

Northern Woman
April-May, 1975
50¢



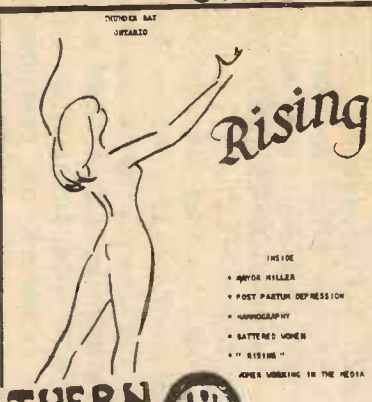
SEEING OURSE



Volume 3
Issue 5

THE NORTHERN WOMAN

Northern Woman
75¢
Volume 6
Issue 3



Rising

- MIRA HILLER
- POST PARTUM DEPRESSION
- ANTHROPOLOGY
- BATTERED WOMEN
- "SISTERS"
- JAMES MORRIS IN THE MEDIA



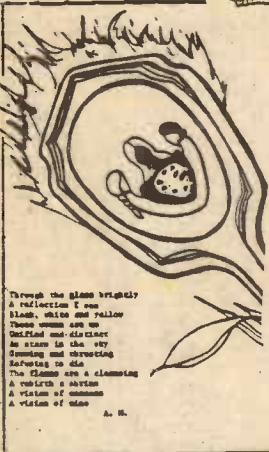
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Northern Woman
50¢
Volume 4
Issue 1



7-4

DECEMBER 1977



Through the glass brightly
A reflection I see
Blond, white and yellow
These women are the
Outland and disaster
So close in the eye
Dancing and throwing
Safeties to die
The Glass are a clanging
A victim of women
A victim of men
A. H.

Northern Woman
50¢
Volume 6
Issue 6



THE NORTHERN WOMAN



Peak bloom
Survives winter
Perseverance and integrity
Bring good fortune and

Mar.-Apr. 1981
Vol. 6, No. 5



Journal March 1983, Vol. 7 No. 6, Thursday, Ontario



Vol 8 No 5

WOMAN

Happy 5th Bir

Woman
90¢
Issue July
Journal



Women Unite
sojourner truth
"I have always believed and said that the use of color."

Editorial

Survivors! Determined, persevering, resilient Survivors. As the NORTHERN WOMAN enters our twelfth year of publication we conclude that we - that Northwestern Ontario women - that all women - are survivors.

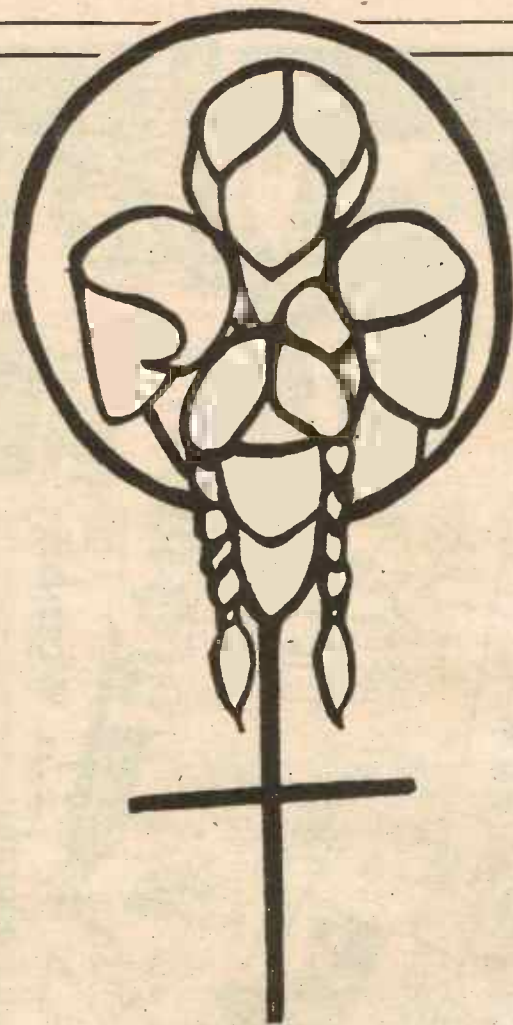
Preparing this Anniversary issue and consequently reviewing all our past issues, has prompted our mixed emotions! A joyful nostalgia for the excitement, the optimism, the birth of awareness that the early Journals evoked. A sense of pride for the creativity, the courage, the excellence of Northwestern Ontario women writers. A disheartening recognition of how little change has occurred in the institutions/attitudes/actions that oppress women. Be it 1973 or 1984 the issues remain - violence, reproductive rights, economic equality, health care, day care - and on and on.

Thus as we observe our anniversary we do celebrate the courage, the strength, the survival of women; yet we understand the need for unrelenting analysis and constant vigilance.

This NORTHERN WOMAN is primarily reprints and excerpts of original articles by N.W.O. women that appeared in Journals from our first ten years. (Current news/information is given on the centre pages). Our choice of reprints was difficult, as we discovered an impressive quantity and quality of original submissions. We have chosen material from each year and representing a variety of topics.

We also rediscovered wonderful poets in our midst, and their works will be reprinted in a future literary issue.

We hope as our readers join us in reflecting on our herstory, a renewed analysis will be inspired, our determination strengthened, and that individually and collectively we will all be empowered.



ON THE WOMEN'S LIB SYMBOL
-May/June, 1973)

I thought I'd write and throw a "Yea" vote in the pot for the women's lib symbol on The Northern Woman.

Just a few short weeks ago, I'd have said to forget the clenched fist in the symbol because it looked too radical. I figured it might scare off a few women, including myself. I thought a middle-of-the-road attitude might be best. As I said, that was how I felt a few weeks ago.

I've discovered since then that there is no middle of the road as far as the rest of society is concerned. Either you are for women's liberation or you're not. Even if you don't consider yourself a radical, you get a liber label pinned on whether you like it or not. No amount of explaining changes it as I discovered.

When some "conventional" people I know discovered that I was for women's liberation, they began to inspect me with their eyes as well as their words. One man looked me up and down (I wonder what he was looking for?) and said, "You talk as though you didn't have a husband or kids."

Another man offered me a drink, and then watched to see how fast I'd drink it. When I didn't gulp it right down, he raised his fist in the air and bellowed, "If you want to fight with the men, you've got to drink like the men." To these people, I had suddenly become that strange, frightening phenomenon--a liber. My feelings hadn't changed, and I didn't feel any more radical than I had before their discovery of my feelings. The difference was in their eyes and their minds. Quick as a blink, I was labeled. And my "Nay" vote changed to a "Yea" vote.

We are women; we are for women's liberation; therefore, we are women's libbers. It is said that the best defence is offence--and we're offensive because we're women for women. Up with women!

Deanna Kappel

To the Women of the Northern Women's Centre: July, 1974)

I am absolutely appalled by The Northern Woman's suggestion, in its June issue, to buy the poster, "Kill a Man for Motherhood". The rationale behind the slogan itself or buying the poster escapes me entirely. How could it possibly benefit anyone to kill a man for motherhood? Do you believe in dividing the human race into two warring camps: male-female, us-them, for-against? That seems to me to be a rather simplistic approach.

Women are oppressed, to be sure, but not by men alone and NOT BY ALL MEN EITHER. Believe it or not, men too are oppressed--in their jobs and in roles which they are expected to fulfill just as much as women are expected to fulfill theirs. I personally do not find a man's position in this any more enviable than a woman's. I would not want to grow up believing that, as a man, I was responsible--no matter what--to take care of the needs of my wife and children, any more than I would want to grow up believing that, as a woman, I had to stay at home and take care of the house and children while my husband was out supporting us. The bind works both ways.

If women have finally awakened to the problems facing them and are beginning to take action--fantastic. If men and women both began to tear apart the structures confining ALL OF US, I am convinced that overwhelming changes would occur--and much more quickly than if one group attempted to overturn the status quo alone. I do not believe, as does Valerie Solanas, that all men are SCUM; nor do I believe that all women are radical feminists.

At one point in my involvement with the Northern Women's Centre, someone told me that the group did not want to drive anyone away who might be interested in coming to the meetings. Well, you have driven ME away. I do not wish to receive the newsletter anymore. I absolutely refuse to support a group which accepts--or even tolerates--such a reactionary viewpoint as killing a man for motherhood.

Susan Campbell

REPLY TO MS. CAMPBELL

Dear Susan:

Thank you for your letter regarding the poster, Kill a Man for Motherhood. It may interest you to know that many women reacted equally strongly to the item and have expressed their views to us. We feel that your letter expresses well the reaction of most women. One small point I wish to make is that it was not put in as a "suggestion" and nowhere did we try to give the impression that we were condoning it. As you know, the newsletter is an open forum to which all women may contribute. This does not mean we either "accept or even tolerate" such reactionary viewpoints, but we do publish what is submitted. The one thing the editors reserve the right to do is comment on submissions. I hope that this month's editorial will make our position clear.

In sisterhood,
Helen Halet

LETTERS

Dear Sisters:

A few days ago I received four copies of back issues of the Northern Woman Journal from a friend in Thunder Bay. Reading those issues was a very moving experience. My emotions ranged from anger and sadness to joy and exhilaration. The Northern Woman speaks the truth, not only of the anguish of women but of their strength and courage. I was struck by the incredible honesty of the accounts of women's experiences. This journal marks an important step towards overcoming the isolation of women which has prevented them from realizing and working to overcome their oppression.

The Northern Woman is one of the best journals that I have seen. I intend to pass the copies on to the women in my consciousness raising group. I am sure they will be as excited about them as I was.

In sisterhood,
Stephanie Holbik
May, 1978

SHADES OF REGRESSION

EDITORIAL-- by Teresa Legowski August 1982

Are we still back in 1975? From the sounds of the recent swing to liberalism in the women's movement, with the publishing of Betty Friedan's *The Second Stage*, and the unsuccessful attempts in the U.S. at E.R.A., one would think that feminism has been stagnant for the last eight years.

The liberal feminists in Canada, on the other hand, have made their presence felt. To them, women's oppression is a twofold manifestation: legal and societal. On the legal battlefield, women are now officially equal in the eyes of constitutional law. Socially, men are beginning to participate more and more in the raising of their families. The conventional female domain of home and family is slowly becoming a shared responsibility of both the 'mother' and the 'father'. For this, all women need heartily express our gratitude to the liberal feminists.

However, we have a suspicious feeling that these "libbers" think that the battles are finally won. What they do not perceive are the realities of power.

Men as a class are taking over women's traditional strongholds, but they are not sharing their realms of traditional power. Politics, economics, education and the military continue to be heavily dominated by men.

Women still earn 40% less than men. Women are still herded into pink job ghettos. Women still hold no decisive political positions. Women still are not influential in educational institutions. Women still hold only token positions in the military.

Legally, equality under the constitution is essentially a paper tiger. Provinces play the major role in enforcement of human rights. Socially, women are losing their traditional power sources, but are NOT GAINING IN TRADITIONAL MALE POWER STRUCTURES.

These economic hard times are making the feminist take a back seat. Welfare mothers are being forced to find work in jobless economic markets with no availability of child care.

Men as a class are coming down hard on women as a class--especially poor women--because we still are basically powerless.

Of course, there are a few of us lucky women who "know some really nice men". Then again, there are those of us who think that all men continue to be the epitome of machismo. What is needed is a balanced perspective. This perspective maintains that men, no matter how "nice", continue as a class to perpetuate their power over women as a class.

As feminist women, changing our own personal situation is not enough. The "nice" men we live and love with may lead us to a selective perspective, one that shuts out the madness of reality.

This gruesome reality maintains that control over women by men ranges in degrees. Some men may not necessarily approve of violence as a means of control, but do look for some kind of control over women. This can be deprivation of economic independence. It can be isolation by limiting time spent with friends, the kinds of friends, or by not "allowing" the women

to get a driver's license. Birth control practices is an area where many men are uncompromising. Medical practices continue to abuse the woman. And then there is physical beating, even during pregnancy, when a woman is considered to be the most powerless.

This is reality. These things happen to us, our mothers, our sisters. These abhorrent conditions still exist.

The liberal feminists do not share the feminist viewpoint of male power structures. So how do we, as feminists, get this reality across to other women?

First, we must stop compromising. We must be vocal. We must make our stance unequivocal.

Secondly, we must draw attention to the injustices that continue to exist, despite our token legal and social gains. Perhaps the loss of the E.R.A. in the United States will shake the liberal Betty Friedanites. Perhaps they will realize that there is more to feminism than role stereotyping and equality in the law.

Thirdly, we must offer support to our sisters on an individual basis. Alienation is not advisable at this point in time.

Fourthly, we must show the wide extent of support that feminism receives from women who may not perceive themselves as feminists.

Ultimately, together we progress; divided, we regress.

Dear Sisters :

The last Journal surfaced while I was doing some cleaning, and this time I noticed the asterisk! (Time to renew - Ed.).

I would not want to miss a single issue; I usually devour each one cover to cover the day it arrives. In the last one I particularly enjoyed Joan Baril's report on Judy Chicago's Dinner Party. I would love to see it but it would have to come closer than Toronto.

As for Joe Borowski, his attempts to stop legal abortion fall into my definition of "obscene". If he would use his energy to stop the killing of women, men and children in wars - people already born, about whose personhood there is no doubt - he'd be doing something more to the point. The fact that he is contesting a law affecting only women, with the money (taxes) of both men and women, only adds to the obscenity. Yes let's stop Borowski.

Please keep the Journal alive - we need it, lest we become complacent over small gains and forget that there are many who would like to turn back the clock.

Yours in sisterhood,
Kay Tingley,
Red Lake.

Your VOICE

Although it is the policy of this collective not to print letters that are unsigned, from time to time we receive a letter that cries out to be heard, -not just by the ears of sympathy and understanding, but by the general public who are all too eager to dismiss from their minds any subject that doesn't fit into the lifestyle of their choice.

The subject matter of the Northern Woman Journal is "Women in Distress", and we feel this letter fits well within that frame.

Dear Sisters;

I am writing this letter with sincerity, hoping you do not think it ridiculous. I don't even know if my problem will be of any interest to you. I truly hope it does for I feel you are the individuals who will be able to do something positive about it.

I am an 18-year-old female student who is finding it extremely difficult to deal with my bisexuality.

I have never had relations with another woman, - my lack of lovers is not the problem, the problem is what

my bisexuality has done to my relations with my friends and family. I have an awful feeling of isolation because I can't really get close to my family or be completely honest and confide in them. I have friends but how can I discuss bisexuality with them when they openly joke and ridicule gays.

Sure I have liberal friends who consider themselves open-minded but even so, I know if I confide in them, even if they don't prejudice themselves

against me, I would feel that every time I joked with them or put my arm around their shoulder in friendship they might feel uneasy, as to my motives. What I guess I'm trying to say is that I know my situation can hardly be unique.

A lot of my problems could have been gotten rid of a long time ago if I could only have spoken to someone who is bisexual and learned to deal with it. There is counselling services for just about any problem an adolescent can come across except this. Drugs, family problems, alcoholism, - you name it, the high-school counselor is prepared to deal with it, but how can you cure homosexuality. I can't think of myself as being sick. Unfortunately, it is hard to maintain this belief when one is told homosexuals are sick and deprived and just plain queer. I wish the Northern Woman could set up a place where kids could go freely without being slandered or ridiculed. Kids in an identity crisis are the most vulnerable of all and the ones most in need of help.

AN OPEN LETTER FROM KATHIE

February 1981

Dear Women:

This is one of those intense, emotional moments when I yearn for that warmth of the northern women. It seems I've spent the last two years in a struggle against oppression, and have discovered that effort being scoffed at by those around me.

Do you remember the line from Desiderata: "Avoid loud and obnoxious people...they are vexations to the spirit"? I have just spent the last two hours with "loud and obnoxious people", and they have managed to suck the energy from me.

It was one of those "friendly" Grey Cup parties of "in-laws"—they had had a few to drink, made a few disgusting sexist jokes, and the men decided to bring out some "girlie" magazines to present as a gift to one of the men present. Everyone thought it was a great joke; consequently, the magazines were flipped through with much vigor and commentary. Some men even had the gall to ask me—upon seeing the look of dismay on my face—what were "wrong" with some of the pictures.

And so, the inevitable question is: What does a strong feminist, sitting in the midst of intoxicated, yet rational "in-laws", do? I could feel the anger build, and wanted to scream at them: WE ARE NOT SEX OBJECTS! WE DO NOT WANT TO BE DISSECTED INTO BREASTS AND ASS! WE ARE PERSONS!

But alas, my mouth was numb as an "in-law" happily stuck a grotesque, nude picture in front of me. I could only mumble, "I have an opinion too" and give him a cold stare.

The question is, "How can we confront—and do it effectively (even if we can't convince these morons of their shortcomings)—how can we confront them, alleviate our pent-up anger, and feel good about it?"

Upon leaving this mess of affairs, a few moments later I blew up in front of a male companion. Oh yes, he agreed, it was "awful", but wasn't I "over-reacting"? This is the inevitable reaction.

