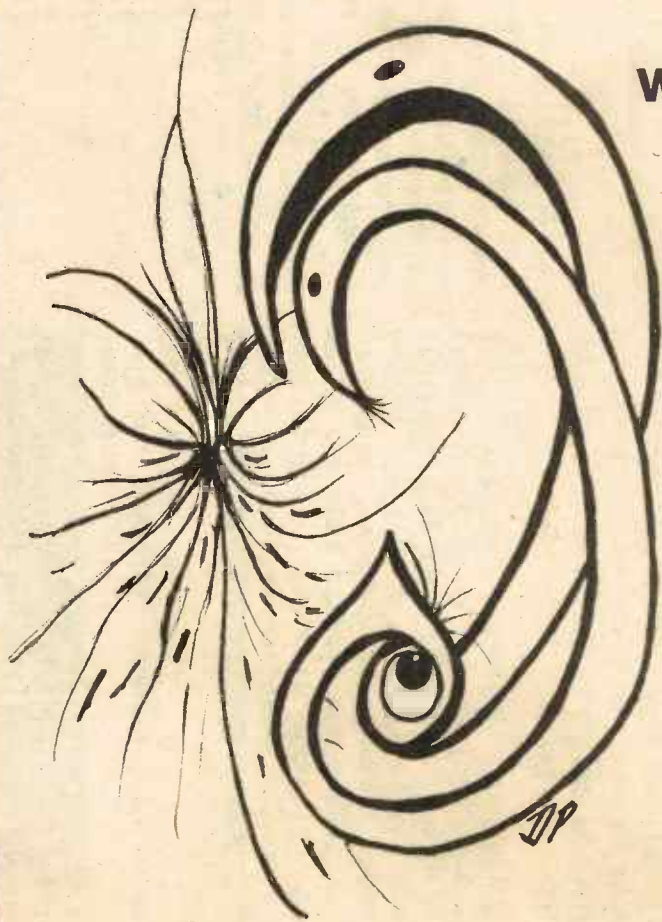


Northern Woman Journal

75¢ Volume 5
Issue 6

NOV./ DEC. 1979

INSIDE:



WOMEN & POVERTY

WOMEN ARE PERSONS
WOMEN ARE PERSONS !
WOMEN ARE PERSONS ?

Heather Bishop

FEMINIST SINGER

sudbury conference

A NORTHERN WOMEN'S GATHERING

Gathering of Northern Women Builds Morale and Momentum

Report on
The Northern
Woman's Conference

Sudbury, November 3rd & 4th

by Gert Beadle

It has been brought sharply to our attention that the unique quality of all that it means to be a Northern woman operates not only west and north of us but extends without variation as far East as North Bay. The Conference of Northern Women, hosted for two consecutive years by Sudbury women, is a rousing example of what happens when west goes east, but not too far east, and find they have never left the family.

The Celebration, and at no time did I feel it was not a celebration of our potential to change what was seen as the common threat to us all, isolation, and its attending injustices - formed a cohesive base for collective determination to challenge both personally and politically that comforting thought held by the bureaucracy that we are powerless.

Delegates from Northwestern Ontario arriving by train and plane were comfortably bedded down in the President Hotel, and invited to shed travel weariness in the Friday night hospitality room, hosted by the North Bay Women's Centre. The contingent from Thunder Bay, eleven in number, with three resource persons, two delegates, and the Saturday morning entertainment troop now known as "The Common Woman Players", had the double advantage of meeting those we knew west of us and those we came to know east of us on the evening before the sessions began.

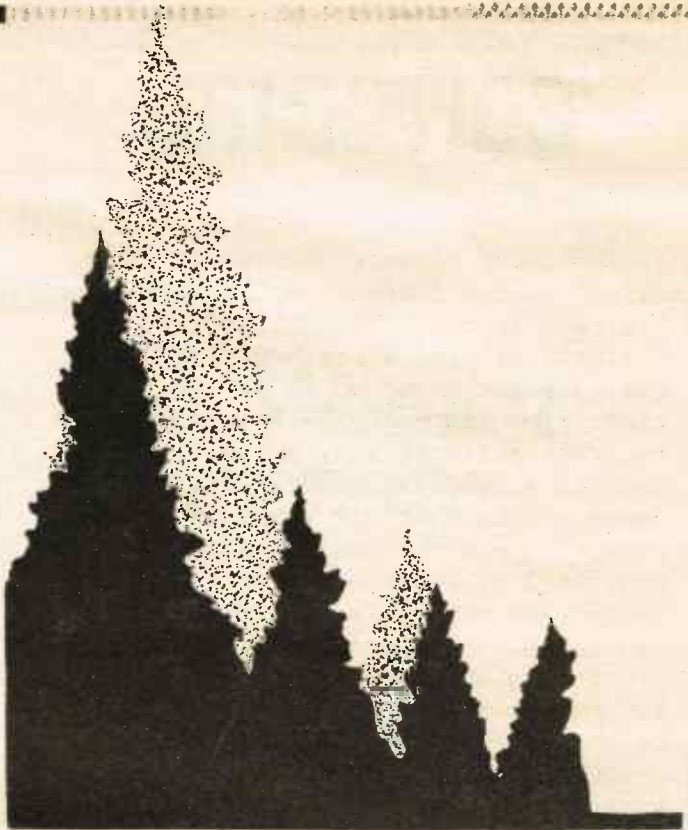
Saturday morning, approximately 200 women and a man or two met in the Sheridan auditorium of the Sudbury Secondary School to hear opening remarks and greetings from Debbie Knuff, the chairperson of the standing committee, and to be entertained by a 40 minute production of "Letters to the Sisterhood" from Northwestern Ontario.

It was the general opinion that the production set a mood and a climate that pervaded the conference to its end. The letters from Atikokan, Pickle Lake, MacDiarmid, and Thunder Bay were read by, Gert Beadle, Noreen Lavoie, Sandra Steinhouse, Leni Untinen and Mollie Lesperence from MacDiarmid, with Monika McNabb doing the introduction. Marg Lanchok sang her originally composed songs, each one as a component of the preceding letter. The "No, No" song as an ending, a collaboration of Marg and Gert, was a rouser and we have evidence that it will be sung by many women's groups at future meetings. Other songs were the Atikokan song, The Wabigoon Song, Isolation and Your Leaving. The production, to our

great joy and relief received a standing ovation.

A solid two days of work shops ensued in which resource persons conducted seven on each subject - Women and Economic Development in Single Industry Resource Communities, Native Women, Francophone Women, Unemployed Women in the North, Violence against Women (A Northern Perspective), Isolation - and made it possible for everyone to attend each workshop. If there was a fault to find it has to be with the time allotted that could not equate with the appetite of concerns expressed. This was plainly manifested in the Sunday attendance which held to the last minute of the conference. Our own resource people, Lisa Bengston, Sandra Steinhouse and Julie Fels, who conducted the Northern Development workshops were exhausted but pleased at the interest.

It is impossible to record all the work shops and those very able persons who conducted them. I can only quote one woman who was attending her first conference of women, who said wonderingly, "My God, they're all so smart". Yes, Virginia, it s



true the women of the north are smart, too smart to wall themselves off in little cliques and claques to push their private ego trips. The wives of the Sudbury mine strikers were a consolidating force epitomizing that gutsy spirit we know so well. When they linked arms and sang Bread and Roses at the luncheon on Sunday. It was like liberation all over again. They hosted the coffee house on Saturday night and we were treated to a program in both French and English. It's not the first time I've been sorry I'm unilingual and I'm sure it won't be the last. The Francophone women's workshop on sexist language in test books was a vivid reminder of

Continued on page 5

WE NEED A PLAN OF ACTION

WE NEED AN ORIENTATION TO UNITE US

Women, who make up more than half the population, are being denied their fundamental rights. In northern communities, we face an even greater lack of jobs and social services, which only intensifies our oppression. And the recent cutbacks are wiping out the little that we had. Many women's groups have sprung up to organize our fightback, groups like the "Wives Supporting the Strike", who brought many new women into the struggle, when they joined with their husbands against Inco.



At this second NOWC, we should not only have a beneficial sharing of our experiences, we should also develop a clear direction for the future.

Women across the country are rising. Through struggle, they have just won the right to a job at Stelco in Hamilton, for the first time in 15 years.

In Saskatchewan, our sisters have recently formed their own organization "Saskatchewan Working Women", with a clear set of goals and a program for action. We in NOWC are part of this growing trend.

Take Up the Struggle Against Our Oppression

- *Organize active opposition to health, education and social service cuts - through petitions, pickets, demonstrations.
- *Fight for jobs by putting pressure on local companies, and fighting the reduction of jobs in the public sector, which hits many women.
- *Demand women's rights on the job, such as equal pay for equal work.
- *Fight for adequate parent controlled, government funded daycare.
- *Take up local campaigns against the sexist stereotyping in the schools, starting with the demand to monitor the books used.
- *In all these areas special attention must be paid to the situation of Native and Francophone women, such as the right to services in their own language, and education that meets their particular needs.

