

# Editorial

Canadian women's freedom was short-lived. The dignity afforded women when the Supreme Court of Canada overturned the abortion legislation (January 1988) is again denied with the May 29, 1990 passing of Bill C43, which re-criminalizes abortion. Bill C-43 amends the Criminal Code to permit an abortion only if a doctor determines that continuing the pregnancy would threaten the woman's physical, mental or psychological health. If an abortion is deemed illegal, both the woman and the doctor will face penalties of up to two years' imprisonment. The supporters of Bill C-43 declare this law is an acceptable "compromise".

While Bill C-43 does not become law until passed by the Senate (expected this fall) its impact is already felt.

Four doctors staffing an abortion clinic at a Manitoba hospital have stopped performing abortions, forcing the clinic to cut back services. Doctors at major hospital abortion services in Alberta and Nova Scotia have said they will stop doing abortions when the law is passed. Closer to home we learn that Sault Ste. Marie doctors will no longer perform abortions except under "exceptional and lifethreatening situations". In a national survey the Canadian Medical Association found that half the doctors responding would stop performing abortions if the new law came into effect. Doctors appear to be succumbing to threats; by the anti-choice lobby which have announced that they will take every opportunity to lay charges against doctors who perform abortions.

In May a sixteen year old Ontario woman was rushed to hospital following a botched "kitchen-table" abortion.

In June a twenty year old Toronto woman bled to death as a result of a self-induced abortion.

How many Canadian women must die in the name of political compromise?

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Women who need an abortion will have an abortion. It is society's responsibility to ensure that women have access to safe, legal abortions.

Should Bill C-43 be passed by the Senate the abortion "issue" will return to many more years of legal battles, court challenges. Its eventual fate will be decided by the Supreme Court.

In the meantime Canadian women live with the knowledge that our government considers women less than fully human; considers women expendable; believes women must be denied the right to self-determination; is willing to risk women's lives.

We must not tolerate such contempt.



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

Does the heading look familiar? Indeed, it has appeared over our 16 year herstory. With increased printing cost, 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 Women's Bookstore or write us at Box 144, P7C 4V5).

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

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#### Royal Commission on New Reproductive Technologies/ Commission Royale sur les nouvelles techniques de reproduction

#### **PUBLIC NOTICE**

The Royal Commission on New Reproductive Technologies has been established by the Government of Canada with a mandate to "inquire into and report on current and potential medical and scientific developments related to new reproductive technologies, considering in particular their social, ethical, health, research, legal and economic implications and the public interest, recommending what policies and safeguards should be applied."

Throughout the next year, the Commission will be conducting an extensive public consultation program to hear the views and experiences of Canadians from all walks of life.

- Public hearings will be held across Canada beginning in September 1990. To be invited to appear, a group or individual must submit a short brief or position paper by Juty 31, 1990.
   Consultative meetings on specific issues are being organized
- Consultative meetings on specific issues are being organized to provide those with a specific interest in one or more areas involving the new reproductive technologies to share their views on the development, impact and implications of new reproductive technologies.
- Individual sessions can be arranged with those wishing to relate a personal experience, relevant to our mandate, in a private setting.

The Commission is particularly interested in hearing a full range of views on the following issues: the implications of new reproductive technologies for women's reproductive health and well-being; the causes, treatment and prevention of male and female infertility; all new reproductive technologies, including reversals of sterilization procedures, artificial insemination, in vitro fertilization, embryo transfers, prenatal screening and diagnostic techniques, genetic manipulation and therapeutic interventions to correct genetic anomalies, sex selection techniques, embryo experimentation and fetal tissue transplants; social and legal arrangements, such as surrogate childbearing, judicial interventions during gestation and birth, and ownership of ova, sperm, embryos and fetal tissue; the status and rights of people using or contributing to reproductive services such as access to procedures, rights to parenthood and informed consent; and the economic ramifications of these technologies, such as the commercial marketing of ova, sperm and embryos and the application of patent law and the funding of research and procedures including intertility treatment.

You are encouraged to discuss these issues from a social, ethical, health, research, legal and economic perspective.

### Your views and experiences are important!

To find out more about the Royal Commission and how you can participate, call our toil-free information line: 1-800-668-7060,

ROYAL COMMISSION ON NEW REPRODUCTIVE TECHNOLOGIES P.O. Box 1566, Station "B" Ottawa. ON K1P 5R5

## **LETTERS**

Dear Northern Woman:

I have just read your March issue and wish to commend you for a terrific publication. More importantly, I wish to thank you for the sensitivity with which you dealt with the Montreal massacre, and as painful as it was, for helping me reflect and recollect...

I began my job with ASWAC on December 4, 1989; two days later fourteen women were murdered in Montreal. My daughters, 18 and 20, were frantic that it would happen to me because of my virtually instant feminist visibility in the community. I was frantic because what we as women know, is possible and actually happened, and that none of us are ever really safe. I will never forget those fourteen young women, and I trust and hope that none of us do; just as we cannot forget those of us who die little deaths daily.

In love, sisterhood and woman power.

Noreen Bell Project Coordinator

Dear Northern Woman Journal:

We have received confirmation that our funding proposal for a Northern Ontario photojournal for and about women in Non-Traditional Skilled Trades, titles "FREE TO BE ME", has been approved by the Ministry of Northern Development and Mines. The other funding agency, the Ontario Women's Directorate will be letting us know if they shall be contributing dollars shortly. In the meantime, we wish to let everyone know what we are trying to do and initiate the preliminary work to ensure that although we are starting the project a bit late, we will be able to successfully complete the journal close on schedule.

We wish to photograph
Northern Ontario women:
English, French, native and
non-native currently working
in non-traditional trades (all
trades except hairdressers).
The women can be qualified
tradespeople or apprentices or
women considered role - models
in that they have successfully
broken into what was
considered traditionally men's
work.

The purpose of the photojournal is:

- 1. To help to "demystify" the trades for women...this is where some women are working and this is what they do in their job.
- 2. To help to dispel the myths surrounding the trades and women...re: physical strength; combining work and family...their own view of themselves.
- 3. To uncover benefits of a non-traditional skilled trade as a career option for Northern Ontario women...money, mobility, job satisfaction.

This bilingual journal (English/French) will be a very <u>visual</u> rather than print booklet. It is our belief that pictures convey a thousand words, so we hope to receive a wide variety of shots of the women at work, with their families and friends.

The Kenora Office of the Women's Access to Apprenticeship Training will be coordinating all aspects of the project. However, the publication of the journal will be a cooperative effort with the five other Northern Ontario Access Coordinators. There are Coordinators in North Bay Sault Ste. Marie, Sudbury, Timmins and Thunder Bay.

Our women's access to Apprenticeship Project's mandate is to provide public information and education about the skilled trades. All coordinators locate and support women involved in a non-traditional occupation and/or trade. Therefore an infrastructure exists throughout the North for the collection and compilation of these photographs of women and the women's accompanying descriptions of their work.

At the back of the journal will be a resource list of where to go for further information on training; job opportunities bridging programs and organizations designed to help women explore career options.

To make this photojournal the best it can possibly be, we need your cooperation and support. We would like to know what training programs or assistance you know of for women interested in a non-traditional job. Please make your comments in point form as space will be at a premium in this journal.

If you know of potential women for our photojournal please contact the Access Coordinator in you area or mail me this woman's name,

address and relevant particulars.

Thank you for your time, cooperation and support.

