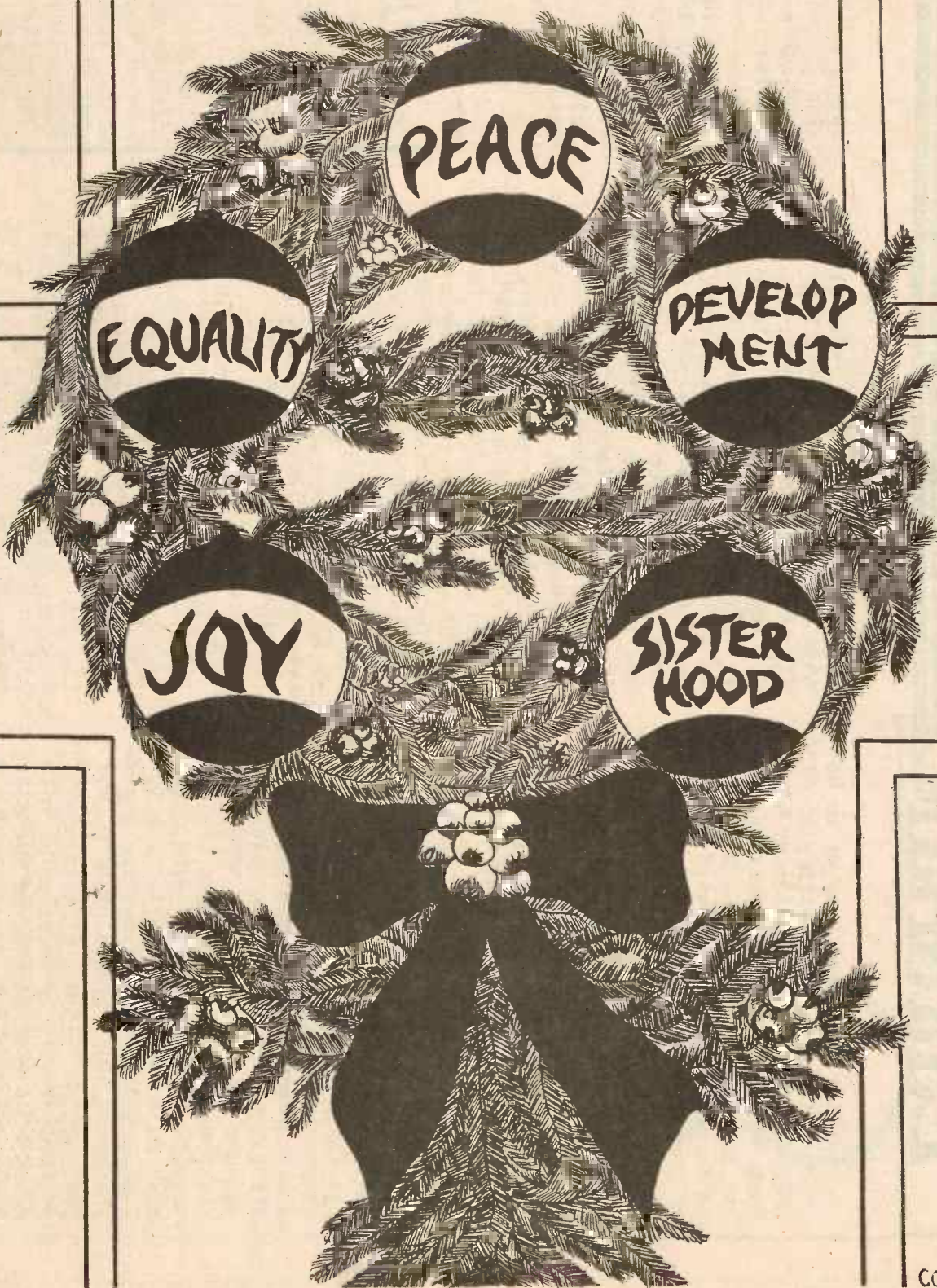


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Northern Woman Journal

DECEMBER 1985 VOL.9 NO.3, THUNDER BAY, ONT.



CONCETTA

Editorial

Earlier this year many of us had the privilege of seeing the play *SIDE EFFECTS*. This exceptional play moved each of us, raising our awareness of the health issues we as Canadian women face, and linking us with the health concerns of our sisters throughout the world. *SIDE EFFECTS* shocked, angered and frustrated us about the lack of control we have over our own health, and our past inability to change this. But *SIDE EFFECTS* motivated us as well - many of us left with the feeling that we can and must take control of our destiny.

Right now we have the opportunity to put this feeling into action! A crisis for Canadian women's health must be avoided.

The issue is *DEPO PROVERA*. Until now we have only had a somewhat abstract concern as we have deplored the dumping of this injectible contraceptive on to Third World women.

Now the problem affects us intimately. *DEPO PROVERA* is being considered as a contraceptive for use in Canada. An 'expert' committee has recommended the approval of *DEPO PROVERA*. The Committee, officially known as the Advisory Committee on Female Reproductive Physiology (and chaired by Dr. Jack Walter) states that the drug is "a highly effective contraceptive ... with fewer known risks of adverse side effects than other highly effective methods of contraception".

We agree the drug is an effective contraceptive. What is at issue is the safety of the drug. Known side effects of *Depo Provera* include nausea, headaches, depression, weight gain, excessive bleeding, continuous bleeding or total cessation of menstruation. Tests have linked the use of this drug to cancer. The safety of *Depo Provera* has not been proven.

Your VOICE

Dear Northern Women:

I can't think of a better forum for a sentimental farewell to my struggling sisters in the north, than the pages of this journal. There is no question of the part it has played in my life and the knowledge I have gained from those who have given time and energy beyond what they could afford to expend to keep it alive. There is a time for every thing and I feel the timing is right for the move to a kinder climate in my own interests. I do it with mixed feelings, knowing I leave a support system that has never failed me... However change is a part of my nature and the feminist ideology is everywhere so I have no fears that I shall be recognized as a fellow traveller. I leave the Resisting Spirit as a token of my love and concern for

Two factors seem to be in play in this recent push to approve *Depo* - (1) the drug manufacturers lobby, and (2) the insensitivity of male medical authorities to women's health needs. In a recent *Globe and Mail* article Dr. Ian Henderson (director of the human prescription drug branch of Health and Welfare Canada) made some 'interesting' comments. Declaring that the drug is both "safe and effective" Henderson suggested that the drug's ability to prevent menstruation is beneficial and said "Our job at Health and Welfare after *Depo* is approved will be to educate women that the fact they have stopped menstruating is a natural side effect of this drug and that it is not unhealthy for their genitals to be in a dormant state. Their genitals will be just like they were when they were 9 or 10 years old".

Meanwhile (the *Globe* reports) a spokesman for the drug manufacturer, Upjohn, is optimistic the drug will be approved in Canada quickly and without the opposition that occurred in the United States. "Down there" he said "as soon as complaints about approval started coming in to senators and congressmen, they had to open up the process. Here, it is really just a matter between us and Health and Welfare".

The approval of *Depo Provera* must not be just a matter between Upjohn and Health and Welfare. It is an issue of the most vital importance to Canadian women. In response to this crisis the CANADIAN COALITION ON *DEPO PROVERA* has been formed to ensure women's voices will be heard on this issue that affects our health and that of our children.

Each of us can help. Write/telegram the Hon. Jake Epp, Minister of Health and Welfare, House of Commons, Ottawa, K1A 0A6 (copy to your MP) opposing the approval of *Depo Provera* as a contraceptive in Canada as its

those struggling with personal relationships. There are few of us who have been able to say all they wanted to on the subject so I have tried to say it for you, dependence is the issue for everywoman and everything that interferes with an opportunity to exercise an independent choice, made in good conscience is not acceptable. The importance of the support women have been able to give each other as the forces of fundamental religion and patriarchal dominance pressure us back into the fold that further supports a role we find does not appeal to our intelligence or nourish our spirit is crucial. Each of us in our own way fight this personal battle changing the circumstances that deny the respect that is our right as a person. But, together we struggle against the outside forces that give our oppression legitimacy. We are not lacking in courage here in the north. Our voices are more clear than strident, we are learning the language of political reality, but we must never forget that language is alien to us.

safety has not been proven. You can also circulate a petition (available at Women's Centre). If you want more information write Canadian Coalition on *Depo Provera* c/o Healthsharing 101 Niagara St. Ste 200A, Toronto Ont. M5V 1C3 or Women's Health In action, 58 Arthur St. Ottawa,

Canadian women cannot afford another *DES* story! Now is the time to act to stop the approval of *DEPO* Canada.

NWJ CRISIS

You may be getting weary of reading of the Northern Woman's financial plight. However, it is a problem we need help to solve. Right now the first time in many years the NWJ is in a deficit position. We have standing debts. The core group of workers have maintained the energy to write, type, paste-up, design, distribute - essentially get the damn paper out. But we don't have the energy to fund raise. Does anyone out there have solutions (concrete solutions that is - not ideas for us to implement).

Effective this issue the cost of the Journal is increased to \$1.50 per single copy. Subscriptions will now be \$5 for 4 issues, \$10 for institutions. Our advertising rates have also increased to \$125 full page, \$75 half page, \$45 quarter page. (Poverty groups may negotiate.) Comparatively these prices are low - and the value is good!

As we've stressed before, the most effective way to ensure financial stability is to triple our subs. A subscription to the Northern Woman would be a great gift to give. Please consider it.

We want more than men have settled for, he is as much a slave to the system as we are, he has already sold out to it for his privileged position as a male to abuse his power. From his closest relationships to the pinnacle of his ambitions power is both his goal and his undoing. Nowhere is this more apparent than in the pervasive ideology of militarism, superceding all other ideologies on the planet today, a direct consequence of his ingrained desire to dominate not only his fellowmen but thought itself. He cannot do this without the support of women, caught up in his dogma divided against each other, denying her own intelligence, selling out her own person for his approval. One has only to listen to a city council meeting to realize the level of his competence to handle power with any degree of human intelligence. We have something to bring to the process is undeniable. That it will happen without a more enlightened

cont'd on pg.

Update

by JOAN BARIL

Heartiest congratulations to Dusty Miller for her election win to Thunder Bay's new Council and to Betty Kennedy for retaining her chair by acclamation ●●●

●●● Stand by for announcement soon from the Decade Council about Heather Bishop appearing here in March in connection with International Women's Day and the end of their decade.