Credited to
Women helping Women
Sudbury

Continued on page 5
Northern Woman Journal, page 1

EDITORIAL

Dear Readers:-

The Northern Woman's Journal is alive! A new feminist collective has been formed. This collective has been meeting every week for the past two months. It is the first time for us to both work together collectively, as well as put out a feminist paper. This issue of the Northern Woman is the result. We are a small collective comprised of ten women. Three people are presently on the editorial board, three people are doing proof-reading, typing and layout, two people are in charge of distribution and finance. Several of the collective in addition to the above tasks, have contributed articles for this issue.

Our experience in the women's movement varies among each individual. A few of us have been active in feminist activities for many years while a couple of us have recently recovered from the 1975 'feminist burn-out'. Remember 1975? What did they call that year....ah yes... YEAR OF THE WOMAN. That was the year that the government was going to help us gain all that equality. Well we know better! Those of us who have once again become active through this paper are perhaps a bit rusty but a hell of a lot more determined. Others in our collective are relatively new to the

concept of feminism (in the collective sense) and possess an energetic enthusiasm which seems to tie the whole thing together. And last but not least, are our closet writers, who as a result of this paper, are choosing to "come out". All in all the challenge of putting out this paper has been exciting and inspiring for all involved.

Our goal is to have as much original material as possible. Further we will attempt to solidify the concept and ideals of feminism through our articles. To do this, we must learn how to give and receive constructive criticism among our own collective as well as with our contributors and readers.

We realize the need to establish a political base (a solid foundation) on which to build our paper. To do this we will need your help in the form of feedback both supportive and critical. We have chosen not to seek any form of government funding. All our workers are presently volunteer. Any contributions to aid us financially will be greatly appreciated.

Our thanks to all our contributors for this issue. We will do our best to give you helpful criticism and encourage you to continue writing.

If your material did not get published in this issue of the Journal, we will attempt to share our reasons with you.

Our thanks to our readers for the

many letters of support and encouragement for the continuing of this paper. We look forward to working together with you.

To all who have made this paper possible including you our readers, a very happy and healthy northern winter. For 1980 we wish you all strength and determination mixed with sensitivity and love for all beings.

Thank you

The Editorial Board

Donna Phoenix
Margaret Phillips
Estella Howard

Views expressed in the Northern Woman Journal do not necessarily reflect the views of the collective

* IS THERE AN ASTERISK ON YOUR LABEL ?
PLEASE RENEW YOUR SUBSCRIPTION

COMMENT — TAKING BACK OUR LIVES

by Gert

I don't suppose there was a time in history when one was more inclined to say with a certain bravado, "My life is my own". Women, in particular, whose lives have never been their own in general terms, are now speaking of "taking my life in my own hands", a happy state that somehow we have always seen as a male prerogative. Man the hunter is also man the hunted, and his life, with very few exceptions is no more in his hands than ours is. The sad and devastating truth is we are mainly in the hands of each other and the difference in those hands is the difference that social conditioning has defined as 'male' and 'female'.

We are both in the hands of that great beast called the system that has legislated to him the right to control and plainly has left us little room to protest. His right to challenge the system is established, our right to challenge him not yet a made case. Historically speaking, we have a fine record of some women who challenged both him and his system - which is not disputed and properly known as a patriarchal system. Feminists have recognized this challenge properly as political. Society has designed a cage which, for lack of a better name, they have termed 'marriage', for these two combatants and blessed it to produce even more future combatants. Man, who has a built-in role to oppose the system which controls him now finds himself beset on both sides, to seize control on the one hand and to maintain control on the other. His success at both challenges term him socially as having 'manly' attributes.

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To woman has been given the role of creating the illusion that he is up to the task. Her deference to him is an indication that he has not failed at least half of his God-given mission. Her capacity to endure his fumbling progress has created the actress, the resigned and patient female who sees through the charade and who sometimes has profited in a material way for not telling what she knows.

It is sometimes said that love is a woman's business, and love demands a certain blindness of intellect, a single-mindedness of purpose that we have been persuaded to believe will one day pay off. It will indeed, not only change the character of the antagonist but will in time remould us with its leavening power. We have not understood that love is not a man's business, he has other business which supercedes it and he relegates it to an off-hour recreational device for replenishing his shrivelling ego. I call this man a ten percenter and I fail to see how the man-centred female pouring her heart into this imbalance can do more than reveal herself to be of nuisance value. Into the imbalance come children, deluged by the unused portion now called mother-love and well on the way to perpetuating the myth that the world revolves around them. Sons in the role of father, daughters in the image of mother.

Children leave. Fortunate ones have been fed and clothed, educated and loved and we are reluctant to give up this free exchange of abundant caring for the ten percent now dwindling under the stress of man's dou-

ble pressure to control both fate and his responsibility to be the head of his home. This is the winter of our discontent, we have either been sufficiently persuaded that we are no more of use to anyone or the seeds of rebellion begin to sprout, the sprouting is painful. There is anger at our failure to build a life support structure to take up the slack. We have emotion and creativity to spend, we have energy and capabilities no longer needed in the empty nest. The volunteer sector sucks us up like flies to flypaper but it is to the woman's movement that the aware and vocal woman turns, the hungry woman who seeks to establish herself as a person in her own right.

Our younger sisters who debate the questions before the fact in their own lives, have need of those with after-the-fact experience and wisdom, for we have been there and without malice or self pity we know their logic is sound, their analysis correct. The pressures to accept and submit to a diminished role will not abate: it can only intensify as we struggle to break out of set patterns. For the woman who has paid her dues in the old game and deals herself into the cause for her own sex, it is a time of renewal and growth and one of hope as well, as we see indications that men, - some men - are also repudiating the roles that history has consigned to them. These men constitute a new brotherhood and will experience the same pressures to return to the old role as we do - the question is, will they hold and grow. We hope so.



Dear People:

Some thoughts in response to your plea for ideas re continuation of the Journal. I liked some of Audrey Anderson's suggestions in the Oct-Nov issue especially the idea of a regional paper with contacts in each community sending information in for publication. As someone who subscribes to NWJ from afar precisely to find out what is happening with women in northwestern Ontario, this would suit my needs as reader. However, from personal experience I know that setting up a 'decentralized' system of community contacts can bog down for various reasons, not the least of which is the fact that someone still has to produce the actual newspaper after receiving all the news.

A committee of the Women's Equal Rights Association in Prince George, B.C., called the Northern Women's Network, have recently received a small amount of funding from Secretary of State to publish a small newsletter. They have contacts in many of the small northern B.C. towns, and have allowed for phone costs etc. in their budget so they can get the news in. The rest of the grant covers paper, postage, printing etc. The newsletter, called ASPEN, is nowhere near as large as your Journal, but it appears to be working as a publication that serves the immediate communication needs of the towns and groups.

I guess you have to figure out whom you are serving with your present paper, whether or not you want to serve those people, how to change so as to re-excite people (workers) and draw new women in. Don't be afraid to go small for awhile, it may be a creative alternative. Also, as hard as

this may sound - people communicate when they need to, and if this NWJ dies away, perhaps another communication link will sift to the surface in a while that will meet the needs of those who want it.

Meanwhile here's a small donation to help the cause.

Sincerely,
Diana Ellis
Vancouver, B.C.

P.S. I would really like to hear about the quality of life research that was being undertaken with women in your area. We are nearly finished some research on the effect of the construction of the Alaska Highway Gas Pipeline on women in the Yukon and North B.C. and will send a copy of the report soon.

our male acquaintances, we would clearly see the way.

I certainly look forward to receiving my next copy of the Journal and am enclosing more poetry.

Love and Luck,
Violet Winegarten.
Vancouver, B.C.

P.S.

There are seven of us down here who do indeed rely on the Journal. Only two of us are subscribers but as you well know... those of us in the low income nonsense must subscribe to only one or two women's journals and pass them on and pass them on

Dear Madam:

A "Thunderbolt" to the designers and manufacturers of the new shoes for women -- high heels which are not only dangerous on our Northern streets and sidewalks, but also will end in permanent disfigurement as the women grow older. A "Thunderbolt" to the men who wish to disfigure women and make them servile.

Enclosed also find a Xeroxed copy from the book The Unfashionable Human Body by Bernard Rudofsky (Doubleday Co. c. 1947.) which illustrates how the body was made to conform painfully or otherwise, to someone's idea of beauty.

Can this article be used for furthering women's rights?

Thank you.

Yours sincerely,
Claire Cikalik
Thunder Bay.

Dear Journal People:

What is the matter? Don't you know how important you are to us? Sometimes I think that we women have spent so many days of our lives placating the males and smoothing the turbulent waters in our various male-oriented relationships that we have quite forgotten or lost the art of doing any of the same for one another.

Wherever there is growth, change and new innovative thinking there must always be a certain amount of dissention. Perhaps if we could think through the problems and fling ourselves with as much energy into making things work out well for ourselves and our female friends as we have in the past (and present) for

a meeting



Friends, you really knocked me off guard. Here I thought I was attending a meeting that would slot each person for a particular assignment. I thought for sure I would just observe the procedure like a behavioural scientist. I even came to the meeting with a notion that I would be a curly-headed, bespectacled stranger. I expected to offer the occasional timid suggestion but only if I didn't have a scratchy voice.

