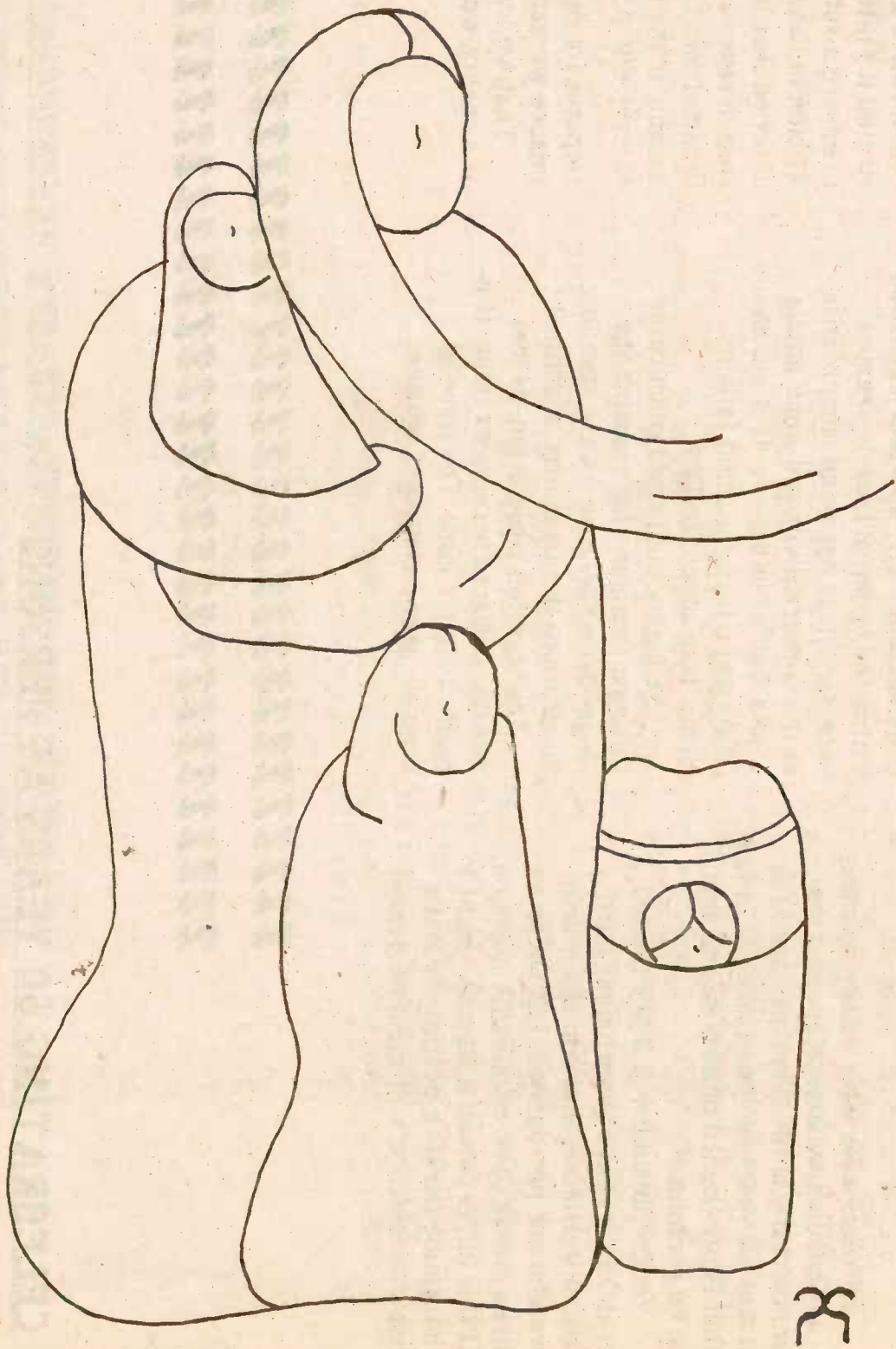


\$1.75

# Northern Woman Journal

November 1989 Volume 12 No. 2

Thunder Bay, Ontario



# EDITORIAL

60 Years a Person - a rallying cheer - as Canadian women celebrated the anniversary of the "Persons Case". Yes, it was 60 years ago on October 16, 1929 that Privy Council determined women to be persons.

Yet on November 3, 1989 the federal Conservative government introduced legislation that will again deny women our personhood. The Conservatives intend to re-criminalize abortion. If this bill is passed a woman's right to determine her own destiny, to make her own decision will again be denied.

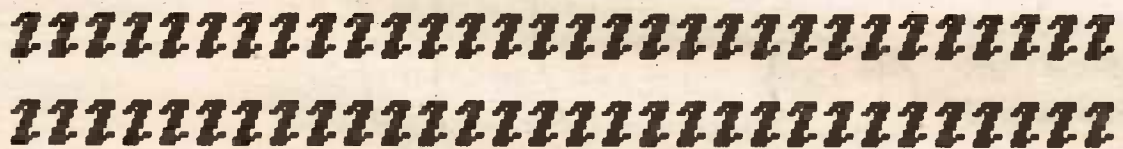
We must not be deluded for one moment about why abortion legislation within the Criminal Code is deemed necessary. It is not about compromise - as the Conservatives and some media would lead us to believe. It is not about fetal rights. It is not about father's rights. It is about CONTROL.

(The highly publicized court cases this past summer - for example the Daigle-Tremblay case - were stunning illustrations of this matter of control.)

The abortion issue is not, as frequently declared, a complex issue. It is really a simple issue. The issue of control - men's control of women.

By introducing this abortion bill the Conservative government has demonstrated it's intention to control women, to ensure a subservient position for women in Canadian society. The abortion legislation is merely a first step to reverse the modest gains the feminist movement has won this past decade. If the abortion legislation successfully passes, it will provide the impetus for other restrictive policies to ensure women are controlled.

That we live in a misogynist society is a reality we must never forget.



## CELEBRATING 60 YEARS AS PERSONS

Despite the fact that by 1920 most Canadian women had complete suffrage, under British Common Law, they were "not persons in matters of rights and privileges", but were "persons in matters of pains and penalties" only. They were classed along with children, criminals and idiots.

The famous Persons Case battle began in Alberta in 1916 when the authority of the first woman police judge, Emily Murphy, was challenged as she heard her second case. The defence lawyer argued that since the judge wasn't ever a person, any decision she might make concerning his client would not be legally binding. Although Judge Murphy's authority was backed up by the provincial government, she decided to test the federal interpretation of the law. Her platform was the eligibility of women to sit in the Senate, because only persons could legally be Senators.

For 11 years she wrote hundreds of letters, made speeches and circulated petitions to women's institutions. By 1927 Judge Murphy realized that a bolder, more direct presentation of the question was needed. Since any five persons could petition Parliament for an interpretation of any part of the British North American Act,

Murphy decided to request reassessment of Section 24, which deals with the appointment of Senators. Irene Parlby, Nellie McClung, Henrietta Muir Edwards and Louise McKinny joined her in the appeal.

The Supreme Court of Canada took five weeks to deliberate the question. On April 24, 1928, it was declared that women were not qualified for the Senate and were not, therefore, legally persons.

As shocking and disheartening as the decision was, the women pushed their appeal to the Privy Council in England - their last hope. The Privy Council based its decision on the wording of the Act itself: "In some sections the word male persons are expressly used when it is desired to confine that matter an issue to males". In Section 24, however, the Act stated that "the Governor General shall from time to time summon qualified *persons* to the Senate" without mention of gender.

The Privy Council decision of October 16, 1929 legitimized what women already knew, that women are indeed persons!

Feminist Publications  
of Ottawa - 1979



Cover Design Glenna McLeod

# ABORTION RE-CRIMINALIZED

Once again legislation has been put forward by the federal government to re-criminalize abortion.

The proposed legislation establishes that "Every person who induces an abortion on a female person is guilty of an indictable offence and liable to imprisonment for a term not exceeding two years, unless the abortion is induced by or under the direction of a medical practitioner who is of the opinion that, if the abortion were not induced, the health or life of the female person would be likely to be threatened."

If this legislation passes what will be the outcome?

\*Women will be denied freedom of choice. Legislators and doctors, not the woman herself, will control a woman's reproductive destiny.

\*The unequal access to abortion services that now exist in Canada will be exacerbated. (At present, women in

P.E.I., much of Newfoundland, and most of rural and isolated areas across the country do not have access to abortion services.) The federal government is disclaiming responsibility for ensuring equal access for all Canadian women, leaving the access question to provinces.

"Women will have to 'play the game' required by the doctor(s) of their community. Having to convince a doctor your health is endangered incurs a stress that will certainly be unhealthy. It is preposterous that women be subjected to this abuse."

\*An increase in litigation. Legal experts believe that litigation could occur on a number of fronts. The constitutionality of the legislation could be challenged. The legislation does not prevent court challenges by third parties (ex-boy friends, even strangers). Doctors performing abortions could face court challenges.

\*Decreased availability of abortion services. There is the potential that many doctors will choose to not perform abortions if they are concerned that they may face criminal charges. (We may spend the rest of our lives raising money for Henry Morgentaler's defense fund.)

