

Northern Woman Journal

90c

Thunder Bay, Ont.

7-2



V your VOICE



Dear Ms.:

Enclosed please find a check for \$5.00 to cover the cost of The Northern Women Journal. I found a copy of your Journal in the Toronto Women's Bookstore, and liked it enough that I would like to become a subscriber.

If you would by any chance have a list of available back issues, I would be interested in seeing it. Also, if you have a list of other small magazines concerning women, I would be interested in that as well.

Sincerely yours

Brenda A. Ingratta
Rodney, Ont.

Dear Madam:

Because almost every issue of the paper (local daily) has reports of assaults against the elderly and of sexual assaults, it behooves the would be victims to be able to protect themselves as effectively as possible.

On the Donahue show of Sept. 10, 1981, a discussion took place in the studio on how to protect yourself against rape, chaired by an author from Los Angeles, the rape capital of the world. She offers this advice to all girls and women or any one attacked "Try to talk to the would be rapist, keeping him at arm's length if possible. And if he still persists in coming at you, give him a kick with all your might on his Kneecap." When his knee buckles backwards, he will not be thinking of his sex organs. Thus we might be able to spot these rapists with injured knees. And this might also prove to the judiciary that the woman was NOT WILLING to be raped.

Let's broadcast this to all the girls and women in schools, offices and other working places, and broadcast often on T.V.

I hope that this might help in protecting over half of the population against human vultures.

Yours truly,
Claire Cikalik, Thunder Bay

Northern Woman:

This article is addressed to all the women of Canada. I hope you will find some space in your newspaper to publish it.

I'm working in a shelter for battered women. The love, courage, understanding and caring you feel between the staff members and the victims made me realize that if we could all work together we might solve the problem.

I'm sending a copy of this article to Judy Erola, Women Status and to Susan Lee Painter, Family violence.

Janine Darisse
Nepean, Ont.

This is a scream for help. A desperate way to try to open communication between the women of Canada. The time has come for us to unite. What's happening today is wrong when you feel the need to take a course in self defence to be able to walk the streets without fear; when you have a waiting list at a shelter for battered women and when politicians are willing to bargain our rights in our constitution.

I don't pretend to have a magic solution to solve the problems we've been carrying for centuries. The public's acknowledgement, however, that women have been and are still being abused and used mentally as well as physically, will be the first step towards a solution to our social problem. We are still being brain-washed into thinking we are a minority, a second class group. The feminist movement has been trying for years to change this myth. I think the time has come for every woman of Canada to get involved, to volunteer her time, her energy and understanding.

We have to find a way to communicate. When a young girl is raped in Vancouver, all the women of this country should be bleeding with her. When a wife is battered in P.E.I. we should all scream and cry.

We have to believe in ourselves enough to be ready to take drastic measures to stop this problem. If a rapist knew when violating a woman that he would not only have to deal with

with our justice system but with the anger of all of us and an abusive husband or lover would realize that hitting his wife would be like punching every woman in Canada, would he think twice? Could a co-operation amongst women create sufficient fear to stop them?

We have to find a system to open communication between all women's organizations. When one of us is in trouble she should know that all of us care and are ready to help her, perhaps a Dear Abby type column where we could share our troubles and happiness.

Perhaps what I want to do is an impossible dream, perhaps I'm an idealist as someone already told me. We proved that we could work as a team and succeed when our basic constitutional rights were threatened. Why not continue this solidarity movement? The only way we're going to succeed is by keeping in touch.

We have to believe that being a woman is beautiful. We should be proud to be a mother and or housewife and or a career woman. Perhaps it's time to go to extremes and decide that we are not going to take it anymore. Going as far as striking would show we really mean it. I can just imagine a strike involving every woman of Canada for just one day. I really wonder what would be the consequences.

This S.O.S. is addressed to all of you, even to the ones who don't believe in the feminist movement. I think we all have to keep in mind that the reason we have more women in politics and high places, is mainly due to a determined group of women, who a few years back were willing to get involved. I think the only way we can thank them is by working together so that we can continue what they started.

Listen and answer my S.O.S. and together we can start creating reality with what were once impossible dreams. Thank you

HELP PREVENT RAPE - ♀♀
SISTERS GIVE RIDES TO SISTERS!



WENDO

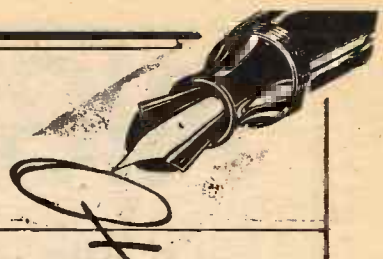
Women's self defense taught by women
for women - - - March 20 - 21 st.

Register Now call 344-4502 or 622-1416

What did you learn in school to-day?



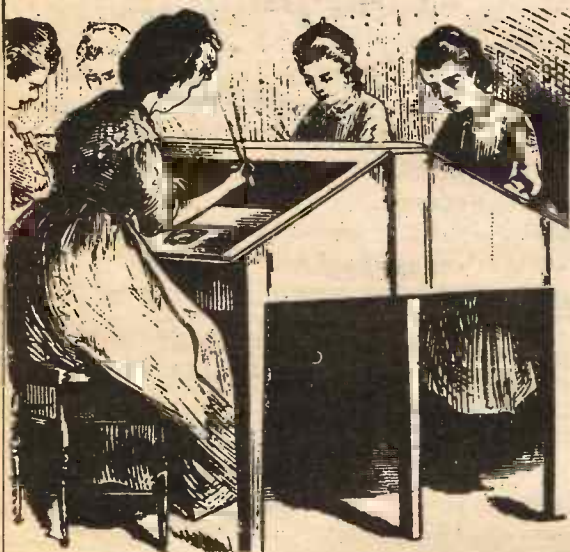
liberate education!



"What goes largely unexamined.. often even unacknowledged in our social order, is the birthright priority whereby males rule females.

...The fact that our society is a patriarchy is evident at once, if one recalls that the military, industry, technology, universities, science, political office, finance,...and the police are entirely in male hands."

Kate Millet



These are the avenues to power in our society.

Education serves as a filter, grooming those people society deigns favourable for positions of power in these patriarchal structures and institutions.

International Women' Year supposedly brought a sense of awareness to the powerful patriarchs of their political (and otherwise) exploitation of women. Yet the steps between awareness and action generally have been either non-existent, token, or inadequate.

However, many women in the educational field were inspired to join ranks at this time, and began studying the means by which this prejudicial social order was being perpetuated in and by the schools.

This article will broadly examine some of the studies conducted in education on sexual stereotyping and will assess the present situation of equal educational opportunities for women in Ontario schools, particularly with the Lakehead Board of Education.

Historically, discrimination against women in education was much more blatant. During the 1850's, despite the fact that schools were open to both sexes, girls and boys followed different respective curriculum and were often segregated within the same school. Evidently, boys were readied for the working world, while girls were prepared for a life in a matromonial setting. Needless to say, this reflected the clearly defined roles that were expected of men and women at that time.

In Ontario, schools received subsidies from the provincial government according to the number of students in attendance, and young women in high schools counted as one-half a student. The woman's contribution to society was socially viewed as minimal.

Strangely enough, however, teaching was the only profession a woman was allowed to enroll in after high school graduation. In 1854, the Tor-

onto Normal School was the sole institution that granted women their professional teaching certificate.

By 1905, women teachers organized into a social group. Most of the female teachers were working at an elementary school level in isolated communities across Ontario, and the need for companionship resulted in the formation of a loosely knit organization. This organization gained professional status in 1918 and named itself the Federation of Women Teachers Association of Ontario, becoming the first professionally organized group of educators in the province.

Another type of school open strictly to women was sponsored by the upper classes of Ontario. At these post-secondary institutions, women were taught social graces in an air of delicacy and unquestionable virtue.

Then, of course, those women of a Roman Catholic persuasion could choose to become nuns.

Not until 1885, were women admitted to the University of Toronto.

Thus, the essence of educational inequality for women has its roots in a historical patriarchy. The fact that most elementary teachers were women, testified that women themselves perpetuated the myth of sexual inequality at an early age. However the establishment of a women teacher's federation showed a level of political awareness, and would prove beneficial some sixty years later.

The educational system in Ontario has changed since the 1850's. It has become more student oriented and decentralized, emphasizing a broader spectrum of study in a society that is becoming increasingly occupationally specialized.

Yet the male-female stratification remains largely unchanged. Boys are still primed for the working world, and girls are still expected to be wives and mothers.

"Young women may be educated in the same institutions, according to similar curriculum as men, but their long term aspirations are influenced by the underlying expectation that precedence be given to the maternal/paternal role...Combining family life with paid employment creates a difficult situation for many women. Increasingly, women are holding down two jobs (homemaking and paid employment) while man have only one place of work."

Barb Mathews

Young women in school do not realize they will probably be employed outside the home for the rest of their adult lives. Young women in school do not realize that in order to fulfill their own sense of personal accomplishment and independence, it is necessary to make their own occupational and vocational accomplishments possible. Although they receive encouragement to attend educational institutions, women transfer their ambitions to their husbands.

Statistically, a positive relationship exists between educational level and work activity, yet women are limited in their occupational choices.

Teaching and nursing are the principal choices of college and university educated women. For women with an educational level of grade twelve or less, employment was found primarily in sales and service sectors, or as clerical and labour employees.

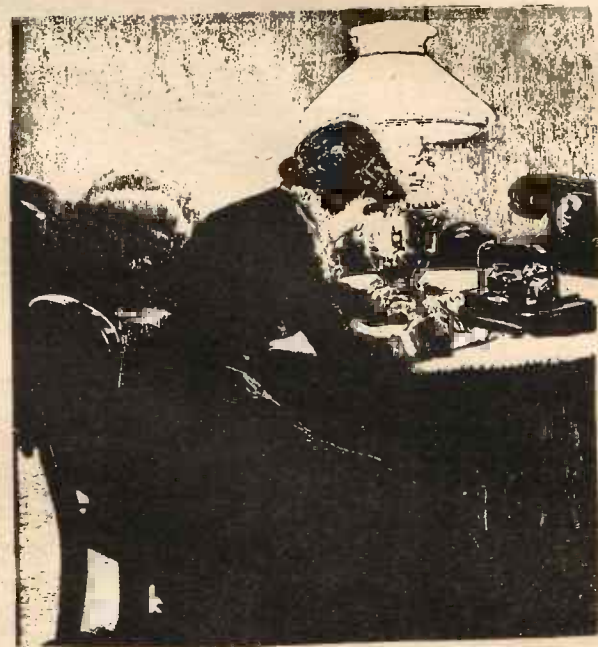
Table 1 indicates that women entering traditional occupations found it difficult to secure employment. Men have a wide range of occupational choices, no matter what their educational level. Many men with relatively low levels of education find employment in jobs which require unskilled labour or training for lower management positions.

