large numbers of people, then sometimes, some people feel that other people actually go out and do those things, and sometimes learn literally to do those things themselves. They collected a lot of evidence about that during the Lamarsh Commission. There was a BBC production in which they were going to cover the subject of suicide. I think they were actually begged not to film in the subways of London and of course they did, and it was shown and then a few days later a number of people had managed to commit suicide in front of the various subway trains in London. You always read in the paper about children trying things that they saw on television with incredibly catastrophic results....children hanging themselves, children shooting themselves. Some



Such blatant public that coercive, violent pleasurable.

children were trying something from a movie called THE DEERHUNTER. Apparently, in THE DEERHUNTER there was a Russian roulette scene, and so some kids tried it and one of them is now dead.

There is the Robert Poulin case in Ottawa. A couple of summers ago a boy of 17 killed a girl of 16, burned her and the room and then went to school and killed a few more students and ultimately killed himself. When the police investigated they found in his room, 300 pictures of women who were bound and gagged and handcuffed. They found, I think 16 sets of handcuffs and numerous orders for mail order rifles that you can just write away for in this country. Who knows? Who can prove on a one to one basis whether the impetus for him doing the things he did came from the kind of literature that he was able to get a hold of?

Now...would anybody act that way? Would only a few people act that way or does it really matter? Even if one person acts that way...it is evidence of the tremendous impact of media.

I want to give you a few interesting figures about media. First of all, did you know that there are more TV sets in this country than flushing toilets. Ninety six percent of our homes have one or more television sets. Ninety percent have flushing toilets. It is more important to us to have TV.

These people who have TV--you know everyone else--are watching an average of 13 hours per week of television. As a country we own something like fifteen million radios. We listen approximately 3.4 hours per day, each of us.

I think in 1975 they collected some figures on this. There were in 1975, 87 million dollars spent on records, 200 million dollars on movies and more than 24 million comic books were sold. Something like 84 % of the people have a newspaper come into their homes everyday. I'm just trying to point out just how involved we are with media.

I'm going to try and show you just how very much we are influenced



ays reinforce the idea is acceptable and even

by it and this is what I mean about educating ourselves about what media does to our consciousness. I don't know if any of you have seen the book *THE EARLY WINDOW*, but it talks about the impact of television on children. It says that children

spend more time in front of the television than in the classroom. Before a child is fifteen in this country, he or she will have seen on television, 13,000 murders. Almost 84% of all television programming involves violence. And we think that that is just fine. Nobody is saying too much about it.. We've been more concerned with sex on television.

The kind of violence on television is very very strange. There are subtle and blatant forms of violence but television violence is strange. You shoot somebody, they fall down and that's death. Well, that isn't

what death is like at all. In television it is not messy, it is not painful, there is no suffering. There are just thirteen thousand people being killed in front of the eyes of children before they are 13 years old. I think that is absolutely amazing. And I don't know why we aren't more concerned about it.

When you look at women in television and you look at women in movies--I know movies are changing a little bit in the recent years and we are getting into some fairly strong characters--but for almost ten years we have seen some very macho films, in which friendships were only between men. Women were only there as little sexual assets. No movie was complete without its obligatory gang bang, or at least a rape. Even *SATURDAY NIGHT FEVER*--almost any kind of movie deals with incredible violence against women; always women are victims. Very rarely do they fight back and defend themselves. In fact, in some of the movies, the whole myth is about if you know rape is inevitable, then you are supposed to relax and enjoy it. This is what we see in movies. This is what we are told about ourselves. This is what boys and girls are told about the way men and women are sup-

posed to relate to one another,

I guess it is important to look at all of this from the context of feminism, if you will. It is important to look at it in the way that women concerned about women's issues look at it. Many of you are probably aware that what we believe about ourselves, what people tell us about ourselves, is ultimately what we come to believe. If you have taken courses in psychology at university or community college, we learn that it is a message that we learned a very long time ago. If someone tells you often enough how you are, eventually that is how you will be. If someone tells someone that they are a rotten person for twenty years, you will have a rotten person. If you tell someone that she is a victim for 20 years, she will be a victim. And then there is no use getting angry with her and asking why didn't she defend herself in the incidence of say a rape. We still have problems with the police, trying to persuade them not to show a film that tells women that it will be much better for them if they are raped, to go along with it and even sort of praise the man and then they won't be hurt. And that way it will all be fine. Now, that is not true. And secondly...if she wants to prosecute in court

she is not bruised enough and beaten enough to have a case in court. And when you think of the other side of that, when you have to carry enough bruises on your body before someone thinks you have a case in court, then that is a pretty funny thing too.

So how is it that media affects us? I believe it's because it tells us who we are. It tells us what we should be. It tells us how we should act. It tells us every single thing that we need to know about how to behave in the Canadian society of 1979.

Along with all those facts and figures I gave you, it's important to realize that 26 billion dollars was spent on advertising last year. How many rape crisis centres, interval houses, and Nellies etc. could we have in this world with 26 billion dollars? But we know enough to realize that if somebody is going to spend 26 billion dollars, they have a good reason for it. They want to influence you; they want you to do something. They want you to go out and spend your money. Nobody understands psychology better and what makes people tick than the people who work in advertising and that is absolutely terrifying. The majority of these people don't have a particular amount of conscience about it.