\*Intensified anti-choice activity, not only through litigation, but also through increased harassment of doctors and abortion patients.

\*A significant diversity of practice and policy throughout the country. The bill does nothing to ensure the appropriate provincial funding of abortion services.

There is no need to criminalize abortion. Abortion is a health matter - not a criminal matter. The government must strengthen the Canada Health Act to ensure that every province provides universal access to this necessary health service.

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## Canadian Abortion Rights Action League

Abortion Information - Lobbying - Pro-Choice

345-8703

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# GOODS AND SERVICES TAX (GST)

By Margaret Phillips

As a bookseller, as a member of a periodical publishing collective, but most particularly as a reader and as a Canadian, I am outraged that the federal Conservative government seems bent on destroying a Canadian cultural industry. For destruction is precisely what will happen to the Canadian book and magazine publishing industry if the Tories Goods and Services Tax is implemented.

The GST will be disasterous in many ways. It will impact women most seriously (see accompanying article). It will produce chaos for small business people (a concern that has been reasonably covered by mainstream media).

The devastation that the GST will cause Canadian literature has not, however, been adequately addressed in media discussion of the tax. Every one who 'loves books' should be seriously concerned.

The past fifteen years has seen an amazingly rich outpouring of writing by Canadian women. Through creative and theoretical writing, our herstory has been discovered, the feminist movement nourished, and our culture enriched. Continually new voices are being heard - voices necessary to our understanding of ourselves - as women, as Canadians.

### **The imposition of the GST would silence our voices.**

At the present time books are not taxed. The GST imposes a 9% tax. If the provinces are coerced into integrating into this scheme we could see a 17% tax.

Research demonstrates that an increase of one percent is met with a decrease in demand or selling rate of 1.0 - 2.5 for books (thus a 9% - 23% decrease in demand).

This price elasticity, as it is called, is even more dramatic for magazines. The Don't Tax Reading Coalition points out, "The proposed Goods and Services Tax may be only 9%, but Canadian magazines cannot just pass this increase along to their readers. It's been estimated that a 9% price increase could cut sales of some magazines by as much as one third!"

Nor can Canadian publishers absorb the increased cost themselves: the industry's pretax profits amount to less than 4% - and most publishers have no profits at all.

So some magazines may have to shut down. Those that survive may have to either charge their readers more or reduce costs by cutting pages, publishing less frequently, scrimping on printing or paper quality, or paying their contributors less.

"Either way, Canada's already fragile magazine industry will be more vulnerable than ever to the foreign publications that already take 60% of the Canadian market, and more than 90% of newstand sales."

continued pg 13



# HERSTORY - CANADA'S FIRST WOMEN'S CALENDAR CELEBRATES 15 YEARS OF SUCCESS

The Saskatoon Women's Collective is celebrating the 15th anniversary of HERSTORY with the 1990 edition of their acclaimed appointment calendar. Highlighting Canadian Women, HERSTORY was Canada's first calendar of its type, started in May of 1973 by a group of Saskatoon women who wished to provide a "visually exciting and inspiring outline of the struggles and achievements of Canadian women". HERSTORY has created many friends and established a strong readership and respect for its scholarship.

HERSTORY was published continuously from 1974 to 1982. Two years of publications were missed in 1983 and 1984. The manuscript was finished and had been with the publisher for some months when he announced that the 1983 edition could not be produced "due to lack of money". For 18 months the collective struggled unsuccessfully to find another publisher. Many companies were neither sympathetic to, nor interested in women's publications and especially not interested in working with a collective. Coteau Books (Thunder Creek Publishing Co-operative Limited) based in Moose Jaw and Regina finally showed interest in time for the 1983 edition. They agreed to work with the group of women and have published five successful calendars with sales growing every year.

Naturally, they look forward to another exciting year with the 1990 anniversary edition.

The collective members have changed many times from the original five - June Bantjes, Beth Foster, Gwen Gray, Collen Pollreis and Erin Shoemaker to the eight who worked on the 1990 edition (Shirley Martin, Myrna Lamontagne, Gail McConnell, Patty Williams, Nancy Cochrane, Anna Marie Boquist, Mary Gilliland and Dianna Brydon). Work has already begun for the 1991 calendar and although they are saddened to see old friends leave they are pleased to have new members. Over the years, there has been anywhere from 5 to 11 members on the collective, making a total of 44 women who have worked on HERSTORY. Even more amazing is

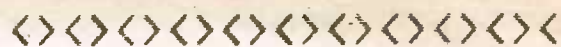
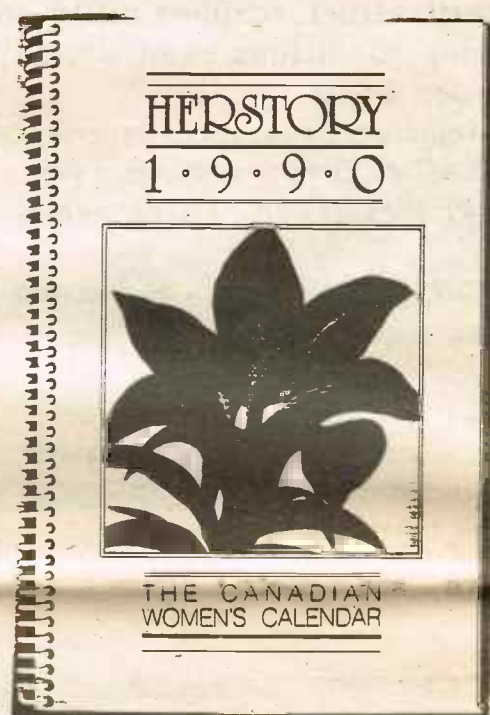
the fact that everyone is a volunteer. The circle of people who contribute is, of course, much wider because they are always looking for suggestions from women across Canada. One of the original statements of purpose was to "lay groundwork for others.....to take up the challenge of continuing the much needed research on the history of Canadian women". Certainly HERSTORY has been a part of the consciousness and expanding interest in the *herstory* of Canadian women as well as a beautiful way to record our personal histories.

The calendar is moderately priced and available in an increasing number of outlets from Coles and Classics to the Northern Woman Bookstore.

It is exciting for the women in the collective to receive letters from the subjects explaining how being included in HERSTORY has helped to empower and delight them. In the words of Shirley Turcotte (1990, pg. 92) "Still even as I sit here typing, I can barely see the keys through my tears, when I think what it means to receive probably one of the most significant honours in my lifetime. One that will be felt by many survivors across the nation and even the world." The comments from readers are equally reassuring: "HERSTORY was a great reading experience for one so far from home!" (Leslie Daoudi, Annaba, Algeria.) "The women from the past show us how far we have come, but the women of the present give us role models and show us what we can be." (Ellen Pettigrew, Tantallon, Nova Scotia)

HERSTORY creates a special experience for those women who are able to work together to produce the manuscripts. "In the excitement of sharing our pages with one another, we have discovered how powerful it is to remember together the great things women have done. We also feel akin to them through the solidarity we experience in our own collective." It is as much a joy as it is hard work, best summed up by Marty Gilliland, a member since 1984. "It's exciting to work together on a project like this - to gain a sense of community both present and past in learning more about each other and about women

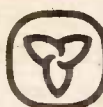
who came before. In HERSTORY, we're creating our own "story" as we go and though experiences and strengths are quite different, we discover how much we share, now and across the generations. And I am delighted and inspired by what I learn about myself and about the women I meet through the pages of HERSTORY."



## IS YOUR SUBSCRIPTION DUE?

Not sure if your subscription is due? Just check your label. If you see the numbers 12-2 you will know your subscription is due now (12-3 due next issue, etc.). If you see a 12-1 you are overdue. If it is 11-4 or less you are really overdue. We don't like to cut anybody off - but eventually we do. Don't let it happen to you. Renew your subscription today.





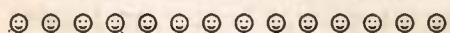
Ontario Women's Directorate



WIFE ASSAULT PREVENTION MONTH NOVEMBER 1989



The following organizations in Northern Ontario have received Ontario Women Directorate funding for Wife Assault in November. Thanks for your participation.



Chadwick Home of Wawa received \$3,500.00 to purchase resource material to make joint presentations with other agencies on the issue of wife assault.

The Rainy River District on Family Violence in Rainy River received \$1,455.00 to produce slides, pamphlets and photo albums for public speaking.

The NWO Women's Decade Council of Thunder Bay received \$3,000.00 to produce and distribute brochures and pamphlets in Oji-Cree and French.

The Thunder Bay Coordinating Committee on Family Violence received \$1,599.00 to run ads and hold a public education television series on Thunder Bay agencies serving assaulted women.

Beendigen of Thunder Bay received \$1,380.00 to have a one-day conference to educate the native community members on family violence.

Women in Crisis in Sioux Lookout received \$1,500.00 to run radio (Oji-cree) and newspaper (English) ads.

Northshore Family Resource Centre in Marathon received \$1,500.00 to hold a one-day workshop in Marathon.

Hoshizaki House in Dryden received \$1,503.51 to purchase videos, tapes, booklets for wife assault month.

The Kenora Family Resource Centre received \$1,500.00 to have a one-day symposium on wife assault.