Goddamn it, I was mad, and still am—not just at that particular situation, but at our society that laughs at women being victimized, and then tries to make women feel guilty because we "over-react".
(Ed. italics)

I was also accused of being "judgmental" and "moralistic". But alas, when men make similar kinds of condemnations, they are being "rational", and are condoned for attacking the root problem and the evils in society. So what if I am being "judgmental"? I am trying to stop violence and oppression. If we all merely shrugged our shoulders and made excuses for people's behaviour, women would still not have the vote, and blacks would still be enslaved.

Why must I accept everyone? Why must I love my oppressors? I can't. (Ed. italics)

That brings me to another point; people claim "the oppressors are oppressed themselves". How can this be so? They have the wealth, the power and the tools to liberate us all, but they will not—their world is too comfortable. They are not oppressed—they are content.

We are in the midst of a battle to save our local Planned Parenthood from the terrible onslaught of Campaign Life. Campaign Life has "requested" City Council to withdraw funding from Planned Parenthood, because they are "anti-church, anti-state and anti-family". I use the phrase "request" loosely—the Knights of Columbus, as well as private citizens in Saskatoon, have threatened to withhold taxes, both municipal and federal, if the governments continue funding.

The Campaign Life group has money to pay for a "campaign", while they print information out of context and publish pictures of alleged "abortions". They are free to distribute their information through the mail because they have "paid for it". They are free to make false allegations in city council briefs because they have "contacts" who can get them on the agenda.

Meanwhile, where is the rest of the population that disagrees and wants continued support for Planned Parenthood? The press gives them no time, and they have no funds to help them organize.

Despite this, we are trying and we will be damned if a few boisterous, wealthy, misinformed, misguided individuals will have their way. How can I love these people and be non-judgmental when I must fight so feverish-

ly to stop their oppressive march?
(Ed. italics)

I cannot even be accused of emotionalism, although I am angry and will occasionally erupt, for I've studied the reasons for the oppression. We feminists have analyzed the social, political, economic and psychological structures of society, and know from our historical analysis who controls these structures. We know that the male obsession with power, wealth and competition is destructive and unhealthy. We want these structures changed. We are not interested in replacing the men in their positions of power. Simply put, we want egalitarianism—equality based on co-operativeness, and that is not "emotional".

The questions for me, as I am sure it is for other women, are: Where do we put our energies so that eventually our ends are met? Do we surround ourselves with those who agree and live in our own constructed, co-operative world, or do we fight this monstrous "system", multi-headed, strong and wealthy? If we choose to fight it, how do we fight it, and from what vantage point? Do we occasionally compromise working within the system, turning its own tools upon itself to gain power to change it, or do we fight from without, attacking and invalidating the system when we can?

I am not sure I know where to place this energy ready to erupt. I am still young—even an infant in the feminist movement—but I am not always content to follow the advice of more well-seasoned feminists. It is inevitably, a personal choice, and I guess in order to satisfy my own curiosity, I will try both at different times in my life.

As long as there are women like yourselves who are there for support, there will be solice, even if only occasionally.

I can remember hearing other women talk about "the struggle" and wondered what they were talking about. It's all beginning to take form; slowly, I am beginning this journey of struggle. Thank-you for taking my hand.

In sisterhood,
Kathie

THUNDERBOLT

(Vol. 2, Issue 2—April, 1975)

To the banquet manager of the Royal Edward Hotel, for perpetuating the stereotyped, false image of a "women's libber".

He was overheard spouting off, during the I.W.Y. Women's Centres Conference held at the Royal Edward Hotel, about the braless, intimidating, jean-wearing females that invaded the hotel for the weekend. During his derogatory comments, the woman involved in the "conversation" with him asked with trepidation if they were all from Thunder Bay—and sighed with relief at his reply, that no, they were from all across Canada.

To protect your eyeballs from further strain, Mr. Manager—not to mention the hotel's "reputation"—perhaps we will choose another hotel for our next conference.

P.S. And we all know what happened to the Royal Eddy in '84.



THUNDERCLAP

For Danalyn MacKinnon, Margot Blight, and Mary Rakowski who have been active on women's issues in Thunder Bay and are now headed for Law School.
August 1984

photo credits

Many of the photos on page 21 were taken by Joyce Michalchuk. Unfortunately, we are unable to credit the other photographers as they are unknown.



Northern Woman Journal

February 1981

Editorial:

Our Heritage

True to her Taurian nature, the paper has stubbornly persisted, bouncing back into publication from innumerable bouts of self-criticism, colic, fractures, diversity diarrhea, and funding influenza. Her health has stabilized for the time being and we, the bright-eyed collective, hope, from past experience, to have learned the proper perscription to ensure the well-being of the Northern Woman.

Since May 1973, her birthmonth, the paper has changed in her intent. Originally conceived as an attempt to keep communications open among those who attended the Northern Women's Conference at Confederation College during the previous month, the Northern Woman's Newsletter served as a "bulletin board of events".

The first subscription list (approximately 200 in number) was, in fact, the list of registered conference women. A donation of one dollar was requested from the readers. With the help of a feminist government employee, the paper was able to get free paper and postage, as no funding was available.

By October of the same year, the collective publishing the paper had grown to ten women and a decision was made to use the publication as a forum for "free and open exchange of the views and opinions" that unified women of Northwestern Ontario in their attempts for political and personal emancipation.

During that first year, the Northern Woman had already begun to display the first signs - teething pains then - that eventually lead her to death's door three times. The major problem, demonstrated by the Journal's turbulent health status, has been the functioning of the collective.

In June 1974, September 1977, and once again September 1979, the collective had not been able to resolve the contradictions of "collective development" and journal "publishing".

For the most part, a lack of balance developed. Women were using the collective for support to offset problems not related to publishing the paper. There was a strong need for the collective to equalize the consciousness of its members through discussion of feminist, socialist issues. Some women felt intimidated by these concepts and could not accept them. Yet the needs of the readership (receiving the newspaper to which they subscribed) were not met, as a result.

These different levels of consciousness also lead to a conflict of opinion on content. How can we not threaten the conservative feminist and yet still be radical? The collective wanted the Journal to reflect feminist opinions with as much original material as possible, but these varied greatly

in scope and perspective. Achievement of consensus took a lot of time and energy.

As well, the various collectives that were born and reborn, did not have an understanding of the group process. Many women experienced the inability to develop bonding and mutual trust. Many did not know how to give and receive constructive criticism, and there was no vehicle to facilitate this type of expression.

A lack of continuity in membership emphasized the problem.

Originating from the background of a patriarchal society, the collective had a tendency to delegate power to one or a few people, and expected strong leadership from her (them). This added a case of acne to an already chicken-poxed situation.

After operating out of members homes, the Northern Woman moved to the newly established Women's Centre located at the YM/YWCA building on Archibald Street in April, 1974. By October of the next year, the Journal moved again to her own, larger space at 316 Bay Street. The collective felt inhibited by the Women's Centre, seeing it as a place for women just beginning to consider feminism. These women would feel intimidated by a radical feminist paper.

(In May 1977, the Women's Centre joined the newspaper at Bay Street.)

Additionally, being so closely related to the Women's Centre, many last-minute decisions fell into the hands of the Centre, with no collective consensus possible.

Time pressure manifested itself in other forms, too. The long and tedious process of developing the collective; equalizing its members' awareness; accomodating consciousness raising; all these contributed to burning the midnight oil before the printing deadline. And we all know what lack of sleep can do for one's health.

Volunteers had other commitments also, and could not spend all their time nursing the newspaper.

In the past, government funding was seen as heaven-sent. Paid staff were viewed as the necessary blood transfusion that alleviated the sparcity of volunteer donor time. The Northern Woman has received government assistance on four occasions: in October 1973, \$1,200 from the Ministry of Community and Social Services; in April 1974, \$10,000 granted to the Women's Centre from the Secretary of State's Women's Program, shared with the newspaper collective and helped fund the purchase of a Gestetner machine; in January 1977, L.I.P. paid salary and expenses for two workers for six months; in October 1978, Canada Works paid for one salaried worker plus materials and supplies.

Unfortunately, accomodating a combination of volunteers and paid staff followed with too much responsibility being placed in the hands of the salaried women. The volunteers saw no need for their services now that someone was being paid to do the work.

Furthermore, the old problem of allegiance arose: accepting government money in one hand, and being a thorn in the government's posterior in the other hand. This, no doubt, is the dilemma for countless community agencies and organizations attempting to stay alive and well.

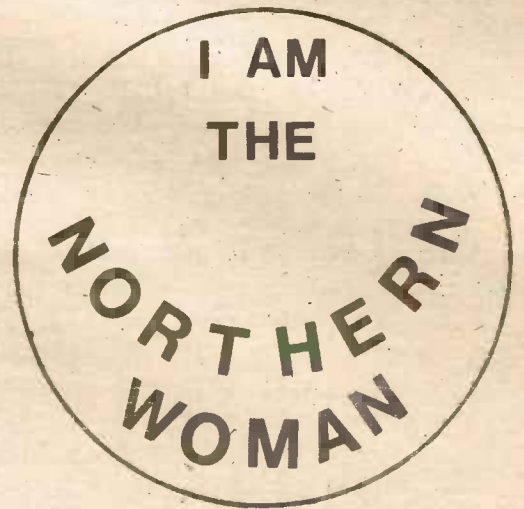
The present collective is hopeful for the continuing livelihood of the Northern Woman. We shall continue, in the past tradition, our editorial policies: encouraging feminist awareness seeking articles of particular relevance to Northwestern Ontario women, portraying women in a positive light and promoting the development of feminist analysis in writing.

Throughout our herstory, the recurring maladies of the collective have been twofold: not enough women were involved, and, there never seemed to be anytime to spend on the collective (as opposed to the production of the paper).

From June to December, 1980, the collective regained its stamina. Mass advertisements for midwives to assist in the rebirth of the paper were sent out. The born-again collectivist worked on issues of the family, sexuality; was urged to read feminist books; and basically got to know herself and the other members.

Based on this, and our former experiential knowledge, we have attempted to introduce some positive developments. We are not accepting any government support (for the time being) and are promoting financial independence.

We are sure that feminist publications in the journalistic never-never land have experienced similar illnesses, if not the same epidemics. Hopefully we will be able to share their experiences and remedies for the encouragement of sisterhood in better health.



Editorials

Health

Dear Readers:

This is the second issue of the Northern Woman to be put out by her newly formed collective. It is also the first paper for 1980. The collective is very busy both studying feminist issues as well as soliciting articles and writing for the Northern Woman.

The major focus for this paper is Women and Health. Our intent, through these health articles, many of which are personal experiences, is to begin a process of women sharing - sharing our concerns, our anger, our fears - and through this sharing obtain the strength to take control of our bodies, our minds, our health, our environment. The issues are broad and the implications far-reaching. Women, when dealing with their bodies and their health must realize that they are facing patriarchy at its worst. Male myths about the female body, the female psyche, have subjected women to mistreatment that we can no longer ignore. The medical profession and the drug industry is a powerful force which claims to own

a body of knowledge that the average lay person is unable to comprehend. To do this they have convinced the general population that our untrained minds are not prepared to deal with the many complex problems of our bodies. Women must question the existing system -- a system that centres on curing illness, rather than on promoting wellness. In this system, which forces us to rely upon hospitals and doctors, drugs and drug companies, the victims are more than often women. The documented evidence of the damage to women grows every day. We are shocked and distressed by the thousands of thalidomide babies, and the millions of women who were given the drug DES. We roar for the thousands of women who have become sterile from the use of male-oriented birth control, as well as dozens of other severe problems. We rage at the control the phalotechnicians have over our reproductive power. They have taken birth, a celebration of life and turned it into a medical/surgical

procedure and have done this with great pride. In earlier times healing was a traditionally female domain - female lay healers operated within a network of information sharing and mutual support. With the onset of modern medicine - male doctors have hoarded knowledge, restricting access to an exclusive minority. They have created in scientific and medical knowledge, a valuable and limited commodity to be traded on the market-place.

The wisdom of women is growing and thus our power is increasing. We must now allow the destruction of our minds and bodies to continue. It is crucial that women take responsibility and reclaim our rights/knowledge. The few articles in this journal only scratch the surface of this important subject but we hope they will cause women to question and learn and be strengthened.

February 1980

In Sisterhood and Strength,
the Northern Woman Journal
Collective.

Power

As the Women In Transition project moves inexorably to disclosure, and we in turn play our full part in exposing the magnitude of violence against women in our community, we have a strange feeling of relief that is echoed over and over again in the personal documentations.

Thank God the secret is out, no longer any reason to pretend, as one minister who said, "There are no battered women in my congregation, Our women fear the Lord." One can readily see how difficult it would be for a woman to ask for any kind of help. It is not easy for society to face up to its own violent instincts. It would be so simple to believe that only the base and deprived had cultivated the art to its present form. So simple to say, it's the drink, it's

the drugs, it's the money, it's the nagging, it's the woman's movement, it's the moral permissiveness, if we didn't know in every case it's the stronger against the weaker, the independent against the dependant and whether it is man against woman or woman against child it is rooted in the drive for independence on the one hand and the need to control on the other.

It was inevitable that one day the lid would fly off and we would be forced to recognize and deal with the cycle that pits social pressure against men, men against women, and both men and women against children who in turn are at war with society. In the past woman has dealt with this brutal part of her reality by turning inward, going mad, protecting the source of

her dependence and whether she has done it out of fear or love, the deterioration of her spirit and her loss of self-worth has been reflected in the family.

Perhaps this first real break in the cycle comes when women are no longer ashamed to say, "This is the way it is in my life and I see no good and sufficient reason to conceal it or continue to endure it." Our society has an obligation to provide an option, a place of refuge in the immediate and the support structures that encourage her to believe she can make changes that will restore her self-worth. This is short term for the fundamental change has to come from a re-examination of the power structure as it applies to personal relationships, and more specifically the sexes. Gert Beadle May, 1978

I.U.D. P.I.D.

Dear Editors:

Thank you for the complimentary copy of "Northern Woman". Enclosed is \$4.50. Please enter me as a subscriber.

Thank you for printing Sandra Steinhouse's article on the I.U.D. I had a similar experience and have been very lonely in the anger and frustration I feel with the medical establishment.

I am also a woman who is very conscious of her body and health care in general. Before my decision to have an I.U.D. (CU7) inserted in 1973 I had a lengthy discussion with my gynecologist. I felt fully informed on the pros and cons of this method of birth control. I was told there is a high rate of 'infection' but was not told that this meant pelvic inflammatory disease -- a fertility threatening infection. Nor was I told to contact a doctor upon the first sign of abnormal pain or bleeding.

On a Monday in November, 1976, I experienced abnormal bleeding. As I live 10 miles from my gynecologist and planned a trip to town on Friday,

I decided to see him at that time. He did, when I saw him, give me a full explanation of all possible conditions that could be causing my symptoms. However, he instructed me to check into a hospital on Sunday for a laporetomy (exploratory surgery) on Monday. This three day delay allowed the infection I had to ravage my reproductive system that much longer. On Monday my condition was diagnosed as pelvic inflammatory disease and I was prescribed a high dose of antibiotics.

The infection did clear up and my doctor suggested that after I was completely healed I have a test done to see how badly scarred my fallopian tubes are. I had this test done and learned that my tubes are totally blocked with scar tissue, preventing pregnancy. However, he also informed me that there is surgery that can be performed to remove this scar tissue, which would increase my chance of becoming pregnant to 20%.

As I said, my reaction to this whole nightmare is complete horror and indignation. I feel like a vic-

tim. As I am a woman who prides herself on being in control of her life, this was an extremely demoralizing experience. I am left cynical and bitter towards the entire medical profession which, in the long run, may be better for my health.

I must, however, say that Sandra Steinhouse's experience surprised me in that I have always felt the best medical attention is to be found in the larger centres. Though I am not satisfied with the doctor who inserted my I.U.D., the doctor who attended me during my infection, laporetomy and testing is to be highly commended when compared with Sandra's medical team.

Thank you, Northern Woman, for allowing me to tell my story and to relieve some of the anger I feel.

Sincerely,

Marsha Michael Cunningham
May 1978

the DES story

February 198

by Louise Nichols

** For a full account of the story of DES - including why it took so long to stop doctors and the drug companies from promoting its use in pregnancy, I highly recommend the book "Women and the Crisis in Sex Hormones" by Barbara Seaman, available at the Co-op Bookshop and the Northern Women's Centre Library. But be prepared to become very angry as you read. This book also goes into, in more detail than I have space for, the various treatments and follow-ups for those women who are found to have cancer or abnormalities of vaginal and cervical tissue. It is also one of the best information sources on birth control and menopause that I have found - important reading for all women.

In 1966, a doctor in Boston diagnosed a case of adenocarcinoma in a 15 year old girl. In the next three years he found six similar cases in women aged fifteen to twenty-two. He conducted a careful search and finally made the connection - all the mothers of the women had taken DES during their pregnancies. Since then there have been over 250 cases of vaginal cancer, the youngest in a 7 year old girl, the oldest in a 29 year old woman. All their mothers received DES during the first 18 weeks of pregnancy.