I did not have much time to feel left out. After my sketchy, clumsy introduction, I realized I was more than initiated, I was feeling part if not all of the emotions charging up inside us all. Damn it people, such raw honesty. I haven't discussed any issues more vital than my shopping list. I'm out of practice, rusty. My feminist leanings have been stuffed into cushion covers and naturally I've

dusted off and flicked away anger or any healthy soul-searching.

Everywhere around me, friends and acquaintances have settled into a set routine. I don't keep proper hours. I am becoming a neighbourhood pest. I'm suggesting to some of my friends that keeping house and feeding baby might be fine right now but later they will have a gut feeling that somehow, somewhere, they missed the great variety life has to offer. Lately, I haven't been asked over for coffee. I began to think that I was ungrateful. I have my health, I think. I have a fine husband and a loving mut of a dog. My well-meaning friends think I'm acting like a whirlwind because I'm frustrated. I haven't been in a 'family way'. I have been kept at a distance. No one wants me to rock the boat. It has been light years away since a friend has really opened up, showing

how vulnerable she can be, asking for help. I have suddenly grown proud, not wishing to weep on anyone's shoulders. Naturally I was not prepared for women even more intense than I ever could be. I understand how important it is to reach a common meeting ground regarding the journal and each individual involved. The feminist issues should never be abandoned. I'm still searching for a dictionary definition of a feminist. Let me say that it is the healthy emotions that should never die. Don't ever hide anger or sweep it under the rug because it will explode inside of you instead of on the outside where it counts.

Don't be afraid of losing your guts because you'll find them again. Just don't lose your perspective. Just don't lose your mind.

Thanks for waking me up. I was beginning to think that women could not reach this plateau of conversation with each other. My other friends made me look twice at myself so I spent money I couldn't afford trying to find out what was wrong. Now I know that searching for the ingredients of inner peace is part of growing up.

Rosalyn Taylor Perrett

A news column to keep our readers up to date on women's issues - national, international, and local.

Native Women's Crisis Centre Opens

"Beendigan", It translates to "come in" from the Ojibway language.

Beendigan, a crisis centre for Native women opened its doors at 239 N. Syndicate St. on November 5, with an official opening slated for after the New Year.

Originated by the local chapter of the Ontario Native Women's Association, the centre has its own board of directors, a co-ordinator and three full time staff members.

Open twenty-four hours a day, the centre is geared to serve Native women and their children in crisis situations.

"Money is still a problem", according to spokeswoman Bev Saborin. "We hope everyone will continue to support our fund-raising efforts."

College Daycare not for Students

The long awaited Confederation College Day Care Centre is finally opening its doors after the New Year. but will likely be little used by students because of the high cost.

The rate for all users will start at \$200 a month for one child.

Students and staff members who may be eligible for a provincial day care subsidy will not be allowed to use the subsidy at this new centre but must pay full price.

The situation at the College Day Care Centre is tied in with the Provincial day care situation, now in a state of crisis after gradually worsening during the past three years.

In Thunder Bay, credit must be given to May Sutton and the North-western Ontario International Women's Decade Co-ordinating Council for their vigorous endeavor to have this law changed.

Benefits to continue

OTTAWA (CP) - Legislation to continue survivor's benefits to widows and widowers between the ages of 60 and 65 was given royal assent and became law Thursday.

The amendments to the Old Age Security Act, passed by the Senate on third reading earlier in the day, affect some 5,000 people who have lost their pensioner spouses.

Earlier legislation provided for survivor's benefits to end six months after the death of a spouse receiving the old-age pension. The amendments allow payments of up to \$300 a month to continue until the surviving spouse reaches the age of 65.

Assent to the bill was given by Mr. Justice Willard Z. Estey, deputy to Gov.-Gen. Ed Schreyer



Day care rates in the city have steadily climbed; at present the minimum rate is \$180 for one child per month. Subsidies are available for those with very little or no income.

However, low income working women, unable to pay the full cost and ineligible for a subsidy, are turning to the old solution of private baby-sitting arrangements.

Thunder Bay's Day Care Centres are faced with the problem of empty places

The city, which administers the provincial subsidies under provincial guidelines, will not provide subsidies for a new centre while existing day care is underutilized.

Director Barbara Elliot describes the centre as a "different kind of day care". It will utilize a home model, with living room, dining room and kitchen and try to provide "a family atmosphere with the same discovery learning experiences." The centre, called "The Children and Family Centre" will try to encourage the parents to take a part. As well, it will serve as a field placement for Early Childhood Education students at the College.

A New Class of Canadian Victims

Hyacinth Burnett may be deported. Her husband sponsored her as a landed immigrant but now he has changed his mind.

H. Burnett is a member of a new class of Canadian women victims. What happens to an immigrant woman when her husband decides he doesn't want to sponsor her any more?

H. Burnett married her husband, a landed immigrant, three years ago in

December 1976. They immediately moved to Toronto and Mr. Burnett applied to sponsor his wife. Two years later immigration officials had not made a decision on the application but by this time Mr. Burnett had changed his mind.

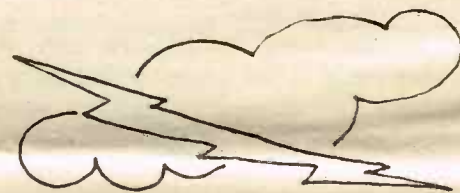
In April, 1978, the couple separated. Mrs. Burnett, now eligible for deportation, has not been able to enforce a \$45 a week order of support for her two year old child, Denise.

The Association of Immigrant Lawyers has said that the government should deal with the question of whether sponsorship can be withdrawn.

In one case, according to lawyer Carter Hoppe of the Association of Immigrant Lawyers, a Jamaican-born woman was married to a Canadian citizen who, while they were living together, withdrew his sponsorship without even telling her.

"The threat of withdrawal of sponsorship is often a weapon in marital dispute", he said.

He accuses Immigration officials of "gleefully accepting" withdrawals of sponsorship.



THUNDERBOLT

A Thunderbolt to Radio Shack for refusing to bargain in good faith with its union.

85% of the employees of Radio Shack's Barrie warehouse are women. When these workers sought to organize to fight lack of job security, low pay, inconsiderate treatment and favoritism, and hazardous lifting conditions, Radio Shack attempted to stop the process by intimidating the unionists. Five were fired (two were later reinstated by court order); others were harassed. As a result, 40% of those originally signed up no longer work for Radio Shack.

The women have been on strike since August 9th and still the company continues to stall, uses the courts to hassle the union, etc.

Until this strike is settled, give these workers your support by boycotting Radio Shack, by encouraging others to do so and by letting your Radio Shack store know where you stand.

Breast Cancer

The rate of breast cancer, long the leading cancer-killer of women, has increased again according to the American Cancer Society in its annual report "Cancer Facts and Figures". A new born girl now faces one chance in eleven of developing breast cancer during her lifetime compared with the previous figure of one in thirteen. Lung cancer is the second leading cause of cancer deaths in women.

LA LECHE LEAGUE

to help encourage good mothering through breastfeeding. Includes a lending library, books on childbirth child care and breastfeeding as well as telephone help.

Contact: Pat - 767-7275 or
Tiina - 577-5261 or
phone Northern Women's Centre for further contacts.

BEENDIGEN

a native women's crisis home - for women and children. Also provide individual counselling, follow-up and referrals

Contact: Dori Pelletier - 622-5101

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Gathering of Northern Women
continued from page 1.

the double oppression of both church and state, but their numbers at the conference is an exciting forecast for northern sisterhood.

The plenary supported a move to lobby the provincial government to support health and social programs in the north by Wintario in the short run; to keep the pressure on changes in the rape and sexual assault legislation now planned; to bring March 8th, International Woman's Day, to the consciousness of all small towns in the north; and to make the 1980 conference a working conference to produce resolutions.

Monika McNabb addressed the plenary on the Northern Woman Journal as a tool in a continuing struggle against our isolation from each other. From the response we have every reason to believe both our input and our distribution will profit by extending our coverage as far as North Bay. A truly regional women's paper is one we have all striven for, a truly human document dedicated to the spirit of the northern woman in both victory and defeat, a source of information not generally found in the papers of the day and a bond of association that works for consolidation of effort. To Debbie Knuff and Donna Plater and all their fine co-workers, our gratitude and delight for a conference well planned and warmly hosted, see you next year some place.

The plenary also supported unanimously letters to the Ontario Government, with copies to opposition leaders protesting the racist slurs aimed at the Italian community by Ed Havrock, member from Timiskaming. The women from that community wished to have it known that he did not speak for his constituents in this ill-advised and habitual mouthing-off at minorities. They collectively felt he should be severely reprimanded by the Premier and the House.

We Need a Plan of Action
continued from page 1.

Co-ordinate the Work We Do in Each City, Around these Goals

*A liaison committee made up of individuals and representatives from groups, should be established that would:

- *Help co-ordinate the research, education and activities of the different groups.
- *Plan campaigns on these demands for northern women.
- *Establish links with the labour movement and other groups to take up common issues. For example, the Canadian Union of Public Employees (CUPE) has adopted a plan of action that includes establishing committees with community groups, to fight the cutbacks.