Women with limited educational attainment do not enjoy this freedom of access to well paying or unionized low skill occupations. Furthermore they are not considered for management trainee positions. They must compete for clerical, sales, and service jobs, typically not unionized, low paying, limited in advancement and skill requirements. Many women simply cannot conceive themselves working in non-traditional realms, and thus, do not even attempt to accede to these positions.

Women who have obtained their college diploma, or have some college or university education are still employed in the sales and service occupations, or as bookkeepers and clerks. Such a concentration shows underemployment: highly skilled women in low skill positions.

Apparently, the educational system is not streaming women into specialized and skilled labour areas of the economy, a field that is experiencing an acute shortage.

Why are Ontario schools not encouraging young women to enter non-traditional occupations? Why are Ontario schools refusing to face the realities that must be confronted by their female graduates?



In 1973, the Ontario Secretary for Social Development, Robert Welch, identified five areas in education where sexual stereotyping occurred. The document Equal Opportunities for Women in Ontario: A Plan for Action, was basically a response to the 1969 federal study of the status of women in Canada, and it recommended the following:

Cont'd on page 15

NIGHTMARE IN PROSE

by Elaine Lynch

BODILY HARM, by Margaret Atwood, McClelland and Stewart, Hardcover, \$16.95.

Margaret Atwood has a fine talent for striking the sensitive nerve that runs deep beneath contemporary issues. As an artist, she manages to jar them out of their glib, journalistic context and re-invest them with significance. A coup in the Caribbean becomes more than just a hot news item for television's W-5.

In her latest novel *Bodily Harm* she has brilliantly layered themes of decay and corruption: personal, the cancerous cells of a human breast and male-female relationships; social, trendy Toronto society and the "magazine media; political, the bully-boy regime governing the islands of Ste. Antoine and Ste. Agathe.

Maintaining the characteristic mood of alienation that surrounds her most effective characters, Atwood has created yet another product of the odd and repressed ethos of Anglo-Saxon Southern Ontario. Rennie, the main character (for she can hardly be called a heroine), starts out as a sort of winner. She is the kind of journalist that would write for *Chatelaine* or *Homemakers*--telling people about the latest trend toward gold lamé. A routine visit to the doctor

reveals that she has a lump in her breast and a partial mastectomy is performed.

Rennie's fragile world is destroyed. Unable to function as she once did, she escapes to do a "travel piece" about the Caribbean island of Ste. Antoine. She is disappointed. Like so many Canadians brought up on travel poster images of places foreign, she goes as a consumer. She expects to plunder all its precious treasures, and return home, refreshed by the rustic simplicity. Instead she naively, almost indifferently stumbles into the midst of a miniature revolution.

Atwood's very wry and detached style results in some of the most intense irony she has yet created. As the title indicates, the book is about unkindness and violence--violence between the sexes, violence perpetrated by one sex upon another, insidious violence wrought by dictatorships, and violence of people who are oppressed and powerless. Whether in Canadian or Island society, Atwood reveals the more frightening sides of human nature. The status of victim is relative to the social and economic milieu. Where economics are poor, the violence is more overt. But one wonders whether in either society, the acts of oppression are any less appalling.

On Ste. Antoine, Rennie meets the candidate for the reformist party who enigmatically refers to her as one of

the "Sweet Canadians". He takes on a tour of the remnants of imperialism--a fortress used by the people, a combination jail-pigstye, and a vacant lot accommodating hundreds of hurricane victims exposed to the mid-day sun. He explains that the "Sweet Canadians" sent aid to assist in the re-building of lost homes, that it was sent directly to the corrupt political regime in power. He did not go the people, and no one bothered to see that it did.

(Atwood obviously has inside information on Canada's grossly mismanaged foreign aid programs. Our assistance to Haiti was recently curtailed because someone in the press discovered that we had squandered 21 million dollars on fire hydrants where there is no fire department or hoses, and good roads where the only vehicles belong to Canadian assistance workers. Most of the money touched the lives of the people who truly needed it.)

The candidate begs Rennie to write about the situation in his country about the election they are having in an attempt to displace the people in power. But she pleads incompetence--it is not her "style" of journalism. When her friend actually does win the election, he is gunned down from behind--by a fellow traveler--a sham, claiming to want justice for the people, but out for revenge and personal glory.

There is a beautiful moment in the book when the truth of it all comes home to Rennie. In a moment of clarity she realizes why all the intrigue and violence is happening. It is a game that the men are playing--because they love it, because they are having fun amidst death and destruction.

On the verge of a new consciousness, Rennie is imprisoned in the jail she once viewed from the outside as a tourist. The experience is a nightmare in prose, not just because of what happens to her, but because one realizes that this process of dehumanizing and humiliating is one that political prisoners all over the world are experiencing. But unlike so many others, Rennie is rescued. Her release is contingent upon not revealing the nature of her experience to anyone. The government officials complain--somewhat sheepishly--that she does not want to do anything to offend the government of Ste. Antoine. After all of this she manages to

Perhaps the most disturbing thing about *Bodily Harm* is that the reader is seduced into identifying with the main character--her numbness, her ineffectiveness, her lack of conviction...which is fine in the context of the work of fiction. But everything in *Bodily Harm* is so disturbingly "real". In real life, bewilderment and indifference just will not do.



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.

do you know
about
INCOME TAX
??

1. SINGLE WOMEN WITH CHILDREN can claim one of these children as the equivalent to married exemption (schedule 6) and for that child you will then get \$2,780 as a deduction rather than \$590. Note: choose your youngest child, one with a birthdate in 1964 or sooner to get the biggest increase.

2. DON'T USE THE SHORT FORM THAT IS MAILED TO YOU if you want to claim one of your children as the equivalent to married--because it's not on the short form. Pick up the regular income tax form at the post office.

3. WOMEN EMPLOYED BY THEIR SPOUSES can claim their income earned independently of the spouse. So fill in your own income tax return and your spouse can deduct this income from his earnings. Note: Make sure you get the money from your spouse.

4. COMMON LAW SPOUSES are not spouses for income tax purposes so if you are living in a common law relationship, you cannot be claimed by (or claim) your spouse. However, either of you may claim the children as dependants.

5. CHILD'S TAX CREDIT can only be claimed by a woman unless a man is raising children alone. Don't forget to claim this credit because it's now \$261 per child.



WHO AM I

by Rebecca Renfrew

I AM A PERSON!

I am me; a product of my environment and the society in which I live. A person who, for a long time, did not even feel like a person; who was duty-bound and convention-restricted to the point of denying all her rights, liberties and freedoms. A person who, through childhood influence and societal pressures, stayed in a marriage which should have been dissolved years ago. A person who has finally broken through the restrictive bonds, self-imposed and otherwise, of male dominance and has finally begun to 'live' life; to be! A person! instead of a non-person!

The main thread running through my entire life has been an overwhelming desire to be the 'same' as everybody else. I have valued conformity, almost to the point of obsession. How, I said, could people like me, or want me for a friend, if I was different?

This obsession started in childhood, when I began to display an intelligence far superior to that of my peers. It took me only a short while to realize that being 'smart' was not the best way of either conforming or of winning friends. Suppression of any unusual displays of intelligence became the order of the day. I was not happy but did not understand why.

I attributed much of my unhappiness to the fact that my parents chose, at that time, to engage in divorce proceedings. I was devastated, not for the breakdown of the family unit, but mainly for the non-conformity of my parents - at that time few people were divorced. This, together with the fact that I lived with my mother in very poor conditions, made me more 'different' than ever.

As a direct result of these circumstances, I formed many beliefs and values that were to strongly influence me for years to come. I firmly believed that the stability of the family unit was the main factor contributing to the well-being and happiness of all children. I valued the sanctity of 'marriage until death' and was determined, should I ever get married and have children, that I would never, ever have a divorce. The onus for the happiness of my children would rest directly on my ability to 'get along' with my husband.

Getting married was a mistake. I knew that right from the beginning, but was trapped by my antiquated, but all-powerful beliefs. My husband and I had little in common. He believed a woman's rightful place was in the home, doing the housework and caring for the children. I did not share his belief entirely, but in order to 'keep the peace', I further denied my rights to have my own values and opinions. After all, hadn't he told me over and over again that it was my 'duty' to stay at home, and wasn't he right, just by virtue of being my husband? I submitted, resulting in a further negation of self.

They say marriage is a bed of roses, but watch out for the prick.

Credit OFF OUR BACKS

Because I did not have an abundance of childhood friends and because I alone, of my family, lived with my mother, I believed loneliness and only-children were synonymous. Thus I arrived at my decision to have more than one child. I knew that with each successive child I was bound more securely to an undesirable situation, but justified it through my belief systems - it did not matter about me, as long as my children were happy.



Submission does not necessarily mean acceptance and slowly but surely, I began to question my values and beliefs. Certainly my children were happy and certainly my husband was happy - how could he be otherwise, when he had his own way almost all of the time - but what about me? Was I happy? No, I wasn't! It took me a long time to realize that I had been almost totally denying myself as a person. When the awareness finally came, it turned my world upside down.

All of a sudden, I realized that I was a person; that I had rights, wants, and needs and every reason to expect them to be met and fulfilled. I re-examined my beliefs and values and was surprised at what I found. Who was this submissive, coddling creature I encountered? I took a good look at her and banished her forever. I altered and changed my values and beliefs and came up with a new set that was infinitely more suitable to the achievement of 'my' happiness.