Sincerely,

Marion MacAdam
Coordinator
Women's Apprenticeship Plan
Box 722
Kenora, Ontario
P9N 485

Dear Northern Woman Journal:

women can get alds is a new poster produced by the AIDS Committee of Thunder Bay. This poster is available free of charge to all health care professionals, health organizations and all agencies.

Distribution is already underway, and the WOMEN CAN GET AIDS poster has been well received in the community.

To receive the WOMEN CAN GET AIDS poster contact Eileen Parker, Communications Coordinator at 345-1516.





### HERSTORY NOTE

"Never retract, never explain, never apologize. Get the thing done and let them howl".

Nellie McLung, 1873-1951, Canadian writer, speaker, teacher, suffragette. Elected to Manitoba legislature 1921.

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#### UNTITLED

by Josie Wallenius

At the Journal office this month we talked again about how writing helps to keep one sane.

So I said I would write a piece about asking women to submit to the Journal or write letters in response to articles and editorials.

Now, before I go further I must recount an experience I had in Grand Marie yesterday. I met up with a women called Chris Gedarburg from the U.S. who is a professional performing artist. She does one woman plays. The plays are about women in the past, in the U.S. and in Europe and with this work she is showing women who they are ie. they were strong, strong women.

Now Chris and I are doing a workshop in Minneapolis in June, and after talking only for a few minutes in Grand Marie, we decided to call the workshop, "The Healer and the Heritic" because it was so obvious that our methods were different, in fact we were polarised, and potentially confrontational. Though I myself need healing to keep on, basically I feel that Chris' position, which is to heal women to strength and then to action is flawed but because there are so many flawed 'new agers' around who will not ever, ever begin to take social action, that it undermines her theory. As I said bluntly, "You get healed, then what, you feel better, your partner feels better, your work friends feel better, but what about the woman Tonita in El Salvador whose only healing comes with the oblivion of death?

My position was that if one is a heritic, one heals oneself in a way, because at least you spit out the poison of the lies and you really can't heal over poison.

She said, "But then you lose your audience, they will dislike you."

I said, "I thought we were talking about healing, not liking."

She laughed.
We were both looking
forward to this workshop I can
tell you.

So back here to this appeal to women to write in, use another name if what you are thinking is SO TERRIBLE that you think people will shun you in the streets for saying it. (Actually you would probably get a great hug for naming what we are all thinking beneath our pleasantries and back rubbings.)

So I'll start the ball rolling with a heritical letter, bearing in mind that if another heritical woman

reads it and thinks it's a crock of shit she will not mutter behind my back but say, "Josie, that was a crock of shit".

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Dear Northern Woman Journal,

We've got about 10 years left and I'm tired of people when it's unseasonally hot saying, "Oh, isn't it a lovely day". I'm tired of answering, "Well, I'm a bit worried, I think it's the ozone layer". I'm tired of my lack of guts in not answering, "Bull shit it is a lovely day, the evil profit hungry Godfathers don't give aflyingfuckingthought about us gasping and croaking in ten years time, and I'm telling you next time one of THEM visits town I think we should go and transport him back on his jet and tell the pilot to drop him off at the White House to tell George we are not impressed with pictures of him and Barbara all surrounded with their gleaming grandchildren, because he does not care for children, even his own, and we do, even if they are not our own. Like we care for the aforementioned Tonita and her children, because we heard that two years ago Tonita left her three children in the care of her mother while she took her husband his lunch, and

when she returned she found the children decapitated and the decapitated heads had bee placed in front of each torso with the hands placed on top of the decapitated heads, onl the hands of the youngest had been too short so they had been nailed in place.

And this was done by the U.S. trained Salvadoran Army'

Atlacatl Battalion.

I don't know what to say any more to women I love deeply who have babies who ar an extension of the love I feel for them, when I read that the children in Honduras are growing up 2 cm smaller than their parents.

So write women, write, tell me Honduran babies have nothing to do with you and tell me to go throw myself in Lake Superior before it warms up AT ALL, but please don't tell me you feel helpless.

helpless, she's fighting.

Even write to tell me
gently it's all a lost cause
and that really everybody
knows it and is just trying t
make the last years as good a

Tonita doesn't feel

possible.

Just say it, write it, and it doesn't have to be about ANYTHING of the above, was just giving my example.

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# Lakehead University A Northern Vision

WOMEN'S STUDIES PROGRAM

#### CO-ORDINATOR/SESSIONAL LECTURER

Lakehead University is initiating an Interdisciplinary Women's Studies Program beginning 1 September 1990. The University is seeking a part-time Co-ordinator/Sessional Lecturer to teach the core course "Introduction to Women's Studies" and to co-ordinate program development and activities.

Preserably, the incumbent will have a minimum of a doctorate, teaching experience and an interest and experience in women's studies.

Applicants are requested to submit a resume with the names of three references by 20 July 1990 to

Dr. J.H.M. Whitfield
Dean of Arts and Science
Lakehead University
THUNDER BAY, Ontario
P7B 5E1

AN EQUAL OPPORTUNITY EMPLOYER

#### FEMINISTS IN SPIRITED RESISTANCE ACROSS THE COUNTRY

by Nancy Pollak
Reprinted with permission from
"Kinesis"

The spring of 1990 will be remembered as the season when feminists not only raised a huge public cry against funding cuts to the Secretary of State's Women's Program, but managed to keep alive, at least temporarily, many of the centres and groups most badly stung by the cuts.

The season isn't over.
As Kinesis goes to
press\*, women's groups across
the country are forging a
proposal for the Secretary of
State Gerry Weiner, a proposal
which will formalize demands
and conditions for the
reinstatement of core fundingand for the preservation of
the Women's Program itself.

Weiner is expecting a proposal, although he is not expected to readily embrace the contents. And thereby hangs a tale...

Occupied By Occupations, etc
The \$1.6 million cut to the
Women's Program in the
February budget was most
damaging to Newfoundland and
Labrador, Nova Scotia, Yukon
and British Columbia, where
almost 80 women's centres lost
all their operational money.
In Quebec, 39 centres lost
their federal core grant and
were forced to fall back on
much smaller provincial
grants.

Four national women's organization (including three feminist periodicals) lost 100 percent of their funding, and national advocacy and education groups were dealt 15 or 20 percent cuts.

The fight was on. Women's groups launched full-scale letter writing campaigns, visited cabinet ministers at their offices, protested at their speaking engagements (notable Mary Collins, Minister Responsible for the Status of Women), held symbolic bake-sales at. government offices, and in various other public and notso-public ways requested that Gerry Weiner meet with the groups whose funding he had cut without warning.

Public support for women's centres was widespread and immediate. Groups received donations and offers of support, and their demonstrations were wellattended -- women and men are clearly angry about these cuts. With prompting from feminists, mainstream media had no difficulty presenting a sympathetic portrait of the local women's centre, struggling to survive, Editorial writers grasped that the funding cuts were at least impolite, and probably contrary to the government's

stated support for women's rights.

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The Progressive
Conservatives in Ottawa had a
harder time getting the
picture. Despite formal
requests from affected groups,
Weiner made no move to meet
with women.

In the Yukon, the Victoria Faulkner Women's Centre formed a coalition with Native political, communication and social organizations also cut by the Secretary of State (SecState). The Yukon Coalition Against the Budget, with major community support, took out full-page ads protesting the cuts on March 8 (IWD) and again on March 23rd.

