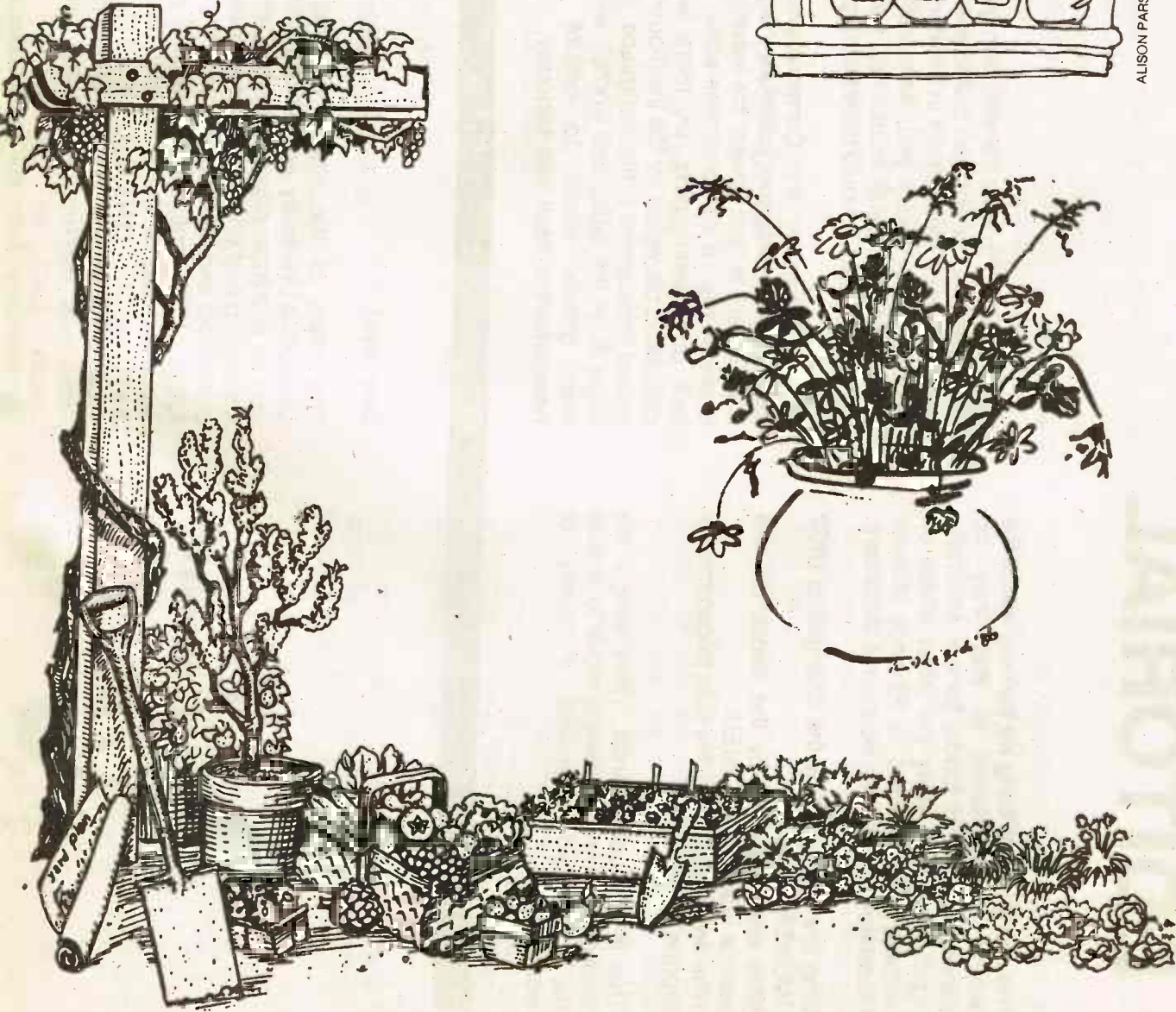


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Northern Woman Journal

MARCH 1993
VOLUME 14 NO 4
THUNDER BAY, ONTARIO



EDITORIAL

The only positive thing we can say about the federal Conservatives is that they do continually give us fodder for our editorials. Again, we must decry the latest attack on women, as evidenced by Finance Minister Mazenkowski's recent economic statement.

Who are most hurt by the changes to UIC? WOMEN.

Who are most hurt by the freeze on civil service wages? WOMEN.

Who are most hurt by the cuts to community groups? WOMEN.

This is not coincidental. It is simply the federal government's latest move to ensure the continued economic inequality of women.

It is interesting to note the attention given by the media and opposition politicians to the issue of sexual harassment in the context of the UIC cuts. Thank you, Anita Hill. Five years ago this issue would not just have been dismissed, it would have been ignored.

The assertion by the Conservatives and mainstream newspaper editorials that sexual harassment is "just cause" for leaving a job is sickening. It demonstrates either a total lack of understanding, or, more likely, a calculated disregard for the insidiousness of sexual harassment in the workplace. But the issue is on the table, and women will make even greater efforts to ensure sexual harassment is dealt with seriously.

It is also interesting to note the attention given to NAC by media and politicians. NAC's credibility is solidly established. Thanks, Judy Rebick.

We know, of course, that the cuts in government announced in the "economic statement" targeted against NAC (and Decade, NWORDDC, and aboriginal women's organizations, etc.). But we also know in spite of the Conservatives' best efforts, WOMEN WILL NOT BE SILENCED.



V your
VOICE

Hell-o dear women,

It's me, your long-lost northern sister, writing to you from the midst of big-city life in southern Ontario...

I am wondering if you folks know that Dep-Provera, the very controversial (to put it politely) drug used in the 70's as a contraceptive in third-world countries (because it was banned for use in the US and Canada...) is being considered for legal use in Canada again?

I researched and wrote a piece for NORTHERN WOMAN, when I lived in Thunder Bay, early 80's, which was published by the NORTHERN WOMAN JOURNAL.

Anyway, since then, the drug has been found in use in Canada on developmentally delayed women in various institutions (according to newspaper clippings I noticed sometime in the late 80's). It was a brief public controversy, and then the subject disappeared again, until, I saw a clipping in the TORONTO STAR (December 1992) about hearings that would justify its use again here, in Canada, as some sort of cancer treatment drug.

And I wonder if this is something that would concern NORTHERN WOMAN JOURNAL enough to publish something about, again. And, are there women there who would want to research the subject, and write it out...?

In the meantime, lots of hugs to you...

Arja Lane

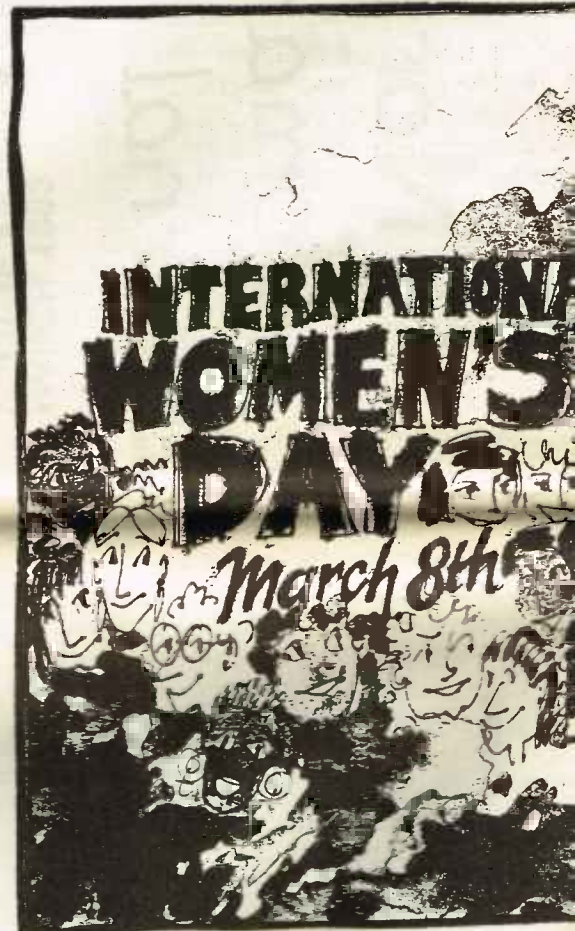
Dear NWJ:

The office of the Status of Women at Concordia University would like to introduce you to a unique educational tool aimed at sensitizing and enhancing the knowledge of professors and adult educators to the subtler forms of differential treatment that women students face in the university classroom setting. "INEQUITY IN THE CLASSROOM/EN TOUTE EGALITE" is a video and training manual that explores issues such as sexual and racial discrimination from the perspective of both the student and the professor. This educational tool has been developed primarily for professors at the university level and in adult education, and offers some practical steps to creating an equitable learning environment for all students.

INEQUITY IN THE CLASSROOM is a multimedia package containing a 28-minute video and manual, which provides answers to questions such as: What is inequity in the classroom? How does it manifest itself? What effect does it have on students? How can an inclusive learning environment be created in the classroom?

In the video student testimonials and dramatized learning situations are put into perspective, analyzed and commented upon by experts. The manual provides: a training guide for a one-day workshop; fact sheets on different aspects of inequality in the classroom; an annotated bibliography.