They would not spend 26 billion dollars on something that doesn't work. It makes you buy because it fulfills a fantasy, feeds an anxiety or makes you do something for some reason that you are not even aware of, some reason that is probably very subliminal--otherwise you would not spend the money. And every single cent of that money is accounted for and they are advertising all the time to different groups of people. So, the people that bring you the ring-around-the-collar commercial, which I believe is a very subtle form of violence against women, also bring you the very liberated commercial about the executive woman

who serves her family tang for breakfast. They don't care. They are very careful in figuring out their market and who should buy what they are trying to sell to us at a level at which we respond to them--even if we say we don't--even if we say we never look at ads, even if we say that there are certain things we wouldn't buy because they offend us so much, there is another product by that same company that you buy without even knowing it.

It is a very, very good business and we support it 100%. And they know us. I think that is what I mean about educating ourselves. If we can't read media, then we really don't have ourselves anymore. If we can't figure out what it is that they are trying to say to us, what kind of message they are trying to give us, what kind of people they are telling us to be, then we really have nothing of ourselves anymore. If we just give ourselves over to it, then we are really controlled. I don't think people like to think of themselves that way, but I am suggesting to you that we are controlled a lot more than we know. It starts really when we are very small and continues all through our lives.

What our textbooks say to our kids, what our highschool English texts say to them, what we see in magazines directed to teenage women, what we see in magazines like *Chatelaine* and *Redbook* and *McCalls*, that tell us what kind of housewives we should be, what we see in business magazines, what the billboards have on them, what we see the record jackets depicting---Has anybody looked at the record jackets lately--the really funky rock albums? You will find it very hard to find one that doesn't have some woman tied to something, bound to something. I don't know what it is about tying women's hands, but this year tying women up is the big thing. It is the in things to do and it is everywhere. And so this whole business of media comes at us from just about every direction in life and from just about every direction of our society. It is always with us and in some ways that you aren't even aware of. I think that I've said this, but I cannot stress enough to you how important it is: **THE MEDIA IS VERY POWERFUL.**

There is no point in pretending that it isn't. It isn't that we are giving too much emphasis to this, we don't give it nearly enough.

(When we come to talk about legis-

lation and censorship) everyone is supposed to be against censorship, but some of the ads I see are hate literature. We have laws against hate literature in this country and nobody calls them censorship. We say in this country that it is morally wrong and further to that, it is illegal to incite violence against groups of people. We say that it is wrong to show groups of people in situations that are degrading to them. We say that it is illegal and immoral to spread hate literature in our country. I think that those kinds of violent movies and billboards and record jackets are hate literature. The other kinds of violence are much more subtle. It would be very hard to say that a picture of a little pop-up doll depicting a young girl's ultimate goal

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as Miss Universe in a school textbook is violence or hate literature. It would be pushing things. But I think that we have to be aware that we are teaching kids at a very early age to have certain expectations of themselves and then when they get older they get to reap the benefits of those expectations. I think that by the time you get to the really wonderful hard core pornography and violence that that is hate literature and we shouldn't be at all embarrassed about asking our legislators to do something about it.

And I really think that it is important for us to have fights with civil liberties groups who say "NO we are taking away the freedom of speech. I think it is a red herring and I am asking you to think about it too. I don't see the difference between this kind of depiction of women and some other kinds of depictions of violence against other groups of people -- depictions that we have already outlawed in this country.

We have not extended it to women because it's only women and women are the ones who really have to fight back about these kinds of things and try to persuade the people who make the laws and who do hopefully set some kind of standards in our communities