On March 21 in Montreal, 75 women attempted to enter the SecState offices but were refused entrance to the elevators by security guards. During the noisy, allafternoon demo, they faxed their demand to Weiner: meet with us. The following day, he invited them to an April 9 meeting in Ottawa.

It took him a little longer to respond elsewhere.

Women in St. John's,
Newfoundland were the first to
stage a full-fledged
occupation of a SecState
office. On March 26, 60 women
announced "the newest women's
centre in Canada," and set
about using SecState's
telephones and fax machine to
get what they came for: a
meeting with Weiner to discuss
full reinstatement of core
funding.

Over 400 women, including elected NDP and Tory politicians, participated in the week-long occupation; a unanimous motion of support passed in the House of Assembly; a local fish and chips joint delivered lunch for 50--and Gerry Weiner sent an official to discuss project funding.

We're Not Just Projecting
Luring women's groups with
offers of short-term project
funding has been the
government's standard strategy
since the cuts were announced.

Here's how it goes.
Imagine you are the government.

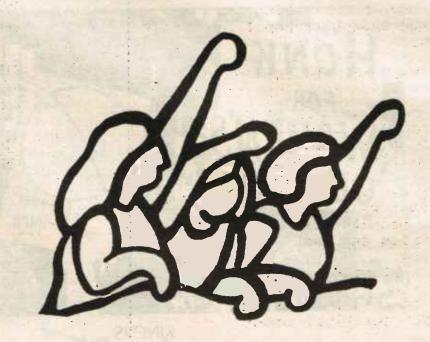
Your first move is to hammer home that core funding is gone for good--blame it on the deficit. Then say women's centres are a provincial responsibility anyway because they're so service-oriented.

Second, emphasize how much project funding is available. In the western region, stress how it's been increased—but don't explain that that's only because so much core funding was cut. Write letters to the editor about all the project money.

Third, phone up women's centres on the brink of closure and say they can have project money in a matter of days--it's called "fast tracking." Mention that the centres can use the money for operational expenses if they like (wink wink, nudge nudge). Add that there is money for winding-down expenses, too: pay off the photocopier lease, settle up with the landlord, sleep tight.

Finally, watch in consternation as groups across the country turn down your proposal because they have more political sense and solidarity with each other than to accept an offer of perpetual instability.

Newfoundland women rejected the project funding offer by Weiner's official in late March, reiterated their demand for full funding and set an inspired example for the rest of the country. The centre in Bridgewater, Nova Scotia took the next step, deferring a project grant for \$46,000. National groups, other Nova Scotia and Quebec



women's centres, and the BC and Yukon Association of Women's Centre followed suit, and a gradual boycott of project funds grew.

Coast to Coast

Despite poor national press coverage of the Newfoundland occupation, women across Canada were aware of the events in St. John's and prepared to show their support. On the first Monday (March 26), women in Toronto attempted to enter SecState offices and were met by closed doors and over twenty police officers. Four women were gently hauled away. In Vancouver, a symbolic sit-in took place in the SecState vestibule. As the week wore on and the Newfoundland occupiers showed no sign of giving up on their major demand, Vancouver women made plans to mirror the Atlantic action with a little of the Pacific kind.

Friday March 30: Within an hour of occupying the 12th floor Vancouver offices of SecState, 20 or so British Columbian women learned the police had arrived in St. John's with a new offer: leave or be charged with mischief. A few hours earlier, women in Halifax had met an instantaneous police response when they had attempted to enter government offices.

The Tories, never enthusiastic about the idea of talking with women, were now drawn to the idea of arresting them.

The women in Halifax and St. John's were "escorted" from the offices by the police and no charges were laid. Back at the women's centre in St. John's, telephone contact was made with the Vancouver occupiers and 40 weary but elated Newfoundlanders sang solidarity songs over the speaker phone to their west coast sisters who, shortly afterwards, noticed the arrival of the police.

The Vancouver occupiers made the same demand as other groups: full reinstatement of funding to the Women's Program and a meeting with Weiner. As they waited for a reply to the faxed demand, the women asked

SecState to call off the police while negotiations were taking place.

The answer came near midnight. Wendy Carter, Regional Director of SecState, reminded women of the easy availability of project funding. There would be no discussion of other matters except during regular office hours and, because there were no negotiations, the police would not be called off. By midnight, under a threat of mischief charge, Vancouver women were escorted from the building by police.

The following Monday, the St. John's office was revisited by protesters, still seeking a meeting with Weiner. Twenty women and two men were arrested and charged with mischief. The scene repeated itself in Vancouver on April 5. With a spirited demonstration taking place below, twelve women attempted to enter the SecState offices to deliver another letter to Weiner. Met by locked glass doors and security guards, the women slipped their letter to director Carter and sat down to a wait Weiner's reply.

His reply was another letter. Weiner would not reinstate funding, would not meet with women in BC, but would invite a designated representative to meet with him in Ottawa on April 11. Not satisfied, the women refused to leave. By dinner time, they were arrested for the steppedup offence of "assault by trespass" and carted off in a police wagon.

Charges have not been laid.

Meet Me in Ottawa,
Meet Me in Montreal
Across the country, special
security guards were posted to
protect government offices
from rampaging females—the
kind who want to talk to
ministers of the crown. The
federal NDP Women's Critic
Dawn Black told parliament she
had calculated the government
would spend about \$560,000 on
security fees over three
months—almost a third of the
budget cut.

While the public protest were going on national organization such as the National Action Committee on the Status of Women (NAC), the Canadian Congress for Learnin Opportunities for Women (CCLOW), and "Healthsharing" also tried to set up a meeting with Weiner to specifically discuss cuts to their operations.

While women's centres had captured the public and media's attention, the advocacy, research and publication groups hit by the budget hadn't fared as well. Yet the cuts they sustained (between 30 and 100 percent it two years) are considered a strong indication of how far the Tories may go in completely dismantling the Women's Program.

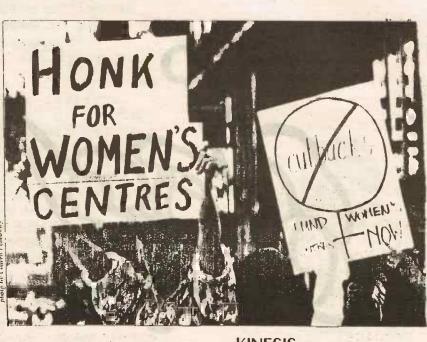
As Kinesis goes to press national organizations are still awaiting confirmation of meeting times with Weiner, wh refused a request to meet wit them collectively.

But he did meet with the women's centres. Bowing to public pressure, Weiner met of April 9 in Ottawa with Urgend Secretariat d'Etat, the Quebe women's centre ad-hoc coalition, and again on April 11 in Montreal with invited representatives from Newfoundland, Nova Scotia, Boand the Yukon. The meetings were as different as cheese and chalk--or were they?

Weiner did most of the talking after receiving the Quebec women's demand for ful reinstatement of funding. He turned them down flat, suggesting instead that they look to grants from the SecState programs for "doubly disadvantages women"--the government's term for women c colour, Aboriginal women and women with disabilities. The Quebec women left the meeting disappointed and angry at suc an obvious attempt to play women off against each other.

The April 11 meeting unfolded differently. The 7 anglophone representatives ha been selected by Judy Wright, director of the Women's Program. The night of the 10th, Wright and Danielle Remillard, Weiner's representative, encouraged th women to consider making the minister a proposal, rather than a direct demand for reinstatement. They also insisted that only women's centre funding could be discussed, saying that separate negotiations were taking place with the nationa organizations despite the fac that no such meetings had bee held.

