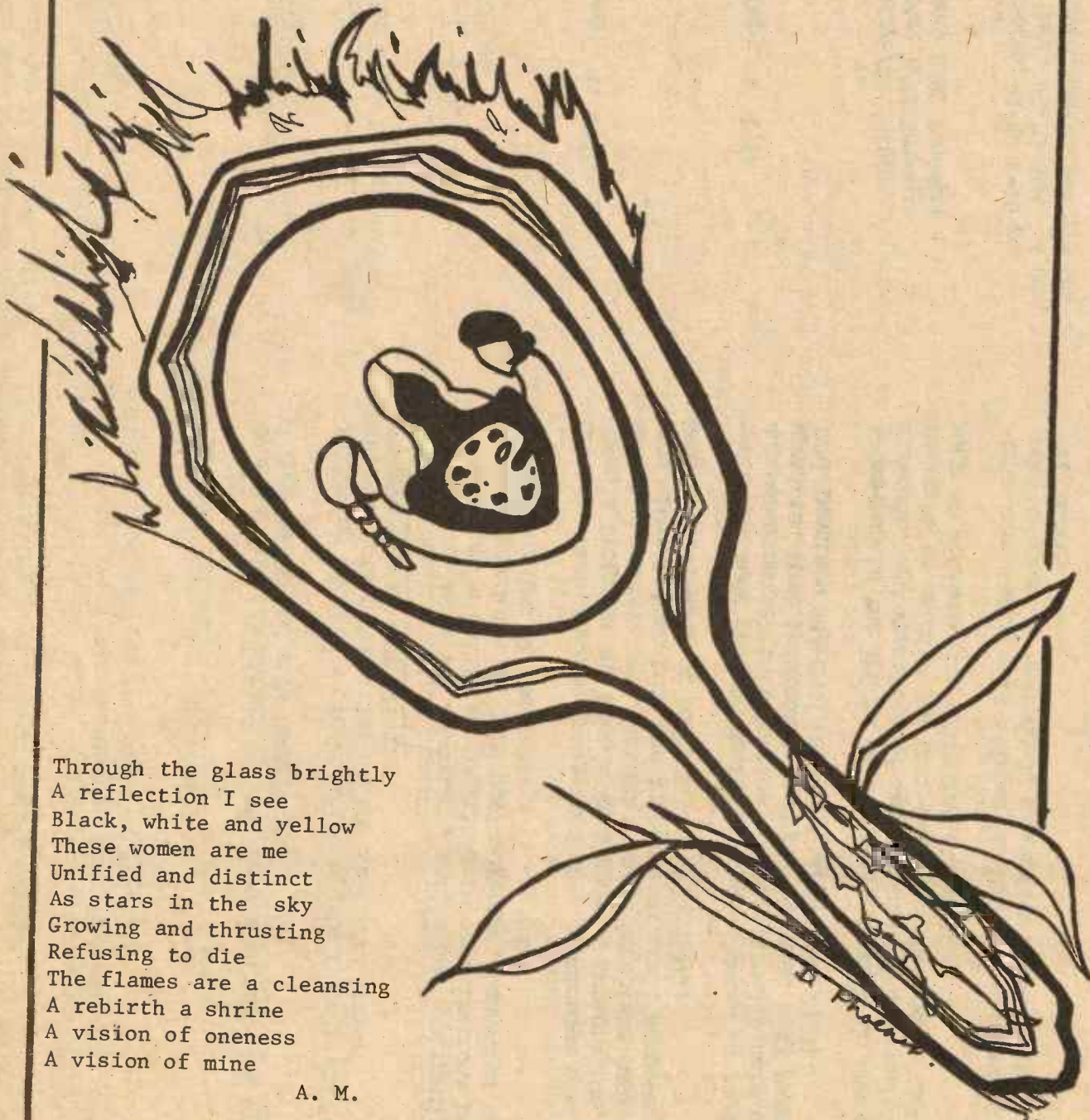


# Northern Woman Journal

Thunder Bay, Ont.  
August 1981  
Vol. 6, No. 6

90¢



Through the glass brightly  
A reflection I see  
Black, white and yellow  
These women are me  
Unified and distinct  
As stars in the sky  
Growing and thrusting  
Refusing to die  
The flames are a cleansing  
A rebirth a shrine  
A vision of oneness  
A vision of mine

A. M.

# SINGING OUT LOUD

by Elaine Lynch  
and Rosalyn Taylor Perrett

Maybe it is a bias of perspective, or maybe it is a result of what feminism has been working towards for many years, but women at this year's Summer Solstice Festival in Thunder Bay seemed to shine and send forth a creative energy that was both exciting and exhilarating not only to fellow travellers, but to the audience in general. Indeed the many female performers shone in the various mixed workshops of the two and half day event, and the "Women on Women" workshop featuring the strength of Heather Bishop, the humour of Marg Lanchok, the poetry of Lauri Conger, the courage of Karen Howe and the versatility of Connie Kaldor seemed to have the most relevant things to say not just in terms of message, but in musical direction. The energy and spirit was unmistakably present whether the song was a heart-rending statement of support for battered women by crisis worker, Karen Howe, a satirical ditty like "Jerks" by Connie Kaldor, or "Sally Where'd You Get That Figure From?" by Marg Lanchok.

## LAURI CONGER

Personal experience, whether real or fantasized is ever-present in the music of Lauri Conger. She described the evolution of her musical compositions in terms of a changing political vision and a feel for less predictably melodic tunes on the keyboards. There is a degree of poetry in her music that keeps her lyrical images allusive so that it is impossible to ascribe an arbitrary meaning to any of it. "I Like That", pure fantasy about high-stepping Philadelphia night life, is as real a song as "Chesapeake Bay" that talks about actual experiences.

Lauri has discarded some of the innocence and carnival atmosphere of some of her earlier tunes and traded it for the insights and strong feelings of a song like "Stolen Pearls" in which she reflects on themes in Adrienne Rich's pamphlet, "Points of Honour".

"I can't agree with all of the anger in Rich, but I have been transformed by her prose and poetry so that the male viewpoint and history doesn't make sense to me anymore," explains Lauri who feels that her songs have lost a lot of their earlier naivety.

For a long time Lauri's connection with the blues, established by her work with the old Bay street Blues Band, and her own renditions of Victoria Spivey tunes, slotted her in the minds of her Thunder Bay audience. When she left for Toronto two years ago it was to work more in the field of rock and roll. Along with Kim Erikson, another local musician, and Colin Linden, whom she feels is one of the most exciting musical characters on the contemporary Canadian scene, she entered a new realm which she feels has finally been accepted by people who have followed her career from its early Thunder Bay beginnings.

She considers Toronto her home base now and works there with a feminist rock band, Mama Quilla which takes its name from an ancient moon goddess and performs mostly original



Lauri Conger appeared on the Palace Show up front the Hamilton Philharmonic. It was a real experience and a taste of "big show biz" stuff

material dedicated to the memory of its deceased founder.

"The material is very well chosen and hence well received. We don't rant and rave or promote any "isms" We try to communicate ideas," she explains.

Lauri has also been doing some work with Mendelson Joe, another alternative thinker, with some very appealing music.

Because of her strong classical background, she is able to work well in the studio, and spends a great deal of her time working out back-up arrangements for people's albums.

"Being able to read music is extremely useful for getting session work," she explains. It has taken her from doing work with locals like Rodney Brown, to work with Colin Linden and Heather Bishop with whom she did a national tour last year.

Touring with Heather was one of the most exhilarating experiences Lauri has had.

"I was newly acquainted with a whole feminist political underground in this country and was so surprised by its strength and spirit. Depending on where we played, we would draw forth consciously feminist women, or in a place like Regina, a general audience. Heather's feminism doesn't encounter much antagonism because she is forceful, yet very gentle. There is a real warmth in her politics that made the whole thing a wonderful experience."

So long as Lauri stays with music that she terms "close to the heart" she finds her work fulfilling working out colours and textures with keyboards to compliment other people's music. But she also plans

to spend a lot of the next little while working on her own compositions.

"Right now is a very exciting period for me. There is so much that I want to say and get down in music. It is just a matter of working it all out."

Making a living is more lucrative at times than others, but in Toronto she has been very well received playing popular clubs like Edgertons and the el Macambo. What she thrives on are the musical connections to be made there.

Because she has a strong feeling for theatre, (she is a trained dancer and worked for a time with a Montreal mime troupe), Lauri feels personal appearance on stage is important. She does not feel dubious about make-up and glittery dress because she feels it is all part of the spectacle.

"The audience needs a focal point and they don't have one if a performer goes on stage in street clothes. I try to gear my appearance to the feeling of the concert."

She seldom encounters discrimination in her profession and says that if a person goes into a session worrying about being put down then they don't get anywhere. Generally she has found male performers supportive and teaching. But working with women is something she needs to do for balance and because it is a whole different, exciting kind of energy that is very important to her development as an artist.

## ROXANNE KEDING

Roxanne and Dan Keding are Traditional Musicians from the United States. They take traditional music

by Danalyn MacKinnon

The horse ran, riderless  
Off to the distance, over the hills  
Hoofprints vanishing  
The horse - mane flowing  
into the abyss beyond  
the last  
mound of sand.



Our feminist community in Thunder Bay is experiencing trouble at a time of increased pressure from external societal shifts to a traditional, oppressive view of women. The irony is that, at a time when we should be pulling together and reinforcing our commitment to the emancipation of women, we are shying away from confrontation on important issues. We are suspicious and unable or unwilling to work with each other - thus leaving a divided, defenseless house.

There are, of course, reasons for the current dilemma. Many of the ranks formed during the late sixties and seventies have become satisfied with the small gains made and are tired of change and/or the struggle for change. With no common philosophy or ongoing growth to counteract the swell of narrow-tied, blacksuited conservatism, many feminist groups have mellowed to small, ill-defined groups, or disappeared. In Thunder Bay, landmarks of the feminist movement such as the Women's Centre or the Northern Women's Credit Union, have become cold monuments as a result of inactivity or lack of support. Individuals who once acted as leaders have left from disillusionment, fatigue or have claimed a secure seat by adopting a feminist institution as their personal matriarchal territory. Problems of funding have further divided and

scored us by forcing us to compromise, to outbid one another, to wrestle for every cent, to expend our energies.

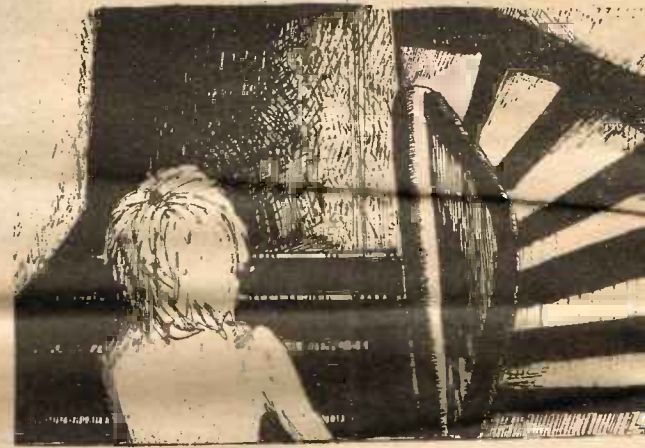
Recently at the annual meeting of the Northwestern Ontario Women's Centre, all recognized solidarity and networking as key problems. Yet, even at that meeting it was evident that the function of the Centre itself was the real question. The Centre has been the parent of many special interest groups over the years, but also like many feminist institutions has become just an address, a place. Preferring a low profile it has failed to generate unity or provide the catalyst for political activity as it once did. To be fair, no other group in Thunder Bay has been successful in providing the necessary leadership to facilitate these needs. Consequently, we are unable to respond with one strong voice even on local issues such as health care, the oppression of immigrant women or the rights of native women. How did we ever become so neutralized?

