

# Northern Woman Journal

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\$1.50





# Your VOICE

Dear Editor:

What were you doing during the Vietnam War years? I am collecting personal experiences of all facets of Canadian involvement in the war for a book to be published by Harbour in the fall of 1989.

Because war is such a male dominated subject, I have to go out of my way to locate women with stories to tell. I found the address of your group through Fem/Direct and am writing with the hope that I may find some women who were involved. For example: relatives of those who fought, medical personnel serving in Vietnam, anti-war activists, women who left the United States in reaction to the war. Would it be possible to put my query in your publication? Even posting my letter on your bulletin board would be helpful.

So far there has been no popular overview of how Canadians were affected by this war and I feel very strongly that this is a story that must be told.

I have just received a grant from

the Canada Council that will allow me to travel across the country for interviews and research. If anyone is interested I can be contacted at the address given, and I will explain my project in greater detail and make arrangements for an interview.

All information will be strictly confidential and no names will be printed.

Thank You

Jean DuGal  
4876 Saskatchewan Ave.  
Powell River, B.C.  
V8A 3G4

## Our Voice

Letter sent to the Northern Women's Centre from the Northern Woman Journal Collective.

To Northern Women's Centre Collective:

This letter is intended to outline to Women's Centre members our decision to leave the collective space previously enjoyed by Northern Women's

Centre, Northern Woman Journal, and Northern Woman's Bookstore. In order to ensure that our feelings are clearly understood by the Northern Women's Centre Collective we ask that this letter be read into the minutes of the August 2, 1988 business meeting, posted at the Centre, and be included in the next Centre newsletter.

As a collective we feel that our first priority is to provide a feminist press alternative for all women. In order to do this the collective requires a space with positive feminist energy. We feel that the Northern Women's Centre is presently unable to offer us a space with this feeling an indication of this is that the relationship between Northern Women's Centre and the Northern Woman Journal has deteriorated to the point where we no longer share collective space but exist as landlord and tenant.

We had originally arranged to meet with the Northern Women's Centre Collective after the potluck on July 19, 1988 in order to communicate our intentions face to face in a feminist way. However, we have been forced to deal with this in a patriarchal manner because we were not invited to address all of the Collective members present at the potluck.

We hope that this letter and our move will encourage dialogue within the Centre towards regaining the positive energy of which feminists are capable. We see this as a positive step that will allow us to recreate the energy needed to continue publishing the Journal.

## Kim Erickson Seeks Members

### For New Women's Choir



WOMEN MUSICIANS WOMEN MUSIC. WOMEN ART

Women's Music and Art

Kim Erickson is back in Thunder Bay after an intensive year of vocal study and composition in Holland. She is now in the process of forming an a cappella (unaccompanied) women's choir. Repertoire would include Ukrainian and Balkan music, Kim's own compositions, and African-influenced pieces improvised with the help of the group, and requiring both movement and "body" percussion (hand claps and foot stamps) from the singers. The aim is to begin to uncover what is Women's music today, by building on the lost and dying traditions of our past.

Major requirements for potential members are a love of music, singing and moving, and an openness to exploration in this area. It is also helpful to have a good ear and a sense of rhythm, as well as some music-reading skills. Both amateurs and professionals are welcome. Members must be willing to commit an evening of their time every week.

A first meeting is currently being organized. If you are interested or require more information, please call Kim at 768-0934. (Don't be shy!)



Prehistoric Egyptian terra-cotta figurine fashioned from Nile mud, circa 4000 B.C.



# FREE TRADE: IS IT A WOMEN'S ISSUE?

By: Peggy Smith

I recently returned to Thunder Bay, my home town, to take up studies at Lakehead University in the School of Forestry. I have been active since 1985 in the fight against free trade in Citizens Concerned About Free Trade, an organization which originated in Saskatoon. I was dismayed to find almost no organized opposition in Thunder Bay to free trade and was somewhat surprised because Ontario is supposed to be the heart of opposition to this deal in Canada.

Recently there has been a spate of publications about women and free trade and the formation of a new group, Women Against Free Trade. Facing the imminent implementation of the free trade agreement in January 1989, the urgent need for a united opposition to defeat the deal before its implementation by forcing the Conservative government to hold a general election, and this focus on women and free trade has prompted consideration of the question, "Is free trade a women's issue?"

Through an examination of the women and free trade publications, an interview with a founding member of Women Against Free Trade, attendance at a Thunder Bay lecture billed "Women and Free Trade," and a brief examination of the practice of Citizens Concerned About Free Trade, I hope to demonstrate that free trade is not a women's issue, but an issue about the survival of our country which should be addressed as such by every Canadian citizen--women and men. To ensure we have control over the future direction of Canada, we must stand united against this deal and be aware of how the deal effects our national direction, rather than simply our individual directions, whether as women, workers, consumers, farmers, Native people, or business people. This is not to deny the importance of fully understanding the implications of the free trade deal for each Canadian or particular groups of Canadians, but to narrow the scope of the examination of the deal, or to fail to put an examination of the deal in a larger context, and, worse, to limit that questioning to a particular group will lead to ineffective opposition at a time when a strong, united grass roots movement among Canadian people will be the only action that will stop the giveaway of our country.

## ..ineffective opposition

Knowing the Conservative government's strategy to sell free trade to Canadians reinforces my concern about how best to oppose the deal. In 1985 a secret Conservative government document outlining the government's strategy was leaked to the Toronto Star (Sept. 20/85):

*The program calls for Prime Minister Brian Mulroney to focus exclusively on the possible benefits of free trade, to avoid mentioning possible job losses, to discredit Liberal and New Democrat MPs who raise concerns about the free-trade negotiations*

*and to isolate groups opposed to the pending talks.... For special interest groups, the documents propose that in many cases the best tactic will be to 'divide and neutralize' groups that oppose the free-trade option....*



*'Such an approach must take full account of the risks inherent in the issues while ensuring that a positive, confident tone is projected--a sense of real opportunity for Canadians in all regions to advance their own best interests.'*

Since the leaking of this document, the government has followed its strategy to the letter. The Tories have in place a wide-ranging publicity campaign to "sell" free trade, to the tune of millions of dollars of taxpayers' own money. This campaign includes the production of glossy pamphlets addressing particular groups, including one entitled "Canada's New Free Trade Agreement: How It Benefits Canadian Women." In it the government promises: *Canadian women will share in the growing economy that Free Trade will bring.... Free trade means: more and better job opportunities for women and men; lower consumer prices and greater choice in goods and services; retention of our Canadian values, institutions, and social programs; higher family incomes; and wider economic opportunities for our children into the 21st century.* Sleep comes no easier after reading more about the government's secret strategy:

*At the same time, a substantial majority of the public may be willing to leave the issue in the hands of the government and other interested groups if the government maintains communications control of the situation.*

Marjorie Cohen has made a tremendous contribution to the debate on free trade. An economist who has spoken publicly against free trade, written an essay "Women and Free Trade" in Duncan Cameron's The Free Trade Papers (James Lorimer, 1986), published her own book Free Trade and the Future of Women's Work (Garamond Press, 1987), made a submission to the Parliamentary Hearings on Free Trade on behalf of the National Action Committee on the Status of Women in 1987, she has pointed out how the

free trade deal will affect women: *It will increase women's unemployment; it will confine women's work to an even more narrow range of occupations than we already have; it will adversely affect women's ability to pursue better working conditions through unionization; it will accentuate the wage gap between males and females; and it will inhibit the effective use of social policies to correct labour market inequalities between males and females. Also, we think it will increase the privatization of social programs.*

She explains her interest in free trade and women thus: *All problems should be of interest to women, particularly those related to the economy, because women more than men are liable to belong to the low-income group that has the most to lose through this initiative.* (Address by the National Action Cttee to Parliamentary Hearings on Free Trade, November 5, 1987)

But it is just this narrowing of focus to how free trade will affect women that has led to shortcomings in her analysis and limited the audience she is able to reach. Her book Free Trade and the Future of Women's Work gives information about the Canadian economy that is general and should be read by all Canadians, but how many will pass it over because it deals with "women's work"?

By narrowing the focus of the book to women's job losses in manufacturing and the service sectors, Cohen, while she does address these questions, distracts the reader from drawing conclusions about overall job losses, national sovereignty, and the source of the free trade push: American multinationals with their Canadian subsidiaries and government supporters in both the U.S. and Canada.