For further information contact Michelle Seguin, Assistant to the Advisor on the Status of Women, Concordia University, 1455 de Maisonneuve Blvd. West, Montreal, H3G 1M8, telephone 514-848-4841.



WOMEN'S SAFETY

The threat of sexual assault underlies all of women's concerns about their public safety. At some time during her life, one in four women will be the victim of a sexual assault. Thirty to fifty percent of sexual assaults occur in public or semi-public spaces, that is, anywhere outside of a woman's actual place of residence.

Public violence against women is not limited to sexual assault, it also refers to behaviours which negatively affect women's perceived sense of safety or comfort in a given situation; these acts include sexual and racial harassment.

This continuum of violence and threatening behaviour are to a great extent supported by the physical structure of public spaces. There is a significant relationship between both built and open space design and the tacit support given to those male individuals seeking a victim to harass, to assault or to kill.

The continual, underlying threat to personal comfort and safety has assumed the position of status quo in our society. The concerns for personal security felt especially by women, but also by children, older adults and some men, are for the most part met by increased policing, security patrols and other reactive responses.

These concerns for safety, however, can be used both proactively and remedially when they are first, acknowledged and second, factored in to the planning and design as well as the ongoing maintenance and management of public and semi-public spaces. In GREEN SPACES / SAFER PLACES: A FORUM FOR PLANNING SAFER PARKS FOR WOMEN the authors present this situation most eloquently: "Women's experience with sexual violence or living under the threat of it means they can make an important contribution to the debate on what makes public spaces feel unsafe and what can be done to improve them... We move closer to the goal of creating a city which is safe for all residents when women's concerns about public spaces are addressed."

The Metro (Toronto) Action Committee on Public Violence Against Women and Children, known as METRAC, has, since its inception in 1984, worked with governments, planners, educators, police, the legal and medical professions, survivors of violence and a variety of community groups. Its goals include the reduction of violence by improving both our understanding of the nature of violence and our responses to the survivors of violence.



THE SAFETY AUDIT CHECKLIST

Precise Location, Date and Time, Who Participated, Why Audit This Place:

1. General Impressions:
2. Lighting:
3. Sightlines:
4. Possible Assault Sites:
5. Isolation -- Eye Distance:
6. Isolation -- Ear Distance (including alarms, voice intercoms, telephones):
7. Escape Routes:
8. Nearby Land Uses:
9. Movement Predictors:
10. Signs:
11. Overall Design:
12. Factors Affecting the Humanness of the Place:
13. Problems With Maintenance:
14. Employee Policies and Practices:
15. Improvements You'd Like to See:

AND Any stories or memories about the place:

METRAC May 1989

SAFETY AUDIT

METRAC has developed a Safety Audit Kit which can be used in any public or semi-public space, both built or open, to closely assess the physical environment for safety. The safety audit is both a framework for action and a tool for education that incorporates the participants' subjective and objective observations about the safety of a given setting while it provides the participant with the opportunity to hone their skills of observing and evaluating their surroundings.

Safety audits are intended to improve the safety of the physical environment by reducing the opportunities for sexual harassment and for sexual assault. By accomplishing this, safety audits result in the creation of settings that are more comfortable and hence more accessible to all. Discouraging sexual assault through maintenance and design also minimizes opportunities for other public violence and for property crimes.

The safety audit process is a practical exercise that requires participants to answer these questions:

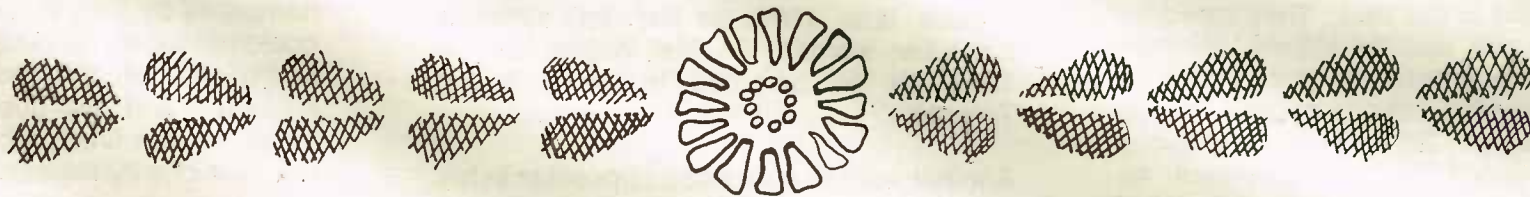
"Why don't I like this place?"

"When and why do I feel uncomfortable here?"

"What changes would make me feel safer?"

In the words of the authors of the METRAC WOMEN'S CAMPUS SAFETY AUDIT GUIDE: "Living as a woman... has given each of us a lifetime of experience and knowledge about what works and doesn't work - about where we feel comfortable and where we don't."

For a complete Safety Audit Kit contact METRAC at 158 Spadina Rd. Toronto, Ontario, M5R 2T8 416-392-3135. Kits cost \$5.00 each or pay what you can.



**" If we don't talk
about the problem
we'll never start
to solve it. "**

CANADA'S FIRST WOMEN'S HISTORY MONTH - OCTOBER 1992

"People must know the past to understand the future."

These words were spoken in 1935 by Nellie McClung, a Canadian journalist and strong advocate of women's rights. Today, they effectively capture the concept of Women's History Month.

October was selected as Women's History Month to coincide with the annual commemoration of the "Person's Case. This lengthy political and legal battle resulted in the extension of the status of "persons" to women in October 1929, which enabled them to be considered for appointment to the Senate.

The past is the story of where we have been. But until recently, that story, when told, has often been incomplete. While few individuals or families ignore women when they think about their own history, much "official" history, whether written by professional historians or journalists, has left out one half of the population. Traditional history focused on political, military and economic leaders and events, passing over the lives and the accomplishments of women.

All too often, history has been presented as the story of privileged people and distant events. But women's history tells the story of both the famous and the not so famous, of the ordinary women of all origins who made this country what it is today. It tells the story of everyday life, as well as of heroic acts. And in so doing, it empowers all of us.

Whether young or old, the knowledge we gain of the strong and purposeful women in our lives, and of the richness and diversity of their experiences, expands our horizons and enriches our vision of life's possibilities. An awareness of the obstacles that women have overcome in the past inspires us to future action.

Most women's lives were physically very demanding in the second half of the last century. Women worked in the house, in the garden and in the field. They cared for children, the sick and the elderly. Women often worked long hours for small wages as domestic servants, seamstresses, or as factory workers. Others joined religious orders, or found paid employment as teachers. There was the constant threat of disease, of accident, of agonizing and sometimes dangerous childbirth, and of the heartbreak of infant mortality. Life itself was precarious. Women were deprived of many fundamental political rights, such as being able to vote in provincial and federal elections. Access to higher education was still to be won. And married women were not considered full entities in the eyes of the law.

But things began to change. For example, the gradual introduction of universal free education in some places of Canada made basic education possible for girls. Women began to break down the barriers to post-secondary education and the professions.

One of the first to do so was a Quaker woman, **Dr. Emily Howard Stowe**. Denied admission to medical school in Canada, she



November 17, 1916

An article appearing in the *Nutcracker*, an Alberta paper, reads:

The Housekeepers' Union is the first sign in Canada of a revolt of domestic workers. It is a revolt against unspeakable indignities imposed upon maids by unthinking matrons who regard their servants as chattels.

From *Herstory, A Canadian Women's Calendar*

trained in the United States. In 1867 she returned to Toronto to become Canada's first practising female medical doctor - although she was not officially recognized as a member of the Ontario College of Physicians and Surgeons for another 13 years! An early suffragist, Emily Stowe founded the Toronto Women's Literary Club; known after 1889 as the Dominion Women's Enfranchisement Association.

Grace Anne Lockhart was the first woman to earn a university degree in the British Empire. She graduated from Mount Allison University in New Brunswick in 1875. By 1892, Canadian women were permitted to study law, and five years later, **Clara Brett Martin**, after intense opposition, became the first woman barrister in the Commonwealth. It took until 1904 for the first Chinese Canadian woman, **Ah Mei Wong**, born in 1868, to be admitted to university, in Toronto.

Another woman who faced opposition in her desire to pursue non-traditional roles was a native woman, **Charlotte Flett King**, born around 1860. Interested in zoology, she sent collections of animal skins to American naturalists and museums, including the Smithsonian. The wife of a Hudson's Bay Company trader, her interests apparently did not endear her to the Company. According to one account, Mr. King's "usefulness to the Company" was "hindered by being married to a Native of interfering manners".

Faced with this type of reaction to their efforts to participate more fully in society, women formed a number of organizations in the latter part of the century to fight for improvements to women's rights.

A key issue in Quebec was the lack of legal rights for married women. One of the women who worked for many years to change the situation was legal expert **Marie Lacoste-Gerin-Lajoie**. The author of a series of articles and a book on the rights of married women under the Quebec Civil Code, in 1907 she co-founded the Federation nationale Saint-Jean Baptiste, the first French Catholic feminist organization in Quebec. She was also among a group of prominent French Canadian women in Quebec responsible for the establishment of l'Hopital Sainte-Justine de Montreal for children in 1907. This effort was spearheaded by **Justine Lacoste-Beaubien** who was concerned about the high infant mortality rate and the lack of bed space for children under five in Montreal's hospitals. Even after the hospital opened its doors, however, the organizers continued to be hampered by their status - as women, they could not legally be responsible for the day-to-day operations of the hospital! After an important and well-publicized legal battle, these women finally won the legal right to run their charity themselves.