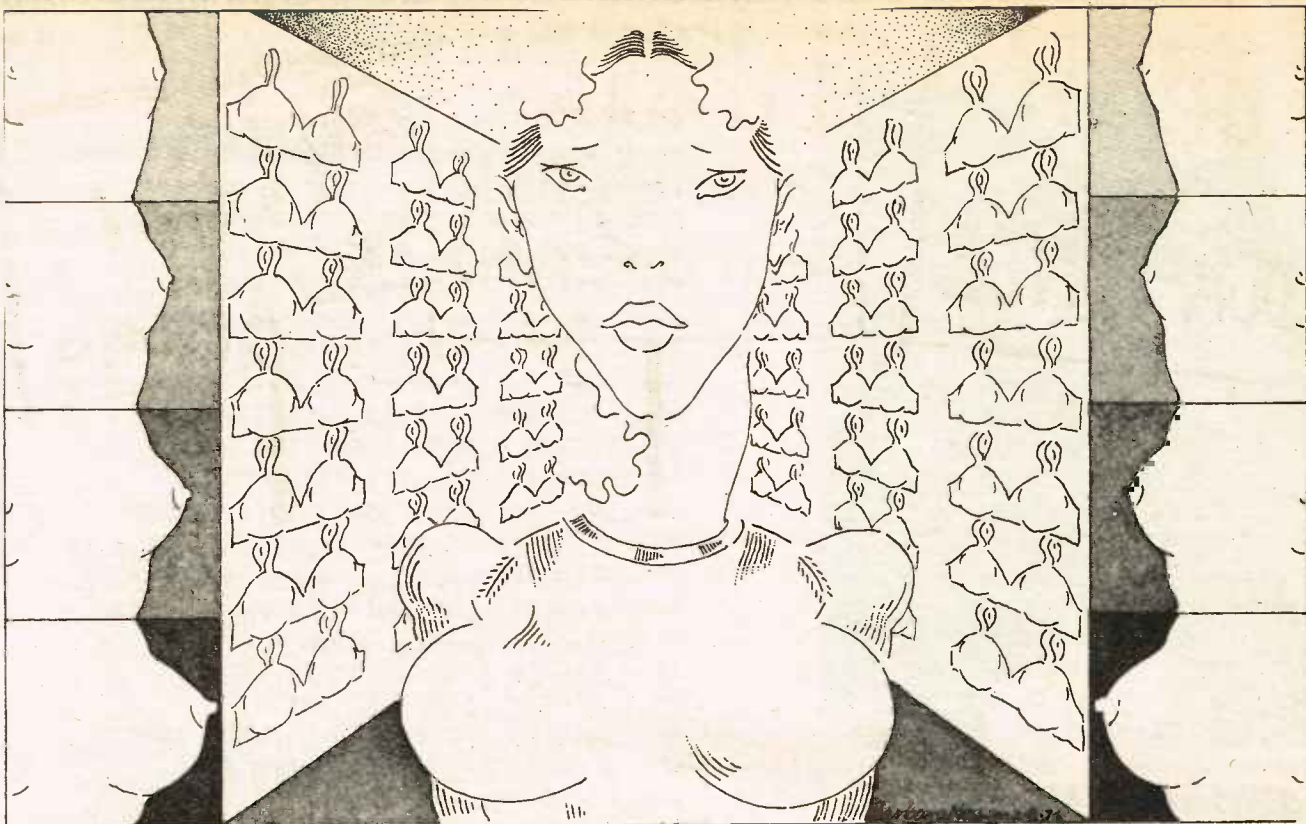
that we are very serious about this. I honestly believe that abusive billboards, movies and record jackets help women to be abused. I think it helps rape to happen. It helps incidents of wife and child battering. Because it makes it OK. It puts it on a billboard, it puts it in a store's display window and what it is saying is that it is quite all right and that there is not a thing wrong with it. "See how all right it is. We have it everywhere." And I don't think that there is any doubt that that all the things we are concerned about are on the increase. Rape is on the increase, or maybe the reports are more frequent--but wife battering, child abuse and the sexual abuse of children are definitely on the increase. If any of you haven't seen the magazines that depict 3 and 4 year olds having intercourse with adult men, then you haven't really lived.

And there is no law against that. And most of those children are girl children. It doesn't make it any better if it is a boy child, it's just that it so happens that the victim in most cases happens to be a girl.

We are living in a society that doesn't mind brutalizing women, whether it's subtle put-downs like "ring-around-the-collar in the stupid WHISK commercials or the cleaning woman who hasn't got nice enough legs or enough cleavage to get a new broom, or whether it's "I'm Black and Blue for the Rolling Stones and I love it!"---all of it is violence.

Sexual harassment on the job is an enormous problem. When Rebook did a survey of its readership, more than 80% of the women that responded said that they had personally experienced sexual harassment on the job and we're only just beginning to talk about this.

We really need to do something about it. When you are working and you can't afford to quit or you are going to school and you don't think that you are going to get a grade because your professor wants to go to bed with you, or you are supporting your children



Subtle media putdowns: "You may not believe it," says a male lab technician in a recent Playtex commercial, "but we know more about bras than you do."

and you have to do what the boss says or get fired, then you are victim and it is very difficult to something about it if you are not a free agent.

You can't just walk out. A lot of women do, but it is very difficult to get help and a lot of people won't even acknowledge that it is happening or some of the others think that it is OK.

Because we are walking down the street at night, it's OK to get raped. If you didn't have a nice dress on, and you weren't 17 years old, then it wouldn't have happened to you. You should have stayed home and locked your door. But, how many rapes happen at home or how many rapes happen to women who are 87 years old and no one in years has accused them of wearing cute little tight skirts??

It doesn't matter. Violence against women is condoned in our society and the reason that we know it is because our media says that it is OK. And once media gives it its stamp of approval, it is really OK. That is why we have to work at understanding the media and how it affects us, and finally, how we can come up with actions to get

them to change and get them to listen to us.

There is a new commission set up in Ottawa which is going to look at advertising in Canada for the first time and try to come up with some reasonable standards for it. If that happens, we ought to be in touch with those people and let them know what we think, why we feel the way that we do and what we know from our experience. We ought to maintain a very close association with those kinds of people.

We ought to try and influence media it is more important to have women in media and in advertising, in television and in management, in programming and in writing and acting so that finally we are going to have some impact on content. It is violence against women in the school textbooks that parents can do something about. There are a lot of actions people can take.

If you are concerned about wife-beating, rape and sexual harassment on the job, you have to be very informed about all the ways that society condones this kind of activity and you have to find ways to fight back, because it is impossible to do anything about it otherwise.

This ad insults everyone: if you can't ban them...

To date there has been one meeting of women interested in forming a Media Action Committee aimed at monitoring the media and making our voices heard by advertisers, agencies, and government monitoring committees. On June 27, it was decided by 8 women who attended a meeting at women's centre, that they would draft several form letters appropriate to the various kinds of media, to distribute to women interested in making their objection known to the people responsible for producing and airing or publishing, advertising that is offensive to women.