After thousands of years we are still fighting for basics such as equal pay for work of equal value. We have proven unable to maintain the impetus of our revolutions. Now again, our values and ideals, the core of our very collective existence, are being washed and swayed by our fears of confronting public institu-

tions, of reprisals and perhaps most damning, our fear of losing a little, singular power by becoming part of a larger, collective body.

To survive in Thunder Bay, we must be unified and committed. We must seek the common ground and build on it. Without this strong home base, no special interest group will receive the resources and support necessary to attack social, economic and political injustice. Without a common, strong bond, we will fail individually.

Let's come together and discuss the issues. Let's bury the hatchet and mend the fences. Let us know that we are strong together, that we will never allow the world to excuse the oppression of women, that we cannot allow the world to go backwards, that we are committed to freedom of independence and equality!



## Your VOICE

Dear Friends;

How excited and pleased I was to find a new issue of Northern Woman Journal in my mailbox. Congratulations on publishing once again.

There are lots of things happening in Yellowknife. This city is rich in aware, concerned women and I count my blessings for having moved up here. We shared a wonderful open house, pot-luck evening on International Women's Day in March and thirty-five women from the community came together (bringing enough food for several days survival) to celebrate.

The Northern Women's Collective is strong and in the process of completing the cataloguing of women's books bought with the aid of Secret-

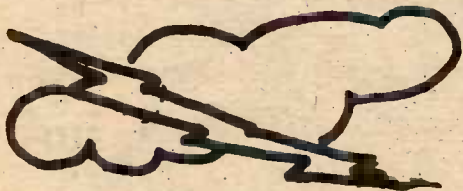
ary of State grant, to be included in the local public library. There is also a Women's Support Group and a committee of concerned women attempting (presently battling bureaucracy and paperwork) to start a transition house for battered women. Maria Campbell was here a month ago to give a reading from her book, Halfbreed, and afterwards spoke of the warmth and strength she found in northern women.

The icing on this cake of activities is that The Folk on the Rocks Music Festival, taking place in Yellowknife on June 19, 20, and 21, includes a Women's Festival starring "Ferron" and a stagefull of talented northern women.

We are strong. - Joyce Thierry  
Yellowknife N.W.T.

## THUNDERCLAP

to Grace Hartman, President of Canadian Union of Public Employees (CUPE). She refused to submit to intimidation in the fight for the rights of hospital workers and went to jail for being a leader in their struggle.



## THUNDERBOLT

To President Ronald Reagan for requiring that women government office workers in Washington wear dresses or skirts. Also for not recruiting women for the military for all the wrong reasons.



## ATTENTION PAID SUBSCRIBER

The Northern Woman Journal subscription rate entitles readers to six issues before renewal. Check your address label; it should indicate the Vol. and Issue # of the last issue you'll receive. THEN PLEASE RENEW YOUR SUB

If you are a woman in financial need and cannot afford a subscription to the Northern Woman Journal, give us a call or drop a line to the Journal, 316 Bay St. and we will gladly put you on the mailing list.

# UPDATE

by Joan Baril

## VALIUM - BREAST CANCER LINK

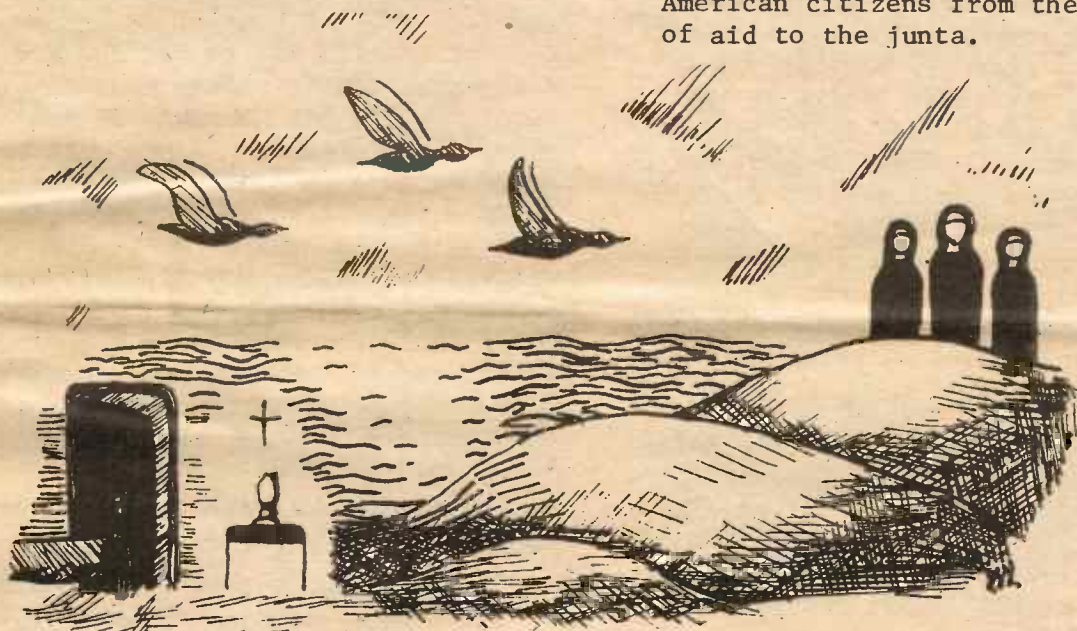
The Canadian government's Bureau of Drug Research will begin tests this month to determine if diazepam (Valium) encourages cancer. The \$150,000 research project comes in the wake of the findings of Montreal researcher David Harrobin who found low dosages promoted breast cancer in rats.

Valium's reputation has been on the skids for the past five years. The original "mother's little helper", Valium has been prescribed to thousands of Canadian women under stress.

Feminists, who were the first critics, focused on the underlying causes of such massive use. They pointed out that we have a society in which women become so stressed they have to be routinely tranquillized.

At first Valium was touted as non-addictive, but we now know that constant users can have severe reactions on withdrawal. (Note: stopping valium should be done with care, under a doctor guidance.)

Valium, like all drugs, can affect people differently. Some people speed up rather than even out into



bland land. There are claims that the drug can reactivate the anxiety it is supposed to suppress so that users are lured into taking more pills, the vicious cycle described in the book "I'm Dancing As Fast As I Can".

For some women, there are nasty non-medical side-effects. As the saying goes "with Valium you never have to attack your problems" so that the original causes of the anxiety may stay around ready to reinfect the user as soon as she goes off the drug.

Last month Dr. Martin Rodenburg of Kingston Psychiatric told the Ontario Medical Association that Valium can cause depression in elderly people.

Although Valium is the best known brand name of diazepam, cheaper generic brands are now on the market. But there is some good news. Tranquillizer use among Canadians decreased last year.

## WITCH STONED TO DEATH

According to the Mexican news service, the day after the assassination attempt on the Pope a mob in Mexico stoned and beat to death a woman who was accused by her husband of using witchcraft to bring about the attempt on the Pope's life.

## EL SALVADOR

It is interesting to contrast the fuss the Americans made over the Iranian hostages, who, after all, returned alive, to the non-fuss made over the four dead American women religious workers who were raped, tortured and murdered last December in El Salvador by right-wing government forces. Ita Ford and Maura Clarke were Maryknoll nuns. Dorothy Kazel was an Ursuline and Jean Donovan was a lay missionary. The four were sent to El Salvador by the Archdiocese of Cleveland in answer to a call for volunteer workers by the Archbishop of San Salvador who himself was later murdered.

The American government's ambassador to the United Nations dismissed the churchwomen as "political activists". As the Reagan regime cosies up to the El Salvadoran government which is unable or unwilling to control its troops, the new American charge d'affaires announced it had "de-linked" the murders of the American citizens from the question of aid to the junta.

## AMAZON - MINNEAPOLIS

If you go to a large city like Minneapolis, you don't at first see any evidence of the women's movement. The anti-abortion people are visible; they maintain a store-front office on Nicolet Street with pictures of fetuses all over the windows.

Sometimes when I'm in a strange city I can network into women's culture through the YW or a women's centre. In the case of Minneapolis I found the woman's book store;

The Amazon Book Store has been in operation for about eight years. It is run by a collective of volunteers which has gone through a lot of changes over the years both in structure and personnel. The store is large and attractive with an enormous number of titles - perhaps even more than the Women's Bookstore on Harbord Street in Toronto. I spent a lot of time there buying magazines and newspapers, talking to the people and reading the bulletin board. I realized that if I were to stay longer in Minneapolis there would be all kinds of activities I could get involved in.

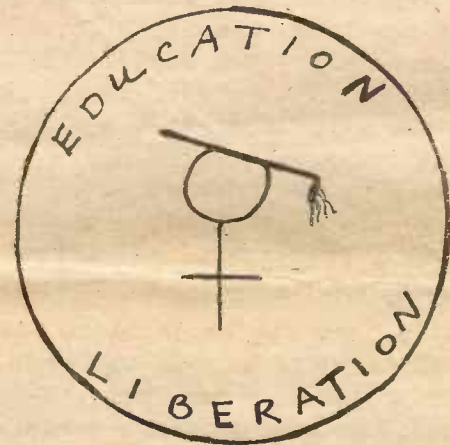
The store is located at 2607 Hennepin Ave., a short bus ride from the downtown area.

## WOMEN ON THE MOVE

The Thunder Bay YM-YWCA is operating the new "Women on the Move Program". The purpose is to bring program ideas to women who are unable to travel to other facilities. Activities include yoga, dancercise, fitness, crafts, stichery, lectures and cards. The program will run in eight neighbourhoods one afternoon or morning a week for two hours. Quality pre-school programs are being offered to relieve mothers of child care responsibilities while they participate in adult activities. The courses, involving gymnastics, drama, dance, puppetry and crafts will operate on a skill developing level.

For further information contact:  
Jo-Ann Berringer  
Program Co-ordinator  
132 N. Archibald Street  
623-8411

## EDUCATION COMMITTEE



May saw the formation of the Education Committee, a committee whose goal is to establish a yearly scholarship to be awarded to a woman returning to school. In order to fund the annual award, an evening of brainstorming resulted in numerous ideas for fund raising.

To date, the Committee participated in the Summer Solstice Festival by operating a food booth. Appreciation is extended to all those who donated chili, helped out during 'Chili Night', and worked the booth. Working together is the key to all success.

Buttons which read "Education-Liberation" are on sale for \$1.00 and are available at Women's Centre. Why not wear your support?

Future plans include such events as a Wimmyn's Social (featuring live entertainment by a women's band), a Boogie (planned for fall) and raffles.

Tax deductible donations are also gratefully accepted. These can be mailed to the Education Committee c/o Women's Centre, 316 Bay Street, or added to the Scholarship Fund jar set-up in the Centre.

In order to award an annual \$1,000 bursary, \$10,000. must be fund raised. Your support is needed. Get involved with the Committee. New ideas and volunteers are welcome.

Contact the Women's Centre at 345-7802 and leave your name and number; you will be notified re meetings.

Let's all make it happen.

# DIGNITY IN THE WORKPLACE

## women and unionization

by Teresa Legowski

Let's face it. Government legislation for women's equality is a paper tiger. On one hand the government doles out funding for "women's projects" but on the other hand there is only enough money to pay the project co-ordinator minimum wages. Is this not an obvious subversive tactic?

Let's face it. Corporations and the government own the economic wealth in Canada. We are simply hiding our heads in the sand if we think otherwise. These patriarchal institutions decide the wages you and I earn. And since we are women they see us as a source of cheap labour easily disposed of at their whim.

Women now make up two out of every five workers. Women work to survive, to support themselves and their families. Despite our real economic needs, women earn about 58% of what men do. As well we are not provided with accessible and financially reasonable child care; we experience sexual harassment on the job; we are discriminated against in hiring practices, and, often, we are caught in female job ghettos.

Let's face it. Legislation, both federal and provincial, has been merely a token gesture for the betterment of women in Canadian society.

### THE ALTERNATIVE

What are our alternatives?

Unionization.

