

Northern Woman Journal

\$2.00

VOLUME 14, NUMBER 2, JUNE 1992

Thunder Bay, Ontario

14003



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EDITORIAL

The Canadian women's movement, and in particular feminist publishing, owes a huge debt of gratitude to PANDORA, the Halifax-based feminist newspaper, for their fortitude in defending their right to their women-only policy.

After two years of travail, PANDORA has defeated the challenge to their editorial policy. PANDORA's action exemplifies the determination women must have to pursue our goals. Their courage strengthens us all.

The challenge to their policy began in 1990 when PANDORA refused to print a letter a man intended to write in reaction to a PANDORA article on child custody. The man, a 'father's rights' proponent, filed a complaint with the Nova Scotia Human Rights Commission. It is not surprising that the man filed a complaint. What is surprising is that the Human Rights Commission accepted the complaint, and after unsuccessful conciliation meetings, sent the complaint to a full Board of Inquiry.

In March 1992, the Board of Inquiry dismissed charges of sex discrimination

against PANDORA, accepting PANDORA's right to restrict access to its pages to women because women "remain materially disadvantaged and unequal to men as a group by reason of sex, in fact if not in law" and because "men have adequate opportunity to express their views and opinions in the mainstream media without entry into this women's place." In his decision, the Inquiry adjudicator wrote that "the denial of access by PANDORA to men does not cause material or substantial harm to men, particularly in comparison to the benefit to women of having a women's only publication."

So PANDORA joins WENDO in Ontario and the Girl Guides in BC in defending the women-only policy that is vital for women's groups to give voice and space to women.

But the question remains: why would the Human Rights Commission even accept this vexatious complaint? A further issue was the demeaning language used by the Commission's counsel in reference to PANDORA and its witnesses (e.g. hysterical and crazy). While the Commission issued a release stating its "regrets that remarks in the written submission have been construed as stereotyping women," the Commission has refused to make a public apology called for

by PANDORA.

While we breathe a sigh of relief that the inquiry went in PANDORA's favour, we wonder what (where and when) the next assault on women will be. (In fact, it came quite quickly with the bombing of the Morgentaler Clinic in Toronto.) Misogyny is rampant in our society, the efforts to silence and control women ever increasing.

Despite the enormous strain that PANDORA's volunteer collective members were under, despite the threats of violence they received, and despite having to direct their energy into fund-raising to cover legal costs, PANDORA continued to publish throughout this ordeal. We admire their strength.

The financial costs to PANDORA are heavy (expected to exceed \$25,000), and it is reported that the Human Rights Commission has refused financial compensation.

PANDORA deserves our support. Please send donations to: PANDORA, P.O. Box 8418, Station A, Halifax, Nova Scotia, B3K 5M1.

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NORTHERN WOMAN JOURNAL

On May 18, at 3:23 am, a gasoline bomb placed by anti-choice terrorists destroyed the Morgentaler Clinic in Toronto. Police sources have said, "It's a miracle someone wasn't killed."

For the first time, anti-choice extremists brought U.S. style violence into Canada. They want to deprive Canadian women of the right to choose and they don't care who gets hurt. It is crucial at this time that we speak in support of CARAL and against this violence. There are two things that you can do:

Write to Ontario Attorney-General Howard Hampton and Ontario Premier Bob Rae. Demand that they put an end to the harassment of women and doctors which led to the Morgentaler Clinic bombing. Ask the government to take out a public injunction against the harassers.

The Hon. Howard Hampton
Attorney-General of Ontario
720 Bay Street, 11th floor
TORONTO, Ontario M5G 2K1

The Hon. Bob Rae
Premier of Ontario
Main Building,
Legislative Assembly
Queen's Park
TORONTO, Ontario M7A 1A1

Please consider making an emergency donation to CARAL

The Canadian Abortion
Rights Action League
344 Bloor St. W. Ste. 306
Toronto, Ontario M5S 3A7



Molly's Clothworks and Fabulous Finery

FAX: (807) 626-9280
1217 RIDGEWAY STREET, THUNDER BAY
ONTARIO, CANADA P7E 5J2

Dear Women,

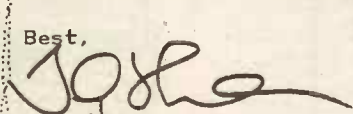
As some of you may know, since moving to Thunder Bay I have wanted to become involved in an activity which would have some personal meaning, would subsidize my art and that would not be an conflict of interest given my relationship. I think that I may have found it but to be sure I'd like to consult with you.

While travelling through Southeast Asia and India recently, I visited a number of women's cottage industries and collectives which are producing wonderful women's clothing, shawls and scarves. Many of these are made from hand-woven cotton, wool and silk and are hand-painted/printed/dyed and sometimes embellished with embroidery and mirror work. They range in size from 8 to 18 and are roomy, colourful, very comfortable and beautifully made.

The women I met asked if I would explore the potential of importing these garments for the women of Canada. Given that the purpose of the collectives is to create independence and empowerment for the women of the region, I am excited about the possibility of working with them and have ordered a number of items which will arrive sometime in August.

At the moment I am trying to establish a mailing list of women in Northwestern Ontario who may want to be informed when the garments arrive. I anticipate that the first exhibition/sale will occur in late summer. I would be very excited to have you come and see the work of these women and to buy if you wish. But, most importantly, I want your feedback on the merchandise.

If you want to be informed about the date of the exhibition/sale, please send me your name and address and I will advise you once the date has been set. Thanks so much.

Best,

Sasha McInnes

p.s. "MOLLY" was my maternal grandmother who would have been a professional artist had she not been too busy sewing and embroidering for her 13 children!

PERSONAL IMPRESSIONS

- INTRODUCTION TO WOMEN'S STUDIES

When I registered in "Introduction to Women's Studies", I speculated as to what the course content would be. I was told that Women's Studies is a fairly new discipline and I was interested to find out what a course specifically related to women would involve. I presumed that current women's issues would be discussed. Over the past school year I have become more aware of contemporary issues, however, this course encompasses much more.

I thoroughly enjoyed "Introduction to Women's Studies" and feel that I have learned a great deal. This course has been demanding, and a substantial amount of material has been covered. For me, the most interesting aspect involved the historical analysis of past events from a feminine perspective. It seems incredible to me that so much of history has been recorded and taught from a male point of view with a male bias, and that for the most part this has been accepted practice. I never questioned or thought that female experiences were unique or that they have been overlooked and not considered important. I found the material fascinating, and was intrigued to examine contemporary female issues as a continuation of women's struggles in a male dominated culture.

The concept that gender is a social construct was stressed throughout the course. The impact of socialization and the ways in which cultural and media images have influenced women was analyzed and discussed. Again, I found this provided an insight into pervasive influences on female lives.

As a result of having taken this course, I feel that I have a much greater appreciation of issues that concern contemporary women, and of the effect that socialization has in determining male/female roles. I would encourage those interested in women's issues to take this course, either for personal interest or to obtain degree credits in Women's Issues. Personally, this has stimulated an interest and an incentive for me to pursue additional courses in this discipline.

Joanne Cottell

MUSIC FESTIVAL

It's time to put the 3rd Annual NORTHERN LIGHTS WOMYN'S MUSIC FESTIVAL on your calendar for SATURDAY SEPTEMBER 12, 1992 10 am to 6:30 pm

Here is your chance to be surrounded by over 800 womyn on 80 acres of northern Minnesota wilderness for a full day of music and fun.

If you are a musician, comedienne, craftswoman or artist interested in participating in this event, the time to act is NOW! If you are interested in performing, please send a short audition tape, a short biography and your fee requirements. We seek representation from a wide range of women, including diversity in musical

WOMEN AS PEOPLE

The fall and winter sessions have drawn to a close at Lakehead University; this marks the end of a course that has greatly impacted upon me. Women's Studies 1100 has been the vehicle of an unexpected and precious gift - pride to be a woman. The knowledge I gained went far beyond the facts presented in the course, rather, an understanding of what it means to be a woman was accomplished.

Women's Studies is not a "male bashing" course, nor is it the arena for feminist recruitment. It is the study of women as people. A combination of history and sociology gave a complete picture of women's evolution. Furthermore, the contemporary issues introduced created a personal atmosphere, thus, a genuine interest in women's struggles and victories was maintained. Some of the topics relating to the female reality were: anorexia nervosa, bulimia, media advertising, violence against women, low employment status and poverty.

At times the information presented was overwhelming. However, I realized throughout history women have challenged the patriarchal system and as a result, small changes to society's dictation and expectations of women have occurred. I have gained a respect for women that was not present in September. Intimate relationships with other women began, some of which will last a lifetime.

Furthermore, I am now able to see beyond the "sugar coating" presented in our society in order to fully understand women's disadvantaged status. I have discovered avenues to help implement change and am now able to call myself a feminist.

I am unable to fully express all that was gained from this course. Suffice to say, I would not have missed it for the world and I strongly recommend it to both sexes.

Charlene Burford

Women's Studies 1100 will be offered at Lakehead in the coming academic year. Two sections are anticipated, one during the day and the other in the evening.

expression, age, ethnic/cultural background and physical ability.

Crafters and womyn-centred organizations wishing to reserve booth space should also call or write for specific information.

If you are interested in learning through a hands on experience, or if you already have experience, we need your help as a festival volunteer! Your assistance would be appreciated in production, publicity, staging, land preparation, etc.

For information or submissions contact:

NORTHERN LIGHTS WOMYN'S MUSIC FESTIVAL
c/o AURORA; A NORTHLAND LESBIAN CENTER
8 North 2nd Ave. East
Suite 210
DULUTH, Minnesota 55802
(218) 722-4903

Update

Canadian Advisory Council on Status of Women has produced a new fact sheet on Women and Poverty. Some facts:

*In 1989, 51% of single-parent women with children under age 18 were poor. The average income of these families was \$22,609, compared to \$55,705 for two-parent families with children under age 18. The poverty line for a family of four in a large Canadian city was \$24,700. **Too many women are poor.**

*Because there are not enough subsidized child care spaces, some women cannot look for or accept employment. In 1989, more than two million children needed some kind of child care because their parents were employed or studying full-time outside the home. However, less than 300,000 spaces were available to fill this need. **Without child care, some women cannot look for jobs.**

*Most women have to deal with workplace discrimination, regardless of their experience or education. Women employed full time in 1989 earned only 60% to 70% of the amount earned by men with the same education. A woman is doubly disadvantaged if she has a disability, is Aboriginal, or is a member of a racial or ethnic minority group. Members of these groups are often passed over for hiring or promotion. **Women face real discrimination in the labour force.**

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Victoria Women's Sexual Assault Centre has developed three new information booklets on the subject of childhood sexual abuse. This series includes "A Booklet for First Nations Adult Survivors", "A Booklet for Partners and Friends" and "A Booklet for Adult Survivors".

If you are interested in all or any of these booklets, please contact Sylvia Kenny, Publications Coordinator at 306-602 View Street, Victoria, BC, V8W 1J6.