●●● Kam Theatre's play "Stars in the Sky Morning" returned to Thunder Bay this fall. It is a moving theatrical experience, a braid of women's voices weaving together stories of women's lives in Newfoundland. An all-women production, the play was written by Rhonda Payne, Jan Henderson and Jane Dingle; directed by Maureen McKeon; designed by Deborah Ratelle; acted by Suzanne Turnbull and Lennie Albanese. The production was held together by the wonderful original music written and played by local musician Joyce Michalchuk. This winter Kam is also offering "The Fighting Days" based on Canadian suffragist experience and "Checking Out", the story of a woman in small town Alberta who tries to make a break for the big city ●●●

●●● Lakehead University Women's Centre is planning a series of activities including speakers on Feminism and History of Women's Movement in Northwestern Ontario, a newsletter for students both on and off campus and a workshop to encourage more women to get involved in campus elections ●●●

●●● Red Lake turned shocking pink or was it yellow as a preview to the recent municipal elections. The Women's Information Group there researched local social issues and put out a "shocking pink paper" (on yellow paper) on their findings. They outlined the situations in day care, housing, affirmative action and other areas and used the information to address the candidates ●●●

●●● The action research done by Project Mayday, women of the North Shore (see article by Carol Quesnelle) is now available. The post-conference follow-up is now taking place with a worker who will be meeting with women's groups in Terrace Bay, Marathon, Manitowadge, Schreiber to help them develop their follow-up plans from the North Shore conference ●●●

●●● Research done by Project Mayday used the assistance of the Women's Research Centre, #301 - 2515 Burrard St., Vancouver, V6J 3J6. Their papers, including 'Women's Perspective in Research' and 'How to Study Your Own Community' both by Dr. Helga Jacobson, are available at reasonable cost. In 'Feminist Action, Institutional Reaction' Jan Barnsley describes how the state grabs hold of a woman's issue, defines it, gobbles it up and spits it out as part of the status quo ●●●



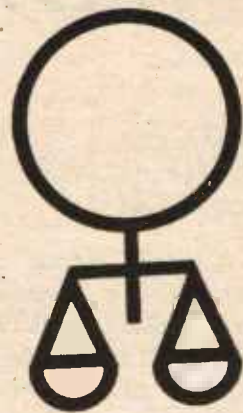
●●● On November 30, francophone women from Geraldton, Longlac, and Nakina met to found a new organization "Les "Elles" du Nord". The chair is Raymonde Mercier and the executive is made up of women from the three communities. They have completed an action research, hiring a woman to meet with local women in their homes to outline the priorities of francophone women in their communities. They are also looking at a spring conference for francophone women in the north ●●●

●●● At last Kenora is to have a refuge for battered women. This is the culmination of ten long years of persistent and at times discouraging work by Women's Place, Kenora. Organizations and individuals around the province who have kept in touch with the Kenora situation know that if there ever should be an Academy Award for courage and perseverance, it should go to Kenora's Women's Place. Unfortunately the shelter will be called a "Family Resource Centre", a name so meaningless it could only have been compiled by a computer picking words at random from an old William Davis speech. It is going to take a lot of P.R. to convince local women and Native women from nearby communities, that when they are in distress, they can find refuge at a "Resource Centre". This is the sort of language that renders women and women's needs invisible.

Moreover, Kenora Town Council turned down the application by Women's Place to run the hostel. Their submission was excellent but the Kenora councillors chose the Presbyterian Church to manage the shelter. Again, women's work negated and made invisible ●●●

●●● The Pro-family movement. Are They For or Against Families? This is the title of a paper by Margaret Eichler and available at OISE (Ontario Institute for Studies in Education), Bloor St. Toronto. Eichler contrasts the positions of NAC (National Action Committee on the Status of Women) and R.E.A.L. women, a self-labelled "pro-family" organization. Women should note well that if you have ever expressed support for divorce, day care, contraception, abortion, sex education in the schools or full social, economic and political equality of women, you are now labelled "anti-family" by many exceedingly wealthy and influential organizations.

●●● Conferences will bloom with the flowers in Northwestern Ontario this coming spring. There will be a Northern Women's Conference in Sudbury. In Thunder Bay there will be a conference for women who own businesses or women who are looking into starting a business. The conference, called Business Ownership for Women will be held March 7, 8 & 9. Its goal is to assist women to find resources and information and, organizers hope, develop an organization of women business owners. Prior to the conference a series of evening information sessions called 'Adventures in Enterprise' will be held in ten small communities throughout the region. These workshops will give interested women an insight into help available for women entrepreneurs or potential entrepreneurs.



from RFR

For information call conference co-ordinator Susan Lappacher at Confederation College, extension 400. (Out of towners call toll-free 1-800-476-6110 extension 400). The college is also hosting a conference on affirmative action which is open to trustees and senior administrators in education.

●●● A Young Women's Conference will be held April 25 and 26 at the Valhalla Inn, Thunder Bay for youth between the ages of 15 and 24. (These are the age criteria given for the United Nations International Youth Year.) The workshop will look at issues affecting young women and discuss the skills which would help young women deal with the issues. This is a conference for and about youth and as far as possible all the resource people and workshop people will be in the 15-24 age range. For more information call conference co-ordinator Lorri Yassenik at Decade Council 345-3606. This local conference will not duplicate the format of another conference on youth held this year and soundly criticized because few if any of the participants were young people.

●●● Do your part. Send Brian Mulroney a New Year's card asking the government to support funding for organizations which work to advance the status of women. The virulent right wingers have mounted a high profile campaign to cut money to "anti-family" organizations. HERizons magazine, for one, has experienced problems. An article from 'Campaign Life News' (August 1985) states that the Department of Secretary of State has "spent millions in taxpayers' money ... to set up a chain of pro-abortion, anti-family organizations" and what is more this money is given to groups which "seek change in the social institutions of our country". (!) What sort of women's activities would Campaign Life prefer to sponsor, you ask? In the final analysis none. After putting in a half-hearted plug for REAL women, the article sweeps them aside as well, by saying "The real question is whether the government should, especially in times of financial restraint, be funding any women's lobby groups... let alone these minority of minorities". (Women as minority?) "Why should women be singled out for this largesse when there are more important areas which could well use these funds?" The article does not state which areas are so important they receive all government grants and women get none. Nevertheless these sort of articles and letters have galvanized an active anti-woman lobby ●●●

continued on page 13

MAYDAY in the community.

NORTH SHORE WOMEN'S RESEARCH

by CAROL LÉPINE-QUESNELLE

*There was a vision.
"Women actively involved in
their communities"*

A small group of women from the North Shore communities met in different towns seeking to involve women in defining the needs of their communities as they relate to women and finding ways of meeting these needs. They gathered together, showed films, had discussions. Networking with Thunder Bay brought more information and support. The issue of family violence emerged in those discussions. Lack of facilities and support for the victims became a concern. In 1982 a district board called Mayday was formed. A report on physical violence was completed in 1983 which resulted in the formation of the Intermunicipal Committee on Family Violence to lobby for a North Shore Transition House. This is still ongoing. Plans were made in 1984 to further involve Mayday in the community through seeking funding from Secretary of State to initiate a research project involving women in an analysis of their experiences of single industry town living.

Another journey had begun when Karen Weeks-Kusins from Manitowadge, Judy VandenEnde, Marathon, Pam McKeever, Schreiber and myself Carol Lépine-Quesnelle, Terrace Bay, were hired to conduct this research project and provide an analysis for each of our communities.

On a cold night in November Diana Ellis, representing the B.C. Women's Research Centre, came to Terrace Bay to help the researchers and Board Members plan the project. At the end of the weekend we had defined our purpose, listed our goals and objectives, set up strategies and tasks to meet them. Developing a Pert Chart which listed our goals and what we hoped to accomplish in a certain period of time was an exciting venture. We were amazed at Diana's endless wisdom and energy. As I reflect on this first workshop I recall seeing how different we were - through life experiences, educational backgrounds, ages, incomes and occupations. "How are we ever going to work together?" I wondered. Diana's skills at facilitating showed us our value as women. It was this commonality that enabled us to accomplish our work.

With excitement, energy and feeling a little overwhelmed with our workload we, the Project Workers, went back to our communities. An interview guide had been developed. We planned to practice on our close friends. There was lots of reading material describing Participatory Research, interview techniques, confidentiality and public relations to be read.

We were to develop a community profile describing our town and the services available. Reading all the information I could find about Terrace Bay gave me a better understanding of my community. "Why was the town built? Why are we here?" became interesting questions to ask others. My learning experience had begun.

Before we began our interviews we met with Cathie Smith and Margaret Buffington. They would co-facilitate the workshops where we would share, evaluate our progress and plan our next step. These get togethers became the cement and elasticity of the whole project. It was here that we were held together. It was here we were able to change our direction completely when we recognized the need to.

Our meetings began with "checking in". We shared our feelings, joys and struggles. Being homemakers with responsibilities in the home made our work out of the home difficult at times. Day care was a problem for some, as was finding time to do all the work we had done before we started this new job. Sometimes we were able to convince our families to help with child care, cooking, cleaning and shopping. Other times we did the work ourselves or let it go undone. We learned to set priorities. Sharing our frustrations seemed to make it easier. Someone listened. Someone understood. Our biggest joy was doing the work we enjoyed and being paid for it! These workshops also provided a place to learn new skills and receive new energy.

Back to our communities we went to begin our interviews. Participatory Research was the method of gathering information that we decided to use, which simply means the researcher is a participant in the community she is studying. Our aim was to present for others the understanding of situations women had seen, heard or acted in.



Thirty women between the ages of 18 to 70 were interviewed in each community. We involved women who were single, married, with or without children, working out of and/or in the home. Some were retired, widowed or divorced. Their incomes came from a broad spectrum of occupations, some had high family incomes, others variable or limited. Newcomers, longtimers, women of different nationalities living in different neighbourhoods were interviewed.

Through January and February the researchers set up interviews and provided the women chosen with free time to participate, either through arranging child care or visiting women in their homes at convenient times. Researchers in each community followed one interview guide.



Because interviews were confidential women felt free to honestly analyze their feelings about living in their town. Interviews were lengthy lasting one to three hours. Quickly writing down everything the respondent said about the specific topics during the interview, rewriting, clipping and filing this information the same day was time consuming but proved to be worth while when we reached the analyzing stage.

Example - Employment File: Because this file contained everything women said about employment the researcher was able to see the trends and their frequency. Therefore Karen Kusins was able to state in her report from Manitowadge "Approximately one-third of the women interviewed work full or part time. One-third of the respondents would like to work but lack employment opportunities and/or day care. The remaining one-third of the respondents' husbands did not want them to work."

By the end of February we had each gathered information from 30 women on numerous topics. Our files were full. "How are we going to break this down?" I wondered. Cathie and Margaret answered my question by facilitating another workshop. We learned to work with raw data and analyze our material. It was also time to pull out our secondary research and note references. "This is hard work, take care of yourself" Margaret warned us. Having each other to call, having Cathie and Margaret to call gave us the energy and sometimes courage we needed to continue the project.

We went home and analyzed each topic area. "How are we going to put this together?" was my next question. Networking with Thunder Bay brought Margaret Phillips, a consultant, to present a workshop on report writing. Some of us were overwhelmed with the work ahead of us. I was ready to give Margaret Phillips my raw data and have her write my report! But Margaret turned that around for me. She read some of our data - then told us how good our work was. We could do it! Her enthusiasm was catching. She shared her writing experience and gave us many technical tips. Her facilitating skills enabled us to answer the many questions we had. By the end of the workshop we had listed our major themes and decided on guidelines for the report writing. I went home believing in my ability to write and the desire to do it.

Continued next page

As our work load increased our support systems grew. We were to write three drafts. Margaret Phillips agreed to review our work and guide us through this process. During this time the Mayday Board hired one woman from each community to bring a few of the trends from the research back to the community through public meetings. Women responded by setting up committees to deal with specific issues. When the final drafts were completed, confidential copies were given to local Mayday groups who read the report and made recommendations. The researchers were present at these meetings as well as the Board meetings where the district recommendations were made. Then we had meetings to pull the report and recommendations together. At last the report was complete! This was the process.