And the women did come up with a proposal for Weiner fund women's centres at 1988-89 levels for two more years during which time the federal government would negotiate a provincial/territorial take over of women centre funding.



KINESIS May 90

### REDUCE, REUSE, RECYCLE....REDEFINE

by Nancy Lyons

When I first heard of the 3 R's I had a difficult time accepting the fact that our environment was being destroyed. Day by day the realization set in and I learned how selfish I was being to be robbing 'Mother Earth' of her riches. It seemed so reasonable to blame others for this disastrous situation that exists in our society. Though others may be more abusive to 'Her' than I, I failed to accept the fact that I too was contributing to this disastrous situation.

REDEFINE. I looked at my surroundings, and asked the simple question, "What can I do to help repair the damage?". I then began to search for answers to help create a change. What I soon discovered was not only would I be contributing to a change in our environment, I would also be changing the way I

live.

REDEFINE. I began to throw away old habits I had previously accepted as 'convenience' in this throwaway society. Today, I reuse my grocery bags, attempt to purchase products without excess packaging (although I feel that manufacturers could help out in this area), save my tin cans, and glass jars. I built a bigger compost (I was surprised to learn that I could dump my leftover water from boiling vegetables in the compost rather than in the sink). I now turn off the tap when I brush my teeth, and 'flush' only when necessary. I also discovered I get just as clean with a quick shower as I do if I take a long one. I use refillable bottles to purchase my environmentally safe soaps and detergents. I use vinegar and baking soda to clean, and discovered they work. I also spread the word that cloth diapers are as convenient as 'disposables', given the benefits to the environment.



REDEFINE. I still catch myself throwing things like glass away, only to dig it out of the garbage, and put it down in the basement in a box with 'Blue' written on it. I'm waiting for the day when it's discovered that its cheaper to put blue boxes on the street than it is to pay for irreparable damages to the environment.

I am still in the 'Redefine' stage of awareness and action, and open to any suggestions I may receive. For today, I stand tall on my compost heap, knowing that I am helping to REDUCE, REUSE and RECYCLE our environment.

I am optimistic!!

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#### WOMAN PLAN THUNDER BAY

by Lorilee Wright

Women surveyed in 1989 told the Northern Women's Centre that one of its major roles should be empowering local women around local issues to make local change. That same survey also showed us that while there are many women in Thunder Bay with valuable expertise in diverse areas, there has been little integration. Of course, with funding being what it is, the immediate response was, "We'll hold a Conference!"

So plans are being made. The first Woman Plan Thunder Bay Conference is set for November 16-18. Women involved in planning for this Conference are insisting that the planning process will be as important as, if not more important than the Conference itself. This process will hopefully create a network in

which local women can and will become involved in the decision- making structures that affect them. Women are becoming involved.

We have long recognized that women meeting women to discuss issues is the process by which women will end their isolation and marginalization in society. For years women have lobbied consistently for programs, policies and legislation that would make their lives and the lives of their children safer, more comfortable, less restrictive and less stressful. Woman Plan Thunder Bay will continue and expand that effort purely on a local basis.

Our first Committee workshop defined some broad objectives for Woman Plan Thunder Bay:

CONNECTING and networking with women and women's organizations, and combining resources in order to decrease alienation.

EMPOWERING women by developing decision-making skills, assertiveness, selfknowledge, lobbying skills, land by using women's experience as the basis for action and re-evaluation.

**DEMYSTIFYING** established institutions (media, financial, medical, governmental, etc); and



examining our internalized racism, sexism, classism and our own stereotyped perceptions.

ACTION around issues identified by community women in group consultation and at the Conference.

Our greatest challenge in all this will be in changing attitudes - attitudes within the power structures and attitudes of women themselves.

If you want to become involved in the Conference, or in the planning process call Lorilee at 345-7802.

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#### OLD HABITS

by Gert Beadle

I can't believe after all this time I still wake up expecting to hear someone in the kitchen lighting the fire releasing a rolling man fart as a call for my rising whether it is my father or the one who came after my reflexes are still tuned to proving my willingness to take instruction. Half out of the bed the reality of my enfranchised position as a free woman strikes deep into my consciousness I turn the pillow over to the cool side and go back to sleep.

by arja lane

so we struggle to get past the bull-poop the power-plays the guilt-trips

to where life is true to the living where what you want isn't a contest

where being wrong isn't a life-sentence

where love is more than a four letter word based on ifs

where humanity extends past man-made barriers

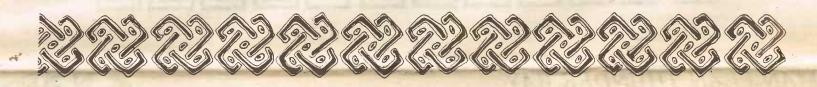
where we strive

to revive

the basics of living

where giving balances out the taking

so we'll survive until the last bull-pooping power-playing guilt-tripper ceases to be



#### CALL FOR SUBMISSIONS

#### Les Editions Communiqu'Elles

3585, rue St-Urbain Street Montréel, Québec, Canada H2X 2N8 Tél: (514) 844-1761; Feec (514) 842-1067

#### Call for Submissions Canadian Women and AIDS

Les Éditions Communiqu'Elles, a Montréel-based ferninist publishing house, is now seeking submissions for an anthology to be entitled Caraclian Women and AIDS: Beyond the Statistics. We will consider scholarly articles, research papers, fiction, poetry, personal testimonies and interviews from HIV-positive women and women with AIDS, caregivers, relatives, lovers and relatives of HIV-positive women and women with AIDS, researchers, social scientists, sex workers and activists. The Book will be divided into sections on research; reflection and action. Topics can include but are not limited to:

- . The politics of women and AIDS . Differences between AIDS in women and in men
- . Women, AIDS and IV drug use
- . Living with AIDS
- . Ethical issues involving AIDS in women
- Safe sex for heterosexual and bisexual women and lesbians
- Caregiving
- . Sex workers and the AIDS epidemic
- The epidemology of women and AIDS in Canada and elsewhere
- Social and psychological issues
- Sex education
- . Violence against women and power dimensions in relationships between the sexes in the battle against AIDS in women Young women and AIDS

The deadline for all submissions is September 1, 1990, but potential contributors are strongly advised to send material before that date. Contributions can be in either English or French; at ticles will be printed in their original language with a summary provided in the other language. Depending on funding, contributors will be paid. A national advisory committee will oversee the

The intended schedule will see the book launched on December 1, 1990, to coincide with in-

ternational AIDS Day, which this year will focus on Women and AIDS.

Please forward submissions to Jacquie Menthome, Editor, Les Éditions Communiqu'Elles,
3585 St-Urbein, Montréal, Québec, H2X 2N6, or fax them to (514) 842-1087. For further informetion, write to the same address or call (514) 844-1761.



What is lesbian community? How are we building it? Call for submissions to New Canadian Anthology of Lesbian Short Stories, to be published in 1991. Interested in a wide range of styles and approaches, powerful stories 1500-6000 words, that describe turning points in the formation of our lesbian identities and the building of our lesbian community. Payment for successful submissions.

