

Northern



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GROWING WITH GREEN
.75

EDITORIAL

They were supposed to fade in hours . . . quickly abandon their picket lines and like docile 'servants' return to their desks. They were supposed to be grateful for their jobs . . . jobs that keep many women living below the poverty line . . . and not protest a freeze on wages.

But they did not fade. Rather, with determination and dignity and a new awareness, members of the Public Service Alliance of Canada (PSAC) maintained a strong, solid and very necessary strike until they were legislated back to work.

This was a strike about fairness. About a government (after raising their own already hefty salaries) freezing the wages of their unionized employees. About a government that refuses to fulfil its commitment to pay equity, that is trying to block a human rights tribunal's investigation of a pay equity complaint. About a government that is offering its lowest paid employees a 'signing bonus' of \$500, when annual pay equity adjustments should average \$3,800. About a government that offers a \$500.00 bonus to an employee (read female employee) earning \$16,000 and nothing to union employees in the \$30,000 to \$60,000 range, while giving managers and commissioners whose annual salary exceeds \$200,000 (read male employee) bonuses that could be as

much as \$60,000 a year.

Yes, this was a strike about fairness. While the government used its power to legislate PSAC back to work, the arrogance and the unfairness of the government's dealings with its employees will be long remembered not only by union members but also by the large segment of the Canadian public that fully supports PSAC.

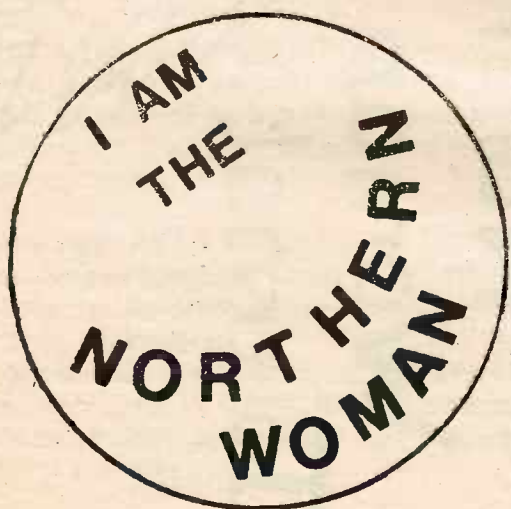
As feminists we should be supportive of our sisters working in the public service - not just supporting their demands but supportive in our solidarity as women working for fair treatment and change for the better in our lives.

\$\$\$\$\$\$\$\$NEEDED\$\$\$\$\$\$

As a group we are a delight. But our Northern Woman Journal Collective has slowly dwindled to four active members. (UPDATE!! We are now five. Welcome Chris!) We meet somewhere on Bay Street, and sometimes forage, sometimes struggle and sometimes succeed in our collective efforts to design and produce the Northern Woman Journal. There is always so much material to sift through, so many important conferences, information bulletins and government reports to decipher . . . and we do it with such enjoyment and purpose. The purpose of this Journal is to give this vital information, thought-provoking stories and this feminist knowledge a place. It has no other place. And for the moment, we find ourselves with no money. We do not purchase lavish furnishings for the Journal Office. In fact we only pay the rent. And this month we can't even do that. I guess what we are saying is if it is time to renew your subscription, now would be the best time to do it. (You'll save \$\$ by doing it now. Starting next issue subscription rates increase.) Also, why not encourage a neighbour, friend or co-worker to subscribe? If you could, ANY sum of money as a donation would be appreciated. This time we really need it. And we are here to ask again, SEVENTEEN years later.

THANK YOU

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52% OF THE VOTING POPULATION ARE WOMEN

Northern women must make their valuable experience in the home, the workplace and the community count in the November municipal elections.

Northern women have concerns about the economy, the environment, quality of life issues and the education of our children.

Northern women have the right and the responsibility to make our voices heard.

Northern women must play an important role in the future of our northern communities.

When your candidate calls, share your concerns and ask for their position on issues such as: child care; violence against women and children in the home and the community; women's access to employment; housing; support services for single parent families and older women and the economic future of the community.

OUR VOTE WILL MAKE A
DIFFERENCE ON
NOVEMBER 12, 1991



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Courtesy of UBINIG: Policy Research
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Bangladesh.

CHEERS AND HUGS FOR DECADE COUNCIL

FIFTEEN YEARS OF FEMINIST EXCELLENCE

by Margaret Phillips

1975 was (some of you may recall) International Women's Year. The year to honour women, focus on women's issues, resolve the problems facing women. With much rhetoric, considerable platitude, and some glitzy (and occasionally offensive) promo, the government declared its support for women, and provided some token \$ to promote (one-time) events, tours, activities during 1975. While the government assumed their obligation to women had been neatly dealt with by the IWY initiatives, they underestimated the yearning and the commitment of Canadian women for radical social, economic and political change. Rather than politely saying thank you for the package and fading back into the kitchen, women took the IWY initiatives as a starting point for the on-going process of political action to address the inequities and injustices women experience. The Canadian response was consistent with women's reaction internationally, and the demand was made for a Decade for Women.

The Northwestern Ontario International Women's Year Council had formed in late 1974 to encourage some cohesion and purpose to this spurt of government IWY activity, and successfully coordinated the Northwestern Ontario events.

We came together in early 1976...some 80 women from across the breadth and depth of Northwestern Ontario to 'evaluate' the programs carried out by the International Year N.W.O. Council. As each activity or event was evaluated the overriding response was "this is only a beginning... there is much more to do.."

But who to do it?

The IWY Council, understandably exhausted from a hectic year, gave notice that they had run out of energy... that someone else must 'do it' and threw the question of who to do it back to the assembled group. With great exuberance woman after woman (dozens of us) stood up and said "I'll do it". And thus, the Northwestern Ontario Women's Decade Council was born.

In the intervening years Decade Council has evolved as an organization - unique in Ontario, if not Canada. Rooted in women's experience, Decade Council gives VOICE to Northwestern Ontario women (women of small towns and rural areas, as well as urban women). Through Decade, our voice, with strong analysis and clear vision, breaks the silence and eases the isolation.

As an associate of Decade over these fifteen years, but only occasionally an active Decade worker, I believe I can objectively portray the place Decade has in the feminist movement in Northwestern Ontario. But, as I write this, it increasingly feels like a love letter to Leni and so many Decade women. And that's o.k., because many of us feel strongly emotional about what Decade means - to our region, to our organizations, to us individually.

Newcomers to Thunder Bay often ask me about the women's movement in the north. I start with Decade. But how to define it? Decade is: an activist, a catalyst, a network, a solid researcher, an advocate, an information resource. But Decade also is a lifeline, a source of inspiration, a safe home, a supportive sister.

The political activist role that Decade plays is easiest to explain. Through a variety of mechanisms - research, reports, briefs, workshops, conferences, etc., Decade has initiated and supported action on issues including: pension reform, equal pay, women and addictions, family property law, sexual harassment, social assistance, women and work, feminist counselling, women in trades and technology, sex-role stereotyping, women and mental health, women and decision making, cutbacks to social programs, cutbacks to women's programs, the Canadian constitution, Meech Lake, free trade and privatization. If you are interested in an issue... join with Decade Council to take action.

Violence against women is frequently the first issue that women in the small communities of our region organize around. Decade's involvement and expertise in the movement to end violence against women is recognized regionally, provincially and nationally. Decade's leadership re violence issues includes organizational and development support and training to evolving and established Transition Houses, as well as providing a strong analysis of the issue, and mobilizing collective efforts to ensure political action.

Women and economic development has also been a major focus for Decade. Spurred by the exclusion of women's experience and perspective in the hearing and deliberations of the Royal Commission on the Northern Environment in 1977, a Women and Economic Development Committee was



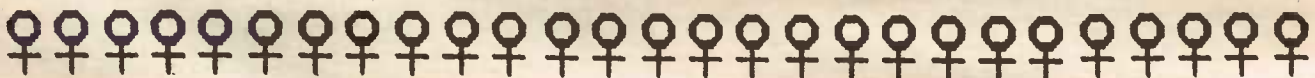
formed. Major studies of women and work in Northwestern Ontario were undertaken in 1978 and in 1989. Workshops have been facilitated across the region, and the

Committee has produced RUN TO WIN, a handbook for women seeking public office.

Decade takes every opportunity to remind politicians and political candidates that "52% of the voting population are women". Through a variety of strategies - all-candidates meetings, surveys, "ask your candidate brochures", Decade has engaged in non-partisan election strategies, bringing women's perspective to the political agenda.

The networking function of Decade is exemplary....and one to be reckoned with. A simple telephone call to the "network" can produce dozens of telegrams on a Cabinet minister's desk in a matter of hours, and has resulted in positive action.

Decade's public profile and accomplishments can be truly applauded. But it is the intangible qualities of the organization that are most meaningful as Janet and Charlotte describe in their articles. It is the sustenance, the nurturing, the caring, the safety, the friendships that remains with us, and revitalizes us for our individual work.



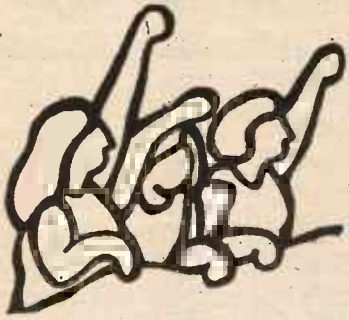
ENCOURAGEMENT AND INSPIRATION

by Charlotte Holm

I have very vivid memories of Decade Council meetings, particularly during the long and difficult (but ultimately successful) struggle to establish services in Kenora for abused women; about taking the midnight train to Thunder Bay and arriving at Decade Council meetings discouraged, frustrated and exhausted. I recall the warmth and safety of being in a room full of women whose strength, dedication and persistence lent the encouragement and inspiration to continue the struggle.

To me, the most graphic demonstration of Decade Council's influence and support happened around the Ministry of Northern Development's "Family Violence" funding in 1987. Women's Place was the only "questionable" applicant, and Decade Council members astounded the Ministry by collectively offering to give up their allocations in order that we be funded. Thankfully, this sacrifice was not necessary, but the offer inspired the Ministry to search out a source of funding that allowed us to purchase our building and to achieve, for the first time, a degree of stability. And what a party we had when Decade Council met in Kenora that year!

A SPIRIT OF LOVE AND RESPECT



Decade maintains an office in Thunder Bay. The Decade executive meets monthly and Council as a whole meets bi-monthly. Northwestern Ontario women's groups and individual women who subscribe to Decade's goal "to improve the status of women in Northwestern Ontario through the elimination of barriers to the full participation of women in all spheres - economic, social and political" and to Decade's Statement of Unity (see sidebar), may become members of Decade Council.

In order to take a more holistic approach Decade Council changed its internal structure in 1990 and developed working groups to replace their previous sub-committee structure. Readers interested in obtaining more information about the working groups or Council's overall activities should phone the Decade office at 683-5662.

In their operation Decade Council follows these groundrules:

" *Northern women are experts on their own lives.

*The starting place for Decade Council is women's experience.

*The direction of the group is determined by women wanting to carry out work on their issues (define their own work); planning for us; not plans for someone else to carry out.