With the influx of women into the labour force, militant women have learned to fight for their rights through the union movement and unions are learning to respond to women's demands. Unfortunately, less than one out of every four union members is female, and most women are employed in clerical, retail and service sectors, or in small industrial plants. These areas are still largely not unionized.

Of course, unions, in many instances, are chauvinistic, but the atmosphere is changing. There is a lot more room for the incorporation of women's demands within the labour movement.

### CHAUVANISTIC BACKGROUND

Unions became male-dominated through their historical roots. During the period of 1881-1921, unions were beginning to become significant in Canadian life. At this time women represented 15% of the labour market, employed as servants, teachers saleswomen, and labourers in the garment industry. Most of them worked alone or in small work places and often left the workforce upon marriage.

Unions, however, organized predominantly skilled male workers. Unionization of women was vehemently opposed by employers, since women were a cheap source of labour (still true today). Unions (like men) held

the view that women were exclusively wives and mothers.

Even during World War 2, when women were employed in "men's" occupations, the government paid an average of 10-15 cents less an hour to women, than it did to men. Attempts to equalize the wages of female employees by unions was resisted by the male membership. It had to be pointed out to them that women were more attractive to employers due to their wage. This would mean the men would likely lose their jobs. Hence support for equal pay was won.

### OVERCOMING BARRIERS

Resistance to unionization has taken many forms.

Women, themselves, have a lot of psychological barriers to overcome. They have been socialized to be less demanding and more fearful of their employers. They are basically employed at the lower levels of the economy and are under their bosses' scrutiny at all times. In many cases the women who could benefit the most from unionization reject it, because of this master-servant brainwashing. Overcoming the fear of the boss is the first necessary step that unionized women workers must take.

### EMPLOYERS GET SCARED

Secondly, the employer, who holds all the cards, does not want to lose his powerful economic position. The following is an example of one employer's reaction to unionization attempts of his female employees.



Dear \_\_\_\_\_:

Representatives of a union have been trying to get employees of \_\_\_\_\_ to sign union cards. We do not think a union is necessary at \_\_\_\_\_ . We think we have a good relationship with you and the other employees. We know we are not perfect, but we are always working to improve. As we have told you in the past, we welcome your suggestions for changes or improvements. We feel that we can work together to solve any problems which do exist, and without a union.

It has come to our attention that you are unhappy with your wages, and the length of time between wage increases. Thus we are putting into effect this new policy:

Effective May 31, 1981, all employees will receive a review of their salaries twice a year. This review will be carried out in May and Nov., with increases in salary to take place May 31, and November 30 annually. This increase in pay will be based on your performance in your daily duties, store performance, and cost of living escalation.

Also, effective May 31, 1981, all employees will receive a share of a bonus incentive system for the store at the end of November and May annually. The bonus system is based on the increase in sales over the previous year for that month.

The rates of increase and the corresponding bonus are as follows:

An increase of:	Bonus
10 - 14% .....	\$50.00
15 - 19% .....	\$75.00
20 - 24% .....	\$100.00

Twice a year, the total bonus which a store has earned in the past six months will be divided among the full and part-time employees equally, based on hours worked.

We will also continue with the policy of a half hour lunch period paid by \_\_\_\_\_

If someone asks you to sign a union card, there is something that you should remember. Unions are not free. In stores where there is a union, every week or every month union dues are deducted from each employee's pay cheque. We do not think it is necessary for you to spend this money on a union. We feel that working together, without a union, we can make an even better place to work.

The letter indicates a lack of communication between management and the women employees. The threat of unionization finally forced the employer to review his wage policies. But note, there is no mention of providing day care facilities, policies on maternity leave, overtime wages, pension and medicare plans, or job protection.

What the employer is offering benefits him. Only more than ever, the woman working for him is under his scrutiny, and can be disallowed any of these "increases", or can even be

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# CATCH 22

BY JOAN BARIL

## LANGUAGE TRAINING

The first priority for an immigrant, if she is to take any part in her new society at all, is to learn the language.

If she does not do this she is 1.---condemned to enter the most unskilled and lowest paid sectors of the labour force. She knows she is a liability on the labour market; she feels lucky to get her job and so she is set up for possible exploitation by her employer.

2.---condemned to remain outside the labour market entirely even if she wants to enter. Her sphere of action within Canadian society can be very small. She is restricted to her family perhaps her friends of the same language, a few neighbourhood businesses and stores. She becomes more and more "lost" to government programs designed to help her. The larger society is in many ways incomprehensible to her. What we don't understand, we fear. It is not surprising that she might have pieced together a lot of misinformation and paranoid ideas about Canadian life. Like Canadian home-bound women, as each year passes it becomes more and more difficult to enter the labour market.

3.---condemned to live on the fringes, her husband becomes the mediator between her family and the larger society. His relative power within the marriage increases. He looks after the finances, major purchases, decisions for the family. Even if she came from a traditional culture, that society often awarded her status as a wife and mother. Now her status declines as her husband intrudes into her sphere. He holds all the information so he can define any situation as he sees it.

4.---if a woman neither works outside the home nor speaks English she becomes very vulnerable to threats of separation and divorce. Her complete economic dependence increases the husband's power in the relationship.

When Canadians become acquainted with immigrant families where the husband is extremely dominant, they tend to explain it as the result of a different culture. Rather, what they often see are the reflections of the conditions within Canada which favour the husband over the wife.

It is a mistake to believe home-bound immigrant women want to remain there. Like Canadian women, many want the opportunities offered by jobs, either part-time and full-time.

When an immigrant woman steps forth to get language training she is like Little Red Riding Hood entering the forest; everything looks beautiful at first but things will turn sour later.

At first glance, there seems to be all kind of language instruction available; in fact a veritable hodge-podge of immersion courses, orientation courses, citizenship courses, parent and pre-schooler courses, offered by a veritable hodge-podge of organizations — Secretary of State, local school boards, the "Y", Ministry of Culture and Recreation, settlement houses, multi-cultural associations and so on.

But another glance and the picture is far from rosy. This mighty

variety is concentrated around the Toronto area, it thins out in the larger cities, and, in many smaller places, especially as you head to the North, there are no language programs at all. A feast in the South becomes slim pickins' in the North.

The City of Thunder Bay is luckier than the region surrounding it. Here the Lakehead Board of Education offers day and evening classes, there is a parents and pre-schoolers program and a very small Canada Manpower English as a Second Language program at Confederation College.

The rosy picture dims even further as we look around the province. The quality of the various programs varies a good deal. Some are taught by untrained volunteers "hired" under the philosophy "if you can speak the language, you can teach it". Other courses are staffed by paid professional teachers with E.S.L. specialist certificates.

The courses offered by the Manpower Training Division of Employment and Immigration through the community colleges are often a first choice of immigrants. These Courses are six-hour-a-day immersion programs, twenty-four weeks long staffed by professional teachers who often are E.S.L. specialists. Unlike many non-college programs, these courses have budgets for tests, sophisticated language labs, A. V. material and can call upon all the resources of the college community.

Moreover, students who enter the program usually become Manpower trainees and qualify for the regular training allowance. However, in many places, these courses are becoming closed to women. As we shall see a variety of barriers combine to keep the female immigrant out.

## THE WORKING IMMIGRANT

Working immigrants, both male and female, turn to night classes for English training. However, there is a big difference between the working immigrant man's ability to take advantage of these classes and the working immigrant woman's. She usually has a second job to do at home after work and her housework is often done without modern appliances, a car, extra money, or her husband's help. After the shopping is done, the supper made, the house cleaned and the children settled, there isn't any energy or time left to go out to classes. That a few working women do manage to do so is a tribute to their incredible stamina and tenacity.

It is often difficult for an immigrant woman to "pick up" English at work. On the job she often sticks to her own ethnic group; communication with the foreman is often in her own language or through an interpreter. She has no free time to mingle with Canadians. At home she speaks her native language. Everyone who works with immigrants can tell about women who have been in Canada for years and never learned the language.

Immigrant men have more options. Although they find it tiring to go to school after the working day, they usually are not required to do housework or childcare as well. The greater mobility of immigrant men, especially single men, allows them to



minge with Canadians in their free time. Immigrant women, both married and single, spend more time at home.

Most immigrant men, with the exception of the privately sponsored refugees, aim to get their main language training from a Canada Manpower E.S.L. program. The government training allowance, perhaps supplemented by the wife's income, will enable them to support a family albeit frugally. As well, a student can work for 24 hours a week without prejudicing the allowance.

The training rates are: \$70.00 a week for a single person, \$90.00 with one dependent and up to \$135.00 a week for four or more dependents. A student living with an employed parent or spouse received \$25.00 a week.

Although many immigrant men are able to make more money in the labour force, they believe the sacrifice is worth it in the long run in order to acquire English.

## WOMEN AND CANADA MANPOWER E.S.L.

How are women kept out of the Manpower E.S.L. program?

(1) First, no privately-sponsored refugees are eligible for Canada Manpower Training Allowances for any Manpower program. This rule includes both women and men. The federal government rationale is that the sponsors can, if they wish, pay the tuition (\$12.50 per week) for refugees to attend the college as well as provide the living expenses for the refugee and/or family. Since this is beyond the ability of most citizens, few if any privately-sponsored refugees attend these classes.

However, once the one-year-refugee period is over, the refugees, whether male or female, may apply for training allowances. The male refugee will have a better chance to enter the course for reasons that will follow.

(2) The Canada Manpower E.S.L. program has been defined as serving those people who wish to enter the labour force immediately on completion of the program. A pregnant woman for example, would likely be refused on the grounds that she would not immediately be entering the labour force. Women who had not worked outside the home in their native country could be turned down as having no commitment to the labour force. This eliminates at one stroke women from Mediterranean or Third World countries with high unemployment rates. However, it is always assumed that a male has a commitment to the labour force.

Students (men or women) who ask for language training to continue their studies will be turned down flat.

Exceptions have been made for immigrants who wish to enter E.S.L. and

cont'd on page 7

## DECADE COUNCIL SETS PRIORITIES

The Northwestern Ontario International Women's Decade Co-ordinating Council, at their 1981 Annual Meeting, held May 23rd, identified those issues of particular concern to women of Northwestern Ontario to be addressed in the 1981-82 year.

Consistent with last year's efforts to increase women's full participation in our regional economy, Women and Economic Development is again slated to be a priority issue. Suggested direction from the general meeting includes: (a) working to establish an active outreach committee (encompassing and independent from existing standing committees) designed to collaborate on common economic, political and social concerns of Northwestern Ontario women and their communities, (b) to develop and implement follow-up strategies to the Women and Work study, directed at increasing the awareness of industry, business and government as to women's role in every facet of economic development and maintenance.

Area representatives have identified the issue of domestic violence against women and the lack of support services as a pressing concern throughout the region. In conjunction with The Ontario Association of Interval and Transition Houses, Decade Council will continue to support organizations seeking to effect an adequate funding situation that will allow for the establishment and operation of crisis houses in Northwestern Ontario communities. A regional workshop offering technical assistance will be held in August when O.A.I.T.H. executive members will meet with area groups involved in established and proposed houses.

The issue of Women & Health has emerged this past year as an important concern. Traditional women and feminists have found a common ground; in many cases challenging orthodox male medicine. The Toronto based conference "Strategies for Well Being" and the April, Dryden hosted regional conference has illuminated health as a concern Northwestern Ontario Women see as crucial. Decade Council has received an excellent response from Health Promotion to institute a Women and Addictions Program, which is to be carried out in approximately 10 communities, during the 1981-82 season. The kit specifically addresses the impact on women, of alcohol and mood-altering drugs. In addition, the health committee is in the process of writing a two year health proposal to be assessed by regional groups. It is anticipated that a strong network will be formed, through this process, to make effective changes in the current level and quality of health services available.

Delegates to Decade Council were unanimous in their support of (a) a 1981 regional celebration of women conference and (b) towards improving the communication and solidarity of all women's organizations in Northwestern Ontario.

by Leni Untinen and Lauri Cunningham

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



### Ignace

#### INTERESTED WOMEN

Sue Heffernan, P.O. BOX 1072, POT 1T0, 934-2942. Mental and physical health, especially stress from work inside or outside of the home.