Send submissions and queries with SASE (including sufficient Canadian postage or International reply coupon)

> Lee Fleming, editor gynergy books Box 2023 Charlottetown, PEI C1A 7N7

DEADLINE: September 30, 1990

Lee Fleming has edited "By Word of Mouth: Lesbians write the erotic" (gynergy books,

SUBMIT

#### **SUMMER 1988**

by Josie Wallenius

This Canadian woman just back from the Philippines said to me, "Where is the revolution in Canada?".

### DRIVING ACROSS THE PRAIRIES FOR THE REVOLUTION

My mate Sylvia phoned up and said, "Bring your slides of Libya to Medicine Hat".

(Libya is in Africa, and Suffield, in Medicine Hat, makes chemical weapons for use in the Third world.)

So I got on the train to Medicine Hat where Sylvia and her mate Shirley were organising for International Women's Day. They had worked very hard to get a series of very...political ...workshops for women on the agenda. Workshops on economics and so forth

So we did all of these workshops on International Women's Day and went home and chewed the cud.

The next morning we got up early, saw the kids off to school then went to the Medicine Hat T.V. station for me to be interviewed on who are, and who are not, the terrorists in the world. The young woman who interviewed me was very surprised at all this news, but I must say very interested too.

Then Sylvia and Shirley took me in the evening to Medicine Hat University so that I could show my slides of Libya and talk about who are, and who are not, the terrorists in the world, and after we all got into a good talk about masculine and feminine and Peace and Justice, and apathy and T.V. and fascism.

Then we went home and talked some more and went to bed and got up and saw the kids off to school and set out to Lethbridge. Driving from Medicine Hat to Lethbridge seemed a long way to me, but its not far to Prairie folk.

Eddin Hissariff Child A

Well, we went straight to the Lethbridge University to show my slides about Libya, Africa, again, and the girls and boys were as surprised as everybody else had been. They were so surprised that their jaws hung open, which actually is no surprise to me, having university students with jaws hung open, poor things. They got really interested when I told them why the U.S. wanted to get people believing in West German connections with Libya. I love it when people get interested in the interesting things.

So straight after that Sylvia, Shirley and I ran staggering to the Lethbridge T.V. station where I did a 60 minute interview on Libya, Africa, and talked about who are, and who are not, the terrorists in the world.

Ten minutes before the end, my voice gave out. It must have been all the talking in the car. So anyway, this T.V. camera man obviously wanted to hear the last ten minutes of who are, and who are not, the terrorists in the world, because he brought me a warm water gargle. So I gargled and finished, and the last slides were of some Arab children. I was so glad it wasn't a phone in, as I did not want someone phoning in and saying, "Ahhhh, children are children everywhere", because children are not children everywhere. Some children get blown up and some don't.

So after all of this Sylvia, Shirley and I piled in the car, hoarse but happy, and the snow started a blowing, and this is the Prairies remember, where the snow doth really blow.

Now, it seemed, unbeknown to me, that Sylvia had promised her daughter that she would drive her to dancing classes that night, and we had to get hamster feed too and groceries, and in fact all of Sylvia's and Shirley's

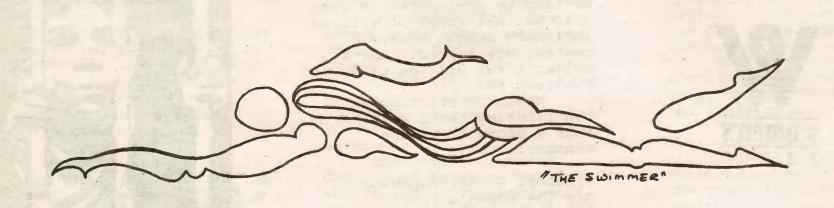
children had not seen their mothers for some days for more than an hour or two, and you know what guilt is. So Sylvia starts to go faster.

Then, for goodness sake, as well as snow blowing, it starts falling from the skies too, and there is nothing but transport trucks passing us and a-blowing up more snow, so we all got sort of agitated, especially Sylvia, who was driving.

Sylvia started to screech somewhat. (she was speaking about South Africa the next day) "I wish those bloody truckers would have a bit of consideration for people in small cars, and if anybody thinks I'm driving out to Seal Island tomorrow in this blizzard to talk about South Africa, they can think twice".

I started cracking up in the back seat. "What's the matter?", asked my mates Sylvia and Shirley. "Don't you understand?", I croak, wiping my eyes. "This is it. The revolution. Driving in a blizzard across the Prairies talking about Africa."

The next day, in the snow, to Seal Island.



#### COMMENTARY

By Joan Gullen, Family Service Centre of Ottawa-Carlton. Originally printed in CCSD, Vis-a-vis, Spring 1990.

#### A caution about men's groups

The enforcement of changing policies for men who criminally assault their women partners has an ironic twist. At a time when resources for women's support groups are still below par, there is now a competing pressure to provide more treatment groups for men who abuse. As more men plead Guilty in the courts, judges are wont to direct men to counselling as a condition of sentencing, rather than the obvious alternative -jail. There are few in-between options.

Groups for men certainly are opportunities for many individuals to change their thinking and their controlling behaviour. However, women and the general public have unrealistic expectations of their long-term value. While we wait for the federal evaluation of men's groups, I would say only some men who have been in groups sustain their non-violent behaviour. Many find more sophisticated ways to direct the motivating force of violence - the overriding need to control.

Women's support groups, on the hand, have lifted many women out of their debilitating state of guilt and self-blame. They have given those women the strength to say, "No" to violence, and have allowed them to take charge of their lives. Most of these women move beyond wanting just an end to the

physical abuse. They want a healthy adult relationship. So where are the large public expenditures to evaluate women's groups?

There is an insidious shift away from seeing women's interests to men's interests. It starts with those questions which arise at every workshop - "What about groups for men?" as though that were the fundamental question. It certainly is the question increasingly asked by media and public officials.

More subtly and equally dangerous is the public's tendency to see men's groups as the main way to stop the violence. This is a simple and misguided emphasis. It ignores that the chief catalysts for change are forcing public consequences for violent behaviour and giving women more strength and resources.

Why is this happening?
First, it reflects the age-old view that male interests should come first, and tells us that we have a long way to go to place women's interests more securely into the public consciousness.

Secondly, men's groups are more centralized, run longer, are better staffed and have a higher profile than women's groups. With few exceptions, women's groups are more dispersed within other community based organizations. This has made it difficult for women's groups to get organized into larger associations. But men's groups, which are a more recent development, are already forming provincial associations. A founding conference to form a national association of transition



houses has yet to be funded a level that will involve a shelters across Canada.

In public education seminars and conferences, mare gradually taking over the public issue of wife assault Men's group representatives tend to be articulate and intelligent, which helps secure them public attention By inference, when men talk about their treatment groups they are also trying to describe women's reality usifeminist rhetoric.

Women speak about the experiences of women, their feelings and their emotions, within a conceptual framewor However, that approach ofter doesn't work in the public forum - it gets dismissed as biased and subjective.

The public must be told over and over again, that improving women's condition is the mainspring prevention. The voices of men's groups should only complement, not drown out, that main theme.

WORDS FROM WITHIN: WOMEN PRISONERS WRITE

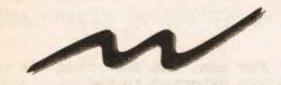


The Women's Press is requesting submissions for an anthology of writing created by the voices of women in prisons across the country. Writing by ex-inmates is also welcome. All forms of writing, including songs, essays, poetry, are appreciated. A writer's fee will be paid upon publication.