*Activities should develop a skilled, active constituency.

*Activities should de-mystify power structures for women.

*Leadership -issues and organizational- is a shared responsibility.

From these groundrules we have formed a team whose experience cannot be negated, because each of us owns our experience.

By defining our participation and direction, we have insured commitment."
(History of NWO Decade Council)

continued ... page 5.

by Janet Seekins

The Northwestern Ontario Women's Decade Council has held a meaningful place in my life for all of its 15 years. Our relationship has comprised of four distinctly separate periods of involvement... each bringing its own satisfaction and opportunity for personal commitment and growth.

As one of the group of women who initially came together, I was stimulated by the prospect of finally being able to take some action that would not only recognize the accomplishments of Northwestern Ontario women; but would also give us a chance to identify and, hopefully, fill some specific needs. The thrill of our inaugural meeting is still fresh in my mind as I recall the excitement of planning an International Women's Year celebration. In retrospect I have to smile at our enthusiasm at the prospect of spreading a mere \$15,000 over a plethora of projects spanning a full 12 month period. How little we knew then; and how terrified we would have been if we could have glimpsed the workload and time commitment that lay ahead.

These first few years, as we gained knowledge of the important issues concerning women and the bureaucratic framework within which we had to operate to achieve our goals, were like an indoctrination for me. I learned that it wasn't enough to be shocked and horrified by the systemic barriers that kept women from gaining equal rights and opportunity in every role of their lives. My eyes were opened to the real issues of "power" and "control" ... words that I then thought only related to personal relationships. I learned about government systems and what strategies had to be followed to even get the ear of those who could affect change. I

discovered, too, how women with very little experience in speaking out publicly could quickly draw upon their outrage to confront anyone who stood in the way of our goals. It never occurred to me, then, that things wouldn't change; or that it would take some years to bring about even slight movement on some issues. It was a time of great hope and commitment.

When I left Thunder Bay for the Rainy River District I felt like I was severing my lifeline and going into a political wasteland. It appeared

to me that all energies there were going toward sustaining the status quo. This was the time of my involvement as a "regional rep."; and it was during this period I drew heavily upon the "Council" for personal sustenance and support. I played the part of a pipeline of information to my home community as I carried back news about the latest issues on the feminist roster and suggested ways that local groups could join the battle. This was done with less than satisfactory results because, with only a few exceptions, it seemed like my reports fell on deaf ears. Maintaining my enthusiasm was difficult, and couldn't have been accomplished without the regular input and support the "Decade" meetings provided for me. I console myself now, in the knowledge that information-sharing is never wasted; and that more may have been listening than I realized at the time.

After returning to Thunder Bay to live, I decided to dedicate my energies to supporting the "base of operation" for a while and took up responsibilities on the executive. This experience afforded me a totally different perspective of the "Council". I was now in a position to not only observe and appreciate the dynamically adept functioning of the organizing body; but I could recognize and honour the truly remarkable women who had contributed so much to its development. In addition to being in awe of the proficiency of our organization, I was thrilled to observe how the main philosophy and general principles of the original group were still incorporated into each decision. It was exhilarating to see how we had grown from our fledgling beginnings. Energies were flowing in all directions and

felt truly privileged to be a part of both giving to and receiving from the source.

Now things have once more changed. The time to step aside has come. There was a period when I could not have imagined life without direct involvement with Decade Council but I have moved over into a place of contentment to "bask in the afterglow". Now I can enjoy a wonderful knowing that women are carrying on the fight; and that the spirit of love and respect still, mysteriously flows among all those that are doing the work. I know its there because I draw from it regularly. I remember the issues, the work, the laughter and the tears. I remember unconditional love and acceptance and understand why "Decade" has played such a big part in my life. I also know that we can be apart and still support each other. We "Decade" women have shared an experience that has touched us all in a very special way and the bonds between us will last forever.



NORTHWESTERN ONTARIO WOMEN'S DECADE COUNCIL

STATEMENT OF UNITY

As a feminist organization we believe in the dignity of womanhood, the value of women's work, the voice of women as experts on our own lives and equality through freedom of choices.

As feminists we recognize and cherish our herstory, the individuals' experience and we also affirm the female associated values of caring, nurturing, respect, sharing and we respectfully challenge and confront ourselves and each other in our diverse learning processes.

As feminists we are committed to the equality of all people.

As feminists we believe that all people must be free to develop to their full potential and we support the efforts for self-determination of people from all countries.

Our strength is in our commitment to collectivity in decision making, lobbying and support.

Our vision challenges the very essence of a male defined political, economic and social system which we struggle to redesign not simply to find a place in.

We start with ourselves - living it.

BREAD AND ROSES.....

Decade puts into practice the woman's age-old rallying theme.....

"give us bread, but give us roses". Many Northwestern Ontario women have been filled with joy on receiving a rose and thank you from Decade for tasks accomplished or risks taken for the benefit of women. And Decade's celebrations are marvellous fun, the early International Women's Day gatherings, the 50 and 60 Years a Person celebrations bring fond memories.

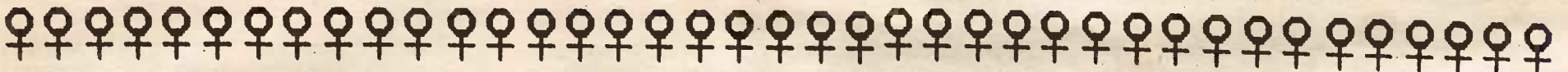
Throughout the years Decade Council has been blessed with the commitment, energy and expertise of many women. The numerous volunteer members of the Decade executive, Council and working groups who have devoted countless hours to improve the status of Northwestern Ontario women. The staff members - past and present - whose skill and commitment are such a wonderful resource. And I would particularly recognize Dawn St. Amand, whose down-to-earth wisdom and perceptiveness made Decade a welcome home for many new women.



Those of us long associated with Decade know, of course, that the heart and spirit of Decade Council rests with Leni Untinen, Decade's long-term staff person. As a community activist, when I need help or encouragement it is to Leni I turn. Whether I need resource assistance, clarity of analysis, facilitation expertise, mobilization help, or just a shoulder to cry on the first person I, and scores of other NWO activists call is Leni. The support and friendship that Leni gives to our organizations collectively, and to us individually, is something I treasure deeply.

We give resounding cheers as Decade celebrates its 15th birthday. But Decade is not resting on its laurels. Right now Decade is busy finalizing its plans for an exciting conference **WOMEN UNITING FOR CHANGE: Listening, Learning, Speaking Out**, to be held November 1 - 3, 1991.

Thank you Decade Council for fifteen years of feminist excellence. Good luck with all your future endeavours.



What to do in a Sexual Harassment Emergency

- 1. KNOW:** If something that is said or done to you makes you feel uncomfortable, know that respectful flirtation and compliments don't make you feel uncomfortable, but sexual harassment does.
- 2. SAY:** Simply tell the person, "What you are doing makes me uncomfortable." Perhaps describe in words *what is happening while it is happening* - for example, "You have your hands on my shoulders" or "This is the third time today that you have brushed against my body when you walked by."
- 3. FIND:** Obtain a definition of sexual harassment, circle the part that describes what the harasser is doing to you, and leave it in the harasser's mailbox; or, write a description of what the harasser is doing and deliver it to the harasser's office.
- 4. TELL:** Your co-workers should be told what is happening to you, because most harassers have more than one victim.
- 5. REPORT:** Find out if your workplace, institution, or employee association has a sexual harassment officer, and report the incident to them.

For copies of this poster:

Women Students' Sexual Harassment Caucus
Department of Applied Psychology
Ontario Institute for Studies in Education
252 Bloor Street West
Toronto, Ontario M5S 1V6

RAPE SHIELD LAW STRUCK DOWN

by Doreen Boucher

In August of 1991, the Supreme Court of Canada struck down Section 276 of the Criminal Code. This section, referred to as the "Rape Shield", prevented the introduction of evidence regarding a victim's past sexual history.

At the same time it upheld Section 277, which disallows introducing such evidence of sexual reputation "for the purpose of challenging or supporting the credibility of the complainant".

Confused? Sound somewhat contradictory? Let's start from the beginning.

In 1983, parliament amended the Criminal Code to restrict questioning by defense lawyers regarding an alleged victim's sexual history.

Prior to this legislation rape victims could be "interrogated" as to their past sexual experience(s) not because it was relevant to the case, but rather, because it created prejudice toward the victim and her credibility in the minds of the judge and jury.

The underlying belief system in the old common law rules inferred that women of "unchaste" character most likely consented to the alleged assault. Bluntly speaking, if she didn't say no before, why would she say no this time? Historically, the laws were clearly intended to protect women of "pure and virtuous" character, not those of "easy" character. In medieval times, women who were "untouched" fetched a higher price. They were worth more, they were more believable.

Section 276 prevented introduction of such evidence, but **did not entirely exclude** evidence of a woman's sexual history. For example, if she had slept with the accused on previous occasions this evidence was admissible. If she had slept with someone prior to the assault, for forensic evidence clarification, this could be included in court testimony, i.e. her consensual partner's sperm was present as well as the assailant's sperm.

The recent overturn of Section 276 came about when two men, charged with sexual assault, challenged the section, claiming they would not receive a fair trial unless their lawyers could question fully the two women who had accused them. They contended that Section 276 prevented introduction of the women's past sexual history, which violated their rights under the Constitution. Supporting them in this challenge was the Canadian Civil Liberties Association. This group added their voice that the rape shield law prevented **some** people accused of sexual assault from mounting a full defense and getting a fair trial. It was, in their opinion, a violation of the defendant's constitutional rights.

The majority decision (7-2), written by Madame Justice Beverly McLachlin, in essence agreed with this argument. The Supreme Court struck down Section 276. While praising the objectives of the old law, McLachlin stated that it went too far "In seeking to abolish the outmoded sexist-biased use of sexual conduct evidence the law overshoots the mark and renders inadmissible evidence which may be essential to the presentation of legitimate defenses and hence to a fair trial". Further,

the Supreme Court judged that a law that prevents a judge and jury from getting to the truth by excluding relevant evidence "runs afoul of our fundamental conceptions of justice and what constitutes a fair trial".

The court said that the 1983 law infringed on an accused man's constitutional right to life, liberty and security of the person and to a fair trial. (emphasis mine)

To modify or mollify, perhaps, the impact of removing Section 276, Section 277 was upheld. In addition, the Supreme Court provided guidelines for allowing sexual history evidence. They are:

- 1) evidence of sexual conduct cannot be used to make the complainant (victim) seem more likely to consent or less worthy to be believed.
- 2) the evidence can be admitted only on the **discretion** of the trial judge, who must decide it is so crucial to showing the defendant's guilt or innocence that it **outweighs any prejudice** toward the **complainant**.
- 3) the arguments for and against using the evidence must be conducted in a voir dire (trial within a trial) which excludes the jury.
- 4) if the evidence is allowed, the judge must warn the jury it **must not be taken to indicate consent by the complainant or an indication her testimony is less reliable**. (emphasis mine)

Two Supreme Court judges, Madame Justice Claire L'Heureaux Dube and Justice Charles Gonthier opposed the majority decision. Madame L'Heureaux Dube wrote the minority decision, which has been described as a "stinging dissent". Her opposing arguments will be referred to later in this article.