What did we discover about women's lives? The work of caring for the family and community was theirs, regardless if she was working out of the home or not. They shopped, cleaned, cooked, wiped noses and hugged babies. She drove the neighbours to the doctors, kids to the arena and cared for the sick and elderly. Women baked for bazaars, sat on boards and helped out at guides as well as hockey. Her comment often was "Someone has to do it". Over and over again we saw the paid and unpaid work women do in the community.

We started to recognize their value. Women's skills became apparent. Pam McKeever wrote in her report "she is a nutritionist, counsellor, money manager, organizer and scheduler, a first aider, an encourager, a teacher, a dresser, a tailor, a money maker, a problem solver, a driver, a dynamo who has to keep going. The talents necessary to run a home were not so very different from those required to run a town or government."



"Women were the ones who were concerned for their families well being and their communities' safe functioning" stated Judy VandenEnde. But women were not the decision makers. They hadn't planned the home or community they lived and worked in. Their concerns had not been heard in their communities. "Past courses of action continually taken by local decision makers have not been for the good of the residents, but only what was good for profit."

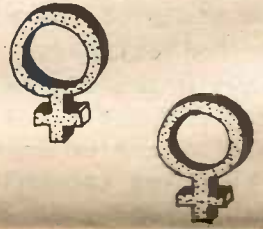
I believe this powerlessness over decision making is common to all women regardless of her place of residence. By continually stating the powerlessness women experience denial can be broken and the slow road of change can begin, as the women who have gone before have proven.

There were many more difficulties confronted by women living in a one industry town in Northwestern Ontario. Karen Kusins stated "Women when moving to the north have to adapt to the environment that has been created by the planner and designers of the town. The woman has to adapt to an environment where there is little room for change. Acceptance of shift work, lack of medical facilities, long cold winters, lack of job opportunities, lack of variety and choice are a part of the environment in which she will live."

What makes it more difficult for the women of the north is the label of being "strong". She has a lot to live up to. She must be adaptable, adjustable, a survivor, always managing and making ends meet. She can see the good in everything, make the best of it and is grateful her husband is working and she has a roof over her head and three square meals a day. She is adaptable, happy and strong.

Woe, to the woman who expresses her frustrations of living in the north, or is unable to live up to these expectations. She's labeled as being weak, selfish and a complainer. Who hasn't heard the comment "is that all you do-complain?" No one admires her for being honest and wanting to make changes. She's told to deny her thoughts and feelings and "put on a happy face". She's told to be "quiet". It's this denial that keeps the system going, that harms us all! Joining together, sharing our frustrations, complaining, enables us to see what we don't like and gives us the power to change it.

I'm so grateful to all the women who were honest with me in the report. The vision "Women actively involved in their communities" has begun.



Copies of the Mayday North Shore Women's Research Report may be obtained from Project Mayday, Box 148 Schreiber, Ont.



YOUR VOICE continued from page 2

itude on the part of women is the reality. We owe it to ourselves to stand together on the big issues, equal pay and personal choice, human rights including sexual lifestyles. We owe it to ourselves to question the thought patterns that keep us pliant to the role of dependence. We are in the women's movement when we move from the position of silence to verbal protest in defense of ourselves or each other, that is as politically correct as you need to be. It will take only a little analysis of why you did that to convince yourself it was overdue.

To all those happy warriors that made my last 10 years in the North among the happiest and most productive in my 70 years, my best wishes for future accomplishments and continued resistance.

Yours in spirit,
Gert Beadle

... I was very pleased with the articles on the Day Care "Situation". I was brought up-to-date on the situation and many parents appreciated answers to their questions found in the articles. The Dryden Parent Group will be able to use this article for future meetings. Once again Thank-you.

Karen Warbin
Dryden

... Dear Sisters: Please renew my subscription to N.W.J. which enclosed \$5 money order covers. I was sorry to hear that Gert Beadle is moving. Hope her new residence brings her joy and opportunities in the women's movement and personal satisfaction. She is a rare gem. Appreciation is given also to those faithful women such as Marg Phillips whom I know and to all others contributing to N.W.J. You continue to inspire and give courage to us all by your generous unselfish work for justice for women. Love and best wishes

Valerie Boileau
Atikokan

INVITATION

TO BECOME A MEMBER OF THE
WOMEN AND PENSIONS
COMMITTEE

The Pensions Committee has prepared position papers and presentations aimed at major pension reform. We also sponsored "Contingency Day", a day where both a media campaign and a community awareness program focussed on couples discussing their assets to plan for retirement years.

The Northwestern Ontario Women's Decade Council would like to invite women who are interested in the issue to become members of the Women and Pensions Committee. Plan to become involved. Please call Dawn St. Amand at 345-3606.

♀ & ECONOMIC DEVELOPMENT

The following are excerpts from the keynote address given by Diana Ellis to the North Shore Women's Conference held in Terrace Bay.

Women and economic development. This issue is a national issue. It is most effectively a northern national issue because it is in smaller and especially single industry towns that the issues in women and economic development become clear - the contradictions become clear. This issue does mean something to women. Economic development is not seen to be one of our traditional issues, yet when we put our heads to it, of course we see it should be.

I will clarify the perspective from which I speak right now. I am a feminist. For me, that means I advocate for women's rights - I put women first. I start with women's experience as the basis for developing analysis and strategy. I believe, and this is based on my own experience, that all of women's lives are on a continuum based in women's oppression. Some of us are in a more privileged place than others, but we are all on the same continuum. I also believe this to be life long work. And, I don't want a piece of the pie, I want to re-write the recipe.

I believe women are already involved in development... It's just that our work of reproduction, of caring, of building community, of impacting on the economy is dismissed, or is not seen, is invisible. That work needs to be recognized and understood for its real value - by ourselves as well as others.

UNDERSTANDING WHAT THE ECONOMY IS

According to the dictionary, economy means "the administration or condition of the concerns and resources of a community." That's not very mystifying. In fact, the word comes from the Greek word for household management!

The term 'economic development' usually refers to the creation or expansion of the economy of a community, region or country.

Who benefits from economic development? The first priority of any economic development is to create profit. I'm not saying that this profit is necessarily a bad thing. Its where the profits go that concerns me. I believe that large and small economic development projects must be overseen and managed in a humane fashion with people's concerns in mind.

How are communities affected by economic development? Industrial and resource development greatly changes the social and economic environment of a community or region. Ideally it creates jobs and develops new areas. However, this can create problems. Populations increase as new workers arrive, often with families, yet the community and regional infrastructure does not expand to meet the needs of the expanded population. Boom and bust development puts a strain on the services and social fabric of even the most stable community. Many serious problems can occur because of

the rapid change in a community as new people, money and a whole new way of life engulf it.

In general economic development has not been accompanied by a concern for the human needs in the area being developed - or human needs has meant only the needs of the workers, usually male. The well being of the workers is a concern of the company but usually only insofar as it affects their productivity in the workplace. The needs of the rest of the people who make up the community (that men live in too) - the women and children - are rarely seen or provided for.



RFR

WOMEN AND ECONOMIC DEVELOPMENT

The traditional view of women in economic development has been, at best, to consider them as manipulable members of the paid or unpaid labour force.

In some cases women's economic development concerns are assumed to focus only on affirmative action and employment. Even when this limited view is acknowledged it is not necessarily planned with women's interests in mind. A B.C. coal town planning study investigating the possibility of non-traditional work for women being made available stated: "the effect of increasing the proportion of females in the direct labour force is to reduce the projected town population.. the potential reduction in services and housing requirements may be considered important in policy

analysis". These planners showed they had no understanding of women's work inside and outside the home and the needs that arise from that work not the least of which is adequate child care and family support services. The most horrifying revelation of their scenario however, is the way the living needs of women and children were to be bartered for supposedly decreased infrastructure costs. They were not seeing the labour force work as being intrinsically valuable to women - it was seen as a way to decrease the overall population and thus provide fewer services.

As a result of this kind of thinking, women and families living in towns or areas created or expanded through economic development face particular hardships due to inadequate planning - planning that has not

seen them and does not take their needs, their work, their contribution to community into account. Existing medical, dental and counselling services are not planned to meet the needs of increased population. There are seldom medical practitioners with specific expertise in obstetrics, gynecology or pediatrics. Homes are designed by people who have no intention of living in them. Suburbs consist of endless curving streets cresenting in on one another, with no sidewalks to push the stroller and walk the toddler on, with no corner grocery store for a quick purchase of the loaf of bread that we just ran out of with three lunches to make. Community centre and recreation facilities are inadequate - or adequate only for men's recreation needs.

UNDERSTANDING THE EXCLUSION OF WOMEN

How can we understand the exclusion of women and women's concerns?

This exclusion means the failure to see the sexual division of labour as significant to the process of economic development, with the result that only "men's work" is defined as relevant. Women's work is invisible or dismissed. By the sexual division of labour I mean just that - the way the work is divided between the sexes in our society. Exclusion of women means the family, household and domestic sphere are defined as marginal and the work of the domestic domain and the character of the domestic economy remains invisible, unexplored and unconsidered. And that's the work we do. Exclusion means there is a failure to raise any questions that specifically concern women in the process of development, based on the lack of recognition that these issues are of crucial concern to women. Women and their work are considered irrelevant to the process of economic development.

I'm going to offer an analysis of why this exclusion occurs. Dr. Dorothy Smith describes the work of administration, management, organization and government of our society as communicative work. The ways in which we think about ourselves, one another and our society are given shape and are distributed by the specialized work of people in universities, schools, television, radio, newspapers, book publishing - by all the organizations forming what she calls the ideological apparatus of society.

But, and this is a big but, Smith contends women have been excluded from the work of producing the forms of thoughts, images and symbols in which thought is expressed and ordered - the books, bibles, media, etc. There is a circle effect in that men attend to and treat as significant only what men say.

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Smith points out that ... "women have been deprived of the means to participate in creating forms of thought relevant or adequate to express their own experience or to define and raise social consciousness about their situations or concerns."

Smith makes it clear that this exclusion of women from the making of our culture is not the product of a biological deficiency. "The forms in which women's silence and exclusion has been practiced arise differently. Some have arisen inadvertently as a side effect of where women are in the world - the private rather than the public world. Some have been a process of active repression or strong social disapproval of women's intellectual or political leadership, others result from the way society is organized through socialization, education, work and communication".

The final point from Smith's analysis is that the deprivation of authority and the ways we have been trained not to get involved in issues/topics other than those defined by men has the additional effect of making it difficult for women to treat one another as relevant figures. "We have difficulty in asserting authority for ourselves, in grasping authority for women's voices and for what women have to say. This leads to deprivation of the essential basis for developing among ourselves the forms of thought and images which express the situations we share and make it possible to begin to work together. We take for granted that our thinking has to be authorized by an external source of authority.

This is why I see the research study just completed by Project Mayday as revolutionary material. It is women speaking to other women in an authoritative manner about their own experience.