Adenocarcinoma is a previously rare type of vaginal cancer that occurs in glandular tissue (adeno = gland, carcinoma = cancer). The normal vagina has no glandular tissue; DES interferes with the formation of normal genital tissue of the fetus. Up to 90% of DES daughters have glandular tissue (adenosis) in their vaginas, and a small percentage of these have cancer of this glandular tissue. It is not known whether presence of the adenosis is a signal of a precancerous state. Incidentally, it has been found that male children exposed to DES in utero are also showing effects. There is a higher incidence in these males of undescended testicles, semen abnormalities, and possible sterility.

Now - assuming that you've talked to your mother, and that she took DES during her pregnancy with you, and that she was told what it really was - what should you do from here?

There is a very specific examination procedure that must be followed in checking DES daughters - anything less is not good enough. Because the adenosis and/or cancerous cells of the vagina are not visible to the naked eye, a special instrument called a colposcope is used. This is in essence a kind of magnifying instrument specifically designed for microscopically examining the vagina and cervix, and will show up any areas of abnormality. A regular pap test, while excellent for detecting abnormal changes of the cervix, will miss such changes in the vagina. Colposcopic examination is necessary. In addition, many doctors also use an iodine stain solution to paint the vagina and cervix, since any adenosis does not pick up the stain and can thus be distinguished from normal tissue.

If no adenosis or abnormalities

are found, a careful colposcopic examination yearly should be sufficient, along with a yearly pap test. Fortunately, Thunder Bay has recently acquired a colposcope, and a local gynecologist is able to perform this procedure.

If adenosis is present, many doctors feel that conservative management by frequent re-examination is all that is necessary; others feel that any abnormal tissue should be cauterized or biopsied. In any case, it would be safest to find a doctor who is a DES specialist to follow through any treatment - this is no time to trust in the family doctor or any old gynecologist.

Since this adenocarcinoma is being found in such young women, checkups should begin by age 14, or earlier if any symptoms such as abnormal bleeding or bloodstained discharge between periods are present.

And the mothers should be aware that there is suggestion of a slightly higher risk of breast cancer or cancer of the lining of the uterus in women who have taken DES; this makes it imperative for them to have regular gynecological exams, and to learn and practise monthly breast self-examination.

There is some encouraging news. It seems that many cases of adenosis heal themselves gradually with time. But there are also other considerations for DES daughters, whether they have normal checkups or not. It seems clear that no DES daughter should further expose herself to hormones in the form of birth control pills, post-menopausal estrogen replacement therapy, the "morning after pill" (which may be DES!), or the hormones used to dry up milk after birth when the woman doesn't wish to breastfeed. And the IUD could further complicate the chronic cervix inflammation many DES daughters have. On the other hand, the contraceptive jellies used with the diaphragm seem to have a healing effect on adenosis, because of their acidifying effect. So there is available a non-harmful method of birth control which can actually be beneficial.

Finding out that you are a DES daughter, or that you have taken DES yourself, is a frightening thing. But it is important that you become informed about the problem so you can be sure you will get proper care. Knowledge helps you to deal with fear.

I am a DES daughter. If anyone would like more information, or needs to talk to someone about her own situation, or needs to know where to go for a check-up, I can be contacted through this paper.



The woman's movement has had an incredible effect on the way women approach the health care system. No longer passive consumers, women are learning how their bodies work, demanding information, finding out about alternatives, confronting patronizing and sexist attitudes, and asking lots of questions. One of the important questions for many women however, those born from the late forties to about 1971, is one they should be asking their mothers.

In the last five years or so, there has been some media exposure of the discovery of a rare type of vaginal cancer in young women whose mothers took the synthetic estrogen DES (diethylstilbestrol) during their early pregnancies. First used in a study of 632 women in Massachusetts in 1943, DES was thought to be effective in treating threatened miscarriage, enabling the woman to continue her pregnancy to term. It was subsequently used to treat an estimated six million women in the US., Canada, Australia, Mexico, Belgium, France, and Britain.

The story of DES is truly astounding. The earliest studies, despite the claim that the researchers felt it could be effective in maintaining pregnancy threatened by miscarriage, were undertaken on women who were having normal pregnancies; none of the women were informed that they were receiving DES -- some recall being told they were being given "vitamins". A subsequent study in Chicago in 1952, comparing a group of women receiving DES and a control group receiving a placebo (an inactive substance), showed that not only did the DES group not have healthier pregnancies, but that twice as many DES mothers had miscarriages as the control group; they also had more high blood pressure and smaller babies than the mothers receiving placebos. Another study in New Orleans confirmed these results.

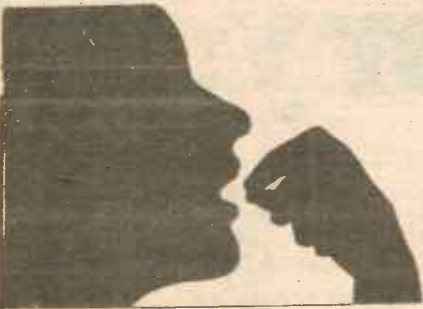
So as early as 1952 it had been shown that there was no value to using DES in pregnancy. It had also been proven as early as 1940 that DES caused cancer in mice. But DES continued to be used until 1971 to treat pregnant women, exposing a possible 25 to 30 thousand women per year and their fetuses to a hormone which by 1969 was clearly proven to be carcinogenic in humans.**



HORMONES

so much for miracles?

by Gert Beadle February 1980



My personal experience with hormones for menopausal distress began as I neared fifty. After having a hysterectomy at thirty-four for fibroids, I had, it seemed to me, a never-ending condition of hot flushes, nervous exhaustion and continuous nausea. I was employed full time as an R.N.A. and although I am an energetic person mentally, I found myself struggling to maintain that posture physically. When it was suggested to me by a doctor that hormones might solve some of my problems, and I was assured that a refusal at the time of my surgery was no longer a factor, I gratefully began to take 1.25 Premarin in the prescribed dosage.

Hormones at this time were enjoying a period of approval by some medical men. I was, for instance, given a book to read on its magic powers. Good for the bones, good for the nerves, an elixir of life. If it couldn't save your marriage, it would go a long way to making your husband happy. So I was prepared for a miracle and it seemed to happen.

The difference in my physical well-being was spectacular. I ran cool, energy returned, mental stress and nausea abated. I was told once starting that I would probably have to take them all my life and at the time I felt it was

a small price to pay for this new health, but no one told me what the consequences of going off them would be. After taking them for fifteen years, I felt that they were contributing to fluid retention, which had become a problem. At the same time I became more aware of the dangers inherent in birth control pills, and so, without consultation with the medical authorities, I took my last pill and said, "That's all".

The results of this decision were catastrophic. I went into shock of withdrawal and was delivered to Emergency without body temperature and cyanosed. I had begun to perspire in the morning in no ordinary way and throughout the day continued to try to soak up the perspiration with towels, but by 7 o'clock I was flaking out and was sure I was having a heart attack.

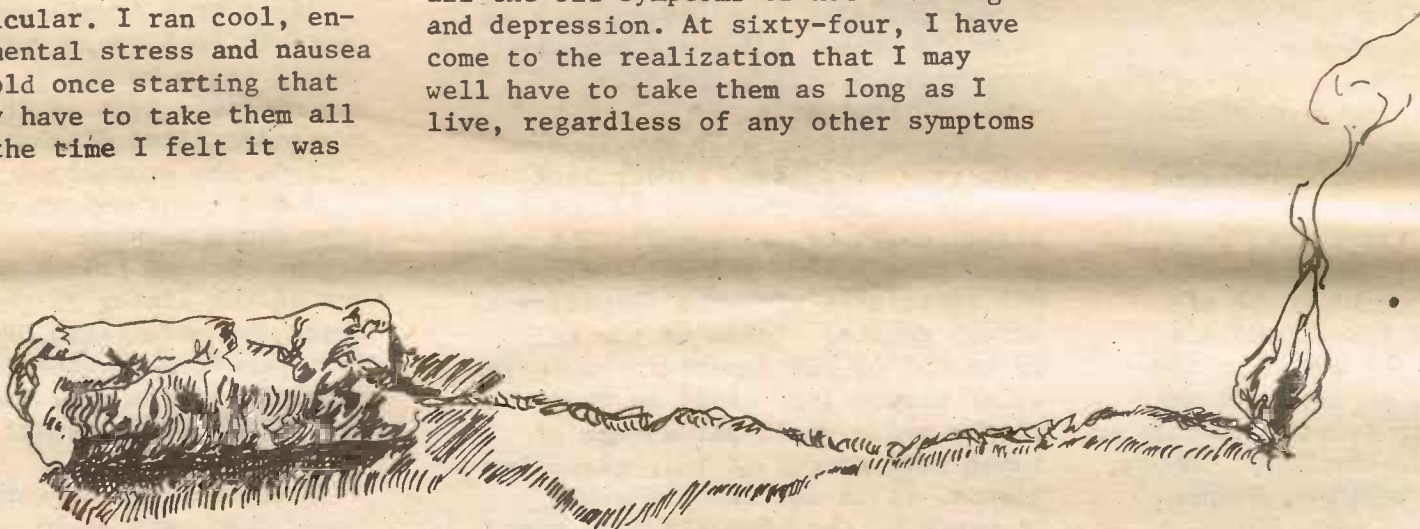
I am now taking 0.625 Premarin which is equivalent to half of my former prescription and have gradually cut the need to 2 weeks out of 4 but I was reminded just this last month that to cut it further is to revive all the old symptoms of hot flushing and depression. At sixty-four, I have come to the realization that I may well have to take them as long as I live, regardless of any other symptoms

they encourage, such as fluid retention.

The questions I ask myself are these.

1. Had I not taken them, would the cycle of discomfort have come to an end in a short time and made them unnecessary?
2. How much did my needing to work for financial reasons pressure me in to the decision??
3. How much of my battle with weight gain do I owe this magic pill?
4. How much blood pressure and fluid retention?
5. If I had known what I know now, would I have made the same decision?

I have learned since that having had a hysterectomy some of the danger inherent in the pill is not a threat to me, but we ought to know more about chemical imbalance and the withdrawal that accompanies what we often think of as common medication. It is not in my nature to be dependent and hormones are one dependence I have had to settle for. One plus that I have granted the pill is that I shall be a pensioner before my hair turns grey.



Golly Gee, Is That My Cervix I See?

MIRROR, MIRROR ON THE CERVIX

RIM AROUND THE CERVIX

by Donna Phoenix December 1981

At the Duluth Community Health Centre I was expertly fitted with my own cervical cap by Jan, a nurse practitioner. During the two hour fitting we discussed my reasons for wanting the cap—mainly to avoid the extensive (also expensive) use of spermicides when using my diaphragm. The American Food & Drug Administration (F.D.A.) recommends one drop of Non Oxynol 9 spermicide in the cap and to leave the cap on the cervix for three days as it is effective for that period of time. In the US, since July 19, 1981 cervical caps may be dispensed only by those providers who have obtained an Investigational Device Exemption number and are conducting an FDA approved study.

So to comply with the FDA regulations I had to sign a consent form

before my fitting. As yet there are no government restrictions on cap use in Canada.

As we proceeded, I placed a plastic speculum in my vagina and with a mirror positioned between my legs I could watch as the nurse did a routine pap smear and pelvic examination, (as required by the FDA.)

The pap results are sent to your family doctor or you may contact the clinic, whichever you choose.

To see my cervix clearly I shone the flashlight onto the mirror. The nurse deliberately chose a cap one size smaller than expected to fit and placed it on my cervix. Feeling my cervix with my fingers, I could tell that the cap did not

completely surround my cervix. I removed it easily by placing my finger inside the rim of the cap and pulled it out. Next I placed the size larger cap on my cervix. When the cap is on properly the suction causes the dome to collapse as it fits snugly over the cervix. To insure proper insertion there was a practice session.

The cost breakdown is as follows: \$ 20. R.N., \$5. pap test, \$4. VD culture, \$3. plastic speculum, \$8. cervical cap. Total cost \$40.00.

If you wish more information you can reach me through the Northern Woman Journal or phone or write the Duluth Community Health Centre, 2 East 5th Street, Duluth, Minn. USA, 55805. For appointments:

telephone 1-218-722-1497

Midwifery : a labour of love

April 1980
by Melissa Tefft

The following are excerpts from a conversation between Barbara Kemeny and interviewer Melissa Tefft.

so the midwives role was one of support and reassurance

For most North Americans midwifery is a very unfamiliar concept. Would you describe your work and the heritage of being a midwife in Europe?

In Germany the midwife has maintained her tradition for hundreds of years. She is first of all a woman. She is educated in and responsible for the physiology of pregnancy, birth, and post natal care of the mother and child. In the old days; birthing was an accepted part of life and the midwives were healers and highly respected members of the town. The midwives role was one of support and reassurance to a natural process. Once the child was born she supervised the expulsion of the placenta, tied off the umbilical cord and cared for the mother and infant during recovery. She based her work on the idea of permitting the birth to unfold with little or no interference. Once the child was born she supervised the expulsion of the placenta, tied off the umbilical cord and cared for the mother and infant during recovery. She based her work on the idea of permitting the birth to unfold with little or no interference.

During the 1500 and 1600's leaders of Christianity linked the midwives with the witches and proclaimed them demons of the church. The atrocities, committed to ensure the elimination of the women healers often left a village with only one woman. Through these extensive burnings continued over centuries, the babies continued to be born and the women continued to secretly teach each other the birthing process.

With the rise of medical schools and medical technology, doctors made themselves available to deal with complications of delivery. With the invention of forceps in the 1720's, the midwife/doctor debate began as to who was to have control over attending births. Fortunately, in the mid 1800's in Europe the importance of the midwife was finally recognized. Training became subsidized by the government and midwifery was now part of the medical profession. The midwives maintained control as overseers of the births and doctors were called in only for pathology or a very high risk birth. Such high risks and/or pathology were exceptions and not expectations.

Today in Germany because of the technology and urbanization the midwife's connection with the community has changed, but she still delivers most of the babies in hospitals and at home. The doctors are available for crisis situations but the midwife still makes the decisions. Legally a doctor cannot even examine, much less operate on a birthing mother except in the presence and with the approval of the midwife.

How would you describe the midwife's work with one mother?

First of all, especially with the home birth, the midwife is involved with the whole pregnancy. Visits start early in the pregnancy and become more frequent as the birthing time arrives. The midwife takes the time not only to do physical check-ups but to advise and talk about nutrition, exercise, sexuality, fears, wishes, relationships; whatever is most on the mother's mind. The midwife develops a relationship with the partner or coach who may be assisting with the birth. When the birthing time arrives she aids the mother in labour and birth. Following the birth, the midwife stays as long as it is necessary and then comes daily to help with the adjustment, breastfeeding, questions, and any possible complications. You see the principle of birth is the same for every woman, and yet each woman's body and baby are unique and, how she deals with her pregnancy too is unique. So here is where the midwife beside having her technical skills must learn to be very open minded and critical so that she may respond to/respect the needs of the mother.



With a birth by a midwife the woman has the opportunity to take full responsibility for her choices, her actions, her birth, and her child. She is not strapped down, drugged, cut up or rushed through the birth process. There is such an opportunity here for bonding and for the mother and father (should he choose to participate) to really know where this child has come from. Most important, the midwife does not deliver the baby, the mother does. The role of the midwife is to simply help and support using the power of her knowledge.

How do you see birthing in North America today?

That they have taken the control away from women is evident in most births in North America today. This is a system of maternity care which first of all forces most women to deliver in hospitals. The prenatal visits are quick and the pregnant woman has little opportunity to be informed of the process that she is part of. She becomes part of a dehumanizing, institutional assembly line where, instead of being part of a family drama where her work and wishes are respected, she is stripped of personal possessions and placed in stark, sterile surroundings as someone ready to undergo an operation or imprisonment. After her

hard work and pain of delivering, her child is whisked away. She faces routine shaving of her pubic hair, routine episiotomy, anesthesia, routine use of forceps and a rack like delivery bed. Only a few years ago it was routine to strap a woman down if she got too 'excited'. All of these procedures - rather than aiding the birthing woman, serve only the interests of the medical profession in pulling out the child. They are completely counter to the birthing process. They have transformed it into a feared ordeal. One has to ask why the doctors have fought so hard for control over our basic female function and can only conclude they must be compelled to interfere with our birthing out of jealousy and fear of women's generative powers.

You see the responsibility of birth is taken away by the doctors. We must take this power back and assume the responsibility once more both for ourselves and our children.

Because we have no training facilities in Canada for midwifery, many women have become lay midwives by apprenticing or training with each other and setting up in effect their own intimate schools. How do you feel about these lay midwives?