I have been involved in the issue of violence for 15 years. As a counsellor and court advocate of sexual assault victims, the Supreme Court decision created a strong reaction in me. My initial response of outrage turned to incredulity as I read more on the decision.

Three major problems stemming from this decision were immediately apparent:

- 1) the discretion of judges:
Trial judges have been known to hold the common beliefs and distrust of women's behaviours, motives and sexuality. To assume that a judge can weigh the importance of past sexual history unencumbered by sexist beliefs is incredibly naive.

Madame Justice Claire L'Heureaux Dube wrote, in her minority decision, that Parliament enacted Section 276 because it **did not trust judges to make the correct decisions**. She went on to state that sexism exhibited by some trial judges was the reason the rape shield provision was adopted. "Parliament was faced with a historical record which demonstrated that this discretion was abused and exercised in a discriminatory fashion by trial judges and with overwhelming social science research that say **things have not changed**." (emphasis mine)

Anyone can sit through a sexual assault trial or indeed, read the newspaper to find examples of this.

- 2) If the judge decides to admit sexual history evidence, he/she is instructed to warn the jury that this **evidence does not**

infer consent on her part to the assault issue at hand, nor is she to be considered less truthful in regards to her accusation that a sexual assault took place. In plain language, they aren't to hold it against her

Right! That ought to do it.

When you take issue number one and combine it with issue number two, you cannot help thinking that the Supreme Court has an unrealistic impression of our society. It seems that in the interim, between the introduction of the rape shield in 1983, to the overturning of the law in 1991, we all died and woke up in equality heaven.

These esteemed judges frankly don't seem to have a grip on reality. Their decisions suggest that we live in a society where women are treated equal to men. It also suggests that judges, defense lawyers, jury members, even crown attorneys remain untouched by sexist biases. There is no recognition of any power imbalance in our society.

The directive from the judge to the jury supposed to wipe from the minds of lay people centuries of socialization, ideas and beliefs that women ask to be raped because of their actions and demeanor; enjoy being abused; or are vindictive people and not be trusted because of their nature.

I have witnessed, in court, defense lawyers playing up these negative attitudes about women which would prejudice the judge and jury against the victim. This does not have to be done in high drama as depicted on television or movies, nor does it necessarily have to concentrate on her sexual behaviour. It is often done, very subtly through **inference** or innuendo.

"How do you behave when you have had a few drinks?"

"You went out drinking with a girl friend and left your kids with a sitter? Do you do that often?"

This tactic is comparable to subliminal advertising.

Similarly, defense lawyers plant negative messages about the victim, particularly about those things that we are taught to hate about women. They wish to instill doubt about her credibility based on the prejudices toward her sex. And they often succeed.

Inferences, subtle or otherwise, will be retained by judge and jury. It will not be forgotten, especially when it plays into the belief systems commonly held. To expect that we would refrain from judging them on sexual history is hopelessly naive and ignorant of human behaviour.

Madame McLachlin, however, disagreed. "The ideas that a complainant's credibility might be affected by whether she has had other sexual experiences is totally **universally discredited**. There is no logical or practical link between a woman's sexual reputation and whether she is a truthful witness. Evidence of sexual conduct and reputation in itself cannot be regarded as logically probative of either the complainant's credibility or consent. The twin myths which Section 276 sought to eradicate have no place in a **rational and just system of law**" (emphasis mine)

Madame Justice McLachlin has a lot of trust in the system, in the idea that sexist beliefs do not penetrate the hallowed halls of justice. Sexism and racism, as we know, are **not rational, logical or just**. It makes me wonder what life in a bubble feels like.

3) Criminal Defense/Lawyers

There has been a lot of reaction to the Supreme Court decision. Many women's groups have blasted the decision. However, there are some, including sexual offenders (I surmise) and the Canadian Civil Liberties Association who applaud this decision.

Take, for example, the comments of the president of Criminal Lawyers Association of Ontario, Brian Greenspan. He was quoted as saying that women should not be concerned about defense lawyers raising their sexual history in court. After all, he says "Society no longer tolerates rude cross examination of rape victims about their sexual lives or reputation."

He contends that "cross-examining a woman on unchasteness or reputation is an unsuccessful technique. Lawyers **don't do it anymore**". (emphasis mine)

Well, he should be informed that from 1983-1991 they did not have the authority to do it, but it wasn't for the lack of trying.

So why is it that I don't feel reassured by Greenspan's words? Moreover why do I sense that women have been patted on the head, warned not to over-react (so typical, right?) and worry not, the boys will take care of it.

Greenspan continues "it was counter productive for women's groups to cry havoc because the ruling allows ample protection from abusive sexual questioning".

And "If you take a practical look at how this changes things, it changes things very little".

Uhh, Huh. That is precisely what we should be concerned about.

In Summary

I have come across as distrustful of the intentions of judges or defense lawyers and I do not apologize for this. There are some excellent judges who have insight and empathy toward victims of crime. Likewise there are lawyers who would not stoop to demeaning the victim. Unfortunately, in my experience, they are a minority.

Prior to the abolishment of Section 276, the foundation of the law and its immediate safeguards have more than adequately protected the accused rights: "Innocent until proven guilty" "Let nine guilty people go free rather than convict one innocent man" "Beyond a reasonable doubt."

In sexual assault cases, the issue at hand is almost always one of consent, whether the victim did or did not agree to the sexual contact. Additionally there is the issue of the defense of "honest but mistaken belief", in which the accused can argue that he "really" believed she was consenting.

You know the concept. She said no, but there was yes, yes in her eyes.

Protection for the accused, and especially sexual offenders was more than adequate prior to the overturn of Section 276. One has only to look at the low conviction rate

for sexual assault to see that the system is working, for the accused, that is.

Opening the doors to admit sexual history provides rapists and defense lawyers with more ammunition against the victims. Yet, we are told that the system will be fairer to both sides.

Alan Borovoy, head of the Canadian Civil Liberties Association would like us to believe, when he stated "It strikes a better balance between the rights of the accused and the rights of victims."

My contention is there was **never a balance** in the first place, the rights of the accused far outweighed the rights of the victim.

In the words of Madam L'Heureaux Dube

"Rape myths still present formidable obstacles for complainants in their dealings with the very system charged with discovering the truth. From the making of the initial complaint down to the determination of the issue at trial, stereotype and mythology are at work, lowering the number of reported cases, influencing police decisions to pursue the case, thereby decreasing the rates of arrest, and finally distorting the issues at trial and, necessarily, the results. It is clear that most sexual history of a rape victim is irrelevant once the mythical basis of relevancy determinations in the law is revealed."

The impact on sexual assault victims is numerous. One thing is abundantly clear, this decision will silence rape victims.

Every sexual assault victim I have worked with feared the court system as much as the rapist. Victims will not be willing to put their life up to public scrutiny. Having been raped was injurious enough without adding insult provided by the court process. One victim was quoted and she said it so succinctly "Looks like the boys have won again".

If you wish to voice your opinion:

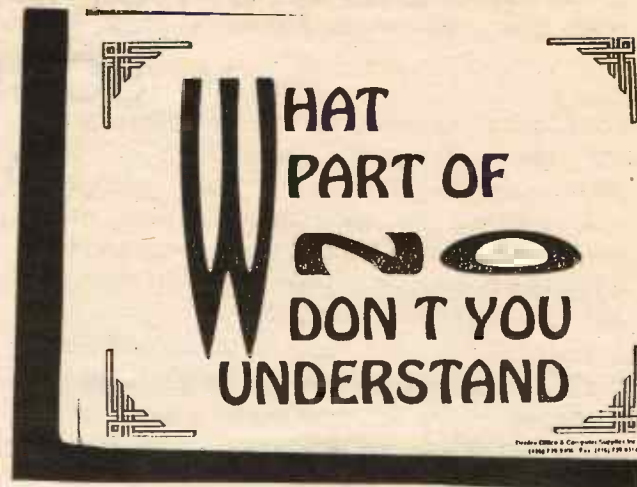
- 1) write to Justice Minister Kim Campbell
- 2) write local MPs and MPPs
- 3) let the Supreme Court judges know how you view their decision.

On a final note, I would find it very interesting if, after a few cases have been tried without the rape shield, a group of victims were to approach the Canadian Civil Liberties Association to take on their case. That being that the Constitution has violated their **rights to life, liberty, security of their person and to a fair trial**.

Doreen Boucher is the Executive Director of the Thunder Bay Physical and Sexual Assault Crisis Centre

You treat my rape like a
scraped knee;
if I'm not so careless
and watch where I'm going
it won't happen.
I'm dirty and ashamed and so
scared inside
but you see no cuts
and don't even offer a band-
aid.
He raped my body
you rape my mind.

Rodene Zimmer



UPDATE

In a press release of August 27, 1991, Attorney General Howard Hampton and Anne Swarbrick, Minister Responsible for Women's Issues called on Federal Justice Minister Kim Campbell to swiftly explore legislative safeguards to protect women in the wake of last week's Supreme Court decision to strike down "Rape Shield" provisions in the Criminal Code.

"We have to reverse this setback", said Ms. Swarbrick. Women have worked long and hard to demonstrate that a victim's past sexual history simply isn't relevant in a sexual assault case. Too often society blames women for the violence that is perpetrated against us - there are real risks in leaving this open to the discretion of individual judges."

"I am concerned that sexist beliefs and stereotypes continue to exist in the justice system," said Mr. Hampton. "We must ensure that women who are victims of sexual assault are treated fairly on the witness stand and in the justice system in general."

The Ministers will detail their concerns in a letter to the federal Justice Minister.

The Minister of the Attorney General will consult with groups such as the National Action Committee on the Status of Women, the Women's Legal Education and Action Fund, the Ontario Native Women's Association, the Congress of Black Women and Metro Action Committee on Public Violence Against Women and Children on possible new federal legislation as well as measures which can be put in place at the provincial level.

"We already know that only a small percentage of assaulted women report these crimes," said Ms. Swarbrick. "The Supreme Court of Canada decision has been a further blow to our confidence that it's safe to come forward."

"Within the justice system we will do everything to counter this situation. We will be examining policies and procedures such as specialized training and education, ways to protect the privacy of victims, and ways to keep past sexual history out of the courts," said Hampton. "It is up to everyone at all levels to ensure that women are equally protected by the justice system which is meant to serve them."

IN SEARCH OF BALANCED PERSPECTIVES AND GLOBAL SOLIDARITY FOR WOMEN'S HEALTH AND REPRODUCTIVE RIGHTS

by Sylvia Estrada-Claudio

We have thought up this theme because of a shared conviction that there is a need to promote the discord of third world women in the international women's health movement.

The international feminist movement, including its health component, has not happened in a vacuum. It has happened in a world where there are dominant countries and cultures, a world where there are dominant traditions of scholarship and theory. Unintentionally, perhaps inevitably, it has been the life conditions of women in the first world, their struggles and their interpretations of reality that have dominated early efforts.