Because Advertisers are the

last to be convinced that a new, more realistic portrayal of women in media would be better responded to by the public, it was also decided that the Committee would research the existence of various media monitoring committees and boards and determine their policy towards changing the media. We would like to have input into any body concerned with legislation affecting the media.

If you are interested in participating in a committee that would actively observe the media and prepare briefs to be presented to influential legislative bodies, contact Miriam at 345-5841

BURY IT
ON
BLOOR-YONGE

I'd rather
get a glow
from satisfaction

Split
Wood
not
Atoms

We ALL
live in
ATIKOKAN

Don't
Dump
on Us!!



A demonstrator with a very good reason along.

The whole issue of nuclear energy is one which has been taken up by feminists across Canada and the United States. The new Feminist Party of Canada plan to use it as one of their major campaign issues. The Feminist Anti-Nuclear Task Force in Washington D.C. has prepared the following statement to show that energy is a feminist issue...

No studies adequately assess the health effects of radiation on present and future populations. Medical science lacks even the knowledge to define and monitor populations at risk. In the face of inadequate safety controls and inadequate evacuation plans, women bear the final burden of fleeing with our families from a nuclear horror. We who bear ultimate responsibility for the health and well-being of our children, ourselves, and our families, must halt the lethal threat of radiation and nuclear destruction.

The nuclear industry is exempt from financial responsibility in the event of a nuclear disaster. Women do not control the nuclear industry which produces the disasters, nor do we control the government which allows

these disasters to happen. But women pay the price. Who will compensate us for our forced job loss and our evacuation expenses? How can we put a price on damage to our reproductive potential? Who will foot the bill when women must support the ill and the dying as a result of a nuclear disaster? Women must force those responsible to be accountable for their destruction.

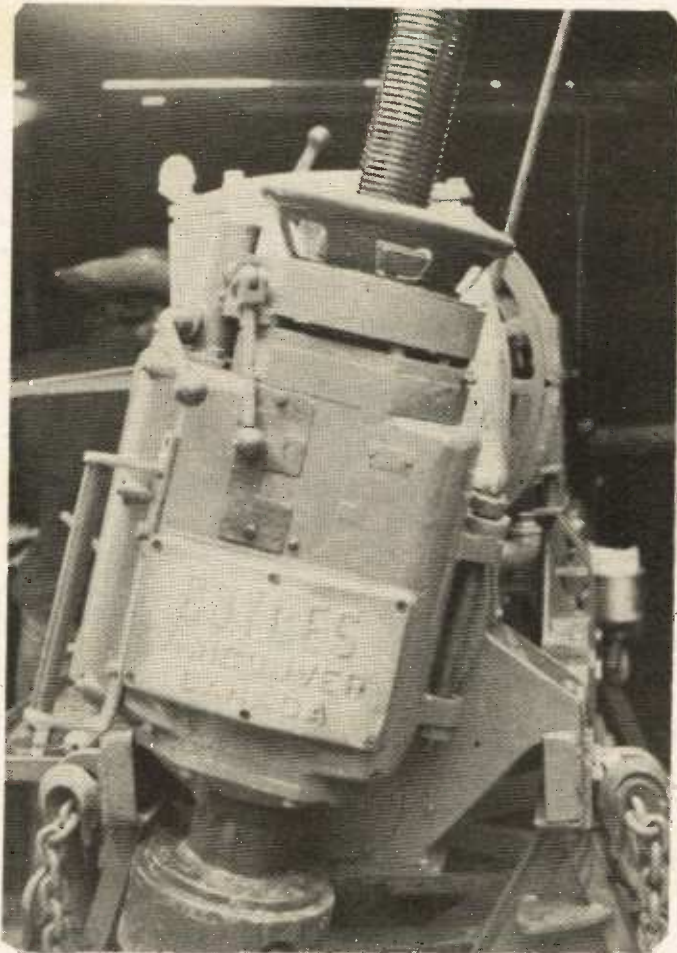
Energy is a feminist issue. Women have been caretakers and nurturers for centuries. Thus we know the crucial link between survival and the regenerative, nurturing use of all our resources. We also know that the exploitation and domination of Mother Earth reflects and perpetuates the violent exploitation to which women ourselves are subjected. Myth, language and history make this clear. We must end the nuclear threat before it becomes the ultimate violent act. We call on women worldwide to resist, with our rage, our hearts, and our actions, this final threat to our survival.

There's a road about 12 miles outside of Atikokan that has seen a lot of changes in the past few weeks. This is the road that goes into Forsberg Lake. For many years the people of Atikokan have used the road to get into some of their favourite fishing and blueberry picking spots. But in early July it became private property -- the property of Atomic Energy of Canada Limited.

For a private citizen it is virtually impossible to close a road. No matter how much property you own, you are not allowed to deny public access. But AECL managed to have the road to Forsberg Lake and their drill site closed almost overnight.

A citizen of Atikokan requested and received permission to use the road on Saturday July 14 for a picnic with an unspecified number of friends. The Citizens' Committee Studying Nuclear Waste was also well prepared. One member had obtained a prospector's license and on Tuesday, July 10 had staked a mining claim which included approximately 600 feet of the "private" road.