FAMILY PORTRAIT

A Family Portrait, Gay and Lesbian Canada '92 is a project of an inspired group of lesbians and gay men. Their goal is to unite their Canadian community by compiling a collection of letters, drawings, and poems by Gay and Lesbian people from across Canada.

Their idea is to produce a written "snapshot" showing what it means to be Gay/Lesbian in Canada in 1992. Does AIDS figure prominently in the national community? Is coming out of the closet easier today than it has been? What does "Dyke" really mean?

These are some of the questions this project hopes to answer; the end result will be a significant, permanent, historical reference document, giving face to the Gay/Lesbian Canadian character.

For more information about "A Family Portrait" please contact David Roman at: P.O. Box 41, Station J, Toronto, Ontario M4J 4X8 or phone/fax (416) 778-8811

CABINET FORUM on NWO WOMEN'S ISSUES

It was a really remarkable day. Northern women in dialogue with senior provincial decision-makers.

The Provincial Government Cabinet Forum on Northwestern Ontario Women's Issues was unique. It was a new means of communication between government and the grassroots women's community. It was a dynamic process in a comfortable environment - a very positive experience. At the end of the day Minister Responsible for Women's Issues, Marion Boyd said, "I think we have shown that there is a new way to do business in government here today. And I think we'll go back and see if we can't replicate this in many other communities."

The forum, organized by Decade Council and supported by the Ontario Women's Directorate brought twenty-five Cabinet Ministers, Parliamentary Assistants, MPPs, political staff and senior bureaucrats to Thunder Bay to hear presentations by Northwestern Ontario women's groups.

The northern women told our reality, articulated our concerns and put forward proposals to address justice and equity issues. The presentations were impressive, the response of politicians and staff respectful, and the dialogue exchanged constructive. For the most part, women felt they were being heard, that our issues were understood, our perspective credible, and our concerns serious.

Thus, women felt encouraged. Not that political promises were made to meet all requests - they weren't. For example, in response to Women's Health Information Network's splendid presentation on the problems experienced by lack of core

funding, Marion Boyd stated "...the whole issue of core funding is a really serious issue for most small community groups [the need to] shop around to the different ministries and see where you can get a dollar here and a dollar there. We're all concerned about that...what we are hoping to do is streamline the process...[but] we would be less than realistic with you in your communities if we weren't also clear that it's extremely unlikely given our current fiscal situation that we're going to be able to do core funding for a whole raft of new circumstances. I hate to not hold out the hope that you won't have to keep gathering those dollars in for a little while, but I suspect that will be true until we can get through this current crisis and find other ways to direct the dollars."

At the same time, however, new solution's put forward, such as the Women's Economic Status Branch, sparked keen interest and a willingness to explore new possibilities.

The intensity of the presentations were a reminder to politicians of the continuing need to articulate women's perspective.

"It's very important and it's very healthy that we as elected members keep in touch with what I feel are my grass roots. I have been involved in my community with women and women who are disenfranchised and that's what I consider my reason for being here. So that I have to, I feel for my own credibility, my own personal integrity to carry that forward in the legislature and to actually speak out for women. We have to, as women, not be co-opted into just being male in drag. What we have to cherish and keep and value is our own life experience and I believe we need you to keep helping us try to do that." Margaret Harrington, M.P.P. Parliamentary Assistant to the Minister of Housing.

"I'd like to make one commitment and it is a commitment that I as a woman, and as an MPP, and a mother, and as a wife make to my little girl and that is, one day she will have..... bread and roses."

Shelley Wark-Martyn

A word of commendation must go to Decade Council, for their vision in promoting this important Forum, as well as for their superb organizing skills. Appreciation must also be expressed to Marion Boyd, Minister Responsible for Women's Issues for her enthusiasm, and to NWO MPPs Attorney General Howard Hampton and Minister of Revenue Shelley Wark-Martin for their support.

We know that the Cabinet Forum of NWO Women's Issues was just a beginning. We know that the opposition to women's equality is well-resourced and increasingly vocal. We know that each modest step the government takes with policies of social and economic justice is met with sustained opposition by the right wing. Thus we know, we must increasingly articulate our vision and renew our energy and analysis.

The following are excerpts from some of the Forum presentations and responses. Readers interested in studying the briefs in their entirety should contact the individual group or the Ontario Women's Directorate.

WOMEN'S VOTES

1992 marks the 75th anniversary of women's right to vote in Ontario. In 1917 women who crusaded for women's franchise believed that the vote would make women true and equal partners in decision making. They believed that with the vote they could impact the policies, programs, structures and institutions that controlled the quality of their lives.

In 1992, in this province we have a government who want to hear women's concerns and issues. Today is an example of that commitment. We have a government with 11 women cabinet ministers and a Directorate devoted to Women's Issues. We have area women who have demonstrated tremendous volunteer energy, expertise and commitment in working towards women's equality. Women represent 52% of the voting population. It does not seem possible then in 1992, we would be hearing the injustices and inequality of women we have heard today. What magic will it take to translate intention into action? What is wrong when the expertise and experience of grass roots women is not honoured and respected at the level of decision making?

The Northwestern Ontario Women's Decade Council believes that it is the process of consultation that disconnects the dream from the reality.

..... Government continues to practise consultation on a "Let's see what you can do with this" basis. Initiatives are announced with a very short time for the development process. Legislation, policy and programs are drafted in isolation. The parameters are set. Government releases the proposal or discussion paper and seeks feedback in one of two ways - through public outcry or through consultation.

..... Women's groups that have worked so hard to be consulted; give; and that is the end of the process for women. We have no mechanism to hold government accountable, at least not until election time.

..... [Decade Council] takes our responsibility to the women of Northwestern Ontario very seriously. The major inequality that we see in this process is that we have all the responsibility and you have all the resources. We thank you for today's experiment of a new design in consultation. We ask that you measure the value of information that you received, against the resources provided..... Decade Council calls on you to share the financial resources. Not to find new money, but to find a way to put resources where they can do the most to eliminate barriers to women's full participation in all spheres - economic, social and political.



HEALTH

We are concerned that the voice of women will not be heard when we look for new solutions to cut the costs in the health system. We are concerned that the value of women's work will once again be overlooked.

..... The shift in male and female work force participation rates, the disparity in earnings; the subsequent disparity in taxable and disposable incomes and the fact that 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.

Privatization, de-institutionalization and volunteer work will put many women out of paid work in the health care field. We are concerned about user fees - we have grave concerns when this subject of user fees were raised at a recent First Ministers Conference, three New Democratic Premiers said nothing. If user fees are implemented, women will be hardest hit. Single parent mothers would be in the worst situation if user fees were implemented.

The federal government has cut back on funding for health, education and social services. We understand that along with this, a recession and impact of free trade has led to a drop in Ontario government revenues. We understand about less money to run a program; we manage our homes in this fashion. We understand you have to cut back. We just want to participate in deciding where. We don't believe medicare should necessarily be driven into making desperate decisions because of hard economic times.

We know your government is embarking on a massive restructuring of the health care system. You want to shift from illness to a preventative community based approach. In principal, we agree! We fear that the reality looks more like you are closing down hospitals and other institutions and giving the responsibility for the provision of service to individuals, families, community agencies and for-profit companies. Women will once again be given little voice, but majority of responsibility. Privatization is the end result of this plan. This is not what you were elected to do. We know that the vast majority of good jobs lost will be women's jobs. We also know that the not so good jobs created by privatization - less pay and less benefits - will be women's jobs. Privatization will result in the decline in the quality of care provided to our more vulnerable citizens. Access to care will become more confusing as more services will be delivered through community and/or commercial agencies. Women will be expected to take on a larger responsibility by being the primary caregivers.

The present system is far from perfect. We see an enormous amount of waste and mismanagement. We want some say in the new recipe. We don't have the answers to all the questions but we know what some of the questions should be.

LONG TERM CARE

With the proposed Long Term Care Re-direction almost a reality, it is urgent that women's voices be heard.

Who in the community will be impacted most directly by these proposed re-directions? The women - the traditional care-givers will assume this added task; one that our mothers' generation filled, not always easily. Their role as homemaker most often didn't include a job in the workplace and the intent here is most certainly not to minimize their role or its importance. In a 1989 study of women in Northwestern Ontario it was noted that 61% of the women surveyed were in the workforce either full time or part time, 80% were married and 84% had children. Despite these statistics and the growing concern for the woman of the "sandwich generation" we are adding one further expectation. More of us will have to assume the primary role of care-giver. The paper on the re-direction of Long Term Care assures us that we will do this task with more ease



because of the added community support services. Where are they? What are they? My friends in community health see no signs of funding for these new programs. It is imperative that these programs be in place and functioning before institutional care as an available option is reduced. With the growing numbers of people living well into their 90s and beyond, institutional care will have a vital role to play and it should not be minimized. Please don't make the same mistakes that were made in mental health!! Our elderly citizens deserve better!!

Most reasons for the re-direction in Long Term Care have been financial ones - necessary in these difficult times. Nowhere have we seen statistics or proof that these community options will be cheaper, especially in a rural setting. We have some reservations that community care will be cheaper and if so will it be at the cost of quality.

With the possibility of more and more nursing homes being owned and run by the private sector, the development of care standards needs to be addressed. These institutions need to be made accountable to ensure that quality care is not at risk.

We see it only being natural that care providers be recognized as essential members of the Committees of Management suggested by the Community Health and Support Services. We also urge you to recognize the importance of relevant and accountable women and seniors of the community having a seat on these Boards. The elderly of the community do want to remain in their own homes as long as it is possible and practical. They want to have some choice, some control over their future.

Marion Boyd response

I think a lot of the issues that you've raised have been raised around the province in other venues, and they are certainly issues that we need to take into account.... We are very well aware that there is a cost factor involved in moving to community-based care. But, the very reasons that you suggest we need to do that in terms of the empowerment of choice for individuals, we would agree with, and in no way would we dispute the need to involve those providing care as stakeholders in the consultations. We think that's extraordinarily important in all the fields so I just would hope that you are reassured on that, that indeed we do see care providers as a very important part of the decision making process.

What I will tell you is very much lacking, is information going back to the institutions that are involved. These people know nothing. They have no idea and there's a lot of hysteria out there. A lot of people are really terrified that they're going to lose all their funding. We are going to become a thing of the past.

Marion Boyd response

You get to the point as we do with all of these issues when we're under attack from very strong opponents who don't necessarily share our vision of simply having to be as repetitive as we can and to count on communities to get the information through to those who are most concerned, the patients and their families, that the intention is certainly not to deprive people of care, but to improve the level of care and the type of care.

TRAINING

Recommendations:

Training programs should not be a replacement for education for low income people. In northern towns many women are unable to finish high school and we know low income people are more likely to drop out. OBS, student loans and income support from specific agencies are very important to these women.

There have to be training programs available in the north for women to access. There is no use talking about an equitable number of women in programs if programs do not exist.

All training and educational programs should have an equity component as an integral part of their operations.