When we as women treat one another and ourselves as people who count, then we can break out of our silence. We validate our experience. We believe from our most internal places that we have the right to speak, that there is something of value to say. In understanding the nature of the oppression we make decisions about how to work to alleviate it in our personal lives and move outward from there.

THE INCLUSION OF WOMEN

An economic framework that includes women is one which says first of all that the sexual division of labour is integral and not marginal. An analysis of that would look at what is divided, why, how it is divided, and would look at the implications of that. An analysis would also seek to understand how it is that this sexual division of labour has always subordinated women to men.

The reality is that in our society there is economic loss for women who have children. She has to make the decision to stay home part or full time, or pay for childcare if she returns to the salaried labour force.

The result of the sexual division of labour around the bearing and rearing of children means women are often left economically dependent on men. Given that in our society

money equals power and control, this means that many such women have no power and no control over their lives. They have no economic choices except those they can arrange with his agreement. In a society supposedly committed to the equal status of women, this is an unsatisfactory situation.

An economic framework that includes women would understand what this division of labour means and would do the following: pay women a decent living wage for their work; take into account the extra work of raising a child and offer paid maternity and paternity leave for a child's younger years, as in Sweden; provide decent pensions for women not in the paid labour force, and provide good universal childcare.

It is actually astonishingly easy to deal with some of these problems. The solutions are there. It first of all takes a belief that children are important and that women are important and that they have the right to be actively involved in making decisions about their lives.

In order to include women in the economy you require a framework that begins with the household and/or family and defines this unit as an economic unit with the recognition that the work of the household is work.

WOMEN ARE WORKERS TOO!

WOMEN'S WORK AND THE ECONOMY

The work of running a household has obvious implications for community planning. It means we understand this work involves, for example, maintaining the domestic home, transporting family members to and from their various community involvements, and linking one's own home and family with the rest of the community. When this is understood then the community should be planned with homes having reasonable access to schools, parks, and at least corner stores. Transportation is another necessity.

Another aspect of the work of the household and family is the maintenance of family health. For women, this begins with pregnancy and childbirth and continues after the children are born. Women often tell us they are worried about having their baby in the town. What if there are unexpected difficulties and they have to be shipped out by air at the last minute? Others wonder about the high rate of caesarian sections they know occur at the nearest hospital and wonder if this is a factor of having a baby in an isolated area. It is not possible to have each of these communities staffed with a full time obstetrician, but why not consider models

of health care that can deliver better quality and more appropriate pre and post-natal care?

The point I want to make with all of this is that women must not be seen as passive recipients, but as members of the household, community and society, with interests and concerns based on active participation.

This exercise of including women, families, and children is not something that policy planners should tack on to the end of their considerations. The inclusion of women must begin at the beginning and not just because we're partners of the men, but because we are people in our own right with contributions to make and needs to be considered.

How much will this inclusion cost? The only real cost is the cost of changing one's attitude about women and their role. I do think it is a matter of belief. If one believes the inclusion of women is important, then it becomes a priority. Yes, it will cost money and yes, the money is there. We can't afford not to do this. There is great human and economic cost presently being paid by women.

DEALING WITH THE ARGUMENTS

I want to deal with problem areas others of us have encountered. As any of you who have worked on women's issues know, we often are suspect because we dare to describe ourselves as women rather than girls or ladies. In defining women's relation to the economy, we are moving into an area that many feel we don't belong in - they are more comfortable if we only talk about rape, equal pay, daycare. All of the women I have worked with have gone through a baptism of fire as they began to talk about and make recommendations on women and economic issues. Here are some of the arguments we have developed in response.

One of the things people will say is "Well, these are human concerns concerns of all people, not just women's concerns.." This statement can have a remarkably paralyzing effect on any discussion you might be having. Why? Because it is a form of dismissal of the stand you have taken as a woman speaking to these issues and because it, yet again, takes the WOMAN out of the picture.

One response might be to say "Yes, but the humans I'm talking about are women" and continue on from there. Or, "Yes, it is a human concern and women are humans with specific expertise on this issue" or just "This piece of work deals with women because they have something to say that hasn't been heard before so I'm going to talk about it as women's concern..."

"THE HUMANS I'M TALKING ABOUT ARE WOMEN"



continued on page 14

Poetry

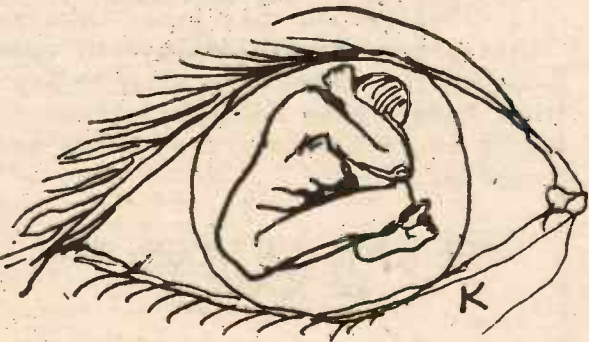


HAN 85

MY ROOM

This is my room.
My landlady calls it a shambles.
It is full of beautiful things.
On the floor, hand-hooked rugs.
In a box, early oils
And Copper tooling.
An afghan for my mother
Unfinished, lying
In a laundry basket.
The photos on the wall
Show my divorce in turn
--No husband in the pictures.
Bronzed baby shoes--expensive--
Glued to oak bookends
I bought from the March of Dimes.
White glue--a bottle of it here
With bottles of ink and shampoo--
On the dresser, a frame I'm repairing.
Photo albums--baby pictures, and
My high school diploma
Earned seven years later.
Sewing paraphernalia
Needlepoint on a stretcher.
A closet full of clothing
Some secondhand
Much I seldom wear.
An alarm clock showing 2 a.m.:
On the night table,
The sleeping pill I didn't take.
This is my room.

Susan Collins



I followed her to the country side
I watched in awe as she walked...then
ran.

Freedom was her name. She ran when she
felt like running, walked when she
wanted to and sat down for hours to
watch the gentle breeze touch petals
on small flowers.

She paused, looked up at me, "Come",
she said, "Take off your shoes and join me.
You will see what I see, hear what I hear
and feel what I feel."

Slowly I removed my shoes.
How strange it felt letting my feet rest
on the cool moss.
She laughed and we shared the enjoyment of my awkwardness
"Come - let go - run.
How good it was to run for no reason
at all - except for the enjoyment
of running.
With arms outstretched - fingers of the wind
fluffed my hair and touched my face.
How good it was to run for pleasure.

When tired we stopped fell in the grass
and laughed at our tiredness.
The breeze touched our faces as the
sun warmed us.
Out-stretched I lay - head solidly on
the ground.
A fly buzzed by - an ant crawled over
me. My feet felt sore but alive.
Feet that were bound in shoes for so
long were alive with the pleasure of feeling.

I cannot write...fear has put shoes
on me again. They were such nice shiny shoes - They said they would
protect my feet. I wouldn't get hurt
I can't run as freely. The shoes are awkward and heavy. I cannot feel
the grass, the stones, the twigs. In shoes
I walk over so much. I don't notice
what is under my feet. I don't feel
the rocks. they can't hurt me anymore but...
I can't feel the softness of the moss. What shall I do?

In the city where broken glass lies around
and can cut deep, I shall wear my shoes.

But in the countryside My feet shall
not be bound - the pain does not kill
there.
I will run, walk and sit for no reason
at all - except for the pure enjoyment
of sitting.

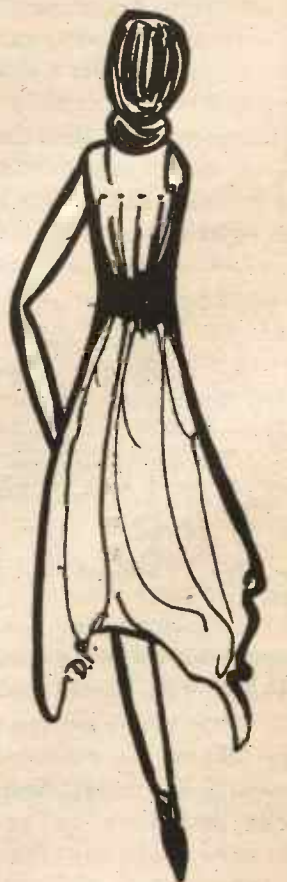
In the city I will wear my shoes.
When I want to run and play I will
join a ball team. That's what you do
in the city. You can't play without
a reason - You have to beat someone!

When I walk I will walk on their
hard sidewalks. I won't walk on the
nice soft lawns. They are not for walking
on. They're for looking at. But
don't spend an hour looking at them.
There is not much to see. Nothing is
allowed to grow there except green grass

Wear shoes in the city and you shall survive!

But if you wish to live come to the
countryside.
Remove your shoes and feel what is under
your feet.
Stop....see what is above your head.

Carol Quesnelle 1985.



WOMEN'S FESTIVAL

by GWEN O'REILLY

The second annual Canadian Women's Festival/Le Festival des Femmes Canadiennes broke loose this Labour Day weekend in Winnipeg's beautiful Kildonan Park. Three nights and two days were filled with sunshine of various kinds, including women's music, dance, theatre, humour, poetry, prose and hope. And women! Hundreds of us. Dressed in everything from saris to leather, all being blatantly and diversely female. Women from across the country of every age, size, colour and political stripe attended.

Last year's celebration billed as "Our Time Is Now", marked the first nation-wide women's festival in Canada, and received an overwhelming response from performers, volunteers and audiences. The members of the Canadian Women's Music and Cultural Festival Inc. are determined to make the festival an annual event, and this year's performance certainly puts another feather in their kerchief.

The introductory message in the Festival programme book mentioned some of the magic that occurred last year during "Our Time Is Now": "For the first time, women heard their own story in music, poems, prose and theatre on stage. The intensity of this experience was best reflected in the flow of energy exchanged between the performers and the audience. Canadian women are finding each other, creating networks to reduce the gulf that separates us in this vast nation of ours."

The most moving, remarkable thing about this year's Festival was indeed the level of energy and the ease with which it was exchanged. The performers were at their best, encouraged by an enthusiastic audience all ready to jump up on their feet to dance, sing clap or cry along. Workshops were staged all day Saturday and Sunday in tents and the night concerts were held at the Rainbow Stage, which is a kind of giant domed amphitheatre in the middle of Kildonan Park. Both workshops and concerts were well organized, and the scheduling made it possible to see every performer at least once, even if you played groupie and followed your favourite performers from workshop to workshop all day long (OK, I admit it).

A large crew of fushia-shirted volunteers kept things running womanly, provided special services such as child care, kids activities and massages. A separate tent housed craftswomen and book, record and souvenir sellers. Womanmade soaps, clothing, jewelry, glass and woodwork and books and information were available. Buttons and T-shirt messages abounded.

"Arms are for hugging"- "Women need Women"- "No Apartheid"- "Choice"- "Immoral Minority-Member" and "Wearing buttons is not enough" were among the issues women were wearing.

One of the objectives of the festival is to promote the status of women in the cultural arena by featuring performers who are largely unrecognized by the general public. Some names in the programme line-up are more familiar than others, famous even. The majority of performers, however, either have not yet recorded their music or have been ignored by the mainstream music industry.