The issue of women's suffrage - the right to vote - was also a focus of attention for women. Among the most active suffragists were **Emily Murphy** in Alberta, and **Nellie McClung** in Manitoba.

Born in 1868, **Emily Murphy** was an accomplished author, writing under the name of "Janey Canuck". In 1916, she was appointed police magistrate for Edmonton, the first woman magistrate in the British Empire. Her friend, **Nellie McClung**, a writer and journalist, was instrumental in obtaining Canada's first provincial vote for women in Manitoba in 1916. Nellie McClung later served as a member of the Alberta Legislative Assembly, and then, in collaboration with Emily Murphy and a group of Alberta women known as the "Famous Five", advanced women's rights through the Persons Case.



Even though women did not have the vote at the time of Confederation, they were politically active in other ways. **Mary Ann Shadd Cary** was a free black woman who came to Canada from the United States in 1850. She was prominent in several anti-slavery societies, and was the founder and co-publisher of the Provincial Freeman, a weekly anti-slavery newspaper. She is considered to have been the first black female journalist in North America.

Another important women's organization established during this period was the Woman's Christian Temperance Union, founded in 1875 by **Letitia Creighton Youmanns** to campaign for the prohibition of alcoholic beverages. She was concerned about the plight of women and children in abusive households. By 1886, the WCTU had branches across the country.

Adelaide Hoodless, founder of the Women's Institutes in Canada in 1887, also figures importantly in Canadian women's history. After her infant son died from drinking impure milk, Adelaide Hoodless dedicated herself to the domestic science movement to prepare women for motherhood and household management.

The Women's Institutes quickly spread across the country and around the world. Working with another leading women's organization, **Lady Aberdeen**, who was the wife of Lord Aberdeen, Canada's Governor General from 1893 to 1898, Adelaide Hoodless helped to found the Victorian Order of Nurses and the national YWCA.

Another spirited woman was **Rose Fortune**, a black woman who lived in Annapolis Royal, Nova Scotia. Dressed in a white cap, a man's coat, and boots, she worked as a baggage handler on the wharves of Annapolis Royal in the middle of the last century. One of Canada's first female entrepreneurs, she is also said to have been North America's first policewoman.

Even in the arts, women had obstacles to overcome. Although "ladies" of the time were expected to be accomplished in the "homely arts", the public sphere was considered closed to them, and many women authors continued to write under pseudonyms.

One who revelled in her true identity was **Emily Pauline Johnson**. The daughter of a Mohawk Chief and an Englishwoman, she was born in 1891 on the Six Nations Reserve near Brantford, Ontario. Best known for her poetry celebrating her native heritage, in particular for "The Song My Paddle Sings" Johnson crisscrossed Canada during the 1890s, giving poetry readings in remote communities, as well as in the United States and England.

Writer **Kit Coleman** travelled even farther afield, as the first accredited female war correspondent in North America. A popular journalist with the Toronto Mail, she covered the Spanish-American war in 1898.

One of the first female painters to gain recognition in Canada was **Francis Hopkins**. An Englishwoman, she travelled with her husband and the Governor of the Hudson's Bay Company during the 1860s and 70s, making innumerable sketches of Canadian scenery, capturing the last days of the great fur trading era.

Rose Fortune, Pauline Johnson, Francis Hopkins.....these are just some of the fascinating stories of women who lived during the Confederation period -women whose stories have survived to be retold today. These are tales of "firsts" and "breakthroughs". But the stories of the lives of countless other women - our foremothers - remain to be told. Stories of immigrant women and homesteaders who built new lives in a strange land. Stories of prospectors and nurses, nuns and labour organizers - all tales of courage, faith and determination.

These stories do not have to remain anonymous. The faces and voices of these women can emerge from the shadows of the past. Their stories can be traced in family papers and photographs held in libraries, museums, archives and private homes of our communities. The rhythms of their lives can be found in old family diaries, bibles, song and recipe books that have been handed down from woman to woman and are tucked away in dresser drawers and kitchen cupboards across the country. And their voices can still be heard in the recollections of many of the women alive and active today.

We can reach back to the past and celebrate our history. Talk to your mother, to your aunt or your grandmother about their lives and memories. Ask them for recollections about lives of their mothers and of their grandmothers. Their stories form a part of Canadian history that for the most part has never been told. Write their experiences down, tape them or make a video - before they are lost forever.


In doing so, you will be helping to construct women's history, which continues to be made every day in the lives of women across Canada. Every day, women are expanding their horizons, entering new fields of endeavour, claiming their right to full and equal participation in all aspects of Canadian society. Its an opportunity to make the story of Canada balanced and complete.

As **Nellie McClung** said, we can look to the past to understand the present and build a brighter future.

A PART OF NORTHWESTERN ONTARIO WOMEN'S HERSTORY
Thunder Bay, Ontario, 1972-73. Local women band together to establish their first women's centre, a sexual assault centre, and a feminist journal.

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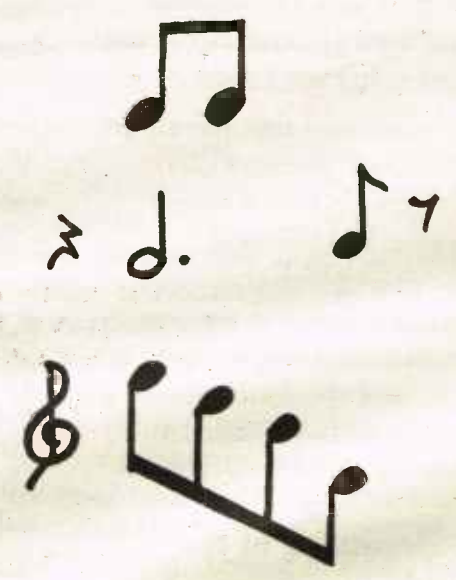


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CONCERT REVIEW

September 24, 1992 saw an uplifting day in Thunder Bay's already blooming music scene. MELISSA ETHERIDGE rocked a full audience at the Community Auditorium for a solid 2 1/2 hours following a bold opening set by the rising new talent, Jeffery Gaines. Where to begin, one may ponder? How can one little article scribbler illustrate such an adrenaline-rushed experience within the bounds of such a short blurb?

Melissa was welcomed by a frenzied rush of Canadian spirit, to which she responded with a very playful and highly energized set. The audience was wrapped up in a stage of awe as Ms. Etheridge stood in solitude in the centre of the stage and rhythmmed our "Occasionally" on her guitar. The highlights are too numerous to outline in full, but a certain group percussion/drum stick frenzy kept spirits high, as well as a rockin' little jam session which Melissa and her bassist spontaneously rolled into as they perched on the front of the stage. The audience was on their feet as a collective whole when "Bring Me Some Water" started ringing out, and didn't sit back down until the final encore was begun. Picture it...the band disappears, a baby grand is rolled onto stage with a rustic-looking lamp hovering above to act as a spot-light, and down sits Melissa Etheridge to wrap the audience one last time in her raspy vocal magic. Incredible!

Thanks Melissa, and good luck in Europe. We anxiously await your next album in the summer of 1993.

Jen Metcalfe



International Women's Day — March 8th

On August 26, 1910 at the Second International Conference of Socialist Women in Copenhagen, Denmark, Clara Zetkin, the German socialist champion of the rights of women, proposed that a day be set aside each year as International Women's Day. One hundred women from 17 countries voted to support her resolution.

The women said that having an International Women's Day drew attention to the social, economic, and political injustices to which they were subjected and that it was just the most recent step in their fight against the double exploitation they suffered as women and factory workers.

The Beginning of the Struggle

Women's efforts to draw attention to workplace issues date back to the 1800s. In 1857, women working in the New York garment industry staged a massive demonstration against 12-hour working days, lack of benefits, sexual harassment, sexual assault on the job, and unfair wages.

The women walked off their jobs again in 1908 repeating their demands. This time, they also called for laws against child labour and they wanted the vote.

Their demands went largely ignored.

Then on March 25, 1911, the Asch Building, which housed the Triangle Shirtwaist Company, on the corner of Washington Place and Greene Street in New York City, burst into flames killing 145 women.

The mostly immigrant women who died in the fire worked in abominable conditions. The floors were littered with flammable materials. There were no sprinkler systems. The few fire escapes that existed were unsafe. The doors opened the wrong way and led to narrow dark stairwells. Many were locked to ensure that none of the women would be able to slip out, even for a moment's break, without their employer knowing.

On investigating the fire, authorities claimed that this building was no worse than most others, indeed, far superior to some of the 1,463 such sweatshops in existence in the city.

But New York's Fire Commissioner, who testified before the State Factory Investigating Commission said: "I think that a great many of the fire escapes in buildings today are only put up to be called 'a fire escape.' They are absolutely inadequate and absolutely useless."

Eighty thousand workers marched through a drenching rain to attend the mass funeral for the women who perished in the fire, while an estimated quarter of a million people watched silently. And still nothing changed.