Any casual look at training will see that women are not involved. For example, at present Confederation College has 1271 trainees in Thunder Bay and region. Sadly, it is not known what percentage of the trainees are women, Natives or persons with disabilities. I was given a "guess" of less than 10% women. No plan with goals or timetables is in place to improve these numbers which have barely changed since I was teaching in trades and technology fifteen years ago.

The same situation exists in education where many technical programs such as engineering and technology are filled with mainly white male students. Some individual programs have drawn up plans to attract more women entrants. However, coordinated equity planning with goals and timetables as well as identification of barriers plus workshops for faculty would be a more efficient way to handle the problem.

In order to ensure the success of an equity plan attention should be paid to "training the trainers". I recommend that workshops be given to all training personnel on educational equity as well as problems that women and other equity groups encounter in training, and the workforce. This would include information of assault, prejudice, systemic discrimination and racism.

All training programs should contain a strategy to deal with sexual harassment including the education of both personnel and trainees on the problem and an effective policy to deal with complaints.

The definition of job safety be expanded to include the concept of safe premises for women and that the women trainees and personnel assess the premises using a standardized measure of safety such as that put out by METRAC, Toronto.

Empowerment. Agencies that deal in training of women with disabilities and women on social assistance should have as a goal the empowerment of the client.

ABORIGINAL WOMEN

Most Aboriginal women at some point in their lives, face the fact that the current range of programs and services do not meet their needs. There are gaps in programs; services are inappropriate or inflexible, are insufficient, or inadequate in terms of the benefits provided.

In addition to the availability gap, there is also a problem related to the linguistic and cultural appropriateness of existing services.

We recommend that the Ontario Cabinet support the establishment of a Native Family Resource Centre and Native Day Care as proposed by Mahmowenchike Board of Directors. The Native Family Resource Centre will develop and deliver preventative, supportive, and remedial family oriented services that are culturally relevant to the Native community.

Secondly, Mahmowenchike has completed a needs assessment which documents the need for culturally appropriate child care. We are encouraged by the Ontario government's announcement to create over 400 new licensed subsidized child care spaces, and to spend monies for new construction. We anticipate that Mahmowenchike, which is a Native urban based organization, would be able to access these monies and that they are not solely directed to reserve communities.

The Canadian system of justice is largely out of touch with Native concerns and is generally hostile to the needs of Native people. We would like to focus on the injustices experienced by Aboriginal women.

We recommend to the Ontario Cabinet to undertake a review of the Family Law Act and to do this, in conjunction with Aboriginal women in order to effectively address the specific concerns of Aboriginal women. Aboriginal women are experiencing serious difficulties in regards to custody issues, property rights, enforcing support orders, access to services, and other family law issues.

The major difficulty is the jurisdiction of the provincial family law act versus Band Council or tribal laws. The issue of individual versus collective rights must be reconciled in a manner by which the interests of everyone is protected and justice is served.

The extent of violence in the Native community has been increasingly recognized as a significant problem over the past twenty years. Families are in great distress, and trying to cope with unbearable social and economic conditions..... The loss of the family structure, and traditional family living, tears up the very roots of the cultural foundations of Native communities. Toleration of violence is socially, and spiritually destructive to the Native family and community.

We urge leaders at all levels to make violence a priority issue. We believe that Native communities in this region are in desperate need of comprehensive community strategies to adequately address all aspects of violence such as: **prevention** that focuses on the emotional and spiritual well-being of the individual and the family unit; **intervention** that facilitates effective and responsive crisis services; **education** on communication, parenting, and abuse issues; **treatment** for all members of the family; **professional training** to be accessible at the community level; and **expanded services** for community outreach and follow-up services.

O.N.W.A.

The Ontario Native Women's Association supports the full entrenchment of the inherent right to self government in the Constitution Act 1867 - 1982, recognizing that as the First Nation's Citizens we were historically self-governing and that our rights are recognized in Canada.

The Ontario Native Women's Association agrees that the rights would be enforceable by an Aboriginal justice system, which would clearly outline jurisdiction responsibilities of all governments.

The Ontario Native Women's Association wants definite, concrete action to begin immediately to end discrimination among our own people, as a demonstration of good faith in the self-governing process that we are presently involved in.

The Ontario Native Women's Association believes that the components of legislation must ultimately reflect and be subject to the principal of equality, and must be applied as such, within the framework of Aboriginal Self Government.

The Ontario Native Women's Association has always believed that any new or existing legislation under the Indian Act must continue to conform to the Charter of Rights and Freedoms of the Canadian Constitution Act of 1982.

The Ontario Native Women's Association requires that any newly created legislation to implement Aboriginal Self Government must conform to the Charter of Rights and Freedoms under the Canadian Constitution Act of 1982, except;

- a. for those citizens who are members of the Longhouse who desire a shield for their traditions. Such shield shall not abrogate or de-abrogate from the basic principle of equality
- b. no reasonable limits
- c. no opting out.

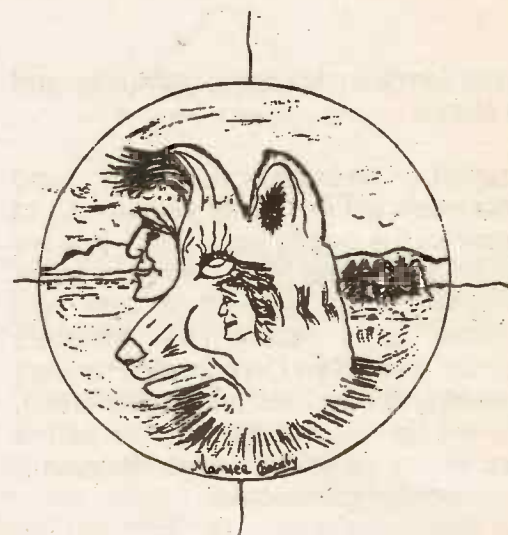
The Ontario Native Women's Association supports the right of First Nations to determine their own membership through Aboriginal Self Government, BUT, we must insist that the right to determine membership must be subject to the Principle of Equality.

The Ontario Native Women's Association insists that all Aboriginal Citizens be guaranteed economic and social rights which are those basic necessities of life guaranteed to every other Canadian; including employment, housing, social assistance, health care, education, culture, language, literacy, and the right of individual self determination.

The Ontario Native Women's Association insists that prosperity must be in accord with Aboriginal Traditional Values, including respect for the preservation, protection and the replenishment of Mother Earth.

The Ontario Native Women's Association is firm in its position that Aboriginal leadership must demonstrate its respect for Aboriginal women by ensuring that all are directly involved in self government negotiations, at all levels, so that the First Nations Circle will be complete.

The Ontario Native Women's Association supports individual and collective rights, both being of equal importance to Aboriginal people, within the Canadian Charter of Rights and Freedoms.



Howard Hampton response

One of the issues I find particularly troubling is the conflict over the Charter with the Chiefs of Ontario leadership and their very strong position that they do not want the Charter to apply; and your equally strong position that it must apply until First Nations are able to work out their own Charter. What I'm asking is, for a government that has to deal with some of these very difficult issues, can you help us out? How do we get from here to there?

That is a difficulty for all of us and we have no answers specifically. We hope that through legal counsel that we could, maybe there could be a moratorium on the Charter discussion. We know that there's too much fear at the community level with the women that they're going to continue to be discriminated against if the male dominated leadership is allowed to maintain the kind of control that they've had.

I believe that further dialogue just on the Charter itself has to take place at this time because right now dialogues that have taken place include other matters that supersede the real issues. I think there needs to be dialogue amongst the Chiefs on the, I guess the reality of the issues. About what the women have to face in the past, the explanation of the fears that they do have there's no Charter in place and there's no definite drafts of what the aboriginal Charter would look like. I think that's what needs to take place is that further dialogue.

Marion Boyd response

Your clarity and strength of your position and the discussion that you have had this weekend is very helpful to me. I want to be very frank with you that it has been very difficult for us to know to what extent it is appropriate for us to speak on your behalf and now that we have this strong position for me as Women's Issues Minister, I feel empowered to take a much stronger stance on your behalf in the discussions that we have.



continued p



COMMUNITY GRANTS

Marion Boyd, the Minister Responsible for Women's Issues, recently approved the following community grants:

Sudbury Women's Centre to hold a two-day workshop and public information session to formulate an action plan to combat violence against women in the community.

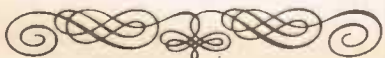
Equay-wuk Native Women's Group to hold a three day conference to link local women's groups with chiefs and councils to increase awareness among political leaders about family violence issues crucial to women.

New Liskeard Student Career Awareness Committee to hold a career awareness day for male and female Grades 7 and 8 students to increase acceptance of women in non traditional roles.

CABINET FORUM

Northern women met with Cabinet Ministers and representatives of fourteen ministries to discuss issues including child care, economic development, violence against women, health, long term care reform, training and employment.

The forum, organized by NWO Women's Decade Council with OWD support, was a follow up to the **Women Uniting for Change Conference**. Presentations were made by francophone, aboriginal and racial minority women and women with disabilities and Decade Council's subcommittees.



ONTARIO ADVISORY COUNCIL ON WOMEN'S ISSUES

Last fall, the Ontario Advisory Council on Women's Issues (OACWI) held province-wide consultations to determine ways of improving communications between women and the Ontario government. In response to recommendations made by participants, the government of Ontario has approved a new mandate for OACWI.

The Council will advise the government of Ontario, through the Minister Responsible for Women's Issues, on matters pertaining to the achievement of economic, social and legal equality for women. Council members will undertake community outreach and consultations to gather views of women on issues of concern in each region. Exchange of information about government policies and programs affecting women will also occur at the consultations.

Nominations are invited and encouraged from women who wish to become members of OACWI; women who have knowledge of regional concerns and who have experience in advocating for women's equality. Three positions are available in each of northwestern and northeastern Ontario's regions. Nominations are encouraged from aboriginal, francophone and racial minority women and women with disabilities. Nomination forms must be postmarked by June 30. Nomination forms are available by calling (807) 345-6084 (collect).

RESOURCE CENTRE

Beyond Reasonable Doubt: The Influence of Victim Stereotypes and Social Biases on Police Response to Women's Complaints of Sexual Assault, by Martha Muzychka. Report on public awareness and sensitivity to issues of sexual assault and child sexual abuse increase in Newfoundland and Labrador.

English in the Workplace by Barbara Elwert. The development, organization, and implementation of the E.W.P. Pilot Project in Thunder Bay, Ontario.

The Canadian Family in Crisis by John F. Conway. This Canadian book examines the drastic changes in family life. The roles of family members are all affected.

Disabled Women's Network Canada by Research in 1988 By Dawn Canada: Survey of women in violent and abusive situations. The research shows women with disabilities are at greater risk.

There's Always Been A Women's Movement This Century by Dale Spender. This lively book recovers the story of the Feminism that persisted in the years after the battle for the vote.

Discovering Women's History by Deirdre Beddoe. Handbook for people in pursuit of the history of British women.

Sexual Harrassment Women Speak Out by Amber Coverdale Sumrall and Dena Taylor. Dedicated to Anita Hill, this book tells of women's experiences and how they responded to them. A resource section is included.