Many of these women have decided to share their message by opting out of the male-dominated system and are now producing their own albums. This courage and hope for the alternatives of the future was reiterated throughout the festival performances and reflected in every face in the audience. Each artist conveyed this message in her own unique way.

Joy Kogawa and Lillian Allen both spoke, and read their poetry at several workshops. Joy Kogawa and her family were among the thousands of Japanese Canadians uprooted and shipped to internment camps in the 1940's. During one session, Joy Kogawa discussed her identification with Anne Frank, not as a victim, but as one who endured persecution and continued to believe that there is enough love

The Seacows are two actresses involved in many kinds of contemporary theatre. One is from an Inuit background, while the other is an American Indian. Together, they dance and act to dispell the stereotypes surrounding indigenous peoples, feminists and artists. They chose the name Seacows because they both come from sea cultures and identify with the large, gentle mammals from which the legends of sirens and mermaids originate. They also point out that any creature with the power to steal men's souls should certainly be considered dangerous.

Oh, and of course, there were some musical messages at the festival as well. The Ruggedy Annes, a Winnipeg band, took care of the punk rock department. They were a little much for my hangover, but everyone else seemed

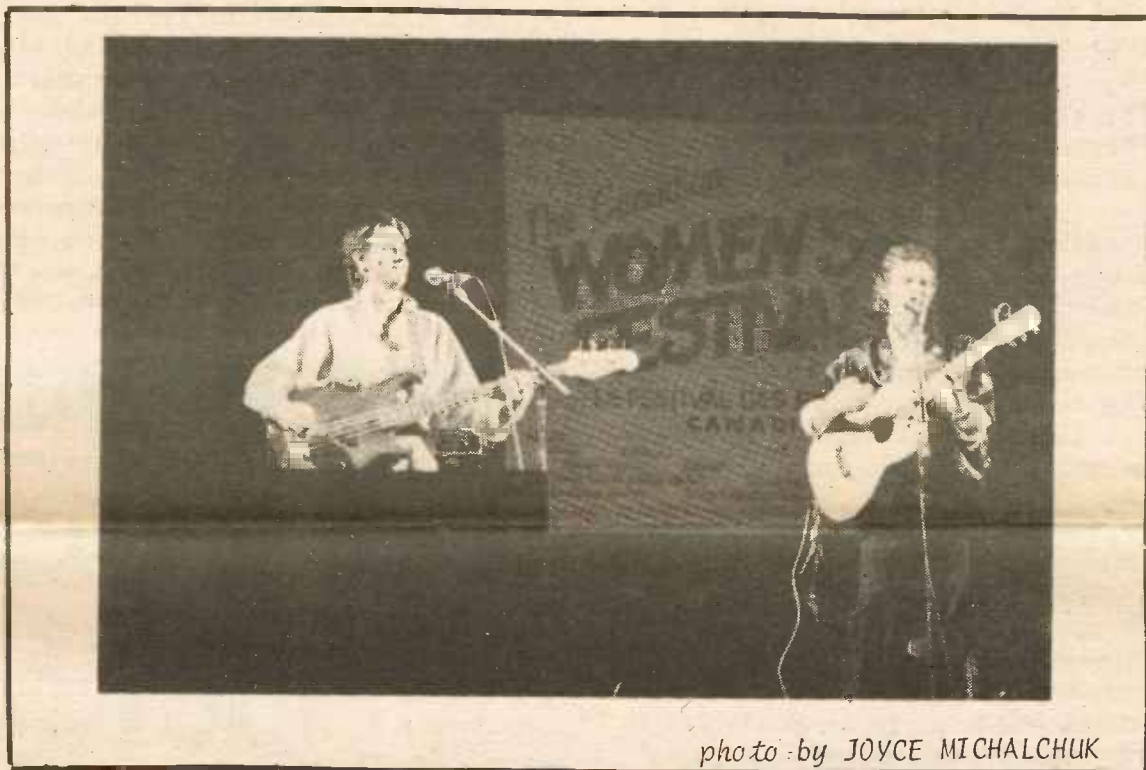


photo by JOYCE MICHALCHUK

to change the world. She believes that there is meaning to be gained from the horror that sometimes surrounds us, and that in finding this meaning we can turn it around. Lillian Allen writes and performs dub poetry—a rhythmical, almost musical combination of simple language and social conscience. She spoke of the importance of peeling off the layers of socialization which restrict us all, in order to reach down to the human core.

On the equally serious, but slightly more hysterical side was Sheila Gostick, a stand-up funny feminist from Toronto. She believes that because women menstruate more than men, they tend to be funnier. She revealed that the reason Reagan has "bum cancer" is because he's spent so many years rerouting shit to his mouth. And have you ever realized how feminine it is to be Canadian? "Oh, here, Mr. Reagan, please, take our water, help yourself to a few more natural resources, and sure, we don't mind if you send us more acid rain." Sheila says that if tough guys have balls, then gutsy women must really have ovaries.

Speaking of ovaries, it's also Sheila's opinion that fetuses now have more constitutional rights than do women. The only solution is for women to declare themselves eggs.

to really enjoy them. Sherry Shute, Gwen Swick and Catherine MacKay rock n' rolled all weekend long and had no trouble keeping people on their feet. Connie Kaldor was her usual vivacious self and managed to steal the show with her closing act on Saturday night. Incidentally, Connie has finally(!) been nominated for a Juno Award. Heather Bishop has teamed up with a very talented woman named Tracy Riley and they did a night show together as well as several workshops. Unfortunately, Heather had the closing spot before the finale on Sunday night, and her performance seemed very short compared to the time allotted for the closing act the night before.

Karen Howe and Kris Purdy sang songs for the kids in all of us, and had the audience up dancing, exercising and hugging themselves. Louise Rose, who has studied piano with Oscar Peterson and worked with Duke Ellington, really sang the blues. Three of the weekend's most beautiful voices sang en francais. The passion in Lucie Blue Tremblay's love songs, Suzanne Campagne and friends' soaring harmonies and Christine Bernard's poetry transcended language, luckily for me and my high school French. Both Lucie Blue and Suzanne gave exceptional performances during the night shows.

continued on next page

WOMEN'S FESTIVAL
continued

Tracy Riley, Jennifer Berezan and Heather Bishop played to a packed tent at the "Woman to Woman" (lesbian, by any other name) workshop on Sunday, and were rewarded for their courage and talent with several standing ovations. Never, never, never miss a chance to see either Tracy Riley or Jennifer Berezan—they are both excellent singers and song writers. Another scheduled workshop was cancelled and Tracey Riley, Jennifer Berezan, Moon Joyce, Kris Purdy, Lillian Allen and three women known only as Rita, Marion and Elaine put on an impromptu rhythm jam. It was great, and was yet another demonstration of the amazing sounds women can make, with or without instruments. Lillian Allen got down from the stage with a microphone and started soliciting sounds and chants from the audience—somehow I wasn't surprised at the number of women who had just been dying to make a little noise.

The fever was high by the time eight o'clock rolled around on Sunday evening. A whole bunch of women were down at the front of the stage dancing to a Parachute Club tape before the show began. Suddenly, they all got up on the stage and started a spontaneous dance party, and everyone in the audience cheered. And it was all over—much too soon.

The Canadian Women's Festival was one of the best organized and most inspiring celebrations I have ever attended. The festival itself is a wonderful thing, but even more uplifting



photo by JOYCE MICHALCHUK

is the fact that it results from a large number of women from all over the country working together, and providing support for our cultural growth and awareness. This year's festival has managed to improve on "Our Time Is Now" by rearranging scheduling and featuring performers and workshops which represent a wider range of interest than was available last year. The organizers, volunteers and performers all deserve congratulations for their vision and the hard work they've put in to make it a reality. As Sheila would say, ladies, you've really got ovaries! Thank you!

You can support future Women's Festival's by becoming a member of the Canadian Women's Music and Cultural Festival Inc. FRIENDS contribute a single donation of up to \$49.00,

PATRONS—a single donation of \$50.00 or more, SUSTAINERS—\$25.00 per month on a yearly basis (pre-paid by cheque). A membership entitles you to receive mailings about concerts, social events, and the festival; a membership card;

a discount on festival tickets; and your name printed in the '86 Canadian Women's Festival programme book. Contributions, queries and comments can be mailed to:

The Canadian Women's Music and Cultural Festival
3D-161 Stafford Street
Winnipeg, Manitoba
R3M 2W9



READ ANY BOOKS con't.

Fiona Karlstedt: "My reading has been confined to university texts so I'll recommend a movie instead. It's 'Kiss of the Spider Woman'. It takes place in a prison in South America. It could be any town, any prison. The tension is in the interplay between the two main characters, both male, a homosexual and a macho-man. They represent two different political realities. The ending was humanistic. I was told that the book is quite good also."

Luan Wall: "I'm reading Marge Piercy's Fly Away Home. It's a woman's book, very enjoyable, very readable in a chit-chatty way. All the elements of a good story are in it and the social perspective is right. There is romance, humour, people organizing themselves. They share the experience of living with a group."

Linda Sisco: "I just finished reading Obasan by Joy Kogawa. It affected me deeply. It is about the way Japanese Canadians were treated in the war. The author tells the story of her childhood, how her family was moved from place to place and how she ended up separated from her parents."

Other suggestions were: (Jane MacKenzie) "Anything by Alice Walker including her latest short story collection In Love and Trouble." (Gwen O'Reilly) "Jane Rule's Inland Passage and Marilyn Fry's Politics of Reality: Essays on Feminist Theory." (Iris John-

son) Women Who Do and Women Who Don't by Rowland." (Anna McColl) "A Diary of Jane Somers by Jane Somers in reality Doris Lessing."

NOVEL PUBLISHED

Thunder Bay resident Joan Skelton has just had her novel The Survivor of the Edmund Fitzgerald published by Renumbra Press.

The Survivor of the Edmund Fitzgerald features a startling human drama woven around the dramatic sinking of the cargo ship off Coppermine Point. Two strangers, a man and a woman, encounter each other on the frozen shore and together work out their individual and unique fates. (Available at the Northern Woman's Bookstore).

ACCESSIBLE

An extensive ACCESSIBILITY GUIDE to the City of Thunder Bay has been published. The guide contains information on over 400 public facilities and will be of use to individuals with mobility, sight and hearing impairments, seniors and parents with young children. For a copy of the GUIDE contact Ontario March of Dimes, 209-211 Van Norman St., Thunder Bay, P7A 4B6.

NOTABLE WOMEN RECORDS AND TAPES will be distributing independent recordings by Canadian women through an annual mail order catalogue.

Their premier edition will be available in 1986 and will reflect the diversity of music by women.

Recording artists are urged to contact NOTABLE WOMEN immediately with samples of their work. Individuals are invited to suggest records tapes by women to be included.