Describing the effects on the food processing industry, Cohen states: *The Canadian Food Processors Association estimates that twenty plants will close and production will become more concentrated in a few large plants. This would mean an immediate loss of many product lines and about 3,000 full-time jobs.* (p. 30)

She gives one line to what I would consider the crux of the problem, Canada losing control over its food supply: *In particular, Canada would cease to be self-sufficient in a number of fruit and vegetable commodities. Rather than examining the implications of Canada losing control over its food supply, a problem exacerbated by treaty terms covering many other food production areas, Cohen concludes: The loss of employment in the food processing sector would affect women in manufacturing across Canada because the industry is regionally dispersed with plants located in every province.*

After a thorough analysis of U.S. corporate interests in various service industries from health care to child care, and hinting at the potential of free trade in services--*If free trade in services is negotiated so that the right of national treatment and the right of establishment are guaranteed, we may well see more of our health care privatized and being carried out by American health groups.* p 76)--

con't on p13



# FEMINIST BOOK FAIR

By: Margaret Phillips

There were more books than any feminist could read in a lifetime. Thousands and thousands and thousands of books. There were 275 publishers and 212 authors from 55 countries. And hundreds more women - booksellers, translators, editors, artists, actors - all gathered at the 3rd International Feminist Book Fair in Montreal June 14-18, 1988.

And we read and we talked and we listened and we struggled and we laughed and we cried, as we celebrated the vision, the courage, the strength, the creativity, the passion of feminist writers.

*"Feminist consciousness stimulates subversive, transgressive, and virtually original thought in us. We are constantly called upon to innovate, to invent strategies and novel positions, and to perceive new, appealing sounds. Like an opera of desire, that each one of us can syntonize in every language, these sounds modulate our voices and send them resonating out over reality."*  
(Nicole Brossard)

The Fair was an amazing event. Superbly organized with the leadership of Ariane Brunet and Diana Bronson and the help of hundreds of volunteers. As a bookseller/reader the Trade Show was sufficient joy in itself. (I found at least 1000 books I want to make available to Northwestern Ontario readers. I'll have 100 of these titles in stock by the end of September and another 100 by November - I promise you.)

The first two days of the Fair were closed to the "trade" with workshops specific to publishers, editors, booksellers, etc., and organized and spontaneous meetings of bookstores and periodicals. (There will be a Canadian Feminist Periodicals Conference in 1989!) There was time as well to book-browse and to talk to the publishers - to meet the women from the small presses that make a feminist bookstore possible. Our Canadian feminist presses: Sister Vision, Women's Press, Press Gang, Gynergy/Ragweed, Lilith ..... the new Native press Write-On, and Theytus - who along with Pemmican give us the opportunity to obtain Native women's writing. From the U.S. were Firebrand, Kitchen Table: Women of Color Press, Spinsters/Aunt Lute, Cleis, Seal, Naiad, the Feminist Press, Chicory Blue. From the U.K. Women's Press, Virago, Onlywomen, Sheba, Feminist and Ireland's Attic Press. These are the presses that are the "heart" of women's bookstores. These are the presses that make women visible.

"We (SISTER VISION PRESS) are Canadian feminist publishers whose priority is publishing books by Black women, Asian women and Native women in Canada. We wanted to develop a press that ... would dare to take risks, a press that would work with writers in Canada, writers who felt they had nothing to say, but whose very lives spoke volumes. We knew we didn't want to separate activism from writing ...

SISTER VISION PRESS is a reflection of our lives as non-white women in this country. It represents our ongoing struggle for survival and visibility in a society that is racist, classist, sexist and homophobic. We are publishing in a country that still denies that Blacks once existed as slaves of white people here. A country that whispers that people of colour have no history here. A country where the powers that be think it is a waste of time for students to learn about the history of the Native people, the Japanese people, the Chinese people and the many other Third World peoples who live in Canada." (SISTER VISION PRESS)



"We (SHEBA) want to be bold and put ourselves on the international map, make more connections across continents, get our books better known and say loud and clear that feminist publishing can be both a successful political and business project.

SHEBA is at the centre of our working and political lives and yet we are all forced to seek work elsewhere in order to survive. Such is the nature of small publishing everywhere ....

Let us be clear: Britain today suffers from racism, orchestrated backlashes against lesbians and gays, and an increased economic division between those who have money and power and those who don't. Clause 28, which would prevent local authorities from 'promoting homosexuality', or supporting 'pretended families', will affect publishing, (and especially

ONLYWOMEN, Britain's sole lesbian publishers) whether directly through loss of orders from local libraries and funded bookshops, or indirectly through a process of self-censorship from bodies which don't fall under the provision of the new laws. Our publishing venture challenges these realities and our feminism is the basis from which we work. We believe we can and do speak to a growing number of women and we're determined to shout SHEBA from the rooftops."  
(SHEBA - FEMINIST PUBLISHERS)

But there were yet more publishers to discover. I only regret that being unilingual I was unable to fully appreciate the extensive Quebeco feminist literature or the Latin American and European publishing. But I welcomed the chance to learn about Kali for Women (India); Tana Press (Nigeria); New Women's Press (New Zealand); the University of West Indies Press --- and to meet writers/publishers from the Phillipines, Zimbabwe, the Caribbean and Central America.

Understanding that the "price one book equals one-tenth of one's monthly wage" (Donna, Streelekha, India) makes you more aware of the challenge being met by Third World publishers.

"... for us, evidence of what we have done in the past few years is contained not only in the books we have published, but also in the activities and debates we have participated in, the materials we have developed, and the links we have strengthened with the movement. Thus for us, the future of KALI does not only mean more and more books and subsequently (hopefully!) commercial success ... it also means a steady, serious and growing political commitment." (KALI FOR WOMEN, INDIA)

Important and exciting as the trade days were the essence of an International Feminist Book Fair employed in the final four "public" days, through workshops and panels on the themes of Memory, Power and Strategy of Feminist Consciousness.

"Memory is a theatre of the body the first stage in representation. Whether we like it or not, memory is always with us, just beneath the surface of the skin: prickly, embedded, tenacious as a sea urchin, or lustrous languorous supple as silk.... with the help of words and images, we journey through the primordial landscape of memory: a (w)rite of passage through private and collective territory on which are based our certitudes and our dreams. In memory we find the secret fire that consumes our energy while simultaneously replenishing its intensity." (Nicole Brossard)

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Ontario  
Women's  
Directorate

## SUMMER EXPERIENCE 1988

Summer is slowly coming to an end and so are the community Summer Experience programs sponsored by Ontario Women's Directorate and Ministry of Skills Development.

Thanks to Decade Council, Faye Peterson Transition House, Atikokan Crisis Centre and Chadwic House, Wawa for providing excellent projects with positive working and learning experiences for young women.

Best wishes to Delene Devisscher, Barbara Grace, Cheryl Kitzel, Margaret Campbell and Catherine Pappas (OWD) as they wrap up their work, pack up their belongings and begin another year in university.

## UPCOMING EVENTS

Laval University research group on women's issues 12th Annual Conference of Canadian Research Institute for the Advancement of Women (CRIAW)

Date: November 11, 12 and 13, 1988  
Theme is Women and Development: Women from Here and Elsewhere  
Telephone: 1-(418)-656-2832

Colloque 88 - Conference in Longlac sponsored by Francophone Women of Geraldton, Nakina and Longlac.

Date: September 16, 17 and 18

Employment Equity Workshop for employers - re: Women and Native people at Ramada Inn, Thunder Bay  
Sponsored by Ontario Women's Directorate

Date: November 4, 1988

Workshop for Parents, Teachers and other Professionals - TEENAGE DATING VIOLENCE

Date: October 12, 1988, Valhalla Inn

For further information call Charles Casselman, 623-2218

## COMMUNITY CONSULTATIONS

Women from Kapuskasing, Kenora and Thunder Bay met on August 10 to preview television ads produced by Ontario Women's Directorate to be aired during November 1988. These ads are part of the Directorate's campaign to encourage us all to realize that as a community we must take responsibility for the prevention of violence against women and that batterers must be held criminally accountable for their actions.

One ad is aimed at women; the other at men. Both will be available in French and English. Brochures in Greek, Portuguese, Spanish, Italian and Chinese (Cantonese) will also be produced and available to the public.

Thank you to the women who provided us with their special insight of this issue and their positive discussion and feedback.

## RESOURCE CENTRE

Periodicals - Soon to be available

- Resources for Feminist Research
- Healthsharing
- Breaking the Silence

New Audio-Visuals

- Doing It Ourselves: 20 minute VHS about rural women in Huron County, their concerns and self help groups formed during the project.

New Books

Taking Sex into Account: Policy Consequences of Sexist Research, CRIAW

Women's Reality: An Emerging Female System in a White Male Society, A. Schaef

Women and Poverty, University of Chicago Press

Feminism in Canada from Pressure to Politics, Black Rose Books Ltd.

## NEW VIDEOS

Here Today....Where Tomorrow a 26 minute docudrama designed to assist young people, especially girls, with career preparation. The video is complemented by group discussions with teenagers commenting on school, relationships and the importance of taking math and science. An excellent resource for guidance counsellors and teachers. A teacher guide is available.

An Even Break - 22 minutes. This management training video speaks to the issues of disabled, visible minorities and non-traditional work for women in the workplace. A joint effort of the Directorate and the Oshawa Group, the video is aimed at private and public sector management levels where hiring decisions are made.