I no longer believed it was necessary for me to stay in an unhappy marriage - my children would adapt to life without me and would be far better off in the tension-free atmosphere engendered by my leaving. I realized that excessive conformity is only a denial of self and certainly doesn't win any true friends - a true friend is one who is still your friend when all the masks and layers of conformity have been abandoned. I acc-

epted the premise that it isn't necessary to have an abundance of friends sometimes two or three close friends can prove to be richer and more satisfying in the closeness of the relationship. I began to accept my gift of intelligence and not be ashamed of it and to consider how I might best use it. I firmly believed I should continue my interrupted formal education so that I might somehow use this precious gift.

Armed with the strength of these new-found beliefs, I began the dissolution of my marriage. No easy task, this one. Everywhere I turned I encountered opposition - from the community, from my friends, from my employer, friends and family valued the appearance of a marriage and believed I should stay. My children and husband valued the security and services I gave them and they believed I should stay; but only on their terms. I believed I should go. To stay would have meant suicide of my,

new-born self, for they could not accept the 'new' me. To stay would have been a defeat and total destruction of myself as a person, for my husband and children did not see a need to reassess and alter their existing beliefs. After all, they had been relatively happy when I was acting the 'old' way, so why should they change? They denied my right to be, even after I left.

Am I a victor? I think not, for in war there is never a victor, only opposing sides. But war is not without benefit, for destruction results in change and out of this change comes new growth.

I have arisen from the ashes of self-defeat into a new awareness of myself. I have examined and reshaped my beliefs and values into tools which will contribute to my happiness and the happiness of others. Through pain and suffering I have become sensitive to pain and suffering in others. I have begun to take pride in my intelligence and to make plans for its full development and utilisation. I have, at long last, begun to 'be'.

Who am I? I am me! A person! I hold my head up and say that with pride and conviction and certainty! I have taken the most difficult step of all - the first one - on the road to self-fulfillment. I know the journey will not always be smooth or easy, but nevertheless I am happy to, at long last, have begun!

THUNDER CLAP

To the Native Women of Manitoulin Island and the North Shore (of Lake Huron) for raising awareness and support on the anti-nuclear issue.



THUNDER BOLT

To Toronto alderman Joe Piccininni for his comment that women were "too lazy" to "get out of bed" and apply for jobs at city hall.

not an ordinary movie

by JOAN BARIL

In Winnipeg recently, I decided to go to a movie and that was how I saw, in the Winnipeg Free Press, on the movie advertisement page the ad for "Not a Love Story."

"Not a Love Story" is the documentary produced by Dorothy Henaut and directed by Bonnie Klein from Studio D, the women's unit of the National Film Board. It's a movie that takes an in-depth look at the five billion a year porno business, the de-humanization of everybody connected with the marketing of flesh and ultimately the de-humanization of us all.

"Not a Love Story" is also the first N.F.B. movie ever to be banned by the Ontario Board of Censors--banned it should be noted, not because of the scenes of women hung up on meat hooks or female breasts bound in barbed wire but because of the one scene of genital penetration.

It is not banned in Manitoba. There it is just an ordinary movie. The ad in the Winnipeg Free Press was rectangular, about 3x5 inches in size. Most of the space was taken up with a shot of Linda Lee Tracy, in a scanty Penthouse type costume. Beside the picture, in big letters, the words "Held Over 5th Big Week." Under the photo is written "A Film about PORNOGRAPHY" and in much smaller letters "This is a frank documentary on the subject. Why does pornography exist? What is the extent of its influence?" To the casual reader in Winnipeg, it's just another ad for a dirty movie.

As interesting as the movie itself, has been its fate on distribution. Banned in Ontario, it has attracted full-houses to "private" N.F.B. screenings across the province. It has received harsh and strangely irrelevant reviews from some critics (mostly male) and thoughtful sympathetic reviews from others (mostly female).

The word which above all characterizes the film is "thoughtful". The movie raises issues and asks questions. It is not about nor does it advocate censorship. Klein said, in a Globe and Mail interview, "We're not crazy about the freedom of pornographers to do what they're doing to women. But our basic position is that there is liberation in knowing what's going on. Ideally, we'd like to see pornography die from lack of interest". Nevertheless most male reviewers assumed the movie was a treatise for censorship and only considered that point.

There were other curious instances of mirror thinking from the male critics. (Mirror thinking is when someone tries to figure out someone else's beliefs but can't get past his/her fears). A good example was the review by Alan Stewart in the Globe and Mail. He describes a scene in the movie showing a woman working as a peep show performer attempting to arouse the male viewer so that he will continue to feed coins into the machine. Then Stewart says, "I think I see it exactly as the filmmakers do...to them...the woman is for sure the prisoner. To them she is...being coerced, blatantly or otherwise, into participating."

This is exactly what the movie did not do. It did not say that all women, participants were coerced into the porn business, and, although, we know that in some instances coercion does exist and this was mentioned briefly in the film, the focus of the documentary was not on coercion, surely a feature-length topic in itself. Instead "Not a Love Story" showed us two women who voluntarily worked in the business. One is the chief person in the movie Linda Lee Tracy, a professional stripper who does a Little Red Riding Hood nightclub act which was shown in the film. Tracy has also organized the "Tits for Tots", a 24 hour stripathon special which raises money for the Montreal Children's Hospital, as much as \$14,000 in one night.

At the beginning of "Not a Love Story," Tracy talks with Klein and Henaut about her experiences as a stripper and it is obvious she sees nothing wrong with it, she loves her body and gets a big kick out of the whole thing. Her attitude changes later as she probes into the slimy belly of the porn monster. Tracy was shattered by her experiences while making the film and no longer works as a stripper.

One of the most powerful scenes shows Robin Morgan, with tears rolling down her face, describing her feeling of rage. Many women found this scene moving; the Globe and Mail movie critic, Jay Scott, considered the sight of Robin Morgan "bawling" to be the low point of the film.

Group discussions were shown in which men described how porn dehumanized them as well as women. These particular scenes might well have never been if one reads the reviews by male critics who condemn the film for not mentioning how pornography dehumanizes them as well as women. I wonder if these men "saw" the film at all, or only their own fears. Their shrill attacks makes one wonder as Judith Finlayson observes, "Why masculine aggression and violence against women seem far more socially acceptable than female anger".

The difference in perception extends to the viewers. At Lakehead University some male members of the audience sniggered and whistled; the women were visibly moved. At the showing I attended at the National Film Board offices on Victoria Ave., the audience (mostly women) was silent as it filed out. As in all showings of this movie, some women wept.

"Not a Love Story" is not an ordinary movie.



A scene from Not a Love Story: I'm tired of sitting all day."

Broadside

Another willing female participant in the porn world is Suze Randall, a photographer for Hustler magazine. Tracy allows herself to be photographed by Randall and as we watch the photographer treat her subject like a hunk of meat and observe the addition of sadistic symbolism when Tracy is required to hold a huge sword point downward to her genitals and listen to Randall's sleazy line of erotic patter; the components of the scene compress themselves into the putrifying heart of pornography

The treatment of pornography in the movie is thoughtful and comprehensive, but it is no where pro-pornography nor does it try for a "balanced" point of view. As scene follows scene we become weighed down with the horror of it all. We see scenes from a snuff movie. We hear a girlie magazine publisher say "We are producing a product which fulfills a need--a need created by the woman's movement. Men don't want to be equal--they want to dominate. The greatest turn on for a man is to have a woman on her knees performing fellatio."

JUDY CHICAGO'S DINNER PARTY

The famous feminist work of art "The Dinner Party", by Judy Chicago will be exhibited at the Musee d'Art, Montreal from March 11 to May 2.

Several women from Thunder Bay and Sault Ste. Marie are planning to make the pilgrimage to experience it. If you are interested contact the Northern Woman Journal, 316 Bay St., Thunder Bay or Women for Women, 221 Albert St. E., Sault Ste. Marie.

Want to see and learn more about WOMEN & ARTISTS?
Join Donna Phoenix at Confederation College April to June.

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

UPDATE

BY JOAN BARIL

People are talking about Thunder Bay resident Gert Beadle's short story titled "The Survivors" which was recently published in Issue 9 of the feminist literary magazine "Fireweed". The story is about a farm woman, Frances Ryan, who, after the death of her husband of fifty years, reflects on his character, its effects on her children and her long-ago decision to commit herself to an imperfect marriage--"to bail rather than leave a leaky boat." •••• Issue 10 of "Fireweed" contains a remarkable futuristic story called "Simmering" by Margaret Atwood •••• noteworthy are the remarks by M. P. Margaret Mitchell (Vancouver East) crediting the work of the ad hoc committee sprang into existence in January 1981 when Canadian women learned that L.Axworthy had cancelled the promised conference on the constitution. On short notice and a shoe string budget their own conference was held on February 14 and the lobbying began) •••• Both Mitchell and Pauline Jewitt cautioned women that the implementation (or lack of it) and the interpretation by the courts are what counts. •••• After the meeting at which the Feds and Premiers kicked women out of the constitution, no one could remember how it happened or even if it happened. Asked in the house, the P.M. said he had "an impression that the clause could continue... There were some deletions, and aboriginal rights was one of them. Maybe the other clause (women) was another. I am not sure". The premiers were not even sure if Section 28 was discussed or not and officials later said the whole thing was a "drafting error". Indeed! •••• nice to hear the B.C. carpenters union at their provincial convention pledge continuing access to carpentry training for women and recommended steps to deal with sexual harassment both on the job and at trade schools •••• coming up June 7 - 11, the Women's Inter-Church Council has called a national gathering at Lakehead University to "explore the concept of sisterhood", "to educate ourselves in women's experience generally--non-Canadian, immigrant Canadian, native Canadian and multi-generational Canadian. The event is open to all women." •••• At the opening of the above conference there will be a premiere of an original choral work called "The Journey" by Nancy Telfer with mezzo-soprano Catherine Robbin as guest soloist, conducted by Dwight Bennett and the Lakehead Symphony. Much of the text of the choral work comes from the poetic work of Thunder Bay's Gert Beadle •••• from Kenora comes a brash and lively magazine called "Voices". Billed as "a survival manual for wimmin". Voices is produced by lesbian women. Emphasis is on women's spirituality, alternatives to established medicine, group networking. •••• Depression is the disease of women. Everyone blames it on hormones, the "dreaded" menopause. Not so. The age group most affected was the under 25's. A full 45% of these young women suffered depression in the past year in a survey of 400 Calgary women and

