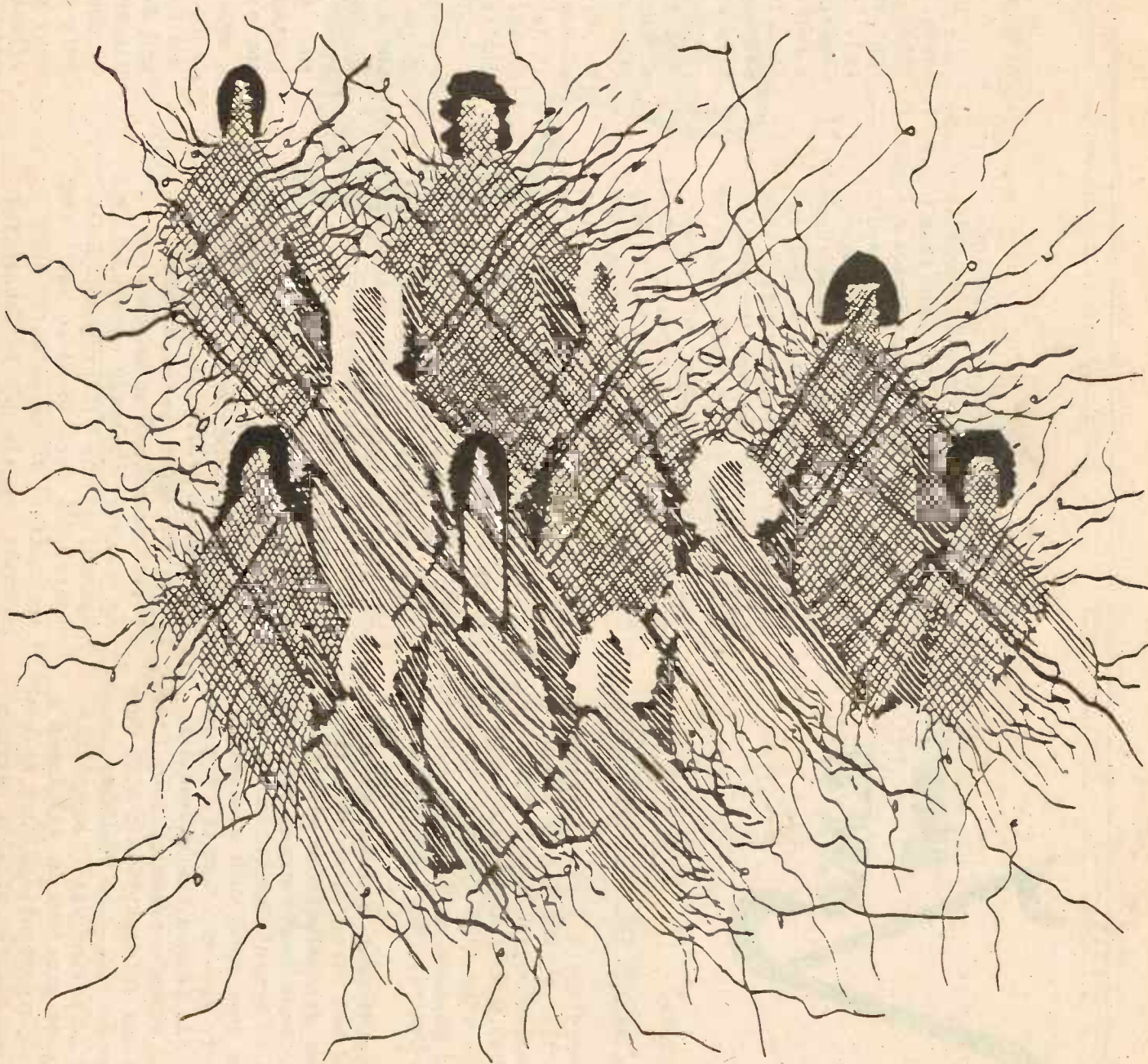


# Northern Woman Journal

October 1987 Vol. 10 No. 4

Thunder Bay, Ont.

**\$1.50**





# V your VOICE

Dear Sisters:

## AFRICAN NATIONS AND AIDS POLITICS

According to a report released in June 1987 by the Geneva based World Health Organization (WHO) about 50,000,000 Africans are supposed to be carrying AIDS and that the disease had reached epidemic proportions in Central, East and Southern Africa.

Many African nations are often outraged and embarrassed when their countries are associated with AIDS and have sometimes refused to cooperate with Women's groups and organizations that make such revelation to Western sources. Zambia, for instance, has banned health authorities and women's organizations from sending any information on AIDS outside the country, and Zimbabwe has refused to assist with funding the projects or programs of all women's bodies or organizations that release the latest figures of AIDS carriers in the country to the outside world. Kenya, with 10,000 cases of AIDS has so far continued to deny the existence of that magnitude of AIDS and has blamed Western media for gross exaggeration of figures. At the International AIDS Conference held in June 1987 at Washington D.C. USA, a revelation was made by Dr. Robert Gallo, an American AIDS specialist, that 10 Nigerians were identified with a special AIDS virus whom he called "Nigerian Red Virus". In the usual re-action of African governments over the association of AIDS with their countries, the leader of the Nigerian delegation at the Conference, Dr. E. Essien, became outraged with Dr. Gallo's revelation and emphatically denied the existence of the "Nigerian Red Virus". Uganda, which has the greatest share of AIDS victims in Africa has opined that "They saw no point in making people panic when there is no risk of an epidemic". Thus African nations continue daily to deny the threat of this disease to the citizens of their countries so that their so-called national image abroad may not be tarnished while the battle to fight AIDS is raging in Western countries.

Indeed, the Refugee, Famine, and Drought problems are not of more threat to human lives in Africa than AIDS. An Italian source has revealed that an average AIDS patient runs hospital bills roughly \$10,000 which could potentially bankrupt a country's public health system if the number surges. What becomes the national economies of the already impoverished countries of Africa which develops a care free attitude to the existence of AIDS in their countries?

The USA budgetary allocation to AIDS has risen from \$5.5 million to \$411 million in the past five years. Britain has unleashed a media blitz to alert and enlighten the public on the killer disease. The anxiety is much the same throughout Europe and America, but in Africa the response has not by the least fraction matched the problem. The combined health care budget of all Central African countries afflicted amounted to a paltry sum of \$1 million in 1982, and the figure for this year is hardly an improvement. Coupled with this is a general reluctance of governments to admit the enormity of the problem. In addition, it is the sexual aspects of AIDS that has riveted public attention over the disease and it is not without good cause. Sexual transmission is the most common route; some 65-75% of AIDS in Europe and America have occurred in homosexual men between 20-40 years and intravenous drug users who share dirty hypodermic needles. But the opposite is the case in Africa where heterosexual intercourse and female genital mutilation has been the major routes of AIDS. In Africa women are noted carriers. In a survey recently concluded in Uganda, of the 170 pregnant women tested 3/4 were found to have AIDS and half of those affected were sexually mutilated. In Equatorial Guinea, of the 100 women who were tested 78 of them carried AIDS and 65 of them were those whose genitals were mutilated. This has gone to prove Prof. Uli Linke's research in the University of California, Berkeley, USA that female genital mutilation is one of the causes of the present widespread of AIDS in Africa.

We, of this centre, have decided not to fold our arms and wait for government action against the deadly disease. We have launched a massive campaign of education and persuasion against female genital mutilation and spread of AIDS by homevisiting countryside enlightenment tours where women are addressed in public places. Campaign by literature, newspapers, radio and television. But our problem is lack of funds to run the campaign and our services as a non-governmental voluntary organization with limited funds. We therefore through your magazine appeal to all feminists, womensfolk, women's groups and organizations to come to our aid by donating to our campaign fund in the interest of international feminism; for as Virginia Wolf said "as a woman I have no country .... as a woman my own country is the whole world". We shall accept donations by cheque, bankdraft and currency notes in any currency.

Send your donations, gifts and enquiries to: HANNA EDEMIKPONG, WOMEN'S CENTRE, BOX 185, EKET, CROSS RIVER STATE NIGERIA, W. AFRICA.

In Sisterhood,

HANNAH EDEMIKPONG  
(FOR WOMEN'S CENTRE).

TO WHOM IT MAY CONCERN:

I enclose my thoughts on the issue of abortion, which were prompted (finally) by the advertisement in the September 5 C-J entitled, "Candidates on the Level", Campaign Life Northwestern Ontario. I believe that due to the large amounts of money the pro-life movement seems to have (due to the numbers of ads and films and various promotional materials put together over the years), this movement has a distinct advantage over the pro-choice movement and/or women who believe it is their right to have access to abortions if they believe it is necessary to their well-being (Physically, emotionally or financially).

This is unfair. There are vast numbers of people who are confused about the issue of abortion, or who are neutral (they haven't made up their mind about where they stand on it; some have expressed they don't know if they can take a stand, firmly, on one side or the other). All of this material - especially the more grotesque (such as colour pictures of aborted fetuses in trash cans) - is blatant propaganda. I am thoroughly opposed for reasons stated in this letter, to the pro-life movement getting any more mileage out of what has been often slimy and distorted tactics based on misinformation, which are now aimed at the upcoming election.

I felt some clarifications were in order -- there is a very strong opposing view to the pro-life movement, but the pro-choice movement, I fear, is much less affluent. Many of us are students, single women and men in low-paying jobs, single parents and on social assistance or U.I. We do not have \$20, \$50 and \$100 to donate to the Canadian Abortion Rights Action League, or any other organization supporting women's rights.