Women in Ontario - 12 minute video dealing with the expected life patterns of 100 teenage girls based on recent statistics regarding women in terms of marriage, child bearing, sole support parenting, the workforce, divorce, etc.

## NOTICE

INTERNATIONAL WOMEN'S DAY -  
March 8, 1989

The Ontario Women's Directorate, Northern Office has some funds available for International Women's Day activities in Northern Ontario. For further details contact 345-6084



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## FAMILY VIOLENCE PREVENTION MONTH - NOVEMBER

OWD received an overwhelming number of applications for grant funds from groups across Ontario to provide public education programs in their communities.

Northern Ontario groups to receive funding are:

Northwest

Atikokan Crisis Centre  
Hoshizaki House, Dryden  
Rainy River District Committee on Family Violence, Fort Frances  
Geraldton Family Resource Centre  
Kenora Family Resource Centre  
Northshore Family Resource Centre, Marathon

Women in Crisis, Sioux-Hudson North Beendigan, Thunder Bay  
Comite Contre La Violence Faites Aux Femmes, Thunder Bay  
Interagency Response to Wife Abuse/ Assault Group, Thunder Bay  
Decade Council/Faye Peterson Transition House

Northeast

Union Culturelle des Franco-Ontariennes, Chapleau  
Elliot Lake Women's Crisis Centre  
Pavilion Family Resource Centre, Haileybury  
Habitat Interlude Family Resource Centre, Kapuskasing  
CMHA Family Resource Centre, Matheson

Manitoulin Haven House Inc.  
Weechakewen Centre, Moosonee  
Nipissing Transition House/Family Life Centre, North Bay  
Esprit Place Resource Centre; Parry Sound

Sturgeon Falls Family Resource Centre  
Native Action Against Family Violence, Sudbury  
Centre de Counselling Familial de Timmins Inc  
La Federation des Femmes Canadiennes Francaises, Sudbury

Good luck to all of you. Please call our office with any questions or concerns you might have and remember we have publications and a resource centre available to you.

## NEW FUNDING PROGRAMS

Federal Childcare Initiatives

Health and Welfare Canada will fund childcare projects and programs which assist in the development of new services and enhance existing ones. The focus is on unique needs and underserved areas. Eg. native children, special needs children, part-time and shift work services, rural and flexible services, etc.

\$100 million is available over 7 years.

For information and application forms contact:

Childcare Initiatives Fund  
Health and Welfare Canada  
Brooke Claxton Building  
6th Floor  
Tunney's Pasture,  
Ottawa, Ontario  
K1A 1B5

Telephone (613) 954-8255  
(613) 957-0638





# WOMYN'S MUSIC: A FEW NOTES

By Jane Saunders and Keri Shephardson

This year, Olivia Records celebrates its 15th Anniversary. The incorporation of Olivia Records officially marked the start of the "Womyn's Music" recording industry. Prior to that time, in the late 1960's and early '70's, there was some activity in New York, led by Alix Dobkin, Kay Gardner and Maxine Feldman. Their pioneer efforts have long been recognized as important and it is only because of the early diligence of these and other women that music has become a significant component of the growing womyn's culture.

Who are the people involved in womyn's music? After 20 years of womyn's music, we have 2 major record labels (Redwood and Olivia), numerous smaller independent labels and many networks, large and small, throughout the United States and Canada which help spread our womyn's music and culture. There are many more people involved with womyn's music than just the artists themselves. There are producers and managers and promoters and distributors. Everyone involved in any capacity has helped the "womyn's music" industry grow to what it has become today.

What are the elements which make womyn's music truly unique? (unique - that is to say, a music not "popular", not supported by the public at large, not in the "mainstream", not the dominant style of music - an alternative form of music.) One need only turn on the radio or watch a music video to experience the derogation of women that is promoted by the popular music industry. The "good girl/ bad girl" dichotomy, the "metal queen" and the helpless lover/victim are all negative stereotypes which are continuously reinforced in the mainstream. In contrast, womyn's music exposes the listener to real life, positive, healthy women of all ages, walks of life and character. I believe this to be the most appealing element of womyn's music. In addition to reinforcing positive role models, our inter-relations are celebrated, our struggles supported and our spirits set free to explore and expand.

Our celebration of sisterhood is often the subject of song - "Every Woman", and Southern gospel-influenced Teresa Trull classic and Holly Near's "You Bet". Meg Christian's haunting "The Rock will Wear Away" explores our life cycles. Our caring and love for one another is expressed often and with great musical richness. Margie Adam's "Tender Lady", Holly Near's "Rock Me in Your Arms" and Cris Williamson's "Waiting" are only three of the gems from which to choose.

Social concerns ranging from nuclear war to farming and prison to Vietnam highlight many women's songs as well. Works like "Fight Back" (Holly Near) and "Woman's Anger" (Heather Bishop) have become anthems in our struggle against daily oppression. Meg Christian's poignant "Rosalind" is a strong statement in interracial relations. Similarly, "Child" by Holly Near and "A Child's Voice" by Quebec native Lucie Blue Tremblay address the tragedy and horror of child abuse.

While there has always been a mixing of styles from the past, a topic of more current interest (the last five years) is the influence of mainstream music, as seen in the albums "A Step Away" by Teresa Trull and "Don't Hold Back" by Holly Near. Although this potentially dangerous musical/political move may seem unfounded, the natural progression of certain artists to explore and accept the influences of more mainstream sounds is a healthy one. In order to grow, all artists must change and expand their musical horizons. In doing so, the resulting product of newer sounds within older styles is an exciting one.

Musically, each singer/songwriter has her own style. It is a joy for the avid listener of womyn's music to learn the distinguishing elements which make each artist unique. For example, Cris Williamson's earliest heartfelt albums, "Cris Williamson" and the classic "Changer and the Changed", present a musical style relying on emotion and vocal power. Her progression from the mellow rock album "Blue Rider" to the present "Prairie Fire" and "Wolf Moon" albums clearly demonstrates her musical growth. While continually changing the sounds of her music, Cris Williamson has retained the ability to



In many cases, womyn's music had become a vehicle for women to make known their political and social concerns for our world.

Fundamentally, womyn's music has some musical ties to folk music. Like folk music, womyn's music grows as part of the tradition of a community or group. The reliance on aural transmission of the music, passing on "by word of mouth" so to speak, follows folk tradition as well. Musically, these two styles share a concern for melody, the expression of a story, feelings or characters through lyrics and comparatively simple music is an example of the similarities between womyn's music and folk music.

However, each individual who has contributed to the development of womyn's music has brought her own style and musical influences. Musical elements from jazz, pop, rock, classical, gospel, country, blues, acoustic, Latin and ethnic styles are not only abundant but essential in any discussion of womyn's music. write songs in her original style,

that of simple yet beautiful melodies and innovative choral progressions.

Meg Christian's melody writing truly magical. Her guitar accompaniments are sensitive and technically impressive. Most importantly, her musical observations of relationship life and human nature, which she expresses through song, are valuable ones. Meg's songs showcase her sense of humour ("Ode to a Gym Teacher"), her sense of self recognition ("Turning it Over"), and her growing sense of spirituality as heard in the ethereal "Darshan". Womyn's music fans anxiously await Meg Christian's return from her journey of self-discovery. While we wait, we have a wealth of songs to discover and fully appreciate.

Holly Near - musician, poet, activist and dramatist - has done much to bring womyn's music to the "outside" world. Her concerns for our world and our movement are reflected with style and distinction in her music. Musically, her choice of colourful chords, finely crafted melody lines and accompaniments and word painting making the music sound like the words - musical onomatopoeia so to speak - make her style eclectic and progressive. From many of her earlier albums, Holly Near has given us some womyn's music classics. "Imagine My Surprise" and "Something About the Women", to name only two, are insightful poetic statements which give us strength and inspiration.

One of the most powerful voices in womyn's music today is our own Heather Bishop of Woodmore, Matitoba. With depth and insight, she sings of Canadian life and pride, as well as our environment, our land and our foremothers. Because she is influenced by many types of music, her style is a memorable and widely appealing one.

Although these women are all very successful, there is more to womyn's music than the individual success of each artist. The sense of community which evolves around the many artists serves as an inspiration to us all. On many of the early albums, artists combined their talents; Meg Christian's "I Know You Know" and Holly Near's "Imagine My Surprise" are only two examples of the collective effort. This continues today as female producers, recording engineers, arrangers (Mary Watkins is one of the best) and studio musicians combine their talents to produce the high quality recordings which we buy. Many women artists own and/or operate their own recording labels: Heather Bishop (Mother of Pearl Records), Alix Dobkin (Women's Wax Works), etc. The use of such alternatives to relying on the mainstream, heavily male-dominated recording industry ensures that womyn's music can be recorded and distributed while maintaining its inherent integrity.