Again, on January 11, 1912, textile workers numbering 14,000 went out on strike for better wages and working conditions. With the cry of, "Better to starve fighting than starve working," the women stayed out for nearly three months. Their courage inspired the song that has since become the anthem of the women's movement "Bread and Roses." "Bread" symbolizes economic security; "roses" stand for a better life.

The Canadian Experience

Similar issues existed in Canada. Speaking about wages and women's suffrage in 1893, Ontario's Minister of Agriculture at the time, John Dryden, expressed the prevailing sentiments of the day when he said, "...this same lady tells us that women do not receive equal pay with men for equally good work. How can the ballot correct this? Can you compel by law the payment of a higher scale of wages? So long as women are willing and anxious to work for a lesser wage than men, so long will they be paid less."

There were 1,078 unions in Canada as early as 1902. However, women remained, for the most part, unorganized and

unprotected. The fact that women had to work was considered a "social crisis." People felt a woman belonged in the home and that a man should provide for her. Women's work was largely unskilled and so, entirely dispensable.

Unskilled women workers had little leverage or protection against employers. They could be, and were, replaced by other unskilled labour at the whim of their employers at very little cost. Between 1901 and 1921 there were 287 strikes for better working conditions and a living wage in Montreal alone. In 115 of these strikes, the workers' demands were entirely rejected and often, the strikers were fired and scab labour hired to replace them.

Employers were particularly hostile to women trying to organize. They saw a unionized workforce of women as an end to a ready supply of cheap labour. Established unions offered little support to women. Despite worker solidarity and policies supporting equal pay, unions often bargained lower increases for poorly paid women workers.

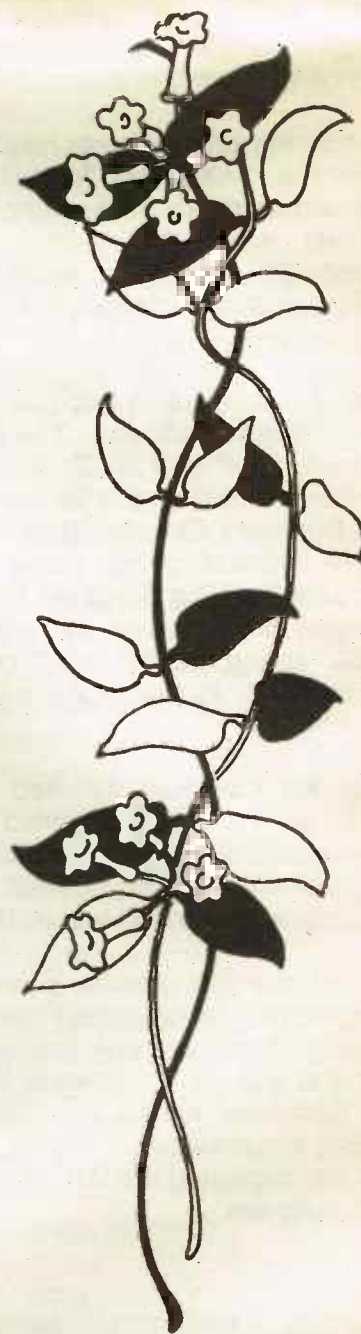
Progress Was Slow

It would take many more years for North American women to achieve some of their demands. Here are some significant landmarks in their struggle for workplace equity:

- Between 1913 and 1929 Canada enacted various pieces of legislation prohibiting child labour.
- Canadian women were given the suffrage to vote in national elections in 1918.
- By the mid-1940s, the average working day had dropped to eight hours.
- Women in Ontario were given equal pay for equal work in 1951.
- Maternity leave was legislated in Canada in 1970.
- The Ontario Human Rights Code was amended to prohibit sexual harassment in 1982.
- Equal pay for work of equal value was legislated in Ontario in 1988.

And yet today, women still have a long way to go before they achieve equality in the workplace.

- In 1990, 60% of all (both full-time and part-time) working women in Ontario earned less than \$20,000.
- Average 1991 earnings of women working full-time, full-year, amounted to 70% of men's earnings.
- Women remain clustered in low-paying jobs, often offering little, or no, opportunity for advancement.
- One out of every five women working in Ontario in 1986 worked in a clerical, sales, or service job.
- Women in Ontario made up only 18% of upper-level management in 1986.
- Although union membership can help women secure higher wages, more benefits and increased job protection, only 22% of the female labour force was unionized in 1987.



WHERE ARE THE WOMEN IN HISTORY?

Jocelyn Paquette

On March 9, 1992, Mary Collins, the Minister responsible for the Status of Women, declared October to be Women's History Month in Canada. This date was selected to coincide with the annual commemoration of the "Persons Case" of 1929, a lengthy legal and political battle waged by five Canadian women who insisted that women be considered as persons under the British North America Act and therefore eligible for a Senate seat.

Now it is mid-November and I have a question: "Did you see any programming, special events or even talking heads dealing with women's history?" It seems that the method that was chosen to counteract the exclusion of women from history was one that excluded women from history. It is time to develop a retelling of past events that is inclusive; one that is based on contributions and accomplishments and not on gender.

In a personal effort to address the questions raised by two events; the constitutional referendum and the need for a women's history month, I developed a storytelling session where I asked Nellie McClung what she thought about the situation. History was originally the telling of stories; the sharing of experiences, impressions and ideas. The professionalization of this process led to the masculinization of the process and the exclusion of women was institutionalized further. One of the ways we can develop an inclusive account of socio-political events is to return to the oral tradition and to tell our stories and listen to other women tell their own.

Women's history encompasses the stories of all women through all time. One month is not enough time to tell the stories or to write the texts. We need to talk together; to share together daily. Storytelling is much more than an entertainment- it is a primal force that can inform our behaviour.

Now I will tell you a story.

NELLIE, WHERE ARE YOU?

JP Nellie, I looked you up in the 1988 Webster's Encyclopedic Dictionary of the English Language, Canadian Edition and you weren't there. Nellie McClung, where are you?

NM The sharing of history is the sharing of authority, the sharing of power. Women in the post christian period have not been present, have not been consulted, did not participate in the decision making process due to pressures by the male dominated patriarchal approach to society.

JP But Nellie where are the women?

NM The oral tradition has remained the domain of women. Our foremothers reached deep into their past to retain the essence of self. The being, our being and how we fit into the scheme of things were but some of the questions women talked about between themselves, their daughters, sisters, mothers, aunts and grandmothers and crones.

This is an exchange between myself and who and what a grandmother is. Having never met my grandmothers I was propelled to study the grandmothers of others at Memorial University of Newfoundland. My courses in Folklore detailed at great length the importance of the oral tradition and how it never belonged to men. How do women communicate their presence to each other?

Stories women tell explain the situation, the setting, even, at times the purpose of holding onto tradition. Stories told by women will vary in context, intent and content. But these stories share one truth, the perspective that makes it their own. A story told can take on many shapes and contours but when told by women they relate to a particular experience, that of a woman's. This slant on the theme emulates the myriad of experience. A notion of privacy is felt when heard but when shared the feeling of joy, sorrow, tragedy and drama takes on special meaning.

It is this special meaning that I wish to discuss. The telling of our stories has been one constant in women's history. Even the name history appears to imply men's stories and looks exclusive. This appearance is important and now may be the time to change the term or perhaps revert back to its original meaning. This non/recording of the direct impact women have had on events and the way in which they unfolded has left women feeling invisible. Stories contain both memory and identity. Ask a friend to describe her family. The past and present meld and join in a way that stretches and reshapes the bonds of time and space. Women define their vision of family in a way that connects the spirit. Struggle plays a role. Women's lives have been linked with birth and death. The two could happen at the same time and often did. Stories of

childbirth and stillborn are told and retold in a way that defies reason and challenges the paradigm. So close to the process and yet women's history is difficult to identify in the mainstream written sources.

Women's history includes the famous, the infamous, the courageous, the eccentric, the vamp, the mysterious, the brave but it also reflects the women who live, die, love and hate. Women who continue to make sense of that which is not sensible. When we hear a woman's story we feel a part of ourselves identifying with her, with her plight, with her success. As women we should celebrate our very natures. Since the post-christian period women have occupied a space that is not only negligent but malicious towards them. But still we tell our stories.

Through these stories that tie us to each other, women have built an invisible rail that jumps over valleys, moves on over mountains and joins in the end to us, all of us. Sharing one's experience is the power that has been denied us. The telling of the stories is the source of strength that has been hidden from us. Ours is a history that tells of the being, the humanness of self. Ours is a history that promotes conflict resolution and the recognition that we are of a whole, together strong, separate weakened. Tell your stories, ask to hear the stories. Record these and fill the gap that exists between our history and the history that fills the textbooks that we are asked to learn from. Teach the children the truth.



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NEW GOVERNMENT TRAINING BOARDS: NEW OPPORTUNITIES FOR WOMEN?