Coming Into Our Fullness: On Women Turning Forty by Cathleen Rountree. Learning the stories of strong women. Focuses on turning 40 as a rite of passage.

Violence en héritage? Réflexion pastorale sur la violence conjugale. Dissertation sur l'église d'aujourd'hui qui devient consciente du problème de la violence conjugale, dont la gravité et l'ampleur ont longtemps échappé aux regards de l'opinion publique.

Femmes D'action, est une revue publié par la fédération nationale des femmes canadiennes-françaises (FNFCF) et est un outil d'information et de réflexion sur la condition féminine.

les garderies en milieu de travail au Canada par Margie I. Mayfield pour le Bureau de la main d'oeuvre féminine, Travail Canada. Etude sur les garderies en milieu de travail.

COMING EVENTS

WOMEN IN TRADES AND TECHNOLOGY

Regional women will be gathering at a conference September 25 through 27 at Eagle Lake near Dryden to talk about trades and technologies including employment equity, workplace harassment and work and family responsibilities. For further information call Marion MacAdam, Kenora (807) 468-3698.

SEXUAL ASSAULT

The Faye Peterson Transition House will sponsor a "framework for healing" conference on the issue of sexual assault. **Clarissa Chandler** will facilitate the two day session October 8 and 9, 1992; 9am to 5pm both days. A coffee house will be held on October 8th. A large mailout is planned for service providers and women in the community. For further information call (807) 345-0450.

NORTHWESTERN ONTARIO WOMEN'S DECADE COUNCIL

The Annual General Meeting of Decade will be held October 24 in Thunder Bay. For more information call (807) 683-5662.

A CAREER IN POLICING

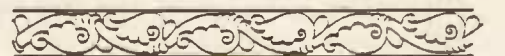
Thunder Bay Police are currently recruitment for a **Hiring Seminar** to be held on **October 3, 1992**. If you are interested, or would like to arrange an individual or group session for more information on the recruitment process, please contact: Human Resources, Thunder Bay Police, 425 Donald Street East, Thunder Bay P7E 5V1 or call 625-1288 or 625-1296.



INFORMATION UPDATE

The Northern Office is in the process of updating our information of women's organizations including shelters, sexual assault crisis centres and care centres, coordinating committees on wife assault and sexual assault, women's access to apprenticeship programs, unions and women's committees of unions.

We have hired Chantal Trudeau through the Summer Experience Program to update our files. When Chantal calls, please provide her with the time she needs to gather information that will help us continue to support women in the north.



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WOMAN HEALING 1992

IMAGES OF THE CONFERENCE

- snake dance at the closing circle, passing faces of every woman, my own hair flying wild with joy.
- women relaxed and laughing on the beach, playing with stones, the natural version of marbles.
- an argument between Vera and a white woman with a drum - saying very clearly "go and find your own grandmothers - I'm sure they were also wise..." Just don't pretend to be me.
- small workshop - placing my pen on the alter as a symbol of my resistance - picking up another ring passed down by five grandmothers and wearing it - knowing instinctively I must pass it on to the next woman.
- seeing the smoke over on our point and knowing that the cabin will be warm that night.
- being on the rag and feeling very powerful.
- the sound of women's voices carried through the night across the ice.



- going to a conference where I can share a bed with my lover and no-one suspects us of arson.
- quiet moments with friends, recovering from our insights and confusion.
- a journal dialogue with a starving piece of my spirit, and a vision of myself sitting on the point where a blue heron lands and teaches me to fish.

- skipping Thursdays workshop to create our own version of a 'listening to the melt' ceremony.
- it's funny how I've blocked out all memories of the airboat coming in to take away the island dwellers...or driving flashlight when my alternator died halfway back to Thunder Bay...
- sitting on a warm rock in the snow watching the ice melt.
- being close to people you love.
- divisions of opinion - all playing a role in the politics of oppression and empowerment.
- women who touched my life in that one week.
- a willingness to continue to struggle with ourselves as we are.
- Meeting old friends that you haven't seen for years and making new ones for the years ahead.
- It was scary - but good.
- It was nice waking up in the morning surrounded by good friends and heading out for that first coffee together.

 MOTHERPEACE TAROT WRITING AS AN ACT OF HEALING ORGANIZING FOR CHANGE BODY MAPPING

NORTHERN WOMEN'S BOOKSTORE



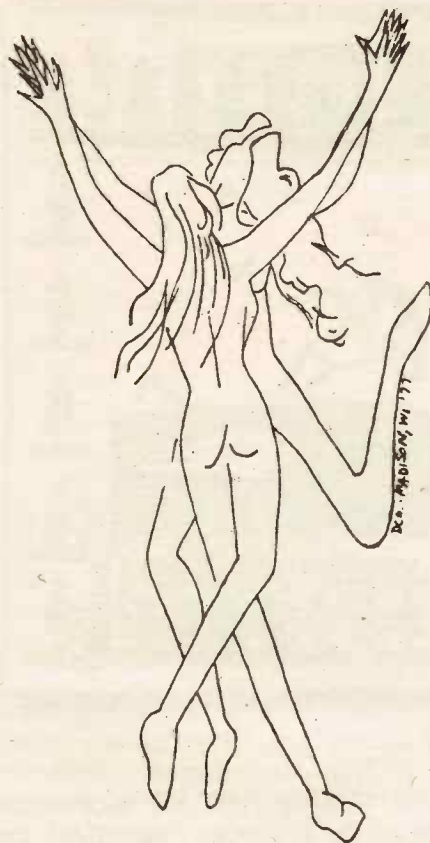
**Childhood Sexual Abuse
 A Booklet for First Nations
 Adult Survivors**



New from the Victoria
 Women's Sexual Assault Centre

Other new titles include:
 Childhood Sexual Abuse
 - A Booklet for Adult Survivors
 - A Booklet for Partners and Friends

For information contact:
 306 - 620 View Street Victoria BC V8W 1J6
 Tel: (604)383-5370 Fax: (604)383-6112



- going to "Woman Healing" - a little scary, not sure what to expect. The drive there was wonderful, although the weather did a little bit of everything - it snowed, rained, cleared, clouded over again and even hailed a bit! But it was great. We were heading into an unknown - leaving kids, work, phones, and a familiar reality, behind.

- there were 250 women in a circle, most of us strangers to each other. I felt excited-anxious-shy-out of place. As the opening circle began and we claimed that place with our voices and our unity, I felt the power and the force of our combined strength to an awe inspiring magnitude. By the end of the greeting I was giddy and light-headed. Never before have I felt that kind of energy.

- I have never felt so safe or had such a sense of belonging and I don't think anything will have such a profound effect on my life again.

- We formed a circle and greeted each other - we were strangers at that point - but never after.

- Meeting women and sharing with them, when up to that point I had only read their printed word.

- Looking across the point and seeing friendly, familiar faces huddled around the campfire - hearing their voices in a woman-song of the night.

- moving into what we can become.

- It was hard sitting in a workshop listening to those around you, watching their pain and trying to contain your own until it was your turn to take the eagle feather.

- Strangers and sisters all the while.

- I learned that I was ok. In fact I was pretty special. No one had ever told me that before.

- night time, after some really intense days.

- sitting around the fire and putting back together the pieces of our souls.

- Even the wildlife seemed to sense that we would cause them no harm.

- Watching the ice crack and flow on the waking waters of spring was like feeling the walls of glass that I had entombed myself in begin to crack and fall away.

- The pace and the precision of the spiral/snake dance was to me a message that no matter where our lives may take us, if we hold onto our beliefs and maintain our power in unity, we can achieve our goals within the safety of the womb of our Sisterhood.

- The knowledge that for the first time in my life I was being accepted by perfect strangers just for being me with no expectations on their part.

- I watched a very dear friend laugh and giggle with a seemingly uncontrollable gaiety. I have never seen her look so relaxed and happy.

- The intrusion of the "real world" was not a welcome or pleasant experience. Someone had spoken of it as "re-entry" into life.

- Since coming back from the "week of healing", I have met women who recognize the T-shirt, and although we may not have personally met during the conference, there is a bond between us.

- Some of the workshops were very cramped - I wish they had provided more space.

- It was with great sadness that we learned that our cabin was soon to be turned over to a group of bear hunters when we left.

 SURVIVORS TALE HEALING THROUGH LAUGHTER GOING CRAZY? WHO SAYS SO? ME AND MY SHADOW

MEDIAWATCH

The 1992 MediaWatch survey of Canadian newspapers finds that Canadian women continue to be under-represented in our newspapers, both as reporters and newsmakers.

The third annual survey of 15 newspapers by MediaWatch, a national feminist organization which monitors sexism in mass media, examines the number of female versus male bylines, the number of individual women referred to as compared to men in articles, and sexist language and attitudes in the papers.

Male bylines outnumber female bylines by almost three to one. The average percentage of female bylines in the group was 28%. While this year's survey saw a 12% increase in the average number of references to women over the last two years, the percentage of references to women has consistently remained close to or under 20% for the past three years. Overall, MediaWatch does not see any positive trend toward recognizing women's contributions to the news.

Sexist language and sexist attitudes continue to prevail in Canadian newspapers. False generics such as 'chairman,' 'spokesman,' etc., used to refer to women, were seen over and over again in the survey. Also, when women are discussed, reporters focus on details such as their physical appearance and advantages (or, more insultingly, their disadvantages) rather than their accomplishments or achievements.

Copies of the report, titled A Good Day to be Female? A Three Year Overview of Sexism in Canadian Newspapers, is available for \$5.00 from the national office of MediaWatch.

For more information, please contact:
 Linda Hawke
 Outreach Co-ordinator
 MediaWatch National Office
 517 Wellington St. W.
 Suite 204
 Toronto, Ont. M5V 1G1

- from MediaWatch release

CONGRATULATIONS, KIT

Dr. Kit Minor of the Department of Social Work at Lakehead University has had a book published by Fernwood Press. It is titled Issumatuq: Learning from the Traditional Healing Wisdom of the Canadian Inuit. The publisher's catalogue states: "The term Issumataq refers to a gaining of wisdom over time and experience. The gaining of Issuma brings with it respect, and the noted ability to provide advice and insight."

"Drawing on her ten years experience in the Arctic, Kit Minor helps us to understand 'what' we can learn from the traditional helping wisdom of the Canadian Inuit. And this text also helps us to understand 'how' we can learn, because it argues, 'what' we can learn is directly related to 'how' we learn."

"Through the development of a culture-specific design the author shows us how Inuit people and Inuit culture, when in a working relationship with members of the dominant culture, can continue to define and decide on the appropriate helping skills."

INTERVIEW

Pimaatsiwin: Quilts by Alice Olsen Williams is at the Thunder Bay Art Gallery until July 5th. In late May, I had the pleasure of viewing these wonderful quilts and listening to Alice speak about her art and her philosophy.