The variety and diversity of womyn's music is wonderful!! For those who have musical tastes which include any or all of jazz, rock, country, new-age, reggae, classical, gospel, traditional music, there are many female artists who perform in these styles. Jazz music fans will undoubtedly enjoy Rhiannon and Alive, who recently opened at the Montreal International Jazz Festival.

con't on



Women's Music (continued)

Deuce, a jazz-funk instrumental duo from New York, is one of my favourite acts at Michigan and on record. For those who enjoy the healing properties of music, Kay Gardner ushers in the New Age, as does Beth York. Cassleburry and Dupree is a fine reggae duo, mixing rhythm, social issues and politics in music. Of special mention is Canadian dub poet, Lillian Allen of Toronto, who is a vibrant performer and creator of musical/poetic art. Pianists/singers Margie Adam and Debbie Fier both blend jazz and acoustic styles into smooth, easy-going instrumental/vocal music. Sweet Honey in The Rock is an a capella group which combines the gospel style and social politics encased in lush harmonies.

For easy listening, soft rock/pop vocalists, Lucie Blue Tremblay, Deidre McCalla, Hunter Davis and Jasmine are unbeatable! For those who prefer rock, Tret Fure and Sherry Shure (Canadian) are both fine performers in this area.

Unfortunately, few written resources exist on the subject of womyn's music, Of those that do exist, many of the writings are contained in books which feature womyn's culture, including arts and literature. "Our Right to Love" is a genuine treasure chest of information.

Possibly the best written resource is the "Lady slipper Catalogue and Resource Guide" - an annotated catalogue which lists musical and literary recordings by women. This publication provides advertising and an ordering service for many women-run alternative labels. Hot Wire, the Journal of Women's Music and Culture, is an excellent quarterly focusing on all aspects of womyn's

Although only a few artists have been mentioned, countless women exist who are developing their own style of "womyn's music". Some of these women have recorded and distributed their music; some play in coffeehouses and at marches or rallies; some play only for themselves and friends. Wherever women are performing music - by, for and about women - womyn's music exists and will be passed on to entertain, inspire and enrich all who have the opportunity to experience it.

References:

1. Ladyslipper Catalogue, 1987  
c. 1986 Ladyslipper Inc.
2. HotWire Volume 4 Number 3, July88
3. HotWire Volume 4 Number 2, March88

These are the lyrics to an original composition by Jane Saunders which was performed at the recent London Status of Women Action Group 10th Anniversary Celebration by the choir Womyn's Voice.

OUR SISTERHOOD

*For too long,  
Our voices have been silent,  
We were living in the dark,  
We knew nothing of our power,  
Then we felt the spark.*

*The spark burst into flame,  
The flame grew into light,  
And now we know  
That our voices are our right.*

*We will sing out loud,  
We will sing out proud,  
For our STRENGTH  
For our FREEDOM  
For our SISTERHOOD.*

*Now our voices,  
They speak of love,  
They sing of battles we have tried,  
And of struggles yet to come,  
And they sing of pride.*

*Of pride for what we are,  
Of pride for what we'll be,  
Our fears have kept us bound,  
Now our spirit sets us free.*

*We will sing out loud,  
We will sing out proud,  
For our STRENGTH  
For our FREEDOM.  
For our SISTERHOOD.*

# Northern Woman's Bookstore

CONGRATULATES

## Ruby Slipperjack

ON THE PUBLICATION OF HER NOVEL

# HONOUR THE SUN

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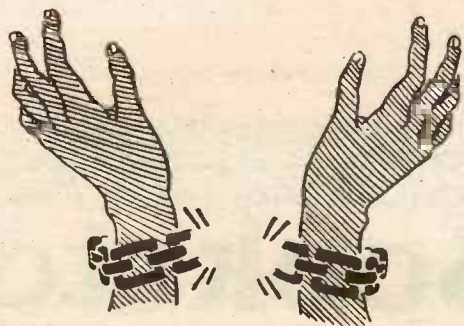


The World needs the love of a free woman

The world needs the love of a free woman  
not the love of a good woman  
there's already too much  
of that good woman's love  
waiting  
in the bantustans  
while her husband's soul is mined  
deep  
in South Africa.

Enough of the love of a good woman  
far in the dark city  
at a high small window  
lying on a bed  
crying in her sleep  
not to disturb the others.

The world needs the love of a free woman  
but early in the suburban gleam  
assisting the suds  
and cleansers  
at their chores  
in the woman whose dreams  
are dried and stacked  
on immaculate shelves  
her mask now fixed  
for the trick  
the hoax  
the stench of life's betrayal  
a curse without defiance.  
Poor bitch, gnawing at the bars  
of your penalty  
your children know  
the love that cuts  
the heart of the holder  
its dishevelled, logical madness.



The world has seen and seen the one  
who keeps these things in her heart  
she kneels  
beholding the bleeding feet  
of her boy  
Blessed Art Thou Among Women  
and never a nuisance.

The world needs the love of a free woman  
who forgives god  
but doesn't ask him  
for an explanation  
for her brother's murder  
her daughter's rape  
her mother's unrepresented life.

She speaks  
loud naming lies  
she moves  
clearing the piercing forest of guns  
and crosses held aloft  
she works  
planting the hopes  
and fetching from the horizon  
the thoughts of the free women  
rising in millions  
from this shantytown

Nan Peacock  
Christchurch, Barbados



What " You Were Both Too Young" really Means

I was his cherished doll,  
To dress up and show off  
To all his friends,  
Fifteen at a sitting--  
"Take some money" he said  
"Buy a dress so  
I can take you to the bars."  
But I bought a dress for  
Family weddings  
And a matronly bathing suit  
That my mother's boyfriend made fun of.

I was his kitten  
An amusement for the baby  
Skinny and wild kitten  
Growing placid and fat.  
The kitten never knew its place  
And once I saved its life (from him)  
When it took one single bite  
From his barely-alive  
Houseplants.

I was the dancing chicken  
Scratching neat little ink treatises  
He couldn't read.  
"It's good" he'd say.  
"But what does it mean?"  
He was proud of me without  
Ever understanding  
He was afraid of me, unable  
To capture my thoughts.

He penetrated my soul,  
Thrusting his sword  
Until I lay bleeding  
The depth of the wound  
Was the measure of our love.

Susan Collins



Life in the Valley

The woman who rented my old apartment  
is getting married, she came there  
a year ago, heavy with grief and tears.  
I could tell by her dainty mincing walk  
and pampered skin it would not be long  
before some old soldier saw his duty  
and gave her fragile helpless hands  
some masculine support.  
A winter in her mobile home in Florida  
produced the reason for this giggling oldster  
who is now selling off every memory  
of her and Papa, I bought her old eight tracks  
heavy with nostalgia and Vera Lynn.  
He is there beside her, looking good  
carrying out what she names the garbage.  
It's like starting over she chirps and  
I can see that it is a new chapter in  
an old song, but the tune will be the same.  
Makes me wonder what madness makes  
some of us see no virtue in fragile need  
when it's so productive.

Gert Beadle



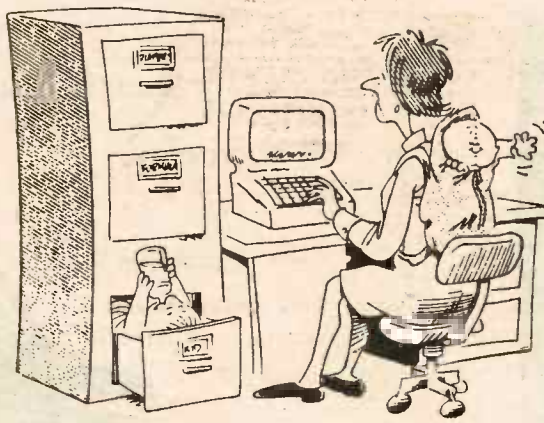
# Set Back For Day Care!

By: Margaret Phillips

On July 25, 1988, Bill C-144 (the Canada Child Care Act) was introduced in the House of Commons. At the time of writing this article (Sept. 5) the Bill has passed second reading and is before Committee. It is expected to receive third (and final) reading in mid-September, and with the massive Conservative majority the Bill will undoubtedly pass.

If this Bill is enacted it will set back the development of day care for decades. The hyperbole surrounding the introduction of this policy camouflages the reality of its intent. This legislation will, in effect, restrict the expansion of day care. What it means is that this legislation is WORSE than no new legislation at all.

While there are many aspects of this legislation that are flawed, the most serious problem for Northwestern Ontario day care is the restriction placed on the province concerning child care spending. The existing system, the Canada Assistance Plan, is an open-ended cost-sharing between the federal and provincial governments. Thus, the responsibility for day care expansion rested on the province. When the province expended day care services the federal government was required to contribute its 50% share. Under Bill C-144 ceilings



are placed on what the provinces can spend. It is suggested that because of this restriction the modest expansion plan of the Ontario government must be cut-back by 15%, and that Ontario's current planning presumes this restriction. The effects of this cut-back are already being felt. Limitations on subsidy-spaces have been imposed on many day care organizations including (for the first time in memory) the City of Thundey Bay. Across Northwestern Ontario existing day care services are experiencing extensive waiting lists. The demand for expanded services is obvious NOW ... a restriction on expansion will exacerbate the crisis.