34% of the group between 26 and 35 years experienced depression. Women become depressed, says University of Calgary researcher Charles Costello, "when they find their male companions (husband or boyfriend) not psychologically intimate with them. Women blame themselves over such situations" says Costello who then goes on to say that these women "depend so much on their male companions for a sense of self worth that it's a devastating blow to their self-esteem when husband or boyfriend is uncaring," a comment which in effect, blames the victim for being weak of character. Most women know how to be caring and emotionally supportive to those they love (friends, children, husbands) and place these human relationships at the centre of their lives (and rightly so). Thus it is a sad shock if a young woman realizes that her giving is neither seen, nor valued, nor returned. A further shock may come when she learns her lover considers her his inferior, her love offerings as his just due and her thought and inner life of no interest at all. •••• have you noticed the hard sell ads by the manufacturers of sanitary napkins to convince women to wear the damn things every day, all year round? One ad reads, "Many women wear Carefree Panty Shields (sic) every day--for extra freshness. It's like having fresh panties all the time." The emphasis on "freshness--the word was used seven times in one ad--carries the familiar "hate - your - body" message which sells billions of dollars of deodorants, douches and vag sprays to North Americans and, aimed at women, attempts to convince them their natural secretions are unclean. The ad says it all, "Carefree Panty Shields (sic) are for all those times when putting on fresh panties in the morning isn't enough to give you a fresh clean feeling all day, every day". Now doesn't that make you feel good about yourself? •••• sick of sitting around watching stupid ads on T.V. (or seeing them in print). You can effect change. Write Mediawatch, Box 46699, Station G., Vancouver, V6R 4K8 for their excellent complaint forms and a list of places to send them. •••• Conferences and Workshops February is MATCH month. An info session on MATCH will be held at the College, Rm 213 (b), March 16, 7pm ••••



•••• A Day for Us. A conference for Single Parents to meet and talk. Confederation College. May 14 and 15th •••• Fighting Poverty at 65 Women and Pensions Conference at the Prince Arthur Hotel, Fri., evening May 28, Sat., May 29, \$10 including lunch and day care. Call or write Northern Women's Centre 316 Bay St. Key speaker is Canada's foremost pension expert Monica Townson. •••• top of the reading list is Man Made Language by Dale Spender. An exciting book which shows specifically how the silence of women is created. •••• More Than a Labour of Love: Three Generations of Women's Work in the Home. In the best book of sociology of 1980, now in

soft cover, Meg Luxton lets housewives define their own existence •••• Womancare. A Gynecological Guide to Your Body by Linda Madaras and Dr. Jane Patterson. An up-to-date reference work. •••• In the U.S. the anti-choice abortion people have abandoned the human life amendment because it has lost credibility with the American public and switched support to the Hatch amendment, a provision, which, if passed, will make abortion extremely restrictive if not impossible to obtain.

Named after Senator Orrin G. Hatch of Utah, a tireless anti-choicer, the new provision would allow the individual states to pass their own abortion laws, but (and this is the catch) these laws must be more restrictive than any passed by the Congress by a simple majority. The Hatch amendment has the support of the major anti-abortion groups, the Roman Catholic Church, and those who support states rights •••• many anti-choice groups are divided about the switch to support the Hatch amendment. Some people preferred the "human life amendment" which would grant personhood at the moment of conception. If this had passed, abortion in the earliest stages even to save the mother's life would be illegal as well as certain common surgical procedures such as the D & C. However the switch to the Hatch amendment was made for strategic reasons because this amendment has a better chance of succeeding. •••• opposing restrictive abortion legislation are the majority of the American populace who are, unfortunately, not politically organized around this issue.

The chief pro-choice organization is NARAL (The National Abortion Rights League), the equivalent to the Canadian CARAL. NARAL aims to go beyond its local core groups and build a mass grass roots organization. According to the NARAL analyses, this was not done until too late in the ERA campaign and accounts for the perilous position of the ERA proposal. NARAL intends to learn from ERA's experience.



Turning to the commercial world, have you noticed that pointy-toed shoes seem to be sneaking back into fashion? The shape of the '82 evening shoes are reminiscent of the beginning of the needle-toed '50's a period which, throughout the long history of P.T.A. (pain, torture, and agony) fashion fads which women have endured, must rank as one of the most bizarre.

In shape, the '50's shoe resembled a spear point. It certainly did not resemble a human foot. From the instep which was extremely narrow, the shoe shot to a point three or more inches beyond the toes. At the same time the four inch spike heel threw the weight of the body forward on to the toes which compressed themselves in to a wedge. Usually the two smaller toes were forced under the others.

Continued on next page.....

UPDATE.....continued

It was the era of tortured tootsies and there was no escape. By the early '60's no other style was available in the stores and yes - even baby boots came in one shape. The fad died out after a run of several years and it is amusing to note that only the macho cowboy boot retained the deforming point. The fact that most of the shoes at that time were made of real leather probably saved many women from permanent deformities. If the same style pointies were to return today made of our contemporary inflexible "genuine artificial leather" (as one local store describes this plastic substance) the effects on health and posture would be more extreme.

SURCHARGE ON MARRIAGE LICENSES?

How's this for an idea? Add a surcharge to all Ontario marriage licenses and use the money to fund transition houses for victims of family violence. This is the gist of Bill 152, a private member's bill before the Ontario Legislature.

The Ontario Association of Interval and Transition Houses were urged to endorse the proposal but they answered, in effect, "Interesting idea but no. This is not the way to do it."

The amount of money each community house would receive under this funding arrangement would be very small, much smaller than expenses and, once the scheme was in operation, the province could claim it had completely discharged its duty to support crisis housing and could do no more:

The crisis house organization prefers that the government first study the whole question of family violence. To this end, they recommend an inter-party committee of the Legislature to study family violence including wife abuse and the means of funding crisis homes.

PORN LINKED WITH CALLOUSNESS

Does sadistic pornography cause violence against women, or is it a harmless outlet for male repression and aggression? A series of experiments by psychologist Neil Malamuth at the University of Manitoba add facts to the debate.

According to a recent news story in "Images" a B.C. feminist newspaper, male student participants were shown the "art" film, Swept Away, a Lepa Wertmuller sadistic special. The plot concerns a young couple marooned on an island. The man beats, humiliates and rapes the woman who, in movie-land fashion, grows to love it and grovels at his feet. In general the male viewers were excited by the movie and indifferent, to the point of callousness, to the suffering of the female character. In another study in the series, researcher Malamuth found that after reading one S & M Penthouse story, more than half the young male subjects indicated they would commit rape if they were sure they would not be caught. In rating obscene material, normal young men preferred pain-female pain-with their porn.

The female students were also influenced. Although repelled at the thought of being raped themselves, many believed that there must be OTHER women who enjoyed it.

DON'T WORRY IT'S JUST YOUR NERVES

When a woman tries to make sense of things, she hears those words, either with her inner or outer ear. Don't worry. It's just your nerves.

We live in a society where many women feel that the only way they can carry on is through "mild" tranquilizers. Some women add alcohol to the mix.

Part of the problem is that women's concerns are often trivialized, daily stresses go unnoted and alcohol and drug over-use is hidden in the family. The result is silence, a silence which is wrapped around a core of despair.

In order to break the silence and get women concerned about minor tranquilizer and alcohol abuse, Health and Welfare has developed a presentation kit which will be delivered across Northwestern Ontario to local women in twelve communities and, in separate sessions, to health care workers, educators and employers.

The workshops are being led by Cathy Davies and the project in this part of the north is sponsored by the Northwestern Ontario Women's Decade Council. Response has been very good. In Nipigon - Red Rock, Davies has been asked to do a workshop in the highschool - the place where young women should be getting the information and joining the discussion. She will also be present at the Single Parents' Conference in the Spring.

BILL C-53, WHERE ARE YOU ?

The report on Sexual Assault in Canada produced by the Canadian Advisory Council on the Status of Woman is an excellent reference which meshes together all the latest findings on the topic and, among other things, it brings us up-to-date on Bill C - 53.

Bill C - 53, of you recall, is the long over-due attempt by Parliament to reform our Victorian rape laws. It was introduced into parliament over a year ago, in January 1981. The question is, where is it now?

The bill, which clears away a lot of the inequality of the present laws, would replace the crime of rape with two new offenses; sexual assault and aggravated sexual assault which would both carry more severe maximum sentences than regular crimes of assault.

This means several things. First, all sexual aggressive crimes, not only vaginal penetration, would fall into these categories. Secondly, the new provisions would apply to male and female victims and thirdly the new law would make the rape of a wife by her husband illegal. Lastly, many feminists hope the new laws will help increase the number of convictions of guilty persons.

Canadian women need all the help we can get to fight rape. Recent court interpretations of our already antiquated laws have made reform urgent. In 1980, Chief Justice Laskin has stated that questions can be asked in court about a victim's past sexual history and witnesses can be brought in to disprove the claimant's credibility in this respect. This is a step backwards. It amounts to putting the victim on trial. If a victim admits to some form of sexual contact somewhere in her past, she can be painted as a person of bad moral character. Very lenient sentences

can be the result. The new bill would put sensible curbs on the admission of this type of material into the case.

The issue of consent is the most crucial. Again recent court interpretations have been another step backward for Canadian women. In June 4, 1980 the Supreme Court ruled that the defendant can plead that he honestly believed the woman consented. Read carefully what Mr. Justice Dickson declared: "The facts of life not infrequently impede the drawing of a clear line between consensual and non-consensual intercourse.. it is easy for a man intent on his own desires to mistake the intentions of a woman or girl who may herself be in two minds about what to do."

The presence or absence of consent is always clear in the mind of the rape victim. Surely the use of coercion or force must be the deciding factor; not an emphasis on how easy it is for a man to make a mistake when "he is intent upon his own desires."

It is interesting to note how the supreme court decision reinforces a number of the sleazier myths current in certain sections of (male) society. There is the belief that women can't make up their minds. There is also the fact that a recent study shows a majority of men believe some measure of force is justifiable to get sex from their wives or girlfriends and a woman who submits to threats or force still consents. Finally there is the belief that the male, once his libido is aroused, once he becomes "intent upon his own desires" is like a raging elemental force which cannot easily stop itself to find out about such things as consent. The "raging beast" theory of male sexual arousal is nonsense of course, has always been useful to the rapist mentality.