When Alice talked about her quilts, she did not dwell upon the technical aspects of quilting, but rather she spoke to us about the symbolism of her quilts, the evolution of her artistic expression and the integration of white women's traditional quilting blocks with the images and messages her Anishinaabe heritage. In Alice's earlier quilting years, she framed woodland style loons and geese provided by Anishinaabe artist Norman Knott, with traditional quilting block patterns. More recently, Alice has based her quilts' centerpiece designs Anishinaabe women's traditional artwork of floral and geometric patterns. Alice spoke of her quilts' central image Pimaatsiwin, which means "living a good life on this Earth". Alice's message is both very powerful and very empowering. Her beautiful quilts are a testament to Alice's philosophy of living one's life in a good way, on one's own cultural terms.

Michele Proulx interviewed
Alice Olsen Williams

MP - The first thing I wanted to ask you about is your perspective as a woman. I don't know if I should use the word "feminist", if you use that word for yourself, there are different terms: woman-centered, woman-positive, woman-identified, feminist - I got the impression listening to you the other night that that is all part of your framework for quilting.

AOW - First and foremost, my focus is Anishinaabe people and if it's Anishinaabe women, that's what it is. I realize that I don't like to use the word "feminist", because, to me, if I'm a feminist, I see it as doing stuff for women, being an advocate, women things. Now the word "feminist" bothers me, because a person like Kim Campbell is a feminist, and I see her as doing nothing for women, nothing for Anishinaabe. So if Kim Campbell and Macleans Magazine can call her a feminist, then I have nothing to do with feminism.

MP - There are a lot of faces it seems...

AOW - No, she believes in it, she believes she's feminist doing these things. So what is it about our society?, its confusions?, its contradictions?. I believe in working for women's things but in relation to being Anishinaabe. I believe that we Anishinaabe people came from a society that was egalitarian, which is very different from your society which is patriarchal and on top of that, capitalist. So you have two enemies right there. As women, as decent human beings, you have two enemies. Men have an enemy also - that patriarchal structure. Men aren't free, there is no way I would want to be a man in a patriarchal structure because it doesn't appeal to that humanness, to a sensibility, to a sensitivity, to what a human being is. Sometimes I think that many people who call themselves feminists



have lost that, and they have that aggression that they mask by the word "assertive", but it's aggression and we feel that aggression and we are very afraid of it, because it's like being a man...

MP - The whole issue of anger, there are women who are angry about various issues: poverty, violence against women and children, contraception and the freedom to choose when to have children. Some women seem to carry their anger very much in front of them, it comes before anything that they do and it can interfere sometimes with their ability to communicate. When I look, from very much on the outside, at issues such as land claims and native self government, I feel that there is also anger there, justified anger, but once again, some people may be using that rightful anger as an aggressive thing that gets in the way of communication...

AOW - You are talking about anger that gets in the way. While I see that as white people who have more power than any Anishinaabe, I see them being turned off because it's something in them, because maybe it's a part of an ideology. I'll give you an example. When the Oka crisis was on, there were lots of white people of the dominant culture, who were "for" Anishinaabe. They said, "yes, it is wrong, all these things are wrong. Their land was taken away from them, that land belongs to them. Why are these golf courses taking over, why is that allowed?" Of course, we Anishinaabe know why, but nice white people don't know why, they don't understand because, they live a more comfortable life than most Anishinaabe people do, or most poor white people do. If anybody sticks up for us, it is poor white people - never the university professors, never the doctors, never the lawyers. They are the ones who look down on us and oppress us. At Oka, non-native people said, "Yes, that land belongs to the Oka people", but you know when they started to get upset? When that Mohawk warrior faced that young white soldier. White people saw that and they were angered. So whose anger gets in the way? White people forgot what the issue was, but because they have the power, they can say "Oh, that Mohawk should not have done that to that poor young innocent soldier". We now know that soldier was not innocent. That's part of the game media plays and that's also how people are influenced. So when white people say that our anger gets in the way, it's only because they somehow are angry themselves about things, and justifiably so, when they're angry

at their own culture. But don't be angry at us for being angry. It's terribly frustrating.

I think that people can relate, in a heartfelt way, to sexual abuse. We now know, it's been allowed, that sexual abuse can be talked about. We know how crippling that is, and that person who has been sexually abused never again has the freedom to be free. When a person who has been sexually abused starts talking about their abuse, and starts facing it, they are very, very angry. It is not that anger that is crippling, although if you read the accounts it sounds like it. It's what started that anger that is crippling, that sexual abuse, which transgresses any decency in a human being. That is why that person is angry. So if we are taught to believe that that anger gets in the way of communications, it's wrong. It's a tool of the ruling class because it turns people off.

So we always have to examine these things. As soon as we isolate people who are oppressed, and say "oh, they're too dirty, they're too angry, oh they don't know how to speak English". You have to look and see, that it is for a reason, and that it is justified, because a terrible, terrible wrong has been done to them. For Anishinaabe people, the terrible, terrible wrong, when you talk about poverty, about choice, about self-government, none of these things are to me the problem. It's like trying to peel off all these wrongs, and what is the basis of these wrongs? Like the root of an onion has several little roots coming out from the main root; they are all quite main roots. So there is the taking away of the land, not just the taking away of the land, but our connection to the land, our spiritual reason for living was taken away when they took away the land, and when they took away our language. Every Canadian here can keep their language. Look at how they hate to learn to speak French, and how the French hate to learn to speak English. We didn't even have that choice, we were taken away from our parents, from our grandparents, from our human guides in life and we were made to speak English. Our children don't know how to speak our language anymore, and that's another one of those 'roots'...

MP When you have privilege, sometimes you don't even realize it, you take it for granted, your position in society...

AOW No you don't, it's white skinned privilege and people have no idea what that means. It means, for example, something as simple as, if you are at a meeting and everybody else is white and you are a different colour. And you say something, and it's not a popular thing. I am always in that situation because I get asked to be on these committees, and here I am Anishinaabe, and they say they want to hear a different point of view. When I give a different point of view they're very upset and they start to get defensive and they think I'm radical. I am not radical, I want to go back to the basics. I end up feeling "well would they have treated me like that if I was white?" Probably if I was white I would not think like that. So I think they treat me like that because I am Anishinaabe. I am different.. I see things differently.

I kind of lost the 'root' of this. Let me go back to the land; our language; our spirituality were assaulted, our population was assaulted, you know by disease and not only that but something quite as innocent as

"intermarriage".

AOW Why should our anger for what has happened to us because of superior mechanisms of control such as the army, the police, the mass media. Why should that anger get in the way? What truly has gotten in the way? Let's take off the onion peel, peel these layers and find out who is the enemy here. Who is the one we can't work with? And how come we can't work? How come our very justifiable anger gets, as you say "in the way"? Many people believe that. I was going to finish telling you about this Oka thing. White people were really angry at that. No longer could they understand what the Indians were fighting. I have a-- I thought she was a friend -- but I am so angry at her, She wrote me a letter.. and she called us "Our Indians" this and "Our Indians" that. Well that is really racist. Sometimes I want to do things that white people do, to show that discrimination, that racism. Do you know I can't bring myself to do it, to say "Our white people are this, our white people are that". That is really outside my realm of how to think, or how to perceive. White people talk about us as if they had the right to say "Our Indians are like this.." just like dogs or cats or cattle. That's the mentality and they don't even know it. This friend.. she said "We white people are behind you. but be careful, if there's any more things like that Mohawk warrior facing our Canadian men you're going to turn a lot of us off". The gap is just so great for white people to understand. If they are at all threatened, if their anger is touched - watch out - and they are the ones with the power. What can I do to straighten out that woman's thinking? There is nothing I can do, because she's not going to listen to me. She is not going to listen to me tell her that it is her anger that is getting in the way. It is because she is white and has privilege- she is not going to listen to me because everything is on her side. Who am I? I am Anishinaabe woman who has - quote- "made it", but I still haven't made it enough for her to respect me and listen to me.

MP It's also a question, I suppose, of the powers in control wanting to hold on to their control, to hold on to their power.

AOW Another thing that people say to me is "Oh, you Indians have sure made it far in this

society" . . . and I say "What are you talking about?" This society is turning very right-wing - what are you talking about that Indians are having it better and better? This thing about Ovide Mercredi, this conference, that's a bunch of bull-shit.

MP A big smokescreen.

AOW It's a big smokescreen, that's a good word because if I say "bullshit" it turns nice white people off. Isn't that crazy? That such a little thing like that turns people off? But smokescreen - thank you - its a smokescreen of who really has the power. To people who read the newspaper, who watch the news on TV, it looks like Anishinaabe are really being recognized, but that's not what's happening. What's really happening is very horrible - I think the noose is getting tighter and tighter. In the way that we see power and we see money . . . Have you ever known anybody to willingly give up power? I think women still have a connection to the true human-being, spirituality. I don't think men do, and certainly not the men in control. Like the president of Exxon . . . They're the ones who rule the world, like the Pope . . . When white people say that Indians are doing really well, I say to them "When did you ever hear about anybody willingly giving up power?" Do you think that Mulroney and all that he represents - he doesn't just represent Mr. Mulroney, he is representative of a whole ideology, a whole power structure, male oriented

MP Corporation based . . .

AOW Yes, I say "Do you think those guys are going to give up their power? For Anishinaabe? for children? especially working class children? or poor white children? or black children? or immigrant children?"

It's a smokescreen and I say to myself "Why are these nice white people saying these things about Anishnaabe, thinking Anishnaabe are really doing good?" When we are not, we are still dying, we still don't have our language, our land base, our economic base which is intimately connected with the land. Our whole life is intimately connected with the land because it is creation, land is creation, we are part of creation and we believe that. My biggest

proof of how wonderful we are is that we lived on this sacred land that was given to us by the creator, for thousands and thousands of years, and we never wrecked it. We always had that respect for it. Sure there's dreamy - I've never read Rousseau, what he said about the 'noble savage' - our connection to nature is much deeper than that. It's not a dreamy notion; it made us live for thousands and thousands of years. Another thing about the difference in culture is when we leave this earth, it is intimately connected with our respect for life, we leave this earth in the way that we came in. We didn't build great big monumental buildings because that's not the way life is. When we start doing that the obvious result is death, not just the death of a couple of hundred people. It's death of life in this whole world. When I think about the goodness of Anishinaabe, I think about how life lived for thousands and thousands of years. I think about the evil of white society, how in less than five hundred years they've wrecked this earth and the threat of all life being annihilated is very possible and has been for a long time.



MP But still you make your quilts and they are beautiful and they give a good message to people . . . when you spoke about them you spoke about "Pimaatisiwin" . . . your message of "living a good life".

AOW "Living life in a good way".

MP It is a good message.

AOW Yes it is, and everybody should know that.

Dear Women,

I was overwhelmed by your response to my recent exhibition, WEAVING MATtER(S) at the Thunder Bay Art Gallery. Your incredible embrace of my work was very moving and I want to thank all of you for your wonderful comments to me and for the a-mazing words you wrote in the guest book.

Recently, I was given a commission to weave a tapestry for the new provincial government building in Port Arthur. I feel sure that this work would not have come my way had you not attended the exhibition in such great numbers and shared your feelings about the tapestries with such emotion, energy and eloquence. Thank you!