For this reason, I am writing and will urge other women to write to make our views known. We are not high profile, but we are there; however, a nation of letter writers we are not, and I fear the worst: that we won't be heard. However, starting by writing to the following people and organizations I feel should know this opposing viewpoint. The Chronicle/Journal/Times News

(Editorial Department)

Campaign Life Northwestern Ontario  
Mr. Taras Kozyra  
Mr. Mickey Hennessy  
Mr. Don Smith  
Mr. Chris Southcott  
Ms. Evelyn Dodds  
Mr. John MacLennan  
Ms. Lyn McLeod  
Lakehead Living (Editorial Dept.)  
Northern Woman Journal  
The Argus  
Mr. Iain Angus MP  
Mr. Ernie Epp MP  
The Canadian Abortion Rights Action League



# Pay Equity

by Liz Poulin

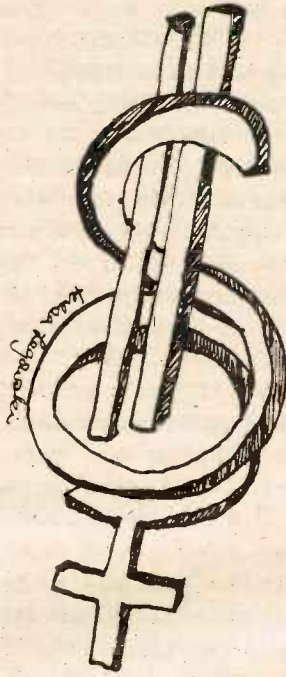
During the last several years the issue of Pay Equity has been a major topic of debate in Ontario. Often the emotional form of this debate seemed to obscure the basic principles of fairness and justice that women were seeking to have addressed. The new terms and language complicated the discussion and caused many to throw up their hands in frustration and wait for others to plough through the rhetoric and the misconceptions to the core issues.

It cannot be stated strongly enough that it was the concerted and relentless work of feminists that finally brought legislations forward. It was these women who, firmly committed to the improvement of the status of all women, pushed pay equity to the top of the political agenda and, indeed, kept it there. The women of the women's movement are the real stars and their effort must be given full recognition. All this in spite of the enormous opposition from most segments of the business community.

Pay Equity is not a new, untried idea. Both the federal government and Quebec have had legislation since the mid-1970's and Manitoba since 1985. The European Economic Community members, Australia, New Zealand and many state and municipal governments in the United States have also legislated various forms of the concept. Much can be learned from their experiences - we don't have to reinvent the wheel. We just have to make it run on our own soil.

At this point we can only give an educated guess about how this legislation will affect us here in Northwestern Ontario. There are holes in it that will mean little to women in our small resource-based towns with a single industry. For example, the legislation will apply best to the populated cities and areas where large businesses, industries and governmental agencies locate. Establishments with less than 10 employees are not included in the legislation.

Small communities have many under 10 employee businesses, and many of these provide the traditional work of women. This requires further legislation - these women can not be left out. So pay equity will serve many women but by no means all. What we will continue to lobby for will be employment equity which includes a broad range of initiatives that address discrimination against women in the workplace.



One of the Pay Equity initiatives is a pay practice based primarily on the relative value of work performed whether the worker is male or female. It is simply another way to express equal pay for work of equal value. Two Bills were introduced in the Ontario Legislature in the past year. The first, Bill 105 was brought forward by Hon. W. Wrye, Minister of Labour. It covered the Ontario Public Service Employees and the second, Bill 154, introduced by Hon. Ian Scott, Minister responsible for Women's Issues, covered private sector firms with more than nine employees and the broader public sector such as employees in hospitals, municipalities, school boards, universities, community colleges and Crown agencies. Bill 105 was strongly criticized and died in the committee stage and Bill 154 was amended in committee to include the Ontario Public Service employees.

The purpose of the legislation is laid out in fairly straightforward language and I quote Section 4(1) - "The purpose of this Act is to redress systemic gender discrimination in compensation for work performed by employees in female job classes", and Section 4(2) - "Systemic gender discrimination in compensation shall be identified by undertaking comparisons between each female job class in an establishment in terms of compensation and in terms of the value of work performed."

The onus is on employers to develop plans and strategies to address discrimination that is gender based. If the establishment is unionized then employers and union representatives must work together to identify comparable jobs, review workers' salaries and identify any pay inequities in female dominated jobs. Employers will need to clarify the values of their organization. For example, what is most valuable to the firm - technical skills?, interpersonal skills?, Product knowledge? etc. Once a firm knows this then it can move to compare jobs.

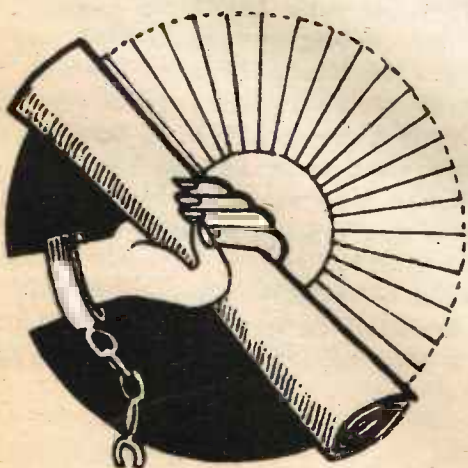
Unions can play a vital role as they are in a prime position to have input into plans and to monitor the implementation process. Women will be depending on them for this. However, it needs to be noted that women in small Northwestern Ontario centres will not benefit greatly since many do not work in unionized establishments.

Female-dominated job classes, (i.e. there must be 60% or more females), are compared with male-dominated jobs classes which must be 70% or more males. These percentages are higher than womens' groups recommended and may well prove to be a stumbling block in some cases. Compensation (wages and benefits) of the higher paid job (read male!) cannot be lowered to meet the lower paid job class (read female).

Criticism from the business community revolves around the need to compare dissimilar job classes. They say it can not be done. However, it already is being done in many management and administrative areas. The Hay Job Evaluation System is an example which has been widely used for over 40 years. The Community Colleges use this method.

The value of jobs is assessed by using the criteria of skill, effort, responsibility and conditions of work. Skill may include education, experience and special expertise. Effort encompasses physical and mental effort. Responsibility includes problem solving, decision-making, and having responsibility for people, machinery or budgets. And finally, conditions of work concerns the work environment, both the physical and mental aspects of stress. These kinds of guidelines as well as experience in other jurisdictions will all enable employers to meet the legislative requirements.

The legislation makes provision for four exceptions. They are: seniority, merit pay, temporary training assignments and skill shortages. Employers are required to show that the differences in compensation are because of one or more of these exceptions. Most women across Northwestern Ontario have always had difficulty accessing any kind of training opportunities so the temporary training assignment exception will not affect any great number. However, skill shortages will. Males have the best paid jobs in our resource dominated economy and women have made little headway in moving into them. There is a problem accessing skills training courses, surviving the training, finding jobs and maintaining the energy to be exceptional over a long period of time. The Equal Pay Coalition has this to say - "We strongly object to labour market shortages as a factor for exclusion .... Rather than avoiding the spirit of the legislation by paying high rates to attract the few men with the skills, we would like to see employers spend the money training women to do traditionally male work." The inclusion of this exception is not helpful to the women seeking non-traditional work.





## PAY EQUITY (continued)

An independent Commission with sufficient resources and a strong and clearly defined mandate was believed to be essential to the success of the legislation. As set up the Pay Equity Commission (two sections - the Pay Equity Hearings Tribunal and the Pay Equity Office) will be in charge of administering and monitoring the implementation of the legislation. It will provide specialized educational materials and consultative services, investigate employees' complaints, hold hearings if necessary and make the final decisions. It will have the power to order compliance with the legislation. The enforcement mechanisms will include fines, search of files, require answers and impose changes.

One of the first assignments of the Commission is to conduct a study into sectors of the economy where employment has been predominantly female and where there are no appropriate male job classes for purposes of comparison, i.e. child care centres, social service agencies. This study is to be completed within one year. Since this has been a major concern because large groups of women working in these areas had been left out of the legislation, we can only applaud this amendment to the original bill. This report ought to help in the early addition of these groups. Keep your eye on this so we can all lobby as soon as possible. Concerted efforts of women are going to be needed again.

The biggest critics of Pay Equity have attacked the Commission as expensive, a waste of tax dollars, another big bureaucracy, arbitrary and powerful. It has been called the "Pay Police". Women fervently hope it will be powerful and thorough in its work. Most of us would view an agency that will work hard on our behalf as long overdue. There is no doubt that the Commission is the key to how effective this legislation will be. Will sufficient resources be allocated to it? Monitor this as well.

Two real disappointments in the legislation are its gradual implementation and the lack of coverage for those in very small (under ten employees) establishments. There is no question that both of these resulted from the heavy lobbying done by business organizations. Their argument stated that the very small business operations did not have either the staff, time or resources to go through the exercise of job comparisons, job descriptions and so on. Thus, it was decided that the public sector and private sector businesses with 500 or more employees, large personnel offices and more sophisticated policies and systems would lead the way. The following is the schedule:

Public sector and private sector employers of 500 or more employees

- 2 years (from date the Act comes into effect).

Private sector employers of at least 100 but fewer than 500 employees

- 3 years

Private sector employers of at least 50 but fewer than 100 employees

- 4 years

Private sector employers of at least 10 but fewer than 50 employees

- 5 years.

Private sector employers are required to set aside not more than 1% of their payroll per year to begin making the wage adjustments and public sector adjustments must be completed within five years of the implementation period. It might be seven years before all the inequities are addressed - a long time indeed!

With this legislation we are moving in the right direction. It certainly takes us many steps along the path to fair compensation for our work. On the one hand it has been called a "bold initiative" and on the other "highly interventionist". The debate is still going on and the monitoring by women will still be necessary. So take a deep breath and eat some high energy food because we'll be the real "Pay Police"!!!



## BEST SELLERS

A somewhat different listing than you will find in Macleans. These are the best sellers at the Northern Woman's Bookstore since opened. If you like this best seller column we'll do it on a regular basis.

## NON-FICTION

1. WOMEN AND CHILDREN FIRST by Michele Landsberg
- 2/4 STILL AIN'T SATISFIED edited Maureen Fitzgerald, Connie Gorman and Margie Wolfe
- 2/4 NEW OUR BODIES, OURSELVES by the Boston Women's Health Book Collective
- 2/4 VOICE FROM THE SHADOWS by Gweth Ferguson Matthews
5. MOTHER WIT by Diane Mariechi
6. HOW TO BECOME AN ASSERTIVE WOMAN by Jean Baer
7. BATTERED WIVES by Del Martin
8. WOMEN AND MALE VIOLENCE by Susan Schechter
9. CHOICES: A TEEN WOMAN'S JOURNAL
10. WOMEN'S WORKBOOK by Patti Schom-Moffatt & Cynthia Telford

## FICTION

1. THE COLOR PURPLE by Alice Walker
2. THE HANDMAID'S TALE by Margaret Atwood
3. WOMAN ON THE EDGE OF TIME by Marge Piercy
4. MERIDIAN by Alice Walker
5. DAUGHTERS OF COPPER WOMAN by Anne Cameron
6. OBASAN by Joy Kogawa
7. SARAH JANE OF SILVER ISLET by Elizabeth Kouhi
- 8/9 DESERT OF THE HEART by Jane Yolen
- 8/9 BLUEBEARD'S EGG by Margaret Atwood
10. THE TATTOOED WOMAN by Marian Engel

## NWJ Subs

The financial health of the Northern Woman Journal is dependent on subscriptions. If there is an asterisk on your label it means that your subscription is due for renewal. If there is a \*\* double asterisk on your label it means that your subscription is way past due and that this is the last complementary copy you will receive. Now you don't want us to cut you off do you??