The Kenora Family Violence received \$1500.00 to hold a conference in Dryden for police, Crown Attorneys, and shelter workers to raise awareness on Wife Assault.

The Faye Peterson Transition House in Thunder Bay received \$1709.00 for a billboard sign : "Wife Assault is a crime in Thunder Bay"

The Immigrant Women's Planning Committee in Thunder Bay received \$1,500.00 to hold three workshops in Spanish, Vietnamese and Polish to focus on wife assault.

The Atikokan Crisis Centre in Fort Frances received \$1,450.00 to develop a safety brochure for women and children.

New Starts for Women in Red Lake received \$1,500.00 to raise community awareness through radio for wife assault.

Nipissing Transition House in North Bay received \$1,500.00 to design and install a billboard for one month on wife assault being a crime.

The C.M.H.A. Family Resource Centre in Matheson received \$1,500.00 to hold a film presentation and discussion to raise public awareness.

Manitoulin Haven House in Mindemoya received \$1,000.00 for a display unit for public education.

Manitoulin Interagency Committee Against Family Violence in Mindemoya received \$1,700.00 for a one-day workshop on wife assault.

O mushkegiskew House in Moosonee received \$1,500.00 to produce and distribute wallet-size "action cards" in Cree and English.

Ojibway Family Resource Centre in North Bay received \$5,000.00 to produce a 30-second TV ad conveying wife assault as a crime for the North Bay, Mattawa and Sturgeon Falls communities.

Pavilion Family Resource Centre in Haileybury received \$1,500.00 to print and distribute a newsletter to make school presentations and to advertise local services.

The Esprit Place Resource Centre in Parry Sound received \$1,500.00 to print and distribute pamphlets.

The ACFO Regionale de Timmins in Timmins received \$5,000.00 for two theatre performances and community advertising.



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## RESOURCES COORDINATION

Because of cuts in Secretary of State funding in administration, Northwestern Ontario Women's Decade Council has graciously given much of their written resources to OWD's Northern Office Resource Centre.

With the help of two summer students, Diana Milton (OWD) and Cathy Pappas (Decade), boxes of publications, reports and conference materials were transported, sorted and catalogued and are now available to the community of women, students and others interested in women's issues at Ontario Women's Directorate, 107C Johnson Avenue.

Please feel free to come in-browse, borrow and/or research - at your convenience. Office hours are 9:00 to 5:00. Call to make sure the office is staffed. 345-6084.

The 1989 updated version of "The Northern Ontario Women's Organizations" directory is now available free of charge. Phone (collect) or write, if you would like a copy.



### SOME NEW BOOKS

Social Policy: A feminist analysis.

Blood at the Root: Motherhood, sexuality and male dominance.

The Birth Partner: Everything you need to know to help a woman through childbirth.

Equal or Different: Women's politics in 1800 - 1914

Getting things Done: Women's views of their involvement in political life.

Sharing Power: Women in Politics. A political skills handbook.



Because this is an important story, it has three titles, even four, but if that worries you, I can make it one. In fact I will make it one.

**ENEMIES ARE A LUXURY WE CAN NO LONGER AFFORD, SO WALK A MILE IN MY SHOES AND DON'T LET THE FEARSOME HAVE YOU FEARED ABOUT OTHERS BECAUSE WE ARE NOT THE WHITE, WHITE OCCIDENT AND THEY ARE NOT THE DARK, DARK ORIENT**

For the life of me I can't figure out why people get all feared up when you go to places in far off lands where the real fear- some fear you going, because really, the only way to fear the fearsome back is to go where they don't want you to go.

Take the Soviet Union. Up to a few years ago, if you even so much as went for a pleasant cruise on the Volga, people acted as though you were a spy when you came back, when of course the fearsome just didn't want you to know that the sun shined there. When I showed children in the school down the road my pictures, they were very surprised at seeing the sun.

Two years ago, when I came back from Libya, which was four years after the fearsome started making that place fearful, anybody would think I had bombs in my pocket when I walked down the high street. It was very strange, I can tell you.

Well, this month, January 1989, I heard from a friend on the Prairies, who tunes in to Radio Havana of an evening to while away some dullness, that the U.S. fleet was on its way to the Mediterranean Sea, which of course is a long way from the Atlantic where it is supposed to stay. When I heard that I felt quite feared myself, even cowed, like a battered woman, so when I got a phone call from my friends in the U.S. to go again to Libya, of course I said yes. Hands up who likes to be cowed anyhow and one finger up to the Pentagon, or is it two fingers, and maybe, just maybe, no strike on the infamous chemical pharmaceutical plant if we went. You all know, don't you, how the Pentagon mourns pure North American white blood when shed, though admittedly, ratio to population, it seemed more black and native brown Americans had wanted to go. They seemed to have more of a problem with the North American Indian experiment in Africa than the white people, which is a shame, isn't it?

But this story is not about that, we all really know about that, it's about this strange thing of people being afraid of other people going to the feared places.

Well, as soon as I got the invitation, I nipped into town to get some film and a smart dress, just in case we were introduced to you know who, and I bumped into a woman I know and told her where I was going. I also told her I was very worried about this habit of bombing dastardly chemical places, because we have one in Suffield, Medicine Hat, which of course would have been bombed if we'd all said "No" to the Trade Deal.

I had to tell her that because that is what my friend on the Prairies is doing, nagging Jo Cluck about Suffield and he just does not seem to care at all.

So as I said, I told this woman, and I swear she aged in front of my eyes. This depressed me, that this woman was so feared she aged, and I had to go home and have a hard think about it. The U.S. fleet was fearing me, why should she fear me? So then I remembered something that had happened to me a long time ago in England.

I was working in a canteen. It was a great big canteen, with a lot of left-overs. So I took home the leftovers to feed the children and that left wages for rent. Then something happened that feared me more than the fleets, I wasn't going to need any rent because I wasn't going to have a home. I went to the doctor and he saw how feared I was about not having to pay rent, so he sent a letter to the "Housing" and it must have been a wonderful letter because they put me at the top of the list.

Well, I waited day after day with clutched breath for a place to pay rent for, and then one day at work I got a phone call from the "housing". A man said to go that day and get some keys. I got on my bike in my half hour lunch break and went over. I walked in the room and he put some keys on the desk and said, "Here are the keys of 32 Waddon New Road. Goodbye."

Very happy, I took the keys and went back to finish my work as now everything was alright, the streets were receding, though I had thought

of a tent on the common. As I walked into the canteen, two of my friends came up and asked me where the house was.

"Waddon New Rd."

"What number?"

"32."

"You can't live there."

"Why not?"

"Because it's next door to the Grice Family."

"Who the heck is the Grice family?"

My women friends, who had lived in Croydon much much much longer than I then told me about this Grice family.

They were terrible. The father was in and out of prison, so were some of the sons. The mother took in men. There were always fights, the street was always getting petitions up to get them out, and I COULD NOT LIVE THERE, I COULD NOT, IT WASN'T FAIR TO MY CHILDREN.

Of course, feared I was, maybe the streets or a tent was better, so I went back to the housing after work because sometimes the housing gave you choices.

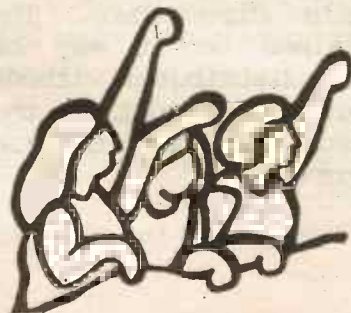
Well I walked into the same room with the same man and put the keys back on the desk. I think this man was used to a lot of things.

I told him I could not, I could not live in this place and he looked at me straight and asked me if I wanted a home or not. I picked up the keys again and went to pick up the children from school and we went to see the house together. It was a little house in a road of big and middling and little houses, and on one side was another little house with an elderly couple and on the other side was a rambling great brick house with a broken front door and a front yard overgrown with dandelions. The sun shone on these dandelions something fierce. It was the Grice House.

The next day, after work, a friend moved us and our chip pan and so on in his van to our house. I made some tea, then I put the children to bed on their mattresses and then I went out to the back garden. There were a lot of fierce dandelions in my garden too. On one side there was a posh fence between my dandelions and the elderly couple and on the other no fence and more dandelions. I sat on the step. I didn't think. I walked through the dandelions to the back door of the Grice house and knocked on it.

"What do you want?"

"I'm your new neighbour and I thought I would come and have a chat."



## WHAT IS PAY EQUITY

by Lynn Beas

Pay equity is the new term for equal pay for work of equal value. It involves comparing jobs done by men to jobs done by women, when the jobs are different from one another. An analogy is comparing apples and oranges, because the jobs are dissimilar. Under pay equity, a secretary can be compared to a truck driver or an x-ray technician, and a painter or an accountant.

Pay Equity is distinguished from our normal ideas of comparing jobs because this system does not compare jobs on the basis of how much one is paid to do them, but according to an assessment of the **skill, effort, responsibility and working conditions** under which the job is performed.