The piece that I will weave for this space will be dedicated to all of you and will include all of you. I hope that you will like it.

Love, Sasha and Susie Q
Sasha McInnes

V your
VOICE

Women We Honour Action Committee has completed their research project.

Woman Killing: Intimate Femicide 1974-1990 can be ordered (\$19.95) from the committee, 22 Parfield Drive, Toronto M2J 1B9 or (416) 491-3827.

Some key findings in the report include:

- : between 32 and 41 women were victims of intimate femicide each year in Ontario between 1974-1990.
- : of the developed countries, only the United States has a higher rate of woman killing than Canada.
- : Women who are separated from their partners are five times more likely to be killed than other women. The predominate motive for intimate femicide appears to be offenders' rage over estrangement from their partners.
- : Aboriginal women are at least six times more likely to be victims of intimate femicide than are non-Aboriginal women.

PRÉSENTATION-PAR LE GROUPE FÉMININ PLURI-ELLES À L'OCCASION DU 75e ANNIVERSAIRE DE DROIT DE VOTE DES FEMMES DE L'ONTARIO

La santé et les services sociaux sont des domaines très connus des francophones, où elles s'y retrouvent d'une part comme sujets d'intervention dans les rôles de patiente, de cliente, de bénéficiaire et de consommatrice et d'une autre part, comme principales dispensatrices de soins à titre d'infirmière, de travailleuse sociale, de mère, de gardienne et d'éducatrice.

Tout comme les anglophones et les autochtones, les francophones revendiquent des services dans leur langue et leur culture dans une perspective de justice et de droit historique dans le contexte des canadiennes demandent des services au nom de la justice sociale et les raisons différentes, la planification doit être sensible aux questions de langue et de culture.

Toutes ces considérations culturelles s'appliquent non seulement à la francophonie d'origine ontarienne et canadienne mais aussi aux communautés multiculturelles francophones de la région. Il ne s'agit donc pas uniquement pour les anglophones de comprendre, d'être sensible et de respecter la culture francophone mais aussi pour les francophones de comprendre, d'être sensible et de respecter la culture francophone libanaise, juive, haïtienne, portugaise, iranienne, etc. Le défi sera donc d'identifier les éléments de ressemblance pour qu'ils deviennent des symboles d'appartenance et de rassemblement et d'être sensible aux différences pour que chacun puisse y retrouver l'identité qui lui est propre.

Dans certains cas, les services sont offerts directement par le Ministère, alors que dans la plupart des cas, les services sont offerts via un autre organisme comme les municipalités les organismes à but non lucratifs (protection de l'enfance) ou conjointement avec un autre ministère tel le ministère de la santé (les soins de longue durée).

Les femmes francophones de cette région sont agressées, battues et assassinées et sur le plan de la prévention et des services, elle sont encore plus défavorisées parce qu'il n'y a pas de centre d'hébergement qui offre des services en français; or elles ne peuvent être protégées, aidées ou guidées comme leurs consœurs autochtones ou de langue anglaise.

Il est devenu évident aux femmes francophones de cette région sur les services de santé en français c'est rêve et non la réalité.

L'argument classique est, comme de raison, que les femmes francophones vont chercher des notions d'anglais par nécessité et comprennent généralement cette langue suffisamment pour <<s'en tirer>>.

Nous tentons de modifier certaines attitudes. Nous ne désirons pas être perçues comme des victimes. Nous voulons être participantes à part entière dans notre province. Il y a des solutions et nous tenons à les exposer à cette table ronde.

1. Une garderie francophone pour nos petits enfants.
2. Des institutions post-secondaires de langue française pour nos jeunes gens.

3. Des programmes de formation professionnelle pour les femmes francophones qui désirent mettre à jour leurs aptitudes afin de réintégrer le marché du travail.

4. Un centre de santé communautaire à deux volets- santé et services sociaux - pourvu d'un personnel complet, comprenant des professionnels de toutes disciplines touchant la santé physique, émotionnelle et mentale ainsi que les services à la personne. Dans un tel centre, les citoyennes et les citoyens de toutes les régions désignées du nord-ouest de l'Ontario pourront y recevoir des traitements et s'épanouir, afin de préserver leur santé sur tous les plans.

WOMEN'S ECONOMIC STATUS BRANCH

The economic development of our communities and our region affects the lives of us all. The quality of our day to day living, the framework into which we have to fit our decisions about our present and future depends on the economy of the area in which we live. For most of us the notion of democracy presupposes that we have some control over the way our region develops. Yet most women still remain outside the development process.

We believe in the right of women to participate in all economic development policy, decision-making and evaluation in this province.

.....

Who within government is asking?

- * does the economic development program or project offer equivalent benefits to women and men?
- * will the impact of the program on the women in the development area be considered at the design, implementation and evaluation stages?
- * are the women involved in the decision-making, evaluation and program delivery process of the proposed economic development?
- * have the terms of reference of socio-economic studies been evaluated to discover whether they were relevant to women in the communities?
- * should women in this particular area be considered as a target group for special programs?
- * what employment opportunities will be created for women in the construction, start-up and operating phases?
- * is any action planned to enable women to enter the stream of economic life in the communities?
- * are job training opportunities for women being considered?
- * what action is to be taken to ensure that community development plans result in the integration of women into the economic and social power structures of the community?
- * what criteria is being used to evaluate the impact of development initiatives on the community (eg impact on women and children, safety, etc)?



Women and their concerns still remain marginal to the economic development process. Structural change is needed.

WHAT IS THE SOLUTION? Clearly, to see that we have enough women trained and advanced through the system by an affirmative action process to give us a balanced gender mix at all levels. **Until we have attained this balanced gender mix however, we need to place small groups of concerned, aware, well-trained and technically expert women within institutions concerned with economic development to raise issues and ask questions within the institution itself.**

For those of us living in the north, the Ministry of Northern Development and Mines has the major responsibility for economic development policy. **We are proposing a model which will change the structure and culture of Northern Development in order to ensure that women's needs are met.**

We propose a **Women's Economic Status Branch**. This structure would be based on other successful models, that is time limited and cost effective.

..... we are not requesting additional resources of the Branch but rather a redeployment of existing person years and operational resources.

The proposed mandate of a Women's Economic Status Branch would be: to examine, plan and recommend on all issues affecting the economic rights, economic development and socio-economic status of women in Northern Ontario.

.... We feel that Northern Development and Mines has the mandate and the obligation to serve its entire northern constituency. We feel that the Ministry has an opportunity to eliminate the structural and systemic barriers to women's participation in economic development in the north and to promote the full inclusion of women in all aspects of economic development.

WOMEN WITH DISABILITIES

Women with Disabilities are the underclass, that is, people who are generally not involved in the wage earning market economy and they are being kept there by economic theories and practice. The disabled community experiences a class system of its own within which women with disabilities are at the bottom.

Statistics show that unemployment is a fact of life for 62 percent of women with disabilities (Morrisette D. 1988). Of those working in regulated industries 66.1 percent earned less than \$20,000 a year compared to 14.6 percent of men with disabilities. In these same industries at the top end of the scale 20.6 percent of the males earned over \$40,000, compared to 2.7 percent of women (DAWN Canada 1989).

Persons with disabilities are generally disenchanted with current employment equity initiatives. Outside certain major institutions, new employment opportunities have generally not been forthcoming.

In 1986, 11.1% of the total provincial population between the working ages of 15 to 64 reported some form of disability (about 691,590 people). Persons with disabilities are out of work twice as often, are concentrated in low-paying, part-time jobs, and have long periods of unemployment, compared with the rest of the population in Ontario. Many have the skills to find successful employment if given the opportunities. Despite this, they are often excluded from the labour force. There are also those who are discouraged from seeking employment. Barriers to employment include:

- stereotypes and misunderstanding about different types of disabilities and capabilities of persons with disabilities;
- staffing policies which do not accurately measure the potential to satisfy requirements of a given job;
- excessive delays in delivering essential job accommodation;
- inaccessibility of the work site, including inadequate systems of transit for those who need it;
- the lack of access to adequate training.

The existence of many of these barriers has been a result of, and has contributed to the historical social isolation faced by persons with disabilities.

Employability has historically been linked with types and degrees of disabilities, and individual personal characteristics. A person who has a double impairment or who is both disabled and female, Aboriginal or a member of a racial minority group, is even less likely to be employed, and is more likely to earn a lower income.

Marion Boyd response

I think our determination to make employment equity mandatory has given rise to a great deal of public awareness as well as public consensus building around the issue. We know that 85% of those who will be available to go into the labour market over the next 25 years are going to be those in designated groups. At least half of those will be women and probably a good deal more. So, what we are looking at in terms of our economic renewal goals is finding a way to ensure that employment equity is a reality and that the planning process and the legislative process give rise to a plan that is going to see results and is going to be monitorable as we go along so that we don't fall back over time. I would like to assure you that we all agree that this is a major priority for us, not only from the social justice point of view, but also from the economic point of view. It just makes good economic sense and we need to keep repeating that again and again to the community when they start saying recession is not the time to put mandatory social justice programs into place.

LABOUR

Collective bargaining legislation is crucial for improving the economic situations and working conditions of women workers. Unions generally improve wages and at least improve working conditions of women workers. Unions tend to compress wage structure making it more equal. Unions provide a degree of due process in the work place that helps workers with very little personal power. Trade unions help enforce human rights, employment standards, pay and employment equity, and occupational health and safety legislation. Presently men benefit more from unions than women as they are more likely to be unionized.

We agree with the government assessment that a significant factor preventing unionization in the service sector is the failure of the Labour Relations to respond to the very real impediment to organizing faced by workers. We agree that the right to organize must be equally accessible to all workers, and in particular, women, minorities and other lower-paid workers in vulnerable sectors of the economy. We believe the reform of the Labour Relations Act will be a measure of the government's commitment to a social equity agenda for the people of Ontario.

We also believe that a cheap labour strategy is not an effective strategy for ensuring economic prosperity for the province. The onus should be placed upon the business community to justify why it cannot compete, if more women workers are unionized, since the weight of existing literature suggests that unionization results in greater productivity (Freeman and Meclaff). The government should stand firm on its position that it is not acceptable for employers in Ontario to compete on the basis of cheap labour.

Global competition and continental free trade will undermine existing labour standards unless the government takes immediate steps to enable the most vulnerable workers to organize, in order to protect and improve their working conditions. Unless these basic rights are effectively protected by law, it will be impossible to develop the co-operative employment relations necessary for a productive labour force and a strong economy.

Marion Boyd response

I must say it's really pleasurable for us to hear your strong defence of our human relations when we're hammered from the other side and it is very fine for all of us to remember that this side of the workers is supported by the people of Ontario and it is important particularly to women to have the changes that have been proposed. The move toward a real examination of what central bargaining could accomplish, a real look at the Employment Standards Act particularly as it affects workers like home workers. We know that they are an important first step toward better equity. We know that unless those kinds of protections are there for workers some of the other social and economic changes that we want to make are going to be that much harder to achieve.