Immediately, the Focus of the Work of the NOWC Should Be:

- *The fight for better services for women and in general, and opposition to the cutbacks.
- *The Holding of March 8 (IWD) meetings in each northern region.
- *Building unity with the labour movement, and other groups

This leaflet was discussed and written up by a number of women from Sudbury, so that these proposals could be discussed in the workshops and in the plenary.

VANCOUVER WOMEN IN FOCUS SOCIETY



Women In Focus is a non-profit feminist women's video/film production and distribution center. At present we are working to expand our videotape distribution library. We would like to hear from both individual women producers and women's groups who have or are working on videotapes which they would like to distribute.

At present, Women In Focus has 38 women-produced videotapes on women's issues and their lives. These tapes are for rent/sale. A catalogue is available upon request.

For more information, contact:

Women in Focus Production and
Distribution Center,
#6 - 45 Kingsway,
Vancouver B.C.,
Canada V5T 3H7



UPCOMING ISSUE

WOMEN & HEALTH

CONTRIBUTIONS WANTED!

We are interested in hearing about birth control, hysterectomy, pregnancy and birthing, physicians, mastectomy, abortion, pregnancy in the older woman and any other aspect of women's health. If you would like to share your personal experiences with other women please write us at:

THE NORTHERN WOMAN JOURNAL
316 BAY STREET,
THUNDER BAY 'P', ONTARIO
P7B 1S1



IF WOMEN ARE PERSONS ...

How come we don't get equal pay for work of equal value?

How come we're called the secondary labour force?

How come we lose our credit rating when we get married?

How come the work we do for minimum wage so closely resembles the work we do in the home for nothing?

How come the majority of the elderly poor are women?

How come 1¼ million women in this country are poor?

How come women still go to Minneapolis for abortions?

How come we don't have control of our bodies in deciding whether or not to have abortions?

How come the Port Arthur Clinic isn't unionized?

How come the sale of cancer-causing makeup, medication, and feminine hygiene products is still on the rise?

How come we do not have thermography in Thunder Bay yet the incidence of breast cancer is on the rise?

How come unnecessary hysterectomies are performed?

How come, unlike male-related diseases, birth control research is controlled by the pharmaceutical companies?

How come doctors do episiotomies as a matter of course?

How come doctors give women drugs during birthing?

How come we're not in the history books?

How come they call us chick, baby and broad?

How come we're expected to cripple and mutilate our bodies with tight clothes, high-heeled shoes, make-up and razors?

How come we have to fake orgasms?

How come we have to wait to be asked to dance?

How come they give us tranquilizers and shock treatments when we display healthy anger?



How come we're asked "Is that Miss or Mrs.?"

How come we have to lie about our age, our weight and our hair colour?

How come we only hear about "Man and his Society"?

How come we still use male-defined standards to determine when a woman is successful?

How come we hold down two jobs: one inside the home and one outside?

How come we're last hired and first fired?

How come we're on trial when we get raped?

How come so few reported rapes end up in convictions?

How come we can't walk down the street at night in Thunder Bay without being afraid?

How come the devaluation of our bodies is the central theme of pornography and it sells so well?

How come we're blamed when we are abused for acting as though we have the freedom of other persons?

How come we get fired when we complain about sexual harassment in the work place?

How come house work isn't work?

How come our work is only recognized if we bring in a paycheque?

How come when we stay at home with our children, they call us non-working mothers?

How come when we want to be working mothers we can't get day-care?

How come Native women aren't persons?

How come women in advertisements are depicted as stereotypes without any real identity beyond that of a @3#*#\$ consumer!!!?

How come we could write a book on all of this and never come to the end?

Some of the 'how comes' were taken from Upstream Oct./Nov. 1979. Others were written by Rosalyn Taylor Perrett.

WOMEN AND POVERTY

Most Canadian women become poor at some point in their lives.'



The Facts

"Most Canadian women become poor at some point in their lives".

This is a conclusion reached by the National Council of Welfare in their recent report on Women and Poverty. This report is important because, while other reports have examined the disadvantaged situation of certain categories of women (e.g. single parents, elderly women), or have studied categories of poverty (e.g. urban, rural). Women and Poverty is a study which analyzes the relationship between sex and poverty in Canada. By pointing out that the fact of poverty in Canada is mainly a female phenomenon the report challenges many poverty myths and concludes that "(women's) poverty is rarely the result of controllable circumstances, and it is seldom the outcome of extraordinary misfortune. In most cases, women are poor because poverty is a natural consequence of the role they are still expected to play in our society". Socialization of women to expect to be financially cared for by their husbands, and to assume responsibility for child care and home-making; improper training for paid jobs; lack of access to well-paying employment and advancement opportunities; job ghettoization; sex-role stereotyping at home and at school; inadequate legislation in terms of family law; insufficient support for separated and divorced women; an inadequate and humiliating welfare system; lack of pension plan provisions; lack of child care services - are reasons for women's poverty that are examined in the report.

Although indicating the difficulty of obtaining information about poor women (there "is an apparently widespread belief among statisticians that wives do not exist") the report has compiled impressive (and depressing) statistics. A total of 1,219,000 adult Canadian women - one out of every six - live below the poverty line. Three out of every five poor adults are women. 66% of widows over 65 are poor. Less than one in four widows get regular benefits from husband's pensions. Widows and other formerly married women are most likely to be poor -

54% live below the poverty line. "If a single parent woman has a full-time job, her chances of having at least minimally adequate income are almost as good as those of a married woman living with her husband. If her only sources of income are a former husband or the government however, she will almost certainly be destitute"

What must be done

Numerically the largest number of poor women are married - almost 500,000 married women in Canada live in poor two-spouse families. One startling statistic - which should lay to rest some myths about why women work - is the fact that 51% more two-spouse families would be poor if wives did not work outside the home. (In Ontario that percentage raises to 65%).

The Council, which is an advisory body to the federal Minister of Health and Welfare, directs its recommendations to those areas that require government intervention. Both long range and short-term solutions to "strengthen the financial position of women" are put forward. Because women's poverty is often linked to their having children, the Council believes that government assistance to parents, in the form of an increased refundable child tax credit, is necessary. Funds for this tax credit could be freed up if the Income Tax Act was amended to eliminate tax exemptions for dependant children. The report also recommends that "welfare rates should be at least equal to Statistics Canada's poverty lines and adequate income supplementation programs should be available to all working poor". Support for senior citizens is recommended in that the "government should increase the Guaranteed Income Supplement without delay to make it at least equal to Statistics Canada poverty line for urban areas"

Long term solutions centre on the need for government to ensure equality for women in education, in the labour market and in marriage. While these changes have been advocated by women's groups for years, they are nonetheless, well articulated and bear repeating.

The report calls on government to take measures that will stop the demeaning portrayal of women in television and advertising, and that will eradicate sex stereotyping from textbooks and other teaching materials. Sensitization sessions for teachers, students and counsellors are called for, as are school curriculum changes so that all children are trained in home economics and technical subjects. Affirmative action programs to ensure a better representation of women among school administrators are also recommended.

To achieve equality in the labour market, the report states that equal pay for work of equal value legislation must be enforced, and that better enforcement of the legislation that prohibits discrimination in job advertisements, hiring practices, promotions and work conditions is needed. The report calls for "a real affirmative action plan that starts with a rigorous analysis of a firm's staff and practices and proceeds with the development and implementation of concrete hiring/promotion/training strategies with specific timetables, rates of progress and expected completion dates." Help is advocated for "male and female workers to better fulfill their responsibilities as parents" through larger subsidies for day care services and new labour legislation that would provide parental leave without pay for either parents during the year following the child's birth, and regular paid leaves (similar to sick leaves) when parents must miss work to care for sick children.

The Council believes that "provinces should change their laws to make spouses financially equal". Reform of family law concerning the enforcement of maintenance orders, and the establishment of unified family courts, is recommended. Pension legislation that includes a "child care drop out period" to provide pension coverage to women who leave the labour force to care for young children is also advocated. The report concludes that "Unless governments vigorously intervene to stop the damaging effects of sexual stereotyping in schools and media, to reform family law, to pursue employment policies aimed at advancing women's position in the labour market, to give more support to day care and other assistance to parents, and to improve income security programs for disadvantaged women, there is no reason to believe that future generations of Canadian women will be any less vulnerable to poverty."

Copies of the Women and Poverty report can be obtained from the National Council of Welfare, Brooke Claxton Building, Ottawa, Ontario K1A 0K9

HEATHER BISHOP

Performer, Singer, Painter, Carpenter, Feminist...

the concert

by Gert Beadle

Once again the Little Finn Hall presents itself as the place where one can still have an evening of excellent entertainment for a reasonable fee. A Sunday evening concert with William Roberts as M.C. played to a full house of enthusiastic music lovers. It is refreshing to see the balance of male and female entertainers given more than lip service by the producers of these concerts and all the more so because of the quality of both visiting artist and local talent. Our own Anne Merlin and Joyce Michalchuk opened the program with rousing harmony. Lovely energy from both.