**SKILL** includes education, experience or special abilities to perform a job.

**EFFORT** includes physical or mental ability.

**RESPONSIBILITY** includes decision-making, responsibility for people, machinery or budgets.

**WORKING CONDITIONS** includes physical aspects of a job (dirt, noise, risk) and mental stress.

It is very difficult to imagine valuing jobs by criteria other than the wage, since that is how our society commonly ranks the value of our labour. But, since the idea behind pay equity is to reassess the way women's work has been valued, criteria other than the wage rate is needed. If we accept that the present system has historically undervalued those jobs which are predominately done by women, then the wage must not be the tool by which we rank jobs.

Going back to the apple/orange analogy will help to make this clearer. How would one compare apples and oranges - by vitamin content, price, fibre content, availability, etcetera and jobs are compared too; we know they must be - because they are paid different amounts. What pay equity is trying to do is provide a way of comparing jobs when they are done by different sexes, to see if they have been paid on that basis.

### THE ONTARIO SCHEME

The Pay Equity Act which was passed in Ontario in 1987 is based on the system already implemented in Minnesota and Manitoba. It requires employers - over a period of years - to compare jobs done inside their establishment, and to determine if jobs done predominately by women are paid less than men's jobs. Each employer need only compare internally and if the company or community group has only jobs dominated by one sex then there will

not be any positions to compare (ie. a child care centre).

Most workplaces, however, have male and female dominated jobs. The Act defines male jobs as a job category in which 70% of the workers are male; and a female job category in which 60% of the workers are female. All jobs with lesser percentages of men and women employees form sex neutral categories.


If you are working in a company and want to know when the pay equity process will be undertaken, the schedule is as follows:

Group	Posting Date	Wage Adjustment Starting Date
Public Sector Employers	Jan 1, 1990	Jan 1, 1990
Private Sector Employers w/500+ Employees	Jan 1, 1990	Jan 1, 1991
Private Sector Employers w/100-499 Employees	Jan 1, 1991	Jan 1, 1992
Private Sector Employers w/50-99 Employees	Jan 1, 1992	Jan 1, 1993
Private Sector Employers w/10-49 Employees	Jan 1, 1993	Jan 1, 1994

It will be disappointing for many women when they realize how long it will take for pay equity payments to be made in their workplace. The reason for the delay is to allow smaller employers time to learn how to conduct a pay equity evaluation. It was anticipated


that larger employers, who must complete their evaluation first, would be able to provide advice and assistance to the smaller ones.

### Social Worker



Skill	68
Effort	25
Responsibility	75
Working Conditions	10
178	

### Financial Analyst




Skill	68
Effort	20
Responsibility	70
Working Conditions	5
163	

### Secretary



Skill	28
Effort	13
Responsibility	32
Working Conditions	6
79	

### Shipping Clerk



Skill	18
Effort	15
Responsibility	28
Working Conditions	15
76	

### AN EXERCISE IN VALUING WORK

- 1) welder
- 2) sales clerk
- 3) accountant
- 4) public school teacher
- 5) child care worker
- 6) skidder operator

List the above 6 jobs in order from the highest paid to the lowest paid. Note: Use your personal experience and knowledge to determine what each job is paid.

\*\*\* The answer is not simple, but according to Employment Canada and StatsCan, the rank from highest to lowest is probably 6,4,1,3,2,5.

Now, list the 6 jobs again, this time on the basis of what you think they are worth to our society in general.

\*\*\* You have just completed a simple analysis of jobs based on criteria other than what our society presently pays for the work. If your ranking differed from the one based on wages, you will understand why we need pay equity.

### PAY EQUITY AND UNIONS

The Pay Equity Act has different rules for unionized and non-unionized workplaces. If you are a member of a union, then the union must be actively involved in the pay equity evaluation - it will be negotiated between the employer and the union. Specifically, the method used to compare job classes, the definition of male and female job classes, and the rate and time frame for wage adjustments are issues that are negotiable. The Pay Equity Commission, which was established to oversee this process, has recommended that employees and unions should set up joint union-management committees to undertake the pay equity process and

continued pg 15

## SEXUAL TERRORISM / MALE TERRORISTS

By Melanie Randall

Reprinted from *Broadside*, August/September 1989

As activists in the women's movement have long pointed out, we live in a world where men's acts of violence against women and children, both real and symbolic, are epidemic. In fact, the very scale of the problem continues to stagger the imagination. Even though most feminists acknowledge violence against women to be a problem of sexual oppression, and in spite of what appears to be increasing public awareness, most of us cannot adequately grasp the extent, nature and impact of the fact that virtually every woman in our society has confronted some experience of sexual coercion, harassment, abuse, assault or violence in her lifetime. Moreover, almost all women are aware of living with some kind of fear and caution about this violence.

What does it really mean, for example, to point out that roughly one out of every two women (44 per cent) has been the victim of rape or attempted rape? Or to point out that 54 per cent of all adult women have had some experience of sexual abuse in childhood? Or to suggest that as many as one in four women has been physically abused in the context of a heterosexual marital relationship? Or to reveal that in Diana Russell's large-scale random survey research *only* 7 per cent of women did *not* disclose any experience of sexual aggression against them - the other 93 per cent of women respondents in the study all reported some kind of sexual abuse or violence.

These statistics give us an important indication of the dimensions and prevalence of rape, sexual assault, child sexual abuse, wife assault in our society and give us a picture of the total scale of men's sexual abuse of women. But they do not give us the images of what the abuse really looks like, what it really feels like, what it really does to a woman's sense of herself and the world around her. They cannot reveal or convey the impact and trauma of the brutalization - sexual, physical and emotional - which so many women endure at the hands of men.

Statistics do not bring home the immediacy and presence (however invisible it is deliberately kept) of this violence and its impact in all of our lives. They cannot provide us with the images of sexual brutalization, of men's terrifying and utter disregard for the 'other'. Nor can they force us to feel the often acute intimidation, the fear, the humiliation, the numb-

ness, or to experience the elaborate forms of accommodation, as well as resistance, which women employ to cope with and negotiate the many forms of men's sexual intrusion.



The figures cannot graphically remind us that whenever we are with other women - at work, in our families, walking on the street, or riding a bus - we should think about the fact that nearly all of us are survivors of some kind of sexual abuse. Or that in our daily lives we are often brought into contact with and must relate to men, many of whom are perpetrators of some form of violence against women or children. What would it really mean for us if we had to know about and confront all those men with whom we are acquainted who are sexual abusers, rapists, wife beaters or sexual harassers.

Some feminists speak of women living under conditions of sexual terrorism in our society. This way of expressing it perhaps comes closest to capturing women's social situation. Yet the bluntness of these words - *sexual terrorism* - affronts the many levels of denial and distancing which most of us use as a coping strategy in our everyday lives. The expression can appear to be too strong, too strident, too exaggerated to those who work to keep their denial intact. It is a term which blasts through the taken-for-granted and unseen nature of most

expressions of sexual coercion, domination and intimidation, and is jarring in its forceful exposure of the sexual abuses and violations of women which remain largely unseen even though they surround all of us.

It is precisely because the problem is one of *men's* sexual violence against women that the issues have been so difficult for feminists to address, both theoretically and strategically. We are, for example, up against what is a concerted effort on the part of main-stream social institutions, and particularly the state, to reframe and obscure the issues in gender-neutral and ideological terms like "family" or "domestic" violence, "Spousal assault" and "victims of violence". Feminists, of course, use terms like "violence against women" in order to name both the crime and the gender of those who are routinely victimized. But even feminists are sometimes reluctant to identify and draw attention to the *agents* of the violence, that is, to make quite explicit that what we are really talking about is *men's* violence against women and children.

This reluctance arises because a radically feminist critique extends into the core of gender relations, opens for scrutiny our daily interactions and touches nerves for a great many people. The consciousness-raising process, which remains the vital core of feminism, always demands that we make difficult and significant personal change in both our thinking and practices. The resistance so many people have to radical feminism is in large part because it problematizes the most sacred and secret sphere of our 'private' worlds including the family, the nature of love, the nature of sexual relations, the nature of gender, and sexuality itself.

We need to know much more about the construction, experience and content of sexuality as it is lived and practiced in our society. It used to be common for feminists to argue that rape was not about sex, it was about violence, domination and control. But this analysis attempts to salvage a notion of "healthy" sexuality decontextualized from gender relations as they are constructed and lived by us. And in severing "the sex" from "the violence" in rape or child sexual abuse, for example, we miss understanding what it is about the practice of domination, intrusion and control that is sexually exciting for so many



men what passes as "normal" and "good" heterosexual sex itself needs to be scrutinized, as do the myriad other physical and emotional practices which make up heterosexual relations.

A very great deal of what feminists identify as sexual violence, intrusion or coercion is, in fact, the stuff of "everyday" and "normal" heterosexual relations. This means that we cannot possibly hope to challenge and eradicate the massive problem of sexual and physical violence against women without also confronting sexuality, and particularly heterosexuality - both its ideology and its practice. Furthermore, the sense of male entitlement and power expressed in the various forms of men's sexual aggression against women is also expressed in a great many typical interactions between men and women, as these take place in the context of family, in other relationships, in the workplace, on the streets and everywhere else. And so addressing the problem and causes of men's violence against women always involves intruding into what is typically viewed as the intensely "personal" stuff or "private" life.