Under Bill C-53, the submission of a woman to threats or force would not amount to consent.

There are problems with Bill C-53. The section concerning children needs tidying up. Not all women are happy with the idea of throwing the charge of rape out of the Criminal Code, but most women's organizations endorse it.

On the other hand, certain Christian fundamentalist groups argue that to deny the right of a husband to rape his wife limits a husband's right of sexual access which is necessary for the survival of the family. Many M.Ps agree, it is believed, and it is this provision which may sink Bill C-53.

But where is Bill C-53 now? Somewhere in Parliament-not sunk but slowly sinking from neglect. If Bill C-53 disappears it will be a long time before the legislators take another shot at reform. Women's groups and individuals who want to study the question further can check out the report at the Northern Women's Centre. Write your M.P.

ANNUAL MEETING

The annual meeting of the Northern Ontario Women's Centre will be held Thursday, April 8, 1982 at the Women's Centre, 316 Bay Street at 7:00 p.m.

EVERYONE WELCOME!!!



DRYDEN ODYSSEY

John Kennedy age 10

Tonight from the train window
 there is a 4-part
 moon:
 day-glow orange
 it sits
 like a coin
 poised in the slot
 of a
 vending machine--
 No cool-white
 perfect roundness/
 tonight,
 it is not
 Diana's icy lightness,
 not pure-intellectual beauty,
 but
 an arcade moon...

a blood-shot
 smear,
 a watery, burning
 eye through
 silhouette tree tops
 that whip it
 as the train rolls
 so that its edges become
 pained and indistinct

Tonight the moon
 does not rise,
 but melts into
 the horizon/
 sinks into the
 open-field grave of autumn
 searching for its missing parts,
 not apparent,
 but implied.

The moon
 is faceless,
 sore,
 and weary/
 stationed
 like sentinel
 outside train
 and
 midnight bedroom windows,
 ageless...

constant...
 never trivial.

Elaine Lynch

Poetry

JESSICA

there is not much that i would have you know
 when i am gone

that doors invite

the white expanse of all this snow
 wounding me

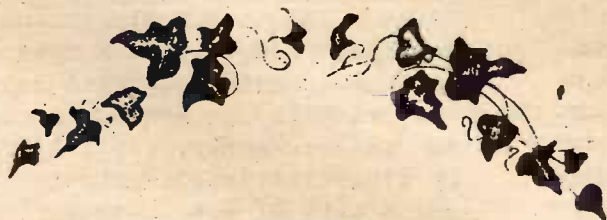
nights when clouds are high in the blue
 behind the moon

hiding zebras that are trees in winter
 really wands by water

music that fairies will dance to on this bridge
 after i am gone

i would have you know only the testimonial
 footprints walking to cedar
 wind and woman won

jan mcmillin
toronto



POETRY

SUBMISSIONS REQUESTED

O'Jav

(Marie Anne Auger)
1387-1982

i saw you three days before you died
 glimpsed the glass-eyed terror
 nothing was said
 no comfort for the inevitable.

ivory rosary
 entwined ancient fingers,
 bone-thin
 white
 captured
 held hostage
 a skeletal prison.

the woman of a woman
 leaving behind nine women
 in your stead,
 independent
 proud of being
 the daughter of a daughter
 of Nature's copulation.

teachings left
 matriarchal legacy
 -life, family
 self
 strength to survive
 the struggling.

woman of courage
 experience
 etching your life
 on the hearts
 minds
 of those whose life
 you gave
 and those whose life
 you brushed against.

viola m. nikkila



Song of a Growing Child

Not quite old enough today
 child reflections spinning
 as her body gets older

Not sure what she wants
 she says 'go'
 'but please stay'
 'come closer but go away'
 the door is open
 but really it's closed
 'don't hassle me'
 but she wants you to know

Not as strong today
 the scar won't heal
 and the open wound is sore
 abrasive if your voice is harsh
 or if you talk at all
 'give me time' she asks
 and you give her what you have
 wishing she'd change
 yet maybe stay the same.

Rosalyn Taylor Perrett

CIRCLE OF LIFE



A brief by the Native Women's Association of Canada distilled the thoughts, problems and hopes of native women's groups on the issue of economic development. It was presented at the Kanata Institute's Economic Development Conference in Winnipeg at the end of May, 1981, where an exchange occurred between Indian, Inuit, Metis, and the private and public economic sectors.

To begin with, native women described the historical and philosophical background of their present situation and outlook, stressing the pressures of a European capitalist system with its wage economy, and its effect on the native communal life style based on bartering and self-sufficiency. Needless to say, these pressures have led to the disintegration of traditional native society, and have completely altered the roles of native women.

The Native Women's Association emphasized that "in traditional Indian and Inuit societies the roles played by men and women in political, cultural, social and economic spheres were separate, but of equal worth and value." The combined efforts of women and men formed a holistic, self-sufficient community.



Glenda Jones

The brief continued with a strategy for improving the economic future of native women.

On reading the report, members of the Northern Woman Journal collective found the authors had struck many common chords with non-native women, who have also begun to articulate what women want and do not want in economic development.

Women are direct participants in the economy and not, as the popular patriarchal myth maintains, just a support system for male workers. Women want more positive effects from economic development in their communities, more than simply the establishment of profit making industries even if they pay high wages. What might be called the "woman's world" of family, community, health and social services

must be an integral part of all economic planning, "growth does not exist for growth's sake but rather to bring about a better quality of life"

Women's life differs from men's in many ways. Women possess different skills, have greater daily responsibilities to family and have different demands for the quality of the work environment. So, women need different structures to enter the labour market. Much, much more must be done to bridge the gap between the present dictates of the patriarchal, capitalist system and the woman's situation.

It is becoming clear that woman's long range goal is to remold the economic system.

The Native Women's Association has a vision of a society in which everyone shares the wealth, and there is effective education, adequate health



care and decent living conditions for all. These women see a society that can provide such things, while actively respecting the environment and their culture, traditions and spirituality. They say that change in social and economic structures must harmonize.

In terms of daily realities for Native families, this vision means building roads and hospitals, and bringing water and sewage facilities to homes. It includes constructing houses that are designed to suit the life of the family. It means providing community controlled education system, childcare facilities and other community services. As a means to these ends, it also involves making provisions for easing women's daily tasks, so they have time to develop the skills and political savvy to plan a safe future.

In terms of working conditions it means being in a business that is community controlled--a co-operative or a home business. (This calls for new criteria for evaluation of applications for venture capital and credit by financial institutions.) It means doing work of equal status no matter what the job is; doing work that is supportive of the native culture--work that has meaning and challenge. Good wages, fringe benefits, time off to care for children, career mobility and affirmative-action hiring are all essential components of the work

milieu. New designs by native people for the organization of the work would allow optional work patterns. Some of these options are flexible hours, weeks and months; a choice of working at home or at the employer's location; and work sharing.



The path to these dreams is long for Native women. They have always made the daily care of their families a first priority. Consequently, they have not developed many money-making skills, and have become trapped in poverty.

The first stepping stone is the formation of self-help groups to provide encouragement and emotional support in the fight for a change in circumstances. The promotion of non-traditional work for women in the main-stream of society has been effective, and so similar promotion should be undertaken to establish Native women as full participants in the work force. This can lead directly into training programs. These training programs must be tailored to the needs of Native women, who require, in addition to labour skills, managerial, marketing and other industrial and commercial skills. They want training for available jobs, as well as training that will enable them to replace each other on the job if required. To be truly accessible to Native women, training programs must have limited course loads and flexible hours. They must be available on a part-time basis, and be held in the

neighborhood. It is essential that students receive an ADEQUATE living allowance. Also, the family will need support in adjusting to the reorganization of family care, family finances and status within the family, so that the husband and children won't resent the wife-mother working for others. Like working women everywhere, Native women have joined in the cry for child-care facilities that have extended hours, that are accessible locations, and that are controlled by the people themselves.

Given adequate training, Native women can better plan the economic future for their rural and urban communities. The Native Women's Association can provide a voice at the local, provincial and national level. As the report says, Native women must be equal participants in economic development "so that the circle that our Creator gave us to guide our lives is complete and in harmony".

(Full text available through the Ontario Native Women's Association: 278 Bay Street, Thunder Bay, Ont. P7B1R8 or Kanata Institute, 801-151 Sparks St., Ottawa. It is also available in the library at the Northern Women's Centre, 316 Bay St. Thunder Bay.)

graphics from Aknesasne Notes

THE LABOUR

by Susan Hawkins

He drove into the parking lot. The sky was just beginning to turn light. She wore her housecoat, a piece of her sewing, unfinished and unhemmed.

He was driving. He parked and got out. His movements were quick. He closed the door quickly. He walked quickly.

She leaned on her door before closing it. She pulled her housecoat tighter around herself. It was October. She was cold.

She walked up the emergency ramp, pausing several times. Her husband ran ahead. He ran as if he were late for a movie. He yelled to her to hurry up. She had to ask him to hold the door.

She opened the second door herself. It was thick glass and metal. She put one arm to the door. It did not open. She put both arms to the door. It did not move. She put her shoulder to the door. It opened. She fell into the hospital.

There was a wheelchair near the door. She fell into the wheelchair.

She was examined; they wanted her history. Each word was an effort.

She vomited. Her stomach ached, hard and constant. Her mouth tasted acrid and ugly. She asked for water, to rinse her mouth, to ease the ache in her belly. She was denied water.

She vomited. It was clear and yellow. It filled the silver bowls the nurses brought. It shone above the metal like liquid gold. The image was fitting and funny; this was her offering, her gift, this liquid gold.

The nurses muttered about "toxemia" and "retaining fluids". (How could she be retaining fluids when she was vomiting, she wondered?)

"No stretch marks," said a nurse. "They should all look like this. Do you exercise?" She vomited into the bowl.

The nurses left the room taking the bowl. She vomited into her hand.

She was cold. She lay curled in a ball, curled like the fetus inside her, warming herself with herself. The nurses brought heated blankets and she slept the minutes until they cooled. Then new blankets were brought.