Valerie Lellava

For the last few years, the Canadian government has been working on a major overhaul of its training system for Canadian workers. Sweeping economic changes have necessitated an active focus on improved labour force development for the benefit of both Canada's economy and its competitiveness in a global market, and workers who need to develop the skills required by a rapidly changing job market. To guide the growth of a skilled workforce which will be able to meet these challenges, the government has adopted a vision of "shared leadership". Four major labour market "partners" namely, business, labour, educators/trainers and "social action" groups (women, immigrants and visible minorities, aboriginal peoples, people with disabilities) at the national, provincial and local levels have been invited to work with the government in achieving its mission. What this means for women, as members of social action and other groups at each level of the new training boards, is that they will have formally recognized input into the development of labour market and job training policy. Although this presents an unprecedented opportunity for women to shape their worklives in a manner which might better serve their needs and desires, they do have specific questions and concerns regarding the developing training boards. A description of the workings of the boards at all three levels of government is essential before a women's "agenda for training" may be understood in context.

In January of 1991, a new national training board--the Canadian Labour Force Development Board (CLFDB) was created. CLFDB is considered an "arms-length", independent organization. The board has 22 members: 8 representing business, 8 representing labour, 2 representing trainers/educators and 4 representing social action groups.

The CLFDB's mandate is "to identify labour market needs and design programs to train Canadians to fit those needs". Implementing Phase One Task Report recommendations is also part of the board's mandate. (NOTE: Before the CLFDB was formed, consultations in two phases were conducted by the Canadian Labour Market Productivity Centre, and independent organization run by both business and labour, as part of Employment and Immigration's Labour Force Development Strategy. In Phase One, seven task forces, comprised of representatives from business, labour and community groups - only 9 out of 64 task force members were women - studied programs related to various groups, including social assistance recipients and apprenticeship trainees. The recommendations made concerning these groups are of special concern to women.) The CLFDB's rationale is "to ensure that the private sector plays an active role in decisions about skills training" in Canada.

Marcy Cohen, a Vancouver feminist and activist with two decades of experience in women's employment and training issues, was selected as the women's representative on the CLFDB by 22 national women's organizations during consultations conducted by the Canadian Congress for Learning Opportunities for Women (CLOW) in January of 1991. Lilly Stonehouse was chosen as Cohen's alternate. The significance of the new training board is, in Cohen's words, that... "government won't be able to make policy behind closed doors without hearing about the reality of women's lives." Also evolving out of the CLOW consultations was Cohen's support group--the "reference group", a collective of women from across the country who represent various cultural and work orientations.

At the provincial level, the Ontario Training and Adjustment Board (OTAB) has been developed to address Ontario's specific labour force development needs. Ontario's training and adjustment and access programs run by 10 different ministries. The deliverers of these programs vary as well, and include public servants, colleges, community agencies, municipalities and unions. The confusing state of this uncoordinated attempt at training has been summarized as follows: "Trying to get at government training programs is sometimes like trying to shop at a supermarket whose location is undisclosed and whose prices are kept secret" (People and Skills in The New Global Economy, The Premier's Council on Technology, 1990). Ontario's training system has demonstrated the need for a more effective approach to labour force development.

OTAB's mandate will be to... "provide leadership and direction to achieve a coordinated, responsive and effective labour force development system, manage Ontario's publicly funded training and labour force development programs, ensure that training programs meet the needs of employers, and current and potential workers, achieve increased private sector investment in training and improve access and equity in training".

OTAB's programs fall into four critical areas of labour force development: workplace and sectoral training, apprenticeship programs, labour force adjustment ("programs and services for workers displaced through employer's reduced level of operations, voluntary/involuntary closure, or affected by significant change in the workplace" (e.g. locational or technological)), and labour force entry/re-entry programs.

In workplace and sectoral training, OTAB will emphasize the development of skills that are portable (applicable to different yet related work environments), generic (basic skills essential to all workers), and certifiable

("formally recognized in a variety of work settings or jurisdictions"). The board will also encourage a cooperative approach between management and employees in determining training needs.

OTAB will be responsible for provincial programs which "support that apprenticeship system". OTAB will concentrate on changing the apprenticeship system in the following ways: "Increase the number of apprentices and expand apprenticeship programs into new workplaces and occupations; dramatically improve availability of apprenticeships for women and other under-represented groups, including aboriginal peoples and people with disabilities; expand apprenticeships into the school-to-work transition programs for youth".

In the area of labour force adjustment, the training board will encourage the development of a "skills-based" adjustment policy with an active, predictive approach. Retraining and "redeployment" strategies will be used. OTAB's initiatives in labour force adjustment acknowledge the reality of turbulent times, "...people must be prepared to change jobs, if not employers, many times in their working careers, and therefore will need continuous skills upgrading".

Finally, OTAB's program responsibilities in the area of labour force entry and re-entry will focus on "pre-employment training" for the following groups: youths, people with disabilities, immigrants, social assistance recipients and women re-entering the labour force. Programs which provide basic skills upgrading for adults (e.g. literacy and numeracy skills) are characteristic of pre-employment training. OTAB's priorities will be: "ensuring that entry/re-entry programs provide sound foundation skills which are attractive to employers and, for the individual, lead towards further acquisition of skills; improving links between training and adjustment, education and social services [so that "complete packages of services" are accessible to individuals], [and] creatively exploring boundaries between "education" and "training", leading to a less rigid approach to learning and life-long skill attainment".



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OTAB's major challenge in entry/re-entry programming will be to deal with this area's history of marginalization: discrimination based on age, income, race, social status, and gender has hindered the full participation of individuals in the workforce and in training programs. It is crucial that labour and business work cooperatively with educators/trainers and social action groups on the board to provide "equitable employment opportunities".



OTAB will "develop a base of provincial and local labour market information; provide policy advice on labour force development issues; develop and promote new labour force development issues; develop and promote new labour force development practices through a "Learning Network"; [and] provide guidance, technical expertise and resources to support local boards". OTAB's goal is to improve the process which determines high priority skills and jobs. In order to offer more learning opportunities to Ontario workers, OTAB is developing a "Learning Network", which will... "bring together highly skilled and creative individuals to be constructive agitators for inventiveness on training design and delivery". This Learning Network would work to create "strategic partnerships with labour, industry, communities, academics, training experts, governments, CLFDB and other organizations to develop and initiate projects or ventures in these and other areas".

The new board will consist of a governing body and four permanent councils. The governing body will consist of representatives from each of the four labour market groups: 8 each from business and labour, 1 from each of the four social action groups, and 2 from education/training. One provincial and one federal ex-officio government representative will also sit on the board. It is important to note that the Ontario government **expects** that "fully half of the respective nominees of labour and business be women, and that both partners' respective nominees suitably reflect Ontario's racial diversity, and effective representation of francophones".

OTAB'S four councils will deal with the particular training and adjustment needs of individuals and employers within the four major program areas. Although each of the four interactive councils has a different focus, the common goals of the councils are to :

"Recommend program design developed by OTAB's staff, for approval of the governing body; develop guidelines and criteria for funding decisions to be made by the agency's management under the direction of the governing body; ensure that the agency's programs and services are responsive to the needs of different localities, communities, sectors and clients across the province; provide expertise and recommendations to the governing body during the development and negotiation of the agency's multi-year corporate plans; fulfil management and partnership responsibilities unique to their particular functional areas, such as reviewing apprenticeship regulations or development of sectoral or inter-employer training agreements and consultations."

Representation on each council is comparable to the composition of the governing body, although the Entry/Re-entry and Labour Adjustment Councils have increased social and education/trainer representation, due to these councils' priorities. The government will appoint members nominated from four labour market groups to sit on the governing board and its councils. Again, these nominated individuals should reflect government requirements for social action group participation.

The creation of local training boards may be seen as a response to the need for a more coordinated approach to meeting local labour market needs. Improvements at the local level are required in the following areas: "effective mechanisms for local level participation in provincial and national labour market policy development; comprehensive labour market information and assessment of skills training and community adjustment needs; access to information on and referral to services for individuals and firms; and strategic planning and the coordination of programs and services to meet community priorities".

Local boards will be set up by local market partners in conjunction with municipal governments. In consultation with the federal and provincial governments, the boards will be "jointly designated" through OTAB and the CLFDB.

All four areas of labour force development (workplace, apprenticeship, adjustment, entry/re-entry) will be the focus of local boards. The broad mandate of these boards will be: "identifying local needs and priorities; developing strategic and operational plans based on labour market information, economic activities, needs assessments, priorities, and existing resources; determining the "mix" of funding, programs and delivery mechanisms required to address local needs and priorities; promoting a life-long learning and training culture that includes employers, current workers, and potential workers". The consultation of the CLFDB and OTAB with governments and local labour market partners will be required regarding the development of planning, operational and **accountability** frameworks for local training boards.

Local boards will guide the operation of labour force development programs at the local level. The general responsibilities of local boards will be as follows: "steering the

development of local labour market information systems and databases to ensure that there is appropriate information to facilitate local strategic planning; identification of the needs of employers, workers, and those seeking to enter the workforce; strategic planning for labour force development programs at the local level to meet identified needs; monitoring and evaluating the effectiveness of local training and adjustment programs; coordination and harmonization of federal and provincial labour force development programs; advocacy of human resource development and promotion of a training culture consistent with local economic development; increased access to training for equity groups.. and francophones; and improved access to training resources for individuals, firms and other employers through the coordination of information, counselling, referral and programs".

Local labour force development plans, which will guide local boards' training activities, will deal with the following issues: "local labour market needs, projections, services, priorities; decisions on program/service activities; program reform, design and evaluation; program access strategies ("Local boards will need to pay particular attention to access barriers facing equity groups"); [and] coordination and rationalization of services".