IMMIGRANT AND VISIBLE MINORITY WOMEN

The Thunder Bay Immigrant and Visible Women's Organization is an organization of women that come from 20 different countries. We belong to different cultures and we are of different colours. We have two things in common: we are immigrants and we are women. Canada is our home now and we are concerned about the services being offered for immigrant women and their families.

The Ontario Government has been very generous in providing money to agencies that specialize in giving services to immigrants and refugees, but has failed to follow up and verify the effectiveness and quality of the services being delivered. We urge you to investigate how this money is being spent and how much of it really enhances the lives of newly arrived immigrants and refugees. Please look closely at the qualifications of the service providers and their proficiency in the languages that are needed to deliver

effective and competent service and their training in cultural and racial sensitivity. Designated courses and a culturally sensitive instructor is the only way in which programs for immigrants and refugees are going to succeed. **We know what our problems are, and we must take an active part in the solution.**

It is a well-known fact that a person living in marginal state rather than being a fully participating individual, directly contributes to a series of health and social problems. In order to prevent these problems, we request that Ontario government look carefully at the organizations receiving additional funding for settlement services and training programs. The ministries granting the money must set guidelines and objectives for the delivery of efficient and competent services. **Competence and efficiency in serving immigrants means having cross cultural and cultural specific training, language knowledge and sensitivity for cultural and racial differences.**

The agencies receiving money must be willing to enter into contracts with the funding ministries which will include appropriate accountability measures to the funder. Accountability must include feedback from the people receiving the services.

VIOLENCE

It's been a long and painful road. Turns in the road have brought some success, such as the establishment of ten shelters in the region, and the increase in funding for Sexual Assault Centre services. However, true success can only be measured by the experience of women and children who are the victims and the survivors. While the stories of women and children who have managed to realize a future free from fear have provided advocates with the strength to continue, we realize that we are nowhere near the end of the road we must travel.

Women and children continue to be brutalized. Our newspapers and television continue to sensationalize stories of rape, sexual harassment, and murder of women. The pain pervades Northwestern Ontario.

Locally, we are concerned over the ever rising numbers of adolescent sexual abuse survivors who have turned to the streets for safety; only to be revictimized as prostitutes, escorts, and exotic dancers. The traditional means of service has not met the needs of these young women. The one support system that did meet the needs of these individuals was "axed" in the cutbacks.

We challenge you to respond to the recommendations from the 300 participants of the Women Uniting for Change conference.

- 1) That the special issues of violence faced by women 16-18 years of age, the group of women who fall through the cracks of services, be addressed.
- 2) That an integral part of school curriculum; Grades JK through Senior level high school include: gender equality, alternatives to the misuse of violence as a control tool, and non-violence dispute resolution.
- 3) That teachers make regular use of community resource groups to deal with specialized issues of conflict resolution.
- 4) That literature in schools be monitored to ensure that ethnic women, minority groups, aboriginal people and women with disabilities are not presented in a negative light.

continued pg 14

BOOK REVIEW

reviewed by Alice Sabourin

When one is exposed to rugged truth there can be an instant need to run from any commonality and intellectually excusing the anger as being a sense of exploitation of facts all being thrown together creating some distortion that is larger than life. It wasn't by mistake that I read "Dear Daddy" first. The thoughts and reflections of a daughter to her estranged father, struggling through the mystery of his absence and her mother's pain. How could I deny this truth when my own child hadn't met her father until months of her life had past? To embrace the sense of outrage would allow humanness room to feel the words spoken, to be open and recognize the characters for who they are.

Thus, with that in mind, I went on to read "Bertha". I have met Bertha before in another place and time and given the understanding Lee Maracle has as she tells the story about this woman's life, I have a even deeper sense of love and acceptance for my aunties, grandmothers and elders. Grateful to know that many of these women have risen up from the ground to reach the sun and reclaim their roles as teachers and leaders. Bertha is real. Her story is real.

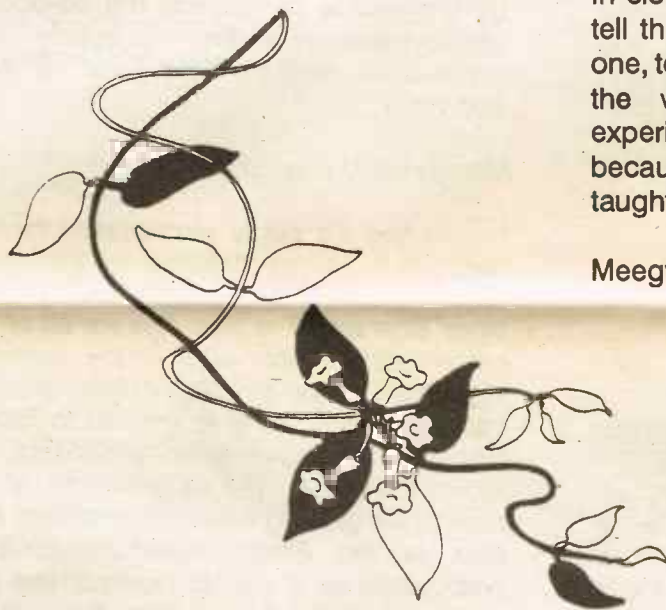
With that in mind, and my five month old daughter sleeping contentedly beside me, I am left quiet with respect for the gift of sobriety she will see in my eyes and for the ceremonies she will be part of.

As a child, I watched my mother cry silent tears for Bertha as she lay in the street, as a young woman I turned my head to hide and today, as life has taught me to stand tall and greet the world without fear, I look beyond the loss and see the hope for all of my sisters who are breathing life back from the past into the future, for me, for my daughter, for all of us.

Two weeks later...

Too tired to write, too tense to sleep and a thousand trains of things to accomplish or so it seems. My daughter cried today as her teeth itch and her tummy gets empty, her dad couldn't be there so she endured a meeting that had little to offer her. I felt numb, and too tired to get really mad at the door being left open and someone else's dishes left for me to do. I wanted to numb it all out until I read "Whose political here anyways?"

This is part of my story. Except that my boyfriend isn't in jail...yet. His friends don't grab at my breasts but I am continually being propositioned by men in malls and of all degrading things to try to do to a young mother with a child. Is it my large breasts or are these men blinded by their male genitalia enough not to see my eyes? I have lived. I have survived. I am past needing the "generosity" of a man only to be left wanting to wash one's souls to escape the shame of the exchange.



Lee Maracle brings humour to the truth and reinforces the strength of women to go beyond the disappointment and recognize the beauty and comfort of what is truly important. In this case, she clearly makes choices that reflect human nature: motherhood first, everything else comes somewhere after that. And then there is the part of the "other woman". Do I turn on him or her or am I past that as well? Once you begin a change you can go back but the awareness is so loud that it screams out at you reminding you of the price of violence and the warning of something that can't be stopped. "Whose political here anyways?" goes beyond light humourous puns on human relationships or it can be just that. But when a grandmother visits her at days end, tears came into my eyes. My grandmother visits me in my dreams, she too laughs, smiles, just to acknowledge me, the struggle and to bring strength to my bones. That is the politics of it, nobody else will see it or recognize it but grandmother knows, she sees and listens and will always be there.

In closing, the remaining "stories" go on to tell the truth. I took my time to read each one, to contemplate the meaning and to hear the wisdom. This was an affirming experience and has been important to me because when one tells the truth, another is taught to do the same.

Meegwetch.

Alice Riives-Sabourin is a traditional-contemporary Ojibway woman who enjoys people, music and writing.

CABINET FORUM continued

- 5) That police be educated in the issue of the "abuse of power" within their own system and society.
- 6) That you support advocacy strategies aimed at the Federal government to remove Section 43 of the Criminal Code.
- 7) That an aggressive charging policy for woman assault be applied consistently and without prejudice.
- 8) That the judicial system be more accessible to victims of abuse regarding restraining orders and peace bonds.

CHILD CARE

The most significant child care issue in Northwestern Ontario is affordability. Many families cannot afford the present cost of child care. Each fee increase results in families withdrawing from regulated, licenced programs. Child care centres in small communities cannot survive with only subsidized parents and the few higher-income families that can afford high fees. We find it unacceptable that a significant segment of the population is denied high quality child care services because of cost.

The province must directly fund the cost of child care programs, and develop a fairer system of determining parent contributions.

Deterioration of accessibility is also evident. Despite new centres being opened, expansion has not kept pace with the increased needs of families for child care.

The province must mandate equitable levels of child care service across the province.

As natural resources are depleted, the economy of Northwestern Ontario is radically changing. It is becoming the norm that both parents must work. We know that even more women will join the paid labour force as the economy shifts from resource industries to alternative work (such as the service industry). Child care services are an important investment in the revitalization of the economy in Northwestern Ontario.

Those of us who live and work in Northwestern Ontario have long recognized that the costs of providing services in the north are greater than in the more populated areas of southern Ontario.

We call on the government to totally review child care funding, and within a new funding system that accepts child care as a public right, ensure that funding mechanisms are provided to recognize northern realities.

The development of a stable system of child care will never be achieved if child care remains a discretionary service. Municipalities would react negatively to being mandated to increase services. Across Northwestern Ontario municipal support for child care is inconsistent and uncertain. Consumers of child care are seldom found in decision-making positions within municipal government. The present Northwestern Ontario reality is that few municipalities are planning expansion of service in 1992, and some are considering a decrease.

Equity can best be achieved by the provincial government assuming the responsibility for the financial administration for child care services across Ontario.



she has a room
 she can't stand for long
 too little of her life fits in there...
 so she's out
 and about
 early in the morning
 walking
 with her coffee
 she likes to have her morning coffee
 in the morning sun if she can
 and the sun doesn't shine into
 her grey little basement room

her image hurts your imagination
 she's trying to stay sane
 in ways
 that you've never had to
 in an insane world
 that looks at her
 as a dirty derelict
 even though she's
 contributed something to
 someone
 all her life

she has a room
 but she lives her life
 out on the street when the
 rest of humanity
 allows her
 such
 space

Arja Lane April 1992

Poetry

disturbing
 the way things happen
 to sway the balance
 of justice

unfair
 how money changes
 everything

uncomfortable
 how we
 play a part in the
 scheme of things

unforgivable
 when we rebel
 and are condemned
 to hell on earth
 just because we
 don't fit the
 norm

unending
 the way in which
 we will resist
 forever the pressures
 to conform

Arja Lane 1992

yes its true
 I have the blues
 the sun got stuck
 behind the clouds
 and the rest is
 what the fuck
 as the air turns sour
 with grey rays
 and electronic garbage
 toxic emissions with
 no permissions
 to be out and about
 destroying
 every kind
 of life

yes, I agree
 that to be free
 means more than
 not making decisions...

revisions reveal an effort
 to rearrange the meaning
 of being
 and that always
 looks good
 but then, what have looks got to do with
 anything?

yes, it looks like
 another storm
 this talk of reform

who to please,
 who to squeeze
 into conformity without making it
 look like a deformity?
 while making it look like something
 to do with democracy
 making it fit into
 molds made by
 conformists

Arja Lane 1992



BOOKS for summer reading

By Margaret Phillips

With warm, lazy summer days (hopefully) fast approaching many readers will look forward to leisurely enjoying the latest books. Summer is FICTION time, so I've concentrated on novels, short stories and mysteries, but also have added a few biographies. I've asked a number of women to provide titles they'd recommend to other readers and these recommendations are included; then you'll hear about old favourites as well as new books.....