On Saturday morning, the 30 vehicles which arrived were met by one OPP officer. He had been informed that permission had been revoked and was there to inform the demonstrators that it was an "arrestable offence" to enter the road. After a short conference, the group decided to ignore the NO TRESPASSING signs and walk to the drill site. The OPP officer didn't move as 75 people carrying picnic bas-



This piece of technology is the drill that will determine whether or not the land is fit to accommodate nuclear waste.

kets and picket signs reading SPLIT WOOD NOT ATOMS and I'D RATHER GET MY GLOW FROM SATISFACTION headed up the road.

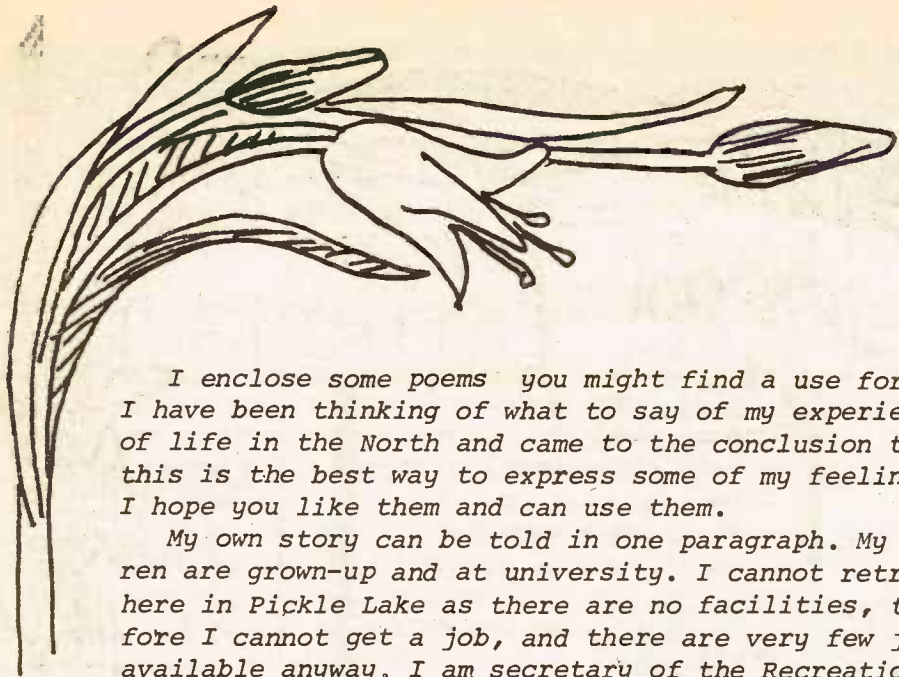
At the drill site things were pretty quiet. Drilling had not yet

begun and the two AECL employees who were there remained in their trailer wearing their white hard hats and taking a few pictures. After some general milling around, the Atikokan group read letters of support from Jim Foulds and various anti-nuclear groups. Across the drill site were hung copies of the petition which over 1,600 Atikokan residents had signed. The demands were made, yet again, for open public hearings into the issue of nuclear waste and that the test drilling be carried out by an independent research group.

Meanwhile, back at the corner, there was some prospecting going on. People holding certificates for Mammoth Mining Company were busy working their claim--in the middle of the road. The demonstrators returning to their cars crossed a small creek which now ran across the road. AECL road nuggets were being sold.

The day had been a pleasant one but there was a general feeling of frustration. It was kind of an anticlimax as, once again, there was no one there to listen. It's a common problem here in Northern Ontario.

But it's not over yet. The Citizens' Committee Studying Nuclear Waste is meeting to discuss future strategies. If you're concerned about this issue, or would like more information about nuclear energy and nuclear waste, contact the Citizens' committee at their office on Miles Street at 623-4501.



north

POEMS BY

ELIZABETH

I enclose some poems you might find a use for. I have been thinking of what to say of my experience of life in the North and came to the conclusion that this is the best way to express some of my feelings. I hope you like them and can use them.

My own story can be told in one paragraph. My children are grown-up and at university. I cannot retrain here in Pickle Lake as there are no facilities, therefore I cannot get a job, and there are very few jobs available anyway. I am secretary of the Recreation Committee of Pickle Lake and keep myself busy with my own interests, but get very fed up at times with the lack of facilities and the restrictions of such a small population. I occasionally think of leaving Pickle Lake and establishing myself elsewhere, but am very happily married and attached to my husband. *Tres difficile!*

I cannot say too strongly, I think you have all (*ECONOMIC DEVELOPMENT STUDY* under the auspices of the *NWO International Women's Decade Council*) been doing much needed work in making so plain the quality of life of the women in the North.

Before we came to Canada, we spent twenty years in the copper belt of Zambia, in Central Africa. Northern Rhodesia as it was when we went out there, is a one-industry country-copper mining. There were two companies there...As the mines are all in the bush, the companies had built lovely townships with every facility one could want, including Little Theatres for the amateur actors. As a result, the people were happy and stayed a long time. Ofcourse, the companies were very rich as the copper deposits are vast. We are very surprised to find that Canada is so behind African mining companies in these policies. Things are changing here as many companies are becoming more progressive, but not all. It takes time.