The composition of local boards will be similar to that of OTAB and the CLFDB: labour, business, social action groups and educators/trainers will work together as labour market partners. There will also be ex-officio representation of federal, provincial and municipal governments. Although geographic, economic and social factors will determine exact numbers of board representatives, given the locale, one thing is certain: business and labour representatives (the "key" players) will... "co-chair local boards, be equal in numbers, and together comprise more than half of each board". It is the responsibility of labour market partners to nominate individuals to local boards. Partners must, however, be mindful of the requirement that... "a substantial number of the representatives of business and labour should be women, and the representatives of all groups should reflect each local area's cultural and racial diversity, including the francophone community". Twenty-two local boards will be formed in Ontario; Thunder Bay is part of the North Superior labour force development board.

With the formation of these new training boards, women will now have the opportunity to shape their worklives. But along with this opportunity come questions, concerns, ideas and priorities concerning the boards and the training programs they will offer. The bottom line, according to Marcy Cohen and her reference group, is that the reality of women's lives be understood and taken into account as training policy is formed. In Marcy's words, "...work and learning do not happen in isolation from the rest of our lives". Family relationships, access to affordable housing, child care, financial support, literacy, employment equity and **violence** all have a profound impact on the ability of

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women to function effectively in learning and work situations. It is fact in the lives of women that fewer and fewer of them are getting the training they need to obtain decent jobs. Relatively recent figures have shown that women were underrepresented in 3 out of 4 Canadian Job Strategy programs (for example, in the Skills Shortages Program, training designed to prepare individuals for jobs which are highly skilled and in demand, only 7.8% of participants were women). The numbers of women enrolled in technical college programs is also diminishing. Recent statistics reveal that only 4% of Canadian apprentices are women; of the percentage, 65% are bakers or hairdressers. Barriers to women's participation in training boil down to systemic discrimination, prejudicial attitudes and behaviour which are deeply embedded in policy and program structure.

In consideration of the issues in women's lives, the development and delivery of women's training programs should, according to Marcy Cohen and the reference group, be based upon a number of principles. Before these are outlined, it is important to note that the reference group believes that the training boards and labour force development will be successful provided that an

"enabling policy framework" and "supporting regulations" which uphold the following principles are established: "equity in representation at all levels, resources allocated which are adequate to allow for informed representation and effective communication, [and] enabling structures allowing for systematic, frequent and efficient consultation" between board levels. It is particularly important that guidelines which govern local boards ensure accountability and the elimination of systemic discrimination.

The principles which, according to the Women's Representative and the reference group, must guide the development and delivery of training for women, are as follows. Equitable **access** to training must exist for all groups, including those who are historically under-served (people with disabilities, immigrant and visible minority people, aboriginal people and women) and those who are hindered by geographical barriers. Resources must be applied to the training of the unemployed, underemployed and social assistance recipients in addition to the employed. In terms of decision-making with respect to training, **equity** must apply so that those who have been traditionally excluded from this process are fairly represented. Within the programs themselves,..."systemic barriers must be removed, equity targets established, and a mechanism for monitoring" established. The **right to basic education** must become a reality, with resources being applied to general education and skill training which make accreditation possible. More specifically,..."literacy, language training for people lacking facility in English or French, academic upgrading for people with less than high school completion and bridging programs for women in all areas including trades and technologies must be priorities". The system must be such that skills which are developed and accreditation which is achieved are..."**portable** and **transferrable** from one level and type of learning and from one location to another". In terms of **quality**, programs must be "reality-based" and "client-centred" and must also reflect..."the varying needs and interests of people who are at different stages in their lives". **Evaluation** is a critical principal in the development and delivery of women's training programs. Evaluation should involve the following: the accountability of boards regarding their activities, client involvement

in evaluation and monitoring, and the examination of the connection between training and obtaining employment.

Locally, Joan Baril outlined the recommendations of northern women in a brief presented to the consultation panel which visited Thunder Bay on April 30, 1992. Baril spoke on behalf of the Women's Training Coalition (North Superior), an affiliate of the Northwestern Ontario Women's Decade Council and a branch of the Ontario Women's Action on Training Coalition (the provincial counterpart to the federal Women's Reference Group). On an introductory note, Ms. Baril noted the discrepancy between the substance of panel discussions regarding training and the situation as it has been unfolding: "For us, these panel discussions have taken on an unreal and fantasy air during the past three weeks as we hear of federal women's training programs across the province being either axed or gutted out. In the North, training programs to help women are few and far between at the best of times. It was with dismay that we learned that the excellent program, Women in Trades and Technology...has been cancelled". A number of the provincial training programs which do exist have limited enrolment to those receiving unemployment insurance, thus slamming the door on immigrants, refugees, farm women, women at home raising children, disabled women, women receiving social assistance, etc. Rose-coloured governmental glasses must be removed if reality regarding training programs is to be dealt with.

Baril presented two sets of recommendations: recommendations concerning the organization and mandate of local and provincial boards and

The theme for the first International Women's Day in 1911 was "International Female Suffrage." Over the years, the themes have evolved to reflect the diversity of the women's community, women's changing roles and continuing struggle. This year, the theme is "No time to stop...Our struggle must continue."

**In 1975, the United Nations formally proclaimed
March 8th International Women's Day**

recommendations regarding the northern situation and northern women. The recommendations specific to women in the north include the following. Training programs must be made **available** to northern women, so that they may have the opportunity to equitable access them. The establishment of concrete goals and timetables concerning the equitable participation of the four equity groups, including women, in training programs is essential. Baril notes that, in the Spring of 1992, Confederation College had 1271 trainees in Thunder Bay and region: the percentage of which were women, aboriginal people or persons with disabilities was "guess"-timated to be less than 10%. Baril remarks that this figure has remained almost static for the past 15 years. The professional training of trainers should be incorporated into training plans; workshops on educational equity as well as on problems which all equity groups, including women, face in training and the workplace (e.g. prejudice, racism, systemic discrimination, assault) are critical. On a similar note, the North Superior Women's Training Coalition advocates a strategy to deal with sexual harassment in all training programs. This would involve both the education of trainers and trainees and a sexual harassment policy. Baril's remark regarding the need for this strategy rings true to experience: "Sexual harassment as a tactic to maintain male privilege is one of the major excluding factors that women face in training and the labour market". Safety for women on the job and in training should be evaluated by using a standardized measure of safety. According to the Coalition, there is a dire need for the proper evaluation and follow-up of training programs so that the effectiveness of training may be objectively determined. Are trainees getting jobs relevant to the skills they have acquires?

Baril comments that the evaluation of programs... "is one way barriers to women's employment can be pinpointed". Barriers to training, particularly complicated eligibility qualifications, need to be identified and eliminated. This really matters to women in the sparsely populated north where it is difficult enough, without having the additional eliminating factor of qualifications, to round up the numbers required for a program. Eligibility clauses also hinder the advertisement of training programs and, in effect, prevent information about these programs from reaching those who need it. The Coalition thus recommends that money for marketing be an integral part of training programs to encourage equitable participation for women and members of their equity groups. Empowering women with disabilities and those receiving social assistance should be an important goal of agencies involved in the training of these women. In stating the need for training programs that... "provide qualifications and certificates which are recognized and portable", Baril notes that this occurs in the majority of 'male' programs, which are trades-oriented, while... "female' programs (for example, bank clerk) have no such portability or recognition". Finally, the establishment of childcare in all training programs so that women will be able to pursue training needs is recommended.

In terms of the organization and mandate of local and provincial boards, the Coalition recommends the following: "...that all training come under the wing of the local boards" [This includes language training, which the government does not recognize as being **directly related to employment**]; that... "representatives from social organizations... be chosen by a coalition of grass roots organizations and have a direct link to their constituency and be accountable

to them" (This must be achieved prior to the establishment of local boards. Resources must be available to enable communication across the entire Superior North district so that the development of collective training agenda is possible.); that the... "power differential between the board member from grass roots social groups vis a vis business and education members" be recognized (and appropriate accommodations be made so that the participation of these groups on training boards is possible, e.g. resources to facilitate communication); that... "guidelines for the local boards... ensure that long-term planning and a recognition of the benefits of generic training [basic skills training which provides client with opportunities for growth] is central to the process"; and that... "federal and provincial governments provide adequate training" to local board members.

The new government training boards represent an unprecedented opportunity for women and other equity groups to have a voice in the development of labour force development programs and policy. It remains to be seen, however, whether words will be translated in action, whether women's voices will be listened to in this new approach to training opportunities. To ensure that our voices are heeded, those of us who are involved in the development and the actual business of the new boards need to present a strong, united stand. Real change in the worklives of women depends on it.

NOTE: The author would like to acknowledge the sources of information contained in this article: *Toward A Women's Agenda on Training: A Resource Kit, Skills to meet the Challenge: A Training Partnership for Ontario, Local Boards: A Partnership For Training* (government publications) and *Presentation to the Consultation Panel by Joan Baril on behalf of Women's Training Coalition (North Superior)*.

BABIES:

There are countless everyday situations in which a woman will be reminded of her gender: sexual harassment, walking down a dark street, "feminine hygiene" product advertising. But nothing I can think of is more gender specific-izing than pregnancy and childbirth.