We'd be really pleased if you also decided to give all your friends a NWJ subscription for Christmas.

## If the Government in Ottawa gets its way, they may take this magazine right out of your hands

*The Great Depression; two world wars; a small, spread-out population; recessions; inflation; overwhelming competition from the U.S.—none of these could kill Canada's magazines...*

*...but the current Government in Ottawa just might.*

**T**he Government is considering demolishing the delicate structure of postal, tariff and tax-related incentives that helps keep the Canadian magazine industry alive. If this happens, many Canadian magazines will die.

Those that survive will cost more to readers and publishers and will be more vulnerable than ever to competition from foreign magazines that have the advantages of huge press-runs and lower per-copy costs.

Those that survive will be less profitable and, therefore, more likely to succumb to adverse economic circumstances in the future.

**CANADA'S  
MAGAZINES**

*...a voice of our own*

CANADIAN PERIODICAL PUBLISHERS' ASSOCIATION,  
2 STEWART STREET, TORONTO, ONTARIO M5V 1H6



# Update

As a result of the \$100,000 grant from the Ministry of Northern Development and Mines, received earlier this year, WOMEN'S PLACE KENORA has purchased a house at 530 3rd St. N. There will be a celebration on October 17th, to coincide with the Northwestern Ontario Women's Decade Council annual general meeting in Kenora. The official opening of the new centre will take place later in the fall.

A high Court judge made British legal history when she told a 23-year-old student he was not entitled to a court order preventing his girl friend from having an abortion. This landmark case represented the first time an expectant father had sought to prevent an abortion on the grounds that it would mean killing a child. The student argued that an 18-week-old fetus could be born alive. The judge ruled that evidence presented to the court did not allow her to say with certainty that the child would have been born alive at 18 weeks.

A feminist political party held the balance of power in the Icelandic parliament in April after voters handed the ruling centre-right coalition a major political defeat. The Women's Alliance, which first sent feminists to parliament in 1983, doubled its vote to 10% and could find itself included in a new government. The two current ruling parties hold only 31 of the 63 seats in parliament.

A new national action group wants to help the 95,000 Canadian women who missed filing a claim against the manufacturer of the Dalkon Shield. The American-made intrauterine birth-control device was linked to pelvic inflammatory disease, blood poisoning, infection, sterility, spontaneous abortion and death before it was removed from the market in 1976.

Dalkon Shield Action Canada was launched after an attempt to get the April 30, 1986, deadline extended for Canadian women failed last summer, and it is trying to reach these women. The lawyer appealing that decision is optimistic that it will be reversed, especially in light of growing national membership in Dalkon Shield Action Canada.

For further information, write Dalkon Shield Action Canada, c/o Vancouver Women's Health Collective, 888 Burrard St., Vancouver, B.C. V6Z 1X9.

The following materials are available free, from the Canadian Advisory Council on the Status of Women, 110 O'Connor St., 9th Fl. Box 1541, Stn. B, Ottawa, Ontario, K1P 5R5.

#### Forthcoming Books:

Battered But Not Beaten: Preventing Wife Battering in Canada.  
Growing Strong: Women in Agriculture.

#### Background Papers:

A Critique of Bill C-114 as Proposed Legislation on Pornography: Principles and Clause-by-Clause Analysis.  
Immigrant Women in Canada: Current Issues.  
The Canadian Jobs Strategy: Current Issues for Women.

Pay Equity: A Cost Benefit Analysis..  
Housing for Canadian Women: An Everyday Concern.  
Bill C-31: Equality or Disparity?-The Effects of the New Indian Act on Native Women  
Personal Autonomy and the Criminal Law: Emerging Issues for Women  
Women Entrepreneurs

#### Briefs:

Progress Toward Equality for Women in Canada  
Caring for our Children

#### Booklets:

Planning our Future: Do We Have to Be Poor?  
CACSW Annual Report 1985-86  
Fine Balances: Equal Status for Women in the 1990's

#### Newsletter

"Inside Out", the CACSW'S Newsletter is mailed periodically. In it you will find the latest Council news, findings from major research and highlights from recent and forthcoming publications.

Dr. Mavis Burke, formerly chairperson of the Social Assistance Review Board and chairperson, then president, of the Ontario Advisory Council on Multiculturalism and Citizenship, has joined the Ontario Women's Directorate, as Special Advisor on Issues of Visible Minority Women. "I believe we must work towards a perception which recognizes and reveals a diversity of race and gender in Ontario's workplace for what it truly is--an asset, not a liability to be borne by our visible minorities. My entire career has reflected my concern for human rights. My work at the directorate is but a logical extension of this commitment."

Arja Lane is back from two months in Finland and will be in Thunder Bay for the Interweave Conference. She is presently working on a documentary about housing problems in Sudbury.

The Ontario Government recently committed total annual funding of 12.5 million to prevent and reduce family violence in the province. The new funding of \$7.1 million is in addition to the \$5.4 million in family violence prevention programs announced by the two ministers last september (Attorney General Ian Scott, Minister Responsible for Women's Issues, and Community and Social Services Minister, John Sweeney.) The continuing focus is on support services and protection for assaulted women, and on the criminalization of wife assault.

For women working and training in the Trades, the group "WOMEN IN TRADES" is collecting data on women working in non-traditional fields. Their goals include speaker's lists, role models and personal links, and they are looking into the formation of regional groups. If you wish to contact them please write or phone:  
Mary Addison  
Women in Trades  
c/o Times Change Women's

Employment Service  
22 Davisville Ave.,  
Toronto, Ontario  
M4S 1E8  
Telephone: 416-487-1776

## 000 BOOK STORE NEWS 000

We want to tell you about Ragweed Press, a woman-owned publishing house in Charlottetown, P.E.I. Libby Oughton, the owner/publisher became involved with Ragweed in 1980, purchased it in 1981, and yearly publishes 10-12 books. Originally, titles included children's books, regional cook books, fiction and poetry.

In 1986, Oughton decided to concentrate on feminist and lesbian prose and poetry, which she publishes under the Gynergy imprint.

From what we understand Ragweed has been, not only a publishing house, but also a resource centre for Charlottetown women's and peace groups. Unfortunately in July of this year arson destroyed the building adjacent to Ragweed, causing extensive damage to Ragweed's books, manuscripts and office. The loss is only partially covered by insurance - about \$60,000 is needed just to bring Ragweed's published books back into print.

With Oughton's determination and the support of friends and colleagues across Canada, Ragweed is being rebuilt. Readers wishing to support this important women's press may send donations to Ragweed Fire Fund, Bank of Montreal, Confederation Court Mall, 107 Grafton St., Charlottetown, P.E.I.

You can also support Ragweed's future by purchasing their fine publications. Ragweed books that are currently available at the Northern Woman's Bookstore include:

THE FAT WOMAN MEASURES UP by C.M. Donald. These poems tell of a woman's conflicting feelings about being fat. "Sometimes her fatness is defiantly celebrated - 'Fat women/Are not few./ When we rise,/ The earth will shake.' And sometimes it is miserably loated, as she asks her thin sisters for more compassion .... Donald writes with power, humour and emotion about a subject that has received far too little positive attention and understanding." This is perhaps Ragweed's best known publication (at least in the women's community) and has received excellent reviews.

THE BOOK OF FEARS, by Susan Lerslake (who was nominated for the Governor General's Award in 1985). "In these stories, Kerslake interrogates fear; she pins it under her lights and questions it until it confesses that fear leads to vision, that fear may need cooperation; that fear, finally, is a power vacuum, a surfeit of possibility, and a silence. Kerslake is a gifted writer, with an extraordinary imagination.

OUT ON THE PLAIN, by Frankie Finn. Out on the Plain is "of four women who meet and come together not so much in the physical world we know, but out on the plain, a mysterious and unfamiliar landscape which at first appears unfocussed but takes on colour and clarity as the bonds strengthen between the women.

Cont. on page 14



# Michigan Womyn's Music Festival

by Rose Pittis

The ferry pulled away from the Wisconsin shoreline as we headed for the deck, found chairs, and settled in for the long trip. Although we were still hours from our destination it took only seconds to realize that the majority of people on deck were womyn enroute also. Womyn in groups of all sizes, dressed in everything from shorts and summer tops to woolens and heavy jackets, carrying guitars, books and food hampers. A woman came up to us and asked if this was our first time. When we said, 'Yes', she said "Ahhh, you're going to Paradise...."

The 12th Michigan Womyn's Festival was indeed a paradise, though a somewhat wet one as it rained at least half of every day we were there. Weather aside, the energy emanating from 600 acres of land holding over 7000 womyn is difficult to describe. The feeling of woman-power, pride, and community simply becomes a tingling in the scalp and a sob in the throat and something which I will never forget.

From the moment of entering the land it became evident that the organization of the event was near-perfect. Womyn directed us to a parking spot where we registered and unloaded our gear on a long island of grass ready for the shuttle service. (No personal vehicles go beyond the main parking area) We were then directed along a road to colour-coded parking lots. After parking, we were directed to an orientation tent where an information video played continuously explaining the philosophy of the land and the collective spirit. We then moved to the work tent where everyone is asked to sign up for a four-hour workshift in transportation, daycare, security, kitchen etc. Up until this point I had been amazed by the number of experienced volunteers that the festival organizers had collected together. Now I realized that everyone I had met directing me along the way was a participant like myself already doing her workshift. This collective spirit is one of the secrets to the organizational success of the festival. In no other way could 7500 people move onto the land, set up tents, eat communally, and move off the land in the space of five days with very few problems.