On one hand it is so good that women are refusing the hospital and creating their own births. In British Columbia there is a group of women who organized themselves to learn birthing. They set up an extensive study group using medical books and had nurse midwives come and teach them and then they began delivering their own children. These kinds of actions are what kept midwifery alive during the witch burnings in Europe. The only warning I would have here is that even though birthing is natural there are ways to help a mother birth and there is much knowledge and experience that a midwife acquires after training and delivering babies. It is an art and great respect should be given to the training involved. There are some who think because they have attended a few births they know all about it. Although their experiences are valid, the long experience is necessary to give the birthing mother the best care possible. I am always for personal responsibility and people being strong with themselves. In the case of birthing I would suggest that only a midwife with good experience and theoretical knowledge should attend the mother. I respect the technology that medicine has developed but in the hands of most doctors the technology is abused and over used. In the hands of conscious women or men this butchery would not happen. I would like to see willing/progressive doctors and nurse midwives open to sharing their knowledge and experience with the lay midwives. I do know that the lay midwives are starved for more knowledge. My vision and hope is that women will take their power back and that the doctors will be forced

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life in a small town

Remember when the Royal Commission on the Northern Environment came tramping through the north? If so, you may be interested in the background paper that expresses the cumulative opinions expressed at the various hearing held in the small towns throughout the region.

The entire publication can be acquired by writing The Royal Commission on the Northern Environment, Manulife Centre, 55 Bloor St. West, Room 801, Toronto, M4W 1A5. However, to deal with it in part, the following is a representative portion of Chapter 5 from the section entitled *WOMEN IN THE NORTH SEEK JUSTICE*:

...the Commission learned that traditionally, it would be left to the native women to break camp, move family and belongings and set up another home following the seasonal pursuits of hunting, trapping, fishing and gathering. Trapping has often been a male-female team effort among native people, with the women helping to set traps and retrieve the catch and invariably scraping the furs and tanning the hides. Today in the north, trapping, commercial fishing and wild rice harvesting are usually partnership efforts for men and women.

At the turn of the century, white women came to live in the north in some numbers during the second phase of "civilizing" the country, the period after the wilderness had been mapped. Traders' wives, missionaries, teachers--they all contributed to life in the north. Later came the miners' wives, the bullcooks working in the lumber camps and the women of easy virtue in the mining boom towns. For women, the north meant adapting themselves to a rough and narrow lifestyle created and dominated by men. It was not a comfortable life nor a familiar one...

While there was some contact between native and white women over the years, close friendships were unusual... The division still exists to a considerable extent today in northern towns, i.e. white people live in towns, native people mainly in shanties on the outskirts or on reserves....

In recent years, some younger women of both cultures have been learning to recognize feelings and life experiences that they share in common, goals which can bring them together as women...

Issues raised by women in the north were basically similar to those voiced by their sisters in the south. They need facilities for pre-school children to allow mothers freedom to seek employment or pursue cultural interests. They want interval houses to allow them protection from beatings or abuse. They want job opportunities to give them greater economic independence and allow them to have a greater say in the development of the area.

The problems northern women share with their southern sisters are compounded by the realities of living in a remote community. Isolation, inadequate housing, lack of cultural and recreational facilities and a shortage of activities and



occupations outside the home all serve to make life harder for women in the north:

"Fear, isolation, lack of financial resources, transportation and child care are all factors that make living in the north a very difficult place for women to grow and participate as citizens of Ontario." (NWO International Women's Decade Co-ordinating Council, Nakina)

An almost total absence of paid employment opportunities for women characterized a number of communities visited by the Commission.

One reason for this lack, the Commission was told, was the dependence, typical in the north, of an entire community on a single employer, generally a resource extraction industry:

"In single industry communities... the majority of jobs will be male oriented and the traditional female employment opportunities will not be as prevalent as in a more diversified southern community." (Timmins Women's Resource Centre, Timmins.)

In part, there are few jobs for women, daycare services and facilities are inadequate and costly; and without daycare facilities, the new jobs for women are further out of reach...

With few opportunities for employment outside the home, a northern woman is restricted to her home and family. Concern was expressed about:

"...the alarming increase of mental illness of young women attributed to the never-ending stress associated with caring for small children in cramped company houses, trailers or mobile homes." (NWO International Womens Decade Co-ordinating Council, Nakina.)

Not only do women experience the psychological strain of isolated northern communities. Men too suffer the tension of an unstable way of life. Tragically, the victims of their frustrations are often their wives and their children:

"...The top priority expressed by women in the communities we visited was the desperate need for crisis or interval housing. Small communities lack even the minimal social support services..."

The stresses of women living in isolation are compounded for those who come to the north later in life, perhaps following a husband who has found employment:

"Those of us born here are accustomed to the conditions. We value our environment, our independence, self-reliance and pace of life while recognizing mutual dependency in times of emergency... To newcomers... the weather conditions can be debilitating, inadequate housing... demoralizing, the absence of medical service close at hand frightening; and recreational and educational facilities virtually non-existent for women, depressing.... (Kenora Women's Coalition, Kenora)

Many women are concerned that expansion and new development would cause further problems. An influx of workers both single and married, imposes a burden on a community which may not be able to support it. Once again, those who suffer most tend to be women and children:

"The social impact of (development) will effect all members of the community, but it may have a particular impact on women, their children and their communities. Aggravated housing problems, the pressures of overcrowding and the deterioration in the public utilities... would fall mainly on women who, during the long northern winters are often alone at home." (Kenora-Rainy River District Health Council)

Native women in particular feel the negative impact of development. Sometimes an isolated native community is forced to absorb an influx of people without any preparation or assistance...

The Commission was reminded that development, with its influx of transient workers, creates other problems for native women:

"We are concerned with the sexual exploitation of our native women, through the availability of alcohol and out communities being close to the camps; the evidence of violent attacks on women, rape, illegitimate pregnancies, unwanted children, prostitution and venereal disease will rise beyond a social problem. (Ontario Native Women's Association, Geraldton)

Generally, the women of the north, both women and non-native women, recognized that industrial activities of some sort are inevitable. Consequently, they were determined that

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by JOAN BARIL

"I've had a terrible, terrible winter", the young woman told me. "My husband was unemployed and he became very despondent, very low. It affected all of us. He's got a job now, thank heavens, so it's a bit better." These remarks could be seconded by many local women who are seeing their family happiness and stability being strangled by the economic system. This Second World Depression has women by the throat. In Canada, it has also caused the "feminization of poverty" - the growing tendency of poor people to be women and it has caused an increase in the number of poor. More than a quarter of Canadian households now live in poverty, states a report released in June by the Canadian Council on Social Development and young single mothers, their children and elderly women are the chief victims. The average Canadian family of three earns \$30,000 a year. Women headed families earn much less, often under the \$15,000 poverty line for a three-person family. Mothers on welfare spend most of the money on rent and often do without food for the sake of the children, the report found oo

●●● The third annual conference of local and regional francophone women of the Comité des Femmes du Nord Ouest, held at the Ramada Inn in mid-May, started off with a dynamic address by keynote speaker Jacqueline Pelletier of Ottawa. At the pornography workshop, which was co-ordinated by Line Jolicoeur of Sudbury, the women discussed the movie "Not a Love Story" and a slideshow called "Sticks and Stones" which was prepared by Sudbury women. Also of interest was a workshop given by Blanche Doucette of Canada Employment which introduced the francophone program "New Start" to the women. Conference organizer Carol Ann Collins, believes that the policy of giving money directly to mothers to pay their day care allowed several women

to attend who otherwise would not have been able to. She also credits Sylvie Gagnon, Secretary of State and Lise Provost from Atikokan for a successful Conference ●●●

A recent conviction for sexual assault on June 15, 1984 marks the first time in Thunder Bay a husband has been convicted of raping his wife. The couple were separated at the time. He was sentenced to seven months with a day pass to continue his job plus a year's probation.

The case is also notable for the constitutional challenge made to the section of the Criminal Code which can forbid the publication or broadcast of the name of a rape victim. Prior to the trial an application was made for non-publication of the accused's last name as well as the victim's since, because they were married, publication of his name automatically would make public her name as well. The Chronicle-Journal countered with an application that section 442.3 of the criminal code which allows the anonymity of victims, violated the Charter of Rights. A special assize session heard the argu-

ments June 11, 1984. Doreen Boucher of the local Physical and Sexual Assault Centre testified for the crown. She claimed that less than half of rape victims report their assault to the police at present and that publication of the victim's name would further deter the reporting of rape. The next day, Judge Coulter Osborne ruled that the relevant section in the Criminal Code was not unconstitutional. However the decision is being challenged by the Chronicle-Journal in the Ontario Court of Appeals and will probably come up this fall. Because the victim's right to anonymity is important to all women, the Thunder Bay Physical and Sexual Assault Centre has begun fund raising to defray legal costs. (Send donations to #18 - 214 Red River Rd., Thunder Bay, P7B 1A7)

●●● During the past winter, it became clear that the Ontario government's massive cut-backs and changes to the day care system will make quality day care less and less available for most children. Only the children of the rich and the very poor will be eligible. The local Women's Centre is studying the issue through its project Pro-Daycare. Part of the work is a survey of local needs using a random sample from the voters' list. Ruth Wells and Cary Marshall will co-ordinate surveyors Beatrice Donay, Jo-Ann Himes, Simone Desmoulin, Kaija Voulilainen, Karen Aylward and Cathy Arthur. In early August, two community forums will be held to inform the public. Mary Rakowski and Margot Blight are asking women to get involved here to help formulate methods to ensure our children and our sisters' children have access to good quality and available day care ●●●



●●● During the spring, Fiona Karlstedt of the Northern Women's Centre spoke to several community groups including the Rotary Club breakfast, the Women's Institute, various religious groups, classes at Port Arthur Collegiate and Confederation College including the WITT class (Women in Trades and Technology). On June 19, Fiona and Margot Blight presented the Centre's brief on pornography to two members of the Fraser Commission at the Red Oak Inn. They also presented the results of a survey made on local stores which showed that pornographic material was widespread and within easy access of children. Among other briefs was an excellent presentation by the Thunder Bay Police Department which pointed out that pornographic videos were widely available. The Women's Centre supports the attempts by mem-



bers of city council to frame a by-law restricting availability of pornography to children. A draft of such a by-law is now being studied ●●●

●●● The Decade Council in conjunction with the Ontario Advisory Council on the Status of Women is holding a "Women's Forum" in Dryden, September 15 & 16 at the Best Western Hotel. This is an opportunity for northern women to present their concerns either orally or in a written brief. For information call Leni Untinen at (807) 345-3631 or 683-5230 ●●● The Faye Peterson Transition House will be moving to Fort William because of zoning problems in their Port Arthur location. ●●●

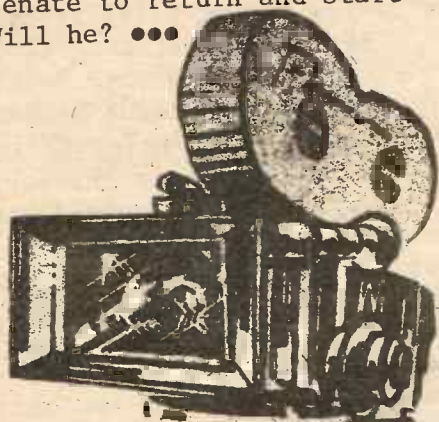
●●● We need an alternative model for health care in Northwestern Ontario - a plan to focus on education, self-help, and prevention. This is one conclusion of the survey on Women's Health Needs in Northwestern Ontario done by Jane Ramsay for the N.W.O. Women's Health Education Project. Fifteen northern communities participated in the report which was released in early June. The report shows Northern women suffering from many forms of isolation - isolation from their families and from other support systems. Many communities lack doctors, nursing homes, birth control clinics, obstetrical and childbirth facilities, day care centres, battered wives refuges and healthful environments free from pollution. As a long term goal the report recommends "Well-Woman" clinics run on a self-help model. In the short term, the Health project has offered several well-attended public forums and workshops. In the works are workshops on Patient's, Rights and Responsibilities, Birth Control, Breaking the Diet Habit and Pre-Menstrual Syndrome ●●●

●●● a change in Prime Minister and cabinet but still very few dresses to be seen in the suit and tie brigade. P.M. Turner says his party welcomes women candidates and Brian Mulroney says the same thing. The actors change but the river of political rhetoric flowing over women never ceases. Can we look forward to any concrete action from these parties? The provincial Conservatives whose activities to encourage the advancement of women in the party are just about nil, and whose commitment to affirmative action and equal pay for work of equal value is less than nil, now blame women for not becoming candidates. "They are" says Premier William Davis, "too sensitive for politics". It's the old one-two so familiar for feminists. One: keep women out of the old-boy club and two: claim it's the women's fault ●●●

continued on next page

Update

... If Canadian women as a whole are awash in a river of patronizing political platitudes, consider Native women who have survived a Niagara of words on the question of status and still the whole issue is dead in the water. Late in June, much too close to the end of the parliamentary session, the government introduced several bills and, fighting for recognition among them, was a long awaited measure to allow a status Native woman to retain her status if she marries a non-status man. By the time the bill hit the Senate, time was so short that it needed unanimous consent to pass. It was shot down by one vote. The Prime Minister has the ability to ask the Senate to return and start debate. Will he? ...



... Studio D, the women's program of the National Film Board have been sending out their new catalogue of women's films called "Beyond the Image: A Guide to Films about Women and Change". This excellent catalogue is available at the local NFB office, 900 Victoria Avenue. It's a must for educators and organizations ...

... The aftermath of the New Bedford rape trial should give Canadian feminists pause. It is seldom that the bedrock hatred of the female and the over-valuation of the male is so clearly revealed. The events also show how ethnic pride can be perverted to devalue women. In passing sentence on the four rapists, Judge William O'Young gave a stinging indictment of the belief that rapists were not responsible for their actions. He said, "No, means nothing further, and whatever past excuses may have been accepted on sexual arousals in males ... are no longer tolerated ... women are equal partners with men. They are not sex objects". It was a vindication for the victim who had endured two separate trials and stood through seventeen hours of testimony. The trials were televised and although her face was not shown, her identity became known and she became a scapegoat and target of hatred. Ten thousand New Bedfordians marched in support of the rapists claiming their arrest and conviction was "an attack on Portuguese heritage". The fact that the victim herself was Portuguese, as well as the state prosecutors, seemed to mean nothing. Because of harassment and death threats, the woman is now in hiding. A feminist paper "Webspinner" reports that cans have been placed in New Bedford bars to collect money to hire a hit man to kill her ...

Quote on treating depression in women: "I have found it more functional to throw out the whole concept of 'depression'. Instead I use 'oppression' - you look for the enraging factors in the environment of the person".

SALE

NORTHERN WOMAN'S BOOK STORE

open Thursday, Friday 11.30 - 7.30
Saturday 11.30 - 4.30

AUGUST 23rd to SEPT. 8th

10% off all FICTION

20-40% off selected titles

316 Bay St.
344-7979

HURRAH FOR CON COLLEGE

Ruth Cunningham has set up a course to train people on how to develop and co-ordinate an Affirmative Action or Equal Opportunity Programs for Women, racial minorities or disabled people in government or private organizations. If more folks know how to do it, maybe it will get done.

OUR TIME IS NOW

The Canadian Women's Music and Cultural Festival will be held in Kildonan Park in Winnipeg, Sept. 1 & 2. An event expected to draw over 20 acts from across the country, the Festival will feature women performers from diverse regional and cultural backgrounds whose musical styles range from folk, rock, blues and jazz to traditional. Art displays and children's entertainment also will be featured.

The theme of the Festival - Our Time Is Now - refers to the great wealth of artistic and cultural expression emerging as women's voices start to be heard. Because it often deals with themes of particular concern to women, 'Women's Music' has begun to develop a distinct identity of its own, similar to the way cultural groups have established their own musical traditions.

For further information contact: Kris Anderson or Joan Miller, Festival organizers-at (204) 786-1921

WOMEN IN COMMUNITY

A three-day conference exploring communal life as it affects the lives of women, August 31 to September 3. Workshops on women's culture, women and work, feminist therapy, communal childrearing, relationships, women's health, etc. Facilitated by women living and working communally. Fees on a sliding scale \$35 to \$75. For information or to register, write: Dandelion Community, R.R. 1, Enterprise, Ontario K0K 1Z0 (613) 358-2304.

Mail Order Service

Good news and happy reading for women in Northwestern Ontario. So that readers in the district communities may have access to the wonderful feminist books available, the Northern Woman's Bookstore is offering a Mail Order service. The Bookstore is presently preparing an annotated catalogue describing the various books in stock: feminist theory, women's issues, health, peace and non-violence, international women's concerns, etc., and a listing of fiction, science fiction, biographies and poetry. The catalogue will be updated (at least) semi-annually. The Mail Order service is expected to be operational by October. To receive a catalogue, please send \$2.00 to Northern Woman's Bookstore, 316 Bay St., Thunder Bay, Ont. P7B1S1, phone (807) 344-7979.