I began reading about babies a year ago, when I first discovered I was pregnant. I was disheartened by book after book's references to "your baby he", as in, "Don't start him on solid food until..." Many of these guides went so far as to call the baby's father "your partner", an apparent acknowledgement that not every pregnant woman is married. They also referred to the doctor as "he or she", perhaps because women doctors have objected to being excluded.

A few of the books contained disclaimers about "he" referring to both sexes, as if that would mitigate the archaic (and lazy) editing. One cannot make the work "he" mean "he or she" any more than one can arbitrarily call one thing something else and expect to be understood. I realize that being inclusive is more work--it takes more typing, for one thing--but having everyday language acknowledge us as clearly and directly as it does men is the very least all girls and women deserve.

INCLUSIVE LANGUAGE

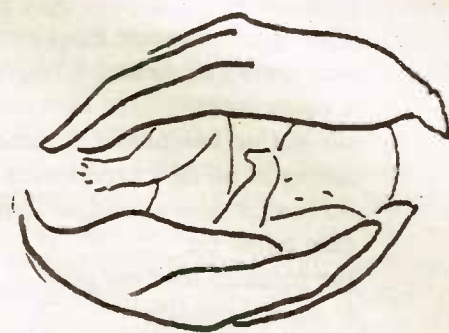
That language is power can hardly be denied. That so many people dismiss the importance of inclusivity is bewildering. Alma Graham wrote in 1974; "If you have a group half of whose members are A's and half of whose members are B's and if you call the group C, then A's and B's may be group half of whose members are A's and half of whose members are B's and if you call the group C, then A's and B's may be equal members of group C. But if you call the group A, there is no way the B's can be equal to A's within it. The A's will always be the rule and the B's will always be the exception--the subgroup, the subspecies, the outsiders."

Because I have been struggling with these issues for so long, I am easily discouraged. My sense that "progress" for women has been glacial is more daunting now that I have a child. I have heard many horror stories about children's perceptions of gender roles. My nephew once informed his mother that women can't be doctors. My sister pointed out that his own doctor is a woman. "She's not a real doctor," he said.

But just as my brute tiredness doesn't make the baby less hungry, I can't give up on trying to get rid of the cruelty of exclusive language. Certainly, no one will do it for us. Parenting guides urge us to choose our battles. In a way guiding your own child is a bit like talking to someone about their sexist language. I would like the person to see why exclusivity can be harmful--even when it's not meant to be--with the longer-range goal of having them see my point rather than feel criticized.

It's no fun being sensitive to the language. I'm sure many people feel it's no fun being around someone who is sensitive to language. I keep noticing a sense of glee now that it's OK to criticize the critics: "You can't say anything without offending someone. (poor me.)" I hope this doesn't become an argument that keeps women from speaking up about sexist language. We have to see this through.

Colleen Holloran



P O E T R Y

there are better ways
to live this life
than the ways the
systems say its
right,

I swear

systems only look
at profit or loss

systems forget to let
people say what's needed
systems boss
greedy ways into being

until people are agreeing

until people believe
it's the only way
and drugs and booze and medications
whatever you choose
relieve the stress
and pain
of a day done
the system's way

HER HUGS

*her arms beckon me
to a safe haven
such as I have never
experienced before.
those heartwarming
all encompassing hugs
I share with her
are such that
few have the pleasure
of ever attaining.
solidly we stand
on the same small piece of ground
our hearts beating gently
in tandem.
sharing an emotion
that knows its limits,
it boundaries,
yet has no conditions attached.
taking in all lifes experiences
no matter how sordid, or delightful
they might be.
the pleasure and the pain
is shared equally
and the things left unsaid
are unconditionally accepted
until they can be said.
those wondrous hugs
build on a strength
she saw in me
long before
I even understood
I had that strength.
Each time we hug
her hug fills
the hollow of my heart,
and now I understand
one day
it will soon be filled.*

Caroline McPhail

and if you suggest change
you're looked at as if
you're strange
and told to go
away in some
cruel way...

and in the end

it's your loss
as you continue
to lose your mind
or some other kind
of health, as

they send
you away
for 'treatment' by
some other part of

the system
that tells you how
to maintain your health
in order to
maintain
their wealth

I swear
there are better ways...

by Arja Lane

HOMETOWN

*Ghosts seen through
apricot lace curtains
Secrets encrusted on
pink granite tombstones*

*whispered romances
illicit births
do not malign the dead*

*ancient errors projected
on innocent screens
by trapped women*

*who schemed
to conceal the truth
to hide the shame*

Margo Button



THE CONVERSATION

*They sat together but apart.
one in the rocker, and
one on the couch.
One needing to speak
the other willing her to do so.
The one needing to speak
having difficulty
finding the words
she so desperately needed to share.
The other
searching for ways to aid her in her quest.
The other offered
unconditional support
for she told the one
"I will believe you,
I will still care"
(and probably more so because of this)
"I will give you
all you want and need,
only if you will let me in."
With great gulps and pauses
to keep her feelings suppressed
the one attempted
to tell her story,
and the other
with her heart held open
listened and accepted
all that she heard.
It was not easy
for the one telling her tales, and
it could not have been easy
for the other trying to hear
all the things that were left
unsaid.
The other
questioned and encouraged
the one to tell all
but when she got too close
the one
forced those feelings back
with her iron fist
for that is the way she knows best
to deal with the things
she still has problems
understanding and accepting.
The tales came forth
as slowly and surely they must,
but only the words
for the feelings are still too much
for her to imagine.
The one
felt safe and secure with the other.
But is the other strong enough
to withstand the avalanche of feelings
that are nearly ready
to come crashing down?*

Caroline McPhail



ON BEING ME

*the silence grew louder
with each passing second.
and you let it be.*

*I was so afraid-
you wouldn't want to hear
what I would have to say.*

*I was so afraid-
you wouldn't believe.*

*I was so afraid-
you would be disgusted.*

*I was so afraid-
you would turn me out.*

*I was so afraid-
you would hurt me too.*

*I was so afraid-
you wouldn't like the "me"*

*I was then, and
the "me" I am today.*

*I was so afraid-
to let you in.*

*You coaxed me
with your silence
your compassion
your understanding
your patience
your touch
and your loving gentle embraces.*

*I had no need to fear
for you did want to hear,
and you listened with your heart
held open.*

*you did believe, and
you didn't deny.*

*You weren't disgusted with me,
only with them
that would do those horrendous things.*

*You didn't turn me out.
you kept me safe and secure.*

*You didn't hurt me,
you tried to keep me
from continuing to hurt myself.*

*You did like "me",
the "me" I was then, and
the "me" I am now.*

*I did let you in
because
you helped me find the way.*

*With these words,
I hope
You can begin to understand
how much you did for me
and how very much it meant to me
Thank-you Vivian
for being there.*

Caroline McPhail

it isn't that i don't care...

its more that i don't share the same
outlook about
what you think
important

the main way
doesn't say
much to me except
don't dare to be
different,
never mind what
you're aware of
just do as your told;

will this go on
'till i'm old?

because if so,
i'd rather not be
part of something so
heartless and cold;
for i now know
i'll be sold down
someone else's river of
gold,
all the while being told
to hold my tongue and
mind in a polite
kind of way
as if to say
its all okay

when i know it isn't so

by Arja Lane
1992



cayenne

P
O
E
T
R
Y

Cleansing

Broken

in an empty corridor

where the resolution

of life

channels the

sounds

into an eternal

spiral

of knowingness

Mending

the seams of

desire

with cloud like

satin

Closing

the rain soaked

petals

to absorb

in a moment

of perfect

creation.

Linda Ewashina

UPDATE

UPDATE

UPDATE

Press Gang Publishers is calling for unpublished writing and artwork for a Canadian/New Zealand anthology of post-colonial lesbian writing to be edited by Beth Brant and Cathie Dunsford. Short stories, biographical writing, B&W artwork and other creative submissions depicting aspects of lesbian experiences of colonialism -- including colonization of indigenous cultures and of women's bodies -- are sought. Women of colour are particularly encouraged to submit work.

Send SASE with your submission to Press Gang Publishers, 603 Powell Street, Vancouver, B.C., V6A 1H2. Deadline: March 31, 1993. Do not send original artwork. Call or write for more info: (604) 253-2537.

The Canadian Women's Movement Archives/Archives canadiennes du mouvement des femmes (CWMA/ACMF) is pleased to announce the publications of **The Canadian Women's Movement, 1960-1990: A Guide to Archival Resources**. This bilingual guide, made possible by a grant from the Canadian Studies Research Tools program of the Social Sciences and Humanities Research Council of Canada, captures the range of documentation created in what historians refer to as the second wave of the women's movement, which emerged after 1960 in the context of widespread social and political change in Canada. The Guide documents a wealth of material and is an invaluable reference tool for researchers, archivists, librarians, journalists, and activists interested in the Canadian women's movement as a theoretical, political, and historical phenomenon.

Included in the Guide are the records of women's groups formed or functioning after 1960 that are held in a variety of Canadian archives or by the groups themselves. This guide challenges perceptions of what is archival by focusing on contemporary movement records, which may help to stimulate research on the contemporary Canadian women's movement and encourage more widespread collection of these records by archival repositories. It is also hoped that the Guide's user-friendly approach to archival description will reach an audience unfamiliar with traditional archives and raise awareness among women's groups and activists of the archival value of their records.