In celebrating womyn, the festival not only promotes the collective spirit but honours our diversity. Camping areas are divided into general, quiet, chem-free, and 'loud and rowdy' to provide everyone for the type of atmosphere they want. Camping areas for disabled were also available close to the hub of the festival. Other services consisted of 'the Womb', a first-aid area; the Oasis for emotional support; and the Sober Support Tent. The Community Center Complex had tents for Festival Information, Womyn of Colors, International Networking, Womyn over Forty, and lost and found. The craft market offered crafts and art of over 150 womyn as well as literature and music.

The day stage and acoustic stage were active daily from Thursday to Sunday, offering a variety of workshops in voice, instrumental and dance. Highlights for me were Heather Bishop's Children's concert where fifteen little people managed to squeeze up on stage to help Heather with her show, and The Reel World String Band who got thousands of women up square dancing for the afternoon.

Every evening the night stage program provided a diverse program to satisfy all tastes in music. Jasmine, a 3-piece jazz band, showed excellent musicianship and tight harmonies. The Maxine Howard Revue, a glossy 7-piece band, gave us a big band sound and a night club routine. Faith Nolan, from Halifax, sang some beautiful folk pieces, and Phranc, from New York, performed from her original repertoire with such songs as

'I Want to be an Amazon' and 'I Don't Like Female Mud Wrestling'. The Lillian Allen Band was a collection of some of Canada's finest musicians with Lorraine Segato weaving harmonies and Sherry Shute playing haunting echoes of Lillian Allen's lilting ice. Of course Heather Bishop, Holly Near, and Ronnie Gilbert were there playing old favorites and new material to thunderous applause.

On the final night the second last act was Robin Flower Band. They were playing their fine blues when the skies opened up and provided an incredible light show of lightning while everyone sat in awe. A few minutes later a gale whipped up, the rain poured down, and Robin Flower Band had to run off stage in danger of electrocution and the huge stage copy collapsing on them in the wind. Stage crew and audience alike rushed to cover thousands of dollars worth of sound equipment from the storm. In the glow of the lightning one could see the bodies of the lightening and sound crew scaling the fifty-foot towers to secure and cover their equipment. This was certainly a grand finale to an incredible week.

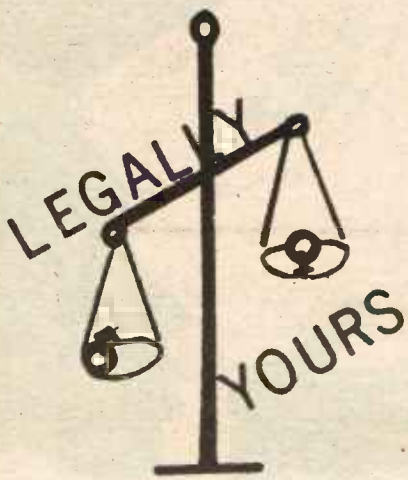
The next day, thousands of women silently packed up their sopping gear and splashed through the mud to the shuttle service, preparing themselves emotionally and mentally for the journey outside paradise. A sadness fell over our group as we slowly drove off the land, vowing to return next year.

## See You In August...





# Name Changes



by LYNN BEAK

For many years the change of name rules in Ontario did not meet everyone's needs. If a woman was a single parent, unmarried when her child was born and she and the birth father have registered the child in his surname, she could not change the child's name to her surname without the consent of the birth father. If he could not be located, or was unwilling to agree to the change, the child had to remain in his name.

Also, if a woman was separated and reverted to her birth name, she could not change the names of the children in her custody without her husband's consent.

The old rules required everyone who wished to legally change the name on their birth certificate (or that of their children) to apply to the court for an order. It was an

expensive process, since the person had to hire a lawyer, and the Ontario Legal Aid Plan seldom paid for the legal costs.

Happily, the rules have now been changed regarding name changes. The power to change the name on birth certificates has been given to the Office of the Registrar-General. An application form must be filled out by the person wanting to change their name - it is not simple - but it also does not need a lawyer. There is a fee of \$100.00 and an additional \$15 for each child.

Both of the women in the earlier examples are now able to change their children's names. Any person of the age of 16 years can apply to change their name, and the only general restriction is the requirement that the person applying has lived in Ontario for a year prior to their application.

WHEN IS A LEGAL NAME CHANGE NOT NEEDED

A legal name change is not needed in some circumstances. If a woman wishes to use a nickname, but not actually change her birth certificate then a name change is not needed. Anyone may use a name that is not legally yours (such as the surname of your legal or common-law spouse) as long as they are not doing so in order to defraud creditors, avoid police or for any other improper purpose.

Just as a person may change their name to (or hyphenate it with) that of their spouse without needing a legal name change, so may they change their mind and revert to their birth name whenever they choose to do so, either during the marriage, after separation or after divorce.

To change their name on documents such as S.I.N. cards and driver's licences, they would write to those agencies requesting the forms to change their name, then notify banks and employers of the change.

TO OBTAIN THE APPLICATION FOR A LEGAL NAME CHANGE

Write to the Office of the Registrar-General, Ministry of Consumer and Commercial Relations, MacDonald Block, Queens Park, Toronto, and explain the name change that you want and they will send the appropriate forms to be completed for a legal name change.

PARENTS RIGHTS REGARDING CHANGING THE SURNAMES OF THEIR CHILDREN

If parents are sharing custody of their children, then both of them have to consent to the change of the children's surnames. This would occur when both parents are living with the children or have signed a joint custody agreement.

However, if only one parent has custody after a separation or due to the fact that the other parent never lived with the child, then the consent of the non-custodial parent is not needed unless a separation agreement or court order states that the child's name will not be changed without their consent. If the non-custodial parent has visiting rights, the parent with custody must notify them of the fact that the child's name is going to be changed.

FURTHER QUESTIONS

If you have further questions about name changes, you may contact the Registrar-General's office, a lawyer or a legal clinic in your area.

## Writer

• in •

## Residence

GOOD NEWS! Veronica Ross has been appointed Writer-in-Residence at the Thunder Bay Public Library. Ross will take up residence at the Waverley Resource Library from Oct. 5, 1987 to June 3, 1988. She will be participating in the new Writers-In-Libraries Program sponsored by the Ministry of Citizenship and Culture.

The program is designed to increase public awareness of Ontario's



writers and Canadian literature and to provide professional assistance to emerging writers. During the eight months of her residency, Ross will take part in public workshops, critique manuscripts, and provide ongoing creative and marketing advice

to writers. While in Thunder Bay she will be working on her new novel and hopes to do some work with older adults and students, as well as individual writers.

Veronica Ross is the author of three collections of short stories: *Goodbye Summer* (Oberon, 1980), *Dark Secrets* (Oberon, 1983) and *Homecoming* recently published by Oberon. A novel, *Fisherwoman*, was published in 1984 by Pottersfield Press. Her stories have appeared in a wide variety of magazines - several stories have won national awards. A native of West Germany, she grew up in Montreal, lived many years in Nova Scotia and for the past three years has been living in Kitchener, Ontario. She has been involved in two previous writer-in-residence programs in Nova Scotia where she taught creative writing, and she is presently the associate editor of *Antigonish Review*.

If you are interested in bringing a group to the library, or if you would like to schedule your own appointment with Veronica Ross, please call Barbara Koppenhaver, Co-ordinator of Community Services at 344-3585.



# No Pasaran

by JOSIE WALLENIUS

The World Congress of Women, held in Moscow in June was not only a political debate but a festival of culture, dancing and song. It started off for Canadian delegates in the Aeroflot Jet taking off from Montreal, with Arlene Mantle, singer songwriter from Toronto, leading us in some of her superb Women, class struggle songs. As one of her lines goes, "When you know that the Right is wrong, then all that's left is Left".

Close to three thousand women from 154 countries gathered in Moscow to discuss Women's Issues, Peace and Disarmament, Women in Society, Women and Work, Women and Family, Women in National Liberation Struggles, Problems of Development for Women, Women in Education, Mass Media and Women, and the role of Women in the Forward Looking Strategies adopted in Nairobi in 1985.

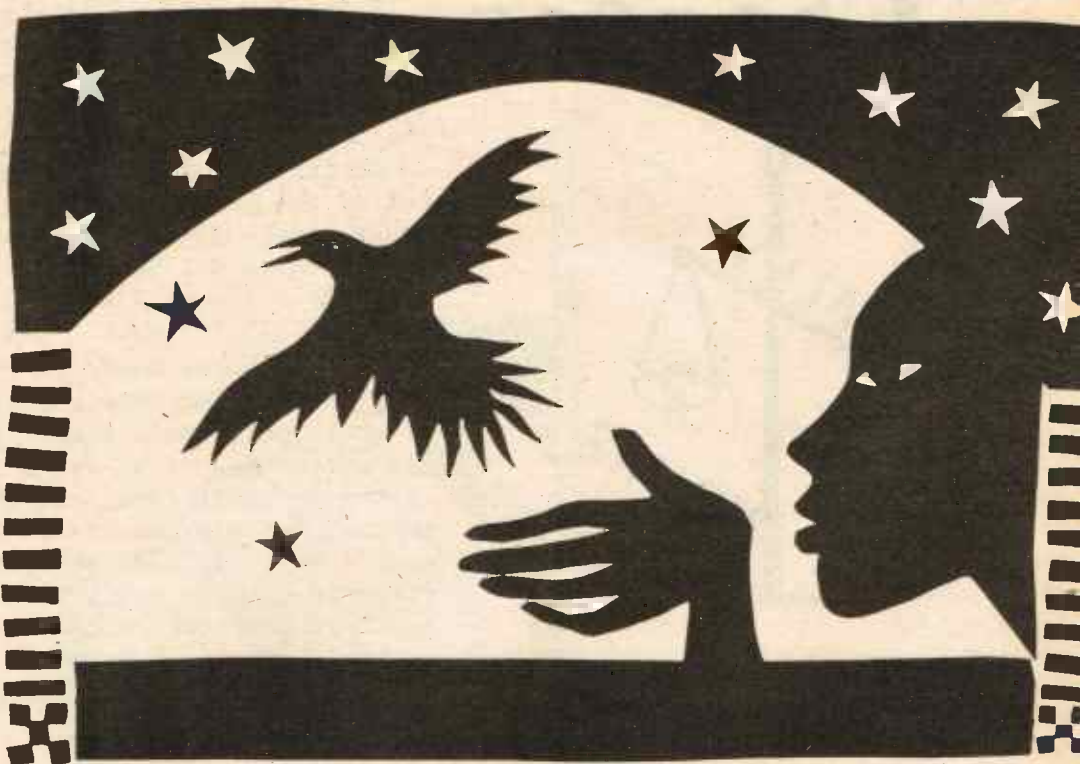
All this was convened by WIDF (Women's International Democratic Federation), an organization founded in 1945, which broadly speaking was meant to ensure that we would not bow to Fascism again, the political reality of Monopoly Capitalism gone criminal.