New titles recently obtained by the Northern Woman's Bookstore include:
Women Who Do and Women Who Don't (Join the Women's Movement) edited by Robyn Rowland
Writing Women Women Writers and Women in Literature Medieval to Modern, by Sheila Delany
Girls Are Powerful Young Women's Writings from Spare Rib

Sexual Violence The Reality for Women, London Rape Crisis Centre
Office Work Can Be Dangerous to Your Health A Definitive Guide To A Better Workplace with the latest information on: video display terminals, indoor office air pollution, the hidden effects of faulty office design, and more by Jeanne Stellman, PhD and Mary Sue Henifin, M Ph.
Women of Ideas (And What Men Have Done to Them) by Dale Spender
Intruders on the Rights of Men
Women's Unpublished Heritage, by Lynne Spender
Growing Up Free Raising Your Child in the 80s by Letty Cottin Pogrebin
Shadow on a Tightrope Writings by Women on Fat Oppression edited by Lisa Schoenfelder and Barb Wieser, foreword by Vivien Mayer

The Northern Woman's Bookstore also carries a quantity of feminist periodicals including HERizons, Broadside, Kinesis, Voices, Healthsharing, Room of One's Own, Women and Environments, Fireweed, Canadian Women Studies

The Lesbian Archives

The Lesbian Archives of Manitoba and Northwestern Ontario will officially open in September, 1984. It will be located near Kenora. This project is coming into being through the efforts of many women who have preserved our holdings, some of them for over a decade, and through the efforts of lesbians in Kenora and Winnipeg who are working to combine all these collections.

magazines. Few of these collections are complete, so if anyone has any to donate, please contact us.

We need your assistance and ongoing support in the form of materials, free advertising, or money. We would like our existence to be made known to all lesbians who are living in, or who once lived in this area, so please spread the word. We also appreciate assistance from

HERB CLASSES FOR WOMEN - Field trips, fundamentals of herbal medicine, preserving herbs. Will travel to your area. Contact Isabel Andrews, R.R.#2, Kenora, Ontario P9N 3W8 (807) (807) 548-4325

ATTENTION ALL NATIVE WOMEN

Fireweed, a quarterly feminist journal in Toronto, has invited a guest collective consisting solely of Native women to edit a special issue of material by Native women.

We welcome lesbian/heterosexual, unknown and established writers to submit short stories (5000 words maximum), poetry, biographies, storytelling, songs, drawings, photographs and articles.

"Sister." The word comes easily to most. Sisterhood. What holds us to that word is our commonness as Indians - as women. We come from different Nations. Our dress is not the same. Our stories are not the same. Yet we are the same." Beth Brant/83

We want this issue to exist as an extension of not only our own lives and struggles, but also those of our grandmothers and the spirits that continue to guide and walk before us.

Please send all manuscripts/artwork with a self-addressed envelope before August 1, 1984 to:

The Native Women's Collective
c/o Fireweed
Box 279, Station B
Toronto, Ontario M5T 2W2



The goals of the founding archivists are to preserve, honour and share the herstory of gay women and to make this herstory accessible to both rural and urban lesbians. Too often there is no accessible community or recorded herstory so a lesbian mistakenly feels she is the only one.

For too long cities have absorbed most of our lesbian energy, but in some parts of this continent the trend is now beginning to reverse. We acknowledge the importance of this change by housing the archives in a RURAL location. It will be easily accessible to many urban women since we are located on the Trans Canada highway. But if there is to be an imbalance in accessibility, we have decided that for once, it will favour rural lesbians.

Our present collection consists of publications, books, clippings, unpublished papers, records and memorabilia. The holdings include a number of Canadian lesbian and women's periodicals published in the early 70s (Pedestal, The Other Woman, Long Time Coming, Belly Full, Velvet Fist, and newsletters from across the country.) Also there are lesbian and women's publications from the mid and late 70s from Winnipeg, Saskatoon, Calgary, Vancouver, Thunder Bay, Toronto and Montreal. We also have a number of American papers, and

elsewhere, especially publications, books, tapes, records, journals, posters, art - and visits!

From lesbians in this region we are asking, in addition to the above, for journals, autobiographies, and other unpublished writing or art, organizational records, buttons, posters, t-shirts, photographs and any other memorabilia. If you are cleaning house, don't throw things out! Instead, give us a call. In Winnipeg, call Erin Cole, (204) 256-7740, in Kenora call Isabel Andrews (807) 548-4325.

Donors may categorize their materials as 1) open, 2) restricted access (specify) or 3) no access for a specified time period. In the case of photographs and other unpublished material which identifies individuals, donors should obtain the permission of these individuals before sending this to us.

We plan to publish a short newsletter listing our holdings. The first issue will be mailed out with VOICES and to newsletter subscribers later this year. All donors will receive a copy listing their contributions to our holdings; please let us know if you are agreeable to publishing your name with these acknowledgments. Subs will be \$5 for 5 issues; sustaining subs \$20.00.

For more information or to make a donation, contact:



PEACE PETITION CARAVAN CAMPAIGN

The Peace Petition Caravan Campaign is in full swing. If you haven't signed the petition, please do. Canvass your street or your workplace. Let's show our politicians that Canadians want nuclear disarmament. Petitions are available at Northern Women's Bookstore and Women's Centre. Call Miriam at 345-2432 for more information.

Erin Cole, L.A.W.R., P.O. Box 147, Winnipeg, Man. R2M4A5, or Isabel Andrews, R.R.#2, Kenora, Ont. P9N3W8. Please make cheques payable to L.A.W.R. (Archives).

reprinted from VOICES

my vision and hope is that women will take their power back

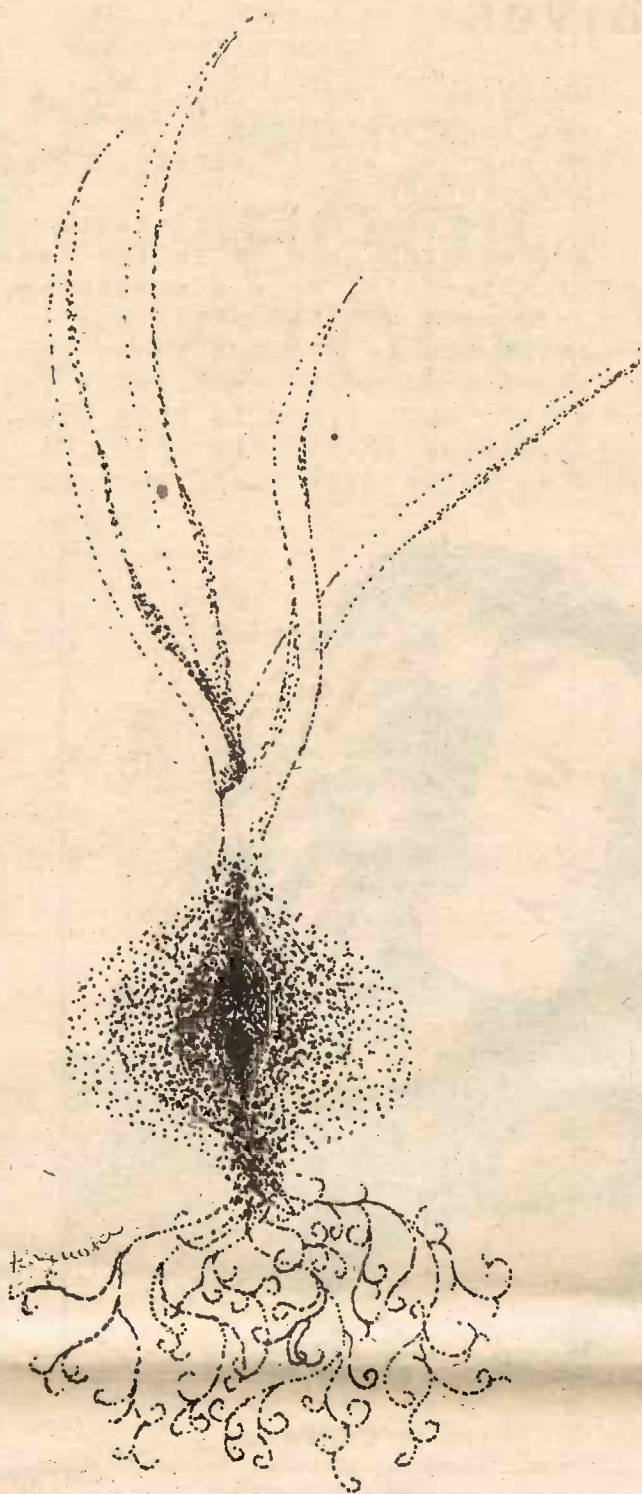
midwifery

continued from page 9

to rethink their whole approach to birthing and stop flashing around in their white coats like gods, being paid extra for every complication. I would hope that women go beyond this fear we have been taught around birth and learn to see it not as a disease but as our own birth right. When enough women take the responsibility and control, there will be fewer victims of the hospital drama.

What is the legal status of midwives in Canada?

Legally we do not exist because we are not a registered profession. It is under provincial law. In February, I attended a midwives conference in Vancouver and the B.C. midwives are the most organized in Canada. They are growing in number and they are united in their goal to legalize and regulate midwifery in their province, hoping the other provinces would follow them. They are publicly gathering respect for themselves and have the nursing association backing their proposals to the provincial legislative for legalization. As yet though, a midwife attending a birth without the presence of a doctor is practicing medicine without a license. Nurse-midwives who train overseas can only get jobs as obstetrical nurses, which means they are assistants with very little responsibility. Most refuse to assist in the normal North American type births and some have gone up north where midwifery is legal because there are no doctors available. This law states that below a certain geographical parallel, the midwives are once again illegal because doctors are available in these areas. So we con-



clude that these northern regions would not be economically profitable for the doctors, so they do not exercise their power there.

So what could a woman in this region do if she wanted a home birth?

First the woman and her partner have to examine their choices. They should talk to a good doctor or gynecologist if one is available, read as much as possible and talk with a midwife. They have to take on the responsibility of the birth and know that they have no legal support. If a home birth is chosen it is important to have an experienced midwife and other supportive mothers around. The pregnant woman considering a home birth should make sure she has a healthy pregnancy. This is one of the most important factors going into a home birth. If she can get backup from a progressive doctor that is good. Women with toxemia, over weight, diabetes, breach, any serious problems with inner organs or any pelvis pathology should not have a home birth without good medical backup. Women with previous abnormalities or frequent miscarriages should consider a hospital birth. I personally would recommend a hospital birth for all the above pathological conditions. Women with previous cesareans should consult their doctor. In most of these cases i.e. cesarean cases, a spontaneous delivery is possible, but it is considered a high risk birth and would need medical supervision. When the woman is healthy and is prepared for birth, a home birth is a very real and available alternative.

CALENDAR for SEPTEMBER

Sept. 4th: Women's Centre regular meeting, 7p.m., for location ph. 345-7802

Federal Elections, 8a.m.-8p.m., choose the party for CHOICE!

Sept. 12th: Canadian Abortion Rights Action League, Womanspace, 316 Bay 8:00p.m.

Sept. 15-16th: Dryden Date, Northwestern Ontario Women's Forum with Advisory Council Status on Women. Briefs welcome. Contact NWO Women's Decade Council, c/o L. Untinen, R.R. #16 Mitchell Rd. Thunder Bay. Forum will be at Best Western Hotel, Dryden, noon to noon.

Sept. 19th: Potluck, Womanspace 316 Bay 6:30 p.m.

Sept. 24th: "Stories from North & South" an abortion film, Womanspace, 316 Bay, 7:30 p.m.

Sept. 28th-29th: Women and Affirmative Action, Red Oak, Thunder Bay, (see notice this page)

Oct. 2nd, Nov. 6th, & Dec. 4th: Women's Centre regular meetings, 7p.m. for location phone 345-7802

The Childbirth Education and Support Group can be contacted through Dianne Lai at 475 4563 or 683 3880 or write P.O. Box 2387, Postal Stn P, Thunder Bay P7B 5E9

CONGRATULATIONS

to Elinor Barr on her recent publication "White Otter Castle".

Women and Affirmative Action-

What does the future hold for affirmative action.

Date: September 28-29

Place: Red Oak

Agenda: Friday, September 28

Registration 6-8 pm.

Keynote Speaker

Wine and Cheese

Saturday, September 29

Panel 9.00 A.M.

Workshop

Buffet Lunch

Workshop

Adjourn 4.00 P.M.

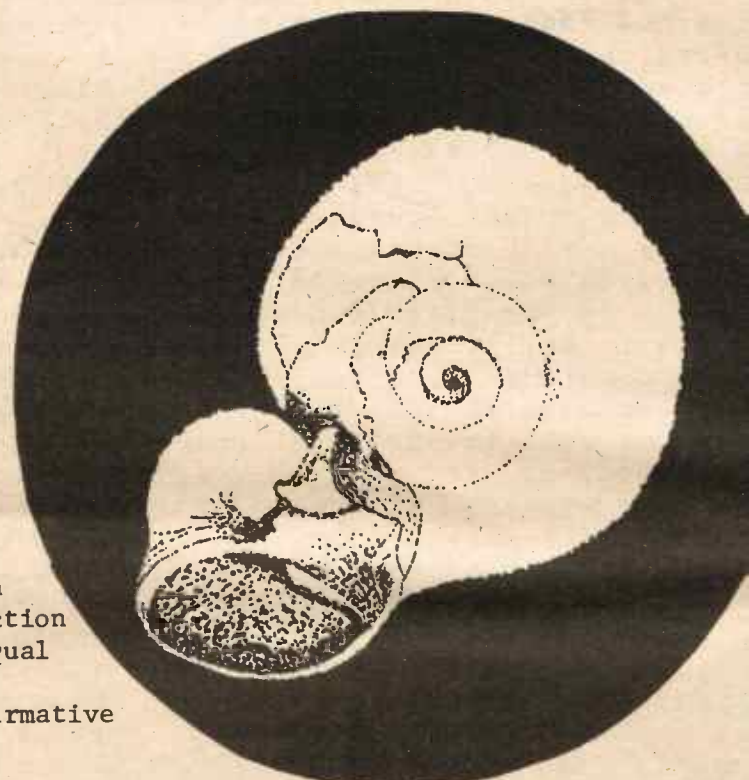
Fee: Registration is \$20.00

The Workshops Are:

1. Basic Affirmative Action
2. Mandatory Affirmative Action
3. Equal pay for work of equal value
4. Support systems for Affirmative Action

Further Information:

Thunder Bay & District Labour Council
Women's Committee
1-929 Fort William Rd
Thunder Bay, Ontario
P7B 3A6



Elinor Barr '83

life in a small town

Remember when the Royal Commission on the Northern Environment came tramping through the north? If so, you may be interested in the background paper that expresses the cumulative opinions expressed at the various hearing held in the small towns throughout the region.

The entire publication can be acquired by writing The Royal Commission on the Northern Environment, Manulife Centre, 55 Bloor St. West, Room 801, Toronto, M4W 1A5. However, to deal with it in part, the following is a representative portion of Chapter 5 from the section entitled *WOMEN IN THE NORTH SEEK JUSTICE*:

...the Commission learned that traditionally, it would be left to the native women to break camp, move family and belongings and set up another home following the seasonal pursuits of hunting, trapping, fishing and gathering. Trapping has often been a male-female team effort among native people, with the women helping to set traps and retrieve the catch and invariably scraping the furs and tanning the hides. Today in the north, trapping, commercial fishing and wild rice harvesting are usually partnership efforts for men and women.

At the turn of the century, white women came to live in the north in some numbers during the second phase of "civilizing" the country, the period after the wilderness had been mapped. Traders' wives, missionaries, teachers--they all contributed to life in the north. Later came the miners' wives, the bullcooks working in the lumber camps and the women of easy virtue in the mining boom towns. For women, the north meant adapting themselves to a rough and narrow lifestyle created and dominated by men. It was not a comfortable life nor a familiar one...

While there was some contact between native and white women over the years, close friendships were unusual... The division still exists to a considerable extent today in northern towns, i.e. white people live in towns, native people mainly in shanties on the outskirts or on reserves....

In recent years, some younger women of both cultures have been learning to recognize feelings and life experiences that they share in common, goals which can bring them together as women...

Issues raised by women in the north were basically similar to those voiced by their sisters in the south. They need facilities for pre-school children to allow mothers freedom to seek employment or pursue cultural interests. They want interval houses to allow them protection from beatings or abuse. They want job opportunities to give them greater economic independence and allow them to have a greater say in the development of the area.

The problems northern women share with their southern sisters are compounded by the realities of living in a remote community. Isolation, inadequate housing, lack of cultural and recreational facilities and a shortage of activities and



occupations outside the home all serve to make life harder for women in the north:

"Fear, isolation, lack of financial resources, transportation and child care are all factors that make living in the north a very difficult place for women to grow and participate as citizens of Ontario." (NWO International Women's Decade Co-ordinating Council, Nakina)

An almost total absence of paid employment opportunities for women characterized a number of communities visited by the Commission.

One reason for this lack, the Commission was told, was the dependence, typical in the north, of an entire community on a single employer, generally a resource extraction industry:

"In single industry communities... the majority of jobs will be male oriented and the traditional female employment opportunities will not be as prevalent as in a more diversified southern community." (Timmins Women's Resource Centre, Timmins.)

In part, there are few jobs for women, daycare services and facilities are inadequate and costly; and without daycare facilities, the new jobs for women are further out of reach...