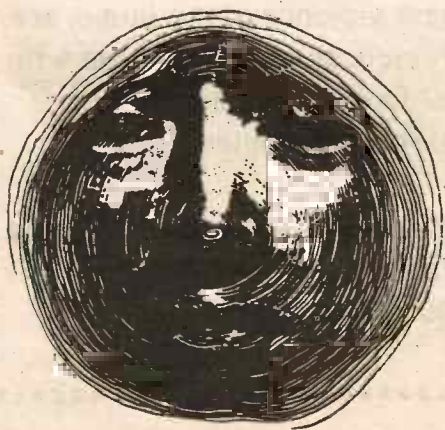
In analyzing and exposing the problem, feminists over the years have done an exceptional job of documenting women's experiences - both of men's violence, control and intrusion in our lives, sexual and otherwise. While this work is far from complete, it is also now imperative that we begin more systematically to examine the other side of the picture, that we move from examining effect to examining cause. That is, we need to shift some of our focus away from simply documenting and emphasizing the damaging and traumatizing effect of violence on women's lives as our primary strategy of raising awareness about the issue, towards insistently raising fundamental and far-reaching questions about what it is about men, masculinity, and the social, economic and political conditions in which we live which creates and allows for the massive scale of men's many forms of sexual abuse of women and children. We need persistence to pose, and begin answering, these questions in our own lives, in our writing, in our activism and in our community education efforts.

Why, in fact, do men rape? Why do men physically and sexually assault their wives and girlfriends? What is going on when a man is sexually aroused by (or in spite of) a woman's resistance, fear or ambivalence? How, to take a graphic example, can a two hundred pound, six foot tall adult man force his erect penis into the small mouth of a terrified four year old

girl? How do we account for a man's ability even to get an erection in the face of a little girl's terror and vulnerability? How can we explain men's employment and sexual titillation at images of women bound, gagged, hung from trees, or raped, as these are presented in pornography and popular culture? Why do men feel so entitled to access to women's bodies? Why do men assume that they are free to press comment on women's "attractiveness" or sexual desirability to them? What is it about masculine sexuality in our society which so often inextricably fuses men's sexual desire with conquering, aggression, domination, control and violence.

These are not popular questions. In fact, in our radically liberal social climate, it has become entirely taboo to be critical of men at all. It is much easier to address abstractions like "society", "the system", "alienation", or "capitalist/patriarchy" than it is to raise questions about what men - as individuals, as well as men as a group - actually do in everyday life, about how they behave, what they think, how they express male entitlement, take up space, are overbearing in conversations, and generally wield power, dominate and assert their presence in and control over women in their immediate and everyday worlds.

It is vitally important that we re-radicalize feminism, especially because we are struggling in the context of a right wing ideological, political and economic backlash. We cannot allow this new conservatism to modify our agenda, limit our demands or confine the scope of our analysis and critique. Feminists have long recognized the male dominated nature of the institution of marriage, for example, as well as its role in institutionalizing heterosexual relations while subordinating or denying all others, mainly lesbian and gay. Yet in the 1980s there appears to be no serious feminist organizing around the issue of heterosexual marriage. And women who identify themselves as feminists are still getting married (even if they do not always capitulate to practices like taking the last name of the man as their own), and thereby continue - personally, politically and socially to support, legitimize and perpetuate one of the most powerful institutions of a male dominated, heterosexist and homophobic society.



In envisioning and politically organizing for feminist goals, we are looking for something more than "equality" between men and women, although this in itself appears to be an overwhelming goal in terms of the scope of change it would require. We are also demanding a radical dismantling and restructuring of what we currently recognize as "masculinity", "femininity", the "family" (ie. the heterosexual nuclear family), sexuality and heterosexuality, as well as of all the other structures which construct and maintain the social relations of gender.

Feminists are also learning that in neither our analysis nor our politics can we abstract the social and sexual relations of gender from other relations of domination and oppression in our society, namely, those of class and race. While it is imperative that we keep the struggle to end women's oppression central in all progressive social movements, we cannot assume homogeneity in women's experience of sexual inequality, for our location in class or race structures of inequality in our society also profoundly determines our experience of ourselves and the world around us. This means that in our struggle to achieve women's liberation we must be vigilant in paying attention to cultural and class issues, as well as work to eliminate racism and class divisions.

The implication of this kind of analysis for feminist organizing - particularly but not only around the issue of sexual violence - are always significant but are not always immediately clear. How do we organize effectively, for example, for an end to compulsory heterosexuality? How do we attack the ideology and practices of gender and sexuality when our lives, our consciousness and our unconsciousness, are profoundly shaped by these? How do we act to end men's violence against women and the state's complicity in it without being consumed entirely by the struggle for moderate and limited short-term reforms?

While efforts like the "Safe City" campaign in Toronto, to take a current and local example, are extremely important, we must recognize that they hardly begin to address the core issues of men's violence against women. This campaign is the work of a committee made up of various local government departments and community groups and is intended to make the city "safe" for women through such measures as improved public transit, better lighting, increased "community participation" in "crime prevention", urban design and planning which addresses women's safety needs, and greater access to parking for women, among other things.

It is not a coincidence that it has been possible to mobilize some state support (at the municipal level, in this case) or this kind of work because as long as we are concerned only with making women safe from attack from "strangers" - through more lighting and more adequate public transportation systems - we are not addressing the vastly higher prevalence of attacks perpetrated by men on women with whom they are in some kind of relationship. Moreover, strategies such as these cannot only unwittingly serve to reinforce many of the most popular misconceptions about the threat of sexual assault from "strange" men, they also provide the state with the opportunity to put resources into the safest and most limited approach to the problem of men's violence against women, ignoring the more fundamental and complex issues, and consuming the time and energy of community groups while deflecting criticism about government inaction.

And this really is the heart of the problem. The fact that women are subjected to random sexual and physical attacks perpetrated by men who are unknown to them pales in comparison to the sexual aggression,

coercion, intrusion, intimidation which makes up much of what we recognize as "normal" relations between men and women. This is also where the greatest complexities and difficulties lie for feminist strategies to end sexual violence and, ultimately, sexual oppression.

**Violence** against women has been the focus of much feminist organizing and analysis over the past ten or fifteen years. We have developed a network of support and advocacy services for women who've suffered men's abuse and sexual violence, have organized and lobbied for legislative change, have attacked the criminal justice system for its complete inability to respond to crimes of violence against women and to hold men accountable for them, have exposed the socio-economic conditions and ideology which allow for it, have undertaken community education, and have worked to develop our understanding and analysis of women's experiences of men's violence.

In spite of these concerted efforts, the problems which continue to confront us in working to eradicate men's sexual violence and abuse of women and children remain huge and

complex. It is important, then, that we take the time to pool our collective energy and experience to re-evaluate both our strategies of political organizing to end violence against women, as well as to develop our theoretical understanding of the issues and the interconnections between them. Without such a critical reappraisal we run the risk of failing to learn from both our successes and failures over the past two decades of feminist thinking and practice and deprive ourselves of the opportunity of engaging critically with each other on questions that are urgent for the goals of feminist politics and social change.

Melanie Randall is currently conducting Canadian research based on Diana Russell's major findings. She is also a co-editor of *Resources for Feminist Research*.



## WOMEN AND THE SKILLED TRADES

by Marian MacAdam

Ever thought of a skilled trade as a viable career option for yourself, your sister, your daughter? There are many myths which discourage women from entering the trades but let me give you a few good reasons why you ought to consider the trades.....

**\*Job Satisfaction:** If you like what you do, you'll be satisfied with the product of your efforts. In trades and technologies you can find creative work with a challenge.

**\*Work Variety:** When your skills are developed, you can journey to any place, situation, environment or setting. There are many choices within each field.

**\*On the Job Training:** In many trades there is the opportunity to train and work at the same time. Earn while you learn!

**\*Careers with a Future:** The future of many other traditional jobs for women are at risk. Trades and technologies are working for tomorrow and jobs are expanding.

**\*Money:** These jobs pay well and advancement usually reflects your experience.

In Northwestern Ontario we have a shortage of tradespeople in mining (hard rock and soft rock), machining (general maintenance, automotive), welding, mechanics (all mechanical trades) and chefs and cooks, just to name a few. These careers are apprenticeship trades. You commit yourself to on-the-job and school training for a number of years depending on the specific trade. As an apprentice you get paid a percentage of what the qualified tradesperson would earn.

In the province of Ontario today, there are only 2,000 female apprentices, not many in Northwestern Ontario and fewer still as non-traditional skilled tradespeople. The provincial government wants to increase the number of female apprentices in Ontario by 5,000 by 1992.

The cooperative effort is being made because of the skills shortage and the changing demographics of the workplace. The number of young people coming into the work force is shrinking and the percentage of

women in the work force continues to grow. By 1998, almost 50 percent of the work force will be women. So the government is saying why not encourage women into the skilled trades. The way government is supporting women to enter the trades is by funding year demonstration projects called **Women's Access to Apprenticeship Training.**

In Kenora we call our project *Women's Apprenticeship Project (WAP)*.

There are two projects in Northwestern Ontario. The job of the projects is to help women get into skilled trades and to increase public awareness about women, work and trades.