Bill C-144 has many other flaws. It fails to recognize or support the diversity of needs for high quality child care services across the country.

Bill C-144 lacks national objectives. National objectives and federal criteria for provincial participation in cost-sharing are essential features of other effective national social programs in Canada. Without the inclusion of strong guiding principles setting out a long-term vision for a national child care system, Bill-144 will entrench the current frag-

mented approach to child care in Canada.

A further problem is that this legislation appears to leave low income families vulnerable. Under the Canada Assistance Plan low income families were assisted with child care costs. Bill-144 provides no guarantee that such assistance will continue.

The provision of public funding to for-profit (commercial) day care operations is of immeasurable concern to day care advocates. All research demonstrates that, on average, the quality of care in commercial centres is inferior to that provided by non-profit services. (Child ratios, staff training, staff turnover, health and safety, wages and working conditions are all quality factors.) Bill C-144 support for commercial day care, coupled with possible free trade scenarios, can see the infusion of large American day care chains, which will create serious problems for years to come.

Also lacking from Bill C-144 is any provision for enhanced maternity leave, parental leave, family responsibility leave. These aspects must be addressed in an adequate day care policy.

For the past four years day care parents, workers and advocates from across Northwestern Ontario have taken every opportunity to put forward our vision of a comprehensive, high-quality, non-profit day care system that will meet the diverse needs of Northwestern Ontario children and families. It is obvious that the federal Conservative government have ignored our recommendations. Bill C-144 is a serious set-back to all who desire social policy that will ensure our children receive quality care. The enactment of Bill C-144 will clearly be a disaster. It is the well-being of our children that is at stake.



## Decade Council

The Northwestern Ontario Women's Decade Council will hold their Annual Meeting on Saturday, October 22, 1988 at the Airlane Hotel - Tiberio Room.

Decade Council has undertaken a number of special projects.

**FREE TRADE AND PRIVITIZATION: A WORKSHOP FOR WOMEN** will be available at the Decade office by the end of September. The package contains background information and discussion papers, a quiz, Fact Sheets, Quotes from politicians, publications, position papers and notable Canadians. The kits were developed through the summer with money made available from a SEED grant and Kirsty Barclay and Cathy Woodbeck were the principle authors. The project was undertaken to demystify the Free Trade agreement and to help women make an informed decision about this issue. The package/kits will be presented as a workshop at Decade's Annual meeting.

**MUNICIPAL/EDUCATION ELECTION BROCHURE "Ask Your Candidate":** Through the summer Lynda Falvo worked on preparing the issue sections of the election brochure for the upcoming municipal and board of education ele-

ctions. Background information and questions focus on: Economic Development, Women and Decision Making, Housing, Violence, Child Care and Employment Equity. The guide will assist women in assessing a candidate's position on women's issues and help her make an informed choice. This work was also made possible through a SEED grant.

**WOMEN IN ECONOMIC DEVELOPMENT AND DECISION MAKING:** a report was researched and prepared by Barbara Grace to understand how effective women in decision making positions feel they are. Approximately 100 questionnaires were distributed to women on various economic decision making bodies across Northwestern Ontario. Questions focused on how women felt about their involvement and participation in decision making. The results of the questionnaire were written up in narrative form, to make up the bulk of the report. The Economic Development Committee plan to study the report in the fall and make recommendations prior to publicly releasing the document. Funds were made available for this project through the Ontario Women's Directorate.

**BOARD DEVELOPMENT VIDEO.** Through funding from Northern Development and

Mines a video is being produced to be used as a board training tool for boards of Transition Houses and Family Resource Centres. The package will cover a history of the battered women's movement in Northwestern Ontario and the issues of violence against women.

**SOCIO ECONOMIC PROJECT:** the Economic Development Committee is undertaking a seven month research project that will guide Decade Council and the Committee to address and adequately represent the issues and concerns of Northern women as they pertain to socio-economic development. It is anticipated that this information will also provide local, provincial and federal governments with a clear picture of the identity of women residing in Northwestern Ontario and thus enable them to formulate and implement more appropriate and relevant policies.

Copies of RUN TO WIN, a how to manual for women running for municipal office are available at the Decade office.

For anyone who has not already purchased a copy of NORTHWESTERN ONTARIO STATUS OF WOMEN INITIATIVES they are still available. They make wonderful gifts and Christmas is not far away.



# Book Review

Reviewed by Kit Minor

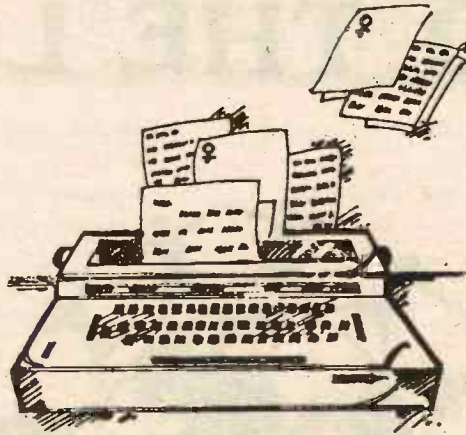
MisEducation: Women and Canadian Universities, Anne Innis Dagg and Patricia Thompson, OISE Press, 1988.

MisEducation: Women and Canadian Universities is a much needed testimony of the plight, and struggles, as well as the cruel and horrendous treatment, of some of the most gifted scholars and students in Canada, who are women and particularly feminists. As one who has weathered years of academia as a student, and now five years as a professor, there is no doubt in my mind that this text is a powerful, and long overdue analysis of what does go on in the patriarchy of university institutions. Quite honestly, I could not put the book down; it validated a great deal for me, as to my own struggles as a student, and at Laurentian where I taught for four years, and was constantly battered by patriarchy, and misogyny. I am convinced this book will play a major role in collective action, by women academics, and students, in English speaking countries, to struggle against the patriarchy imposed upon us, in these institutions of higher learning.



The objectives of the text are explicit, and well developed. The authors provide concrete research findings from a number of respected sources, to document the extent, and tragedy, of patriarchy and misogyny prevalent within Canadian Universities at all levels. They review the sciences and engineering citing numerous examples of inequality towards women. In biology where 50% of the students are women, women faculty comprise 8%. In engineering I was startled and saddened at the initiation rites still practiced in Canada's supposedly major universities, by the male students. Rites which are blatant examples of hatred towards women. The use of case studies adds power, and undeniable truth to these testimonies, and this strength of delivery is used throughout the text.

The text is well documented, and sound. In discussing the systems of patriarchy within schools of Law the authors refer to the Sheila McIntyre case at Queen's University. McIntyre was hired as a Law professor in 1985. In her courses, she included women's concerns and encouraged women to participate in classroom discussion. Her efforts were met with anger, lack of co-operation and disruptions by several men. This led to a heated confrontation and attempts to discredit the professor. As presented in both the analysis of Dagg and Thompson, and the CAUT Bulletin (Jan. 1987), this whole scheme was based upon anger



towards the Feminist inclusion which McIntyre proposed, and grounded in fear and a loss of power by the male students involved. As a professor who does teach from a Feminist Perspective I find it astonishing that students who have been taught a patriarchal perspective most, or all of their lives would not welcome a new approach, some new insights. Are these not the halls of academia, or are women's concerns, thoughts, and writings to be dismissed as trivial, nonexistent. My present experience, having left Laurentian for a more welcoming and enthused group of academics in Social Work at Lakehead, is that I now find co-operation and excitement that a Feminist perspective is included as a teaching style in a core course. Mind you, some students battle the notion, or "put up with it" and these students are not exclusively men, nor by any means is the majority of male students included in this small group. This past year I have been told by numerous women and men that the Feminist perspective has had a major impact upon their lives, a good healthy impact towards awareness of self and others. However, as I read through MisEducation, I know that this acceptance and support are rare. In every area of academia, women are scapegoated and abused. The authors cite several examples from each discipline.



Dagg and Thompson view three critical factors as progressive for women, both students and faculty, within university structures. These are the creation of a women's study program, a women's centre and provision of adequate, and flexible day care. They are clear that a women's study program must begin with a Feminist perspective and the hiring of full-time track, or tenured, Feminists within that program. It will do little good to create such a program, as has been done in some universities, where the professors are women, but not necessarily Feminists. There seems to be at several universities this irrational fear that feminists will take over and seek a full monopoly upon knowledge. The fact is that Feminists have studied women, and are the best to teach in that area of expertise. Further Dagg and Thompson expose the lack of funding towards both university women's centres and Day Care. The University of Toronto received in 1919, a donation of \$125,000 for women's sport and meeting facilities. In 1986, this finally materialized. However despite the fine work done through this centre, when the members approached the Student Administration

Council for \$5000, it was turned down. The authors documented several university centres which in recent years have had to close due to lack of funding. They also document centres which have suffered harassment and were broken into and trashed, for example Carleton.