She was given drugs. She warmed: she became hungry, and thirsty. She was wheeled to another room where she slept for hours with no pillow and no company, still curled in a ball.

She awoke to a half-light and the sound of her own moaning. It was 2:00 a.m. The contractions were definite now; not the terrible hurt that she had known at first, not the milder, steady ache that had come with the drugs. There was a regular tightening which she would not have described as a pain; but it took all of her strength, leaving her unable to think.

She timed the contractions for an hour, which seemed like less; she had no time or strength to be bored. They came every five or six minutes; the watch was not a good one; she could not be sure. She called a nurse.

She was weighed (which she hated, because she had to stand on the scales and she could not) and taken to a labour room, where she was at first relieved to be left alone. There was a square metal bulk by a bed and a tray. The metal thing was a machine which recorded the contractions, which it 'felt' through a belt around her

belly. The belt shifted when she moved and she could on her side as she wished. She slept poorly, but she slept, awaking at the start of each contraction. She watched the graph on the machine, the chart and the notation. She watched her blood pressure rising, numbers which meant little to a girl of seventeen.

A nurse brought papers for her to sign. She could not read them. Her vision was blurred and she could not concentrate.

It was 9:00 a.m. She had been in this hospital for 26 hours.

"A few more hours," said the nurse, attempting reassurance.

"Hours," she thought. Hours! Dear God!

She lay back on her bed and closed her eyes. The contractions seemed terribly close now--there was barely time

and she thought, I am in hell. She floated in blackness. Then she emerged, to a great white light; she floated in light. She was a boat in open water; she floated, weightless, free. She was in Limbo, where souls go when their bodies die, waiting for new birth. She knew Oblivion. Her soul rejoiced at its freedom.

She lay suspended in darkness somewhere beneath the delivery table. There was sensation but no pain, only the coldness and hardness of the forceps, removing her child.

"No...wait...please stop." She was being raped.

There was red and orange and then her belly was flat. The plant was torn from the earth; the baby was gone. He had been born, without her.

She became aware, slightly, of the



to open her eyes between them.

She could not breathe. She was drowning, drowning in blackness, drowning in pain. She could not breathe. She was being crushed, crushed like a "Salem witch" before confession: she felt the weight of each additional stone. She could not breathe.

She could not feel the bed beneath her back, as though she were floating, weightless, slightly above it. With each contraction she rose up to the ceiling, afraid of falling. She fell. She plummeted downward, crashed through the bed to the floor, and screamed, afraid. She lay still, in darkness, then started to rise again. She grabbed at the bedsheets, but this would not stop her ascent. She floated in a mist of red and orange, examining the pain as she went. It consumed like a fire. But it was not inside of her; it was around her. It went round and round, it rolled like a hamster's exercise wheel. She was a hamster. She laughed. It hurt. Then she hit the ceiling, hard. She fell again.

She went down, down into blackness.. black and red and orange...She remembered a joke about hell and hospitals,

labour room; of voices, speaking as though she were not there, of blurred and blended greys and sharp white coats. Were the lights out in the room, or only for her?...And then her own voice speaking, as if controlled by someone else.

"The baby..."

She was wheeled back to her room, where she was finally allowed to eat, quickly, hungrily, a tray of sandwiches, a second tray. She ate everything.

And she was left to rest. It was not over for her now: being alone, being without. She had not even her baby. Though he slept safe in the hospital nursery, she had lost him; he belonged to the world, and now the world had him and she had not.

She slept. She slept a light, warm sleep, and she dreamed. She dreamed of a baby, soft and gentle, blissfully sucking his thumb when he slept; of a baby, curling, kicking, still sheltered in her womb.

health

HOUSEWORK: HAZARDOUS TO YOUR HEALTH

A 15-year study of Oregon women shows that those who listed their occupation as "housewife" died of cancer at a rate 54 percent higher than those women who worked outside the home. According to this study, many ingredients in household products may be considered toxic: benzene, naphthas, petroleum distillates, chromic acid, aromatic nitrates and halides, chlorinated hydrocarbons and ammion compounds.

In addition to exposure to toxic chemicals, other household factors may have a bearing on housewives' elevated cancer rate, including exposure to low-level radiation from televisions and microwave ovens and psychological depression, which may lead to cigarette smoking, overeating, excessive indulgence in alcohol and lack of exercise, all of which tend to lower resistance to illness.

In the interest of clean houses, better health, and saving money, we have included below some cleaners which may prove to be good alternatives to the "Mr. Mighty" and "Whammo" products you may find at the store...

Multipurpose cleaner: Mix together 1/2 cup ammonia, 1/3 cup washing soda and one gallon warm water.

Deodorizer: Baking soda.

Drain cleaner: 1/2 cup washing soda followed by two cups boiling water.

Upholstery and rug shampoo: mix together 1/4 cup liquid dish detergent, one cup warm water and two tablespoons vinegar. Beat with egg beater or mixer into a stiff foam, and apply by scrubbing. Let dry and vacuum.

from Duluth Community Health Center Newsletter

Books

SUGGESTED READING

When Birth Control Fails - Susan Gage
Speculum Press/Self Health Circle Inc.
P.O. Box 1063, Hollywood, Calif.

How To Stay Out of the Gynecologist's Office Federation of Women's Health Centres, Hands Series, Women to Women Publications, Los Angeles 1981

* Women And The Crisis In Sex Hormones
Barbara Seaman & Gideon Seaman

* Fat Is A Feminist Issue Susie Orbach

* The Hite Report Shere Hite

* Abortion and Sterilization: Medical And Social Aspects edited by June E. Hodgson

* Available to borrow from the Northern Women's Centre

LOVED HONOURED & BRUISED

This superb film, directed by Gail Singer, shows the complexity of domestic assault in moving and powerful interviews with Jeannie and her husband. Jeannie was married sixteen years to a man who abused her physically and mentally. She talks about her life and the great difficulty she had to decide to leave her husband.

The film is 25 1/2 min. long and can be borrowed free of charge from National Film Board offices and many libraries (order number 106C 0180 030).

SAFE AND EFFECTIVE BIRTH CONTROL DOES EXIST!

The Vancouver Women's Health Collective has published a newsprint hand out about birth control. It explains their position against the Pill and the IUD, outlines a brief history of birth control and examines alternative birth control methods.

Initially, the supplement was in the September, 1981 issue of Kinesis. It is free from the Vancouver Women's Health Collective, 1501 West Broadway, Vancouver, B.C. V6J 1W6.



BRIGIT'S BOOKS

Woman-authored new and used books, periodicals, cards, jewellery, buttons, crafts, calendars, T-shirts, records.

Located in: THE WOMEN'S BUILDING
730 Alexander Ave. Winnipeg, Man.
R3E 1H9 (204) 783-7889



SUGGESTIONS FROM BIRTHING CONFERENCE AT NWO WOMEN'S HEALTH CONFERENCE May 1st., 2nd, 1981

- that pregnant women form "Big Belly Clubs" using each other to share information from personal experience, from literature, on Doctors, etc.

- that women begin to take more responsibility for themselves by researching literature on pregnancy and childbirth, thereby becoming as well, better informed, more aware consumers of the health care system.

- that birthing women bring to the hospital two sets of instructions discussed with and signed by the physician before hand, on which are written their explicit desires for treatment or non-treatment during the birth, i.e.; no episiotomy; no shaving 'prep'; no epidural; holding the baby immediately after birth and having the baby for the first twelve hours; etc.

- that birthing women bring and use a coach (husband, friend) to fight for their desires, if this is necessary, because a birthing woman needs all of her energy to concentrate on herself.

- that communities lobby for family centered birthing centres within, each community, with trained midwives on staff and flying squad back-up for emergencies, so that women wouldn't have to leave their family and home.

As well, this would overcome the problem of doctor shortages. It was pointed out that midwives are utilized in other isolated areas such as Northern Manitoba and the Northwest Territories. The centres would also be responsible for thorough pre-natal and post-natal care.

- that Barbara Kemeny and Margot Morgan are willing to conduct more awareness workshops.

TWO WOMEN'S CENTRES IN NORTHERN ONTARIO

Women for Women in Sault Ste Marie has been working hard over the past year to develop a Women's Resource Centre at 221 Albert St. E. as an integral part of the lives of the women in the community. They have a homey sitting room, a play area for kids, a lending library, a canteen and a newsletter. The drop-in hours are expanding as the number of volunteers grows. Good work sisters.

Women's Place Kenora is doggedly pushing on with their plans for their spacious second floor rooms above a drug store. They are showing National Film Board films on women's issues Tuesday and Friday afternoons and are encouraging women to drop in one afternoon a week to visit. The rooms are being used frequently by M.O.P.S. (Mothers of PreSchoolers) as a baby-sitting co-op and for a few hours a week by an exercise group. The reading table is covered with literature on violence and on drug dependency. In two of the rooms are bunk beds still waiting for the time when the community will demand that the red tape be cleared so Women's Place can be available to shelter battered women.

women controversy & change

Do you want to know more about yourself? Have you ever wondered why you're afflicted with certain problems the man next door never has to face? Are you curious about the role others envision you in, and why you might feel you don't fit? Are you unemployed and curious about new careers and labour market projections? Do you need information on community resources?

Stay tuned....

As women we face many problems, both in the home and at the workplace whose solutions often allude us. Starting 1st March, Women's Productions of Thunder Bay will begin airing a cable series entitled Women, Controversy and Change. The series will focus on specific concerns facing the woman of today--single parenting, sex-role stereotyping, re-entry into the labour force, sex discrimination in employment, sexual harassment on-the-job, day care and domestic violence.

Native and immigrant women and the special barriers for them to full and active participation in Canada's mainstream will also be examined.

As well as learning how to understand and cope with these concerns, community resources will be reviewed and realistic careers of the future examined. One segment will be devoted to non-traditional jobs and training programs available. Labour legislation of interest to working women, including pregnancy leave guidelines will be discussed in detail.

Women's Productions of Thunder Bay

is a volunteer association. This dynamic group is comprised of women affiliated with resource agencies and government bodies, and many individuals who have experienced these concerns first hand.