ELIZABETH ROBERTSON BORLAND

The Swallows

It seems so long ago the swallows gathered,
Strung like blue beads
On the power lines;
Gathered for the long flight towards
Summer
And warmth.

They tested their wings, their flying formations,
Spread like a shower
Of rain blown by wind;
Blue rain swirling skyward towards
Freedom
And escape.

Like those of the swallows, my fledglings have flown.
Last year they flew
With the swallows;
Flew southward to find life's fullness,
Among
Other people.

I wished that I too had wings, the power to fly,
Fly on the wind
Like the swallows,
To find a life of fulfillment,
A life
Of my own.

But now with the spring, the swallows are returning,
Bringing summer and
The flowers of summer.
What have you seen, as you followed the stars,
And I waited
Alone?

Wild Flowers

He came from a world strange to me,
A world of high mountains
And deep bush,
A world of bear cubs rolling in the
Sunshine,
Of wolves howling in the icy dark,
Heard from a warm bed.
He told me of the salmon
Racing, leaping, flying,
Up the rivers
To spawn, and die.
Of the bald-headed eagles,
And the black raven, whose raucous cry,
Becomes a bell in the Springtime;
And the humming-birds
Who drink the nectar of the
Lovely wild flowers of the North.

I dreamed of the mountains,
Rising sheer from the sea.
I dreamed of the mists rolling in
From across the ocean,
I dreamed of the home I could
Give him,
And of his children.

What children we would have!
Strong of limb,
Sturdy,
Wild and free, like
The wild things of
The North.

Now
We have those dream children,
Two boys and a
Dark-haired little girl;
Delight of my heart!
They run free among the
Wild flowers;
Wild flowers themselves
Flowers of such a wild love.
They are strong, and they hear music,
The music of the mountain streams
Draining from the glaciers,
From the heights above
Into the fjord below.
They smell the fragrance of
Air like wine,
White wine with
Heady bouquet.
They tumble like the bear cubs
In the sunshine,
Run like the wolves
In the rain,
Singing,
Shouting,
For joy!

Such a gift my Love
Gave to me!

But now my wild creatures
Must be tamed.
They must learn the music of
Anotherworld;
My world.
So much it has to offer,
So many treasures to give.

But so far away!

Songs

ROBERTSON BORLAND,
Pickle Lake, Ontario



Longing

The beavers are preparing their
Cosy den,
The bears feast on blueberries
And wild honey,
For the long sleep ahead,
A sleep full of dreaming,
Dreaming of summers too soon gone.
Yesterday I saw the wild geese,
Winging toward the South,
The slow beat of their wings
Warning of winter's approach.
Today there are flakes of snow
Drifting in the clear air,
Settling on the bright yellow leaves
On the silver birches,
Falling into the shining waters below.

But how I long for
The harsh music of city streets,
To hear the busy mind of the city
Hum with activity,
To feel the city's throbbing heart
Again throb in mine!

Here is stillness,
Silence;
After a while,
Loneliness.

My Northern Love

Where do I go from here?

I hate him!
I hate this place!
I have no part in it!
I am dying a slow death,
I am witnessing the death of
Me,
I am witnessing the death
Of my love.
It hurts! Oh! How it hurts!

Why did I marry him?
Why did I leave my home
To go out into the wild world
Of Adventure,
The glittering world of
False Promise?
I left my home; so snug
So safe, so warm.
I left my mother crying,
My father sorrowing,
My sisters weeping,
My brothers sad.
Why?

I remember he was so strong,
He was so beautiful,
So passionate,
So kind.
I remember he was shining
And I loved him.
How I loved him!

He seemed like a knight stepped from
The pages of Poetry,
From the Court of King Arthur,
Dreamed of by Tennyson,
And me.
My Prince,
Come to wake me with his kiss,
His touch,
His touch!

He told me of his love,
His love for the harsh world,
The harsh world created by men
For strong men,
Men who seek the earth's treasures
Copper and Iron, Silver and Gold;
Who seek these treasures in
Strange Places,
Who brave dangers and fight hard
To win their prize
To achieve their goal.

As he spoke I could see the
Modern Odysseus,
The Jason of the present day,
Hercules labouring again at
His gigantic tasks.

How do I convince my wild Love
Of my need?
How make him see that life isn't only
The wide horizon and
The empty sky;
Empty, yet full of the
Soaring Eagle,
Soul-mate to my Love?

I hate him!
I hate this place!
I have no part in it!
But tonight, in the soft light
Of evening,
In the gently warmth
Of his smile,
In the excitement of his touch,
I will love him.

Where do I go from here?

MOTHERS ON BUDGETS STILL PLUCKY OPPONENTS of WELFARE SPIRIT-KILL

Mothers on Budget is an organization that has been around Thunder Bay since May, 1972. Like all volunteer organizations aimed at coping with certain unsatisfactory aspects of our social system, the group has had its radical and complacent periods. Right now, in spite of the problems they face, MOB is attempting to mean more things to more people in Thunder Bay.

On July 19 MOB held a coffee house at Ogden Community School, which is at present their headquarters. The 5 active and 4 relatively active members meet once weekly to regulate the numerous purposes and objectives

The problem that MOB is having is getting into an office space that they can call their own five days a week. They want a sense of permanence, a telephone, and a place for people to drop in. Although they were recently considered by Community and Social Services for a contract of services grant, they were refused, and so remain at Ogden School, getting moved around when various spaces are required by other groups.