Women interested in contributing their writing to such a project, please contact:

Pinelopi Gramatikopoulos c/o The Women's Press 517 College Street Suite 233 Toronto, Ontario M4G 4A2







New Faces and Voices at the OWD Northern Office... Those of you who have called or come in to the Northern office in recent weeks will have noticed a number of new faces and voices.

First off, congratulations!!! to Lynn Beak on the birth of her son Andrew David on June 15. Andrew weighed 7lbs., 15 oz. Both mom and babe are doing well. Lynn will be on leave from the OWD until February 1991.

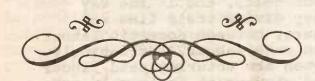
Pam Wakewich will be filling in for us during Lynn's absence. Pam has a broad range of research experience on women's issues and will be working with Rae Anne Honey in a community development capacity.

Julie Faucher-Trudel, our support staff person moved to Ottawa June 21st to join her family. We will miss Julie's tremendous organizational skills but wish her well in her new endeavours.

Joy Kilner from Go Temp will replace Julie until a new support staff person is hired. Joy is a student in the Industrial Relations and the Human Resources Employment Equity program at Confederation College.

Giselle Chiasson has joined the Northern staff as a Summer Experience Student. Giselle is a 2nd year student in Women's Studies and English at the University of Waterloo. She will be updating our resource centre over the summer months.

Jesse Russell, Native Policy Consultant, will be working with native women's groups and sharing her expertise with both Thunder Bay and Toronto staff.



Good Luck to the eight women graduates of the first 16 week Business English Program funded by CEC and organized by the Immigrant and Visible Minority Women's Committee.

A Special Thank You to Linda Penner, Project Manager, for her dedication to this project and especially for providing meaningful job placements for all students.

<u>Congratulations</u> to the Immigrant and Visible Minority Women's Committee on a <u>first</u> successful training program.

Congratulations ? to the Faculty Women Studies Group on their successful bid for a minor program in Women's Studies at Lakehead Univerity. The interdisciplinary program will offer a full-year core course "Introduction to Women's Studies" commencing September 1990.

## RESOURCE CENTRE

The Northern Office Resource Centre has publications, videos and books available to the community, on a lending basis. Some of the recent additions include:

BRIDGES, an innovative program developed by the City of Toronto to introduce women employees to non-traditional occupations, has produced, with financial assistance from the OWD, a new video to complement the manual it published last year. The 15 minute video is designed to encourage businesses to retrain women already employed within their companies for nontraditional jobs. The video entitled "Bridges: Women in Non-Traditional Work" features four women who have successfully completed the program.

Women in Canada - A Statistical Report. 2nd Ed.

Major aspects of women's lives are followed with respect to family status, education, health and work experience.

The new edition includes reports on housing, aboriginal groups, immigrants and women with disabilities.

Making a World of Difference:

A directory of women in Canada specializing in global issues. University of Toronto Press, 1990. This is a resource book of women in Canada specializing in global issues including peace, the environment, development and related economic and social justice issues.

No Kidding. Inside the World of Teenage Girls. Myrna Kostash. Toronto: McLelland and Stewart, 1987. Selected by Macleans as one of the ten "best books of the year."

Women and Labour Market Poverty.
Ottawa: Canadian Advisory
Council on the Status of Women,
June 1990.

Too Few to Count: Canadian Women in Conflict with the Law. Ed. Ellen Adelberg and Claudia Currie. Vancouver: Press Gang Publishers, 1987.



# GRANTS

## WIFE ASSAULT

Community groups involved in providing wife assault programs, public education and/or assistance, e.g. shelters, co-ordinating committees, advocacy groups, and counselling centres may apply to the OWD Wife Assault Grants Program for up to \$2,000 for public education funding. Funding may assist conference/workshop resource personnel travel, honoraria; on-site child care; project development/implementation, project advertising, etc. Normal annual operating costs are not eligible.

SUBMISSION DEADLINE IS JULY 13!

## **COMMUNITY**

The OWD Community Grants Program funds innovative, communitybased projects designed to promote the social, economic and legal status of Ontario's women. Preference is given to community groups whose proposals address the OWD's priority issues of: employment equity; prevention of violence against women; measures to achieve economic equality; and elimination of sex-role stereotying; and target groups of elderly, francophone, native, immigrant, visible minority, low-income, northern/rural women and women with disabilities.

SUBMISSION DEADLINE IS AUGUST 1st!

Recent grants to the North include:

Kenora Area Committee for Skills

Development \$7,514 to develop

and distribute a photojournal
on women doing non-traditional
work in Northern Ontario.

Sudbury Ontario Native Women's Chapter \$3,770 to hold two one-day information session on human rights, training opportunities, employment programs and community services for Native Women in Sudbury and surrounding area.



This page is sponsored by the Ontario Women's Directorate. The material contained on it may be photocopied and distributed without permission, but with credit to the original source or the Ontario Women's Directorate.

#### CHALLENGES

In March over 250 women (and a few men) attended "Women of the 90s; Meeting the Challenges".

Cheryl Ball and Mary Cory are to be congratulated for their excellent efforts in organizing this very successful event. Guest speaker was Meg Luxton, Professor of Women's Studies, York University, and author of More Than a Labour of Love, and co-author of Through the Kitchen Window. The following are excerpts from Meg Luxton's address.

I hope to be provocative because I believe that we, in Canada, face a crisis in the way our society is organized. A crisis - so profound, so deep, that unless we begin to resolve it effectively now, we face a decade of degeneration and potential social chaos.

We need imagination and creativity. We need the courage to look critically at some of our most deeply cherished beliefs about the world. We need a new vision of what we want for our lives, and we need the daring to strive for it.

Canadian society, like all capitalistic societies, needs two basic types of labour to keep it going...the production of goods and services produced for exchange in the market - paid labour, and the production, and caring, of people - domestic labour.

But since the 19th century the way capitalist societies have been organized has been such that these two necessary labours are fundamentally in contradiction with each other. The requirements of paid work are incompatible with household and family life; the demands of the household are at odds with paid work.

In the early part of the 20th century this fundamental incompatibility between the two necessary labours was recognized and the proposed resolution was to insist that society should be organized around a division of labour where men engaged in paid work, women engaged in domestic work. The lynch pin

of this division of labour was marriage and "the family".

Thus, at the level of ideals, ideologies - the best way to organize society = heterosexual nuclear family.

This ideology permeates all aspects of society from the way work is organized through income tax laws, building codes, holiday plans, laws re who can live together. The more people live differently, the greater penalties in practice.

Of course, people live in a variety of ways. Some come from different traditions,

some prefer different arrangements, some are unable to live that way. Among those who do conform we find that despite claims that the nuclear family is the best way to live, too often it is the site of violence. (97 women were murdered by their husbands in 1989; in the majority of child sexual assault cases, the children were molested by their fathers, brothers or other near relatives.)

Even for those who find deep happiness, joy and delight in families, what we have seen through the 20th century is that the nuclear family and the sexual division of labour is not successful in resolving, or even managing the tensions between the two spheres of work.

Firstly, many Canadians value different arrangements. Secondly, few families have ever been able to survive economically on the earnings of one man. Even in well-to-do families women are economically vulnerable.