(Note: The Guide, which is edited by Margaret Fulford, and published by ECW Press, may be ordered through the Northern Woman's Bookstore.)



BREAD AND ROSES

Words: James Oppenheim Music: Caroline Kohlat

F Bb C7 F

As we come march-ing, march-ing in the beau-ty of the day, A

Bb F Bb C7 F

mill-ion dar-kened kit-chens, a thou-sand mill-lofts gray, Are

A D7 Gm Gm D7 F

touch'd with all the ra-diance that a sud-den sun dis-clo-ses, For the

Bb F C C7 F

peo-ple hear us sing-ing, 'Bread and ros-es, Bread and ros-es'.

**As we come marching, marching, we battle too for men,
For they are women's children, and we mother them again.
Our lives shall not be sweated from birth until life closes;
Hearts starve as well as bodies; give us bread, but give us roses!**

**As we come marching, marching, unnumbered women dead
Go crying through our singing their ancient cry for bread.
Smart art and love and beauty their drudging spirits knew,
Yes, it is bread we fight for - but we fight for roses too!**

**As we come marching, marching, we bring the greater days.
The rising of the women means the rising of the race.
No more the drudge and idler - ten that toil where one reposes,
But a sharing of life's glories; Bread and roses! Bread and roses!**

+++++

The West Coast Women and Words Society will be holding its 9th annual summer school/writing retreat for women. **WEST WORD IX** will be held August 8-22, 1993 at the Canadian International College, North Vancouver, British Columbia.

The school is a two-week, live-in program that offers women from diverse backgrounds a safe, encouraging environment to develop their voices. Any woman interested in participating in this exciting and intensive group experience is welcome to apply.

Three writing genres are offered, with respected and gifted instructors:
Creative Documentary - Susan Crean
Fiction - Lee Maracle
Poetry - Suniti Namjoshi

For a descriptive brochure/application, please write:
WEST COAST WOMEN AND WORDS
#210 - 640 W. BROADWAY
VANCOUVER, B.C. V5Z 1G4

APPLICATION DEADLINE:
MAY 10, 1993

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SUPREME COURT RULING

In a very important decision the Supreme Court of Canada has ruled that a woman has the right to sue her abuser in the case of childhood sexual assault.

At issue in the case was the nature of the legal wrong in cases of childhood sexual assault and what time limitations will apply to bar civil actions for damages. The Ontario Limitations Act requires that claims be filed within four years in the case of assault. If the plaintiff is a minor at the time, the time period begins to run when she reaches 18.

"This is an important decision for women because it makes the law more responsive to survivors of childhood sexual assault in making claims for damages" said Helena Orton, Litigation Director of the Women's Legal Education and Action Fund (LEAF).

The Court ruled in this case that sexual abuse of a child by a parent is not only an assault but is a breach of the relationship of trust that a parent owes a child, or as it is known in law, the parent's fiduciary duty. Ms. Orton said "This is an important development in law because it recognizes the tremendous abuse of authority involved in incest and offers the potential for greater recognition of the harm caused.

LEAF intervened in the case to argue that limitations law must respond to the dynamics and complex injuries involved in childhood sexual assault which affect the ability of survivors to bring legal action against abusers. LEAF said survivors often need many years to recognize that they have been abused and to become emotionally and psychologically able to take legal action.

The Supreme Court ruled that the limitations period should not begin to run until the plaintiff has a substantial awareness of the harm suffered and its connection to the sexual abuse. The Court recognized that critical to this awareness is the realization that it is the perpetrator who is truly responsible for the abuse. The Court said that this will usually only happen after the survivor receives some type of therapeutic assistance.

"The Court's decision is a tremendous step forward in recognizing the realities of childhood sexual abuse and in removing the barriers to civil action," said Helena Orton. "Availability of civil action for victims will also have value as a deterrent to childhood sexual abuse".

From LEAF news release.



ONTARIO ADVISORY COUNCIL ON WOMEN'S ISSUES

Marion Boyd, Minister Responsible for Women's Issues, has announced the new appointments to the Ontario Advisory Council on Women's Issues.

Fifteen women represent the interests of the diversity of women in this province. Jacqueline Pelletier, Ottawa, is President for a three year term.

Six northern women appointed are Sarah Melvin, Sioux Lookout; Lise Nolet, Kapuskasing; Rosanne Perron, Thunder Bay; Toulou Rouhani, North Bay; Eva Shields, Atikokan; and Pat Tobin, North Bay.

The new Council members will be holding community-based meetings to gather the views of all women in their regions.

RESOURCE CENTRE

Words That Count Women Out In A guide to eliminating gender bias in writing and speech. An excellent resource to help you incorporate inclusive language in your communications and open the doors to equality.

Inequity In The Classroom by Deborah d'Entremont. This 26 minute video, with a manual, examines the often subtle and inadvertent sexual and racial biases that women students frequently encounter in colleges, universities and adult education settings.

En toute égalité par Deborah d'Entremont. Ce vidéo de 26 minutes et manuel se penche sur les préjugés sexistes et racistes qui sont généralement véhiculés de façon subtile et inconsciente et auxquels se confrontent les femmes étudiant dans les collèges, les universités et les divers lieux de l'éducation des adultes.

Prévention de la violence faite aux femmes, répertoire des ressources par le Centre Ontarien d'information en prévention. Ce répertoire aidera les intervenantes et les organismes à se familiariser avec les ressources existantes, à identifier les lacunes pour combler les besoins de leur communauté, à sensibiliser celle-ci la problématique de la violence faite aux femmes, et en dernier lieu, à encourager l'échange de ressources entre intervenantes et organismes.

ONGOING REPORTING AND TAX FILING REQUIREMENTS FOR ONTARIO NON-PROFIT CORPORATIONS

CORPORATE FILINGS

Most women's groups are non-profit organizations that are incorporated through the provincial rules, and must follow the filing rules that are discussed here. Women's groups spend a great deal of time and effort to incorporate their organizations.

This is a reminder of the annual filings that are required for non-profit and non-profit-charitable corporations that have been incorporated in Ontario. All non-profit corporations, whether or not they are also charitable, must report annually to the Ministry of Consumer and Commercial Relations by filing a notice of change which sets out every change in the board of directors.

Ministry of Consumer and Commercial Relations Companies Branch 393 University Avenue, 2nd Floor Toronto, Ontario, M7A 2H6 1-416-596-3757

There is no fee for filing these notices, and blank notice forms can be obtained from the Companies Branch.

If these forms are not filed, the Ministry can dissolve the corporation. They will normally send out a notice, however, if the address on file is not correct, the corporation may never receive the notice.

Non-profit-charitable Corporations

For non-profit corporations which are also charitable, there are additional annual filing requirements. Within three months after each financial year end, a financial statement must be sent to:

Public Trustee Charities Division 145 Queen Street West Toronto, Ontario, M5H 2N8 1-416-314-2792

If the financial statement is audited, only two Directors need to sign it. If the financial statement is not audited, then all the Directors must sign it and attach a letter explaining why the books were not audited.

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TAXATION

All women's groups that are non-profit corporations must file an income tax return if they have more than \$500 in income. They do not need to pay taxes if they are non-profit, however the form must be filed with Revenue Canada. The T3 forms are available from the local Taxation Centre, 107C Johnson Street, Thunder Bay, Ontario, P7B 2V9.

Non-profit-charitable Corporations

Non-profitable-charitable corporations registered under the Income Tax Act must file a RCFR (Form T3010) within six months of their fiscal year end. Revenue Canada does not send any notice of this! A useful brochure is available entitled Guide to Charitable Information Returns, available from any Taxation Office.

If this return is not filed, Revenue Canada will revoke the charity's registration. When this happens, the charity loses the right to issue official tax credit receipts to donors.

INCORPORATOR'S HANDBOOK

A handbook for those wishing to incorporate, wanting to know the rules about filings, changing the number of directors, dissolving and reviving corporations, etc. is available from the Ontario Government Bookstore in Toronto. To obtain a copy of the NOT-FOR-PROFIT INCORPORATOR'S HANDBOOK, send a cheque for \$5.00, made payable to the Treasurer of Ontario.

Publications Ontario 50 Grosvenor St. Toronto, Ontario, M7A 1N8 1-800-668-9938

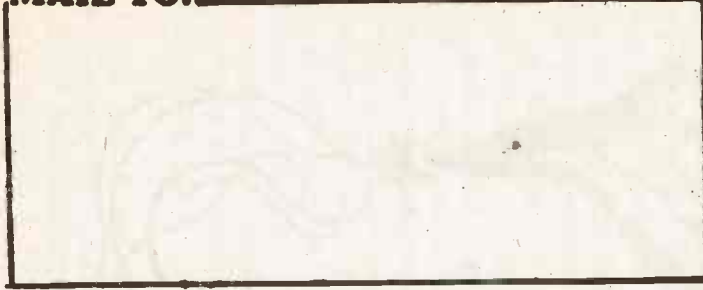
You may also order a copy by telephone with your credit card number.

Since it takes a lot of work to obtain charitable registrations, women's groups should ensure that they are filing their returns regularly in order to maintain their status. So add another New Year's resolution to your list and get caught up on your filings!

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