But we must not replicate among us the prevailing world order of subservient and oppressive relations among cultures and nations. To avoid this, we must give affirmation to the voices of women, who because of structural inequalities that are at play within our ranks, are unlikely to be heard.

This is not an easy task. There is a wide diversity of experiences and realities even among the women of the third world. Those of us who suffer from colonialization know very well that to universalize our own experiences as those of a mythical singularity call the "Third World" fall into the same trap of dominating others. And yet, if we are to arrive at genuine solidarity of women's voices in resistance that would topple the world patriarchal order, then we must give full play to this diversity.

DIFFERENCES IN HEALTH CARE SYSTEMS

There are indeed fundamental differences in the situations of women worldwide. When we speak of the third world, we do not speak of geographical boundaries. The majority of women in the neo-colonies and large numbers of those in the industrialized nations suffer in conditions that result from the interwoven effects of nations, race, class and gender oppression.

For the majority of women the quest for health is intimately tied up with the struggle to end overwhelming poverty brought about by the unjust international economic order. There are wide differences in the expenditures of these women as compared to their more fortunate sisters in terms of access to the most basic of services - education, basic sanitation, adequate water supply, decent housing, adequate maternal care, child support systems. We have noted with enthusiasm the struggle of our sisters in the so-called developed countries for a redefinition of the health care system that would end medical control over women's bodies. We can appreciate their efforts at curtailing the profiteering that is passed off by the health care establishment as medical expertise and technology. We are aware of the fact that state financial support of the patriarchal state has imposed its technologies on women's bodies even as it ignores their well-being.

But there are historical differences in the health care systems that have been established in the advanced capitalist states and those in the third world. In its home states capitalism has been forced to provide health care services to appease workers demands; to prolong the productivity of skilled workers; to find the correct balance between preventative and curative medicine that would not unduly burden its welfare system.

In the neo-colonies, however, the demands of the populace for adequate health care and other basic services have been met not with appeasement, but with repression. Because the neo-colonies are a source of cheap and unskilled labour, there is no need to prolong life nor increase the productivity of individual workers. In the third world, health care is only available to a small elite who must serve as the overseers of imperialist hegemony. For the large number of the third world population, there has been an absolute lack of health care throughout modern history. For even as colonialism has murdered indigenous, oftentimes female traditions and skills in health care, it has not replaced this with anything but those elements of westernized health care that are disempowering, profitmaking, or both.

Our struggles for better health therefore, often begin with a far more basic call. Because even as we consider issues of quality and control over health care, we are faced with the more fundamental task of providing services where there are none. This leads to very real dilemmas such as whether it is in the interest of women to seek the expansion of westernized and patriarchal government services to the rural areas or to have nothing at all.

The experiences of women in the socialist countries are particularly intrusive with regards to alternative visions for those of us working in the neo-colonial states. We know that the ascendancy of an avowedly non-capitalist state does not necessarily translate into better health care for the population. The quality and coverage of the health care system have varied even in socialist countries for a number of reasons.

We have seen how in Nicaragua, the commendable gains in health care carried out by the Sandinista government were eroded by the total war unleashed on the country by US imperialism. We know that the health care system in Nicaragua was a particular target of this war.



In Russia and Eastern Europe before the great changes of the late 1980's, inadequacies in the health care system reflected the obstacles met by the people in achieving the socialist goal of instituting genuine economic and political democracy. As people in these countries have gained their voices because of the increased democratic space, we have seen how issues of race, class and nationality were still at play in these societies and therefore, in the health care system.

Regardless of the wide differences in the health care systems of the socialist countries, however, what is obvious is that whatever liberation results from the effort at disassociating a society and its health care system from the world capitalist system does not translate automatically into the liberation of women from sexism in health care.

The experiences of women worldwide remind third world women that our struggle for health care must be comprehensive. Our call for increased health care coverage must simultaneously be a call for a health care system that is non-sexist, non-racist, non-colonial and genuinely caring.

THE EXPLOITATION OF WOMEN'S PRODUCTIVE AND REPRODUCTIVE LABOUR

The lack of state-provided health care in the third world is premised on the exploitation of women, the task of providing care for their families becomes the privatized nightmare of poor women. It is these women who must expend so much effort and endure so much pain to provide even the most basic of needs. It is women who must work long hours to get water, food and cooking fuel. It is women who must face the humiliation of begging for medical service for themselves and their families from the token health institutions that are available.

Furthermore, high birth rates are a testimony to the fact that women of the third world must reproduce more so that there will be enough who will survive the negligence and inhumanity that has led to high infant mortality rates. And those of our children who survive, especially the women, are taken into multinational ventures such as plantations, garments and electronics industries. There, the lack of occupational health and safety infrastructure, job security, adequate pay and other forms of worker protection lead to their severe exploitation. It is not unusual to hear stories of women workers who have spent their teenage and early adulthood in these industries and who in their late twenties are discharged after having developed serious work-related disabilities. At this young age, they are unemployed and because they have become otherly-abled, will unlikely find future employment.

Yet if the conditions of third world women in the factories of transnational corporations is appalling, it is worse for domestic outworkers who do piecemeal, subcontractual work in garments and other cottage industries. Because the work is done in the home, the protection that could

be afforded by labour unions seeking the enforcement of whatever minimum wage, occupational health and safety and other protective laws is lost. In these situations, the extreme undervaluation of their labour forces women and even their children to work dangerously long hours for a pittance.

It is in a literal sense therefore that we say that women are sacrificed to profit in the third world. The local ruling elite in client states following IMF-WB dictates seeks to attract foreign investments by offering cheap and docile labour. Transnational corporations and the state assume that women workers are particularly suited to work in dull and labour intensive areas such as garments and electronics because of women's superior manual dexterity, docility and willingness to accept less pay. This imposed docility of women workers is in truth instituted and maintained by a repressive state machinery. In export processing zones in the Philippines and other countries like Pakistan, Malaysia and Mexico however, women have shown strength and courage in various forms of resistance. The continuing struggles of these women workers, and women workers everywhere, are pushing the lie to patriarchal propaganda about women's passivity. More importantly, their efforts are a vital component of the worldwide struggle against capitalist patriarchy.

But the super-exploitation of third world women has not just taken place within our national boundaries. In the Philippine experience for example, we are seeing the increasing feminization of migrant labour along with the increasing exploitation which includes various forms of sexual violence. Whether they are women whose marriages have been arranged through agencies, women who have been forced into prostitution, domestic workers, or nurses, overseas work has taken on the character of reproductive work for third world migrant women.

Whether the form taken is that of government-sponsored export of women's labour power or that of the more sinister workings of international white slavery syndicates, the international economic order through banks, airlines, communication enterprises and travel agencies profit from the sale of women's bodies. Through enforced double taxation of migrant workers, third world governments have realized tremendous profits from women who must seek the means to the survival of their families in foreign countries.

An analysis of the international circulation of women's bodies and their labour highlights the interrelations of patriarchy and capitalism. In the health care system for example, it is the undervalued labour of third world women that is allowing first world governments to drastically cut expenditures while preserving the profits of the drug and medical technology industries that comes from state supported health care and preventing the overly rapid decline of health service coverage.

Capitalism in the industrialized world has been built on the arrogation by men of women's productive and reproductive labour. But the never ceasing crisis brought about by the capitalist development is leading to the increasing use of third world migrant women to bolster the economy of the imperialist nations within their national boundaries. This situation reminds us again that we cannot achieve liberation for only one group, sector, class, of women.

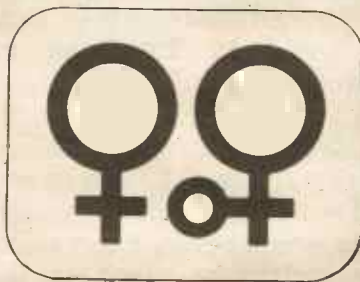
Whether we speak in the context of the struggles within the nations or on an international scale, the liberation of one woman must continue to be premised on the liberation of all.

POPULATION PROGRAMS AND REPRODUCTIVE RIGHTS

Population programs are another major form of control over women's bodies and reproductive capacities worldwide. But racist considerations are at the core of this patriarchal power exercise. It is the poor of the third world that are the most likely to suffer from the most abusive and coercive aspects of these programs. It is the poor and the colored who are extremely likely to be the subject of forced sterilizations, unethical biomedical testing and the marketing of unsafe contraceptive technologies. It is in fact, poor women who must bear the burden of having their fertility faulted for the poverty that is brought about by social injustice and imperialist exploitation.

The hypocrisy of patriarchal concern for women's health that is now being used as a rationale for population control is easily discernible. Because even as women are exhorted to use contraceptives for their health, the ready access to safe and effective contraception guided by informed choice does not exist for poor women. Furthermore, we are stigmatized and punished for demanding our rights to safe and legal abortions as a means of exercising ultimate control over our reproductive functions.

Fertility management services are fundamental to ensuring the health and reproductive rights of women. The provision of these services, including access to safe abortions carried out in an atmosphere of respect for women's dignity and moral agency, are necessary to the exercise of women's reproductive rights.



Freedom of Choice Liberté de choix

It is on the issue of contraception and abortion rights that women most clearly see the intricate and intimate relations between patriarchal state and patriarchal religion. Third world women struggling for the right to autonomy over their bodies, inevitably realize the power that fundamentalist religious hierarchies exercise over a compliant state.

In the Philippines, pro-natalist groups have consistently opposed contraceptive technologies especially abortion. These groups have reinforced the opposition of the Roman Catholic hierarchy to the government's meagre efforts at providing contraceptive services for women. The influence of the Roman Catholic Church and these groups have effectively nullified whatever aid government could have offered to women. In the light of the still limited capacities of the non-governmental sector,

including feminist groups to provide these services, the net result has been disastrous for large numbers of women and their families.

The implications of an unwanted pregnancy for the majority of Philippine women are affected by their poverty and powerlessness. The lack of contraceptive services, the influence of a culture that places the entire burden of fertility control on women, and the absence of knowledge about sexuality, have contributed to a large number of women being trapped in a never-ending cycle of pregnancy and childbirth that has had disastrous consequences. Large numbers of these women die because of unsafe abortions. Additionally, the birth of each new child reduces the resources for survival of families already living below the poverty line.

Some of these pro-natalist groups claim to be pro-women, even feminist, yet they are guilty of insensitivity to the heartbreaking stories of thousands of women about the effects of unwanted pregnancies. Similarly, even as they claim to be nationalist in opposing imperialist control and hypocrisy over population programs, they nonetheless fail to see the connection between patriarchal control over women's bodies and imperialist hegemony.

The struggle to uphold the reproductive rights of women in socialist states on the other hand, is also extremely difficult. This shows us that it is the framework in which the contraceptive technology is used and not just its availability, which determines its impact on women. Male controlled states withdraw or provide contraceptive technology depending on their particular political ends to the detriment of women's bodies.

In the interests of the "one-child-policy" of the People's Republic of China, contraceptive technology, including abortion, is indeed accessible. This accessibility has been coupled with the most coercive laws and measures that ensure that couples will have only one child. The result has been to place women's bodies on the line because of severe restriction of their fertility. Coupled with the use of technology for pre-natal sex determination, there have been a high number of abortions especially of female fetuses.