Heather Bishop is a performer as well as songstress and she took us on a merry ride through the bars and down the streets, thumbing her nose at the girl watchers, suffering along with the victims of intemperate thirst and charming us utterly with a children's song about alligators. A powerful voice with wide ranging scale, she sings blues or tender love songs with equal ease. A solid evening of entertainment! Thank-you Heather and thank-you Little Finn Hall, may you continue to show the way with music and song to our mutual benefit.

speaking with Heather

Heather Bishop was in town last month for a standing room only concert at the Little Finn Hall. She delighted the audience with her strong voice and the range of her material - from the blues to children's songs to humorous material. After the concert, we spent two to three hours with Heather and her manager, Joan Miller. The conversation moved from music to feminism to housebuilding. (Heather and Joan have just finished building their own house in the country with the help of Heather's father and a group of women friends.) It is a treat to talk with Heather. The strength and the humor that comes through on stage, is even more apparent in conversation. I wish we could print the entire interview, but space and cost considerations won't allow it. The following is a condensed version of the conversation that took place. Present were Heather, Joan, Estella Howard, Helen Halet, and Liz Martin.



"How did you originally get into music?"

Well, I started, like most young girls, on the piano - took lessons for ten years - and then became a piano teacher. I was about 16 or 17 when I picked up the guitar. And then a woman friend of mine started a women's band in Regina in 1971 or '72. They needed a singer, so I sort of got this whole role foisted on me. I became the guitar player and singer and played keyboards. I was with the band for a couple of years. We were called Walpurgis Night, which is the night when the witches got together and celebrated in song and dance. It's really a neat notion behind the name. There were some really great women in the band, who I still play music with. My bass player is from that band. She played on my album and whenever I need a bass player - or can afford a bass player - I hire her. Another woman from the band is in school in Edmonton taking jazz guitar - becoming a jazz guitarist - which is really exciting. I was with the band for a couple of years. When it split up I moved to Winnipeg and started to do some work as a solo musician. About two years ago, I became a professional musician - that is, I began to make money from it and pay a few bills. I guess it's been about a year now that music has been my major source of income. Ever since the album came out, I've been on the road quite a bit. I pretty well made that decision after I invested money in the album. If I was going to do the thing, then I was going to have to get out on the road and flog it. There were no two ways about it. I had to tour to sell the thing - and if you're going to tour, you've got to make enough money to live on. You can't be tied to any kind of job at all and tour at the same time. Since the album came out, I've been on the road a good two-thirds of the time.

"You came up with the money for the record yourself?"

What happened was I began to be approached by fellows in the business who would come up to me and say - hey, I want to produce this record of yours and I'll do this and this. It's a really big hype business, you know. It's really quite terrible in that respect. They freaked me out quite a bit, because they had all these ideas about what they were going to do with me. I knew that I didn't have the experience in the studio to deal with them at that point. I knew if I went into the studio with one of those guys, that he would have his way with me because I didn't know what I was talking about. One of the big trips that gets laid on you about making a record is - WHO is going to produce it? I think producers are getting into a star trip all by themselves. They want to produce a record that has their name all over it, so that someone can listen to it and recognize their work. At some point the musician must get lost in that process. I don't think it's all that healthy. I want to give them credit for what they do, but to me, a producer should be a facilitator.

Anyways, the other thing that happened was that my audience began asking for an album. So, we sat down and decided - okay, it's time for an album, but let's do it ourselves. I had some money saved, I borrowed some more.

"Where did you record?"

I used Kollassal Studios in Winnipeg. It's only an 8 track and most people will tell you that you can't record an album on 8 tracks; that you have to have at least sixteen. But I think my record is proof that you can. You need a good technician, someone who can really make those 8 tracks work for you because they aren't very many. Normally,

if you were recording on 16 or 24 tracks, you'd put 5 tracks on the drums alone and then you get a real good drum sound. With 8 tracks, all you can afford to give the drums are two. So, you're constantly battling to get a good drum sound out of those two tracks. But you can get into such little picky things, you know. Only musicians are going to notice a lot of those things. Your audience is not. And so, you have to keep weighing those things back and forth. I mean who are you selling the record to? You're not selling it to as many musicians as you are to just "plain, ordinary people". You should be trying to produce something that they're going to like.

When you get into the studio, you're under a lot of pressure. It's costing anywhere from \$30 to \$150 per hour for that time. So, your musicians have to be good. They have to be able to work under pressure and lay down stuff that's correct and has lots of punch to it. And that takes practise, you know. You can't just walk in and do that.

I hired as many women as I could - women that I've worked with before and that I wanted to get into the studio so that they would be learning as well as me. Hopefully, as time goes on and I record more records, there will be more and more women who have the skills to do it. Apart from these women I already knew I wanted to use - I looked for people that were both really good at what they did and that I thought I could work with. All the men that worked on my album were just great - they didn't balk at doing anything.

"If someone came along now and said they'd pay for the next record, do you feel that you've gained enough experience to stand up to the 'experts', the producers?"

Well, now I feel like I want to make all my records myself. First of all, because I have total control over what comes out. And secondly, because the record business is just getting so bizarre. By the time everybody gets a piece of you, there's nothing left. And as soon as you sign a contract with anyone you're completely tied up. The way the record companies work is they figure you might be potentially 'hot stuff' and so they sign you up. But they decide when they want to use you. They could hold you for two years before they'll even release a thing that you do. And then depending on how much money they decide to put into promotion - that's going to determine how well you're going to do, or not do. In my opinion, it leaves the musician out and it leaves the audience out. You just get railroaded with whatever they want the current hit to be at that time... I think that we can bypass all of that.

We distribute the record ourselves. We were originally going to go to a distribution company - a Canadian distribution company. But I found from talking to other musicians that they were actually having a harder time of it than I was. We'd go on tour together and hit say, Saskatoon, and there wouldn't be any of their records in the stores. And so, they'd lost out on a whole bunch of sales. But I'd have

my records under my arm and I could go to all the stores and put my records in.

Joan: Heather's really well organized.

Yeah, working for the government trained me to be well organized. That's really an asset. Other musicians I've met who've been in the business since they were 18, have never learned any administrative skills. I was a business manager for a year and did bookkeeping, so I can do that.

Also, I have a fabulous manager, which really makes a big difference. I think it's an error in a business sense, the way distribution companies work. I've just now turned over distribution to Joan, who is my manager. She knows where I'm going to be and when. So it's really easy for her to keep on top of it and have records in the stores in the places where I play. I'd rather give her the money than a distribution company who won't even move my record.

The record came out at the end of February and we've just gotten our third pressing of a thousand. We're doing really well compared to other

musicians I've talked to who made their own records.

"You said during the concert that you don't like playing in bars. Do you want to expand on that?"

Well, in a business sense, I think it's wise to stay away from bars. If people can get in and drink and see you for free - then when you try and put on a concert, which is a much better situation to really affect people emotionally with the music - they're not going to come. There's a real problem of overexposure. We make a conscious effort to not play somewhere more than 'x' times a year, depending on the size of the community or whatever. You've got to keep yourself underexposed almost, in order to draw enough people to make it worthwhile.

Also, the sound is terrible in bars like the inside of a rain barrel. And people don't usually go to hear the entertainment. My music depends on people hearing my lyrics, being affected by my stage presentation and movements. I use a lot of different things to try and reach people emotionally. But you get into a bar and all of that's out the window. I might as well sing any old song - make it fast, snappy and hot. I'd have to get rid of all the criteria I use as a musician, if I want to play bars.

But beyond the business things, I just think it's really hard for women in bars. Bars, to me, with the exception of women's bars, are completely men's places. I know a couple of women who play bars and the shit they go through is unbelievable. Personally, I don't go to bars unless there's an act I really want to see. If I have to play bars, I'm getting out of the business. There has to be some other way to feed yourself.

But I've got advantages over the male performers - the fact that I can do the women's circuit.

"How large a role does the support you get from the women's communities play in your music?"

Initially, it wasn't so large - but initially, it wasn't an issue. When I decided to be a solo musician, I went through a lot of personal anguish because I couldn't be a musician without being who I am - which meant I had to be a feminist and I had to be a lesbian. I couldn't sing songs about loving my man - I just couldn't.

The real breakthrough for me was the Regina Folk Festival about 2 or 3 years ago. It was the first time I actually did it, went out and did a set with a couple of lesbian tunes. I was scared shitless - I didn't know how people were going to deal with it. I got a standing ovation and I was really blown away. And so, I felt really encouraged by that. I really try when I present 'touchy' issues, to present them in a way that people have to understand, that people can relate to. Either it's funny so people have to laugh at themselves, or I'll slip a song in about two-thirds of the way through. By that time somebody's just grooving; they think I'm great, - and then they find out I'm a lesbian. So they have to deal with that emotion. It happens to men and women. It puts dealing with the problem where it belongs, which is on their shoulder. I think that works really well. I don't do it in a threatening way.

"Do you get feedback from men about your music?"

Yes, I do, a lot. A lot more than I thought I would. And it has always been positive and supportive. It always catches me by surprise when people come up and they've been moved by the music ... I have some of the nicest encounters with total strangers.