### Sioux Lookout

#### RESOURCE WOMEN

Mary Ellen Aurandt - Box 894, POV 2T0. Workshops on parenting, assertiveness, marital problems.

#### INTERESTED WOMEN

Mary Ellen Aurandt - Health.

### Dryden

#### INTERESTED WOMEN

Freda Hoshizaki - 116 Queen St., P8N 1A7, 223-2137, 223-4314. Aging, death and dying.

Patricia Johnson - Group 23, Box 9, R.R.#2, P8N 2Y5. Health, stress and cabin fever.

Sylvia Thomson- Apt.3, 87 King St., P8N 1B8 . Sexuality, well-being.

### Balmertown

#### RESOURCE WOMEN

Alda Henry - Box 505, POV 1C0. Knowledge of some mental health treatments.

### Red Lake

#### INTERESTED WOMEN

Kay M. Tingley - Box 66, POV 2M0. Better health care for women.

Audrey Anderson - Box 647, POV 2M0. Women and health.

### Kenora

#### RESOURCE WOMEN

Gloria M. Alcock, Director of Public Health Nursing.  
 Lorraine Thompson, R.N., BScN.  
 Northwestern Health Unit, 15 Ocean Ave. West, R.R.#1 Kenora, P9N 3W7.  
 Workshops, counselling, materials on family planning, pre-natal care, menopause, nutrition, fertility, human sexuality, women and health, preventive medicine approach.

### Thunder Bay

#### RESOURCE WOMEN

Margot Morgan - 25 Jean St., P7A 5E8, 344-8144. Workshops on birthing.

Shelley Corvino - 943 Huron Ave., P7A 6L5, 344-6029. Lamaze childbirth, pre-natal and post-natal care, self-help group organizing, counselling depressed mothers.

Gert Beadle - R.R.# 16, 683-6925. Hormones and menopause.

Nora Fulcher - Suite 1, 516 Victoria Ave., P7C 1A7. Fitness for fun, organization for mass participation.

#### INTERESTED WOMEN

cont'd on page 13

## BEGINNINGS OF A HEALTH NETWORK

Dignity continued from page 5

fired, if her "performance" doesn't correspond to the employers approval and judgement.

To increase sales in a fabric store is strictly in the hands of the economy, not the saleswomen.

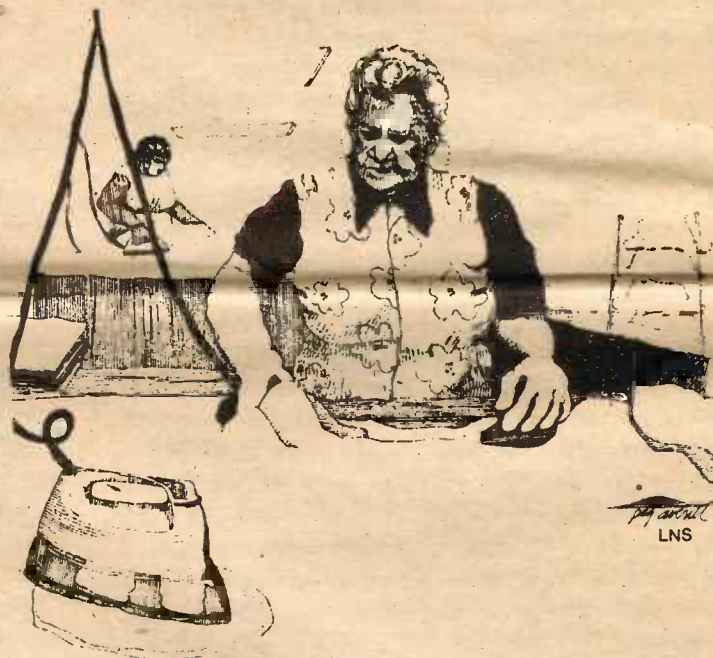
Lastly, the letter conveniently fails to mention that union dues are tax deductible.

Although illegal, corporations have been known to use hired union breakers.

Attempts to unionize female dominated sectors of the labour force have not been easy. There have been a few successes, and these are increasing.

Between 1962 and 1970 female membership in unions has risen 106%, compared to 38% for men. More recent examples include 480 Blue Cross office workers (99% women) organized in 1979. As of December 1980, a total of 73 bargaining units were represented by the Canadian Labour Congress (CLC) affiliates and the Union of Bank Employees.

In spite of these gains, harassment and intimidation on the part of employers continues. The Canadian Imperial Bank of Commerce is the worst offender. The CLC has called for a boycott of the CIBC across the country, as a last resort to force unionization of the predominantly female staff.



## BENEFITS FOR UNION WOMEN

In what way does unionization benefit women? 1) Pay is improved. For example, of the 322,123 women office workers in Canada in 1977, unionized women received an average of \$26 more per week than non-unionized women. Most non-unionized women earned less than \$200 a week.

2) Women are in a position to demand benefits that concern them the most - maternity leave, day care facilities, grievance procedures for sexual harassment, access to training programs and job postings, etc.

3) Unionized women have more control over working conditions because they have a legal right for collective bargaining. Non-unionized women have no such legal right.

4) Through unionization the wage gap between men and women is being reduced

5) Unions provide a legal means of job protection. The woman worker can take a grievance against her employer for an unjust dismissal.

Women should not be uncritical of unions. Each union has various degrees of democracy and services they offer, various levels of concern about women's employment needs, various attitudes towards women in non-traditional occupations. Women wanting to organize

cont'd page 11

cont'd from page 5

then go on to a Canada Manpower skill course such as welding or mechanics, especially if the man has related experience in his own country. Here again, males are favoured. There are simply more traditional male trade courses available. The chief skill course offered to women by Canada Manpower is the commercial program. It is impossible for a person from another language to develop the English communication skills to be a secretary by taking a 24-week oral English program.

However, if a woman is unskilled, she is told that she can seek a job in factories or other establishments where knowledge of English is not essential. She is eliminated from language training on the grounds that she does not need the language to enter the labour force.

It takes a lot of know-how and cunning for an immigrant woman who does not know the language to get language training. She must convince Manpower that without a knowledge of English she cannot get a job and that she has a past and future commitment to the labour force, that she will, when her 24-week training period is up enter the labour force immediately, that she will not dream of going on with her education, or get pregnant and yes, she has child care arranged not only for her time in school but for later when she goes to work.

Even so, she can still be turned down. It all depends how she applied to come to Canada in the first place. If she arrived as "independent class", she might have a chance but if she came over classified as "family class" or "assisted relative", she's out of luck.

(3) In an incredibly discriminatory decision on October 2, 1978, the Employment and Immigration Commission decided to make "family class" immigrant and "assisted relatives" ineligible for language training. Approximately one-third of these people are wives. Many of the women entering the country under these classifications are semi-skilled or unskilled, the groups which need occupational and language training the most. The government's policy is basically that if these women can't swim in the cheap labour pool, their relatives can look after them.

This decision goes directly counter to statements made by the same department the previous year where Manpower pledged "to actively promote the development of labour market conditions in which the economic potential of the female labour force is fully tapped"; "to support women workers in their pursuit of...employment" to pursue "the elimination of any discriminatory practice in the labour market that is based on sex" -- and so on --.

When questioned about their decision, Manpower stated that most of this class of immigrants were withdrawing to the home after language training, and were not immediately entering the labour force. This in spite of Manpower's own statistics which show that immigrant women have a greater commitment to the labour market than Canadian women.

(4) There is another class of immigrants we have not mentioned. This is the government sponsored refugee. The refugee period is for one year. During this time the individual or family receives food and basic



clothing vouchers and a small allowance for incidentals which is paid directly to the husband. The wife gets nothing. In theory, women as well as men are eligible for Manpower E.S.L. Policy seems to vary from city to city. In many places only single women are considered, and married women, even if they had trades or professions are not considered on the grounds that married women might withdraw to the home after language training and not immediately enter the labour force. Thus, the same discriminatory reason used by the department to eliminate family class women from training is used by local offices against married refugee women.

Whatever these married women do, it will contribute to the reasons for their ineligibility. If they stay home, this proves they have no commitment to the labour force. If they go to work, this proves they don't need language training to get a job.

If they do not enroll in community language courses, this proves they are not serious about learning the language. If they do enroll, especially in daytime courses, this proves they can acquire language training without a Manpower Training Allowance and anyway, why should they change schools? The concept of Catch 22 takes on new and expanded dimensions when applied to immigrant women.

### BACK TO THE WORK FORCE

In my experience, everyone dealing with the immigrant family assumes the husband is the breadwinner. Everyone mentally attaches an occupational label on him, in fact this occupation could be the reason why he was accepted to Canada. A great deal of effort is spent explaining the Canadian employment system, steering him toward new openings in companies, translating and validating his papers, helping him translate his work skills into Canadian terms.

To a lesser degree, the same attitude is extended to single women. But not to the immigrant wife. No one asks her about her occupational goals. There is not the same urgency to get her a job and immigrants do need help getting jobs because they are entering a tight labour market with a language handicap.

The greatest disability that refugee women face in entering the labour market in Thunder Bay is day care. The City of Thunder Bay will not allow refugees to receive subsidies for day care. As far as I can tell, Thunder Bay is the only city in Canada which has this policy. According to the teachers at Ogden Community School where many of these women

this policy is causing hardships among the refugee women.

The City has the legal right to eliminate any group it wishes from day care.

What is the City's rationale for choosing refugees?

The City claims that the sponsors should pay for day care at the full fee of \$200.00 a month per child. About half of Thunder Bay's refugees are sponsored by private individuals or groups. \*It is beyond their means; and, in fact, no privately-sponsored refugee has children attending municipal day care. The City further claims that the federal government sponsored immigrants. The federal government refuses to pay on the grounds that the federal government generously subsidizes day care as part of a funding transfer agreement between the provinces and Ottawa.

Where does this leave the refugee mother and her kids?

- (1) First and most important, she's out of the labour market.
- (2) Next, the government sponsored refugee woman has collected one more reason why she is ineligible for Canada Manpower E.S.L. programs at the College. (She probably didn't need another reason but she's got it) She's also collected another reason why she cannot get on-the-job training or a skill course.
- (3) There is one thing a refugee mother can do in Thunder Bay. They can attend the morning language classes at Ogden Community School. She will not, of course, be eligible for any kind of training allowance, but there is a baby-sitting service for students only which has been set up by the Thunder Bay Multicultural Association.

Which brings us to one of the most bizarre aspects of the day care situation in Thunder Bay. If you were to visit Ogden School any morning, you would see parents arriving with their children. The Canadian parents, on entering the school, turn to the left towards the beautiful, fully-equipped municipal day care centre with outside play areas located at the North end of the building. The immigrants (mostly Southeast Asians) go to the right, where their children get a play corner in the basement. In Thunder Bay, we start early teaching immigrant kids their place.

continued page 10

\*The private sectors were not told when they signed the sponsorship contracts that refugees would be ineligible for day care subsidy. The contracts do not mention day care.

### A. A. SEXIST ??

Recently I have become disillusioned with the Alcohol Anonymous groups I've been involved with in Thunder Bay. I'm convinced that meeting with other alcoholic women (I'm still drinking) would be more beneficial than being in a male/female group.

If you had/have an alcoholic problem and are considering an all women's self-help group, drop a line to Annette % the Northern Woman Journal, 316 Bay St., Thunder Bay. To guarantee anonymity please only include your first name.

Based on the response to this notice the Northern Woman Journal will publish in their next issue further information



# THE INVISIBLE ARTISTS !



?? HOW MANY OF THESE WORKS HAVE YOU SEEN BEFORE ??