On the other extreme, we have noted with horror, the excesses of the Ceausescu regime in Roumania where women were reduced to mere baby producers. The Ceausescu government not only denied contraception and especially, abortion, it also used the powers of the police state to impose and monitor pregnancies on women. While they continue to blame poverty and environmental degradation on women's fertility, population dictators nevertheless see the need to encourage, and in some cases force, those they consider "superior" women to give birth. Oftentimes, superiority is determined by the whiteness of one's skin, although the experience of Japanese women should alert us to the fact that there is more to racism than the arbitrary valuation of genetically determined differences.

THE ENVIRONMENT, GENETIC ENGINEERING AND REPRODUCTIVE TECHNOLOGY

Equally hypocritical is the concern of the population program mainstream over the issue of environmental degradation and increased population. Funded by the World Bank and the USAID, the population control

status quo is unable to admit that multinational corporations using the technology spawned by patriarchal science, are still the major cause of environmental degradation. Various industries including mining and logging continue to exploit and pollute the increasingly scarce resources of the third world. In the struggle for land, multinational corporations have disenfranchised indigenous communities from ecosystems that they have developed over several generations. This has resulted in the emigration of these indigenous communities to other areas with resultant pressures on the overall ecological balance. In its advocacy of economic policies that promote imperialism, capitalist agencies such as the IMF and World Bank have promoted a model of development that has resulted in large discrepancies in the economic development between urban and rural areas in many third world countries.

Laying the blame for the sad state of the world's environment on the fertility of women, is an ideological distortion that denies the fact that it is women, concerned as they are with the nurturing of life in its variety and interconnection, that are the most potent threat to the economic order that is violating nature and life.

Indeed in its most advanced form, patriarchal science has threatened the very nature of reproduction and the integrity of all life. The technology of reproductive and genetic engineering is already threatening the health and integrity of women in all nations. Taken within the context of racist and national oppression, it can bring untold misery to the women of the third world.

The already brisk trade of babies from the third world to the first world is acquiring a more horrendous character with reports of the establishment of "baby farms". These farms offer the bodies of poor third world women as surrogate mothers who will surely agree to these arrangements as a result of economic need rather than genuine choice. Because of their economic despair, we can also see that third world women are increasingly the source of ovaries, wombs and other body parts that are necessary to the continuation of research and medical activities that have resulted from genetic and reproductive engineering. The dismemberment and alienation of women's bodies in this way add yet another dimension to the violence committed against women.

SEXUALITY AND LESBIANISM

In its most intimate form the male ideology of power and violence seeks to dictate on women's sexuality by trapping it into the narrow confines of a heterosexism that must be sanctioned by state and religion. Heterosexism has denied women so much happiness and pleasure and has brought upon us instead untold mental, emotional and physical suffering. We recognize the distinctiveness of the struggle of lesbians against discrimination and the right to the choice of sexual orientation. But we affirm that all women have a stake in putting an end to the patriarchal construction of normative sexuality.

It is our belief that up to this point there is a dominant western perspective in theorizing on lesbianism. We know only too well that gender/sexual categories are socially constructed. In our own work we have wondered why it has been more difficult for women in our culture to self-identify as lesbians. We perceive that feminist lesbian women in the west have correctly constructed

their lesbianism as a political option and that self-identification in this sense is essential to political action.

But we must seek a political construction of lesbianism that can be validated across all societies. We know that gender categories can vary markedly across cultures. We do not deny the role that patriarchy plays in the construction of gender in almost all cultures. But we suggest that prevailing cultural definitions are one starting point from which we construct our political options. If this is so, then efforts at international cooperation among lesbians must take into consideration the differing cultural and material conditions that lead to gendered constructions of human types. As a more immediate step, we encourage deeper sharing and understanding between lesbians and third world women coming from various cultural backgrounds and who, for whatever reasons, do not identify themselves as lesbians.

VIOLENCE AGAINST WOMEN AND MILITARISM

There is a single continuum that spans the violence that men do to the environment, the violence of militarism, the hidden violence committed against individual women by individual men. Patriarchal control of women's bodies and sexuality as institutionalized in modern day families, is the bedrock upon which stands a dominant male political culture that legitimizes militarism and fascism worldwide.

The male political ideology provides the rationalization for the militarism and fascism and the creation of global war machineries. In our country, US military bases serve as the staging point for war within the region and are a source of nuclear threat to our own people. These bases have also brought with them untold suffering to the women in the base communities.

Prostituted women and children suffer from every conceivable form of sexual violence and oppression at the hands of US servicemen. There has been no adequate protection from sexually transmitted diseases, including AIDS, which came to the base through US servicemen.

While violence from the state is a reality for women everywhere, it must be noted that the level of repression is much higher in the neo-colonies where severe economic exploitation evokes resistance which in turn requires military repression.

Rape, arbitrary arrest and detention, summary execution, and torture are but a few of the human rights violations suffered by countless women who have dared to merge their struggle for women's emancipation with the struggle for national sovereignty.

It must be pointed out that although each woman deals with the minute details of a reality determined by multiple oppressions, that all these injustices are summed up in the preservation of a global economic order that breeds violence against women in all areas of life.

IN SEARCH OF BALANCED PERSPECTIVES: THE CHALLENGE OF WOMEN

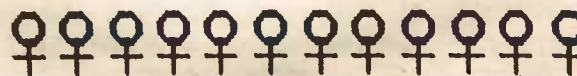
If there is a message that comes from our own struggle in the Philippines, it is that our struggle to end patriarchy cannot be taken apart from other struggles to end national oppression, feudal exploitation and racism.

It is a reality that while all of us share a gender oppression, many of us find ourselves in circumstances that permit us to benefit from other forms of oppression against women.

There is a need for us to realize how heterosexual women have participated in the prejudice against lesbian women; how white women have participated in the prejudice against colored women; how women of the first world and members of ruling elites have participated in the economic exploitation of third world women; how women from dominant cultures tend to universalize their experiences and thereby deny the reality of others; how the intellectuals among us can fall into the trap of allowing decontextualized discourse to divide us over interpretations of a reality that cannot be decontextualized; how the non-academics among us stand in the way of necessary theorizing by insisting always on the primacy of praxis.

We seek balanced perspectives because we know only too well that we do come from differing perspectives and standpoints. Genuine global solidarity can be gained from a dynamic interaction between first and third world perspectives on the issues of women's health and reproductive rights. In order to do this we must struggle to develop a third world perspective and framework, that would stand as counterpoint to the fast-developing and first world tradition. We need to emphasize that third world perspective and framework must come from third-world women themselves from their own traditions of struggle and knowledge, from their own interpretations of their present realities and their aspirations for the future.

Sylvia Estrada-Claudio is a medical doctor active in women's health issues in the Philippines, and member of the GABRIELA commission on Women's Health.



WOMEN'S ARCHIVES

The Canadian Women's Movement Archives/Archives canadiennes du mouvement des femmes is compiling a guide to the records of the contemporary Canadian women's movement. This bilingual guide, to be published in 1992, will help scholars and activists locate records (i.e. minutes, reports, correspondence, photographs, posters, etc.) of the many women's groups which have existed in Canada since 1960.

Questionnaires are being sent to about 2500 organizations whose records will hopefully be listed in the guide. Included are women's organizations, groups which focus on women's issues, and feminist committees within larger organizations such as unions and ethnocultural organizations.

The Archives would be glad to hear from any organization that may have been missed, and from any individual who has the records of a woman's group. (Often when a group disbands, a member will preserve its records.) For further information contact Susan Shea, Box 128, Station P, Toronto, M5S 2S7, phone 416-597-8865.

WOMEN CREATING REPRODUCTIVE FREEDOM

Excerpted from an article prepared by Women's Health Interaction

During the past several years the international women's movement has made reproductive health a focus for education, organizing, networking and advocacy. Increasingly, issues of fertility control, new reproductive technologies (NRTs) and access to safe and effective birth control have topped the agenda of women in both the First and Third worlds.

A Women and Health conference in Costa Rica in 1987 called on women worldwide to document their experiences with population control programs as a way of collecting evidence that many of these programs abuse women. In Bangladesh in 1989, a conference organized by FINRRAGE on the topic of Women Uniting Against Dehumanizing Technologies brought together 150 women from over 30 countries to look at reproductive and genetic engineering. The conference focussed on how these technologies impact on women and can intensify the existing differences among people in terms of race, class, caste, sex and religion.

In November of 1990 women's groups in the Philippines hosted a major international conference entitled "In Search of Balanced Perspectives and Global Solidarity for Women's Health and Reproductive Rights" which was attended by several hundred women.

In Canada, the Royal Commission on New Reproductive Technologies recently wound up a series of public hearings across the country which gave women's groups, the health profession and others an opportunity to raise concerns about NRTs and the need for clearer ethical and legal guidelines for the use of these technologies. Three years ago, women's groups, NGOs, health workers and many others joined a national Coalition on Depo Provera to oppose approval of this drug for use as a contraceptive in Canada. Public hearings followed this initiative, and many groups made links between the use of drugs such as Depo Provera on women in the Third World and women in Canada.

Recently, the implant Norplant was approved by the FDA, after years of (questionable) testing in Third World countries such as Brazil and Bangladesh. The manufacturers of both Norplant and Depo are expected to file for approval with Health and Welfare Canada this year. Women's groups in the North and South are concerned that these drugs have not been proven safe and do not see the value in introducing them.

All over the world, women are struggling for more control over their own bodies and demanding more appropriate health care. There is a great need for family planning programs and health services which meet the real needs of women. Often, in the absence of these programs, and in the context of high maternal and infant mortality rates, malnutrition and lack of sanitary conditions, women are instead targeted by governments for population control programs. Incentives and disincentives are introduced, which aim to encourage acceptance of sterilization or adoption of contraception methods.

Cases of abuse have been documented in many countries - women were sterilized without their knowledge or approval (sometimes literally tied down to the operating table, without proper anesthetic); women were offered food or money during times of crisis to accept sterilization or contraception; drugs and devices which have been linked to cancer in research studies and other health problems in the West have been marketed aggressively in the Third World.

In addition, New Reproductive Technologies (NRTs) are being used extensively to determine the sex of a child in-vitro, often leading to aborting the child if it is female. Women in the South and the North are recruited as surrogate mothers and paid for the use of their bodies. Aborted fetuses are sold for use in the cosmetic industry.

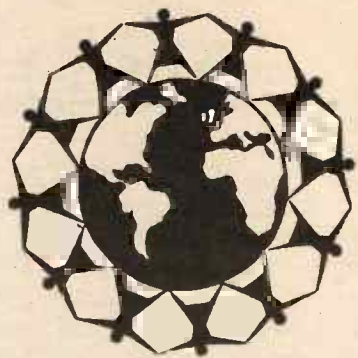
Genetic and reproductive engineering, as well as population control programs, are promoted on the grounds that they solve problems such as hunger, disease and environmental degradation. In reality, however, they divert attention away from the real causes of these problems and are incapable of solving them. Nor do they respond to women's demands and needs, such as access to resources, income, employment, social security and a safe environment at work and at home. Social and economic injustice will never be addressed by population control and dehumanizing technologies.