There is also a problem of membership. MOB gets calls from women on welfare who would very much like to drop in and see what it is all about. But often they have small children and no car. The MOB members, are without cars also.

The following is a list of their present purpose and objectives:

- To generally assist families of low income, particularly those receiving welfare benefits, to cope with economics and social problems.
- To provide a social milieu for families of low income.
- To provide a forum through which people of low income can cooperate to improve their economic and social position.
- To provide a medium through which low income people can voice their opinion and through which social action can be initiated in response to social inequities.
- To educate and inform people of low income of resources which are available to them.
- To receive household item and articles of clothing to be distributed at a minimal cost to persons in need.
- To conduct activities both social and commercial, necessary to achieve our objectives

--To enter into contract with persons, companies, agencies, or governmental departments for performance of services compatible with our objectives.



Northern Woman Journal, page 14

MOB has served as a general drop-in place where mothers can bring their children.

Doctor liable: ignored abortion request

The Alberta Supreme Court recently held a doctor liable for failing to help his patient find access to legal abortion in Edmonton. The doctor had argued that he only had admitting privileges at hospitals without Therapeutic Abortion Committees. But the Court said that the doctor's legal duty was to refer the patient to physicians with admitting privileges at hospitals where there were Committees. Therefore a doctor who refuses to refer a patient entitled to abortion to a physician or

For Further information on MOB call Janet Knowles at 345-0465.

agency able to help could be in violation of her/his legal duty.

Further, hospitals themselves have duties to patients and may not be able to excuse a violation of those duties by saying they have decided not to set up a Therapeutic Abortion Committee. In other words, hospitals cannot voluntarily disable themselves from meeting their patients' health needs.

Anyone for test cases?

Reprinted from Upstream, June 1979.

Sweden bans spanking children

STOCKHOLM (AP) A new law that forbids parents from beating spanking, cuffing or otherwise harming their children takes effect in Sweden in July, 1979, but some parents are not happy about it.

One father questioned, said he thought spanking was good for children, and a spokesman for the small Maranata religious sect said frankly: "We will go underground if we have to but we will continue to exercise our natural rights."

Sweden will become the first country with such a law, adopting it in the International Year of the Child. The law is a new step in a long process aimed at protecting children's rights here. A children's Ombudsman said that an emergency phone watch for youngsters already exists.

When the minority Liberal government introduced the bill to ban parents from spanking last March, Justice Minister Sven Romanus said it means "our society has taken an increasingly negative view of beating or spanking as a means of bringing up children.

There has been no organized opposition to the law, but reactions from jurists, lawmakers and parents has been mixed.

Most critical of the new law were spokesmen for the Maranata sect, a group of about 300 people who split from the Pentecostal Church in the 1960s. It sees physical chastisement by parents as a natural means of correction and an "ethical, moral and

religious right".

The new law prohibits "any act which, for the purpose of punishing causes the child physical injury or pain, even if the disturbance is mild and passing." It is meant to include psychological punishment, but legal experts have criticized the wording on this as too vague.

The new ban does not carry any specific punishment. However, ordinary criminal law allows sentences of up to ten years for serious cases and up to two years in milder ones.

A short quiz on women & art

by DONNA PHOENIX

HOW many Canadian women painters can you name?

HOW many women artists do you know?

HOW many are internationally known?

HOW long have women been successful in fine art?

DID you know that women were barred from life drawing classes (nude models) until the 19th century?

WHAT are the reasons for our success in fine art?

WHY have many women painters/sculptors been excluded from many ART HISTORY courses? For example, in the entire "CIVILIZATION" series did you hear or see any work done by women?

I have asked myself these questions. Please join me in this quest for answers in the second APPRECIATING WOMEN ARTISTS course at Confederation College starting September 26.

Our art herstory has and will continue to be another strong statement in woman's struggle to become her own person.

We are challenged to take pride in the art work of women from the middle ages to the present.

My research has only just begun. Anyone who is interested or has further information are welcome to contact me through Women's Centre.

Summer Solstice:

Women's Centre three wonderful days at the Summer Solstice Festival at Loch Lomond June 22, 23, and 24. The idea to set up a food booth which sold perogies, cabbage rolls and coffee was both for the purpose of fund raising and to participate in something that we hope will become a strong annual tradition. Grace and June Cryderman are to be commended for weeks spent preparing the food and their long hot hours in the kitchen that weekend. Also, all of the volunteers who gave any form of assistance are heartily thanked. Although we turned a profit of \$300. (rather disappointing)--we're just that much wiser and will be there again next year.



THE CONFEDERATION COLLEGE
OF APPLIED ARTS AND TECHNOLOGY
THUNDER BAY DISTRICT

Fall Programs For Women

Women's Programs offers a variety of learning experiences which are designed to meet YOUR needs; whether you are working at home, whether you are single, married or have been married; whether you have an educational background or not; whether you are 19 or 90. Come and join us; learn and grow.