The idea that women are supposed to be wives and mothers supported by their

husbands has been used since the 19th century to justify excluding women from many paid jobs, particularly the most skilled and best paid. Young women are discouraged from obtaining the education and training needed to qualify for such jobs on the grounds that their main occupations will be that of wives and mothers. Jobs held primarily by women are systematically paid less than jobs which require the same or even less training but are held predominantly by men. This discrimination has been explained by claiming that women are secondary earners. Because of this discrimination, there is a major economic compulsion for women to get married (especially if they want to have children) so that they can have access to the (usually) better wages of a

For men, the fact that they are expected to be earners, providing the economic support for their wives and children means their primary orientation is to paid work. The assumption that men have wives to do domestic labour, especially child care, reinforces employers' assumptions that such workers can work eight hour shifts or longer, can be required to travel, to do overtime, to not need to take time off for the arrival of a new child or to care for sick children. For many men, their responsibility as earners justifies their reluctance to do domestic labour and reinforces their assumption that it is women's

As a consequence, for the majority of married people, the rhythms of daily life are profoundly different for women and men. For men, there is a clear hierarchy of determination in their daily life, with the demands of their paid work imposing quite strict limitations on the other activities in which they engage. Married women, whether they are employed or not, are usually at least in part economically dependent on their husbands. As a result, the demands of the husband's wage work often imposes serious constraints on their lives as well. For women, domestic responsibilities, and particularly child care, are at the top of the hierarchy of constraints. Women's capacity to take on paid work depends on their ability to make alternative care arrangements for their children. Furthermore, as women's incomes are often considerably lower than those of their husbands', married women often have to juggle the demands of their husbands paid work in ways that men rarely have to take account of their wives' employment. In the last twenty years

there has been a major shift in the way married women and men organize their family households, and in the way they divide their time and energy between domestic labour and wage labour. Increasingly women are entering paid labour and staying at their paid jobs even when their children are very young. As part of that change, women are challenging existing practices of job and wage discrimination in the paid labour force. At the same time, both the practical demands of their paid jobs and their perceptions of fairness are motivating women to



Over the last hundred years there have been significant changes in people's practices around: childbearing, child rearing, marriage and household formation. People are living longer. People are having fewer children and the number of years they spend in bearing and rearing children has decreased. In the first half of the 20th century most women spent 10-15 years bearing children compared to five years or less today. The number of years women spend actually living with at least one child has decreased from 30 to 20.

Marriage rates have declined. Rates of first marriage are the lowest they have ever been in Canada, they are lowest in Quebec which has one of the lowest rates in the world. However, the majority of people do marry, and while the numbers of women having children without marrying has steadily increased, there is still a very close association between having children and being married.

Divorce rates in Canada were sharply affected by the 1968 law reform making divorce easier. Throughout the 1970s divorce rates increased. They levelled off in the 1980s.

These changing patterns of longevity, marriage and childbearing mean that women spend a much smaller proportion of their total adult lives involved in childbearing and child care. As a result, there is now a greater diversity of practices. Some women complete childbearing in their twenties which means they finish active parenting in their forties; others begin in their late thirties or early forties so they don't finish active parenting until they are in their sixties. Whatever they do, women who have children now spend less than half of their adult lives actively parenting.

These changing patterns of childbearing and marriage are intimately related to the changing patterns of labour force participation for women. In the late 19th and early 20th century, a typical pattern was for young working class women on leaving school to seek paid employment until they were married. Married women worked (unpaid) on their farms, in family businesses, or in their own homes providing services for pay such as laundry, sewing, room and board. At various points throughout the 20th century when there have been labour shortages (such as during the wars) employers and governments have actively encouraged women to take on paid employment. Throughout the century, the constant and increasing need for cash combined with the decline in domestic income generating possibilities, have prompted increasing numbers of women to ; move into the paid labour. By the mid 1980s, 56% of all women were employed in paid labour and women comprised 43% of all workers. More significantly, in 1987, 69.6% of women with children under 16, and 63% of women with children under 6 (compared with 49% in 1981) were in the paid labour force.

The economic imperatives for women's participation in the paid labour force are



clear. Even married women whose husbands earn enough to support them and their children are only a death or divorce away from poverty. In 1986 51.5% of married women with children under 6 had husbands earning less then \$30,000 per year. 39.6% of employed women are single, widowed or divorced and must support themselves and their dependents. 40% of female headed families are poor. One in five two-parent families with one income was below the poverty line in 1985. This is three times higher than when there are two wage earners.

As more and more women have entered paid employment, the fundamental incompatibility of domestic and paid labours has emerged as an increasingly intense social crisis.

Let's look at this crisis. The crisis is experienced personally by: the Red Queen syndrome, the constant pull between the two spheres of labour, many people living in ways that are not satisfying to them (i.e. being constantly tired, eating fast foods, missing school concerts, being cross/snappy or ill, having no time/energy to give friends support=guilt, sadness because of lost time with children).

This stress is inevitable when the full responsibility for children rests with one or two people, as children need 24 hour loving attention. Some children are not getting the care we wish for them because their responsible adults are absent, tired, stressed, ill.

The crisis is experienced socially by: women not being available for public life, trade unions, politics, etc., and massive financial and social costs re health and unhappiness.

The crisis is managed personally by: heroic juggling, or part time employment, cooperation of

husband and children, and not having the children you want.

The crisis is managed socially by: ad hoc solution (a good day care centre here, maternity leave in one workplace, parental leave in another). What solutions there are result from women organizing through trade unions, the women's movement, etc. to win: women's equal right to employment; maternity leave; parental leave; day care; etc.

But the crisis has taken on new dimensions in the 1980s, with a dramatic change in the dominant economic philosophy of the ruling parties.

From 1945 - 1980 the three major parties agreed that (1) the severity of depression would not be replicated if there was a minimal safety net, ie no guaranteed employment but U.I.C., hospitalization, education, health care, etc. (2) Keynesian economic theories assumed it is the role of the state to intervene in the economy through fiscal policies especially taxes and interest rates to provide a "healthy investment climate".

What we have in the 1980s (1979 Thatcher, 1980 Reagan, 1984 Mulroney) is "stagflation" ie high unemployment and high interest rates, which is a break with previous policies. Instead this is based on Freedman's theories - a neo-conservative economic philosophy - reduce government intervention, cut government spending, give the private sphere back to capital.

PROBLEM: This philosophy has nothing to say about how the incompatibility between paid work and domestic life might be resolved. It offers no insight and is unable to resolve this problem. In its more benign form it simply ignores the problem; many of its advocates urge a return to what is called "the traditional family" as a solution. But this has already been proved to be completely unsuccessful.

So, we are left with a crisis. The economic philosophy currently in vogue cannot resolve it.

continued pg 15



Fully half of all low-income enruers are single mothers or senior citizens

# Update

#### CMHA - SOCIAL ACTION SERIES

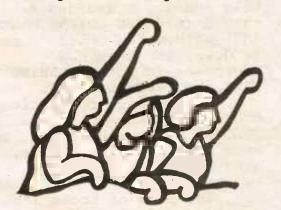
Women and Mental Health is the new first publication in this new series published by the Canadian Mental Health Association focusing on social issues from the perspective of health promotion. The cost is \$2.00. A second issue, Immigrants and Mental Health, describes the challenges facing immigrants in Canada.

Future topics will include Child Care, Child Sexual Abuse, Family Violence, Housing, Child Rights and Welfare and others.

To order write CMHA, National Office, 2160 Yonge Street, Toronto, Ontario M4S 2Z3, 1(416)484-7750.

#### NATIONAL ACTION COMMITTEE

has announced a new program which benefits NAC - the new Bank of Montreal Mastercard. The Bank of Montreal contributes directly to NAC every time you use this card to make a purchase. This contribution ensures that NAC's independent voice for women grows stronger.