Lana Stevens is the Project Coordinator in Thunder Bay (416-6419) and Marion MacAdam is the Coordinator for Kenora/Dryden (416-3698). Why not call a coordinator to talk about you and a trades career today?



Kinross file graphic

"What the Eff for?"

"Well, I just thought I would."

The door opened, a child opened it and I went in, into the kitchen.

A woman sat there in front of a fire. She was nursing a child and another child sat at the table with a colouring book and crayons.

We began to talk and I'm telling you I have never heard a story like it. I've never heard of anybody surviving what she had to survive. We had about a packet of smokes and ten cups of tea and I just listened. When it was dark I went back through the dandelions and went right off to sleep on my mattress happy.

The next day I went to work still all happy. I was excited about telling my friends I was happy, and why.

I walked up to them at the counter where they were cutting onions for the salads and began to talk. They began to move away from me, not with their bodies, but something else. They sort of looked feared.

When it was dinner time I sat down and they went and sat at another table. It was very strange, as I thought I was going to make them happy too.

By Josie Wallenius

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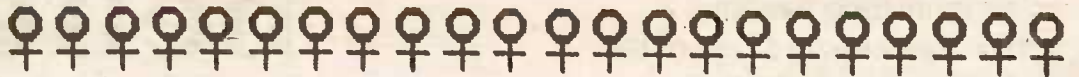


## RAGING GRANNIES SNUBBED BY LOCAL TV STATION

Our local Raging Grannies have been described as "funny, clever and best of all (they) tell it like it is" by the Duluth Peace and Justice community. Last week (October 23-29) was United Nations Disarmament Week. The Raging Grannies were scheduled to sing on CKPR as part of the introduction to guest speaker Dr. Michael Parenti, who spoke at the Waverly Resource Library on October 28th. About four days before the scheduled taping, the Grannies were called off. According to the program host and program chair, the subject of United Nations Week for Disarmament was too controversial. There had been an error in communications on the

part of the station "...dreadfully sorry but (we) have already scheduled someone in your place on that Wednesday, and unfortunately there is no room before Disarmament Week. We don't like to see communication problems in our station, but the reason you were cancelled was that there were too many people and our policy of numbers couldn't permit all of you. Sorry."

The Grannies have taped at Maclean Hunter Community Television - watch for airing on Cable 7. The Grannies performed at the Peace Walk and Rally on October 28th. Let us continue to support our **RAGING GRANNIES OF THUNDER BAY** as they work for PEACE



## Our Wombs Are Not For Sale

For those of us who thought we had it made  
in this debate  
We were shocked to learn  
that our wombs are now the vehicle of the state

Public opinion has swung to the right  
in an issue that should never have been a fight  
our wombs are not our own  
they belong to jealous boyfriends  
who take private issues to public courts  
who are great for recriminations  
but not for support

Our wombs are not for sale  
for barter or for trade  
this decision is ours alone  
based on our judgement at the time  
not on the whim of a jilted male.

Rosalyn Taylor

## Behind Clinic Harassment: Fly-In Pickets of the Christian Right

Reprinted from *Pro-Choice News* Summer 1989

The last year has seen the spread of the tactics of "Operation Rescue" (as anti-choice activists call it), across the border into Canada. In cities in Canada and the United States, those opposed to women's right to choose have conducted a concerted and organized campaign to obstruct access to abortion services by physically barricading clinics and harassing and intimidating patients and staff.

Court injunctions have been obtained in B.C. and in Ontario against the trespass of anti-choice campaigners on the premises of clinics in both cities. The slow action of police in clearing anti-choicers who were blocking access to the Everywoman's Health Centre in Vancouver in January forced the centre into court twice, to be in a position to be able to keep the clinic open and functioning.

In May, the Toronto Morgentaler Clinic won an injunction banning pickets within five hundred feet of the clinic. Dr. Morgentaler stated he was "happy that his patients will not be suffering from harassment and put-downs and insults". But Reverend Ken Campbell, who has been operating The Way Inn, an anti-choice hang-out which had rented premises next door in order to maintain constant pickets, said "We'll go where we have to go".

The group moved its premises to a Baptist church, right across the street from the Scott Clinic in Toronto.

Undeterred and seemingly unmindful of injunctions against their actions, anti-choicers return time and again to harass and block access at clinics all over the continent. They claim they are following in the progressive traditions of civil disobedience, whose tactics they have shaped to their own means. Through their constancy they have raised the mirage of a large constituency opposed to choice. Yet Canadian polls show consistently that over seventy per cent of Canadians support choice. What, then, is really going on?

An American journal quoted reports from *The Wanderer*, a right-wing Catholic newspaper, of a "rapid deployment force" developed by a Father Norm Weslin in conjunction with Joan Andrews and Randall Terry, organizers of "Operation Rescue" in the U.S. This is a special group of anti-choice activists that will fly to any part of the United States on short notice to participate in an "Operation Rescue". According to the journal, Father Weslin has said he will call this "force" the Victim Souls for the

Unborn Christchild, and the "force" will include people from all faiths.

Similar tactics have been used in Ontario. Once the injunction was granted against picketing the Morgentaler Clinic in Toronto, members of the Toronto based group temporarily moved their activities to Montreal. Police arrested sixty-two protesters outside the Morgentaler Clinic in Montreal. Forty of them were from Toronto. A spokeswoman for the Toronto "Operation Rescue" group said they had rented a bus and driven overnight to Montreal. The anti-choicers managed to block access to the clinic for five hours.

The financing of the group's actions has recently been under scrutiny. The group has been denied status in the U.S. as a charitable organization, because of its political stance. Organizer Barbara Magera has no complaints. "We are what is considered a business," she said. Founder Randall Terry, who has not filed an income tax return for 1987 or 1988, is paid \$600 a week. The organization raised over \$300,000 U.S. in 1988, with donations from such places as fundamentalist churches, \$20,000 coming from the Moral Majority's Jerry Falwell and another \$50,000 from the owner of Domino's Pizzeria franchise.

"Operation Rescue" has tried time and again to claim that its actions are in the tradition of civil disobedience to unconscionable laws. Members frequently compare themselves to such honorable figures as Dr. Martin Luther King. But American civil rights leaders see no such connection.

# Keep YOUR beliefs

# out of MY body !!!



Speaking in Edmonton in May, anti-choice doctor Bernard Nathanson advised Canadians to go beyond political and court action, even if that means breaking the law. Americans have been arrested in 'operations' at Canadian clinics.

Ann Baker of the pro-choice U.S. 80% Majority Campaign has studied the activities of what she calls Operation Bully, and she talked about her research at the May CARAL Annual General Meeting. By keeping a computer list of all the people who have been arrested in various 'actions' around the U.S. she has discerned that there are a number of people who have been arrested two, three, or more times in different U.S. cities. In 3,782 arrests she turned up, only 885 were one-time arrests of individual people. Six hundred and fifteen people accounted for 2,897 arrests, or seventy-seven percent of the arrests in "Operation Rescue" efforts. This is the effect of the so called rapid deployment force tactic.

A statement issued in January 1989, signed by such long time civil rights activists as Jesse Jackson, Julian Bond, Andrew Young and Dorothy Haight of the National Council of Negro Women, attacked "Operation Resuce's" claims to the moral imperative of the civil rights movement.

The statement points out that the civil rights movement "sought to extend constitutional rights to all Americans, while Operation Rescue protests (are attempting) to deny American women their constitutional right to reproductive freedom". The statement also takes note of the fact that the harassing and obstructionist actions of Operation Bully bear more resemblance to the acts of white segregationists than to those of the civil rights movement.

The images of those in the civil rights movement were positive images of

continued pg 13

Earlier this summer the final issue of BROADSIDE was published.

While understanding the many reasons for BROADSIDE's closing - not the least of which was being plain tired out - we feel a deep sadness that we have lost this important feminist resource.

For ten years BROADSIDE published an insightful, provocative meaningful feminist newspaper inspiring its readers (and other feminist journals) to expand our analysis, and motivating our continuing activism.

Although collectively produced in Toronto, BROADSIDE was seen as a Canadian paper. We suggest that it is women from small and isolated communities across the country who value - and will miss - BROADSIDE most. (Our own experience confirms that the NWJ has more importance to the lives of rural rather than urban women.)

We will miss you BROADSIDE. We hope that existing and emerging feminist journals will fill the void. We know that the commitment of the individual BROADSIDE members will be directed to other feminist endeavours. We wish each of you well.

We thank you for the cooperation BROADSIDE has extended to the NORTHERN WOMAN JOURNAL over these past ten years. We especially thank you for the tremendous contribution BROADSIDE has made to the Canadian feminist movement.



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people marching, singing and sitting in for their rights. The images of "Operation Rescue" bear no similarity. They are images of people waving plastic fetuses at women who are seeking assistance, or people trying to physically block and intimidate those who are exercising their lawful rights. The courageous images of women trying to enter the clinic, of volunteers who are trying to escort them through the mob.