During the past several years, more and more international donor countries have emphasized population control as an important element of development; many Third World governments have adopted policies and programs which divert funding away from basic health care for women to the purchase of contraceptives and the financing of massive campaigns designed to reduce women's fertility rates. At the same time, many countries in the North have offered incentives to couples to have more children.

Non-Governmental Development Organizations (NGOs) have also supported population control programs, often described as family planning, and as meeting women's needs. Again, these programs do not address women's real health needs and can even make women's position more marginal.

Recently, many environmental groups have called for control of population growth in order to curb the effects on environments in the Third World. Environmental degradation is blamed on overpopulation while issues related to resource distribution and economic structures, are virtually ignored.

Increasingly, women around the world have come to view population control as an abuse of women's rights and basic human rights. Women are demanding that development be seen as a human right, and that family planning programs be placed in a context of social, economic and political change which empowers women.



GLENDASIMMS TO KEYNOTE CONFERENCE

Glenda Simms, President of the Canadian Advisory Council on the Status of Women (CACSW) will give the keynote address at the forthcoming conference WOMEN UNITING FOR CHANGE: Listening, Learning, Speaking Out.

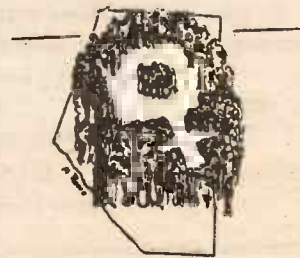
Dr. Simms, who has a long-standing involvement with women, racial minorities, Aboriginal peoples, and community issues, is a dynamic speaker and will provide a powerful and thought-provoking introduction to what promises to be an energizing and challenging weekend. Dr. Simms' address will focus on the feminization of poverty, violence against women, and the experiences of women who are doubly disadvantaged by race, ethnicity, language or disability.

The conference, which is organized by the Northwestern Ontario Women's Decade Council, will be held at the Red Oak Inn, Thunder Bay, beginning Friday evening Nov. 1st and concluding at noon Sunday, Nov. 3rd. Workshops covering a range of issues - violence against women, health, aging, economics, freedom from fear, Native culture, immigrant and visible minority women, creating community, and struggles with the State - will be held on Saturday.

Guest speaker Saturday evening is Lorraine Sinclair, Executive Director of the Mother Earth Healing Society, Edmonton. Lorraine Sinclair has worked extensively on environmental issues and Native education from the local to the international level. A talented photo-journalist, speaker, educator, and program developer, Lorraine Sinclair continues to be involved in cross-cultural education as a means of raising public awareness to Native culture and history. She will speak on Healing Ourselves, Healing Mother Earth - how people issues tie in with environmental issues.

Women and the Corporate Agenda is the subject of an address Sunday morning. Maude Barlow, National Chairperson of the Council of Canadians, will speak to the issues women experience as Canada is undergoing profound economic, social and philosophical change.

For more information concerning the WOMEN UNITING FOR CHANGE conference call Decade Council at 683-5662.



NWO WOMEN AND THE ECONOMY

The following is a brief presented to the Federal Liberal Task Force on the Northern Ontario Economy by Northwestern Ontario Women's Decade Council.

WHO WE ARE

In order to understand the present status of women living Northwestern Ontario resource based communities, we offer the following 1989 statistics, based on our research with 956 women from 16 communities.

:61% of women are in the labour force full and part time.

:90% of the employed women work in traditional female occupation sector of sales, service, health and education.

:more than half were highschool graduates with 28% having earned a post secondary degree, certificate or diploma.

:56% of the employed women earned less than \$20,000. per year with only 17% earning more than \$30,000.

:80% of the women were married with 67% of their partners employed in the community's primary industry,

:84% have children.

Beyond their commitment to family, employment and community, 55% of the women had been involved in public boards or organizations in the past five years. It is clear that women are experienced decision makers, as 69% have had executive positions in their community work. Area women are central to Northwestern Ontario's economy; though much of their work continues to be invisible. "However, the contribution of women to the economic development of this country has been and continues to be an enormous contribution of time, self, energy and ability. They are able to maintain their capacity for personal fulfilment and the survival and well being of their families and communities." Women and their work must be integral to sound economic development.

While, here in Northwestern Ontario, we recognize that growth in the traditional resource extraction sector is unlikely, economic development will continue at the local level. Socio-economic development will take place in areas such as entrepreneurship, information technology, human services and tourism.

DEFINITION OF SOCIO-ECONOMIC DEVELOPMENT

As an organization, Decade Council defines socio-economic development in the total sense including:

"Reasonable industrial expansion, job creation and economic growth along with quality of life considerations; adequate and affordable housing, recreation and cultural facilities, traditional as well as alternate educational systems, health care facilities and a full range of support services. Other necessary considerations include accessible 24 hour child care and convenient public transportation."

We agree with the United Church of Canada's description of the economy. "The economy is something we share in common. It is the way we put together human and natural resources for the good of the common life. It is a vast collective enterprise and is the domain of no particular sub-group in society. It must be marked by justice, participation and sustainability."

Economic development has traditionally been regarded as an arena for only the business and political sectors. Women and their perspectives have generally been excluded. Women must be **included** in all stages of planning, implementation and evaluation. Development schemes must not perpetuate the assumption that women exist only as dependents of men.

FAMILY

The traditional picture of the "family" in Northwestern Ontario as in Canada is changing:

:the husband-wife family with only the husband working account for only 27% of domestic relationships

:the husband-wife family with both spouses working now makes up 50% of all families

:the single parent family, 82% which are female headed, make up 13% of Canadian families

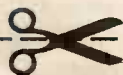
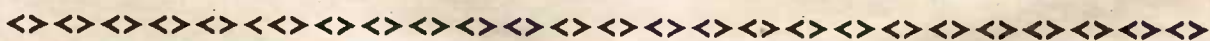
:in the 1990s, one marriage in two will likely end in divorce

:4/10 of families headed by women are poor compared to 1/10 of the families headed by men and 72% of elderly poor are women

:well over a million of Canada's children live below the poverty line

****as the above statistics indicate many women already live in poverty and many others are only a circumstance away from poverty****

Socio economic planning must take into account the changing reality of families in the 90s and not be based on an assumption of the traditional family of past generations.



Special Offer With This Ad

CWS/cf is dedicating two subsequent issues to the topic of Violence Against Women. The Summer 1991 issue is an overview — looking at the problem in all its manifestations. The Fall 1991 issue considers the strategies being adopted to address that violence.

You can get both these issues for the low price of \$15.00
CWS/cf will cover postage, GST and even take \$1.00 off the cover price!

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EMPLOYMENT TRENDS

Employment and Immigration Canada's report The Ontario Labour Market, November 17, 1990 states that "Ontario's seasonally-adjusted unemployment rate was 2.1 per cent higher than in November 1989". "Since November 1989, nine out of every ten jobs lost were accounted for by men, reflecting the severe downturn in the male dominated manufacturing and construction industries." These figures may be viewed as a trend. This is substantiated by Employment and Immigration Canada and the Ontario Ministry of Skills Development both of which project that while the labour force is growing at only half the rate it was during the 1970s, women's participation will increase and account for half of the workforce within 10 years.

While we could interpret this to mean good news for women, we must look at further related statistics:

:women earn an average of 65% of male earnings

:1988 average female earnings for full-time, full-year employment were \$23,260

:the average family income for single parent employed female headed families was \$19,740

:61% of women with at least one child under age 6, participate in the labour force and face costs up to \$6,000 per year per child for licensed child care.

The face of the labour force and the economy of Ontario is changing.

UNPAID LABOUR

In addition to paid employment, the recent Socio Economic Study on Women's Work by the Northwestern Ontario Women's Decade Council highlighted 69% of the respondents estimated they spend more than 20 hours per week on household tasks. Add to this, the hours of volunteer activities that women contribute to their community and we have a true picture of the double work load women continue to carry.

The shift in male and female work force participation rates, the disparity in earnings and subsequent disparity in taxable and disposable incomes and the fact that more women will become primary income earners, has serious financial and systemic implications for women: for both traditional and non-traditional families; for the community and for the North.

FREE TRADE

Despite many concerns from across the country, the Federal Government entered into the Canada/U.S. Free Trade Agreement. "Its intent was to improve the economies of both countries, to strive for full employment and improved living standards, and to strengthen both countries in the International market-place; with both countries' ability to take measures to safeguard public welfare fully preserved." The agreement appears to be falling short of its goals. Canadians were promised "jobs, jobs, jobs" and the best adjustment programs in the world which to date have been undelivered. Ontario's unemployment continues to creep higher. The Unemployment Insurance legislation Bill C21 has resulted in replacing insurance protection with the welfare system. In Thunder Bay alone, welfare payments are up 53%, the caseload up 46%. This is consistent with increases in district

communities. Outshopping has become a new Canadian word. The Pigeon River border crossing, which serves the relatively small portion of Ontario residents in the Northwestern Ontario area, reports that \$19 million in declared goods were brought across the border in a one year study period ending July 1989 and the Thunder Bay Venture's Report on Outshopping notes that the 37 border points studied report similar increases across the country. Manufacturers and retailers press for additional concession, in their attempts to compete. Canadian and Ontario companies attempt to negotiate salary and benefit freezes or reductions.

While we have not yet seen the final results of the original agreement, the Canadian government approaches a Canada/U.S. agreement with Mexico which may have broader ramifications for women. Women from Canada and Mexico alike will experience the effects of this agreement including the possible further exploitation of women workers in Mexico and loss of jobs for Canadian women.

In the meantime, Northwestern Ontario women and their families are forced to live with the impact of Ottawa's present economic policies, such as:

-decreased disposable incomes,

-decline in the soft wood and pulp and paper markets and subsequent downsizing of the male labour force through layoffs resulting in a loss of primary income,

-the necessity for more women to seek employment and their subsequent transition to the role of the primary bread winners (often on under \$20,000 per year).

-social ramifications of the stress of economic crisis in terms of violence, alcoholism and barriers to participation in community activities due to cost,

-the shift in the tax burden from the Federal level to Provincial level and further to the Municipal level, coming at a time when the commercial and industrial tax base is declining, is resulting in cutbacks to community based support services.

CONCLUSIONS

"WOMEN have traditionally been excluded by a failure to raise any questions that specifically concern women in the process of economic development, based on a lack of recognition that these issues are of crucial concern to women."

"WOMEN have not only the right but the obligation to be represented in all aspects of economic and social development of the north. Looking at development from a woman's perspective is essential, for it is the women who live in the communities who are most affected by the development decisions which are made by men."

"WOMEN must be an integral part of future northern economic decision making and strategies. However we will not accept token representation. We would caution that appointment of individuals cannot reflect the variety of skills and experiences that women bring to the decision making process. The women serving on commissions and committees must reflect the diversity of women's lives. Representation must include: Aboriginal Women, Francophone Women, Immigrant and Visible Minority Women, Women with Disabilities, Single Parent Female Headed Families and Female Headed Families on Social Assistance.