This extensive involvement includes:

Northwestern Ontario International Women's Decade Co-ordinating Council
Thunder Bay Rape & Sexual Assault Centre

Immigrant Information Centre
Confederation College - Women's Programs

The Introduction to Non-Traditional Occupations Program

Women's Employment Unit, Canada Employment Centre

Thunder Bay Interministerial Affirmative Action Committee

Soroptomist Internation of Thunder Bay

Women's Bureau - Northern Office, Ministry of Labour

Northern Women's Business Training Project

Crisis Homes, Inc.
and the Single Parent Association.

Individual women from all walks of life are the backbone of the group strengthening creativity, parochial perspectives providing co-ordination

and emerging leadership. Production and content volunteers have been guided by an energetic woman with experience in television production and set design.

Maclean Hunter has devoted much time to the project as well to assist with technical training and production guidance.

Women, Controversy and Change will be permanently retained in cassette form and be available for use by community groups and schools both in Thunder Bay and in outlying communities.

For further information please contact: Marian Dolph, Co-ordinator Women, Controversy and Change, c/o Maclean Hunter Cable T.V., 215 Van Norman St., Thunder Bay, Ont.

Mondays 11:00 a.m. to 9:00 p.m. tel. 345-5522, Wednesdays 11:00 a.m. to 6:00 p.m. 345-5522 or home 1-933-4845

Alternate Contact: Joy Fedorick, Community Liaison Officer, Women's Bureau - Northern Office, Ministry of Labour, 435 James St. S., Thunder Bay tel. 475-1691

Within the 807 area code, toll-free information can be obtained by dialing - 1-800-465-6937 days and asking for Joy, Roseann or Stephanie.

The Thunder Bay Guide will also be listing the program and topic of the week. HAPPY VIEWING *Joy Fedorick*

false consciousness

by Jennifer Gardner

That people are unaware of the oppression of women is a serious problem, but one that will be resolved as our movement grows and makes its presence felt. The problem of false consciousness, however, is harder to solve, and ultimately more dangerous, since our consciousness will determine our goals and our strategy.

Of all the wrong theories about who oppresses women, the most confusing and insidious is the theory that women oppress themselves. This false consciousness takes two forms.

First, women are put down for submitting to unequal, unrespectful treatment without fighting back. Second, they are accused of courting their own oppression. That is, they are accused of behaving in such a weak, passive, dependent way with men that men cannot possibly treat them as equals.

The first attitude is most common among women who feel that they have tried to be strong and independent, who look around them and notice that other women appear perfectly satisfied being weak and dependent. These other women seem to have made a conscious and ignoble bargain with life, sacrificing their dignity in return for protection and keep. Let us examine this bargain, and try to understand what the elements of choice really are.

Any woman, in any social class, who tries to insist on equality in relationships with men must be prepared to face the consequences of being a single woman in our society. She must face the difficulties of traveling alone, of being an obligation to her married friends, of knowing she can depend on no one for help and compan-

ionship when she wants them. These problems are real, not psychological, not in her mind. It is not a question of women being taught to believe that being single is undesirable. It is truly difficult for most unattached women to operate comfortably and effectively in a male chauvinist culture.

For many women, marriage means even more than the opportunity to avoid being single. It is also the only way out of a boring and alienating job - a job which moreover, is likely to require that she concede her dignity to men anyway. If, for example, she is a secretary or waitress, and fails to placate the men who are her superiors or customers, chances are she will find herself job-hunting again.



Suzanne Camu

Her only chance for respect - partial and phony though it is - is to have a family. Society has closed other roads to all but a few. Discrimination against women in jobs is a fact. Women's work is low-paid work. And for a woman with apparent opportunities for better-paying, less boring work, sexual discrimination in the professions and in graduate schools becomes important.

For most women, the consequences of losing - even of attempting - an individual struggle with a man are severe; poverty, isolation, even death, depending on the man's temperament and the woman's own class situation. Sure, every time we don't struggle we make it harder for a woman who does. But only when we have a movement, only when women can offer each other real support, can we begin to make such demands on each other. To blame women for not struggling is to forget what the risks of struggle are for us all.

The second form of this false consciousness - the theory that women are oppressed because they go around asking for it - is most dangerous to our movement. It implies that a man oppresses a woman simply as a reaction to the woman's own expectations, and that he will stop as soon as she shows him she has some self-respect. The theory denies a basic reality - that men benefit in real ways - socially, economically, sexually and psychologically - from male supremacy.

Our oppression is not in our heads. We will not become un-oppressed by "acting un-oppressed." Try it - if you have the economic independence to survive the consequences. The result will not be respect and support. Men will either not like you - you are a bitch, a castrator, a nag, a hag, a witch; or they will accuse you of not liking them - you don't care about me; you don't love me; you are selfish and hostile.

True, women suffer (because they are oppressed) from feelings of inferiority and self-hatred. True, too, that believing themselves to be inadequate and to deserve their place in

Cont'd on pg. 15

OH BROTHER

Dear Viola:

In response to your request for written support regarding a name change for the Lakehead University's "Man In Society" course please allow me to explain that the term "man" in the phrase "Man and Society" is in this instance, the generic term meaning "all people". Similarly, the pronoun "his" can also be used generically as in the common phrase "Man and His World". We must never forget that the word "man", when used generically, includes the female.

I have not seen the course outline for "Man and Society" but I imagine it covers all the aspects of a man's life. No doubt it deals with basic anatomy. For example, under the heading "Man's Body" (which of course refers to male and female) one could study man and his heart, man and his ovaries, man and his fallopian tubes, the breasts of man.

The life stages of man would be included. Topics would be: man at puberty, man's menstruation, man as father, man as mother, man as husband, man as wife, the end of the child-bearing years—the menopause of man.

As one man to another, Viola, I am interested in all education which promotes the brotherhood of man. I have discussed this with other men of good will including my sister. I am a man of two minds about this question but I am also a daughter. I will abide by my mother's opinion for I believe that, when tinkering with the language, all generations should be consulted.

Besides, isn't it true that we are not the men our mothers were?

If I could consult her man to man, I know that she would firmly state that the use of the word generically to mean all people somehow—illogically perhaps—leaves out half of all mankind.

Yours sincerely,

Joan Baril

When women break the spell

(to be sung militantly but joyfully on March 8th—to the tune of Farmer in the Dell)

by Alma Norman

When women break the spell,
When women break the spell
Look out for lots of changes, oh
When women break the spell.

Cos, when we state our case,
Oh when we state our case
All we get is "Ho" and "Hum"
When women state our case.

But we're marching once again,
We're marching once again
Making all the same complaints
We're on the march again.

But the marching's got to end,
The marching's got to end
We've got to get some action
And this marching's got to end.

We'll soon be raising hell,
We'll soon be raising hell
We've had enough of WALK and TALK
WE'RE OUT TO BREAK THE SPELL.

Words, Words, Words

Physically Challenged Women: In order to instill a deeper positive approach to their living situations many women who are in wheel chairs, or are deaf or not sighted etc. now refer to themselves as a physically challenged group of women rather than physically handicapped.

Gender: This is now the accepted term for cultural and social behaviors related to being male or female. It replaces terms such as "sex roles" and "sex stereotyping". "Sex" now is used to precisely refer to biological and psychological factors. So next time you go to the big conferences in Toronto you'll hear speakers using phrases like "the political economy of gender in education" or a "review on gender and mathematics".

Am I Daughter, Mother, Wife or Me?

by Nancy Doetzel

The familiar adage "In every acorn is the potential for a beautiful tree" was mentioned by Molly Ferguson at a Confederation College seminar, Sept. 24, 1981 when she was referring to women reaching their full potential.

At the seminar, Am I Daughter, Wife, Mother or Me—guest speaker Molly Ferguson spoke about women's guilt, tapping one's own potential, stress, self esteem and flexibility... to a group of 80 women. The focus of the event was to encourage women to look at the many roles they're involved in that they create for themselves and to find the core of the self or the authentic self.

Guilt and anxiety are deterrents to women breaking beyond their roles and becoming fully human, Molly said. "Women tend to analyse a home situation and feel it is their total responsibility to make the husband and children happy. If something goes wrong at home, the wife and mother blames herself and feels guilty as if she had committed some kind of crime." Women need to change their perception of guilt, Molly highly recommended. "Feeling guilty is actually being anxious in anticipation of something that might go wrong."

However, Molly did say that stress can challenge a person to grow and cope with a situation. But women do need retraining, and education in order to promote their growth and help them overcome obstacles to reaching their potential, she warned.

There are countless ways a woman can feel fully human while in a specific role. If they love being a mother and feel good staying home then that may be the person's authentic self, Molly agreed. "On the other hand, if they feel stress, tension, or conflict while in a specific role, women should be honest with themselves and question their role." A person can be genuinely happy at home or out in the work force, Molly assured the participants of the seminar.

Molly Ferguson, a Toronto resident is a program consultant with TV Ontario. An ambitious woman, she has put together a study package of changing roles of women and men along with a teaching manual called Women's Studies With a Multi Media Approach To Teaching.

Rising

by Gert Beadle

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

TABLE 1
UNEMPLOYMENT RATE for WOMEN in
NORTHWESTERN ONTARIO (1978) by EDUCATION

Level of Education	Total Women Working (%)	Percentage Unemployed
Grade 12 or less	44.4	14.2
Some college or university	70.5	6.8
College diploma	70.9	8.3
University degree	78.1	14.6
Vocational training	58.3	8.1

- 1) an evaluation of textbooks to identify stereotyping;
- 2) major research for sex stereotyping in all educational media;
- 3) "suggestions" for provisions for meaningful guidance programs for young women in elementary and secondary schools by career counselling, admissions of qualified guidance counsellors, and by scrutinizing vocational materials;
- 4) co-educational family studies programs;
- 5) an expansion of sports opportunities available for women.

The Federation of Women Teacher's Association of Ontario (F.W.T.A.O.) researched the first recommendation proposed by the Secretary for Social Development. In its report And Then There Were None, the Federation systematically classified all the language arts textbooks approved by the Ontario Ministry of Education in Circular 14.

The results were astonishing. "Not one of the seven reader series was able to meet the overriding criteria of balance. In no reader series were the number of females and males approximately equal in all seven categories analyzed; the self-actualization and moral levels of women and men, girls and boys, similar; the breadth of activities and occupations similar for males and females."