ZW 019 99
EFFECTIVE SPEAKING FOR WOMEN

This course introduces women to some of the skills and techniques which make effective speaking a reality. Learn to:

- Speak with confidence
- Think clearly
- Increase your vocabulary
- Write effectively

7-10 p.m. Tuesdays, Sept. 25 to Nov. 27.
FEE \$30.00 Room 278

ZW 017 99
WOMEN KNOW YOUR CAR

Women's Programs is pleased to be able to offer this five-week "Women Know Your Car" course in response to the success of the spring pilot program. The aim of the course is to familiarize students with the basic procedures of car maintenance and to acquaint them with the general operation and function of the modern car, station wagon or 1/2 ton.

7-10 p.m. Mondays, Sept. 24 to Oct. 29.
FEE \$15.00

ZW 002 99
WOMEN IN THE WILDERNESS

Would you like to develop your skills and confidence outdoors in the company of other women, who like yourself need just a "nudge" to change their whole outlook on outdoor living? What would it be like to pack your own backpack or canoe and head out on your own, or with others, assured of your ability to not only survive but, comfortably enjoy yourself outdoors? Experience the wilderness... it's great. This course will resolve your fears and stumbling blocks, teach basic skills, give information on proper equipment and food and to introduce you to other women who know themselves in the wilderness. You will have the opportunity to progress at your own pace to an optional overnight camp and/or a solo. Join us to discover yourself.

7-10 p.m. Tuesdays, Sept. 25 to Nov. 20.
FEE \$30.00 Room 282

ZW 010 99
WOMEN IN ART

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 in art.

7-9 p.m. Wednesdays, Sept. 26 to Nov. 21.
FEE \$20.00 Room 282

ZW 011 99
FINANCIAL PLANNING FOR WOMEN

A six-week course which will serve as an introduction to the subject of Financial Planning. The course will address itself to such questions as:

1. What are the four corner stones of financial planning?
2. Is R.R.S.P. really for you?
3. When do you need insurance both life and disability?
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. Wednesdays, Oct. 10 to Nov. 14.
FEE \$20.00 Room 278

ZW 018 99
OPPORTUNITY FOR CHANGE

A special program designed for women at home who are looking for a change in direction. Perhaps they wish to enter the area of paid employment or return to school or become involved in voluntary community work but are having difficulty identifying the exact course of action that would be best for them. The program offers women a chance to consider the various opportunities for change.

1:15-3:15 p.m. Wednesdays, Sept. 26 to Nov. 28.
FEE \$5.00 Room 327

GS 026 99
INTRODUCTION TO CLEAR COMMUNICATION PART I: ASSERTIVENESS TRAINING

A course which now can also be taken as a credit elective, Assertiveness Training provides the student with the skills necessary to become self-confident, to set priorities and goals and to negotiate honestly for the things she wants... at home, on the job and in the community.

7-10 p.m. Thursdays, Sept. 27 to Nov. 29.
FEE \$25.00 Room 282

HU 120 99
CANADIAN WOMEN WRITERS

A credit elective course which focuses on the contributions of contemporary Canadian women writers. Exciting authors such as Atwood, Laurence, Engel along with others will be read and discussed.

7-10 p.m. Mondays, Sept. 10 to Dec. 17.
FEE \$35.00 Room 327

SY 112 99
WOMEN, SOCIETY AND CHANGE

An organized learning experience which will provide the students with the necessary knowledge and skills to examine processes of change in society regarding the status of women. For further information regarding this course, please call Women's Programs at 577-5751 Ext. 353.

7-10 pm Wednesdays
Sept. 12 to Dec. 12
FEE \$35.00

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

ZX 085 99
WOMEN TOWARD MANAGEMENT

One or more of the topics which may be addressed:

1. Development of administrative skills
2. How to increase your effectiveness
3. Developing your management potential
4. The effective management of stress and relationships.

8:30 a.m. - 4:30 p.m. Tuesday, Wednesday,
Thursday, Oct. 2 to Oct. 4.
FEE \$200.00 Room 381

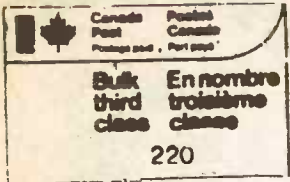
IF YOU WOULD LIKE MORE INFORMATION, PLEASE CONTACT: WOMEN'S PROGRAMS, CONFEDERATION COLLEGE, 577-5751 Extension 353

REGISTRATION: at Shuniah Building, Confederation College
8:30a.m. to 4:00 p.m.
Thursday, August 16, to
Monday, September 17, 1979

EVENING REGISTRATION: Wednesday, August 15th 4:30-6:30 p.m.
Wednesday, August 29th 6:00-8:00 p.m.
Thursday, September 6th 6:30-8:30 p.m.

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.

REFUND OF FEES WILL ONLY BE MADE SHOULD INSUFFICIENT ENROLLMENT FORCE CANCELLATION OF SUBJECT.



RETURN TO:

THE NORTHERN WOMAN
316 BAY ST.
THUNDER BAY P, ONT.

Return Postage Guaranteed

INSIDE:

WHAT is the difference between pornography and erotica and what can we do to curtail the production of the former.....page 4

SPECIAL FEATURE: Poems by Elizabeth Robertson Borland; the voice of a woman braving the isolation of Pickle Lake, Ontario. page 12

NUCLEAR waste disposal: our part of the fight to keep it out of the area. page 11

HELEN LAFONTAINE on media page 8

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We must pay return postage to keep up our mailing list.

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