With few opportunities for employment outside the home, a northern woman is restricted to her home and family. Concern was expressed about:

"...the alarming increase of mental illness of young women attributed to the never-ending stress associated with caring for small children in cramped company houses, trailers or mobile homes." (NWO International Womens Decade Co-ordinating Council, Nakina.)

Not only do women experience the psychological strain of isolated northern communities. Men too suffer the tension of an unstable way of life. Tragically, the victims of their frustrations are often their wives and their children:

"...The top priority expressed by women in the communities we visited was the desperate need for crisis or interval housing. Small communities lack even the minimal social support services..."

The stresses of women living in isolation are compounded for those who come to the north later in life, perhaps following a husband who has found employment:

"Those of us born here are accustomed to the conditions. We value our environment, our independence, self-reliance and pace of life while recognizing mutual dependency in times of emergency... To newcomers... the weather conditions can be debilitating, inadequate housing... demoralizing, the absence of medical service close at hand frightening; and recreational and educational facilities virtually non-existent for women, depressing.... (Kenora Women's Coalition, Kenora)

Many women are concerned that expansion and new development would cause further problems. An influx of workers both single and married, imposes a burden on a community which may not be able to support it. Once again, those who suffer most tend to be women and children:

"The social impact of (development) will effect all members of the community, but it may have a particular impact on women, their children and their communities. Aggravated housing problems, the pressures of overcrowding and the deterioration in the public utilities... would fall mainly on women who, during the long northern winters are often alone at home." (Kenora-Rainy River District Health Council)

Native women in particular feel the negative impact of development. Sometimes an isolated native community is forced to absorb an influx of people without any preparation or assistance...

The Commission was reminded that development, with its influx of transient workers, creates other problems for native women:

"We are concerned with the sexual exploitation of our native women, through the availability of alcohol and out communities being close to the camps; the evidence of violent attacks on women, rape, illegitimate pregnancies, unwanted children, prostitution and venereal disease will rise beyond a social problem. (Ontario Native Women's Association, Geraldton)

Generally, the women of the north, both women and non-native women, recognized that industrial activities of some sort are inevitable. Consequently, they were determined that

continued page 20

2½ hours

by D. Winko, (based on an actual rape case), from Issue 12, August 1974

I try not to think about that night (was it that long?) but it's hard to forget within the closed boundaries of this courtroom.

It's a crazy situation, you know. I find myself questioning the reasons behind it all. Was it my fault? Did I, in fact, deserve it? Had I encouraged an attack?

I have to stop degrading myself! Do people actually believe I wanted to get raped? As a native woman, should I have been fully aware and prepared for the consequences taking into consideration I am a woman, especially an Indian woman.

God damn! Self-doubt is so cruel. Why must I feel guilty? I did nothing! Those men did it...they did it.....

I must tell you what happened. Although you might not believe women to be innocent of inviting rape, please try for your own sake to put yourself in my position. You might have found yourself at one time or another in a similar circumstance, but only a slim line separates what happened to me from what can happen to you.

It was getting late...the bar was going to close soon. I had been waiting for a girlfriend who didn't show up. I had a few beer but I was not drunk.

A man came over and we began to talk. I can't remember if we introduced ourselves, but his name is now well-known to me. Bloor.

He seemed nice enough. He asked if I would like a ride home, as he lived close to the home where I was staying. I said yes. What would you have done, truthfully?

We went out to the car alone. I remember feeling a closeness to him; the kind that accompanies a kind gesture toward you. Everyone enjoys being a matter of concern to someone else.

A matter of minutes later, he asked if I would come to his house for a drink. The night was pleasant...so was he. I consented. Was that wrong? Are all women hopelessly naive to man's intentions?

Are you asking if I had intentions myself? I am not a child. My sexual drives are as any other woman if you are truthful about it. I can assume the responsibility of wanting to sleep with him...but not that which actually happened.

Is there some codified law or language of man that ensures sexual access to any woman by any man within the range of 500 miles merely by accepting a drink in a man's apartment?

I must go on.

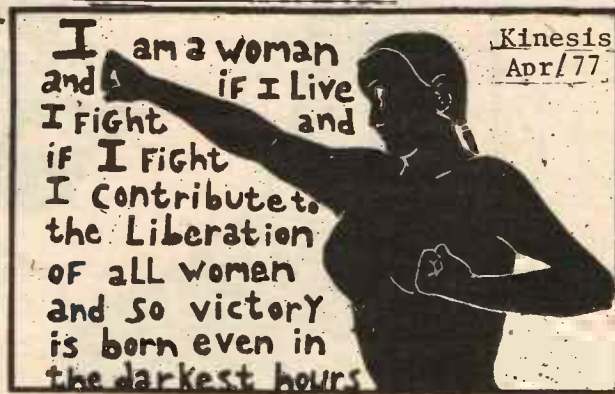
We stopped at a house and I followed him down to his basement suite. I sat down on the bed and seconds later I heard footsteps approach the room which Bloor and I occupied. Then they walked in.

Many of you might recognize the rush of fear that envelops you. I felt as if someone had kicked me in the stomach. There was a reason for this fear...instinctive...rational? No matter. It was there.

One man whose name I did not know then but I do now, Cotter, said "Shall we strip her and rape her?"

Thoughts seered through my brain. This couldn't be happening to me! I looked toward the door. They must have sensed my intention as I was informed that no one was in the house and it would be useless to try anything. That was a joke! I might have stood a chance with one man...but three? What utter helplessness can compare to this!

They started taking my clothes off. My brain, somewhat overloaded with the weight of my situation, repeated over and over that it was an impossible situation. I didn't hear anything...just their voices that seemed to echo from a different realm. This was indeed hell.



.....
(Editor's Summary: Despite begging to be let go many times throughout the ordeal, our sister was forced to have oral, vaginal and anal intercourse by the three men. Bloor suggested shoving a bottle up her and killing her. He urinated on her and boasted that he had scalped an Indian after he had cut her hair. He then beat her with a rope strung with bells and kicked her head until she was bleeding and nearly unconscious. Caine stopped the attack.)

.....
My mind hesitated in acknowledging that the ordeal was over, but my main compulsion was to run even to the point of begging for help from the rapists.

I begged Caine to walk out with me. Bloor was evil...a sadist, more so than the others. My body warned me, my mind warned me. Caine knew and complied.

I remember looking for my clothes, but I don't recall when I dressed. Caine and I somehow ended up in the street. He walked me to the end of the block. I started to run. How long I ran I don't know. I stopped and looked behind. What if they followed me? Perhaps they changed their minds about killing me. No one was there.

My lungs were bursting; my body wracked with feelings indescribable. I ran toward the bushes and there in solitude I sat on a rock and cried. The emotional release was painful and yet welcomed.

Somehow I knew that I should and had to do something. Feeling alone and yet determined nevertheless I decided my course of action. I phoned the police. The ordeal had lasted 2½ hours.

Those men are in the courtroom now. I just heard that they have been acquitted on the rape charge. They have been sentenced on the lesser charge of "gross indecency and common assault with intent to wound."

So this is justice! These men who raped and defiled me are to be let off that easily.

They say that the jury was trying to establish some kind of terms by which they could charge the men if not with rape, then with a lesser crime.

This is only one of the legal loopholes present in our legal system. The one that hurt the most was "the question of consent". In plain language that might be interpreted as...was she asking for it?

Women can comprehend to a point what happened to me...but I am sure you cannot begin to imagine the full extent physically, emotionally and mentally that this experience was then and is even now.

These atrocities have occurred before and will happen again. Women must get angry; they must be made aware that according to the law only vaginal penetration constitutes rape.

If you can prove you did not consent. In accordance with this, in my situation, only one man raped me in the eyes of the law. But emotional, spiritual, mental rape is possible. A Anal, oral penetration, whatever, it is still rape.

There are four different strands of hair on that ornament. What happened to those victims? How they must suffer in their silence! Were they made to believe that they asked for it? Is it better to remain silent rather than lay your guts on the table and hope to hell that it is treated with respect and dignity?

In this society, any situation is a come-on for rape and only one criteria seems necessary...be a woman.

Regardless of your past, your age, race, etc. AS A WOMAN YOU ARE A POTENTIAL RAPE VICTIM AND THE SOCIETY THAT IS SUPPOSED TO PROTECT YOU INSTEAD ASSUMES THAT YOU TAKE THE RESPONSIBILITIES OF BEING WOMEN, OPPRESSED WOMEN.

I can still hear the crown attorney's words -- "Now, Mrs. C, you're a married woman with two children... you knew what you were doing when you accepted a ride from this man and agreed to go into his home."

Indeed the onus is on us. The crime committed was not against the state, it was not against me; it was a crime against women...all women. We can fight these men, but that is not the answer. The laws governing women and rape and the interpretation of rape must be changed.

For OUR sake, in the name of humanity and sisterhood...UNITE!

(The above was based on an actual rape case. The laws have since been changed to reflect the degree of violence rather than vaginal penetration. Proving lack of consent is still an issue.)

live now
know what you have done
realize
you have affected a life
mine.
remember my terrorizing moments
the emotional pain will last
forever.
in your sick mind
it was lovemaking
simple fucking
it was much more.
it was oppression
degradation
humiliation
violence.
know this.
understand.
and then
with your conscience
i dare you,
live.

May 1979
gayle o'hanlon

A FEAR LIKE STONE

by Joan Baril November 1982

It's a "Pilot Project" and many people fear we'll be taken for a ride. In October 1982, lured by the carrot of provincial money and the stick of provincial pressure (and ultimate power), the City of Thunder Bay has agreed to take on financial responsibility for sole-support mothers who are at present receiving provincial Family Benefits or "mothers' allowances".

The pilot project is expected to fly well for the first eighteen months but it is feared that once the City takes it over it won't be able to hand it back. It is also feared that the province will eventually pull back funds and the whole contradiction-ridden structure will come crashing down, right in the middle of the City's budget.

A spokeswoman from the Single Parents' Coalition of Toronto outlined to me what is happening now in Toronto when a woman just can't hold on. She calls it the Toronto Scenario and it may be the scenario of the future. There are five steps, all leading down.

One: A sole-support mother finds she just cannot manage on the bone-scraping money she gets. Perhaps an emergency, a rent increase, a cessation of a husband's support money, a combination of reasons.

Two: She loses her apartment.

Three: She gives her children to Children's Aid. She moves to a hostel or a friend's place. Without an address she can't get benefits.

Four: She shows up at the legal clinic, the Manpower office, the women's centre, social service office trying to find a solution. She says, "When I get a place... if I could only find something so I could get a place..."

Five: Her kids are in foster care. As time goes on she wonders if she should just let them get adopted. She thinks, "If I could just get a place..."

There is a bizarre footnote to this story. In Toronto, there is a shortage of foster care. Our province, which cannot afford to keep mothers and their children together, is spending a lot of money on a promotional campaign to attract foster parents.

This opinion has been expressed by many citizens, including the sole-support mothers, who call themselves "the Concerned Moms", who tried - unsuccessfully - to convince the city to turn down the proposal. Other citizens, including some aldermen, believe changes in the whole welfare system are coming. By accepting the pilot project now, they believe, it can be monitored and there



can be some input into the future. It is especially necessary to make sure that any changes in welfare policy have Northern conditions in mind. However, it should be noted that the present "pilot project" scheme was devised without any input at all from the people most affected... the sole-support mothers.

Probably no issue has been more surrounded by sincerity and posturing, rhetoric and fear, all encompassed in a cloud of politico-babble. At a meeting at the Vale Community Centre, organized by the Concerned Moms in June 1982, the local Family Benefits officials sincerely assured the mothers that the change-over would not reduce benefits and might even provide better services. Yet on June 9, 1982 COMSOC Minister, Frank Drea, stood on the steps of Queen's Park in Toronto and screamed at a crowd of mothers that they were no-goods who didn't want to work. Questions from the women about the availability of day care and jobs were ignored. Mr. Drea continued a tirade of abuse. This type of behaviour on the part of the Minister makes many women fear that the "Pilot Project" is just a step to dismantling Mother's Allowances in Ontario. Mother's Allowance is based on a philosophy fought for by the first woman's movement: mothers who have to bring up children on their own need financial support.

In the present economic depression more and more people are applying for city welfare. This winter is going to be a nightmare as U.I.C. claims run out. At the same time government revenue is declining.

There are various schemes around the continent that would make sole-support mothers take

the brunt of the economic crunch. In the United States, one idea is to cut the living allowance as soon as the child reaches two years old. In various provinces, and American states, officials are considering many ways to cut back, cut off, or make ineligible funding to mothers.

In Ontario, the new program will allow mothers to be classified as "employable". The province claims that this is for "statistical purposes only and will not affect the benefits." Single parent organizations, such as the Mothers Action Group of Toronto, don't believe it for a minute. People classified as "employable" receive much less in benefits than those labeled "unemployable". Privately, the women were told that "by the Fall of 1982; there would be no further referrals of mothers to Family Benefits", and that during the reclassification period, only those "obviously unemployable" or who insisted on family benefits would be referred (for more, see P.26 "Protecting Our Own," report of Mothers Action Group, Toronto. Available at Women's Centre).

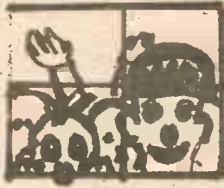
In fact, the difference between what the government is saying publicly, and what officials are saying privately are the chief cause of the confusion and fear surrounding this issue.

But underlying all is a deadly fear--a fear like stone in the hearts of the mothers I talked to at Vale Community Centre and the women at Queen's Park--the fear of losing their kids. Just scraping by on Mothers Allowance now, what will happen if their benefits are reduced through such ploys as a reclassification as "employable" or a change-over to the lower city welfare rates... how to hold on then?

Women in the Trades

April 1980

Kay Andrews is a student in the Millwright course at Confederation College. She talks here with Joan Baril.



Joan: (admiring a wooden table Kay has made) Do you think all the carpentry you did has helped you in the millwright course?

Kay: No, not really. Living out in the bush did, because you became familiar with tools just because you had to get things done. But I think it's more having to get things done and having to do things by necessity.

Kay: I found that my personal life has been enriched by the course as I'm introduced to various things such as the use of tools. My perspectives immediately grow because I can see all kinds of things that I can do for myself. For example, if I want to build something or have something constructed I have so much more information. I can make tools for instance.

Joan: Is that what a millwright does, make tools?

Kay: The millwright course is formally listed as industrial maintenance, mechanics and so on. On the job, there are a lot of things that might have to be repaired. Some things can be constructed, welding construction, fabricating supports and so on. Depending on the plant you are working in you might send some of the jobs to a machinist or you might be doing most of it yourself.

Joan: So in other words you have to learn how to repair almost anything.

Kay: In our program we are getting an exposure to the different basic skills and anything beyond you would learn on the job. This course is one of the pre-apprenticeship programs. It's an introduction to the basic skills and if a person is lucky they will find an apprenticeship opening and then they will work with a journeyman.

Joan: So how many hours do you get subtracted from your apprenticeship by taking this course?

Kay: 1800 out of 8000.

Joan: The course is forty weeks and after you have to find your own apprenticeship?

Kay: That's right.

Joan: Do you think that will be a problem?

Kay: There might be a few openings around the countryside. Otherwise you can find a regular job and bide your time until you find an apprenticeship. There was a woman in the program last year and she was offered a job as a millwright at two local plants. So it isn't impossible locally.

Joan: How about moving? Would you like to go out West?

Kay: Oh not just now. My two daughters are both in high school and I don't think a move would be good for them.

Joan: Does the College help you try to get an apprenticeship?

Kay: They do what they can to help you find a job. That's really the hardest part - looking for a job but from what I've heard and seen, the College is really excellent. I was talking to Lillian, the Student Awards Officer at the College, and she told me the girls that are in technology and by and large very successful and giving the boys a real run for their money and everyone is really pleased with what's happening. Not just the people in the College but the employers who hire them seem to be tickled too.

Joan: I'm really glad to hear that.

Kay: Oh, it makes so much difference to me. It's so encouraging. Just hearing about other women in the trades and their experiences makes you feel you are not isolated. It raises your morale a bit.

Joan: Is there another woman in your course?

Kay: Yes, there is one other in the program. She's very successful. She has had some background already and so she's familiar with some of the work, but it's a little bit different for me being an older person and being in a group that has the assurance and the certainty of youth. Self confidence is one of the most essential things to being successful. I suppose this applies no matter what you do. I've noticed that if you don't know how to do something that, if you have the buoyancy that self-confidence gives, you can deal with the problem in a very positive manner. Self-esteem - it's the key.

Joan: What's next in the course?

Kay: After this section of the program there will be a field placement and then a section in the welding shop and then in the machine shop.

Joan: How long is the field placement?

Kay: We are all scheduled to go to three different local plants and we'll spend three weeks in each and it will be my first time I've ever seen inside an industrial plant. (Laughs) I'm such a complete greenhorn I don't know what questions to ask to find out about things. I feel pretty silly a lot of the time. That's why the field placement will be such a valuable thing.