RACCOON FAMILY



2. OIL ON CANVASS "ROOTS"



3. GRAPHIC DINA-POND INLET



POLAR BEAR WITH CUBS



NURSING TIMBER WOLF

1. PASTEL VIGNETTES



4. INDIA INK - NORTHERN LANDSCAPE



5. SO GREAT WAS THEIR LOVE

ACRYLIC ON CANVAS



6. HERRING ON SALT BAY OIL ON PANEL

These artists are all Canadian women. If you would like to learn more about our hidden heritage in art from early middle ages till now, join me at Confederation College in Women in Art course. Donna Phoenix.

- 6. Mary Pratt
- 5. Daphne Odjig
- 4. Muriel E. Newton-White
- 3. Susan Ross
- 2. Emily Carr
- 1. J. Sharkey Thomas

Something is dead in this house  
 She searches, turning everything upside-down  
 I wonder what it is?  
 She catches her breath, tucks herself in  
 As though at will  
 She could be a wall  
                   or a shelf  
 Where the laundry tells it all  
 I'm a mirror  
 and I'm good at lies  
 I pretend to know  
 What is on the other side  
 But I have these questions  
 and most of all  
 I wonder why this house  
 Shrinks her till she's small?



Rosalyn Taylor Perrett

THE ESSENCE OF WHAT I AM

I  
 am impartial,  
 I view,  
 and it little matters what I view  
 for I am impartial.

I  
 am an eye.  
 Born of an eye.  
 My Father before me was a viewer,  
 and I view.

I  
 am made of dream stuff.  
 Even the "I" that I am  
 is nothing.  
 And my place of nothing  
 I view.  
 And it little matters what I view  
 for a dream is only a dream,  
 and I  
 am but an impartial viewer  
 of dreams.

Marjorie Owen

Poetry

SOME ROUTES

On a finely carved cabinet,  
 Built to hold treasures,  
 Bought with missed pleasures,  
 Sit-loose-tattered lace doilies,  
 A starch stiff lace dolly -  
 Knowing hours of patient creation.

Children with long quick arms,  
 Race by -  
 Laughing at the dolly,  
 No eyes touch the doilie.

Yet in the dark strings of evening,  
 When their games come close to the ground,  
 Children come near,  
 To trace the wooden message,  
 With tip-full felt pens,  
 Learning about craftsmanship.

F.H. Eger

THE GIRL OF JUNE

She's long gone now -  
 The girl of June -  
 She won't be back.

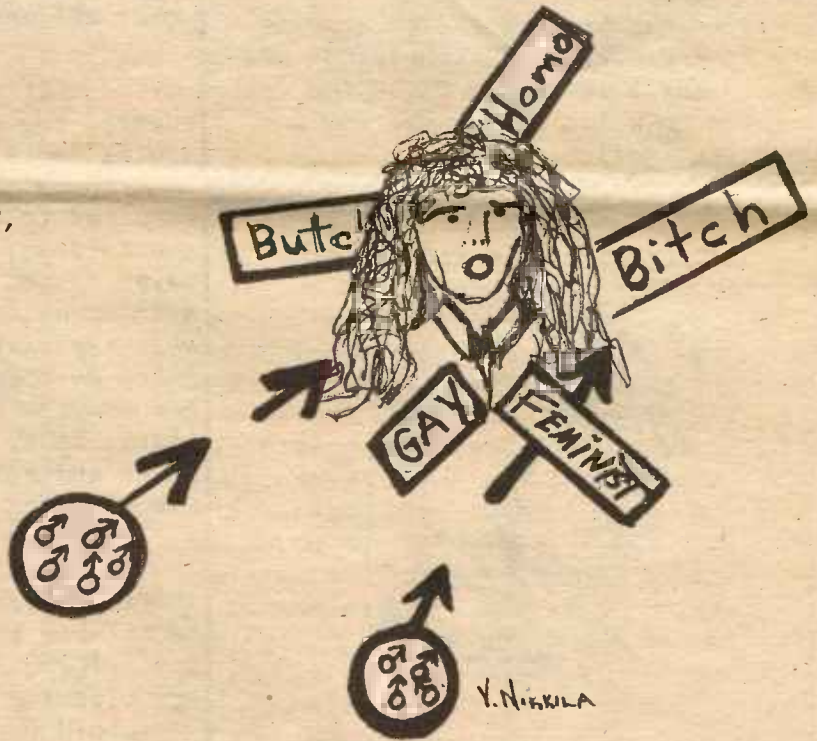
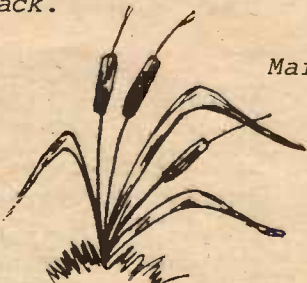
The bright and wide-eyed girl of June  
 Who used to braid the dandelions on the hill.  
 I used to love to sit and watch her  
 Making garlands of this common flower.  
 She would make a wreath to crown her head;  
 Bracelets for her ankles and her wrists;  
 Two or three of different length around her neck;  
 And make a rope to skip.

One day I watched her skip out of the field.  
 I called and begged her not to go.  
 She did not hear,  
 But happily skipped on down the street  
 And out of sight and gone.

They found her wreaths -  
 One here, one there,  
 Scattered in the gutters of the town  
 All black and tarnished.

She's gone too long -  
 The girl of June -  
 She won't be back.

Marjorie Owen



Y. NIKKILA

she wore dungarees, a flannel shirt  
 hair loose  
                   easy  
 standing on a soap box  
 Saturday afternoon  
 in the park.

curious glances  
 snide remarks  
 passers-by passing  
 hearing but not listening.

'damn feminists'  
 'she's probably gay...'  
 'someone should shot 'em all'  
 'she probably can't get a man...'

words of inequality,  
 loss of individuality,  
 social stereotyping,  
 lost  
 like yesterday's footsteps.

Viola Nikkila

# VOICES: A Survival Guide for Wimmin

- reviewed by Sara Williamson

This interesting Gestetnered newspaper comes from a Kenora-Winnipeg collective. Yes! a publication by sisters just a few hundred miles away!

In explaining their objective, Voices says, "We focus on wimmin's health of body, mind and spirit. We want to provide a space for sharing information, ideas, experience, skills and dreams." They welcome written contributions on the many natural ways of coping with our present human created environment that threatens mind and body.

The third issue is a good example of what they are aiming at. It announces a Summer Solstice Self-Healing Weekend for wimmin and kids and covers some of the philosophy behind the celebration.

This issue also writes up an exchange on the healing work of reflexology, an article cram-packed with helpful ideas on health and menopause, and a personal testimonial from a woman who through her own strength survived shock treatment and regained her self.

Several pages address, through descriptive discussion, International Women's Day celebrations that included the involvement of men but, shamefully, not lesbians.

Reviews, poetry, reflective quotes and a bit of news from native women fill out the periodical.

Voices can be obtained by writing c/o I. Andrews, R.R.#2, Kenora, P9N 3W8 for \$5 for 5 issues or \$2.50 for mothers on welfare and free for women in institutions.

CATCH 22 cont'd from page 7

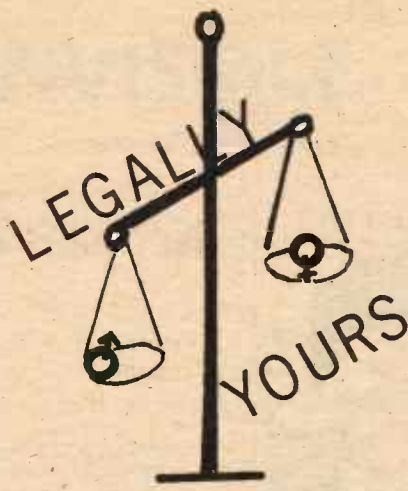


In order for immigrant women to enter the labour force or any sort of job training, they must first have language training.

Lloyd Axworthy, in a speech to a National Conference on Immigrant Women in Toronto, March 21st, 1981, stated "We are now working on the development of a new integrated language program available to all immigrants on demand".

A check with Mr. Axworthy's department reveals that plans for this "new integrated language program" are not very far advanced, a wee embryo in fact. Let us hope the Minister will give birth.

Besides basic language instruction women need help entering the labour market. They need help in evaluating their skills and translating certificates. They also need job search training and assertiveness training. Women who are already working should have an opportunity to learn English at work. There are a few successful E,S,L. at the workplace programs in Toronto. What we need is a government push to get many more going.



The Northern Woman Journal has started a legal information column and welcomes questions from our readers. We are providing general information only and if women require further more specific information they may need to consult either a self-counsel book, a legal clinic or a lawyer.

**QUESTION:** When can a woman declare Bankruptcy and how does she do it?

**ANSWER:** Firstly, I must say that I am only going to deal here with personal bankruptcies, not businesses. An individual may declare bankruptcy if they have debts of over \$1,000.00 and are insolvent. (which means that they are unable to pay their debts).

If you are considering bankruptcy, you should know that the following debts are not included in a bankruptcy and that you will still be required to pay these. Therefore, court fines, maintenance and support payments for a spouse or a child, debts arising out of fraud or embezzlement and, especially, debts for goods supplied as necessities of life are exempt. Necessaries of life include basic clothing, food, and maybe necessary appliances and services such as a stove or gas payments for heating your home.

You should also know that there are certain things that you will be allowed to keep despite the bankruptcy. These include necessary and ordinary clothing up to \$1,000.00 in value; household furniture, utensils, and general personal possessions of the family up to \$2,000.00 in value; and tools and equipment of a business up to \$2,000.00 in value. The tools and equipment exemption may apply to a car or truck if these things are used in a business. Remember, that items of this value or less will be exempt.

If you have a vehicle that you are purchasing over time, then what is included in the exemption is the value of the car minus the loan that is outstanding. Only your equity is included, not what you owe the bank or financial company.

## HOW TO DECLARE BANKRUPTCY

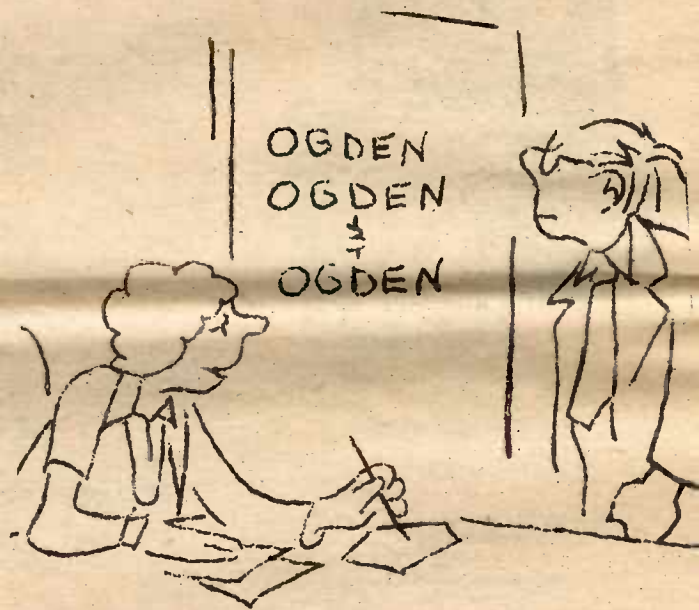
There are two methods of declaring bankruptcy for individuals. Firstly, the most common method is to go to a local trustee (who is a specially licenced accountant). The fee for this service is not high, from approximately \$500.00 to \$900.00 for a person or a married couple declaring bankruptcy together.

However if you will not even be able to raise that much money, then you can write to the Registrar of Bankruptcy for Northwestern Ontario. His address is: Bankruptcy Office  
203-260 St. Mary Avenue  
Winnipeg, Manitoba  
R3C 0M6

They also accept collect calls at (204) 949-3229, and are available to give information. The Bankruptcy office offers a programme which enables individuals to declare bankruptcy without their being required to make any payments. Upon filling out the F.I.R.P. application and returning it to the Bankruptcy Office in Winnipeg, they will appoint a trustee for you. The trustee will not look to you for any payment, but will be paid from your assets -- if there are any assets.

The trustee's job is to notify all your creditors of your bankruptcy, turn all your included assets into cash, pay off your debts to the extent possible, and then make an application to discharge the person from Bankruptcy.