Unfortunately barriers continue to prohibit many women's participation. Time, travel and transportation in and from our vast region, the lack of financial resources, the lack of child care and fear make it difficult for women to actively participate. Gender equity on decision making bodies can be achieved through a better understanding of the reality of women's lives. New processes must be designed to ensure their input.

The groundwork for the inclusion of women in Economic Development has been developed by women across Canada and applies equally to the women of Northwestern Ontario. These words from a text presented to a conference of North Shore Women, in Terrace Bay in Ontario, October 1985 by Diana Ellis of the Women's Research Centre, Vancouver, B.C., capture our vision for women:

"What does the inclusion of women in economic development mean?"

An economic framework that includes women is one which says first of all that the sexual division of labour is integral and not marginal. The result of the sexual division of labour around the bearing and rearing of children means women are often left economically dependent on men. Given that in our society money equals power and control, this means that many women have no power and no control over their lives."

An economic framework that includes women would understand what this division of labour means and would do the following:

:pay women a decent living wage for their work;

:take into account the extra work of raising a child and offer paid maternity and paternity leave for a child's younger years, as in Sweden;

:provide good universal childcare.

The inclusion of women must begin at the beginning and not just because we're partners, by and large, of the men, but because we are people in our own right with contributions to make and needs to be considered.

If one believes the inclusion of women is important, then it becomes a priority. Yes, it will cost money and yes, the money is there. In fact, we can't afford not to do this. There is a great human and economic cost presently being paid by women who are not afforded the opportunity to reach their potential as Canadian women.



Update

WEAVING MATIER(s)

Congratulations to Sasha McInnes whose exhibition WEAVING MATIER(s) opened September 21 at the London Regional Art and Historical Museums (London, Ontario). Sasha McInnes, a Thunder Bay feminist activist and artist has been spinning, dyeing and weaving this exhibition of thirteen tapestries since 1986.

Carole Farber, curator of the exhibition states "The tapestries in the exhibition form and will continue to form many narratives, many storylines. They are multivocal, a cacophony of potentiality. Yet, the connecting thread running through all of them is that "weaving matters" (doing it makes a difference), that "weaving matters" are those intimately bound with creating and recreating, resisting and asserting, and that "weaving matters is weaving mater(s)", the attachment of women, mothers and the Goddess..... Creating is a political act, a statement. Through the complex symbology presented in these tapestries, the viewer will be challenged to engage a feminist critique of existing patriarchal institutions, concepts and language."

We eagerly await the opportunity to view this exhibition which will come to the Thunder Bay Art Gallery in February 1992.



Cease Fire 1991

One of our sister publications, Pandora, from Halifax is being challenged by a man who claimed he was a victim of sex-discrimination when Pandora would not print a letter he had written. His complaint has been taken up by the Nova Scotia Human Rights Commission.

?????

Heavy backlash to the preliminary report of the Task Force on Sexual Abuse of Patients has caused a delay in issuing the final report. The main criticisms are that the Task Force has been too "pro-patient", and about the "feminist bias" of the Task Force. Critics indicate that the "existing system does not need to be changed"

?????

"She is well educated, literate, operates adult literacy and children's programs, oversees public relations, trains and manages staff, and is chief purchaser. She is paid less than the man who cleans the ice between hockey periods. She is a librarian in small town Ontario."

REHABILITATION ACTION PROGRAM (R.A.P.) is a support program for Thunder Bay residents who live daily with the effects of their mental health problems/illness. There are times when they need support.

Our program matches individuals and volunteers, one-to-one. Within the match the individual identifies and works on personal goals. The volunteer provides support and encouragement.

We are currently seeking volunteers to become part of R.A.P. Orientation and training are provided by program staff. Our goal is for both the individual and the volunteer to experience a sense of personal growth while in the match. It is for this reason that we ask for a time commitment of 2-4 hours per week for six (6) months.

We will be pleased to discuss the volunteer opportunities within R.A.P. Please call us.

Rosanne Perron
Darlene Squissato

345-5564

NWO BREAST SCREENING PROJECT

The Northwestern Ontario Breast Screening Project, an initiative of the Ontario Ministry of Health is anticipated to start in late fall 1991. The objective of the program is to reduce the mortality from breast cancer by at least 40% in women over the age of 50 years. The program is aimed at women aged 50-69 years, but other women will be able to participate in it.

Breast cancer is the leading cause of death among women in Ontario. The Screening Program will be a testing service for well women. A clinical breast exam by a trained nurse examiner and a mammogram will be included in the screening. Early detection of lumps offers the best chance of improving survival rates and reducing the amount of surgery that is necessary. It is envisioned that the Northwestern Ontario Program will have both a screening site in Thunder Bay and a mobile van operating in the region.

Dr. Joan Kyle has been appointed as the part time Medical Director. Heather Woodbeck, the Administrative Coordinator, has been involved in women's health issues in Northwestern Ontario for the past ten years. The program is administered through the Thunder Bay Regional Cancer Centre. For further information about the breast screening program, please call 343-1690.

A new support and self-help group for survivors of childhood sexual abuse is being formed for women who have gone through individual and group therapy. For more information call Judy at 345-7802.

NORTHERN ONTARIO WOMEN IN TRADES HIGHLIGHTED IN PHOTOJOURNAL

BREAKING BARRIERS, a photojournal for and about Northern Ontario women in skilled occupations, has been launched. It highlights 12 women working in occupations ranging from carpenter to autobody repairer. Some are recent high school graduates, others are starting a second career and one is a grandmother, who broke barriers in the 1930's.

Six Women's Access to Apprenticeship Projects in Kenora, Timmins, North Bay, Sudbury, Sault Ste. Marie and Thunder Bay cooperated in preparing the photojournal. The project was sponsored by the Kenora Area Committee for Skill Development, and was coordinated by the Kenora Women's Access to Apprenticeship Steering Committee.

BREAKING BARRIERS includes information on training programs and resources available to women in the North. The text is English and French, with sub-titles in Ojibway. An accompanying English/French brochure on how to use the journal as an educational tool for teachers, career counsellors and women has also been developed.

Copies of the brochure and photojournal are available from all Northern Ontario Women's Access to Apprenticeship offices, Committees for Skill Development and Ministry of Skills Development offices. For more information, contact Marion MacAdam at 468-3698.



Winnipeg's HERizons magazine has decided to "GO FOR IT" AGAIN, this time as a subscriber driven and funded magazine, not reliant on government funding. HERizons features news, book and film reviews, and feminist ideas, in a form that's dynamic, diverse and infinitely readable. Please write them for info - HERizons, P.O. Box 128, Winnipeg, Manitoba R3C 2G1

BLOODLINES: Writings by Lesbian Sisters, is now accepting submissions for this upcoming anthology to be published by gynergy books, a lesbian owned feminist press in P.E.I. For queries, submissions and questionnaire please write to Jan and Lynn Andrews, Editors, P.O. Box 4273, Station E, Ottawa, Ontario K1S 5B3

Northern Woman's Bookstore

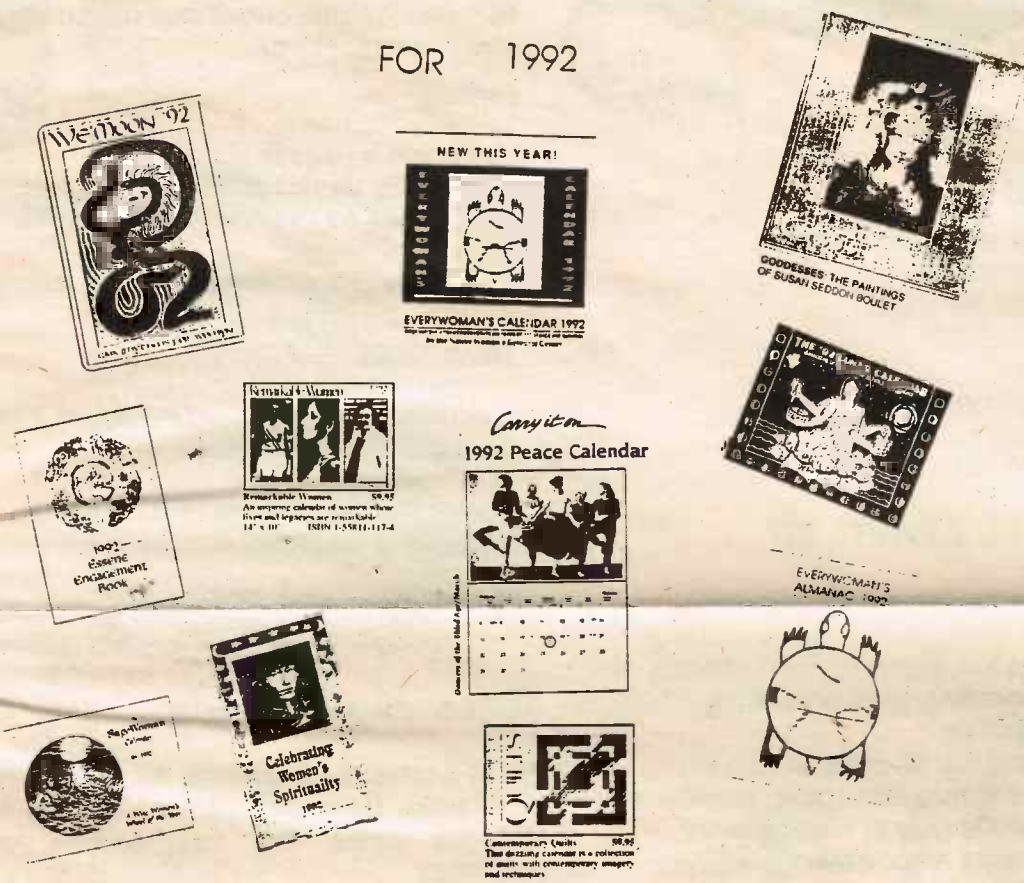
WHAT'S NEW IN THE BOOKSTORE

As always September has seen a marvelous outpouring of new writing. Some 200 new titles have been acquired by the Northern Woman's Bookstore in the past few months and more arrive every day. The non-fiction books cover a wide spectrum - healing, spirituality, lesbian, literary criticism, feminist theory, herstory - for example:

Northern Woman's Bookstore
184 Camelot St.
Thunder Bay, Ontario (807) 344-7979

Calendars

FOR 1992



and much more !!

We are anxiously awaiting the arrival of Anne Cameron's latest book **KICK THE CAN**, and readers will be pleased to know we have Cameron's **ESCAPE TO BEULAH** back in stock.

Over the past months the best selling fiction titles have been Bronwen Wallace's **PEOPLE YOU'D TRUST YOUR LIFE TO**, and **SOJOURNER'S TRUTH** by Lee Maracle. If you haven't read these, do!

Other new fiction:
THE WILD BLUE YONDER, by Audrey Thomas
THE EDUCATION OF HARRIET HATFIELD, by May Sarton
FOX, by Margaret Sweatman
THE HUSBAND, by Dorothy Livesay
GUYANA BETRAYAL, by Norma DeHaarte
IN AND OUT OF TIME: Lesbian Feminist Fiction, edited by Patricia Duncker.