Dagg and Thompson add some enlightening concerns over Child care and the delivery of this service, where, and when it is available. This service is one that can benefit all, both women and men. There are many women and men at university who participate in child care: faculty, staff and students. There needs to be increased funding, more available spaces and flexible hours due to the irregularity of course times and variation in the duration of courses.

The authors chose to present the horrors of sexism, sexual harassment and violence on campus through a number of short case studies. These are frightening and powerful, and a rude awakening to the truths of what women must suffer to be within these halls. Has it really changed that much since Virginia Wolf, or is it just more subtle; or, and this is more frightening, have we learned to just accept it?



MisEducation: Women and Canadian Universities is not only an original testimony but a very brave, and honourable text. Academic women and students need to know that we are not alone; as well, the patriarchal forces which pervade our university systems must be held accountable for their abuse of women academics and students. There is no doubt in my mind that this testimony will result in much dialogue, and hopefully collective action amongst women. To quote Sasha McInnes "This book is a must for every professor, university administrator, and politician. Any woman who has had contact with a Canadian University will read her own untold story here."

The text is powerful, as is. I believe also it will be meaningful, as well as personal, to most women academics and students. I congratulate the authors on their ability to put the personal into the political with such a charging, and dynamic force.



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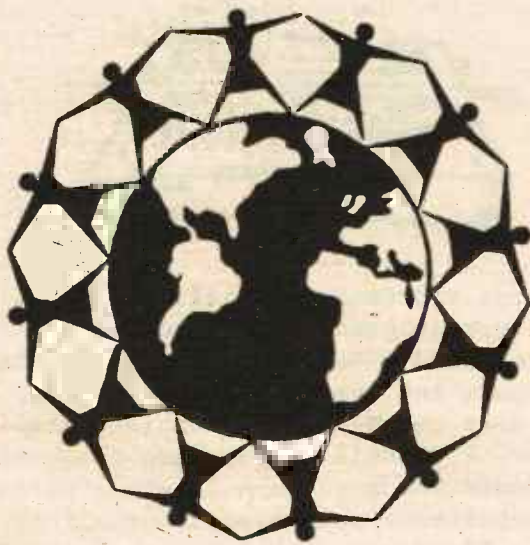
By: Josie Wallenius

I am making notes sitting on a plane going to Dallas, Texas, because some things have happened in the last 24 hours which connect up with what I learned from the native writer and poet, Lee Maracle when she was in Thunder Bay a few weeks ago.

Margaret Phillips had first met Lee at the feminist book fair in Montreal and had arranged for her to visit Thunder Bay on her way back to Vancouver, to talk to women here. Lee had said in Montreal that she was going to spend her time with native women from now on, as it seemed as though women of colour in North America were wasting their time speaking to white women about racism. She said it's a white institutionalised problem, and we must look to our own empowerment to change things, and above all, stop writing for, and about, native women. That means even Anne Cameron, who Lee has been dialoguing with for four years and who now agrees with Lee.

On the first night Lee was here, we went with her to the native expressions night, where we were made welcome, and heard her poetry reading, which was wonderful. She spoke a poem, to and about her husband, Dennis, who was in the audience with her two sons. In front of strangers she made herself vulnerable, and I was moved to tears. The next day Lee visited with native women, and spoke to two classes of native women in the afternoon, encouraging them to write, and advising them about publishers.

White women reading this may well ask why I am writing about Lee, if she is now only working with native women, so I will explain why I wanted to talk with her after I had read her book, *I Am Woman*. To overcome patriarchal capitalism and give birth to matriarchal socialism, we are going to need every morsal of advise, knowledge, guidance, and global communal empathy. I knew in my gut Lee knew more than I, I knew it after reading her book, so I wanted to learn more.



On top of all this, I had two very important questions for her from me. 1) Did she believe in a cosmic something?, and 2) What did she think of me using an Ojibwe drum for my story telling? The answer to my first question was an elaboration of her belief system described in her book, and affirmed my belief that something or other is on our side.

The answer to the second question brings me to the reason I could not write about Lee 'till six weeks later, on the plane to Dallas. When I had asked Lee about using the Ojibwe drum which I had bought, her eyes told me something. For a moment she seemed to withdraw into herself, then she came back, and smiled, saying, "Well, if you know what you are doing, but if you don't....."

I had felt before meeting Lee that native people have a confidence in making decisions that white people sometimes lack because native people believe in things coming full circle, so I felt that Lee was saying it wasn't her burden to give me advice, it was mine, and nobody can help you make sixth sense decisions.

For the next five weeks I put it all on a back burner, which was fueled by friends. "Can't white women be spiritual then?" "I would use it Josie, if Lee said we should not be writing about native women, we should not use their drum." "Don't be silly, it's just deerskin and wood." My overt thoughts, "I need a drum, I love the sound of this one I bought it, and I have already used it." My covert thoughts, "Why do I feel the need to explain why I am using it each time I drum a story, why do I feel troubled if I tell an angry story with it, why am I worrying?"

So six weeks later I am with good friends in Minneapolis the night before going to Dallas. I have my drum, cymbals, bells, and tambourine in my case. Sherry, my native friend told me with a laugh that native people are now calling white people wotry to copy them, "The Wannaby Tribe SuSu, my wicca friend who is a shaman drummer, heard my story about tracing my own Gaelic roots, and whisked me off to a music shop the next morning and lent me the money to buy a drum made of strong plastic and cowhide. I live in plastic land, and my Grandmother came from Hereford. I put ribbons hanging from it, which look like Maypole ribbons. Well they do to me.

The Ojibwe drum. I have just met an elder white woman, who is experimenting with sounds and resonance, and she is a real whitehaired elder, and wiser than me. She will use it softly, make no mistakes. Meanwhile, Dallas, here I come good and angry, and at ease. Thanks Lee you cautioned me as a friend. We are all moving in circles, sparking and touching each other, but always in circles, and to the left.

## FEMINIST BOOK FAIR (continued)

In all there were 52 workshops/panels stimulated by the wisdom and vision of hundreds of women writers. Writers that we know and love - Dorothy Livesay, Audre Lorde, Marie-Claire Blais, Olga Broumas, Anne Cameron, Dale Spender, Mary Daly, Frances Duncan, Judy Grahn, Makeda Silvera, Betsy Warland, Donna Smyth. And writers, unknown to many of us, whose words it is essential we hear: Merle Hodge, Lee Maracle, Alicia Portnoy, Daysi Zamora, Janet Campbell Hale, Kumari Jayawardina, Ellen Kuzwayo, Sheila Jeffries, Gloria Joseph, Miriam Tlali, Nell McCafferty. (This list is by no means inclusive ... there are hundreds more women writers we must hear/read.)

It was the workshops that demonstrated that this was a feminist fair. A time to renew our feminist analysis. A time to challenge ourselves to confront and address our racism, our classism. A time to feel. A time to dream. A time to remember.

The Fair held many memorable moments for me. The thrill of conversing with Dorothy Livesay; the awe of meeting Ellen Kuzwayo; the challenge of hearing Audre Lorde; the joy of renewing friendships with Women Writers colleagues - stimulating my renewed urgency to write. But the highlight of the Fair was the Native poetry reading, most particularly Alanis Obasiwin's BUSH LADY. This came at the end of the day and week. I went to the reading physically, mentally and emotionally exhausted. I left the reading - restored. Alanis' BUSH LADY poster hangs for my easy view in the Bookstore. It stimulates my memory and gives me energy and hope.

(The quotations in this article are taken from the official program of the 3rd International Book Fair)

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Cohen focusses on women's job losses in the service sector. After predicting that Canadians may lose control over health care and child care services, she concludes: *Free trade in services will cause job loss and downward pressures on wages and working conditions in many areas which have traditionally been growth areas for women's employment: data processing, transportation, and public service occupations.* (p. 79)

In both manufacturing and services, rather than concluding that women will lose jobs, isn't the more important conclusion the fact that we, as Canadians, will no longer be able to decide the future direction of our social programs, and that we are giving control of our food supply to a foreign power?

This focus simply on job loss prevents an examination of the larger question of national sovereignty. It is similar to some labour organizations' contention that Canadian workers will oppose free trade only if it can be shown that it will hit them in the pocketbook. In response to a question from a panel member at the Ontario government hearings into free trade in Thunder Bay in November 1987, about whether workers in the lunchroom expressed concern about culture and sovereignty, a local labour spokesman replied: "Canadian workers don't care about culture or sovereignty, they only care about jobs." Is it this same attitude that has given rise to the "women and free trade" approach, that women will only act out of self interest?