The leaders of the civil rights movement maintain that a woman's right to choose is a civil right, one that the pro-choice movement has struggled to establish in Canada and the United States, and that the majority in both countries support. Coercive and intimidating civil disobedience does not conjure an image of the struggle for human rights. Helping a woman who wants to terminate a pregnancy through a crowd determined to keep her from exercising her rights, does.

(Interestingly another phenomena appears. It is probable that U.S. and other foreign books and magazines that are individually imported into Canada will escape the tax. This would place Canadian publishers and distributors at a competitive disadvantage.)

The average book buyer has a limited amount to spend on books. Say you intend to spend \$25. Before GST you will purchase three books, after GST you will purchase two books. Think of the effect this will have on publishers.

The majority of Canadian publishers are small operations. With the GST all Canadian publishers will suffer losses. The small publishers will not be able to absorb serious losses. We could lose 60% to 80% of our Canadian publishers.

Glancing through the Northern Woman's Bookstore shelves I determine that the vast majority of the Canadian authored books stocked are published by the small presses. Included in this category..... to name just a few are Jeannete Armstrong, Sharon Butula, Anne Cameron, Susan Cole, Susan Crean, Beatrice Culleton, Dionne Brand, Bonnie Burnard, Elly Danica, Nicole Brossard, Megan Ellis, Connie Gault, Cynthia Flood, Helen Potrebekko, Veronica Ross, Jane Fute, Makeda Silvera, Donna Smyth, Audrey Thomas, Eve Zarembo



Invariably it is the small presses (the presses most vulnerable to the GST) that publish new writers. In response to the need for women's writing, feminist presses have evolved. Women's Press, Press Gang, Ragweed/Cynergy, Sister Vision Women of Colour Press, Aminta. There are other small Canadian presses that have an impressive record of publishing new women writers.....Coteau, NeWest, Oberon, Polestar, New Star...to name but a few. The publishers of Native writers...Pemmican and Theytus must also be mentioned.

With the publication of our wonderful women writers, feminist bookstores have sprouted across the country to ensure access to this fine literature.

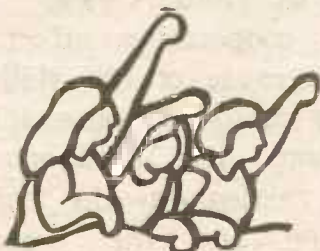
The GST will place all feminist publishers/booksellers ..... all small publishers/booksellers ..... in jeopardy. **The GST must be stopped.**

## WOMEN AND THE GOODS AND SERVICES TAX

excerpts from information paper provided by Dawn Black, M.P., NDP, Status of Women Critic

**A tax on mothers who work outside the home:** Prepared food for take-out will be taxed. Government is again punishing women who must work outside the home to make ends meet and who don't have the time to cook meals from scratch every day. Not only is the Conservative government renegeing on child care, which places an added burden on mothers working outside the home, but now wants to tax them to death. Literally to death. The new tax will even apply to coffins and funerals.

**A special tax for women:** Sanitary napkins and tampons will be taxed. Apparently the Tory government does not consider these a basic necessity.

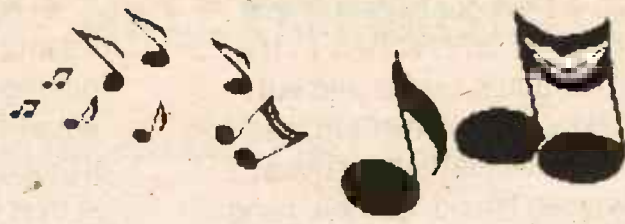


**Taxes on everything women buy:** The GST will apply to hydro, heating oil, diaphragms, condoms, children's clothes, diapers, haircuts, telephone, stamps and postal services, plumbing and home repairs, boots and shoes, books, movie tickets, kids' meals at McDonalds, and much, much more.

**Worse for women in economically depressed regions:** The 9% federal tax is in addition to existing provincial taxes. This means Newfoundland will pay a 21% total tax on many goods.

**What can you do about the tax:** Let the government know that you won't stand for it. Organize or participate in rallies. Write to Finance Minister Michael Wilson postage-free at the House of Commons. Talk to your friends and family about the importance of defeating this tax. Organizations can present a brief to the hearings. Women in Japan recently mounted a national campaign against a proposed 3% sales tax and won. The women of Canada can do the same for a 9% tax.

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## RECORD REVIEW

By Jane Saunders

Perhaps the best way that I can describe *Heather Bishop's* latest album *Walk That Edge* is undecided. This album, released by Heather's own Mother of Pearl label, is a sound representative of her two-track style which blends old and new. These two musical forces are not necessarily opposites, they just seem not to mix very well. While trying to retain the "old" style - powerful vocals and meaningful lyrics - Heather seems to have given in a bit too much to the attractive elements of the "new" style - punchy beat, synthesized sounds and danceability. The musical result is an album whose character is undecided. It has elements both old and new and all points in between. It leaves this listener rather "undecided". I like both styles. I am not sure whether or not I like their combination on this album.

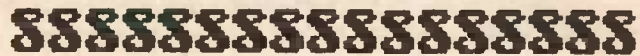
I have been a fan of *Heather Bishop* for many years. Each of the five times I have seen her, I have been moved, challenged, saddened and overjoyed - all the things that I feel make a complete musical performance. When listening to her earlier albums, *Grandmother's Song* (1979) and *Celebration* (1981), I experience all those same feelings. The raw power of her voice "Do I Move You", the simple songs with only piano or guitar accompaniment "Our Silence" which cut straight to the point, the social message "Holocaust", the Canadian content "Northlands" and the personal politics "There Comes a Time" that have marked her style are all there.

Beginning with the 1982 release *I Love Women*, Heather moved into the newer sounds which also affected other womyn singer/songwriters during this time. Synthesizers, the electric guitar and a punctuating beat appear on the *I Love Women* and create a more rock-oriented sound. This trend continued on *A Taste of the Blues* (1987), although this album contained some nostalgia - the Billie Holiday blues classic "Tell Me More and More" and the social-anthem "If You Love Freedom"

With *Walk That Edge* Heather mixes the old and new styles. The overall tone of the album is rock-oriented, characterized by three upbeat tunes with punchy drum lines and electric sounds. Both "Given for Free" and "Annamae" are rock songs with a message. "I'm Not the One" is a catchy tune with a great electric guitar solo for those who like such sounds. The melodic lines in these three songs are short and choppy with a narrow range; typical of rock songs. This listener prefers the intensity of those long, smooth, pliable melodic lines that have become a forum for the full power of Heather's voice. "Lay Me Down" provides such an opportunity. The melody curves and bends under her voice. The piano is the mainstay of the accompaniment along with the full back-up vocals which prevade the entire album. A harmonica is added later, a sample of the colourful range of sounds available to the ear on this album.

Love, a thematic thread on the album, provides the basis for a couple of pleasant, listenable soft ballads. "Call You to Sail" and "Blanket of My Love" are the less demanding tunes to be heard. Heather's musical playfulness and sense of humour is shown in the 1950s sounding "Let Them Talk" and "Break My Heart". Strong back-vocals, the rhythmic piano and the slow blues beat make these two songs fun for the listener. Another of the album's highlights is the title song "Walk That Edge". This tune is catchy. Its overall tone is slightly funky and very danceable with a touch of lightheartedness.

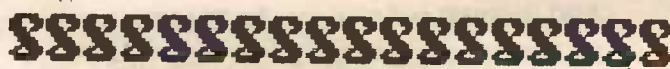
This album is yet another fine example of Heather's musical flexibility and musical progress. Perhaps I am stuck in the groove of the 1970s Heather - folk and acoustic music for the demanding listener. *Walk That Edge* is an enjoyable listen. It may not be what I expected from *Heather Bishop*. That thought in itself may be a sign of her musical progress and my musical preference.



### CHILDREN'S HELP LINE

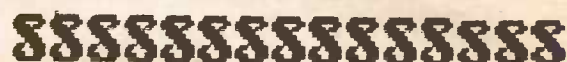
Canada's first national toll free help line for children was set up in May by the Canadian Children's Foundation (CCF).

KID'S HELP PHONE will be open 24 hours a day and staffed with twenty bilingual professional counsellors



The Help Phone was set up in response to a 1986 survey that indicated at-least one in eight children in Canada are abused. KID'S HELP LINE will offer counselling to kids who witness violence in the home, are depressed, abused and those who suffer from loneliness, school problems and neglect.

KID'S HELP LINE can be contacted toll free and anonymously at 1-800-668-6868.



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many such committees have been developed.

### PAY EQUITY AND NON-UNION WORKPLACES

For women working in a non-unionized company, the act provides no guaranteed access to the process of deciding which jobs are male or female, how they will be compared and how payout will be made. The only information that is guaranteed is access to the final decision, which may be appealed to the Pay Equity Commission anonymously if you feel that the pay equity plan posted does not accurately reflect the legislation.

### WILL PAY EQUITY APPLY TO ALL WOMEN

The Pay Equity Act will not apply to women working for federally-regulated employers (Canadian Human Rights Code has an equal pay for work of

equal value section which may be useful) to women working in private companies with less than 10 employees; and to women working in jobs defined as men's jobs. It does apply to women and men who are working in female dominated jobs, but they will only receive a pay raise if a higher-paid but equally valued male job exists in the same workplace.