To receive a catalogue write NOTABLE WOMEN, 64 Alice St. Guelph.

womanspace
pot luck
first Wednesday
of every month
call 345-7802

Lakehead University Women's Centre presents
Lauri Conger and Kim Erickson
IN CONCERT
DECEMBER 21st, 1985
University Centre Theatre
8:30 p.m.
Adults \$7.00 Seniors & Kids \$5.00

The CHRISTMAS COMMITTEE

by JOY ASHAM

The she-lves were tired. Year after year they had worked their teeny-tiny fingers to the bone - not doing brain surgery or anything like that - just assembling parts, using knitting machines and working toward fulfilling the philosophical statement of their *raison d'etre*: "To make a bigger and better Christmas through the manufacture and distribution of more and more, bigger and better toys". Some toys were always changing - they were called community - some toys were staying virtually the same, but looking glossier all the time - these were called government. The she-lves were more interested in manufacturing community things as this was more interesting work and a change is better than arrest. They had figured out by their value system (called "I left my brain") that community and change was very important to future she-lves and if there's one thing they wouldn't compromise its the future of up-coming she-lves - although they were greatly encouraged to do so. In fact, they were told, if they would quit messing around with the community toys they could have lots and lots of government toys and if they couldn't use those themselves, they could barter for the best toy - "Power". Of course, they could only acquire so much of this new and best toy - but, some was said to be better than none.

The she-lves thought and thought.

The power toy seemed to be attractive - it could communicate what community wanted - and help see that come to pass. They were also told that community was no different from government - that government's value system was very close - that being: "My brain is right". And some she-lves could see this and entered into the compromise two by two, as two lefts were said to make a right. (Value system speaking).



These new power she-lves realized that what their old co-assemblers were doing (concentrating on community toys instead of government toys) was not helping to make the other toys stay the same but look better. So they developed a way to make sure that bigger and better toys would continue to be

made with one extra coat of paint (ordinary she-lves needed Incentive - a new word that meant ensuring that there's enough toys to barter for reindeer to feed new she-lves). This program was called PUSH (Power Utilizes She-lves Holistically) and some more she-lves bartered for government and eventually for Power.

This new program needed a leader, someone who would inspire the ordinary she-lves to greater and glossier production. The power she-lves squeaked and squeaked and eventually their wheels were greased and a leader was selected. The media she-lves then doodled and planned as everyone knew that "Image" was important - and finally they conceived a brilliant idea: "We'll dress him in the ordinary she-lves colour, instead of the traditional power colour - then the she-lves will see him as one of them". And it came to pass, that a glorious red suit was made and the image-makers were pleased because the new leader looked so good. And as head of the PUSH program, he was bestowed with great pomp and circumstance, a fitting title: PUSHer.

All was good for a while. The she-lves used their Incentive to make glossier toys, the Power she-lves were kept busy making sure the PUSHer's new red suit never faded and the image-makers did what they did and liked best: talk about this.

Then a lowly, ordinary she-lve asked a silly question that reverberated up the power chimney and came out covered with soot. The question was simple. It was a mere WHY? Then all the ordinary she-lves began whispering, wondering, querving, "Why?" - for they started to realize that there was no purpose to making glossier toys when community toys were in much greater need. And that need was growing and growing as change had been arrested for a very long time and for most she-lves, this meant fewer and fewer reindeer.

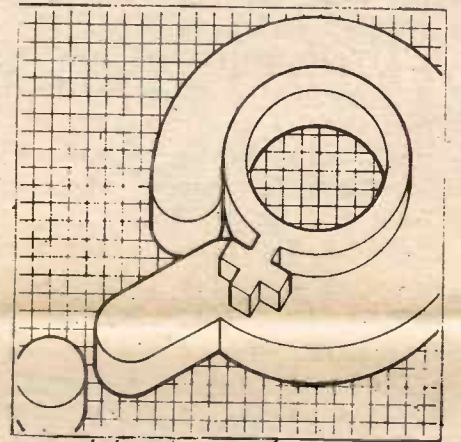
It came to pass that finally the she-lves spoke with one voice. Knowing that Power she-lves and the PUSHer didn't understand ordinary language, they traded a reindeer to a consultant she-lve who rephrased the question appropriately and maximized its effectiveness. So the Power she-lves were eventually asked, "Status Quid?"



But, Power she-lves still did not understand and before passing the question on to the PUSHer, formed a committee to study, analyze and evaluate it. In its great wisdom, this new committee made a modified interpretation. Off to the PUSHer their modification went: "Status Quo?"

The PUSHer got very excited. He wouldn't admit that at times the Power she-lves had ideas better than him, even though they had been smart enough to choose him for their leader. But, this was such a good idea - it would ensure that he always had new red suits and that bigger and better toys would continue to be made that he finally, finally with the help of the media she-lves declared to all: "Status Quo!"

He became consternated. The ordinary she-lves didn't seem as excited about this as he thought they should be. After all, a Power she-lve had informed him (as Power she-lves were wont to do) that the idea had originally come from the ordinary she-lves. What the Power She-lve didn't say, however, was that the committee had made the question glossier for his benefit, or remind him that it was a question at all.



This was because the Power she-lve had come to know that the toys bartered for Power had only brought a little of the best toy - only enough, really, to control the she-lves - certainly not enough to correct the PUSHer.

So the PUSHer did not ever learn the meaning of the idea --- but was still convinced it would work, if only the right distribution system was used. He thought and thought. He traded some reindeer. Finally, with much consultation, a new system was developed: "Quid Pro Quo" (Quid Pro Quo: The concise Oxford Dictionary, n. Blunder made by putting one thing for another.)

A leader for this system needed to be found. The search was long and hard, but finally a suitable candidate appeared and was bestowed, with slightly less pomp and circumstance, the title "Status Quack".

The Status Quack needed to design, develop, implement, manage and evaluate the Quid Pro Quo system. As distribution of the Status Quo message was absolutely essential and dissemination had to be faster and better to please the PUSHer, the Status Quack thought and thought. AHAH! The reindeer are not only tasty but they're fast and sure-footed!

Meanwhile, Ms. Rudolph was organizing the reindeer

Read any **GOOD BOOKS** lately ?

by JOAN BARIL

As the northern winter sharpens its claws, the northern women turns to her most faithful companion - a good book.

What are women reading? For the past two weeks I asked every woman I met. I think you'll find this sample surprising.



cayenne

Doreen Boucher: (Thunder Bay Physical and Sexual Assault Centre) "I'm reading Understanding Wife Assault; A Training Manual for Counselors and Advocates by Deborah Sinclair. It's put out by the Ministry of Community and Social Services and it's a good handbook for anyone who wants to help battered women."

Deborah Ratelle: "I get into mysteries sometimes. You know how it is in winter. I'm reading Dorothy Sayer's Busman's Honeymoon. I'm also reading Manuscripts of Pauline Archange by Marie Clair Blais. It's the story of a girl growing up in Quebec and from the time she was very young, four or five, she kept a diary."



Mary Smith: "I'm reading Reinventing the Corporation by John Naisbett, who was also the author of Megatrends. He says we are moving into an information age in which the industrial authoritarian model of organizations doesn't work anymore. I also liked the movie 'The Jagged Edge'. The heroine is a strong, competent woman who was also made very human and realistic."



Margaret Phillips: Marian Engel's collection of short stories, put together as she was dying, which makes many of them more gripping."



Donna Phoenix: "I highly recommend Dreaming the Dark by Starhawk. It's a book about magic and the empowerment of women. I'm also reading Goddesses in Every Woman which is interesting, easy to read psychology. The author, Dr. Jean Shinoda Bolen, was trained as a Jungian psychoanalyst. Although she rejects a good deal of Jung's training, she uses the descriptions of seven Greek goddesses as archetypes to describe various characteristics of women."



Karen Maki: "I'm reading Edie Sedgwick's biography. It's an excellent book. Sedgwick came from a prestigious Boston family. She trained as a high fashion model and then appeared in Andy Warhol movies and became a member of the group surrounding him. It's a tragic story of excess, drugs and eventual suicide. I also saw an incredible movie, 'Keith and Mary'. It's the most erotic movie I've ever seen. A husband and wife, both in their seventies and married for forty-five years, talk about their sex life. They actually make love on camera. 'Keith and Mary' is distributed by City Films of Willowdale. It is half an hour long. It was made in Holland but the couple are Irish."



Lynn Beak: "I'm in a murder mystery phase right now. P.D. James is my favourite mystery author. Innocent Blood is a good book by her to start with. I've just finished Willa Cather's Old Beauty and Other Short Stories.

It was a peaceful book. Jean Rhys is one of my favorite authors. In a book of short stories, Tigers are Better Looking, she deals many times with the theme of expatriates, wandering people. Mavis Gallant is a Canadian writer who deals with the same expatriate outlook, Canadians at home and abroad. Her latest book of short stories is Home Truths.



RFR

Joy Fedorik: "The Color Purple by Alice Walker is a wonderful book. It soars. I found the first thirty-five pages hard to get through because they were so depressing, but it was more than worth it. I carried this book everywhere. I couldn't put it down. I'll also recommend an oldie, Shulamith Firestone's The Dialectic of Sex. I also loved Daughter of Copewoman by Anne Cameron. I also read a bad book among all the good ones. The Passion of Molly T. is a futurist look at the militant feminist movement. When the author (Lawrence Sanders) doesn't know what to do with the plot he relies heavily on sex and violence."



Khya Beaudry: "I'm reading A Poisson Stronger Than Love by Anastasia Skilnyk. It's an excellent book. It's about Grassy Narrows. It is helping me to see how we have not understood, or even attempted to understand Native culture. The book emphasized for me that the spirituality of a culture can die. A sad story."

cont'd on pg. 10

Feminist Books

NORTHERN WOMAN'S BOOKSTORE
69 N. COURT ST.
THUNDER BAY, P7A 4T7
344-7979



Heather Bishop
Records

Theory
Health
Spirituality
Peace

Fiction
Poetry
Sci-Fiction
Third World

'86 Woman's Almanac

open Thursday, Friday 11.30 - 6.00
Saturday 11.30 - 4.30

Northern Woman

UPDATE

continued from page 3

●●● The Women and Therapy conference, Part II will be held in Toronto May 20-23. If it continues the outstanding high level of Part I, held some years ago, this conference should be a first choice of women involved with women's mental health. Write Professional Development Associates, 3 Cameron Crescent, Toronto M4G 1Z7 for information ●●●

●●● Ontario's Green Paper on Pay Equity (usually known as equal pay for work of equal value) is out. But don't break out the champagne - this is a discussion paper only. But the government says its committed in principle; we've yet to see the practice. Perhaps equally important to women in Ontario will be effective first contract legislation. Federally, there is the promise of pension reform but the reality is family allowance cutbacks and Bill C-49, the most ill-conceived and potentially troublesome law which makes blocking the sidewalks a criminal offense (women only). This piece of legislative never-never is, of course, designed to sweep prostitutes somewhere else. Even the proponents of the bill laugh hollowly at the absurdity of it all. The bill represents a crawling acquiescence to the nation's police chiefs and a deliberate back-hander to the government's own Royal Commission (the Fraser Commission) and to groups like the Elizabeth Fry Society. Now that the prostitution "problem" is "solved", stay tuned for a media second-growth of other "problems", the pimp problem, the massage parlour problem, the escort service problem, the court-jail-street revolving door problem, the hassling on the street of

young women who are not prostitutes as in the days of the old vagrancy laws.



CAYENNE

●●● Nairobi, July 1985 According to the mainstream media Nairobi was a mishmash of political divisions and lost hotel reservations. According to women's magazines a different perspective appears emphasizing the size of the gathering, the difficulties trying to choose among the great numbers of workshops and events, the learning, networking and befriending.