The Bookstore also has in stock over 40 calendars and date books, ranging from Remarkable Women to the Lunar Calendar, from the Well-Bred Cat to Quilts, as well as the always popular Everywoman's Almanac and Herstory.

SHAKTI WOMAN: Feeling Our Fire, Healing Our World by Vicki Noble, author of *Motherpeace* is "... a passionate call for women to reconnect with our goddess heritage and reclaim our ancient powers of healing..."

OTHER COUNCIL FIRES WERE HERE BEFORE OURS, by Jamie Sams and Tuylah Nitsch. "A classic Native American creation story as retold by a Seneca elder and her granddaughter.

PETTICOATS AND PREJUDICE: Women and Law in Nineteenth Century Canada, by Constance Backhouse.

THE AGE OF LIGHT, SOAP AND WATER: Moral Reform in English Canada, 1885-1925, by Mariana Valverde.

Laura Davis, author of the *Courage to Heal Workbook* has published a support book for partners. **ALLIES IN HEALING: When the Person You Love Was Sexually Abused as a Child** "... gives partners a clear path for dealing with the survivor's pain, as well as their own".

DATING VIOLENCE: Young Women in Danger, edited by Barrie Levy.

DECEPTIVE DISTINCTIONS: Sex, Gender and the Social Order, by Cynthia Fuchs Epstein.

BEYOND ACCEPTANCE: Parents of Lesbians and Gays Talk About Their Experiences, edited by Carolyn Welck Griffin, Marian J. Wirth and Arthur G. Wirth.

CONSIDERING PARENTHOOD, by Cheri Pies is a book for lesbians thinking about becoming parents.

THE DEMON LOVER: On the Sexuality of Terrorism, by Robin Morgan "... brings a startling perspective to terrorism, which (Morgan) sees as arising out of patriarchal societies' emphasis on power, control, domination and violence.

VIRGINIA WOOLF: The Impact of Childhood Sexual Abuse on Her Life and Work, by Louise DeSalvo.

WHO CARES: The Crisis in Canadian Nursing, by Sarah Jane Growe.

Topping the list in the Fiction category is **WILDERNESS TIPS**, new stories by Margaret Atwood.

Keep
on
top of
your
reading





Ontario

Ontario Women's
Directorate

Direction générale
de la condition
féminine de l'Ontario

RESOURCE CENTRE

The Resource Centre is still in the process of being catalogued and put on computer. This has not stopped women and students in their pursuit of knowledge. With the increase of students in Women's Studies at the university our doors will be swinging off their hooks.

UNSETTLING RELATIONS: The University as a Site of Feminist Struggles. Essays of Himani Bannerji, Linda Carty, Kari Dehli, Kate McKenna and Northwestern Ontario's own Susan Heald.

QUEST FOR RESPECT: A Healing Guide for Survivors of Rape. Linda Braswell.

BACK TO HOME AND DUTY: Women Between the Wars, 1918-1939. Deirdre Beddoe.

OVER THE HILL: Reflections on Ageism Between Women. Baba Cooper.

RECOVERING FROM INCEST: Imagination and the Healing Process. Evangeline Kane.

FEMINIST FRAMEWORKS: Alternative Theoretical Accounts of the Relations between Women and Men; Second edition. Alison M. Jaggar and Paula S. Rothenberg.

THE POLITICS OF RAPE: The Victim's Perspective. The victims of rape speak out! Diana E.H. Russell.

AUDIO-VISUALS

HIDDEN FEELINGS: Produced by child support workers of Central Alberta Women's Emergency Shelter for children who have witnessed violence.

WOMEN IN THE 40s and 50s: a wonderful compilation of films about women during the 40s and 50s reflecting values and attitudes of that time.

ALL IN A DAY'S WORK: Developed as a Change Agent project with Xerox Canada Inc. this video outlines business issues and benefits which are part of an emerging issue - work with family responsibilities.

LE TRAVAIL AT LA FAMILLE:

Documentaire qui présente les problèmes et solutions dans les entreprises par la nécessité croissante d'intégrer le travail et les responsabilités familiales. Ce documentaire a été créé dans le cadre du programmes Agent de Changement avec la collaboration de Xerox Canada Inc.

COMING

BALANCING PAID WORK AND FAMILY

This innovative one-day workshop is designed as a training tool to assist you in developing "family-friendly" policies and programs in your workplace. A wide and innovative array of family-responsive policies will be reviewed.

WORKSHOP CONTENT

Module 1

Setting the Scene
- You and the Issues.

Module 2

The Big Picture
- Workforce Trends
- Changing Families
- New Partnerships

Module 3

Planning for Change
- Managers as Change Agents
- Communications
- Options for Balance

Module 4

Action Planning
- Individual
- Organizational

YOU WILL LEARN TO

- identify work and family pressures affecting employees in the workplace
- recognize the organizational benefits of accommodating work and family responsibilities
- understand the diversity in families
- outline what role managers, workers and organizations play in making work environments responsive to family obligations
- generate an action plan to implement change.

WHO SHOULD ATTEND

Human resource staff, line managers, and employment equity practitioners who want to learn more about developing policies and programs to accommodate paid work and family responsibilities.

FEE

\$149.54 + \$10.46 (GST) = \$160.00

TIME AND DATE

Tuesday, November 26, 1991
8:30 a.m. - 4:30 p.m. for one day.
Morning refreshments and lunch will be provided.

Subsidies are available. Call Joan Keehn at 475-6380, or Irene Mitchell at 475-6417 (collect) for further information.



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EVENTS

L'ÉQUITÉ D EMPLOI, C'EST QUOI?

Date: les 30, 31 octobre et le 1er novembre 1991. 16H - 12H

Endroit: Hôtel Holiday Inn, Sudbury, téléphone: (705) 675-1123

Frais d inscription: 160.50 \$ par personne (TPS incluse).

Frais de voyage: Dans la mesure où le budget nous le permettra, nous rembourserons jusqu'à la moitié des frais de voyage. Le budget étant limité, nous accorderons une indemnisation de voyage selon la règle de "première personne arrivée, première servie" en tâchant de favoriser les personnes des régions éloignées du Nord.

Ateliers

- Initiation à l'équité d'emploi
- Procédés de recrutement et de sélection
- Les droits de la personne et l'équité d'emploi
- Objectifs quantitatifs et plan de relève

Table ronde

"Comment aménager un milieu de travail diversifié et équitable"

"Pleins feux sur les barrières qui font obstacle à l'équité d'emploi"



GOODBYES AND HELLOS

We at Women's Directorate, and the women of Ontario, have experienced quite a few changes since the last Journal was published.

On September 11, 1991, **Anne Swarbrick**, Minister Responsible for Women's Issues, resigned her position as Minister "because of the necessity to focus on my own health needs". The fatigue from ongoing chemotherapy and radiation treatments made it impossible to fulfill the demands of a cabinet minister.

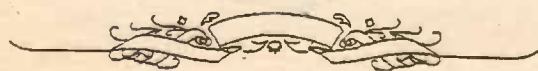
We wish her well and hope that she does take care of herself so that she may continue to work for the women of Ontario.

Marion Boyd has been appointed as Minister Responsible for Women's Issues. Ms. Boyd will take on this portfolio in addition to her role as Minister of Education.

We welcome Marion knowing her varied background and involvement in women's issues.

Eleanor Meslin, Assistant Deputy Minister, has also left the Directorate recently for a position with Ministry of Consumer and Commercial Relations.

On October 21, 1991 we will welcome **Shirley Hoy** as our new ADM to the Directorate. Shirley has had an impressive career with the Municipality of Metro Toronto in several positions - Executive Director of Metro Chairman's Office; General Manager, Administration; Director of Community Services. She has also been involved in the community and sits as a member on several Boards of Directors.



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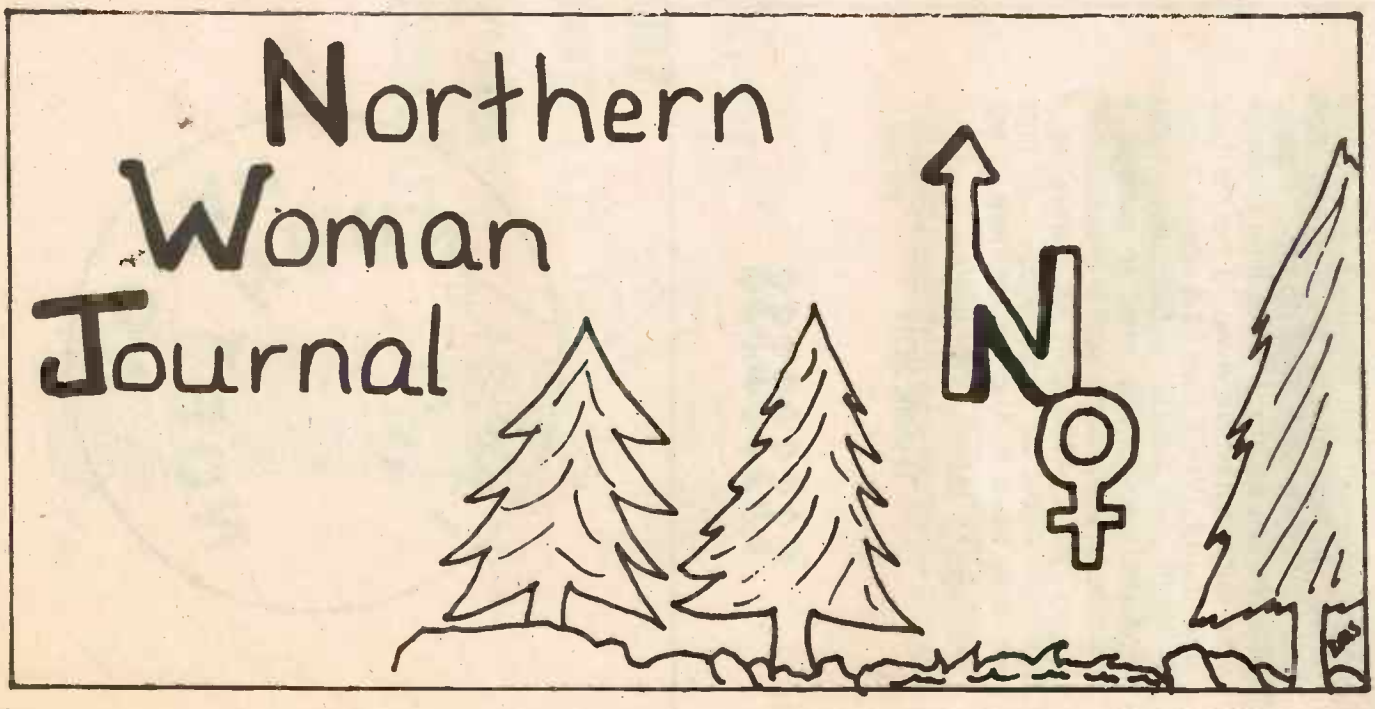
Collectively produced

MARGARET PHILLIPS

JANE SAUNDERS

RAE ANNE HONEY

MARGARET JOHNSTON



Northern Woman Page 1