## .. self interest?

Another result of limiting the debate to free trade and women is that many people are excluded from learning about the issue. This was demonstrated at a lecture given by Maude Barlow of the Pro Canada Network at Lakehead University on March 7, 1988. Her lecture was titled "Women and Free Trade" but its contents were not limited to that subject. She covered a history of the recent free trade initiative, the forces pushing for free trade, Canadian demands for secure access and a binding dispute settling mechanism that were never met, and an overview of the actual terms of the agreement. Only peripherally did she cover how women might be adversely affected. It was a speech that should have been heard by a large audience. The common response of most people in Thunder Bay, as it is across Canada, when it comes to free trade is that they do not know enough about it. This is no accident. Again, it has been the government's policy to keep Canadians in the dark. The leaked Toronto Star document stated: *It is likely that the higher the profile the issue attains, the lower the degree of public approval will be.... The strategy should rely less on educating the general public than on getting across the message that the trade initiative is a good idea. In other words, a selling job.*

In the face of deliberate government secrecy and lies about the contents of the free trade deal, it is the wrong time for the opposition to be limiting its audience by addressing the concerns of particular groups. Less than twenty people attended the Barlow lecture; only one man was in attendance. How many people, both men and women, didn't attend because the lecture was titled "Women and Free Trade"?

Another group, Women Against Free Trade, was recently formed in Toronto, initiated by the Ontario Federal of Labour's (OFL) and NDP Women's Committees. In an interview in Thunder Bay in March, Carol Anne Sceviour of the OFL explained the reasons for setting up a group to address women and free trade issues. Women are disproportionately affected by the deal, she said. Women are the ones who use social services the most and will be most affected by changes to them. Women are better at grass roots organizing. And, finally, many women are "sick and tired of going up against the boys" in those organizations where they are fighting free trade together. But do these arguments not simply further isolate women from mainstream politics and encourage our limited involvement in questions that affect the country? Should we not be striving for equal participation with men on this issue that affects us all as citizens, rather than retreating to groups where we limit our questioning of the effect this deal will have on us as women?

The group's pamphlet, "Women Against Free Trade Manifesto," like Maude Barlow's lecture, gives an analysis of free trade that is not restricted to "women's issues." This begs the question: Why another group, saying similar things as other groups, formed by people who are already involved in anti free-trade groups (the OFL Free Trade Committee, the Ontario Coalition Against Free Trade, the Council of Canadians, the Pro Canada Network) that involves a further expenditure of energy and money? Their manifesto states: *Our great-grandmothers set the example. Told they didn't understand politics, they were denied the vote. They organized, apparently against all odds, and they won 'personhood' and the vote.*

We have won the right to participate equally in the political life of Canada, and this is the time to exercise that right, when we're facing the most important issue we've ever faced as a nation. The time for women to organize separately is when it's time to fight for those issues that are truly "women's" issues, such as reproductive rights, not on issues affecting the future political and economic direction of the country.

## .. the right to participate equally.

The National Action Committee has published a poster entitled "Women are Against Free Trade" outlining job loss, lower wages and poorer working conditions and poorer access to social programs as ways women will be affected by free trade, and a pamphlet "Free Trade: A Bad Deal for Women." They qualify their

opposition to free trade under the heading "Free trade is not just a women's issue": *Free trade dramatizes the very different interests dividing ordinary people from the rich and powerful.... Employers with the most to gain are large international corporations. Employers with the most to lose are producers who can expect increased outside competition in the Canadian market. In both cases workers, ordinary men and women, lose. One important issue for people in Canada is unemployment. Free trade won't*



*solve that or other social and economic problems that we face as a country.*

NAC limits its examination of the impact of free trade to job loss, never naming the problem of Canadians giving up the right to control their economic and political future. And, further, when it comes to "What Women Can Do" NAC advocates that women "organize a women's coalition against free trade in your area" (emphasis mine). Living in an area in Ontario where there is next to nothing in the way of organized opposition to free trade, and where most people in the area know little about the deal, advocating a "women's" coalition against free trade is misguided, to say the least.

It is interesting to note how the proponents of free trade address the issue of women and free trade. Katie Macmillan is an economist who wrote one of three papers on free trade commissioned by the Advisory Council on the Status of Women and who has worked with the Economic Council of Canada, the Canada West Foundation and the C.D. Howe Institute. In an essay in the pro-free trade collection, Free Trade: The Real Story (Gage, 1988), she writes that free trade promises women a rosy future: *Free trade offers Canadian women the potential to improve their economic standing, both relatively and absolutely.... While some job losses would occur, women have demonstrated capacity to adjust to, and even profit from, changes in the workplace. Labor mobility and upgrading programs can help women to adjust to the better opportunities that free trade will generate. Women can be winners from free trade by using the changes that it brings to permanently improve their economic status.* (p. 125)

It is this appeal to self interest that forms the basis of the government's strategy to sell free trade. Those opposed to it need not buy into this strategy, but should widen their examination of the deal to how it will affect the country as a whole. To this end, Citizens Concerned About Free Trade provides an example of a successful strategy to fight



free trade. The organization, formed in 1985, is non-partisan with no ties to any political party or organization. It is supported financially by donations from members and the public. Within the context of Canadian sovereignty and by examining Canada's history as a nation trying to maintain independence in the face of constant pressure to develop closer economic and political ties with the U.S., the group has been educating people in Saskatchewan and across the country about the implications of free trade. Beginning with a small meeting in Saskatoon in 1985, CCAFT has grown to the point where it draws large crowds throughout Saskatchewan. Last December 1500 people attended a debate between the group's spokesman, David Orchard, a grain farmer, and the provincial trade minister, Bob Andrew. It was the largest meeting on free trade anywhere west of Toronto. Through its commitment to public education, the organization has built a strong following in Saskatchewan and now has branches in all Western provinces. The leadership of the group is shared by women and men, who have worked tirelessly to make sure that Canadian people have a say in whether they want economic and political union with the United States.

A recent membership leaflet from the group encourages individuals to do what they can to end this deal:

*We can and must take an active role in putting an end to the most undemocratic phase in Canada's history, during which our country has been systematically weakened by the Meech Lake accord and fundamentally changed into a mere colony of the U.S.A. through the free trade deal. As individuals we can do the following:*

- \*inform ourselves fully about the meaning of this treaty for Canada's survival as a nation.*
- \*speak publicly against free trade whenever we have a chance, such as in governmental 'information' meetings on free trade, in political meetings of all sorts, in meetings by groups and organizations we belong to.*
- \*call in on open line radio programmes, locally and nationally. We must speak from our hearts and guts, because 'free trade' is not just a matter of 'facts', but is a question of whether we want to have a country or not. The openings for speaking out in our society are few, and we should seize each one that comes along. Every voice counts.*
- \*keep up the pressure on the federal and provincial opposition parties to do more to oppose free trade than they have done up to now. They must not only make good speeches, but must educate and mobilize Canadians against free trade.... We need to also realize that if there is no election before*



*the agreement comes into effect, there is no guarantee that the opposition party in power would be able (or even willing) to cancel the treaty after the 1989 election. ALL OUR ENERGIES MUST GO INTO FORCING AN ELECTION BEFORE THIS TREATY COMES INTO EFFECT.*

The group warns:

*The free trade treaty comes into full effect on Jan. 1, 1989, and it is the government's plan to have it fully operational before the next election. Mulroney's own utterances that he will call an election, mean nothing more than that he will call it sometime in 1989! We must not allow ourselves to be lulled into thinking that this government will VOLUNTARILY call an election in 1988. Instead, We must ceaselessly pressure that the election take place this year and we must use all the means at our disposal to make sure that some semblance of democracy will be restored in Canada!*

In conclusion, I would encourage individual women who have not considered the implications of the free trade deal to educate themselves about the meaning of the treaty. As well as reading the text of the agreement, a good place to start is with McLelland & Stewart's 1987 book, If You Love This Country. For those women who are in leadership positions in the political arena, I would encourage you to think seriously about your strategy in opposing free trade and caution against narrowing your organizing efforts to so-called "women's" issues only. In this case, such a focus does a disservice to Canadian women who are full citizens of Canada who deserve to be treated as such, and to men in this country who will be just as affected by job loss, changes in working conditions and poorer access to social programs.

Citizens Concerned About Free Trade has a wide range of information on free trade from audio tapes to video tapes to leaflets. Membership and information can be obtained by writing to CCAFT, P.O. Box 8052, Saskatoon, Saskatchewan S7N 4Z7.