●●● The following is a pot pourri of quotes. (From Leticia Shahani, Secretary General of the conference commenting on the results of a questionnaire of governments which showed obstacles to the advancement of women) "Some of the major obstacles are: traditional attitudes towards women, the low priority given to women's issues and unfortunately the worsening world economic situation. In some countries, the absence of peace has been identified as a major obstacle" - the concise words of a bureaucrat encompass vast pain. (From the U.S. magazine Off Our Backs on N.G.O. conference) "13,000 registrants ...grass roots feminist groups from

Third World countries may have been better represented than "western women's groups .. hundreds to thousands of women were walking about meeting groups, signing lists, being networked... bewildering array of workshops ... by the end of the first day (various) groups had begun to appropriate space on the lawn and to spread out over tables in the courtyard ...conferences and rallies as well... the Peace Tent...Tools and Tech demonstrations of "how to", films ... (Emma Kivisild, Kinesis) "something that sets Nairobi apart from Mexico City in 1975 and Copenhagen in 1980 - the involvement of the Third World women in setting the agenda and the leadership roles taken by Third World Women ...Third World lesbians at the Forum were vocal and visible, refuting the myth that lesbianism is one of the products of decadent capitalist societies...women were not able to emerge from Forum '85 with strategies. What we did achieve was building invaluable networks, both regional and global. It is these networks that will solidify our gains - most importantly the development of a much more international and inter-racial focus for our movement." ●●●



DAY CARE



Day care groups across the region are mobilizing and working energetically to ensure the improvement of day care services. Day care was made a municipal election issue in Thunder Bay, Red Lake, Terrace Bay and other communities as day care and/or women's groups raised the issue at all-candidate meetings. Thunder Bay Advocates for Quality Child Care also surveyed all municipal candidates and plan to meet with newly elected Council members to further discuss day care concerns. Thunder Bay Advocates have also discussed day care with Jim Foulds MPP, stressing the need for day care to be given a much higher priority within the Liberal-NDP accord.

Northwestern Ontario was well represented at the Coalition for Better Day Care Conference held in Toronto in October. The Coalition was restructured to better represent local day care advocacy groups and individuals. Holly Rupert of Red Lake was elected as an individual member to the Coalition Council and Ruth Wells has been appointed T.B. Advocates representative to the Council. A well-organized and impressive lobby of provincial politicians was held the day following the Conference. At this lobby our delegates focussed on the "indirect subsidy" issue. The Hon. John Sweeney, Minister of Community and Social Services announced that the elimination of the indirect subsidy was postponed until December 31, 1986. A reprieve but not a solution for our municipal centres. He also advised that he would deal individually with any centre experiencing financial problems.

The federal government has just announced the establishment of the Parliamentary Task Force on Child Care. This Task Force is extremely important, in that its work will point the direction for day care policy in the years ahead. In a sense this Task Force is our last chance to influence the development of adequate day care policy. It is vital that submissions from individuals as well as groups be made to the Task Force. If you are concerned

about the future of day care please plan to make a statement to the Task Force, or relate your personal experience so that we may use it in our brief. If you are willing to make a submission (eg a letter, a statement or a brief) or share your experience with us, the NWO Regional Day Care Committee would like to hear from you. The Committee has resource information that might be helpful to you in preparing your statement. For more information contact NWO Regional Day Care Committee, Box 144, Thunder Bay, P7C 4V5, or telephone Women's Centre 345-7802.

LARC

LARC (Lesbian Archives and Resource Centre, Mb. & N.W. Ont.) wants work especially by lesbians who are: healers, native, rural, pagan, differently abled, separatist, poor and working, over 50 or under 20. VOICES for Lesbian Survival focuses on healing; includes LARC reports. Subs \$8 for 3 issues; sustaining sub \$20. Single issues \$3. Write LARC/VOICES C/O Isabel Andrews, R.R.#2, KENORA, Ontario. P9N 3W8

♀ CHOICE

WOMEN AND ECONOMIC DEVELOPMENT

continued from page 7

The other side of the statement about "these issues being so useful and important that they are all people's concerns" is the one that says "Oh, but these are only women's concerns". The implication here is "where are the men?" Again, this is a way of subtly diminishing us and our work. It may be unintentional or intentional. The only response here is to state emphatically that the study/research had its focus as women so that's what it talks about. One might add that a review of the literature shows remarkably few studies focussing on women, so this one is a landmark study!

A very common remark is that "all the women do in this study is bitch/complain/nag" etc. People talk a lot about women complaining. I used to respond by anxiously saying "but we're not complaining..we have legitimate concerns here..." Then I decided that to complain was a good thing. The dictionary defines complaining as "expressing dissatisfaction or stating a grievance", and that's what we're doing. Part of what is happening with this kind of remark is a put-down of women who are not satisfied with the status-quo. Feminists are sometimes told that we don't have a sense of humour. That means we don't smile enough. We don't assure those who might be oppressing us that we really aren't hurting! I think we should own up to complaining and say "of course we are complaining - there are lots of unsatisfactory situations regarding women and economic development and we're saying something about it" and then get right into the discussion. Let's not deny our complaints. Instead, turn their complaints about us into a way for us to talk about the issue.

We are all familiar with the remark "Well, you're just a bunch of women's libbers, my wife wouldn't be concerned about those issues" or "I don't want to join up with you, you're feminists and you hate men and I still want to live with my man" etc. Depending on who says it I either feel a pit of anger welling up in me, or empathetic feelings when I know a woman who is saying it is in fact afraid

of seeing the possibilities of her own life. Usually people are trying to denigrate the work at hand by declaring it the work of a few radicals who don't represent the majority. I always respond directly by stating clearly what I am and what I believe in. Yes, I'm a feminist and here's what it means to me... then I state my definition and then continue talking about the issue at hand. I also clarify that I'm not pretending to represent the majority of women. Women are not monolithic - we do not all think alike. No piece of research ever represents everyone. But we can always state clearly that the research does represent the women we spoke to - their concerns are valid.

It is important to remember that many women do not dare use the word feminism, (or women) even though they may believe, or want to believe. It is hard work being a feminist. The challenge of it begins at our very core, in our own homes, in our relationships.

As for the R.E.A.L. women who claim that feminists break up the family? Anyone who reads the Project Mayday report will see how strongly the research argues to have women's work and life recognized and given its full due. I am a feminist and I am pro-family. My pro-family ideal is that of a non-stereotyped, flexible, interdependent, social and economic unit where all members participate in decision making. We must unpick the pro-family rhetoric of the New Right and insert our own definition of family.

It is worth remembering that many men will dismiss us because they don't know what we're talking about. And many men will dismiss us because they know exactly what we're talking about and they don't want us talking about it! Many men will not dismiss this work and will learn much from it. We need to help those men develop ways of talking about our work in their own worlds.

A particular problem of working on contentious issues in small communities is the way we are so easily

pinpointed and scapegoated. Be ready for that. Build support into your work, have networks, allow yourself some time off if you've been in the front lines too long, develop a thicker skin. Be prepared.



In closing I want again to outline why we have a right to be involved, and I'm drawing from a speech by Gene Errington.

"We have a right to be involved because we have an expertise that is simply not being incorporated, simply not being recognized, not being included... We have a right to be involved because we are the ones who live in isolation... It is women who have to be concerned about the safety of children. We are the ones responsible for nurturance. Shopping is not a trivial issue to talk about. We have to work with whatever is given and if that is insufficient then our work is very difficult. We are the one responsible for family life. And ... we have the talents and abilities to offer in the public world, and we have the need for personal satisfaction and for adult companionship and for our own growth. We have a right to be taken seriously.

... We need to define our territory that has not been extended to us. We need to share our concerns and communicate on a new and different level. We don't want to influence from the background, we don't want tokenism. We need to locate power, learn about it, how to get it, who has it, how we can wield it for a better world.

We have a right to be involved in economic development because we have a right to take part in the decisions that affect our lives. We are the experts on our needs, and the needs of our children, and the needs of our families, and the development of our communities. We, quite simply, are the experts on the quality of life."



REPRODUCTIVE HEALTH HAZARDS

by DONNA PHOENIX

"It's not just pregnant women. The breast fed child and the male testes are vulnerable too."

This was one of a number of disturbing facts I was presented with in early September at the Reproductive Hazards Conference in Toronto. The meeting centred around the right to work and have healthy children, and further revealed that: in Canada 50% of all conceptions do not result in live birth; of the babies that are born 7-10% have obvious defects for which there are no known causes; 15% of Canadian couples are infertile; and, in general, the sperm count of the North American male is declining. These statistics were compiled by the Ontario Federation of Labour.

While policies for the control of reproductive hazards have tended to centre on the removal of pregnant, or, in some cases of all women of child bearing capacity from workplaces, all workers have the right to know about dangers in their place of employment. Become informed! Ask your steward or your employer to what substances you are exposed.

Learn the facts about the harmful effects on your reproductive organs. Get involved with your Health and Safety Committee, if you have one.

One of our strengths in the past has been the sharing of information. Ask if other women/other workers wives have had children with birth defects, problems conceiving or if they've had miscarriages. Read labels. Tell your doctor where

you work and what chemicals you or your partner have been exposed to.

If you want more information on this topic contact Donna Phoenix at Northern Women's Centre.