Once your assets have been distributed, you will receive a court order and you will then be a "discharged bankrupt", able to start your life over again without those debts.



My daughters-in-law.

## AFTER THE BANKRUPTCY

You will probably be able to obtain credit relatively soon after becoming discharged. Since the rate of bankruptcies has been increasing, the stigma of bankruptcy has diminished.

Although some banks may not grant loans immediately, some finance companies will. Many of these agencies take the position that you are now a good credit risk -- because you don't have any other debts.

In fact, you will probably have to exercise caution and responsibility to ensure that you do not become in debt again.

Most people consider bankruptcy too late, that is, after their health and their family life has deteriorated under the weight of their debts. Bankruptcy legislation was enacted to enable people who have got deeply in debt to put the past behind them and start over again -- hopefully having learned from their past mistakes.

# TO BE OR NOT TO BE

by Danalyn MacKinnon

The Northern Women's Credit Union was founded in Thunder Bay in January of 1976. It was to provide a place for women to invest, to obtain loans and to provide an educational service. At that time, women faced credit discrimination and looked to the Northern Women's Credit Union as an alternative.

The credit union operates under the guidance of a board of seven directors. A credit committee of five reviews all loan applications, grants, loans and does follow-up. A supervisory committee does a mini-audit once a month. All of these committees are volunteer and are elected annually with positions open on a rotating basis.

Recently, the Northern Women's Credit Union, with approximately 309 members, has suffered financial difficulties. To find out more about the current status of the credit union, the Northern Woman Journal interviewed Faye Peterson, president of the elected board of the Northern Women's Credit Union.

NWJ: What has been the response of the women of Thunder Bay to the credit union?

Faye: Well, if the rate at which we've grown over the past four years is an indicator, the response has not been all that great. I should qualify that by pointing out that we are all volunteers working in this and I do very strongly feel that there is a large segment of the population in Thunder Bay who would support a women's credit union if they saw it as a viable institution. We have to prove ourselves to the public of Thunder Bay and that takes a long time. The potential is here in Northwestern Ontario for a women's credit union.

I think that a lot of people in this city still don't know we exist because we've never had the funds or the people to do a large public relations campaign.

NWJ: Could you tell us about the membership survey which you are presently carrying out?

Faye: We are presently conducting a membership survey to try and determine interest in the credit union. The financial indicators show us that there isn't an interest in the credit union and poses the question to us, Is there really a need for a women's credit union? Personally, very strongly, I believe there is, but our membership is an inactive one.

We've sent out approximately two newsletters a year since the credit union was founded and in each one we ask for volunteers, for members to sell the credit union to their friends, to encourage people to join, and to show

Dignity continued from page 6  
must choose with discrimination.

But unions offer the most optimistic alternatives in battling for equality. Many unions have been instrumental in bringing about changes in wages, working conditions, fringe benefits, job security and rights of women workers. Apparently, women are making the most gains for equality by playing an active role in their unions.

Together sisters, we are stronger.

them that in order for it to grow, they have to participate.

In doing the membership survey, there appears to be interest in the credit union. Almost everyone I have talked to personally feels it is definitely a needed service, a valuable service. Some people have said they received loans from our credit union when they couldn't get them anywhere else. Now we have to get enough volunteers into the credit union to push us ahead.

NWJ: This year at your annual meeting a controversial by-law was passed regarding membership. Could you tell us about the by-law and why it was felt necessary?

Faye: At our annual meeting, our membership approved a by-law recommended by the board of directors, which would allow related male people, living in the same house with the women members, to also join the credit union and have full membership status.

The reasons for this are varied and I suppose everyone you talk to might have a different response. From a board perspective, it is a matter of survival. This credit union was not going anywhere.

We've had a large response from the women of Thunder Bay who felt it unnecessary to ban their spouses and male children from also being part of the credit union. Family finances are usually done in one institution and we've had many women come to us and pull out their memberships because their family members couldn't join. We're not opening it up to the general public. We're not becoming a community credit union. It's for women and their immediate families.

Women who very much want it to be a credit union for women only, haven't come forward to see it grow. As a credit union for women only, it hasn't grown, but as a credit union for women and their families, it has a chance to survive.

NWJ: How can the membership help at this time?

Faye: Membership can best help by letting us know they are there. Let us know that this credit union is important to them. Now it looks like we're serving about fifty people. For all of the time, energy and work going into it - it's not worth it for fifty people.

## Northern Women's Credit Union Ltd.

Personal  
Loans  
Available



Term  
Deposits  
Available  
\$100 Minimum

*Serving the Women of Northwestern Ontario*

Suite 5  
4 Court St. S.  
Above Crooks Pharmacy

**345-3112**

Open  
Tues. and Fri. 10 a.m. to 5 p.m.  
Closed for lunch 1-2

Thurs. 1 p.m. to 7 p.m.

People can help by depositing funds, by taking out a loan. We need volunteers. With more volunteers we could open for half of Saturday, keep in touch with the credit union movement in Thunder Bay, have a good educational group to discuss budgeting and all aspects of finances. We could have a dental plan for the membership. But it needs one volunteer to come forward to administer the paperwork.

So, it's participation. It's depositing money. It's selling it to your friends and encouraging them to join.

NWJ: Where do you hope to see the credit union going in the future?

Faye: I certainly hope to see it grow. I think some understanding of the structure of the credit union is necessary. We grow by deposits and we grow by loans. Money deposited in this credit union is as safe as in any other institution. We have \$85,000 in assets but in order to hire one part-time staff member, we need \$500,000 in assets. To have a full-

time staff person we need \$700,000 in assets. So, we're a long way from being a self-sustaining institution.

The economy right now is a really big factor. Our loans have decreased by half in the last year because we haven't had the money to loan out. We could borrow from credit union central but the borrowing rates are 20% and to have a 4% spread, we would have to charge 24% interest.

I still feel the potential is there. I'd like to be able to look into a crystal ball and say it's going to grow and be successful. It will be if we can stay small in terms of finances and personal in terms of attitude. If we can grow slowly and gradually, we may be able to wait out the economic tide. The pendulum in our society is swinging so much towards activity for women, by women, that in five years, there will be a great potential. There is now, but we have to get out and let people know about it.

It takes a long time to build a women's credit union - but we're working on it.



and arrange it to their own style.

Roxanne began her music career playing guitar. Her older brother played contemporary and popular folk music. She wanted to be a musician since the beginning of High School. Influenced by rock music, Roxanne had more of a personal interest in folk music. At the Free Theatre in Chicago Roxanne played in a Rock Band, got the taste of it and enjoyed it. She met Dan when they were trying to form a Folk Group and the two others from the group didn't show up. Roxanne and Dan have been together ever since, getting exposure in Coffee Houses and Festivals. They moved from Chicago to Medicine, Wisconsin where the pace was slower. Through the Artists In Residence Program, they play for Wisconsin Schools, entertaining students from Kindergarten to Grade 12. They make history come alive through Ballads which in turn makes learning more interesting.

Roxanne talks about what it is like to be married and working together.

"When you're married and working together you share the elation as well as the depression. You have your ups and downs at the same time." Roxanne sees the solo woman performer as being more vulnerable-

"They don't have as good a time of it, especially in bars."

Musically, Roxanne and Dan do a lot together so they are often seen as one. They split musically for a short while last year and it was good for them to be recognized as two separate people. They don't find themselves being stereotyped but Traditional Music is not seen as versatile even though there are many types of music played with a variety of instruments.

Womens Roles were chauvinistic in traditional times. Their songs are a realistic portrayal of women at that time in history.

Roxanne talked of finding songs in History that portray strong female characters.

"There are many of them when they are brought out in song."

They break the serious ballads with funny songs. The political songs have a good story and a decent moral. It is hard to separate the singer from the song when singing songs from a by-gone age. Conditions and opinions were different. Sometimes the song is good for its melody but it isn't necessarily a statement from the singer.

"We are not afraid to cross borders. Our material comes from everywhere." Their first record 'From Far and Near'

is a combination of Irish, British and Southern Appalachian songs.

"We look for good history, justice and we illustrate a different time." In political songs the message is delivered subtly. Ballads were like the news of the day with which we can compare present day news.

Chicago is a melting pot of different people and different music. Roxanne liked the traditional music once exposed to it. She felt akin to the countryside and its music. She was raised in the city but discovered her roots in rural areas.

#### TERESA DOYLE

Teresa calls herself a peoplist as opposed to a feminist because she feels that a self-proclaimed feminist performer is often manipulated by people for a cause. She feels it can also negatively predispose an audience, also. Her degree in political science led her to conclude that political history seldom gives an accurate sense of the history of people's feelings and so she tries to capture this in the traditional tunes. She often chooses a song for its story line.

"I don't choose many love songs because I don't relate well to someone else's experience, but I do choose songs that give us an empathy with someone else's circumstances, no matter how long ago it was written. I think it is important to get a glimpse of someone else's feelings."

Her empathy for feeling and circumstance are currently taking Teresa in the direction of the blues. She does not play an instrument herself but would like to get to a point where she can accompany her strong, clear voice on the piano. She mostly performs acapella now, but the songs of her heroines Besse Smith, Ella Fitzgerald and Janis Joplin require accompaniment.

As far as her reception among musical colleagues is concerned, Teresa has little trouble. She loves to sing and harmonize, and although she has had no formal training whatsoever, her voice lends itself to jamming with any vocal arrangement. She also has a good academic knowledge of much of the music she performs and is an asset in a folk festival environment. Her strong sense of self and sincerity command attention and mutual respect.



Teresa sports lucky tie

Teresa Doyle is a petite young woman with a mass of curly brown hair and a voice so clear and strong

that it surprises those unacquainted. She has long been noted for her failure to take unfair treatment from anyone. She is confident, self-possessed and prefers to travel alone. She expects the best from people and usually gets it.

Professional singing is actually her most recent career. Although she has been singing with her Prince Edward Island based family since childhood, she was never singled out by the people of Vernon River, P.E.I. for her ability to sing. She has been a fish dealer, a store manager and a camp cook. It was only two years ago when hitching a ride that she told a driver that singing was her occupation. Since then she has taken up singing as a career. Performing at a small festival in Faro in the Yukon, she was chosen to do the Winnipeg Folk Festival and from there, worked some Prince Edward Island pubs, and even journeyed to perform in some of the pubs in Ireland where much of her current material originated at one time.

Coming from a sixth generation Prince Edward Island family, Teresa was brought up in an environment full of songs and old tales which later captured her imagination enough to seriously explore the roots of many of the Irish tunes that are a part of her current repertoire.

"I choose songs because I like them. I don't try to analyze the content too much and I don't try to manipulate the material to make it represent one way of thinking. I don't sing songs that deal exclusively with the way things are today and I wouldn't reject a song because it offended modern sensibilities. People of the past had their story to tell and it is all a part of an important ethos," Teresa explains.

There are traditional songs that she will not sing however, because they are pointlessly hating. "The Crooked Rib" is a vendetta against women written by a man thrown in the drunk tank as a result of his wife calling the police to come and take him away.

#### JUDE JOHNSON



Jude relaxes in the Performers area

Jude Johnson is a Musician / Songwriter from Hamilton. Her music has a kind of gutsy enthusiasm that is also evident in her conversation. She started her music career six years ago. Writing songs because she forgot the words, "The words just happened."

cont'd to pg. 14

# HEALTH WANTED

## MIXING DRUGS AND THE PILL

Certain prescription drugs may cancel out your birth control pill.

This is the message contained in a press release from Cheryl Anderson and Peel Memorial Hospital.

When you receive a prescription for other medication you should be sure to tell your doctor and the pharmacist that you are on The Pill.

And, most importantly, if you must take the following drugs (and you are on The Pill), then you should take extra contraceptive precautions.