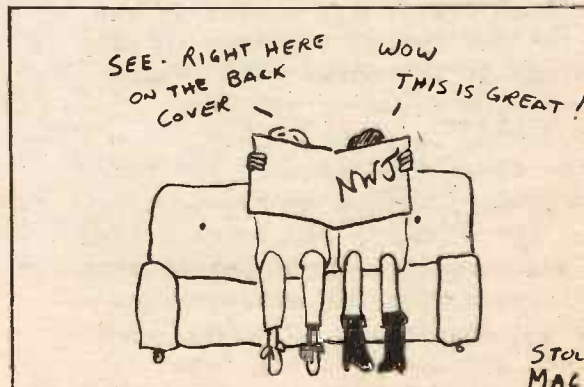
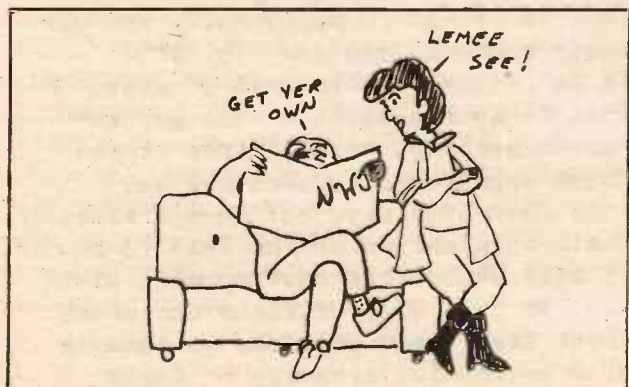
# Congratulations To DIVERSITY The Lesbian Rag From NWJ

## Don't Forget to Renew your Subscription

The AIDS Committee of Thunder Bay (ACT-B) is launching another volunteer recruitment drive.

Volunteers are needed to staff the ACT-B AIDS Information phoneline. ACT-B is particularly interested in finding volunteers who can give time during regular business hours.

Volunteers will receive training which will include information about AIDS, its transmission and treatment as well as on social issues related to AIDS such as homophobia, fear of sexuality and discrimination toward persons with AIDS. Opportunities for service in other ACT-B projects and programs will be outlined. For more information call 345-1516.





# WHAT'S NEW in the BOOKSTORE

More than 100 new titles have been acquired by the Bookstore in the past few months. Here are a few of them.

**CHARTING THE JOURNEY:** Writing by Black and Third World Women, Sheba  
**WOMEN'S FICTION FROM LATIN AMERICA,** edited by Evelyn Picon Garfield, Wayne State University Press

**THIRD WORLD, SECOND SEX 2,** compiled by Miranda Davies, ZED Press

**YOU CAN'T DROWN THE FIRE:** Latin American Women Writing in Exile, edited by Alicia Partnoy, Cleis

**FEMINIST PERSPECTIVES:** Philosophical Essays on Method and Morals, edited by Lorraine Codo, Sheila Mullett, Christine Overall, U of T Press

**EVERYDAY WORLD AS PROBLEMATIC:** A Feminist Sociology, by Dorothy E. Smith, University of Toronto Press

**REFLECTING MEN AT TWICE THEIR NATURAL SIZE:** Why Women Work at Making Men Feel Good, by Sally Cline & Dale Spender, Collins

**COMPETITION:** A Feminist Taboo? edited by Valerie Miner and Helen E. Longino, The Feminist Press

**WORK IN PROGRESS,** Building Feminist Culture, edited by Rhea Tregebov, Women's Press

**THE NEW DAY RECALLED:** Lives of Girls and Women in English Canada 1919-1939, by Veronica Strong-Boag, Penguin

**I NEVER CALLED IT RAPE:** The Ms. Report on Recognizing, Fighting and Surviving Date and Acquaintance Rape, by Robin Warshaw,

**THE COURAGE TO HEAL:** A Guide for Women Survivors of Child Sexual Abuse, by Ellen Bass & Laura Davis, Harper & Row

**THE PERFECT MACHINE:** TV in the Nuclear Age, by Joyce Nelson, Between the Lines

**MAKING IT:** A Woman's Guide to Sex in the Age of AIDS, by Cindy Patton & Janis Kelly, Firebrand



**FIERCE ATTACHMENTS:** A Memoir, by Vivian Gornick, Simon & Schuster  
**THE BOX CLOSET,** by Mary Meigs, Talon Books

**AND A VOICE TO SING WITH,** by Joan Baez, New American Library  
**A BURST OF LIGHT** essays by Audre Lorde, Firebrand

**WIFE,** by Bharati Mukherjee, Penguin

**GONE TO SOLDIERS,** by Marge Piercy, Fawcett

**SOMETHING SHADY** by Sarah Dreher, Pandora

**BITTER MEDICINE,** by Sara Paretsky, Ballantine

The Bookstore would like to remind regional readers that we do have a mail order service. We no longer publish a catalogue as it becomes outdated too quickly. Instead we regularly put out book lists by category. Current lists include Health, Violence Issues, A.C.O.A., and International. These lists may be obtained by writing us at 184 Camelot Street, Thunder Bay, P7A 4A9.

## WOMEN CANDIDATES

### "RUN TO WIN"

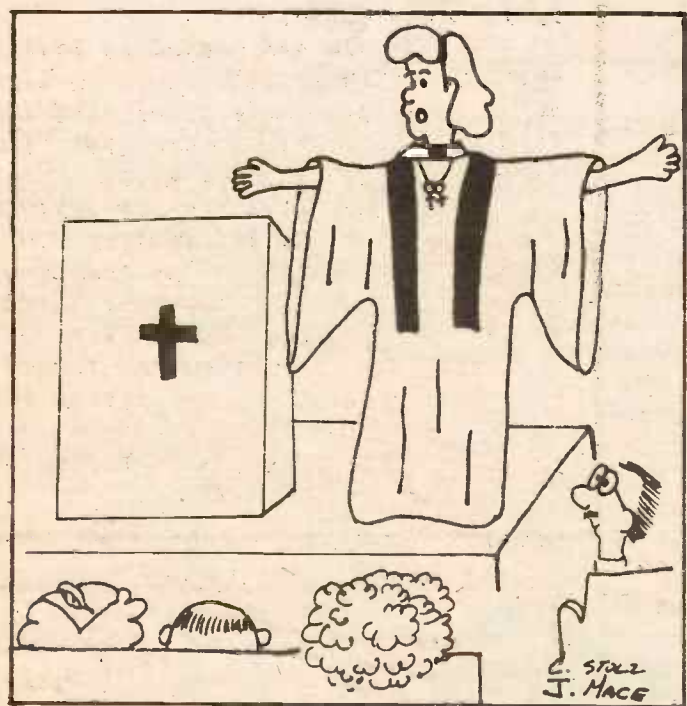
All the information you need to successfully run for Municipal Council or Board of Education is contained in this practical, locally produced handbook.

Available from:

Northwestern Ontario Women's Decade Council  
905 Tungsten Street,  
Thunder Bay, Ontario.  
P7B 5Z3  
Telephone (807) 623-7556

Cost:  
\$5.00 plus \$2.50 for postage

Citizens Concerned About Free Trade now has a Thunder Bay office. For information call 623-1120 or 344-6736.



NORM SATISFIES HIS LEFT-WING PARISHIONERS BY  
HIRING A WOMAN INSTEAD OF A HOMOSEXUAL.

A GUIDE TO FIGHTING WORKPLACE SEXUAL HARASSMENT/ASSAULT has been published by Bonnie Robichaud. This is a step-by-step guide on fighting a sexual harassment complaint, how to recognize the barriers to proceeding with a complaint and how to overcome those barriers. Fighting and winning a complaint of sexual harassment is still far from easy and this booklet is intended to give women the tools to improve the odds. The GUIDE is available from the Northern Woman's Bookstore, or by sending \$2.95 per copy plus \$1.00 postage and handling costs to Bonnie Robichaud, Box 149, Osgoode, Ontario, KOA 2W0.



# THE NORTHERN WOMAN NEEDS YOU!

## ARTISTS



### WE NEED TO KNOW YOU'RE OUT THERE

We haven't heard from some of you in a while. Many of our subscriptions have expired. Have you moved and we aren't reaching you? Do we no longer meet your needs? Complain and keep subscribing. If you already have a subscription - introduce the NORTHERN WOMAN to a friend.

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The NORTHERN WOMAN JOURNAL is a vehicle to encourage a feminist awareness of the situation of women in our society and to provide an alternative to the patriarchal media. We speak to women fighting against sexism, racism, homophobia and heterosexism. Striving to be a communication link between women in Northwestern Ontario in addition to articles of global and national concern. We also seek material of particular relevance to Northwestern Ontario women.

All material selected for inclusion will be chosen by the consensus of the collective. All original submissions are reviewed. It is preferable that the author do any content editing required, but the collective will edit with the author's permission.

Producing a newspaper by volunteer labour and without funding is an enormous task. Feminist newspapers throughout Canada are constantly struggling to survive. The NORTHERN WOMAN JOURNAL has survived longer than many and with your support we will continue to grow.

There are many ways that you can assist the JOURNAL. Original articles, reviews, graphics and literary contributions are always welcomed. News items about district women's issues, concerns and services, not otherwise widely publicized are important. Locating distribution points in regional communities, and encouraging subscription purchases would really help.



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