I mention the reason for the founding of W.I.D.F. because forty-two years later in Moscow, in session after session and workshop after workshop, women worldwide condemned our banks and our institutions as the root cause of their problems. Unless we women in the West stop playing the Sleeping Beauty, we will have betrayed not only our sisters but the planet itself.



ATO SETU

Ato Setu



South African Women's Day Campaign

As a privileged woman who is literate and eats more than once a day, I went at first to the Peace and Nuclear Disarmament Sessions. I was initially disappointed, as I was looking for solutions, not a rehash of the problems. On the first morning I heard at least four Japanese women tell us again about Hiroshima, and there was an endless stream of women from countries in Liberation wars, bleeding from our Military Industrial Complex and the greed of our banks. Knowing of these things before I went, and being at the end of the speakers list I decided to leave and attend a workshop organized by U.S. activists, where Helen Caldicott was going to speak. I have always held Caldicott in high regard, and thought I could at least have my say in question time. However, after hearing Helen speak, I had lost the frustration I had felt, as she said the things so many of us had been waiting to hear.

She started off by describing her experience with the Physicians for Social Responsibility. She had spearheaded this organization, done massive education work, only to find herself a non person when the time came for the P.S.R. to receive the Nobel Peace prize. She returned to Australia, not only wounded, but aware that all of her vision and energy had been spent fighting shadows, and that the weapons and effects of war were not the only things we should be talking about. She spent the next two years studying the corporations, and is now talking about them.

She said that the North American public is totally brainwashed, and the rich have orchestrated this brainwashing by T.V. She said that since World War 1 the corporations have spent billions of dollars in destroying our unions, and that the C.I.A. is as active in Australia as in Bolivia. She said that the U.S. is socialism for the corporations and capitalism for everybody else.

She agreed with an 85 year old woman who denounced the U.S. government as criminals and gangsters, a few days later, when we spoke to her in the dining room, she said it was now like the thirties, we have nothing to lose, we must confront Fascism. She actually used the word revolution. This is Helen Caldicott speaking, not Angela Davis.

I think some liberal women failed to grasp the point. The ones who had made a decision NOT to attend the sessions run by Palestinian women, or those run by A.N.C. Women and Women from the Frontline States, or who failed to seek out the Afghan women to hear their story about the C.I.A. orchestrated counter revolution in their country.

To further illustrate this point some women actually resisted what they saw with their own two eyes. One day some of us went to an automobile plant where we were greeted by members of the Union, Women and Peace Committees. We ate, sang and danced together, and then went to workers' homes to talk more intimately. About common family troubles, sex, A.I.D. and anything we felt we wanted to. When we returned to the plant we saw the museum where cars were displayed dating from their first production to the tanks of the war years, to the modern cars of today, so that working people can have pride in their history of accomplishments.

The plant had day care centres and medical centres at the site, and subsidised holidays on the Black Sea resorts, yet some still were not impressed. Perhaps one has to go without holidays, or go hungry to pay a medical bill, before one is impressed by Socialism.





from Women and Environments

A few days later, lazing on a seat on a pleasure boat on the Moscow River, watching families opening their picnic baskets, I wondered sadly if some thought secretly that the K.J.B. had organized this day for us. That they had ordered sections of the public to sunbathe on the river banks at a given time, that they had told the people to smile and the sun to shine.

Another highlight for me was going to the indigenous Women's workshop. Seeing the Native Canadian women meeting the Indigenous Women from Australia and Paraguay, and finding out that they were going to unite and organize together. Feeling the strength of the Native Canadian women who have decided that spirituality is not enough to solve their problems.

At the final Peace Rally, thousands and thousands of women gathered with Moscow citizens to walk hand in hand and arm in arm, with banners, balloons, clowns and colour, to Gorky Park. The last singer to perform was our own Arlene Mantle, and she sang, "We Shall Overcome". She sang it not with humility, as it is too often sung, but with full throated power, and we sang it back at her, and with her. She began to walk away, bending down to receive flowers from children, but the crowd did not move, so she sang again, this time the Central American Freedom song, with a Guatemalan woman singing at her side.

Nicaragua is, after all, the Second Spain.

As she finished, she raised her fist, and sang out, "NO PASERAN", the cry of resistance first shouted almost 50 years ago during the Spanish Civil War by the Spainards and the International volunteers, including Canadians, who fought to defend Madrid against the Fascist supported armies of Franco. A cry of Hope and Defiance meaning literally "They will not Pass".

But fifty years ago they did pass, because the people in the West did not defy their governments who were supporting Fascism, pretending they did not know, as we pretend in Canada not to know of our governments support of the regime in El Salvador.

I think Helen Caldicott has, like other women have started to do, made, not a marxist analysis, but a clinical assessment for this dying planet, and it remains to be seen what we do with it "If We Love This Planet".

For myself, I know that there is a lone group of women on a picket line in our town. I don't know them, and probably if I asked them what Trident is, they would say it is chewing gum. I'm joining them on Monday, as a peace activist.

While keeping the words "No Paseran" firmly in my head, I also remember reading the case of Suttons Hospital from 19th century Britain - "The corporations cannot commit treason, nor be outlawed nor excommunicated, for they have no souls."



#### ON HEALING

I am a rock  
My thoughts, quiet convictions  
Compassion  
Entrenched with obstinacy  
Strength unnoticed  
Waiting

I am a pond  
Layers of life  
Peace in motion  
Unexpected depth  
Unlimited  
Explore my pond  
And you will find  
The rock

I am a forest  
A burned-out forest that  
Refused to die  
-- Laughter from despondence --  
Explore my forest  
Within it is my pond  
Explore my pond  
And you will find  
The rock.

Susan Collins  
May 1987



# In Search of a re.a.l. Woman

by Teresa Mallam  
of Women's Place Kenora

At Women's Place Kenora, we have come to the conclusion that R.E.A.L. women do not exist. We arrived at this conclusion after futile attempts to reach the aforementioned party through the telephone directory service - there was no listing for them.

"I've looked under everything" said the harried Winnipeg operator "even under the heading WOMEN and there's nothing coming up on the screen."

We thought so. We were just checking. Then we reached the same dead end from Kenora Information. "Never heard of them" said the operator.

Then we phoned our good friends at Klinik in Winnipeg and we were told R.E.A.L. women were not listed on their resource list. This did not surprise us given the fact that most employees of Klinik are of feminist orientation and R.E.A.L. women are above all else, anti-feminist.

The group who call themselves R.E.A.L. women emerged in the domestic kitchen of its founder, Grace Petrasek, a homemaker from Etobicoke, Ontario. Rumour has it that she was preparing the family meal - from scratch of course - when the idea struck her to mount a challenge to feminism - a group she felt only "thought they spoke for people like me" - but REALLY didn't. She then joined forces with Gwen Landott and together they set out to set the world upright again - or something to that effect.

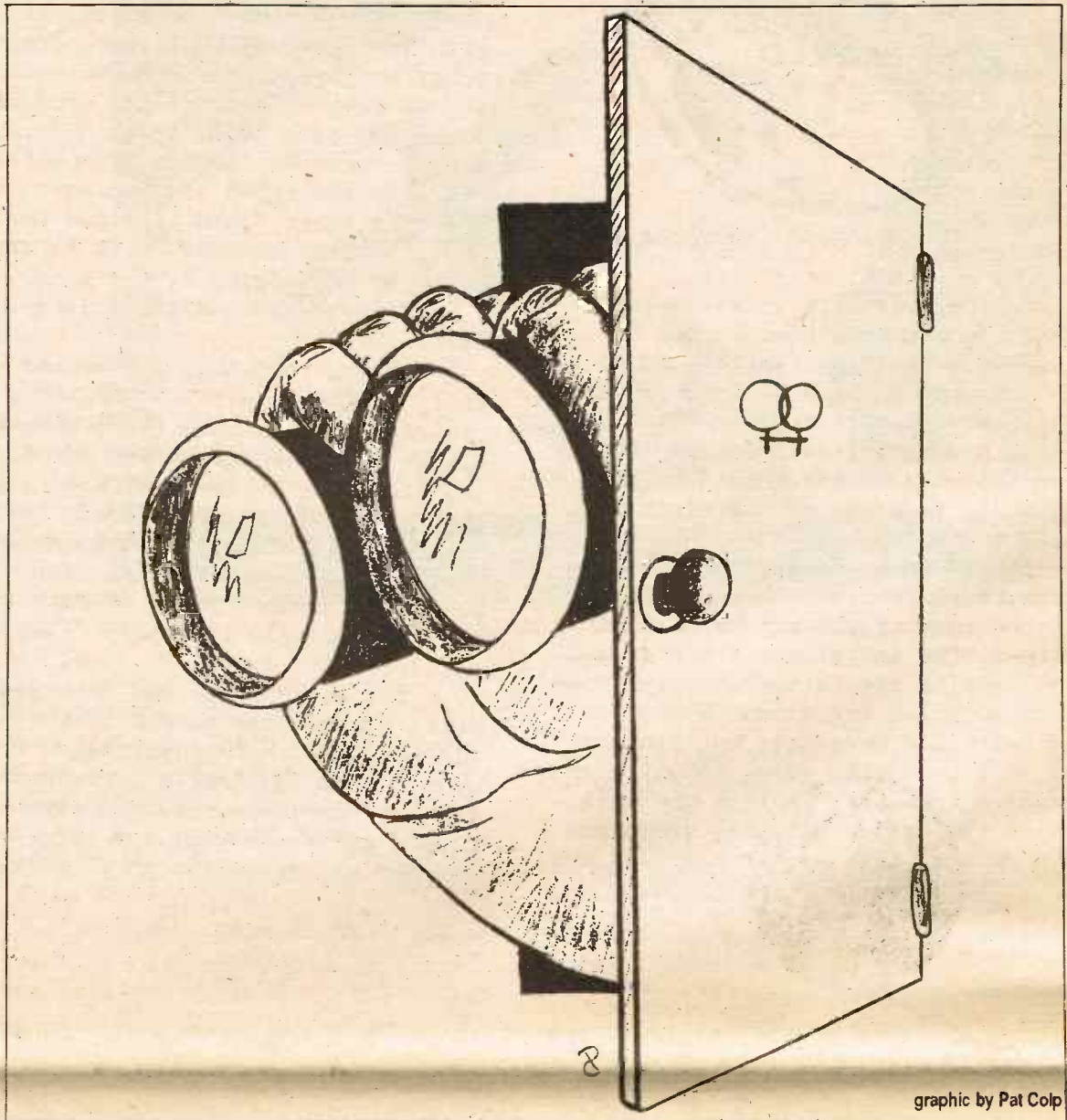
They began by denouncing prostitution, then homosexuality, then sex education, universal day care (based on want, not need) and no-fault divorces - or any kind of divorce for that matter. The group is also vehemently opposed to abortion, naturally, because many of their members sprang up from right-to-life groups.