NOVELS

Highlighting the season there is: **ITSUKA** by Joy Kogawa: Naomi Nakane, who we first met in **OBASAN**, is now an adult and becomes involved in the Japanese-Canadian fight for redress. "Profoundly political, exquisitely intimate, **ITSUKA** reverberates with longing, with appalling betrayals, and finally with tremendous hope."

AMAZON by Barbara G. Walker. Walker, who is famous for her writing on women's spirituality (**Women's Encyclopedia of Myths and Secrets, Women's Rituals**, etc.) now has this exciting novel, which some

readers say is the best book since the **MISTS OF AVALON** (Marion Zimmer Bradley). "Ever wonder how our world would look to a woman warrior time-traveller from the prehistoric, prepatriarchal past?" READ **AMAZON**.

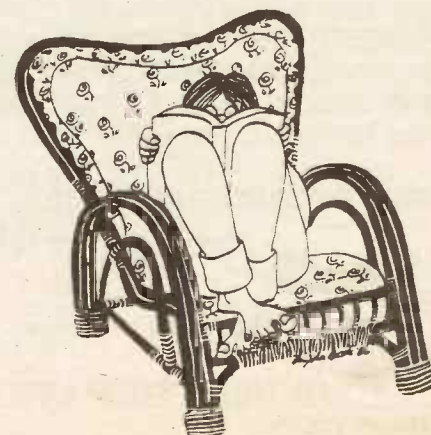
Readers need no introduction to Anne Cameron, but I want to tell you that Cameron's latest novel **KICK THE CAN** is rivalling **THE JOURNEY** as my favourite of her many wonderful books. **TALES OF THE CAIRDS** AND **ESCAPE FROM BEULAH** are also recent publications, along with several new children's books. We hear that Anne has no less than three new books in the works, and eagerly await their publication.

Tucked aside for summer reading is **JAZZ** by Toni Morrison. Reviewer Marilyn Powell says of **JAZZ**, "nothing and no one is ordinary, and perceptions shift as she reinvents the world. Her message is carried on the wind, pushes up from the ground, is located in a tree, hidden in a cave, or even in the closet of a house. The struggle for freedom is on the frontier of the word, where it can be made to express radical combinations, where what it means to be human and black can be recreated and

redefined."

I'm also looking forward to reading Jamaica Kincaid's newest book **LUCY**. Antigua-born, Kincaid is author of the stunning **A SMALL PLACE** as well as two previous novels **ANNIE JOHN** and **AT THE BOTTOM OF THE RIVER** and many short stories.

Happy to find a new book by Dorothy Bryant, author of the amazing **KIN OF ATA, ELLA PRICE'S JOURNAL** and others. This new novel **THE TEST** is described as "comic and sad, agonizing and illuminating, infuriating and hilarious, this ordinary day in the lives of ordinary people becomes a test of endurance, of reality, of love".



READERS' RECOMMENDATIONS

ABRA

by Joan Barfoot.

THE BOOK OF EVE

by Constance Beresford-Howe

BORDERLINE

by Janette Turner Hospital

BURGER'S DAUGHTER

by Nadine Gordimer

THE GOLDEN NOTEBOOK

by Doris Lessing

IN SEARCH OF APRIL RAIN TREE

by Beatrice Culleton

MEMORY BOARD

by Jane Rule

PATIENCE AND SARAH

by Isabel Miller

THE RADIANT WAY

by Margaret Drabble

SWANN: A MYSTERY

by Carol Shields

TAXI

by Helen Potrebenko

WOMAN AT POINT ZERO

by Nawal el Saadawi

RECENT CANADIAN PUBLICATIONS

THE MISSING CHILD

by Sandra Birdsell

UPSTREAM

by Sharon Butala

ZERO AVENUE

by Leona Gom

HEARTS OF FLAME

by Katherine Govier

DISAPPEARING MOON CAFE

by Sky Lee

THE ILLUMINATION OF ALICE MALLORY

by Maureen Moore

LOOKING FOR LIVINGSTONE: An Odessey of Silence

by Marlene Nourbese Philip

HANNAH B.

by Veronica Ross

THE REPUBLIC OF LOVE

by Carol Shields

FOX

by Margaret Sweatman

CHANGING HEAVEN

by Jane Urquhart

SHORT STORIES

I've just begun Sharon Butala's **FEVER**. After reading the first three stories, I am speechless. If the remaining thirteen stories provide a similar impact, **FEVER** may rival **DANCE OF THE HAPPY SHADES** (Alice Munro) as my favourite short story collection.

I haven't yet read **ISOBARS** by Janette Turner Hospital, but my friend Donna (who is an avid reader) raves about it. The promo states "weaving the stories together, amid darkness and light, are themes of memory, the persistent nature of time, and the various guises of damage. In **ISOBARS**, Hospital dissolves the fixed distinction between past and present, time and place and confirms herself as one of the foremost stylists in contemporary fiction."

The paperback edition of Margaret Atwood's **WILDERNESS TIPS** won't be out until fall, so you may want to indulge yourself with the hardcover copy of Atwood's most recently published spectacular stories.

READERS' RECOMMENDATIONS

THE BAR STORIES

by Nisa Donnelly

LESBIAN LOVE STORIES

by Irene Zahava

PEOPLE YOU'D TRUST YOUR LIFE TO

by Bronwen Wallace

PROGRESS OF LOVE

by Alice Munro

THEME FOR DIVERSE INSTRUMENTS

by Jane Rule

WHEN I'M AN OLD WOMAN I SHALL

WEAR PURPLE

ed. by Sandra Marte

WOMEN, KIDS AND HUCKLEBERRY WINE

by Anne Cameron

RECENT CANADIAN PUBLICATIONS

FOOD AND SPIRITS

by Beth Brant

BRIGHT'S CROSSING

by Anne Cameron

TIDE LINES

ed. by Lee Fleming

DRYLAND TOURIST AND OTHER

STORIES

by Dianne Maguire

SOJOURNER'S TRUTH

by Lee Maracle

CATHERINE, CATHERINE

by Ingrid MacDonald

FASCINATION AND OTHER BAR STORIES

by Jackie Manthorne

REMEMBERING G AND OTHER STORIES

by Makeda Silvera

THE WILD BLUE YONDER

by Audrey Thomas

THE MAN WHO PAINTED STALIN

by France Theoret (translated by Luise von Flotow)

MYSTERIES

Sue Grafton has worked her way up the alphabet to **I IS FOR INNOCENT** (still in hardcover). **H IS FOR HOMICIDE** is now in paperback. If you haven't yet become acquainted with Kinsey Millhone - you may want to start back at **A IS FOR ALIBI**, **B IS FOR.....**

My favourite mystery writers are L.R. Wright and Sara Paretsky. Wright who lives in BC set her mysteries in the Sunshine Coast. The most recent paperback publication **A CHILL RAIN IN JANUARY** is a stunning novel; and her earlier **SLEEP WHILE I SING** and **THE SUSPECT** are also well worth reading.

You'll love Sara Paretsky's feisty V.I. WARSHAWSKI "the best of the new breed of female detectives." V.I. Warshawski mysteries include **BLOOD SHOT**, **BURN MARKS**, **DEADLOCK**, **INDEMNITY ONLY** amongst others.

Caitlin Reece, Kate Delafield, Carol Ashton are just a few among the growing number of lesbian crime solvers.

Lauren Wright Douglas (the Caitlin Reece mysteries) gives us **THE ALWAYS ANONYMOUS BEAST**, **THE DAUGHTERS OF ARTEMIS** and **NINTH LIFE**.

Katherine Forrest is "the most widely read contemporary lesbian novelist". Her Kate Delafield mysteries include **AMATEUR CITY**, **THE BEVERLY MALIBU**, **MURDER AT NIGHTWOOD BAR**, and **MURDER BY TRADITION**.

Australian writer Claire McNab authors the Detective Inspector Carol Ashton mysteries, which include **COP OUT**, **DEATH DOWN UNDER**, **FATAL REUNION**, **LESSONS IN MURDER**.

Rita Mae Brown (and Sneaky Pie Brown) enters the mystery field with **WISH YOU WERE HERE**. This is a book for mystery fans and cat lovers. We understand Sneaky Pie has another book coming soon.

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NORTHERN WOMAN JOURNAL



BIOGRAPHIES/MEMOIRS

Heading the list in this category is **GERTRUDE AND ALICE** by Diana Souhami. Although a pricey hardcover (\$35), the pictures alone are worth the cost. Souhami describes her book as "the story of the relationship between Gertrude and Alice - a devoted marriage, funny, gentle, eventful, orderly, domestic, intimate and happy. I was beguiled by the wry fact that this marriage, of the sort that eludes so many heroes and heroines, should be achieved by two odd-looking, strong-minded women who learned the wisdom of being true to themselves".

If you were fortunate enough to view the NFB's magnificent Company of Strangers you will want to read Mary Meigs' memoir **IN THE COMPANY OF STRANGERS**. "Interwoven with Meigs' reflections on time, aging, and the phenomenon of film, are her portraits of each cast member on and off camera. The eight women are strangers who first become company, then friends."

Lawrencia (Laurie) Bembenek tells her own story in **WOMAN ON TRIAL**. It will make you weep. As I read Bembenek's story my admiration for this young woman's courage grows, as does my outrage for the injustice she has endured for the past ten years. This is an important story to hear.

READER'S RECOMMENDATIONS

BY HEART: ELIZABETH SMART - A LIFE

by Rosemary Sullivan

TURNING THE WORLD UPSIDE DOWN

by Lois Wilson

MY PLACE: THE AUSTRALIAN ROOTS

by Sally Morgan

ELSA: I COME WITH MY SONGS

The Autobiography of Elsa Gidlow

A HUMMING UNDER MY FEET

A Book of Travail by Barbara Deming

IN MY MOTHER'S HOUSE: A

DAUGHTER'S STORY

by Kim Chernin.

RECENT CANADIAN PUBLICATIONS

NO BURDEN TO CARRY: Narrative of Black Working Women in Ontario 1920-1950. Dionne Brand

NO PLACE LIKE HOME: Diaries and Letters of Nova Scotia Women 1771-1938. Margaret Conrad, Toni Laidlaw and Donna Smythe

BOBBI LEE: INDIAN REBEL

by Lee Maracle

STONE CREEK WOMAN: The Story of

Mary John as told to Bridget Moran

LIKE A CHILD OF THE EARTH, MOTHER

OF THE GRASS and WHITE PEBBLES IN

THE DARK FORMS

Jovette Marchessault

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