I can raise issues, make people think about them, get the ball rolling; confront an issue and it can change people whether it's an issue of racism or feminism or lesbianism or whatever. The reaction I've gotten has sure been 'proof of the pudding' of that to me.

It's a great treat for me when I get to play to an all women's audience, you know. I love it. The women's community has become 50% of what I do. But I also like playing to audiences like tonight I would never opt to play the women's circuit only. Again for political reasons. Why convert the converted? I think it's important for women like me, for political people like me, to stay in the mainstream. You're a good enough musician that people want to come and hear your music and then there's all the other stuff. I want to keep doing that.

"Is politicizing through your music important to you then?"

Well, I want to be a good musician but yeah, I don't think I could do it if I wasn't trying to have a certain number of political songs, to raise issues. Yeah, I make a conscious effort to do that as much as I can.

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Heather Bishop interview
continued from page 9

"Does your material change when you play for women's audiences?"

Maybe a little bit, not a lot. Most of my songs, even if they aren't explicitly lesbian, are certainly not heterosexual. But, I don't think of myself as a lesbian all the time, I'm a woman, I'm a feminist, and the person I share my life with is a woman.

When I'm on the stage I'll make a conscious lesbian statement or song or something because I want to make people deal with that idea. I put it there and make them look at it. But I certainly don't run around living my life, feeling always like I'M A LESBIAN!

Professionally, I can do that. I can be a lesbian that people can look at and decide that I don't wear leather jackets and ride a motorcycle or whatever their particular image of lesbians is. In my private life, I don't have to do that. I can just be who I am.

"Where do you want to go with your music?"

I'm kind of a perfectionist and so it's really important for me to be very good at what I'm doing. Like I now have a vocal teacher who is just fabulous. I'm training with her and I think I'll be with her as long as she lives. I feel that anyone who sings is crazy not to have vocal training.

My teacher's name is Alicia Seaborn. She's a beautiful woman. I can't describe how good she is. There are only two people in Canada with her training. It's called bella canto and it means that you don't deal with your voice like you're a soprano or an alto or whatever. All of us have the ability to have a complete range. You simply have to learn to use your body, which is your instrument, correctly. I went to her with a range of an octave and a half. She had me singing three and a half octaves within two months.

Joan: She wants her to sing opera.

Yeah, she's gorgeous. Her students are her whole life. Anyways, the question was - where I want to go with my music. I'm really into becoming a good musician.

Joan: Getting back to piano.

Yeah, composing on piano, playing more piano. It's great for blues. I want to make a living for us, to support ourselves from the music. I'd like to make more records, good records.

I don't have any big ideas. My ambitions are for perfection rather than making it 'big', whatever that means.

"Do you see it as important to play in the States? Is that something that has to happen in your career?"

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Well, it's important for me to make a living and by going to the States I can double my record sales within a year. We've begun to get offers from the women's circuit in the States. Distribution companies have approached us for the album. There's a whole network of independent women distributors. I've gone through Ladyslipper, which is one of those. So, it's starting to get spread around in the States, which is a nice surprise. But it means we've got to get down there and start touring.

"You are supporting yourself from your music and so, obviously, there is enough work for a woman musician in Canada who doesn't want to play bars?"

Oh yeah, because of the women's circuit. In some ways I have a lot of advantages over some of the male musicians. I get a lot of gigs that they can't, for one thing. And another thing is that because a lot of pressure has come to bear on the people who run folk festivals, to hire women - they have to scramble and hire women. That's a dangerous thing to say because I don't think I get hired just because I'm a woman. I think I'm a good enough performer. There is no reason why they shouldn't hire me. But, thank God for that pressure or they wouldn't. And, thank God that women like Sandi are now taking festivals over, because it's a matter of course that she's going to try to get women.

"Do you like playing festivals?"

Oh yeah, I do. I like festivals a lot because you can reach a lot of people that maybe wouldn't know who you were otherwise. Also, I get to see other performers. It's a really lonely business in some senses. You travel around, you play, you get so sick of yourself and your own voice. You never get to see another performer. So, the folk festival is like a big feast of that - you get to meet some of your heroes. And if you're into singing political music, the festivals are a really good chance to reach a lot of people. And a good place for making contacts, too.

You can line up your winter's work.

You know, your festival and Fargo's were the two most outstanding festivals in terms of hiring more women performers.

"Really? We saw that as something lacking in our festival - not at all a well balanced number of male and female performers. But our problem was that we didn't know where to go to find good women performers."

That's a problem. I get back and forth across this country and I meet all these women, that say, Sandi doesn't have an opportunity to get to know. They'll come and jam with me at a workshop and I'll see if they're good enough to play at a festival. I'll usually jump on those women right away and say - okay, are you interested in doing this for a living? Because if you are, let's get down to brass tacks. You've got to do this, this, and this, and contact this person and that person, and I'll put in

a good word for you here.

"How did you become interested in the blues, which is certainly not known for its lack of sexist lyrics?"

"When I was 13, I saw this lady on T.V. playing piano and singing and she blew me away. I discovered that she was Nina Simone. And so, I began at that age to collect everything of hers that I could get my hands on. And I listened to her all these years and just really got into the blues. In some ways, I guess it is hard to figure out, I mean you grow up with country and western and polkas and things, but blues you just never heard. I really like the blues but it is hard to get material that I can do. Although some songs you can do just a little bit of a word change here and there and make them either a song that doesn't have a sex preference either a song that I can sing as a lesbian, or a song that doesn't have a sex preference and so everyone can relate to it. Which I think is a good way to treat music. I don't want to take all my music and have it so that only lesbians can relate to it. I think that's just as bad.

"Do you write any of your material?"

Very little. I just don't have the time. I want to make time. That was one of the ideas behind moving to the country.

"Besides being a musician, you're a carpenter. You've built your own house in the country. You're also a very fine painter. I wonder how you find a balance?"

Actually, I was making more money as a painter, than as a musician, up until a year ago. I was painting a lot. I haven't painted in over a year now, which I'm very sorry to say. But I've been so busy on the road and building this new house. The house took every ounce of energy we had. I want to get back into painting now.

I made a conscious decision. I decided that if you're going to be a musician, you have to be on the road. I'm not getting any younger and the older I get the harder it gets. And painters, for the most part, don't really have a chance to do very well with their work until they're 60 years old and have this horrendous body of work. It takes a long time for people to give you credit for the work that you've done.

And so, I figure I'll just keep painting. It's something I'll always do. But music - well, I either have to shit or get off the pot. I've got to do it now while I can still stand travelling that much and sleeping on floors and hotels and that sort of thing. Because I'm not going to be able to do it when I'm 40 or 50.

I go on the road and work my ass off for maybe two weeks, and then I can go home and put it away for a little while - do the painting, whatever.

I think I've given up time from my painting to do my music. But then, if I can make a living at music, it gives me time to paint. It's better than working in an office.

By Liz Martin.



WORDS WE LIVED BY..

The following is excerpted from the *Ladies' Guide*, a popular reference book of the 1890s.

EFFECTS OF SOLITARY VICE IN GIRLS

The victim of this evil habit is certain to suffer sooner or later the penalty which nature invariably inflicts upon those who transgress her laws. Every law of nature is enforced by an inexorable penalty. This is emphatically true respecting the laws which relate to the sexual organs.

Wide observation has convinced us that a great many of the back-aches, side-aches, and other aches and pains of which girls complain, are attributable to this injurious habit. Much of the nervousness, hysteria, neuralgia, and general worthlessness of girls originates in this cause alone.

The period of puberty is one at which thousands of girls break down in health. The constitution, already weakened by a debilitating, debasing vice, is not prepared for the strain, and the poor victim drops into a premature grave.

SIGNS OF SELF-ABUSE IN GIRLS

Mothers should always be on the alert to detect the first evidences of this vice in their daughters, since later nothing but almighty power seems competent to loosen its grasp. The only positive evidence is detection of the child in the act. A suspected child should be watched under all circumstances with unceasing vigilance.

[But] aside from positive evidence, there are other signs which may lead to the discovery of positive evidence.

• *A marked change in disposition.* When a girl who has been truthful, happy, obliging, gentle, and confiding, becomes peevish, irritable, morose, and disobedient, she is under the influence of some foul blight.

• *Loss of memory and loss of the love for study.* The nervous forces are weakened, giving place to men-

tal weakness and inactivity.

• *Unnatural boldness in a little girl.* If she has previously been reserved, this is just ground for the suspicion of secret vice.

• *A forward or loose manner in company with little boys.* Girls addicted to this habit are guilty of the most wanton conduct.

• *Languor and lassitude.* In a girl who has possessed a marked de-

• *The expression of the eyes.* The dull, lusterless eye, surrounded by a dark ring, tells the tale of sin.