But R.E.A.L. women are still a mystery to our organization. The closest we have come to hearing the voice of R.E.A.L. women is on a Radio Noon Show from Toronto in which Grace remarks: "I really don't know why they (feminists) are so upset." Well, we are not really upset, just perplexed. WHO ARE THESE R.E.A.L. WOMEN? Do they, like their male counterparts - eat quiche?

I mean some people have actually gone so far as to accuse us (feminists) of being jealous of their cleverly devised name. Harrumph. Even if we interpret R.E.A.L. as Real (and we do not), we can hardly be jealous given the word's real meaning. "Real" as defined by the Pocket Oxford Dictionary means "actually existing as a thing." Frankly, we would rather exist as people.

We should also point out that "feminist" according to the same source is defined as "an influence of women, belief in or advocacy of ..."

Columnist Doris Anderson unearthed some fascinating tidbits in her



1985 column "The Real Truth about Real Women" saying that "they are not really women at all. They want to be dependent. And dependents by any 1985 (read 1987) definition are not adults. Dependents are children."

Which brings us back to our original problem. If in fact R.E.A.L. women do exist, in whatever form - things or children - (and that is interesting because neither Petrasek nor Landott will reveal her "real" age according to a Chatelaine article). I mean maybe they really are children dressed up in Mom's twinsets and pearls. Anyway, if they do exist, where are they?

Part of our objective in finding them is that some of their platform (about 5% according to NAC president, Louise Delude) is the same as ours. 5% is better than nothing. At least we have that much in common.

For instance, the group is for the family unit. Well, what a coincidence so are we. They support homemaker's pensions. Funny, we thought we said that. They recognize the contribution of women in the home. Well, so do we. In fact, we were the first ones to say so.

But the reason R.E.A.L. women are getting a lot of press lately - and no, we aren't jealous of that either, even if Stan Graham, Tory M.P. does say their testimony is "like a breath of fresh air". So, who wants to be known as a group of airheads? But anyway, for three consecutive years they have been griping because they have not been given funding by Secretary of State Women's Programs.

Now, you have to appreciate these programs are intended to further the cause for women. To promote advancement of women and to improve their status. Funding is not available to groups who wish to help with a movement backwards in time.

But ... humm, maybe they should try another ministry, say Citizenship and Culture. After all, no one can deny they are citizens. And funding for preserving old relics and ancient ways of life is certainly high on their list of priorities. We wish th real luck, we really do.

P.S. If we ever succeed in finding this group, I have a great recipe for orange muffins.... maybe we could have a bake-off!

## Wanted

AN INEXPENSIVE LEGAL SIZE  
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NEEDED BY THE NORTHERN  
WOMEN'S BOOKSTORE. PLEASE  
CALL 344-7979.



# INTERWEAVE

Sharing our common threads; strengthening our ties; designing the fabric of our future; INTERWEAVE is a conference for Ontario women's centre workers that will be held October 23, 24, 25, 1987.

INTERWEAVE intends to examine issues of survival for women's centres; develop a provincial network among centres; and identify future needs and create action strategy for centres to deal with concerns such as the institutionalization of women's issues.

INTERWEAVE believes that we must develop an analysis for change based on our own experience as women's centres. Workshop facilitators will draw on participants knowledge to create and implement strategy designed to ensure our future. All Ontario women's centres are invited to send delegates, and to be prepared to contribute their centre's unique experiences so that the result will be workable strategy for all centres.



Workshop discussions will include an overview and analysis of organizational models/towards the creation of a uniquely feminist model; funding possibilities and their implications; strategy to make positive change in a conservative world; why feminist issues are co-opted by non-feminist financial sponsors/developing strategy to reclaim and maintain our own issues; understanding lesbian visibility/how internal conflict relates to homophobic and heterosexist reaction from without, and how that reaction is reinforced by the political and social climate; how women's centre workers find ways to satisfy and nurture themselves while working toward change/developing strategies to encourage a sense of ownership and involvement of new women, and target methods for renewing energy among seasoned members.

INTERWEAVE will be held at Memory Lodge, which is located on the shores of Lake Superior, approximately 40 miles southwest of Thunder Bay. Transportation from the Thunder Bay airport to the Conference site will be provided. Shuttles from town will also be arranged. Accommodation consists of shared cabins and rooms at the Lodge. All meals, entertainment and recreation for the weekend will be provided on site. For further information please call Northern Women's Centre (807) 345-7802

read any good books lately?



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WOMAN'S  
BOOKSTORE**  
**184 Camelot St**

**Thursday & Friday:**  
**11.30-600**

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## Spectrum

*Coloured walls slide in and out  
patterned tiles and polished grain  
some walls pretend to be rainbows  
tentacles of colour  
teasing us with promises and dreams*

*Walls separate cells, rooms, people  
you and me*

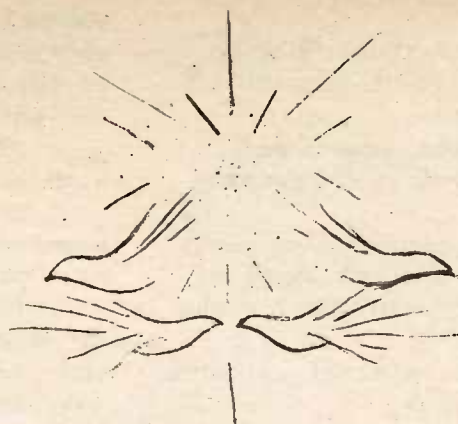
*black shadow walls stalk  
white walls  
wrao around me  
in an endless fog*

*I look for you*

*Walls keep us waiting  
inside our separate cells  
trapped inside bodies  
that rage against themselves  
aging flesh walls  
accommodate growing prisons  
walls come closer to us  
carrying life and death*

*Shall I paint my walls with blood red  
flowers  
or golden dream-filled lakes?  
Sprinkle orange dust on grey  
try to push the walls away?  
or play inside them  
like a child  
planning freedom . . . .*

Rosalyn Taylor Perrett





# Abortion Access

Reprinted from PRO-CHOICE NEWS

Ontario residents will perhaps remember that during the provincial election in 1985 all three political parties agreed that access to abortion services was inadequate and needed improving. This was a remarkable admission and a significant one. The politicians were no longer quibbling about whether abortions should be performed, but were in fact acknowledging that such a medical service belongs in the mainstream of medicine and provision of that service was now the issue. Perhaps they had finally begun to read the polls rather than only reading their anti-abortion mail. Perhaps they had finally realized that pro-choice groups and virtually every women's organization in the province were speaking for the majority and were making sense. Perhaps, because they understood this they were more willing to display a little political courage. There was also the embarrassment of the Morgentaler clinic, a constant reminder that women in Ontario (and other parts of Canada) were not able to get abortions through the hospital system.

The Liberals promised that if they were elected they would improve access, especially in Northern Ontario. The Liberals were elected and in June of 1986 (it only took a year) Dr. Marion Powell, who had been a member of the Federal Government's inquiry in 1977 into the operation of the abortion law (the Badgley Report) was asked to review access to therapeutic abortion services in Ontario. These were the terms of reference:

- (1) Review with those Ontario hospitals that provide therapeutic abortion services to:
  - (a) identify the demand and availability of services by geographic area;
  - (b) identify program components that women require and the means of achieving optimum provision of these components;
  - (c) review the referral patterns and scheduling process;
  - (d) review the operation of therapeutic abortion committees, and
  - (e) encourage the development of this service as a total program.
- (2) To work with the public health units in Ontario to identify needs in their family planning programs and to examine ways in which the programs can be co-ordinated with those provided by hospitals.
- (3) To work with local hospitals, public health units, and the like, to develop a regional or local referral system for birth control services.
- (4) To work with concerned community groups, e.g. Planned Parenthood, to develop informational and educational programs on family planning.
- (5) To identify the resources required to assist and to expand these services in hospitals, health units, and so on.

Forty-six percent of the province's acute care hospitals did not have therapeutic abortion committees

The first phase of the study was undertaken in the summer and fall of 1986. Dr. Powell met with service providers throughout the province. Her report was released on January 27 of this year. Its findings were characterized as "damning" by the media. Dr. Powell found the system rife with problems. Among the problems she identified were the following:

- (1) In over 50% of counties the majority of women obtaining abortions had the procedure outside their place of residence.
- (2) A minimum of 5000 Ontario women obtain abortions in free-standing clinics in Canada or the U.S.
- (3) Patients faced from \$20 to \$500 for uninsured services in some areas.
- (4) Forty-six percent of the province's acute care hospitals did not have therapeutic abortion committees.
- (5) Negative and punitive attitudes on the part of some health care professionals led to a hostile and nonsupportive climate in some hospitals.

Therapeutic abortion committees are seen by service providers and professional bodies (such as the Canadian Medical Association) as serving no useful purpose. There was almost unanimous support for abolishing such committees.

- (6) Second trimester abortions (after 12 weeks) were not performed in 82% of Ontario counties forcing women to travel to parts of Ontario where this procedure is available or to the United States where the cost can exceed \$700 American.
- (7) Hospitals have not kept pace with advances in abortion techniques.
- (8) Operating room time is at a premium and abortions are not seen as a priority.
- (9) There is a declining number of gynecologists willing to perform the procedure. The ones who are willing cannot get extra operating room time.
- (10) It takes too many appointments and too much time to obtain an abortion in Ontario.
- (11) Therapeutic abortion committees are seen by service providers and professional bodies (such as the Canadian Medical Association) as serving no useful purpose. There was almost unanimous support for abolishing such committees.