Joan: Do you know where you're going?

Kay: The first one is going to be the machine shop at the College. The

second is Great West Timber and then Canada Car. Roland, one of the instructors is responsible for digging up these placements and has gone out of his way to try to sound out people to find what kind of reception they give women but also to consider my personal needs. I have a light build and this is often considered a heavy labouring position and I'm older too and both will militate against me finding an apprenticeship opening in millwright work.

(Kay describes meeting a woman welder working in the trade). It was a real lift. She is such an inspiration. She is a welder and has been working in the field for a few years and thoroughly enjoys her field. Speaking to a person like that is very exciting particularly because I'm trying to get into the trades, too.

Joan: I guess a lot of women did these jobs during the war. Have you ever met any?

Kay: I don't think so.

Joan: I sure would like to interview one.

Kay: These are the people we have to hear from now as a voice. That would be terrifically supportive.

Joan: But in a lot of ways it was easier for them because there were a lot of women in the plants and a lot of support.

Kay: Oh yes, the nation needed them and industry needed them. That's the key. Industry needed them and made it as easy as possible, welcomed them.

Joan: And then afterwards ...

Kay: Do you know afterwards it got so bad for women that I remember in the town where I was living there was a reluctance to hire a woman teacher if she was married.

Joan: Do you find being in school relaxing?

Kay: No, being in school is not a relaxing experience. It is stimulating. It is rewarding because you can see things are happening, but never relaxing. In many ways it is stressful and so every now and again I feel resentful. I think, "Why does it have to be such a burden, why couldn't a person feel uplifted because they are learning new things and that's exciting." But it's that fact that everything is being learned and everything is new which causes the stress. It's no light undertaking. Every single job I ever had, I was winging it and it's just such a refreshing change to walk into a situation where you are presumed to be untrained and that it's all right - that is such a relief.

My classes start at eight in the morning but some of the trades courses start at seven. If a person had to take a bus they wouldn't be able to get there. It takes me an hour to get to school by bus. The buses don't run that early.

Joan: So you would have to have a car if you had to start at seven?

Kay: Right.

Joan: Is the math the same as you had in school or is this all different math?

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Sexual Harassment

By Kathie Cram

Edited from original in April 1980.



"Sexual harassment is any repeated and unwanted sexual comments, looks, suggestions or physical contact that you find offensive and which occurs on the job or in a classroom situation. Sexual harassment can also occur during a job interview, where sexual favours are expected as a condition of employment."

This is a definition of sexual harassment used by a committee formed to study the problem of sexual harassment in Northwestern Ontario. The exploratory study has three purposes:

1. To investigate the extent of sexual harassment experienced by women in Northwestern Ontario.
2. To raise the consciousness of women regarding the definition of sexual harassment and to inform them that they are not alone.
3. To determine whether the extent of sexual harassment in the region justifies the establishment of Northern Women's Centre as a place of complaint and support for victims of sexual harassment.

The responses have yet to be analyzed, although a few initial observations may be made. The majority of respondents consider the problem serious, so serious that most women quit their jobs. Most experienced the harassment at a place of employment. The majority are employed as secretaries. When asked if they reported the harassment most responded they had not and cited the major rea-

son for not reporting it as being "would not be believed". The harassment was ongoing, experienced at least once a week, and lasting as long as four years.

Several of the women added letters explaining in more detail their plight. One woman told the story of how she was sexually harassed by two men at different locations. The harassment began as the occasional pat on the shoulder, and was "even a bit fatherly". But it soon became blatantly sexual. One man began grabbing at her breasts and tried to kiss her. When she responded, getting "verbally abusive", he reminded her of his friendship with the supervisor. "I was told", she said, "to be a good girl because he controlled an evaluation report". The woman was emotionally and physically affected. "I felt physically ill that I could be so intimidated and handled. I got edgy, cried at home to my husband, depressed", she said. The abuse is still ongoing; her only recourse she believes is to quit.

Another woman tells of her sexual harassment experiences with a boss, boyfriends and married men. She tells of her loneliness in trying to handle the problem. Her friends would listen, but it was of no help. She thought of confiding in her parents, but "all they would say is that I probably deserve it, or it was my own fault."

Both of these women had a sense of self blame, almost guilt for accepting the abuse. It is a sad comment on our society when the victims are the "guilty", and the guilty have the power to control.

McKellar Hospital, as well as McKenzie Forest Products in Hudson, refused to display our questionnaires. The director of employee relations at McKellar, simply stated, "No such behaviour is practised nor tolerated at this hospital and I do not believe that we should suggest such practises exist by displaying your literature." His comments are indeed interesting considering that some of our volunteers are ex-employees and have witnessed sexual harassment on the premises.

Sexual harassment is a serious problem. Women suffer physically, emotionally and economically. They are forced to quit well paying jobs primarily because our patriarchal society view it as a joke and thereby condone it. A few years ago rape and wife battering were neatly swept under the carpet; our society claiming that "good girls don't get raped" or that the beaten wives yearn for physical punishment. Sexual harassment, like rape and wife beating is an aggressive, powerful act, meant to humiliate, degrade and control. Stand up; gather your courage, organize and fight!

WOMEN AGAINST VIOLENCE

AGAINST WOMEN

December 1981 by Joan Williams

"Take Back The Night is a protest against the victimization of women. The fear of being alone on the street in the darkness that has been engrained in us since we were small children is a constant debilitating aspect of our lives. It is a necessary response to the omnipresent violence against women which pervades our society. Women are vulnerable everywhere-- in public and in private, in our homes and at our jobs. We must fear for ourselves, our mothers, our grandmothers, our babies. We fear in our dreams.

On this night we take back the right to be safe. We who have survived, march in the memory of those who have not and for the thousands of women each year who are raped, mutilated, assaulted and battered. We march for criminal justice reform, which will protect women from the convicted rapists who walk the streets. We strive to eliminate the causes of this hatred toward women. We fight for the right to live and grow in dignity and safety as strong, healthy women without fear. WE WILL WIN!"

The above was an introduction to the first annual 'Reclaim the Night' march on October 2nd, 1981. Thunder Bay women came out in numbers which

surprised us all: nearly 100 women united to shout their anger and celebrate their power in unity. A power which was no doubt felt by more than one sneering passerby who squealed his tires or muttered insults before retreating to the more familiar stale airs of local taverns.

The attitude of most men was summed up rather succinctly by Dan Pilton of the Times News who asked at the onset of the march for a "pose of the 'girls' before the race begins". Of course Mr. Pilton's perspective did seem somewhat limited when he could only count 19 of us for his report in Saturday's paper. Perceptual

handicap perhaps.

Our uprising was long overdue. Rape and assaults against women are on a steady incline in Canada and Thunder Bay was no exception this summer. Our march was meant to bring this grievous violation of human rights those who have accepted this victimization of women as something beyond their control. It was evident by the resonating echo in Thunder Bay's streets that Friday, that we did have control.

On a personal level, the expression was exhilarating; a reaffirmation that we have a strong, active base of sisterhood on which to build.



women in the trades

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Kay: I never had much math in school. Anyway it was so long ago that it wouldn't matter. But I never had a decent math background. All my former education was for a different purpose. It was in a different area. It was in the arts and so it developed a more intuitive type of thinking. There was evaluation and critical analysis and things like that but it isn't the type of learning that is involved in math. I have come to appreciate a lot about learning mechanisms. Today I think things are taught better in school to give a person a spectrum of math and science and not just the arts. I would have liked to have had some kind of shop training in high school too.

Joan: The girls in high school have that opportunity now, I believe.

Kay: My kids had that option but I was asking them and the girls still tend to pick domestic science. I guess home economics is just something that is already familiar. Even now for girls some things are more familiar than others.

Joan: What made you decide to go back to school?

Kay: It's been about five years since I left university and I've done different jobs since then. It became fairly obvious to me that the only people who were making a living wage were skilled tradespeople and that's what a person has to do to survive and provide a decent environment for their family. Precious few women have had the opportunity. So I might be out in the forefront but it's necessity.

The trades -- that's the only hope for women. Your daughter is an apprentice, isn't she?

Joan: Yes, she's an apprentice printer. She was working as a clerk and she moved from the clerical side of the business to the trades side and that's a move a lot of women don't even think about.

How many women are in trades training at the college?

Kay: There are a few in welding. There are lots of women in the technology courses and surveying. There are a lot of women in auto parts. About a third of the students there are women. There is a woman going into diesel mechanics. There are two in cutter and skidder. But this is a course that is reluctant to accept women because there are so few people willing to employ women.

Joan: Isn't that a catch-22 situation for women?

Kay: Oh, yeah. The women they will accept are those with any possibility of becoming employed; there was one woman who was working with her husband and they could be employed as a team.

Joan: I always thought that this course should be cutter and/or skidder, so that people could have the opportunity to just learn to run one machine. More women could do that than do both.

Do you think it would be helpful if all the women at the College in the trades could get together to talk? Do you think the women would be interested?

Kay: Yes, I think it would be helpful. Some people aren't as outgoing as others and again you feel the need for a little moral support. Sometimes people take the things that happen to them as just their lot - that's what people do - they do their course and try to survive not realizing that things can be changed.

(They discuss finances which Kay describes as a tight squeak.)

Kay: The first day of class you become aware that you have to get safety boots and you have to get coversalls so in those first weeks we were living hand to mouth.

Joan: How much are safety boots?

Kay: Around thirty dollars but I

got mine on sale, so I had a bit of luck.

Joan: What about the Women's Credit Union?

Kay: I haven't gone to them and I'll tell you the reason. I am getting so little to live on that I didn't dare to even try to get a loan because I couldn't pay a loan back - you see how stringent my situation is. And some weeks my money wouldn't arrive and then we had some pretty lean weekends.

Joan: How do the other students support themselves?

Kay: There are a few fee payers. But the other students are on unemployment insurance and all of them, even those who are single, get more money than I do.

Joan: Do you regret going back to school?

Kay: No, I don't. I just can't believe it. It has been a wonderful experience. Everyone is so encouraging. It seems that the people at the College have gone out of their way. No, it's the right move for me.



April 1980

What it Means to be a Woman

The following article was on display in a local shopping mall in an educational exhibition presented by the students of Westgate High School. It was written by Cyndi Otway a student in Ms. Sandra Metelnick's sociology class.

As a woman your physical features are different from men. This is pointed out to you constantly during life. You have to wear more clothing than men to hide these features (defects). As a woman you have to prove you can play hockey, basketball, etc. just as well as any man can. You can't dive off a high diving board because of fear of falling out of your swimsuit.

As a woman you can't talk back to people (like parents, friends, teachers). You have to be nice and take in all the yelling yourself. As a woman you must be good in school - what I mean is behave. You can't stand on desks or tell obscene jokes; you have to be goody-two-shoes.

Because you are a woman you must follow proper etiquette at all times. You can't phone men and you certainly cannot ask them out. You have to stay home and hope they call you. When you do go out with a man, you worry about how you look, what you should wear. And your hair must be clean and shining all the time.

As a woman you have to wear dresses that make you self-conscious and stupid panty-hose which make you itch all evening. And you have to put up with men talking about the car they own or the porno flick they saw last week.

A woman always has to worry about her reputation and she has to watch that men don't take advantage of her. A woman has to know how to cook, how to make clothing, and how to do the monthly budget. She has to make a good home for her husband. She must go through the pain of having a child and staying up with that child when he/she is sick and when he/she awakes in the middle of the night.

As a woman you are pushed into going to those boring parties men want to go to. Or you go shopping with a man, and he can't tell the difference between a slip and a bathing suit.

But yet, what would a woman do without her man?



Social Workers Dilemma

late 1975

The high cost of being a professional social worker is not something the average person thinks about. That the cost is less for those motivated by economic status, professional recognition and other power trips is evident, but for the truly committed, those with a real desire to meet human needs, who have to jettison many an ideal for a computerized formula, the price is exorbitant. As the young nurse is conditioned to examine every case in the cold light of reason, so the social worker can expect to be programmed to fit the system, to move among the victimized portions of society without questioning the criteria that has been formulated by a hierarchy that has in many cases never been touched by the desperation they have presumed to have all the answers for.

The good and caring social worker doesn't last, she burns out, not from a heavy caseload but from the day-to-day struggle with a system mired in its own impotence, a system that gives neither the case-worker nor the case a right to their own individuality.

What do you do, a caseworker asks, when you see a woman under the care of a psychiatrist with countless bottles of pills on her table, counter top, fridge and wherever else you could imagine. When her total income is \$179 and her rent is \$170, when her psychiatrist is not even aware of her financial predicament. When the road she has travelled has been so bitter and cruel and so familiar to you for you have been down it, what can you do when you see what, for the Grace of God could have broken you, has broken her. When you know food is hard to come by but pills are in plentiful supply.

What do you do, she asks, if you are a single parent mother, possibly handicapped, when you are faced with the departure of your last child and you realize with its leaving your basic source of income and security is gone. Would it be strange if you felt panic, fear, resentment for the years you played the role of mother? Could you be excused if you played sick to keep your child with you? What can you do if you can't work, for the pension, if your disability allowance is \$130 and you have a notice of eviction? Where can you take the furniture you lovingly cared for, because it's the only thing you have ever owned? The answer lies in the hands of the social worker. She will find you the kind of place society thinks you deserve. She's a little handicapped, of course, since if you are to eat she must find a place for not more than \$75. If she is unable to do this, she must consult the big computer and it will tell her to be objective--in other words, forget it.

The big computer is also the keeper of virtue it seems, and what goes on in the bedroom of a recipient of mother's allowance is a matter of grave concern. Straying from the straight and narrow may get you evic-

ted if you live in low-rental housing. Your mother's allowance may be cut off, you may have to pay back a suitable amount retroactive to your fall from Grace or endure the humiliation of signing an official document stating that you solemnly swear that you will not engage in common-law hanky panky. Although this machine is impervious to sentiment of any kind, gossip and innuendo will light up all its buttons and send it vomiting out eviction notices without having to justify its actions. Unfortunately we are not sufficiently civilized to have an appeal board that will hear your defence although, I understand there's a half-assed promise of one laying round somewhere.

Information which is not generally made public is the following criteria used to establish eligibility for tenancy in Thunder Bay low rental housing. We believe it should be public knowledge, and perhaps it will be of interest to our readers.

Ontario Housing Corporation's (OHC's) Point System

Upon acquiring enough, one can acquire an OHC housing unit. (The numbers listed represent the maximum number of points. Judgement of the interviewer determines the maximum or less.)

PRESENT CONDITIONS OF HOUSING:

overcrowding.....5 points
disrepair.....5 points
inadequate bathroom facilities.....5 points
lack of recreation space....2 points
other unsatisfactory conditions.....2 points
(must be specified)

Receiving the maximum points for the above can total 30 points.

Other ways to gain points:

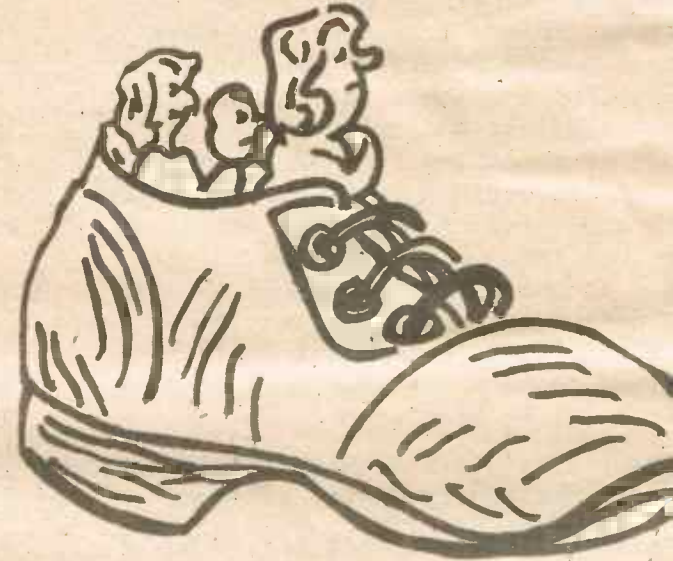
Residency in Thunder Bay (up to 10 years), (1 year=1 point, 2 years=2 points; etc.)

Notice to vacate other than cause (cause being drunken parties, damage etc...30 points)

0 to 25%.....no points
26-29%.....3 points
30-34%.....5 points
35-39%.....10 points
40-49%.....15 points
50% or over.....20 points
Abnormal financial commitments.....15 points
Separated families because of lack of accommodation.....15 points
Aggravated health factors because of present accommodation.....15 points

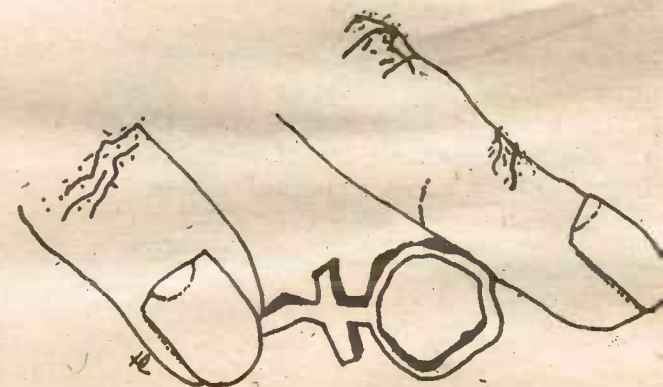
The waiting period can be used to gain points if there has been no offer for accommodation--extra points for waiting:

1 year.....1 point
2 years.....2 points
3 years.....4 points
4 years.....6 points
5 years.....8 points
6 years.....10 points



There was an old woman
who lived in a shoe
With all this red tape,
what else could she do?