• *Palpitations of the heart, hysteria, nervousness, St. Vitus's dance, epilepsy, and incontinence of urine, giving rise to wetting the bed.*

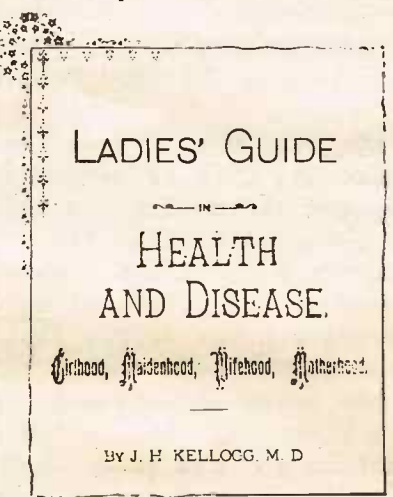
HOW TO CURE VICIOUS HABITS

The habit of self-pollution is one which when thoroughly established, is by no means easily broken. The victim of this most terrible vice is held in the most abject slavery, the iron fetters of habit daily closing the prisoner more and more tightly in their grasp. The effect is to weaken the moral sense perhaps more rapidly than any other vice, until there is little left in the child's character to which an appeal can be made.

The mother should first carefully set before the child the exceeding sinfulness of the habit, its loathsomeness and vileness, and the horrible consequences which follow in its wake. But in most cases, the evil is not so easily mastered. The little girl should be kept under constant observation every moment of her waking hours. Care should be taken that the child does not feign sleep for the purpose of gaining an opportunity to avoid observation.

It is much more difficult to cure this soul-destroying vice in girls than in boys. They are seldom as ready to confess their guilt as are boys, and then are less easily influenced by a portrayal of its terrible consequences. Sleepless vigilance must be coupled with the most persevering patience.

In obstinate cases, severe means must be adopted. We were once obliged after every other measure had failed, to perform a surgical operation [clitoridectomy] before we were able to break the habit in the case of a girl of eight or ten years who had become addicted to the vice to a most extraordinary degree.



gree of activity and energy, this should give rise to earnest solicitude on the part of the mother for the physical and moral condition of her child.

• *An unnatural appetite.* Sometimes children will show an excessive fondness for mustard, pepper, vinegar, and spices. Little girls who are very fond of cloves are likely to be depraved in other respects.

• *The presence of leukorrhoea.* Self-abuse occasions a frequently recurring congestion of the parts, together with the mechanical irritation accompanying the habit.

• *Ulceration about the roots of the nails.* This especially affects one or both of the first two fingers of the hand, the irritation of the fingers being occasioned by the acrid vaginal discharge.

• *Biting the fingernails.* The irritation of the fingers, which gives rise to the habit of biting nails, grows out of the irritable condition of the nails mentioned above.

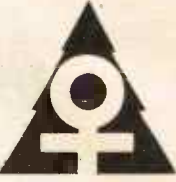


Northern Women's Credit Union

LETTERS TO THE EDITOR
CONTINUED FROM PAGE 3.

MAY ALLOW MALE

MEMBERS



Dear Editors:

I was astounded to read in the Northern Women's Credit Union newsletter that the board will be recommending a by-law change allowing all male members of the shareholders' families to become members of the credit union. The reason cited for the proposed change is that the credit union has been guilty of controvening the by-laws of the N.W.C.U. by allowing male children to become members. Surely if that is the only reason, the simplest and most reasonable approach would be to rescind that privilege.

I joined the N.W.C.U. because it was just that, a women's credit union. I thought I saw, at last, a financial institution that would put a little financial control into the hands of women - an institution that would give women an opportunity to help other women in an area where there is precious little help to be had elsewhere.

I believe that if men are allowed to become full members of the women's credit union it will fail in its primary function; that of making loans available to women and in particular, those women most in need. A woman with an income of over \$14,000 does not encounter the problems that she once did in borrowing money, but the woman whose income falls short of that figure still has great difficulty, if she succeeds at all.

I think it a reasonable assumption that if men are allowed to join the credit union they will eventually sit on the Loan Committee (as well as on the board - policy making). One can easily conceive of a situation in which a man earning \$19,000 and a woman earning \$9,000 each make loan applications. In a tight money situation, need one wonder which applicant would be successful?

Possibly, the board members are more concerned with the fresh surge of money they see emanating from the pockets of prospective male members, and are more concerned with economics than ideology. This being the case, aren't we, the shareholders, entitled to be informed of the real reasoning behind their decision? If, on the other hand, the by-law decision was arrived at as casually as the newsletter would suggest, perhaps the board should take some time to consider the ramifications of their proposed new by-law.

Should economics supercede ideology as the main criterion for the existence of the N.W.C.U., I would feel obligated to withdraw my support by closing my account.

Distressed Shareholder,
Ann McColl.

Just recently I sat down to read my copy of the Northern Woman's Credit Union's newsletter. Under the title Annual Meeting the following was stated:-

"The next annual meeting has been set for February 21st and there are a couple of issues coming up that we would like to bring to your attention at this time. We have been allowing male children to become members of the Credit Union and it has come to our attention that this contravenes the By-Laws of the Northern Women's Credit Union. The Board will be recommending (emphasis the writers) a By-Law change that would allow all male members in your family to become members of this Credit Union!"

For the past week I have been considering this recommendation and have been discussing the same. When the Credit Union first began three years ago I was completely opposed to the policy of Not allowing men but in the last six months my attitude and/or politics on this issue has changed. Why did I change my view in one direction and the board change theirs in another (assuming of course that they supported the original intent). I find this very confusing so I have attempted to put together a list of questions that I have asked both myself and other women. I hope that these questions will stimulate discussion so that when you attend the annual meeting you will feel that the issue has been well thought out and your decision-an intelligent one.

1. Do you feel that by not allowing male membership that we are practicing the same discrimination that men have forced on women in the past (and continue presently)?

2. Do you feel that the exclusion of men was the main reason for the establishment of the women's credit union?

REPRINTED FROM BROADSIDE, VOL.1, NO.2

We've probably all winced at the commercials on TV in which a man tells us- oh so sweetly and with such conviction- how he's designed just the right bra for us. If I hear the expression "lift and separate" one more time, cross my heart, I'll choke. Let's put the show on the other foot so to speak: there is no way on this earth, even if I wished, that I could design or sell jockstraps. Men would laugh themselves silly! What's more, they'd have a perfect right. Now, let's add a recent newspaper appointment notice:

3. Why was the Women's Credit Union established?

4. Are you concerned about what changes would happen in emphasis and or attitudes towards women with male members on the board and committees?

5. Do you feel that the Women's Credit Union has met the needs of women in this community?

6. Do you feel that the Credit Union can be economically successful with an all woman membership and, has it thus far been successful?

7. Did you join the Women's Credit Union because it was specifically created for the needs of women?

8. If the original bylaws intent was to have a woman only membership, why at this time does the board recommend a bylaw change to include male members of families?

9. How is family to be defined?

10. If this by-law is changed, will the bond of association (i.e. original intent) be changed?

11. Would single males be allowed to join?

12. Since men have a greater earning power is it possible that they would have a greater borrowing power?

13. Would the Women's Credit Union continue to be a Women's Credit Union if the boards recommendation is passed?

An inquiry was made to the former treasurer manager who said that at the time of her leaving the Credit Union, there were no male children with Member accounts. The ministry of Consumer and Commercial Relations had made it clear to her that women could open TRUST accounts only for their male children.

There are probably many more questions that you could ask yourself and other members of the Credit Union.

COME TO THE MEETING PREPARED!

by Estella Howard

"Marc Dupere, Vice-President of Sales of Canadelle Inc., makers of WonderBra... is pleased to announce the appointment of Howard Pfeiffer as National Sales Manager. Mr. Pfeiffer has had extensive experience with (wait for it!)... WonderBra (sorry to lift your expectations)..." Altogether, doesn't it make a terrific picture? Just think of all these men devoting their lives to designing and selling something about which they know absolutely zilch. This support we can do without. HB



MUSIC

My being is totally immersed;
 Pulled along by the invisible waves
 I float on a tide of melody -
 Now stormy,
 Now calm,
 Now crashing in the alcoves of my brain,
 Now clear and cool and comforting.

Caught in a current of arpeggios,
 I am hurled through rapids of ecstasy -
 Whirling,
 Diving,
 Breathlessly, delightfully lost
 In a lyrical rapture of the deep!

For one fleeting moment
 My soul is freed from its prison -
 Skipping,
 Soaring,
 Gleeefully cavorting about me,
 Like a ray of sunlight dancing in the mist!

My eyes watch from within their empty shell,
 As my body surrenders to the eddying rhythm -
 Spinning 'round,
 Pulled under;
 Only to find myself once again
 Gently rocked in a sleepy lagoon,

Lulled on a soothing sea of sound!

Sharon Olsen



Silence

catch the motion of carousels turning,
 touch the shadows of beach fires burning,
 hear the call on the shore of the lake
 lone scavenger searching,
 crying out for a mate.
 feel the stillness of night
 with relief from the day,
 count the stars in the sky
 as they revolve on their way.
 chanting waves lullaby the sea
 comforting sounds
 floating for free.
 the coolness of sand
 relieved of its warmth
 now feeling the dew
 damp in the hand.
 see the moon and catch its glow
 lighting the sea as her essence flows,
 darkness is mine until the dawn,
 silence is mine,
 i love the sound.