It is an irony that after the Badgley Report was released in 1977 the then Conservative Government of Ontario commissioned its own study of the situation. The report, called the Caudwell report, was never released by the Conservative government despite repeated requests by opposition MPPs. It was finally released to Morris Manning during the trial of Drs. Morgentaler, Scott and Smoling in 1984. The Caudwell report was also an indictment of the system but the Conservatives preferred to suppress its findings and recommendations.

All the criticisms of the existing system of service delivery contained in Dr. Powell's report have been made by provincial pro-choice and family planning personnel for years.

All the criticisms of the existing system of service delivery contained in Dr. Powell's report have been made by provincial pro-choice groups and family planning personnel for years.

For that reason Dr. Powell's report is a welcome and long overdue acknowledgement of the unacceptable delivery of service in the current hospital-based system. It is also a credit to the provincial government that the report was commissioned in the first place and released so promptly.

It is therefore disappointing that the report did not (or could not, given the terms of reference) contain among its recommendations proposals to eliminate therapeutic abortion committees, incorporate into the system the existing free-standing clinics, and establish and fund other such clinics in the province.

## RECOMMENDATIONS

The recommendations move in that direction and offer a variety of options to improve delivery of care but fall short of proposing the very solutions which logically flow from the reports own findings.

Dr. Powell does propose:

- (1) Multi-purpose women's clinics.
- (2) Regional centres affiliated with but not necessarily located in hospitals.
- (3) Satellite medical services which travel to smaller communities.
- (4) The training of general practitioners in abortion techniques.
- (5) Sessional fees to reimburse physicians for abortion-related services.
- (6) Increased funding for family planning and sex education programs.
- (7) Reimbursing women for travel expenses.

## RESPONSE TO PROPOSALS BY PRO-CHOICE GROUPS

While welcoming the findings of the report and hailing Dr. Powell's thoughtful documentation of problems, pro-choice groups expressed regret that all the proposals called for improvement in the hospital-based system, the very system which has been the cause of so many of the problems. For example, the Hospital for Sick Children in Toronto does no abortions. It provides every other type of care for children and adolescents but refuses to provide therapeutic abortions. The Adolescent Medical Clinic at Sick Children has to refer abortion patients to other hospitals.



RESPONSE OF ONTARIO GOVERNMENT TO  
POWELL REPORT

In March, Health Minister Murray Elston announced his government's response to the Powell Report.

The Province will spend up to \$2.5 million to encourage hospitals to provide better service. In this way Elston hopes the need for the two free-standing clinics will be eliminated. The provincial government has hired Dr. Powell to begin implementing some of the recommendations of her report.

In 1970 the late Dr. Elsie Gregory MacGill, member of the Royal Commission on the Status of Women and subsequent Honorary Director of CARAL, issued a separate statement to the Commission's Report. She said, in reference to section 251 of the Criminal Code (the section dealing with abortion), that if this law is not repealed immediately it "will linger on for a decade or two more to harass and punish women." Dr. MacGill's words were prophetic. We are in year 17 of that prophecy. The basis for the inequities and scandalous treatment of women seeking abor-

tion care in this country is the abortion law itself. Despite protestations from some that access can be improved under the current legislation we have seen no evidence of this. In fact we have seen a constant and steady erosion of service across the land. It remains to be seen whether Ontario can honour its pledge to improve access, given the refusal to confront what everyone knows are unworkable and unnecessary constraints in the legislation, namely, the requirement that abortions be performed in hospitals and only upon approval by a therapeutic abortion committee.

# V your VOICE

continued from p2

For reasons mentioned in the attached letter, I am not signing my name. I believe my thoughts represent those of many women, because I have heard many express themselves similarly to me. I am firmly entrenched in the belief that women's (and human) rights will never be allowed to become a dead/non-issue, irrespective of the prevailing political climate.

Suffice to say that I am writing this as a tax-payer and voter, and an L.U. student who works part-time at two jobs. I'm writing this as an individual, and have not been coerced, commissioned or otherwise cajoled to write it by anyone other than myself. Thanks for your time.

Sincerely,

"J"

TO WHOM IT MAY CONCERN:

I have always had a very hard time with hearing men predominate in discussions about abortion, one of the primary and true "issues" of our time. The sad fact is that in present Canadian society, it should not be an issue at all; its existence should be a basic right, and a given.

I have been amazed and angered listening to male pro-life leaders, male pro-life marchers and organizers, and indeed (lately, with the Baby "K" case), male ethics professors consistently (and often haughtily) discuss the various aspects of abortion, including ethical/moral implications, attempts to define life itself (something truly beyond the grasp of most of us, including theologians and most learned professors), and what a woman -- not a man -- should or should not do with her own body. More often than not, when women are mentioned at all, it is as the villain, the vamp and/or the vessel.

The crime of this entire issue is the gross erosion in present Canadian society (due primarily to the trend of the last several years to-

ward right-and-far-right-wing conservatism, manifested in reactionary and right-wing governments and organizations) of women's rights and freedoms. Theoretically, all of Canadian society's rights and freedoms are therefore being eroded, but it is women who are, and have been, paying the price.

Loewenberg and Dolgoff write:

"A person can be said to be free only when all of the following conditions prevail:

1. The environment provides a set of options from which a person can make choices.

2. There is no coercion on the person from any source to choose a given option.

3. The person is aware of all the available options.

4. The person has accurate information about the cost and consequences of each option in order to assess them realistically.

5. The person has the capacity and/or initiative to make a decision on the basis of this assessment.

6. The person has a realistic opportunity to act on the basis of his or her choice."

By this definition, women who are ordered to carry an embryo or foetus to full term, and give birth, are not free (the basic precept of our democratic society). Organizations such as Campaign Life (who ran the latest advertisement in the Chronicle Journal), if ever allowed to become the predominant activist organization on abortion, would see to it that abortions become illegal. This would be a totalitarian, undemocratic act.

I challenge the pro-life movement to this: if you prove that under all circumstances, the pro-choice movement would say "As a pregnant woman, you must have an abortion", then I will refute this entire argument, and wish you success in your campaign. But you know as well as I that this is absolute nonsense.

In fact, the existence of pro-choice groups confirms democracy, by this example, whereas the pro-life movement denies it. The fact that pro-life movements exist is only due to the good graces of the democratic country in which it is allowed to operate, yet, it kicks it in the face by propounding an astoundingly undemocratic line. And in Thunder Bay, Messieurs Hennessy and Kozyra support it! Unbelievable, especially when Mr. Kozyra is such a staunch upholder of the principles of democracy!

Women's feelings, needs and thoughts have consistently been challenged on this issue.

(This issue is extremely complex. I will forward a longer supplement which I have been moved to write, after all this time of trying to organize some personal response to all the members of the pro-life movement. Many of these people, I think, are well meaning, but in their zeal to protect the "rights of the unborn", they forget those of us who've had to live here for many years. However, I am aware that many of the tactics of the pro-life movement are very destructive and uncaring of others-- witness firebombings and destruction of property -- and for this reason, I do not include my name, as I do not wish to be harassed as a private citizen. I am not writing as a member of a party or organization.)

I believe we must oppose any further suppression and denial of women's rights, as we should the denial and suppression of the rights of men to self-determination. Barring minority males, men's autonomy and self-determination have always been regarded, historically, as a kind of sacred trust.

I firmly believe that if men could conceive and have babies, they would never have allowed the issue of abortion, and of individual rights, to deteriorate to its present state. Make no mistake -- this is a women's issue. Men have a place in it, but what ethical right do they have dominating it? I shudder at the consequences of the potential acts of unfeeling male decision-makers on this issue.

"J"





## BOOK REVIEW:

reviewed by MARGARET PHILLIPS



RFR

The Myth of Women's Masochism, by Paula J. Caplan, Ph.D., Signet pb, 1985, \$4.95

The myth of women's masochism is deeply entrenched in our society. That women contribute to our own misery; that women fear success, thus ensuring our own failures; that, some - if not all - women actually enjoy pain and suffering; are deeply held beliefs. The myth has frequently been "proven" by a variety of (usually male) "experts"; been embraced by the mental health profession; and has been widely accepted - even by women.

Feminists who have long been uncomfortable with the 'masochist' label will welcome the exposure of the myth that has been provided by Paula Caplan's important work *The Myth of Women's Masochism*. Caplan, a Canadian psychologist and educator, provides a solid analytical base to understand why women's behaviour has been mislabeled masochistic; the benefits that accrue a misogynist society to continue the myth; and the consequent difficulty in debunking the myth.

It was only after some years of study and clinical practice that Caplan began to seriously question the accepted wisdom that women's behaviour is masochistic, leading to the development of theory that "the behaviour in women that has been called masochistic actually has other explanations" namely:

- \* the ability to delay gratifications, wait for rewards and pleasure, or attempt to earn happiness through effort.

- \* the capacity to put other people's needs ahead of one's own.

- \* the belief, based on past experience, that what one has is about all one can expect to get, or

- \* the effort to avoid punishment, rejection or guilt."

Caplan believes women's unhappiness stems from our woman-hating society that creates attitudes, institutions and power relations that cause women much pain - a society that "uses the myth of women's masochism to blame the women themselves for their misery". When women are convinced their problems are pathological, we won't question "the social institutions that really are the primary cause of the trouble."

It is the myth of women's masochism that encourages depersonalization and sexual objectification of women, devalues women's traditional roles, and justifies verbal and physical abuse of women. No woman escapes the insidiousness of the myth. As Caplan says "The belief that females seek out pain and suffering, that we have an inate need for misery, poisons every aspect of women's lives."

Beginning with an examination of the theoretical assumptions that misname women as masochists, Caplan then leads us through an analysis of women as mothers; our relationships with men; attitudes towards women's bodies; women as victims of violence; women at work; and women in therapy. Through case studies, research, and analysis of other theories and assumptions, the contradictions that women face are thoroughly discussed.

We're damned if we do, and we're damned if we don't.