#### PENSION CHANGES

In June 1989 Parliament passed the Statute Law (Superannuation) Amendment which removed provisions that had suspended surviving spouses' pensions upon remarriage. The pension plans affected cover federal public servants, veterans, and members of the Armed Forces and the RCMP. Applications to reinstatement of benefits (payments are retroactive to June 29, 1989) may be made by contacting:

Public Service Pensions: 1-800-561-7930 toll free Armed Forces Pensions: 1-800-267-0325 toll free RCMP Pensions: 1-613-993-3492 Collect calls accepted.

### 

#### continued from pg 13

What we need is a new vision, one which takes seriously the challenge of resolving this contradiction, by reducing the incompatibility between the two essential parts of life.

We need to reverse the priorities so that caring for people, especially children, is primary.

We must establish as a principle that child care is not a personal hobby but a social responsibility.

We need to think critically about our assumptions about what is best, what is possible, and think of what we want, need, dream of... and look to other ways of organizing social life and work.

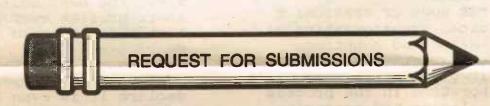
We must seriously consider advocating for a 6 hour work day.

We need extended paid leaves for people who are actively parenting, and for people caring for sick and elderly persons.

We need to link school hours and work place hours.
We need child care centres 24 hours per day, 7 days per week. Child care centres that are flexible and supportive to parents needs.

These are not solutions per se. Rather we need energetic public discussion of the issues so that we can develop policies rooted in what is possible, informed by our vision of what could be, and committed to creating a society where life and work are mutually supporting.

This is one of the challenges we face going into the 90s.



#### SHARING OUR EXPERIENCE

# A BOOK OF LETTERS BY WOMEN OF ETHNIC AND RACIAL MINORITIES

The Canadian Advisory Council on the Status of Women will be putting together a book in which the voices of under-represented groups of women will be heard. It will be a collection of letters written specifically for this publication. We are looking for the living, personal accounts of women who, because of their ethnicity or racial origin, believe it important to share their thoughts and feelings.

We want to hear your description of the difficulties and pleasures of living and working in Canada. Whether you were born inside or outside Canada, we ask you to share your ideas and experiences with regard to racism, sexism, and discrimination in the paid labour force and in home life.

The deadline for letters will be October 30, 1990. If you are interested, let us know and we will send you more details. Contact:

Yuen-Ting Lai
Canadian Advisory Council on the Status of Women
Box 1541, Station B
Ottawa, Ontario K1P 5R5
Telephone: (613) 995-2492
Fax: (613) 992-1715

Canadian Advisory Council on the Status of Women



Conseil consultatif canadien sur la situation de la femme

Summer & Reading

by Margaret Phillips

Finally a few warm, sunny days and thoughts turn to summer - relaxing with a stack of good books. As women's writing expands and expands, there is a profusion of wonderful books to choose from.

I'll start by talking about books I've read recently that have delighted me. SWANN: A MYSTERY by Carol Shields is an intricate story - stories - of four - five very different

people linked together by their fascination with the obscure, deceased poet Mary Swann. Superbly crafted and plotted SWANN is undoubtedly Shields' best work to date, and it is destined to become a classic of Canadian literature.

I've just caught up with Joan Barfoot's DANCING IN THE DARK (PUBLISHED 1982) - an intriguing story of one woman's oppression and (unconventional) freedom. Barfoot's ABRA is in the top five of my all time favourite novels, and I'm looking forward to her newest book, FAMILY NEWS.

THE BOOK OF JESSICA: A Theatrical Transformation is the amazing and sometimes painful narrative of Linda Griffiths and Maria Campbell's collaboration in the process of developing and producing the award winning paly JESSICA. In the beginning of the book Campbell says, "... I still feel like some Siamese twin with her. I want her to go away, to leave me alone, but we're by the river...and she's dipping her toes in the water and I hear myself saying Let's tell the story of what happened, if we do that then maybe we'll be free of the whole thing, heal everything." As readers we can be grateful that this story has been told.



Some of my friends will be pleasantly amused to learn that I am immersing myself in STARHAWK'S writing. Having for years resisted her - being of the mind set that one is either "spiritual" or "political" - it is a true delight to ponder on the possibility of integration of these dimensions which Starhawk advocates. Knowing I was going to meet Starhawk this summer, I decided I should read THE SPIRAL DANCE and, of course, couldn't put it down, and I am now engrossed in both DREAMING THE DARK and TRUTH OR DARE.

I also want to mention two other wonderful books, BELOVED by Toni Morrison, and MAMA DAY by Gloria Naylor, both of whom I highly recommend.

The pile of books I'm setting aside for my summer retreat contains FRIENDS OF MY YOUTH, Alice Munro's newest collection of short stories. By preference I am a novel rather than short fiction reader, but as Munro's DANCE OF THE HAPPY SHADES is, in my view, the best collection of short stories ever published, I am eager to read any of Munro's new work. And I can't wait to get at A NATURAL CURIOSITY - some people declare it is even better than THE RADIANT WAY which I consider Margaret Drabble's best work.

CROSSING THE RIVER: Essays in Honour of Margaret Laurence is also on my summer reading list. In her introduction to these essays editor Kristjana Gunnars says "Margaret Laurence has been a founding mother of Canadian literature. She has given voice to the Manitoba prairie. She has raised the value of all sectors of society by showing the full humanity of the most neglected and forgotten among us. From her example we have learned the value of Canadian literature and culture; the importance of art history; the truth of fiction and poetry.... Margaret Laurence writes about ... people largely ignored for lack of interest; old women; single women in middle age; people on the fringes of society... She pushes us to see their full value as human beings ... Her most significant gift may be the reminder her work issues in all its force that we are fools to create outcasts. That we are misguided to think ourselves better than anyone else; that ambition; wealth, power, status are things that entirely miss the point. True value is somewhere else, and her journey is a slow discovery of where that



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Women's

The list of wonderful books is endless and I'll jus mention some of the newer paperback fiction (as summertime is fiction reading time). FRAGMENTS I SAVE FROM THE FIRE by Mary Anne Ashley, FAMILY NEWS by Joan Barfoot, BINGO by Rita Mae Brown, WAVERLY PLACE by Susan Brownmiller, THE VICTORY OF GERALDINE GULL by Joan Clark, A NOISE FROM THE WOODSHED by Mary Dorcey, INK AND STRAWBERRIES; An Anthology of Quebec Women's Fiction edited by Beverly Daurio & Louise vo Flotow, TRACKS by Louise Erdrick, HOME IS THE HEART by Roberta Gibson, CLICKING STONES by Nancy Taylor Glenn, ZERO AVENUE by Leona Gom, STRANGER THAN FISH by J.E. Hardy, CHARADES by Janet Turner Hospital, VOYAGES OUT 1: Lesbian Short Fiction by Paula Martinac & Carla Thomas AFTER THE FIRE by Jane Rule, THE FABLESINGER by Judith Woolcock Colombo;

and for mystery fans:

Grafton, A LITTLE CLASS ON MURDER by Carolyn G. Hart, DC COLLAR MURDERS by Barbara Wilson.

In the next issue we'll focus on new non-fiction work we'd also like to hear from you about your favourite books. For now, HAPPY SUMMER and HAPPY READING.

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