The good and caring social worker must challenge the system. When she ceases to question she has become a robot and hence a liability to human progress. We can help if we are informed as to the role she plays and the things that trouble her about that role. If you are a social worker in Northwestern Ontario, if your area of concern is people, you have something to contribute to this dialogue.



Small Town continued from page 10
future undertaking not bring with them problems comparable to those experienced in past developments...

"Traditionally, economic development in single industry northern communities has not included the experience, knowledge and concerns of women. This has resulted in male oriented communities at all levels, economically, socially and politically. The needs of women and children have been given only marginal recognition. (Kenora Women's Coalition)

From their submissions to the Royal Commission, it was clear that northern women want the opportunity to be involved in decision-making, to help determine the future of the communities in which they live and to secure equal rights for their sex.

The story being told by the women in the preceding report may not be exactly encouraging....But there may be hope.



**Celebrating
11 Years
of
Journal
Women**



**NO PHOTOS
AVAILABLE**

Marion Babcock
Lyn Sihvonen
Carrie Hansen
Carol McColl
Pat Graver
Pat Ryan

Kathryn
Brule
Peggy Smith
Sharon Lund
Susan Dahlin

IF WE MISSED YOU WE'RE SORRY



Memoirs of a Striker

by a former employee, late 1976

By now, I guess the local women's strike is past history - filed away in dusty archives. I won't ever forget it because I was involved in this much-publicized dispute which was to become known as the "battle of the women versus the doctors". It was one of the most frustrating, hilarious, inspiring revelations of my life. My determination and devotion to our cause surprised me more than it did my family and friends. I will never regret it, and I would do it again. The grandmothers, widows, wives, mothers and daughters who spent six months on that line, through the heat of summer, refreshing fall winds, and freezing gales of winter, pitted against one of the richest, most powerful establishments in the country, would all agree. I never once heard any one of them express regret over the wisdom of their choice.

How did this conflict take that little flame of feminism I think was always flickering inside of me and feed it with a fuel so great, that it is roaring furiously now, never to be quashed again? In retrospect, it was a pattern of slow plodding growth over the months, of struggles, of gaining a painful new consciousness, and then a gradual joyous affirmation - one which will never be denied again.

Perhaps the first incident that shattered my sense of self-worth occurred during the course of my daily duties when I heard one of the 'healers of humanity' confide to one of his most learned colleagues - "I don't know why they want a union, after all, we hire monkeys here, that's why we pay them peanuts!"

Our polite, apologizing picket line started with everyone feeling nervous and ill at ease, suffering from that chronic disease called guilt - an affliction particular to women. As we tried to hide behind our picket signs from a group of annoying reporters with popping flashbulbs, I reflected on how difficult it was to ignore that drummed-in bit of sexism. After all, nice girls live in an eternal state of subjugation - they accept without question, and HOLY MOSES - nice girls just DO NOT parade around with picket signs plastered with big yellow tweety birds under the captions of "No quack-quacks here! Just cheep-cheeps!" To quote Robin Morgan from "Rights of Passage" - "...we DO need to create a new code of ethics for women, we DO need to create a new women's morality..." so women won't have to suffer that soul-shattering pain of realization when confronted with the situation we found ourselves in.

The hostility of the doctors became evident on the first day. It must have been difficult for them to suppress their fury. After all, M.D.s are notorious for barking orders and having them followed promptly and without question. Come to think of it, in all my years at work with the profession, I can't think of a single instance when a doctor had the courage to treat male staff as condescendingly as female staff. To get back to the first day, I guess it was just too

much for the good doctors to accept the fact that mere staff had decided to publicly stand up to them and horrors! Women, at that! While waiting to get into the mainstream of traffic one day, one of them astonished us all by suddenly throwing his car into reverse, when in his rear view mirror he caught sight of a few of us scurrying to safety behind his car. The ecstatic look of pleasure on his countenance, made us positive that he had an orgasm every time he terrified us. A good many days thereafter looked like scenes from the "French Connection" with tires squealing as they chased picketers all over the parking lot.

We harboured no grudge against the patients - we accepted their need for medical aid. Many a day was spent listening to elderly patients' tales of woe, their loneliness, and their concerns over their illnesses. Perhaps they felt that no one listened to them inside. One day in particular, a very nice old gentleman stopped his car, rolled down his window, and in the middle of the entrance to the parking lot, launched into a sad tale of his past three operations. As cars piled up on the roadside and the main thoroughfare became bottlenecked, we started to get obscene gestures accompanied by furious mutterings and shaking fists, all of which we couldn't understand through closed windows. Despite repeated pleas from myself and fellow picketers to proceed, he would not move, for he had finally found a sympathetic ear. He was finally persuaded to move on when a very angry young woman pulled up, rolled down her window, and promptly went up one side of us and down the other, for harrasing and intimidating such a sweet old man. Oh well, --- you win some and you lose some!

We did have one pet peeve, however. The mockery that organized men and women had of their own union membership when they crossed our picket line..many themselves were on strike at the time. Perhaps they would have been more appreciative of the benefits they enjoy by belonging to unions if they had all experienced our struggle.

I think perhaps the action I felt most difficult to accept was how women could betray other women by crossing their co-workers' lines. Many of the striking women were single, widowed or single parents. Perhaps the women who crossed the lines to work throughout the duration of the strike would have joined their sisters on the picket line if they had experienced living on one source of income - clinic wages. Women must learn to realize they will continue to be segregated in dead-end low-paying job ghettos until they can express solidarity and support for women who are enlightened enough to fight for change. We can't waste our energies fighting each other.

As the months wore on, we didn't cry as easily as at first. We got used to being called bitches,whores and phrases like "Go home to your kitchens you sluts!" rolled off our backs like water. We became adept at dodging pop cans, beer cans, fire-crackers and even human spit. We learned what the



obscene gesture for every finger on the hand meant. We were bumed by cars, knocked over by trucks and flipped onto carhoods. One day, a huge brute stopped his truck, leaned on the horn and bellowed his desire to drive over the two feet of sidewalk we were standing on, because the fifteen feet of entrance just wouldn't do. These day-to-day happenings just strengthened our convictions. We could not and would not give up - because we were right.

If in the event of a first contract dispute, no settlement is reached at the end of a six month strike, the employers can legally hire new employees to fill in the strikers' jobs. We wouldn't give them this satisfaction and returned with no protection whatsoever and needed all the toughness and tenacity we had acquired on the picket line. Laws prohibiting discrimination against employees for union activities were all but trampled by these dedicated humanitarians. A book could be written on the repulsive behavior of some of the employers on our first two days on the job. Half of the thirty-six returning were driven out, and the remaining could easily be outvoted in a decertification vote. This did become a reality a few months later.

I don't feel any bitterness any more, only pity, and the realization that they aren't gods after all, as they would have us believe.

One year later, the remaining dozen or so remember their struggles in silence, but their presence acts as a reminder to those who labour inside. Working conditions and salaries improve daily, although they still have not achieved parity with other women doing the same jobs elsewhere. It has been made a better place for those who follow. My deepest sorrow is for the women who gave their all for what they truly believed in, and had their careers smashed as a result. Revenge is sweet to those who had their absolute power challenged. Despite the scars accumulated by a long battle fought and lost, I still believe that women will never achieve economic equality in the work force until they employ the clout of collective action. Earning a decent wage is perhaps one of the most fundamental issues in the women's movement. The shortest route to achieving that end is to organize. My energies will forever be devoted to preaching that litany.

Not an Ordinary Movie

by Joan Baril, Feb.-Mar/84

(excerpt)

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.

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 March 1982

In It Together

by Penni Burrell, January 1979

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

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

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



a meeting

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

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

any healthy soul-searching.

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

could be. I understand how important it is to reach a common meeting ground regarding the journal and each individual involved. The feminist issues should never be abandoned. I'm still searching for a dictionary definition of a feminist. Let me say that it is the healthy emotions that should never die. Don't ever hide anger or sweep it under the rug because it will explode inside of you instead of on the outside where it counts.

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

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

December 1979 Rosalyn Taylor Perrett



The Confederation College of Applied Arts & Technology
Thunder Bay District

EQUAL OPPORTUNITY PROGRAMS

BUSINESS DIVISION—EQUAL OPPORTUNITY MANAGEMENT CERTIFICATE PROGRAM (Post-Basic)
to begin in September 1984, offered part-time through Continuing Education Division.
THIS IS BELIEVED TO BE A FIRST IN CANADA.

For further information, contact the Program Co-ordinator at (807) 475-6140.

GENERAL ARTS AND SCIENCE DIPLOMA PROGRAM emphasizing Women's Programs Curriculae may be taken full-time during the day, or part-time through Continuing Education Division. These subjects are identified as "GS" (elective post-secondary credit).
For further information, contact the Program Co-ordinator at (807) 475-6390.

SKILLS DEVELOPMENT PROGRAMS (Ministry of Colleges & Universities)

TECHNICAL UPGRADING PROGRAM (T.U.P.)
T.U.P. facilitates the entry of individuals, particularly women, into the workplace or technical or trades training programs. The program has two components: -- Career Counselling provides a "training path" outlining the training necessary to enter the intended workplace or technical or trades training program; -- Academic Upgrading provides 8-40 weeks of upgrading in related certificate and diploma programs in technology or business programs as well as selected apprenticeship trades.
For further information, contact the Associate Registrar-Adult Training & Special Programs at (807) 475-6302.

INTRODUCTION TO NON-TRADITIONAL OCCUPATIONS (I.N.T.O.)
I.N.T.O. is an 8-week program that helps women to explore opportunities for employment in non-traditional jobs. Students study job search skills, goal setting and plot a career path. Work placement gives women real job experience.
For further information, contact the Chairperson of Communication Arts at (807) 475-6210.

WOMEN INTO TRADES AND TECHNOLOGY (W.I.T.T.)
W.I.T.T. is an 18-week program designed to expose women to all aspects of practical trades training and the world of High-Tech.
For further information, contact the Chairperson of Industrial & Motive Power at (807) 475-6215.

CANADA EMPLOYMENT & IMMIGRATION COMMISSION

Canada Employment & Immigration may offer **BASIC TRAINING SKILL DEVELOPMENT (B.T.S.D.)** Academic Upgrading Grades 8-12; English as a Second Language; Introduction to Non-Traditional Occupations (I.N.T.O.) and Women Into Trades and Technology (W.I.T.T.).
For further information, contact your local Canada Employment & Immigration Office, or the Women's Employment Centre, 130 S. Syndicate Avenue, Thunder Bay, Ontario P7C 1C7 (Phone 807-623-2731).

PROGRAMS

GS 010 99

PERSONAL FINANCIAL PLANNING

This elective post-secondary credit subject will give the student practical instruction in personal economics, the art of handling money and managing one's financial affairs. Topics covered include budgeting, banking and investing, credit, housing, insurance and car ownership, together with other topics in which the student may express an interest.
DATE & TIME: Tuesdays 7:00-10:00pm
START DATE: September 11, 1984
INSTRUCTOR: Lauretta Johnson
COMPLETED: December 11, 1984
FEE: \$45.00
ROOM: 258

GS 052 99

WOMEN, SOCIETY AND CHANGE

This elective post-secondary credit subject will provide an opportunity for participants to discuss and assess the rapid changes in society and to discover how these changes affect women in areas such as family life, sexuality, economic development, technology & community involvement.
DATE & TIME: Wednesdays 7:00-10:00pm
START DATE: September 12, 1984
INSTRUCTOR: Liz Poulin
COMPLETED: December 12, 1984
FEE: \$45.00
ROOM: 265

GS 136 99

WOMEN IN MANAGEMENT

This elective post-secondary credit subject will deal primarily with the roles of women in management, and the particular skills needed by women to effectively fulfill managerial functions under the constraints which are from within themselves, as well as those imposed by the organizations.
DATE & TIME: Mondays 7:00-10:00pm
START DATE: September 10, 1984
INSTRUCTOR: Betty Chalmers
COMPLETED: December 17, 1984
FEE: \$45.00
ROOM: 342

WOMEN & STRESS MANAGEMENT

This elective post-secondary credit subject is intended to examine situation stressors in our lives—family, job, social relationships, conflict, change, developmental crises, etc., as well as potential sources of stress they bring to every situation because of their personality, their own belief system, their life rhythms, and their style of problem-solving. A lifestyle and attitude approach to changing their stress response will be developed by each individual.
DATE & TIME: Wednesdays 7:00-10:00pm
START DATE: September 12, 1984
INSTRUCTOR: Bert Hopkins
COMPLETED: November 14, 1984
FEE: \$30.00
ROOM: 258

GS 159 99

AFFIRMATIVE ACTION—EQUAL OPPORTUNITY

Upon successful completion of this elective post-secondary credit subject, the student will be able to participate effectively in the planning and development of an Affirmative Action Plan.
DATE & TIME: Mondays 7:00-10:00pm
START DATE: September 17, 1984
INSTRUCTOR: Mary Fedorchuk
COMPLETED: November 26, 1984
FEE: \$30.00
ROOM: 260

WT 843 99

MOTOR VEHICLE (WOMEN KNOW YOUR CAR)

In this elective post-secondary credit subject, students will learn the basic procedures of car maintenance and general operation.
DATE & TIME: Mondays 7:30-10:00pm
START DATE: September 17, 1984
INSTRUCTOR: Don Young
COMPLETED: October 29, 1984
FEE: \$20.00
ROOM: Auto Shop

ZW 004 99

EFFECTIVE LIVING FOR WOMEN

A practical course based on sound psychological principles and finds. Women will be helped to achieve greater life satisfaction through techniques of solving personal problems, enhancement of sexual satisfaction, controlling bad habits and learning desirable ones, stress reduction, increasing learning effectiveness and helping other women through active listening skills.
DATE & TIME: Thursdays 7:30-9:30pm
START DATE: September 20, 1984
INSTRUCTOR: Bert Hopkins
COMPLETED: November 22, 1984
FEE: \$30.00
ROOM: 258

ZW 026 99

TIME FOR LIVING

Are you drifting from day to day? Are you ready to do something about it? Come and catch hold of life by learning and applying practical management skills to your daily living. This goal will be reached through the use of instruction, exercises, films and discussions.
DATE & TIME: Tuesdays 7:30-9:30pm
START DATE: September 18, 1984
INSTRUCTOR: Ivy Cook
COMPLETED: November 20, 1984
FEE: \$30.00
ROOM: 346

ZW 044 99

WOMEN & HUMAN RIGHTS

Do you know what your rights are as a person? As a woman? This subject will enlighten you to what your rights are in the work force. Combat unfair treatment with the knowledge of where you rightfully stand.
DATE & TIME: Mondays 7:30-9:30pm
START DATE: September 17, 1984
INSTRUCTOR: Irene Mitchell
COMPLETED: November 26, 1984
FEE: \$30.00
ROOM: 346

ZW 045 99

CONFLICT RESOLUTION

The students will develop an awareness of different strategies in managing conflict and will learn how to take responsible effective action in confrontation, both in personal and professional relationships.
DATE & TIME: Thursdays 7:00-9:30pm
START DATE: September 20, 1984
INSTRUCTOR: Bonnie Satten
COMPLETED: November 8, 1984
FEE: \$30.00
ROOM: 331

ZW 047 99

THE TRAVELLING WOMAN

Due to popular demand, this new subject is being offered to help today's woman plan her business or pleasure trip effectively. Topics include passport, visa and health requirements, the "do's" and "don'ts" of travelling alone, planning and packing a business/pleasure wardrobe, travel insurance, consumer rights for travellers, coping with customs, popular travel destinations, best buys and travelling with special needs. Consideration will be given to individual needs and interests.
DATE & TIME: Thursdays 7:30-9:30pm
START DATE: September 20, 1984
INSTRUCTOR: Iva Wright
COMPLETED: November 22, 1984
FEE: \$30.00
ROOM: 161

FOR FURTHER INFORMATION, CONTACT EQUAL OPPORTUNITY PROGRAMS AT (807) 475-6232

For information about these subjects outside of Thunder Bay, contact your local Confederation College Office or call Toll Free: 1-800-465-6961 or 1-800-465-6962.

REGISTRATION DATES: Non Post-Secondary Subjects (ZW) - August 7th (5-7:30); Post-Secondary Subjects (GS, WT) - August 8th (5-7:30); Keskus Mall - August 9th (12-7); County Fair Mall - August 16th (12-7); Intercity Mall - August 23rd, 24th (10:30-9:30).

PROGR

FALL '84