Carbamazepine  
Ampicillin  
Rifampin  
Primidone  
Phenytoin  
Phenobarbital or barbiturates  
Phenybutazone  
Tetracycline

As well there have been reports of interactions with; Aminocaproic acid, Guanethidine, Ioglycamide, Phenazone derivatives, Coumarin derivatives, Imipramine, Oral Hypoglycemics, Troleandomycin.

The above list is by generic name. Your doctor or pharmacist should check the brand names. Better yet, check for yourself in a drug reference guide.

BEGINNING OF...  
cont'd from pg 6

Margot Morgan - Birthing (safer hospital births, alternatives to hospital, breast feeding encouraged), birth control education.

Shelley Corvino - Birthing rights, mental health versus over-medication.

Nora Fulcher - Healthy life style, self-help groups.

Tracy Morgan - R.R.#1 South Gillies, POT 2V0, 939-6460. Manipulating by the medical profession.

IF YOU WISH TO JOIN THE NETWORK, SEND US YOUR NAME, ADDRESS, PHONE NUMBER AND AREAS OF SKILL AND INTEREST.

## BRING BACK THE CAP

BY ANNA

For those of us who prefer not to risk the pill or IUD and are looking for an alternative harmless means of contraception it is necessary to look back to the barrier methods, used by our mothers and grandmothers (the diaphragm and the cervical cap).

Information on the diaphragm is available from most family doctors. The cervical cap, however, is practically unknown to many of today's young doctors as it has been little used since 1950. The cervical cap is a small rubber thimble shaped device. Unlike the diaphragm, which blocks the entire upper part of the vaginal canal, the cervical cap blocks only the cervix. Most importantly the cap is held in place by suction whereas the diaphragm is held by spring tension. There are two other forms of caps the vault and the vimule which are designed to fit women with unique cervixes. It is estimated that two thirds of women can be fitted with one or other of the caps and although the cervical cap is not the contraceptive panacea for all women it is an effective virtually risk free method of birth control.

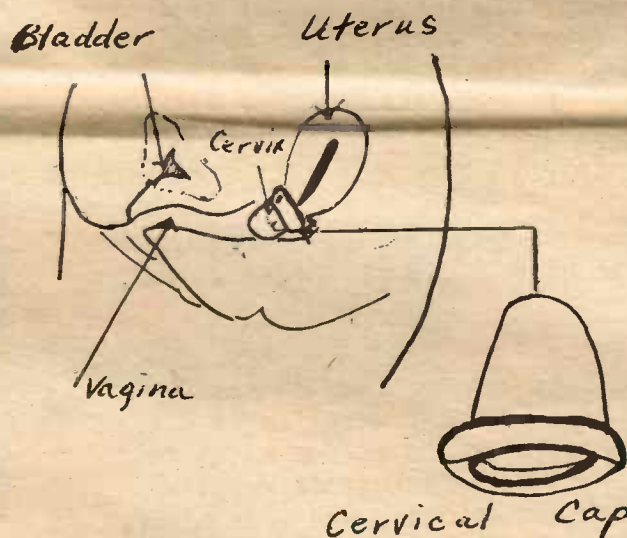
The cap, like the diaphragm must be fitted at present by a doctor - hopefully paramedics will be duly trained and able to take over this procedure in the near future. One of the major drawbacks to a come back of the cap is

the time doctors must take to teach a woman to use it - few doctors are prepared to spend the necessary time (time being money) needed, probably two half hour sessions. Another drawback to the cervical cap is the fact that it is a low-profit item, therefore, definitely not a priority with Pharmaceutical companies, one which might very well cut into the spermicide sales as it requires much less spermicide than the diaphragm. At the present time the only manufacturer of cervical caps is Lamberts Ltd. of London, Eng. There have been no studies in recent years but in 1972 the medical committee of the Planned Parenthood Federation of America claimed that the cervical cap is about as effective as the diaphragm.

USE: fill the cap about a third full of spermicidal cream - preferable to jelly - squatting grasp the cap dome down, separate the vaginal lips and push the cap up the vagina as far as it will go. Press the rim around the cervix (the cervix is the neck of the uterus extending down into the vagina) until the dome covers the cervical opening and the cervix can be felt under the dome. To remove the cap simply break the suction. The cap may be left in place for a week at a time. It has been suggested that spermicidal cream will retain its potency for a full week because it is sealed by the suction action of the cap to the cervix. The cap must be kept in place between 8-12 hours after intercourse.

Unfortunately we only know of a few places with the personnel to fit cervical caps at present - in B.C. Planned Parenthood of Vancouver, a few doctors in Victoria and Richmond B.C. and we also have the name of one doctor in Toronto. The Journal would be very happy to have readers supply the names of any other qualified practitioners who are providing this service at present.

The Journal collective will be pleased to send the names of practitioners on request to any interested readers but cannot guarantee the quality of care. Please address any requests for further information to the Northern Woman Journal c/o 316 Bay St. Thunder Bay, Ont. Enquiries will be answered in the Journal or you may include a stamped addressed envelope.



## CONFERENCES

Northeastern Ontario Women's Conference, Oct. 16, 17 & 18 in Sault Ste. Marie, theme: Women & Multi-National Corporations. For info - Gayle Broad, 27 Lorraine St., Sault Ste. Marie.

Dialogue, a conference on feminist literary approaches to the writing of Canadian women, both French and English Oct. 16-17, Strong College, York University. For info - Barbara Godard English Department, York University, 4700 Keele St., Downsview, Ont.

Political Economy of Gender in Education, Ontario Institute for Studies in Education, Oct. 26-30. For info - Alison Griffith or Paul Olson, Sociology in Education, OISE, 252 Bloor St. W., Toronto, M5S 1U6.

Women, Power & Consciousness, University of Toronto, New College, Oct. 30-Nov. 1 For info - Women's Studies Conference, New College, University of Toronto, 20 Willcocks St., Toronto, M5S 1A1

## COMING EVENT

The Midwest Health Centre for Women in Duluth have accepted an invitation from Thunder Bay's C.A.R.A.L. (Canadian Abortion Rights Action League) group. The guest speakers will be in Thunder Bay sometime in September. Please call the Northern Women's Centre for further information - Carol - 345-7802.

Anna Mae -- Brave Hearted Woman "the strongest film statement ever made about the way this country deals with Indians." Anna Mae Aquash was a Canadian native woman who participated in AIM. She was found dead in 1976 and an official investigation has not been conducted. Funds are badly needed to complete this film. Donations may be sent to the Film Fund Inc. 308 11th St., San Francisco CA. (Big Mama Rag)

## Help! Subscribers

Do you still have a copy of the Northern Woman Journal, Dec.-Jan. 1978-79, Vol. 4 Issue 6. We need some copies. Please send or bring to Northern Woman Journal 316 Bay St.,

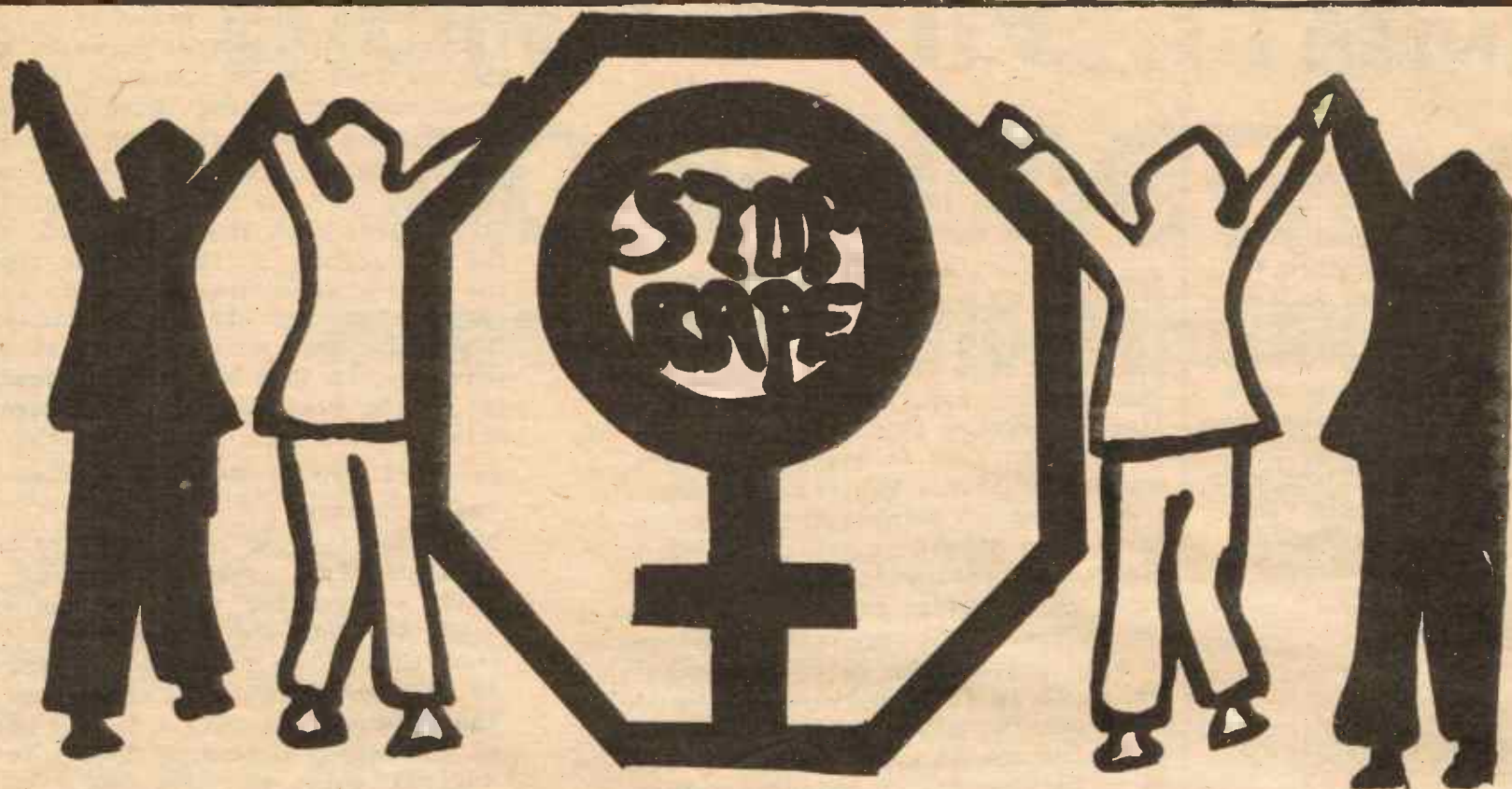
## NORTHWESTERN ONTARIO WOMEN AND HEALTH CONFERENCE

Sue Heffernan of Ignace reported on a conference held on May 1-3 in Dryden. The 165 participants came from Kenora, Dryden, Ignace, Red Lake and many other Northwestern communities.

The main conference themes were stress, alcohol and prescription drugs, childbirth and conception control and unnecessary surgery. Fifteen of the 18 speakers were from the conference region. The conference organizers, a group of approximately 20 women from the north west, had such a positive experience in working together and such an overwhelming response to the health conference, that they have offered to organize this years Northern Women's Conference.

Healthsharing summer issue 1981

# RECLAIM THE NIGHT



## Reclaim the Night

September 18th has been chosen as the night for the national "Reclaim the Night" March. Organization is presently underway in Thunder Bay to participate in the March. The "Women Against Violence Against Women" Committee seeks the support of all women in displaying their right to walk the streets safely at any time.

Women will be meeting at 9p.m. on September 18th at Hillcrest Park, prior to the March. Please bring flashlights.

Let us show our strength and solidarity.

For further information, or if you would like to help with the organizing, call Carol at the Women's Centre, 345-7802.

The last seven years have seen the mushrooming of rape crisis centres, legal reforms, women's self-defense programs, organization of legal defence for women in rape trials, street demonstrations. The general cry of this movement is "Reclaim the Night!" so that women may be free of the fears that darkness and solitude often bring in either city street or home. It has to be understood that that rape is not just a misdemeanor but a crime that can cause permanent damage.