Viola Goderre



HER SMILE

I wish to be her friend;
 her intelligence
 poise
 caring posture
 instant smile
 draws ... but leaves me wanting

I wish to be her friend; yet
 an unspoken rebuff is felt
 in the radiant, polite smile
 in the impersonal depths,
 as quiet waters in a closed sea

I wish to be her friend;
 sensing her isolation,
 sorrows,
 needs,
 insights --
 becoming chilled in her crystal-sparkling smile

I wish to be her friend; but
 the veiled green eyes,
 the sensitive face
 breaking into that shining armour,
 is the door firmly closing

I wish to be her friend; then
 as I stand on the periphery of her
 sightlessness
 her smile,
 dazzling as sun out of clouds,
 as light in sudden darkness,
 leaves only emptiness.

Lily Hooper

Snow Dance

On this late day lost in winter
 a stillness rings with waiting
 for the trees outside my window
 have started their snow dance
 Pendulum pacing, they sway
 this way, then that, this way then that,
 Unceasingly miming the crows walk.
 Charcoal shadows pretending to be birds
 warm their feet on chimney pots
 They huddle furtively fidgetting
 while the green faced trees swing on....
 Provocatively defying the barometer
 the weathervanes cheerful choice,
 my own yearning for warm rain....
 they do the disco hustle.
 Tomorrow this town will wear white
 for the trees outside my window
 have started their snow dance

violet winegarden



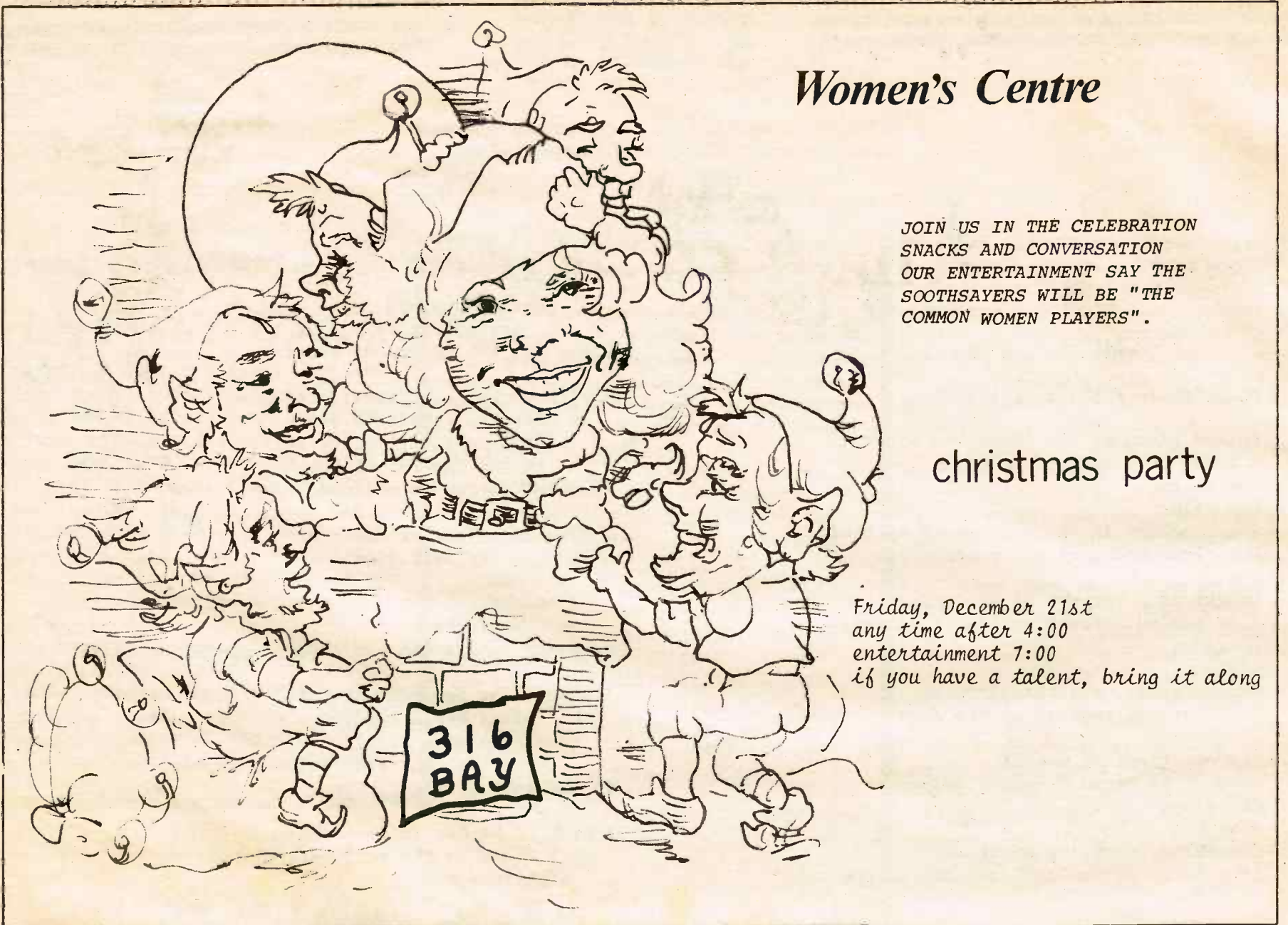
POETRY

Women's Centre

JOIN US IN THE CELEBRATION
SNACKS AND CONVERSATION
OUR ENTERTAINMENT SAY THE
SOOTHSAYERS WILL BE "THE
COMMON WOMEN PLAYERS".

christmas party

Friday, December 21st
any time after 4:00
entertainment 7:00
if you have a talent, bring it along



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DEATH OF A MOUSE

Both traps sprung simultaneously
making me a merciless killer,
interrupting a whole generation of
petty thieves.

The family perished, grey master
and she pregnant, all wiped out
with malice afore-thought
and meditated murder.

Somewhere a mouse right to life
is even now planning

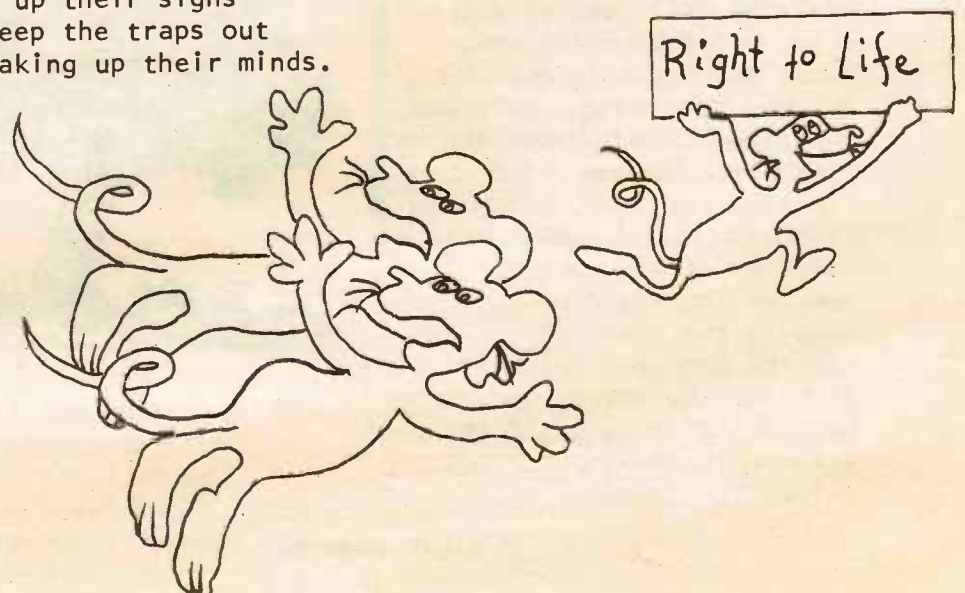
to show this bloody deed in
third dimension film to mice
of righteous indignation.

They were after all the approximate
size of a first trimester
and mice and men are not
so very different.

I must avail myself of logic
for these dead and cunning creatures
that challenged my food store
and crapped on my counters without apology
as punishment for having
relations with disgusting poverty.

To say they're only mice, and that
a danger to my health, or sleep
or peace of mind will not suffice.
In the corridors of power
underneath this rotten floor
I can hear them plotting wildly
no doubt making up their signs
but I plan to keep the traps out
while they're making up their minds.

by Gert Beadle



THE CONFEDERATION COLLEGE
OF APPLIED ARTS AND TECHNOLOGY
THUNDER BAY DISTRICT

Winter Programs for Women

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FEE: \$20.00 Room 346

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FEE: \$30.00 Room 333

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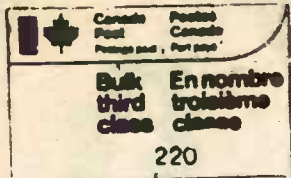
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Northern Woman Journal, page 15



The NORTHERN WOMAN JOURNAL is published six times a year by the Northern Women's Centre.
WORKERS ON THIS ISSUE ARE:
Joan Baril, Gert Beadle, Helen Halet, Estelle Howard, Wende Hunt, Noreen Lavoie, Monika McNabb, Margaret Phillips, Donna Phoenix, Rosalyn Taylor Perrett, Wilma Sellers

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