This is a serious problem since many women work in workplaces that are totally or highly dominated by women and they may not be able to find a male comparator in the same workplace. Some examples are hospitals, dentists and doctor's offices, retail stores, child care centres, social service groups and nursing homes.

In order to remedy this large gap in the Act, the Pay Equity Commission was authorized to investigate how to extend the Act to cover women in female-dominated workplaces. Their recommendations were released in October 1989 and will need amendments to the Act in order to be implemented.

### HOW MUCH WILL WOMEN'S WAGES RISE

Although the wage gap caused by discrimination is 10% to 12%, pay equity will not close it completely, due to the above reasons. We will not know the answer to this question until 1993 when all plans are posted, and the answer will differ significantly depending on whether the Act is amended to cover women-dominated workplaces.

**NOTE:** This article greatly summarizes the Pay Equity Act and therefore does not include all situations and exclusions. For specific information, please refer to the **Pay Equity Commission** and their publications. Their address is **150 Eglinton Ave. East, 5th Floor, Toronto, ON M4P 1E8** and their telephone number is **1-800-387-8813**.



## BOOK REVIEW

Title: "Women's ways of knowing"  
Authors: Belenky, Mary Field, Clinchy, Blythe McVicker, Goldberg, Nancy Rule and Tarule, Jill Mattuck.  
New York: Basic Books, 1986.

Women's Ways of Knowing is based upon research among several groups of women ranging from the educationally elite to women with no or little formal education. What is critical in their finding is the validation that there are different ways of thinking and that it is "okay" to think differently. And of course those differences are in respect to patriarchal perspectives. These different modes of thought do not indicate different planes of intellect but rather reflect life experiences and our way of perceiving and living with the world, and knowing.

The first mode which the authors explore is silence. Those interviewed acknowledge this as a time of confinement and insecurity. Silence was a tool used by these women to remain safe. "The women see blind obedience to authorities as utmost importance for keeping out of trouble and insuring their own survival" (pg 28).

A second mode of thinking is termed received knowledge, or the role as listener. The author's found that listeners encouraged others to speak.

"Through listening and responding, they draw out the voices and the minds of those they help to raise up. In the process, they often come to hear, value and strengthen their own voices and minds as well" (pg. 48).

Subjective knowing is also examined. This validates our intuitive selves, "the personal is political" and accepted. Truth comes in what "feels" comfortable. There is a gaining of a sense of self and self discovery. Procedural knowing is the application of knowledges in an objective fashion which results in what is termed separate knowing. Compared to this is a second mode of procedural knowing termed connected knowing. Here the value is placed upon "the kind of truth we value- truth that is personal, particular and grounded in first hand experience" (pg 113). The connected knower focuses upon the relationship, using empathy. Combining separate knowing, that which is attached to rules with connected knowing, that which is personal and spiritual results in constructed knowledge, "the passionate knower". The constructive knower speaks with passion of her work. "They reveal in the way they speak and live their lives, their moral conviction that ideas and values, like children, must be nurtured, cared for, placed in the environment that helps them grow." (pg 152)

What I found valuable about this book is the validation the authors give to different ways of thinking and the clearness that all of these ways are important. As I read I thought that these ways of thinking may in fact be applicable to numerous oppressed groups. I also realized how difficult it is for we who enter academia and are faced with a majority of patriarchal thought.

In all honesty it was exciting to read "Ways of Knowing" and to realize how I and many of my friends think and to know that that thinking is valid. And not just valid, I have known that all along, but that we join together in that thinking I particularly gained a great deal from the chapters on Subjective knowing and to know that I was not alone. It was a consciousness-raising experience and in a sense the book provided a support group environment. The authors seem to reach out to touch the reader in a personal is political fashion. This is a book I have been looking for. The thoughts therein, and dialogue of the authors was well worth the wait. It is empowering, personal and the kind of book you give to your special friends, and read over and over.

Reviewed by: Kit Minor  
Thunder Bay, Ontario  
November, 1989

# Update

## **NORTHWESTERN ONTARIO WOMEN'S HEALTH INFORMATION NETWORK** announces that its kit

*What Can I Do?* has been presented to local and regional libraries and organizations.

The kit is a resource book and video and will be useful for individuals and groups who have found problems in some part of the health care system and who want to learn how to make changes in that health care system. The video shows women in Northwestern Ontario who have made changes by sitting on a hospital board, joining the District Health Council, starting a lobby group and two self-help groups. The kit describes how various government departments are set up and contains workshops that people can use to develop strategies to ensure government legislation is responsive to their needs.

*What Can I Do?* kit was made possible with funding from Secretary of State and Ontario Women's Directorate.

For information about the kit, call WHIN at 345-1410 in Thunder Bay.

## **GLOBAL VIOLENCE AGAINST WOMEN**

Domestic violence is a cruel reality around the world says the report from WORLDWATCH INSTITUTE in Washington.

Africa and India are identified as particular problem areas, but no society or socio-economic group has been spared the problem. "If a person is murdered because of her/his politics, the world justifiably responds with outrage. But if a person is beaten or allowed to die because she is female, the world dismisses it as a 'cultural tradition,'" says the report. Societies tacitly condone the violence through silence "or worse yet, legitimize it through laws, customs and court opinions that blatantly discriminate against women".

United Nations Secretary General has called for redoubled efforts for women's rights stating that violence against women is a major concern.

Source: Globe & Mail / Kinesis

The Thunder Bay Co-ordinating Committee on Family Violence is excited to announce, as part of their public education program during Family Violence Prevention Month (November), the COMPANY OF SIRENS, a feminist theatre troupe, will be in Thunder Bay Monday, November 27th through Wednesday, November 29th.

The Company of Sirens performances will be **SHELTER FROM ASSAULT**.

Performances are free of charge to the public and will be held:

**TUESDAY, NOVEMBER 28 at 2:00 pm** in the BORA LASKIN AUDITORIUM in the Faculty of Education Building, Lakehead University.

**TUESDAY, NOVEMBER 28 at 7:30 pm** in the LECTURE THEATRE at CONFEDERATION COLLEGE.

**WEDNESDAY, NOVEMBER 29 at 1:30 pm** in the LECTURE THEATRE at CONFEDERATION COLLEGE.

Performances will also be held in high schools in Thunder Bay. Watch for posters and newspaper notices for days and times.

NB: A possibility that a performance of The Working People's Picture Show will also be happening.)



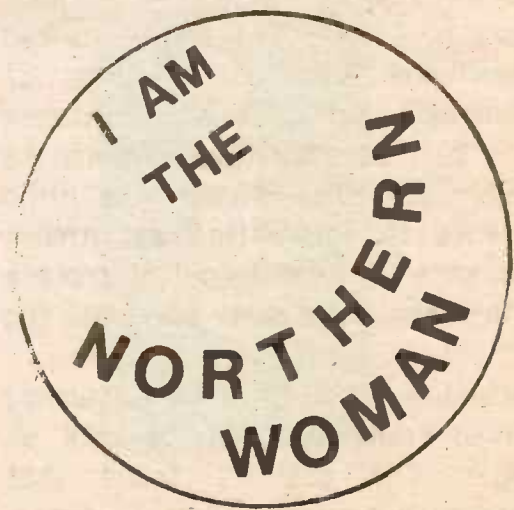
## \$\$\$\$\$\$\$\$NEEDED\$\$\$\$\$\$\$\$

Does the heading look familiar? Indeed, it has appeared in NWJ many times over our 16 year history. Actually, we haven't made a funding appeal for a number of years, but with increased printing costs, federal government intentions to reduce postal subsidies, and the additional threat of the GST, the Northern Woman Journal finds herself in the not unfamiliar situation of imminent poverty,



Our readers have always rallied to our need and we are sure you will again. While cash donations are always welcome, the best help you can provide is encouraging two (or three or four or five) of your friends, neighbours, colleagues to subscribe to NWJ. If we doubled our subscriptions we'd have no financial woes. If we tripled our subscriptions we could even invest in new technology and supplies that would visually improve our paper. We can provide sample copies of the Journal for you to give as a subscribing incentive (pick these up at the Northern Woman Bookstore or write us at Box 144, P7C 4U5.

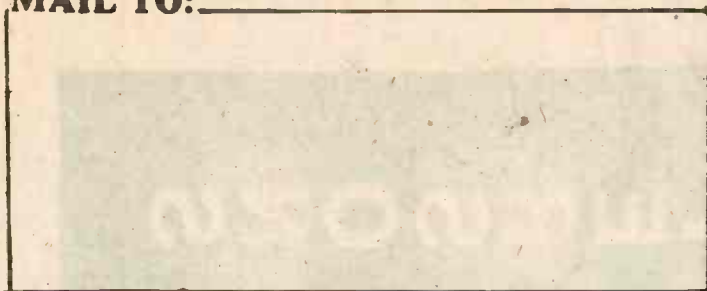
We would welcome your suggestions for increasing Journal sales/subscriptions and will be grateful for any help you can give.





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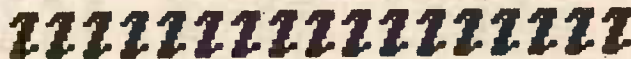
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