*Though Eve was made from Adam's rib,  
Nine months he lay within her crib;  
How can a man of woman born  
Thereafter use her sex with scorn?  
For though we bear the human race,  
To us is given but second place -  
And some men place us lower still  
By using us against our will.*

*If we choose to walk alone,  
For us there is no safety zone,  
If we're attacked we bear the blame,  
They say that we began the game.  
And though you prove your injury,  
The judge may set the rapist free;  
Therefore the victim is to blame,  
Call it nature, but rape's the name.*

### Chorus

*Reclaim the night and win the day,  
We want the right that should be our  
own,  
A freedom women have seldom known;  
The right to live, the right to walk  
alone,  
Without fear.*

*A husband has his lawful rights,  
Can take his wife when'er he likes;  
And courts uphold, time after time,  
That rape in marriage is no crime.  
The choice is hers, and hers alone,  
Submit, or lose your kids and home.  
When love becomes a legal claim,  
Call it duty, but rape's the name.*

*And if a man should rape a child,  
It's not because his spirit's wild;  
Our system gives the prize to all  
Who trample on the weak and small.  
When fathers rape, they surely know  
Their kids have nowhere else to go.  
Try to forget, don't ask us to*

*Try to forget, don't ask us to  
Forgive them, they know what they do.  
(Chorus)*

*When exploitation is the norm,  
Rape is found in many forms;  
Lower wages, meaner tasks,  
Poorer schooling, second class.  
We serve our own and like the men  
We serve employers. It follows then  
That body's rape is nothing new -  
But just a servant's final due.*

*We've raised our voices in the past,  
And this time will not be the last!  
Our body's gift is ours to give,  
Not payment for the right to live.  
Since we've outgrown the status quo,  
We claim the right to answer NO!  
If without consent he stake a claim,  
Call it rape! For rape's the name!  
(Chorus)*

*- Reclaim the Night,  
words & music, Peggy Seeger  
copyright, Ewan McColl Ltd.*

## Jude Johnson - cont'd from page 12

She received an Ontario Arts Council Grant and became part of a program where Canadian songwriters are brought into the high schools. High school students are encouraged to write and perform their own songs. Jude got the kids to let go of their inhibitions so they could sing their own songs. They got the feel of rhythm, instruments and melody. Each person sang a note, before long, the notes became a melody. Over half of the students overcame their shyness and wrote and sang their own songs.

"Singing is a way of letting out emotions, the words in song writing are more lyrical than poetry."

Jude sees herself as a 'simple spirit in a complicated world, writing songs about love and hope'. Her songs are not bitter, they are never about hate. Listeners would find her music therapeutic. Her first album 'Reflected Space' is a combination of gospel, folk, country, blues and jazz. Her music could never be labelled since

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She is a personal writer, she does not see her music as political. "Politics can separate people, music brings people together."

"I'm a diplomatic singer, I have friends from all walks of life." Her music touches people bringing out the gentleness hidden in an aggressive world.

"I'm aggressive but in a passive way."

"I've just discovered the power of Womanhood, the strength to be in control. I have my whole life in front of me."

There is a support system amongst women in the music business. Jude has discovered women as friends.

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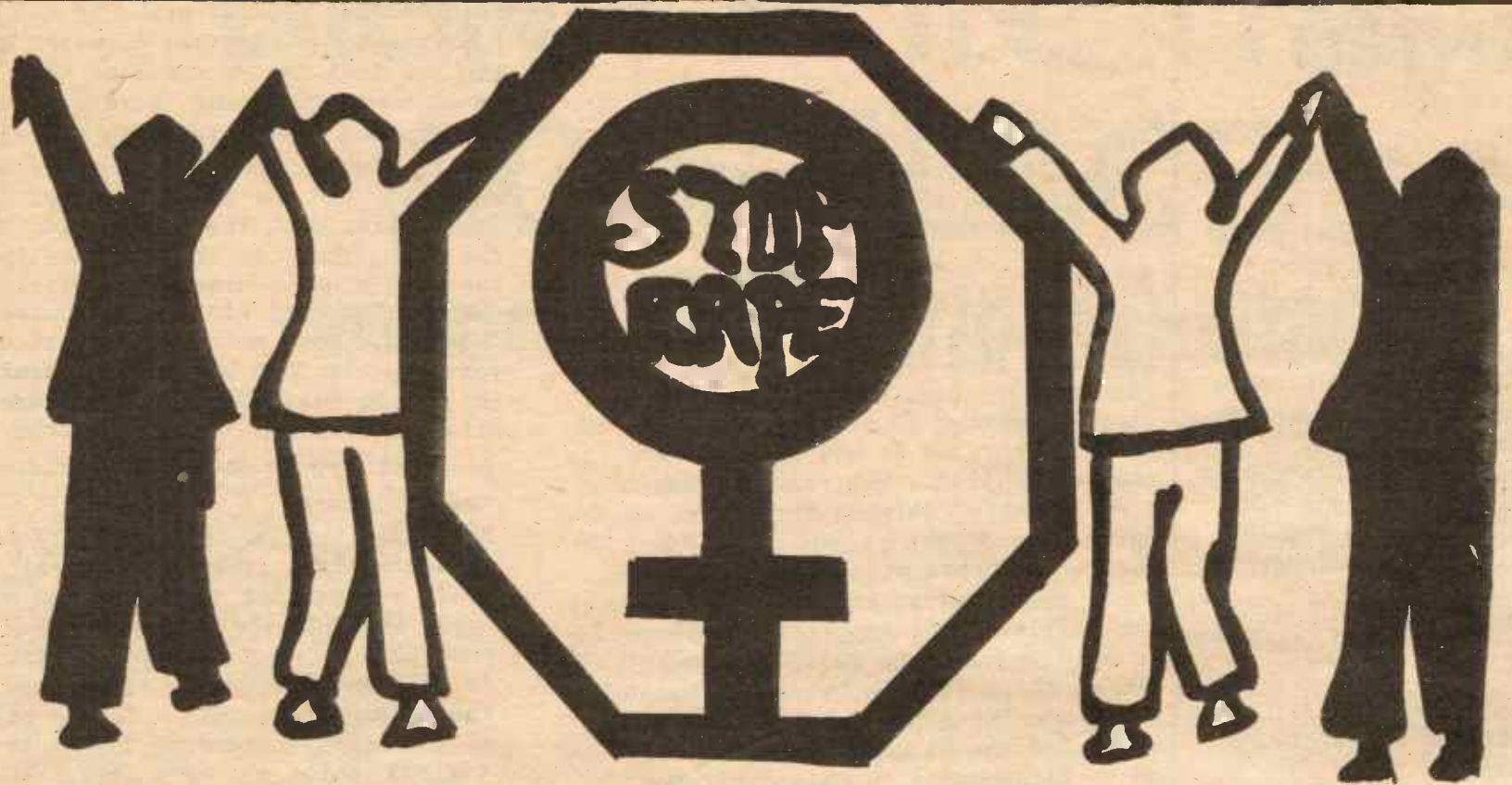
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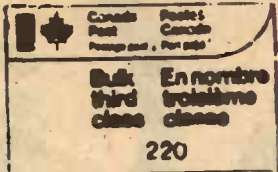
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THUNDER BAY DISTRICT

FALL PROGRAMS  
FOR WOMEN



WOMEN KNOW YOUR CAR (ZW 017)	Mondays 7-10 pm Sept. 14-Oct. 19 \$20.00	-students will learn the basic procedures of car maintenance and general operation.
EFFECTIVE SPEAKING-PART I (ZW 019)	Mondays 7-10 pm Sept. 14-Nov. 23 \$40.00	-learn to: speak with confidence; think clearly; increase your vocabulary; write effectively.
OPPORTUNITY FOR CHANGE (ZW 018)	Tues. 1;30-3:30 pm Sept. 15-Nov. 17 \$25.00	-a special program designed for women at home who are looking for a change in direction.
WOMEN AND MONEY (ZW 037)	Tues. 7:30-9:30 pm Sept. 17-Nov. 17 \$25.00	-a course designed to help you to avoid the costly mistakes of haphazard spending, saving investment. Topics covered will include stocks, bonds, mutual funds, life insurance, modern banking, family budgetting and methods to reduce your income tax.
WOMEN AND ART (ZW 010)	Wed. 7-9:30 pm Sept. 16-Nov. 11 \$30.00	-a new kind of art history--one which seeks out women's work.
WOMEN AND HEALTH-PART I (ZW 035)	Thurs. 7-10 pm Sept. 17-Nov. 26 \$40.00	-this two-part introductory subject will focus on women's relationship to health care; health issues pertinent to women; women's awareness of their physical, emotional and sexual selves.
ASSERTIVENESS TRAINING (GS 206)	Mon. 7-10 pm Sept. 21-Nov. 30 \$30.00 **CREDIT**	-this credit course will focus on personal and professional growth. It will help women to: negotiate for what they want present themselves positively; set priorities and goals; express feeling appropriately; improve communication skills.
AM I DAUGHTER, WIFE, MOTHER OR ME? Wksp (ZX 262)	Thurs. 6-10 pm Sept. 24 \$10.00 (includes buffet)	-women have various roles and identities which are not necessarily in conflict with each other. (Cash Bar 6-7; Buffet 7)
CHANGING ROLES Wksp (ZX 263)	Fri. 9am-4pm Sept. 25 \$10.00 (includes lunch and coffee)	-resources and discussions on social and psychological issues pertaining to current social changes.
OUTREACH FOR WOMEN Wksp (ZX 265)	Sat. 9am-4pm Sept. 26 \$10.00 (includes lunch and coffee)	-a day designed for women at home who are experiencing the need to explore untapped energy; untapped resources; unchallenged potential; and undiscovered self.
<u>ABOVE 3 WORKSHOPS REQUIRE PRE-REGISTRATION BY SEPT. 16th</u>		
PANEL ON WIFE BATTERING (ZX 266)	Sat.10am-4pm Oct. 24 FREE	-dynamics of wife battering. The resources and lack of; as they relate to wife battering.
AN EVENING WITH JEAN WOOD (ZX 261)	Thur.6-10pm Oct. 29 \$10.00 (includes buffet dinner)	-following buffet, a presentation by the President of National Action Committee on the Status of Women. <u>PRE-REGISTER BY OCT. 21st.</u>
ILLUSIONS & REALITIES FOR WOMEN IN ORGANIZATIONS (ZX 181)	Fri. 9 am-4 pm Oct. 30 \$25.00	-women often have the education, skills and opportunity to move into significant positions in organizations but lack the knowledge of "old boy" networks, behaviour codes and basic rules of the game.
ORIENTATION TO EMPLOYMENT FOR WOMEN	Sept. 8, 1981	-a three week program, presented on a continuous basis, by Women's Programs and Canada Employment & Immigration, to assist women who have decided to seek immediate employment. More information and to register, call Manpower (Val Dennison 344-6601 or Betty I y 623-2731).
INTRODUCTION TO NON- TRADITIONAL OCCUPATIONS (I.N.T.O.)	Sept. 8, 1981	-an eight week program designed to give women an academic and experiential introduction to traditionally male occupations. More information and to register, call Manpower (Val Dennison 344-6601 or Betty Lipowy 623-2731).
COMING UP IN '82		
BURN-OUT (ZX 182)	May6/82 6-10pm May 7/82 9am-4pm May 8/82 9am-4pm	-burn-out is the result of excessive demands on the energy, strength, and resources of individuals. This session is designed to examine the Burn-Out Syndrome and to explore ways to mitigate its crippling effects.
WOMEN & MENTAL HEALTH (ZX 269)	Sept. 24/82 6-10 pm Sept. 25/82 9am - 4 pm Sept. 26/82 9am - 4 pm	-this conference will address health issues relevant to today's woman -- awareness, prevention, responsibility and choice.

Pre-Registration will be required for both these Workshops in the Fall of '82



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Rosalyn Taylor Perrett, Donna  
Phoenix, Sara Williamson,  
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