The Federation recommended, "with reservation," the Nelson Series of the Language Development Reading Program. Nevertheless, these books were "... deficient. They present women less capable than men in life mastery and moral reasoning in adult life." Furthermore, girls in this series were denied a significant childhood. They were "reluctant heroines," taking no credit for their actions, nor expecting it. "The message beamed at girls is one of rejection. There is no affirmation for girls...to 'Be a Woman!' Storybook women exist relative to someone else (husband, children, father), they are unwelcome, and are constantly effacing themselves.

Boys on the other hand, receive a very strong message to "Be A Man", and are continually reinforced in this assertion.

If such a situation exists in language texts, one can imagine the overwhelming occurrence of sexual discrimination in other school texts, as well as other educational media and the every day routine in the classroom.

Implementing Mr. Welch's weakly worked "suggestions" would apparently have little effect under such conditions.

A year later, the Canadian Teacher's Federation (C.T.F.), conducted a workshop on the status of women in education. The C.T.F. recognized the extent of sexual discrimination experienced in schools.

Within the school it pinpointed teachers themselves, curriculum, language use, and the child's experiences as sources of inequality.

Within the administration, the school boards were responsible for policy, and this highlights another source of inequality, since women held no positions of supervision.

Lastly, the C.T.F. identified the provincial government as ultimately responsible for continuing patriarchal dominance in education.

Unfortunately, the C.T.F. has no clout.

When the Ontario Ministry of Education published The Formative Years, a curricular guide for policies concerning primary and junior education, it included the following statement:

"It is...the policy of the Government of Ontario that education in the Primary and Junior divisions be conducted so that each child may have the opportunity to develop abilities and aspirations without the limitations imposed by sex-role stereotypes."

Ministry of Education of Ont,
THE FORMATIVE YEARS

Policy is one matter, Actuality indicates that the execution of this policy is impotent.

Another Ministry of Education publication, Sex-Role Stereotyping and Women's Studies, rhetorically echoes what feminists have known since the 1830s:

"Sex-role stereotyping narrowly defines roles for males and females in our society. The role constraints deny the wide range of human potential, and simultaneously sets up different behavior expectations based upon, and having undue emphasis on, biological sex. Although the interdependence of nature and nurture (heredity and environment) remain undisputed, there is evidence indicating that sex roles are largely a result of social conditioning."

Ministry of Education of Ont.
SEX-ROLE STEREOTYPING AND WOMEN'S STUDIES

It seems that the Ministry still has its doubts.

TERESA LEGOWSKI

CONTINUED NEXT ISSUE

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

a different and lower class from men, women have often thought themselves unjustified in demanding their freedom. In other words, the fact that women sometimes blame themselves for their situation may prevent them from becoming strong fighters on their own behalf. Surely one important task of our movement is to make it come clear to ourselves and to all women that our low social, economic and sexual status results not from any natural inferiority but from actual, recognizable, analyzable oppression, however subtle in form. But we cannot stop there; the elimination of self-blame, the birth of self-respect, is not the elimination of oppression. Feeling convinced of the justice of our demands is not, alas, the same as having those demands met.

The job of our movement, then is not to blame ourselves or any other women for passivity, weakness, dependence, or any other qualities that women seem to display. Nor is it simply to strengthen ourselves for personal confrontations. Our job is to provide the vision of liberation and the hope, through our collective strength, of finally overthrowing male supremacy - everywhere.

from Notes From The Second Year:
WOMEN'S LIBERATION



THE FEMALE CONNECTION

Women's Inter-Church Council of Canada invites you to participate in THE FEMALE CONNECTION

The conference begins in the afternoon of Monday, June 7, 1982 and ends with breakfast on Friday, June 11, 1982. It takes place at Lakehead University, Thunder Bay.

LEARNING WORKSHOPS: HEALTH, POVERTY, VIOLENCE, WORK. ENABLING WORKSHOPS: WORKING THROUGH CHURCH STRUCTURES, WORKING THROUGH HUMAN RIGHTS ORGANIZATIONS, FUND RAISING, UNDERSTANDING POWER, STRAIGHT TALK: COMMUNICATION SKILLS, ASSERTIVENESS TRAINING.

This event is open to all women. The primary purpose of the conference is to educate ourselves in women's experience generally and explore the concept of sisterhood. Hopefully this will make us mutually supportive and achieve a stronger collective voice in world affairs. FOR MORE information write: Shirley Davy, W.I.C.C. - National Gathering, 77 Charles St. West, Toronto, Ont. M5S 1K5 or phone (416) 922-6177



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THUNDER BAY DISTRICT

Spring Programs For Women

Women's Programs

Women's Programs continues to initiate, develop and facilitate a variety of learning experiences which are designed to meet the changing needs of women in today's society; as well, we provide an excellent resource for students and interested community persons who wish to seek out information on various women's issues.

If you are committed to equality for women in education and employment and would like to work with us as a part-time volunteer, please call 475-6278.

INTRODUCTION TO NON-TRADITIONAL OCCUPATIONS

An eight-week program designed to give women an academic and experimental introduction to traditionally male occupations. The students will choose, with the help of the instructor, where the training will take place. The next program will be run April 5th to May 28th, 1982. For further information, contact your Canada Employment & Immigration Counsellor at 344-6601 or 623-2731.

JOB SEARCH SKILLS FOR WOMEN

A three-week program sponsored by Canada Employment & Immigration to assist women who want immediate employment. For further information, contact the Women's Employment Centre at 623-2731.

Introduction To The "WOMEN INTO TRADES & TECHNOLOGY" Training Program

In Conjunction With Technology
This training program is designed to re-introduce, re-educate, and re-direct women to future employment and training in the skilled trades and technology. Women trainees learn from hands-on experience with core generic tool skills and machinery from a variety of trades families (i.e., construction, electrical, mechanical, machining, woodworking, metal working, etc.); and they actively apply these skills to learning-projects in trades shops and industrial projects in the workforce.

It's a time for "catching up" for a woman: of developing her mechanical reasoning; her math and science skills; her confidence with hand and power tools; and, her familiarity with trades machinery and vocabulary.

It's also a time for moving ahead: of exploring trades choices and then charting her own career course towards a specific trade -- or further skills training, and entry-level job, or an apprenticeship.

This program MAY BE sponsored by Canada Employment & Immigration. Suggested length of the program is 16 weeks. For further information, contact Women's Programs at 475-6278

ZW 010 99

WOMEN & ART

A new kind of art history -- one which seeks out women's work.
TIME AND DAY: Thursdays 7:00 - 9:30 p.m.
STARTING DATE: April 8, 1982
COMPLETION DATE: June 3, 1982
INSTRUCTOR: Donna Phoenix
FEE: \$30.00 ROOM: 380

ZW 017 99

WOMEN KNOW YOUR CAR

Students will learn the basic procedures of car maintenance and general operation.
TIME AND DAY: Mondays 7:00 - 10:00 p.m.
STARTING DATE: April 5, 1982
COMPLETION DATE: May 3, 1982
INSTRUCTOR: Don Young
FEE: \$20.00
ROOM: Automotive Shop, Dorion Building

ZW 041 99

WOMAN'S GUIDE TO MONEY MANAGEMENT

Do you think that more money is the answer to your financial problems? That's not necessarily so! Learn how you can manage more efficiently with what you've got. This course is designed to meet the needs of women in all walks of life. It includes budgeting, credit and savings.
TIME AND DAY: Tuesdays 1:30 - 3:30 p.m.
STARTING DATE: April 6, 1982
COMPLETION DATE: June 8, 1982
INSTRUCTOR: Mariene Racette
FEE: \$25.00 ROOM: 258

Coming Up!

WORKSHOP ABOUT "INCEST" (ZX 303)
This workshop will address the history of the incest taboo, the myths surrounding it; therapeutic models; different systems involved in treating the family with problems of incest.

April 22nd, 1982 (6 p.m. - 10 p.m.)

Room 353 - Buffet

April 23rd, 1982 (9 a.m. - 4 p.m.)

Seminar - Room 153

Register by April 16th in the Registrar's Office, Shuniah Building
For further information, call Women's Programs at 475-6232.

WOMEN & MENTAL HEALTH CONFERENCE (ZX 269)

September 24th to 26th, 1982
HAS BEEN CANCELLED

A WORKSHOP ON BURN OUT

Burnout is the result of excessive demands on the energy, strength and resources of individuals who work in the professions such as health, education, welfare and social services. The seminar will enable participants to recognize the burn-out syndrome, identify contributing factors and determine counteracting strategies.

May 7-9 4:30 p.m.

Fee: \$45.00 includes lunch

RESOURCE PERSON: Carol Alexander, Vice-President - Educational Design, Aurora, Colorado.

LOCATION: Sibley Hall Seminar Centre.
Register at Seminar Centre.

WOMEN AND PENSIONS CONFERENCE

May 28, 1982, 7:30 - 9:00 p.m.

Registration 7:00 p.m.

May 29, 1982, 9:00 - 4:00 p.m.

Registration 8:30 a.m.

Prince Arthur Hotel, 17 Cumberland Street, Thunder Bay

Keynote Speaker: Monica Townsend.

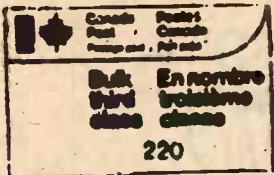
Women in Canada are served very poorly by the existing retirement income system. Substantive changes to Canada's retirement income system are required to:
- Alleviate the poverty of the current elderly
- Ensure that succeeding generations of women will enjoy a standard of living that reflects their contribution to this country.

This conference will provide information on Pensions in Canada with special consideration given to the economic problems faced by women in the north. FEE: \$10.00 (includes lunch and refreshment breaks).

Childcare provided to children 2 years and older IF ADVANCE NOTICE GIVEN. Contact the Seminar Centre at 475-6380 for further information.

FOR FURTHER INFORMATION, CALL WOMEN'S PROGRAMS 475-6232

REGISTRATION FOR PROGRAMS BEGINS MARCH 16TH IN THE REGISTRAR'S OFFICE, SHUNIAH BUILDING, CONFEDERATION COLLEGE
8:30 A.M. TO 4:30 P.M.



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