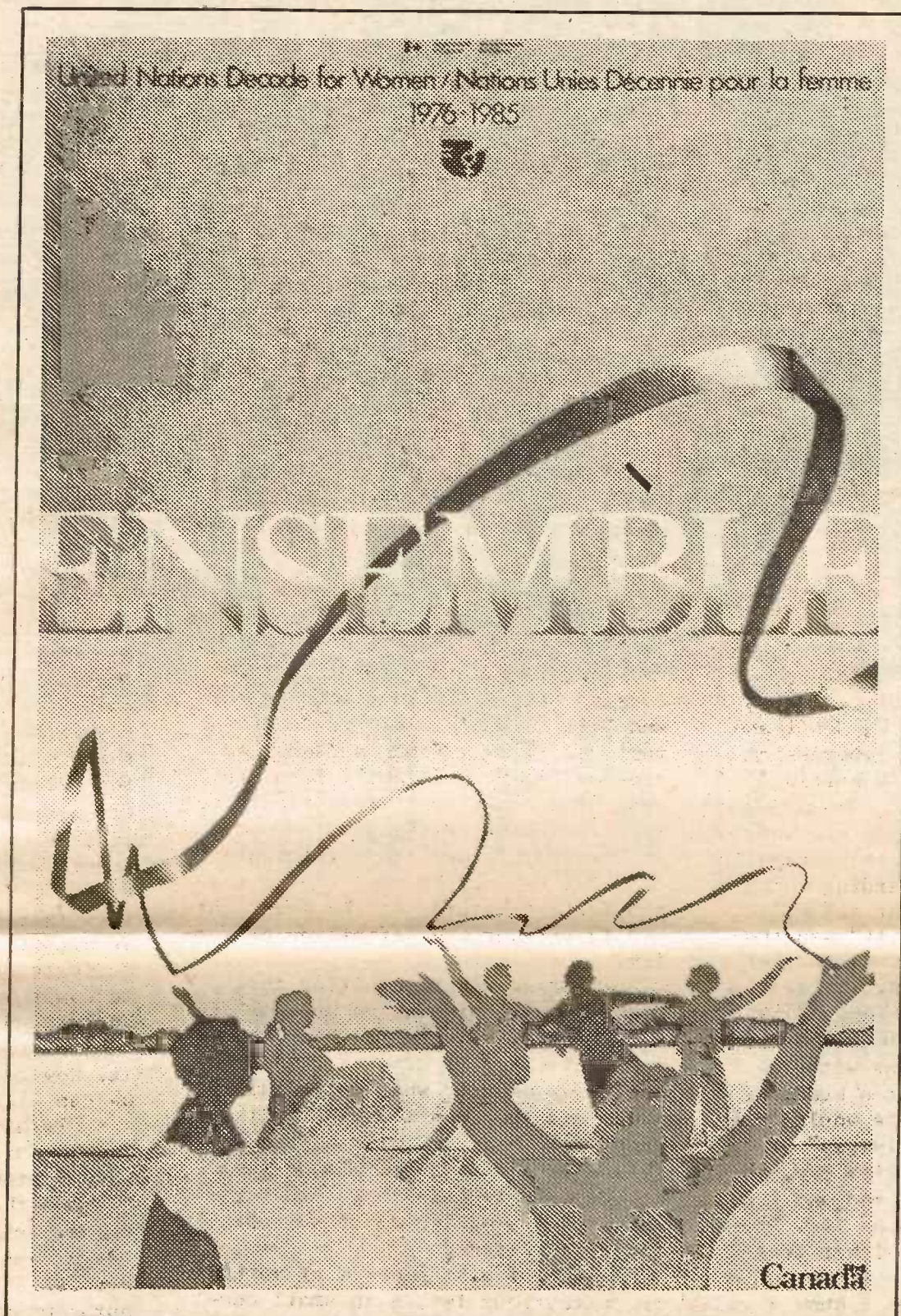
(From K. Bjorn and J. Stellan, Lead, New Perspectives on an Old Problem)



Department of the Secretary
of State of Canada

Secrétariat d'État
du Canada

Canada



UNITED NATIONS DECADE FOR WOMEN 1976-1985

The Decade for Women, proclaimed by the United Nations to eliminate discrimination against women will end in 1985. The co-operative efforts of women working to achieve this goal will however continue.

A poster in full color, acknowledging and celebrating the work of women over the past decade, has been produced by the Government of Canada and is available free of charge from:

Communications Directorate
Department of the Secretary of State of Canada
Ottawa, Ontario
K1A 0M5

DÉCENNIE DES NATIONS UNIES POUR LA FEMME 1976-1985

La Décennie pour la femme, proclamée par les Nations Unies afin d'éliminer la discrimination envers les femmes, prendra fin en 1985. Toutefois, les efforts déployés collectivement par toutes celles qui cherchent à améliorer la condition féminine n'en resteront pas là.

Une affiche en couleur a été produite par le gouvernement du Canada pour saluer et célébrer le travail accompli par les femmes au cours de la dernière décennie. Vous pouvez l'obtenir gratuitement en écrivant à l'adresse suivante :

Direction des communications
Secrétariat d'État du Canada
Ottawa (Ontario)
K1A 0M5



The Confederation College of Applied Arts & Technology

Thunder Bay District

EQUAL OPPORTUNITY PROGRAMS

WINTER '86

****NEW**BUSINES DIVISION-EQUAL OPPORTUNITY MANAGEMENT CERTIFICATE PROGRAM (Post-Basic)**
This one-year certificate program is divided into two parts: one semester-September to December in the College; second semester-January to April-in a field placement environment. Field placements and job opportunities will not necessarily be in the Thunder Bay region.

Subjects in the EOM program may be taken during the day or as offered during the evening through Community Programs.

For further information, contact the Director Equal Opportunity Programs (807) 476-6278.

GENERAL ARTS AND SCIENCE DIPLOMA PROGRAM emphasizing Women's Programs Curriculae may be taken full-time during the day or part-time (evenings) through Community Programs.

For further information, contact the Program Co-ordinator (807) 475-6390.

CAREER PLANNING FOR WOMEN is an 8-week program to assist women entering or re-entering the labour force to understand present employment conditions, to select realistic career goals and to enter appropriate employment or begin suitable training.

Start date -- January 6th, 1986

WOMEN INTO TRADES & TECHNOLOGY (W.I.T.T.) is an 18-week program designed to expose women to all aspects of practical trades training and the world of Hi-Tech.

Start Date -- February 3rd, 1986

INTRODUCTION TO NON-TRADITIONAL OCCUPATIONS (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 actual job experience.

No program schedule for Winter Semester.

For further information on CAREER PLANNING FOR WOMEN, W.I.T.T., I.N.T.O., contact the Chair Industrial & Motive Power (807) 475-6215, or Women's Employment Centre (807) 623-2731.

BASIC TRAINING IN SKILLS DEVELOPMENT (B.T.S.D.) Academic Upgrading Grades 8-12; English as a Second Language. For further information contact the Chair Secretarial & Hospitality (807) 475-6318; or your local Canada Employment & Immigration office; or the Women's Employment Centre, 130 S. Syndicate Avenue, Thunder Bay, ON P7E 1C7 (807) 623-2731.

PROGRAMS

REGISTRATION INFORMATION

Commencing Tuesday December 3rd, 1985, registrations will be accepted in the Registrar's Office (Shuniah Building) daily from 9:00 a.m. to 7:30 p.m., Monday to Thursday. Friday registration takes place 9:00 a.m. to 4:00 p.m.

MALL Registration: Intercity Shopping Centre, December 11-14 (9:30 a.m. to closing).

****NEW** MAIL - IN:** To receive a registration form, call Community Programs 475-6116. Northwestern Ontario residents may call Toll Free 1-800-465-6961.

Applications must be postmarked no later than JANUARY 5, 1986; no postdated cheques accepted.

WT 843

Motor Vehicle (WOMEN KNOW YOUR CAR)

In this elective post-secondary credit subject, women will learn the basic procedures of car maintenance and general operations.

Section 99
DATE/TIME: Mondays 7:00-10:00 p.m.
START DATE: January 20, 1986
COMPLETION: February 24, 1986

Section 98

DATE/TIME: Wednesdays 7:00-10:00 p.m.
START DATE: January 16, 1986
COMPLETION: February 26, 1986

INSTRUCTOR: Al Bonazzo FEE: \$18.00
ROOM: 149, Auto Shop, Dorion Bldg

GS 026 99

ASSERTIVENESS TRAINING (FOR WOMEN)

This elective post-secondary credit subject will provide women with the skills necessary to negotiate honestly for the things she wants-on the job, at home, in the community. Assertion is not be confused with aggression. Assertion takes into account the rights and feelings of others.

DATE/TIME: Thursdays 7:00-10:00 p.m.
START DATE: January 16, 1986
COMPLETION: March 20, 1986
INSTRUCTOR: Ivy Cook
FEE: \$30.00 ROOM: 265, Shuniah Bldg

GS 143 99

WOMEN & STRESS MANAGEMENT

This elective post-secondary credit subject is intended to examine situation stresses 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 problem-solving. A lifestyle and attitude approach to changing their stress response will be developed by each individual.

DATE/TIME: Mondays 7:00-10:00 p.m.

START DATE: January 13, 1986

COMPLETION: March 17, 1986

INSTRUCTOR: Shirley Stevens

FEE: \$30.00 ROOM: 342, Shuniah Bldg

GS 221 99

WOMEN IN HISTORY

Why have the lives of women in history been forgotten? How did it happen? This course will help you understand women's lives today by looking at the saga of average women's lives throughout the ages. Through the use of films, slides, pictures, handouts, lectures and discussion, we will explore ancient to modern times. No previous courses in history necessary.

DATE/TIME: Wednesdays 7:00-10:00 p.m.

START DATE: January 15, 1986

COMPLETION: April 23, 1986

INSTRUCTOR: Joan Bartl

FEE: \$45.00 ROOM: 342, Shuniah Bldg

PR 303 99

INTERVIEWING, RECRUITMENT, SELECTION AND ORIENTATION

This subject examines the various types of situations encountered in the business environment from selection through counselling, discipline and grievance interviews. Methods of instruction will involve group interaction, case studies and role-playing. Resume analysis and preparation will be discussed in conjunction with selection interviews.

DATE/TIME: Tuesday & Thursday 7:00-9:30pm

START DATE: January 14, 1986

COMPLETION: April 3, 1986

INSTRUCTOR: tba

FEE: \$60.00 ROOM: 258, Shuniah Bldg

**This subject may be used as a credit toward the Equal Opportunity Management Certificate.

ZA 350 99

ASSERTIVENESS TRAINING FOR WOMEN-PART II

This course has been designed to provide an opportunity for review and development of advanced assertive skills such as negotiating and identifying communication barriers. Specific issues including those brought by the participants will be addressed. Well-functioning relationships in employment guarantee job satisfaction as well as potential advancement. Personal relationships will also be enhanced by fine-tuning these skills.

DATE/TIME: Wednesdays 7:00-10:00 p.m.

START DATE: January 22, 1986

COMPLETION: March 26, 1986

INSTRUCTOR: Mary Fedorchuk

FEE: \$30.00 ROOM: 380, Shuniah Bldg

*PRE-REQUISITE: Assertiveness Training Part I

ZB 293 99

FIRST STEP-COMPUTER PROGRAMMING FOR WOMEN

An introductory course in computer fundamentals designed to give women an understanding of the capabilities and terminology associated with computers. Upon completion, students will be capable of designing some of their own "BASIC" programs such as budget or mortgage payment calculations. Students will have hands-on experience with computers.

DATE/TIME: Tuesdays 7:00-10:00 p.m.

START DATE: January 21, 1986

COMPLETION: March 25, 1986

INSTRUCTOR: Anna Melville

FEE: \$30.00 ROOM: 344, Shuniah Bldg

ZW-012 99

FEMINIST COUNSELLING

A practical guide designed for counsellors working with women, based on a peer relationship. Participants will develop skills, using women's experiences, mutual assistance and support as tools in arriving at collective solutions in problem-solving. The course will be of particular interest to individuals working in self-help counselling situations in community organizations.

DATE/TIME: Mondays 7:00-10:00 p.m.

START DATE: January 20, 1986

COMPLETION: March 24, 1986

INSTRUCTOR: Leni Untinen/Dawn St. Amand

FEE: \$30.00 ROOM: 175, Shuniah Bldg

ZW 013 99

TOWARD CHANGE: WOMEN AND DISABILITIES

An opportunity for women with disabilities to come together to address difficulties they face in their daily lives and to make effective changes that will enhance their self-image and increase their coping abilities. This will happen through a combined process of presentations, films, discussions, skill sharing, etc.

DATE/TIME: Mondays 7:00-9:30 p.m.

START DATE: January 20, 1986

COMPLETION: March 24, 1986

INSTRUCTOR: Margaret Buffington/Wave Watson

FEE: \$25.00 ROOM: 156, Shuniah Bldg

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Toll Free: 1 - 800 - 465 - 6961

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