"If you don't become a self-sacrificing mother (or a mother at all) you seriously risk being punished and considered unnatural. If partly to avoid such punishment, you become a mother, then you are punished by being given enormous responsibility, little appreciation, and a great deal of potential blame."

If you don't sacrifice your needs for those of your husband, you are not a good wife. If you do you are called masochistic.

If you are competent at work you become threatening to male co-workers (a castrating woman!), if you suppress your competence to encourage co-worker acceptance you have "a fear of success."

If your partner batters you, you must have done something to cause it. If you stay in a battering relationship - even when there is no alternative - you'll be labelled a masochist.

I urge anyone who has casually, jokingly, or seriously used the term masochistic in reference to their own or other women's behaviour to read this book. I wager you will think twice before using the term again.

Further, as Caplan advises, we must challenge others who glibly - or professionally - are quick with the masochist label. Rather, we must promote or force discussion on the real causes of women's unhappiness - our lack of economic, social and political power.

Only when we understand and challenge the misogynist society that benefits from and perpetuates women's so-called masochism will we demand the radical changes that we require.

The powerful forces working to restrict such change must be continually analyzed. For me, the most disturbing aspect of Caplan's book is the Afterword, where she describes the struggle that she and other women have been obliged to mount within the American Psychiatric Association to prevent the APA from adopting "masochistic personality disorder" as a new official category of mental disorders.

Reading this Afterword is a chilling experience, as we realize the powerful misogyny of the APA, its influence of the mental health profession, and the resultant effect this can have on women who may seek professional help.

As well as trying to adopt "masochistic personality disorder" - later renamed "self-defeating personality disorder" - two other categories were proposed. "Premenstrual dysphoric disorder", which would make PMS a psychiatric disorder, and "paraphilic coercive disorder" to be applied to a person "who had repeatedly raped or been preoccupied with fantasies of sexual coercion for at least six months." (An insanity plea for rapists!)

It was only after enormous effort by Caplan, by Jean Baker Miller, the APA Committee on Women, and other feminist mental health professionals that a partial victory was obtained. "Paraphilic coercive disorder" was discarded totally. The proposals to categorize "self-defeating personality disorder" and "premenstrual dysphoric disorder" in the APA manual were defeated. However, they are to be included in the manual's appendix, which may raise the problem of psychiatrists accepting these terms as official. And, as Caplan points out, attempts may be made to accept these categories for inclusion in the next APA manual, to be published in 1990.

Caplan emphasizes that she and other mental health professionals cannot relax, but must be on guard to continually fight this battle. Women owe Caplan a debt of gratitude for making us aware of this disturbing situation, and feminist groups should offer all appropriate support as this struggle goes forward.

Book Store News Cont...

Emily Nasrallah's *FLIGHT AGAINST TIME* is a story about the immigrant experience. Nasrallah was born in Kfeir village, South Lebanon. She has published ten books, and won many awards for her writing and journalism. Her home (along with her unpublished manuscripts) was completely destroyed by the war in 1982. When asked why she stayed in such a strife-torn country, she replied that, as a writer, she felt compelled to document the devastating effects of constant war, and in particular the effect on women and children. Nasrallah has repeatedly spoken out in favour of the rights for women in Lebanon.



# Matching

Canadian women writers create memorable women. This month's quiz is to match the novel's major character with the author. To really test you, the next step is to match character, author and title of the novel. There's a prize, for the first reader to send NWJ the correct answers to this quiz.



<u>Character</u>	<u>Author</u>
1. Minn Burge	(a) Margaret Atwood
2. Evelyn Hall	(b) Marie-Claire Blais
3. Naomi Nakane	(c) Anne Cameron
4. Rose	(d) Beatrice Culleton
5. Isobel Cleary	(e) Marian Engel
6. Chiclet Gomez	(f) Janet Turner Hospital
7. Marian McAlpine	(g) Joy Kogawa
8. Pauline Archange	(h) Margaret Laurence
9. Felicity	(i) Alice Munro
10. April Raintree	(j) Dorothy O'Connell
11. Anne Gray	(k) Jane Rule
12. Stacey McAindra	(l) Audrey Thomas

<u>Character</u>	<u>Author</u>	<u>Novel</u>
1. _____	_____	_____
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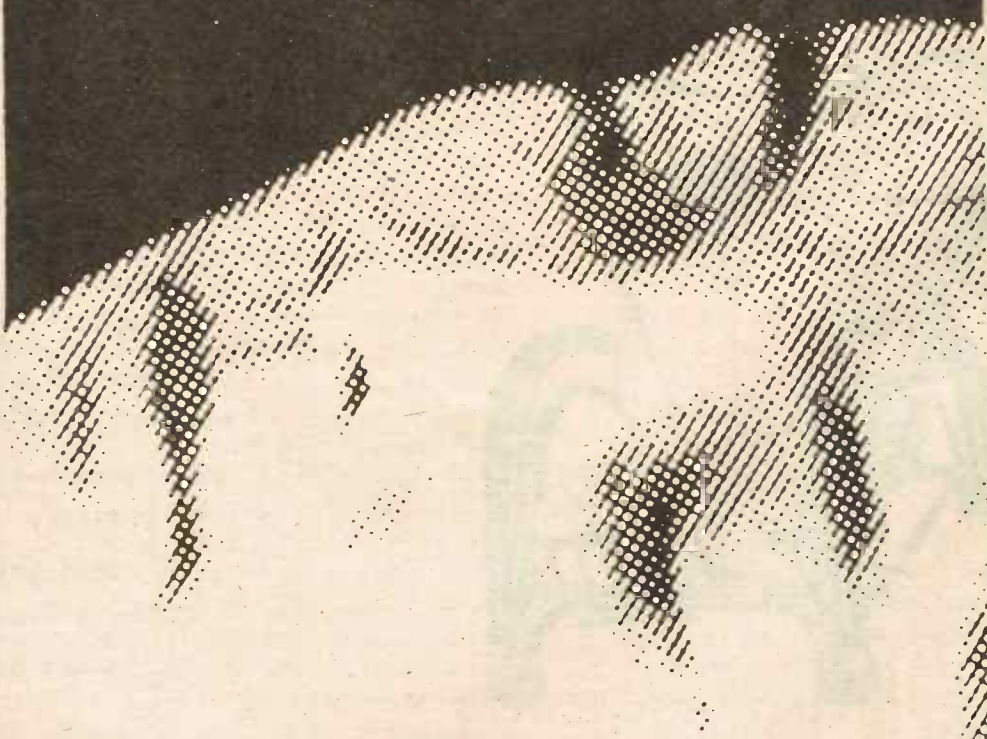
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Our apologies for neglecting to include the answers to the Woman Words crossword in our last issue.





# Kim Erickson



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A collection of films Dealing with Women's Well-Being

## THE WOMEN'S BODY POLITIC

### D.E.S.: An Uncertain Legacy

55 min. 1985  
Between 1941 and 1971, a synthetic estrogen, diethylstilbestrol or D.E.S., was prescribed to pregnant women to prevent miscarriages. This practice resulted in numerous cases of reproductive and genital abnormalities. This film looks at the development, marketing and medical consequences of D.E.S.

### The Best Time of My Life: Portraits of Women in Mid-life

58 min. 1985  
Reflecting a wide range of income levels, lifestyles, careers and backgrounds, ten women in their middle years share their experiences of menopause.

### Is It Hot In Here?

A Film About Menopause  
36 min. 1986  
One of the least understood and most universal of women's experiences is menopause. This film is an informative and sometimes humorous look at contemporary social attitudes, symptoms and treatments relating to menopause.

### Abortion: Stories from North and South

55 min. 1984  
Of the estimated 30 to 50 million induced abortions performed annually, more than half are illegal, and an estimated 84,000 of them result in death. Filmed in Ireland, Japan, Thailand, Peru, Colombia and Canada, this film is a survey of the realities of abortion.



### Spirit of the Kata

28 min. 1985  
Five women, all black belts of world-class calibre, discuss how an ancient martial art has transformed their lives.

### Turnaround:

A Story of Recovery  
47 min. 1984  
Five women were brought together by a common illness — all had a dependence on alcohol, prescription medication, street drugs, or a combination of these. Living in Aurora House, a residential treatment centre in Vancouver, these women are learning to face painful truths.

### The Recovery Series

Related to *Turnaround: A Story of Recovery*, this series of four films focusses on individual women who are recovering from drug or alcohol dependency.

### Debby and Sharon

15 min. 1985  
Recovering alcoholics, two sisters talk about their battle to shake alcohol and drug addiction. A factor contributing to their sense of self-worth and helping to maintain their sobriety is a renewed commitment to their Native Indian culture.

### Delia

12 min. 1985  
Delia spent years counselling women to confront their alcoholism and drug addiction while ignoring her own alcoholism. Finally she quit her job and sought the treatment that enabled her to gradually build a new life for herself and her son.

### Lorri

14 min. 1985  
Humiliated by her inability to control her drinking, Lorri committed herself to a psychiatric ward of a hospital, where she recovered.

### Ruth

14 min. 1985  
At 14 years of age and in search of an escape from painful memories of childhood physical, mental and sexual abuse, and prostitution, Ruth turned to alcohol and drugs. After 18 years of addiction she joined Alcoholics Anonymous.

### The Next Step

A series of three films that deal with the nature and scope of woman-battering and the support services victims need to rebuild their lives.



### Sylvie's Story

28 min. 1985  
Sylvie recreates her experience as a battered woman seeking help at a Montreal transition house. This film emphasizes the importance of women speaking out and points out the role of the transition house as a safe place for sharing experiences, obtaining support and counselling.

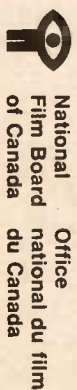
### A Safe Distance

28 min. 1985  
Filmed in Thompson and Portage La Prairie in Manitoba, and West Bay Reserve in Ontario, the film looks at providing shelter and services for battered women in rural, northern, and native communities.

### Moving On

28 min. 1985  
A co-ordinated effort by police, lawyers, doctors and social workers has resulted in an effective response to woman-battering in London, Ontario. Services for victims and therapy for offenders are part of this city's attempt to break the cycle of violence.

These films are available for free loan in 16 mm from all National Film Board offices in Canada. Video rental, in VHS format, will also be available from NFB offices as of March, 1987. For more information, contact the NFB office closest to you.



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