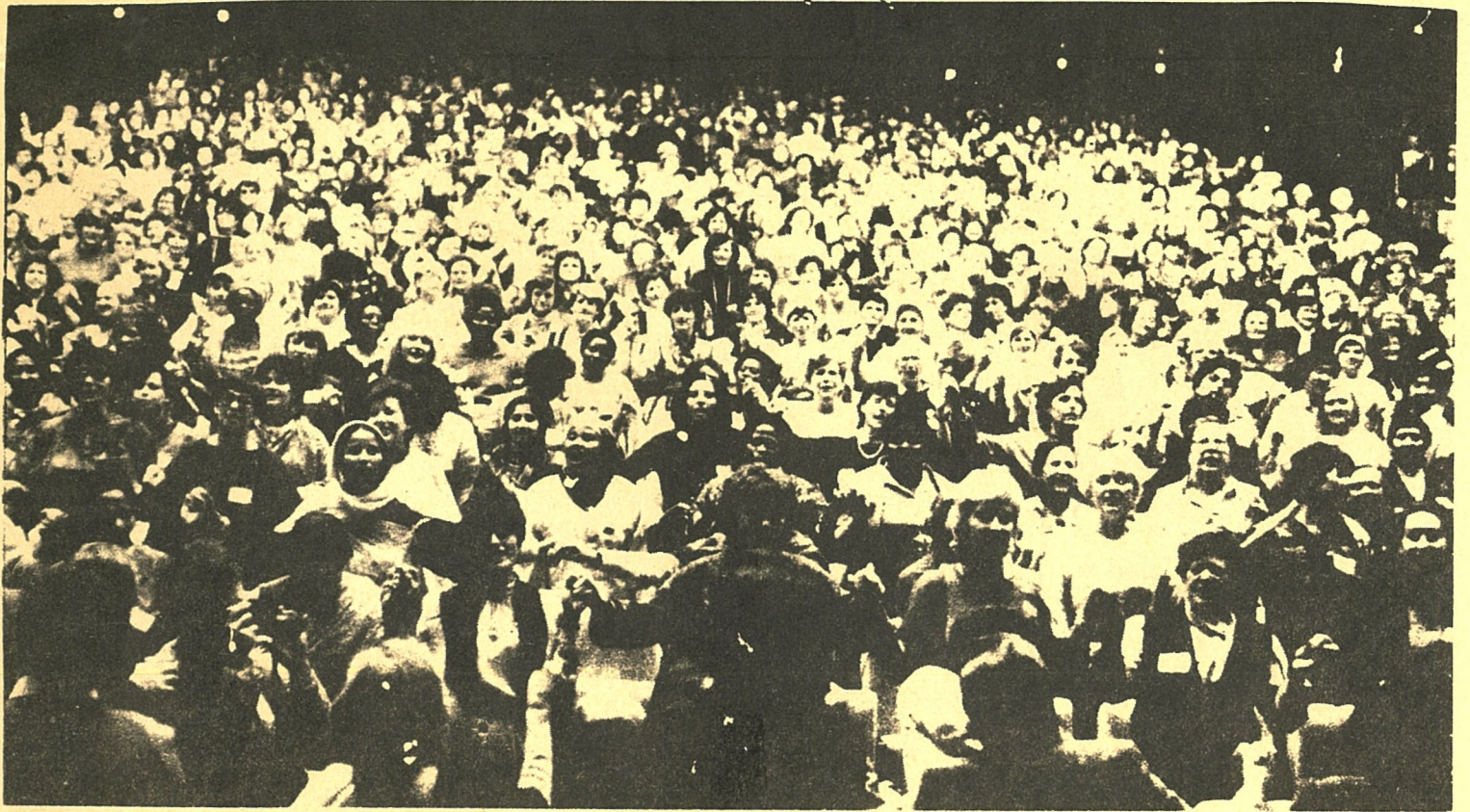
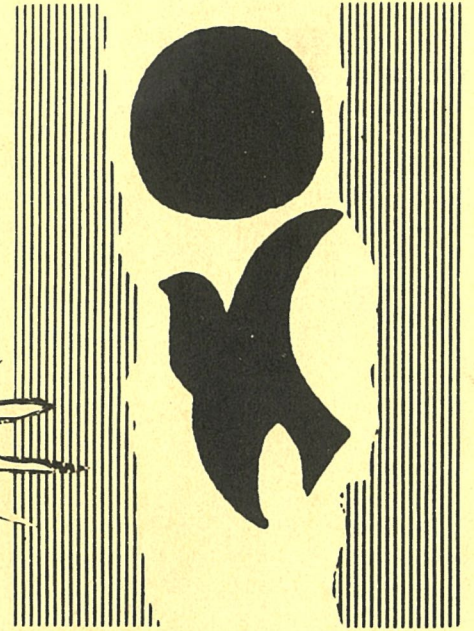
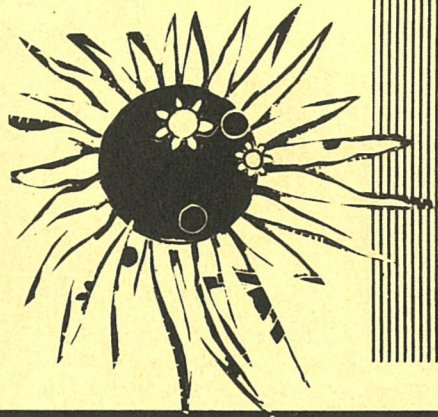


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# Women Working With Immigrant Women Spring 1987





# EVENTS



## MARCH 7<sup>th</sup>, 1987

**10:30 AM**  
Rally, Convocation Hall, University of Toronto

**1:00 PM**  
March to Ryerson Polytechnical Institute

**2-6 PM**  
Fair, Jorgenson Hall, Ryerson Workshops,  
information tables, crafts, food, entertainment, etc.

**8 PM**  
Dance at the Concert Hall, 889 Yonge Street.  
**All women welcome.**  
\$7 advance \$8 at door.  
Tickets at Women's Bookstore  
Sliding scale at SCM

### Saturday, Feb. 28

Justice for Cleaners Night. Meeting for Postal Cleaners on Strike (CUPW). Scadding Court Community Centre, 8 pm, Bathurst and Dundas. 461-0711. Cash bar, Arlene Mantle, Reggae Band.

### Sunday, March 1

Towards the Year 2000 Without Nuclear Weapons — for Peace, Equality and Development. 252 Bloor Street West, 2 pm. Speakers from the USA and USSR. Sponsored by the Committee for March 8th and the Congress of Canadian Women.

### Monday, March 2, 8 pm

The Working People's Picture Show. 427 Bloor St. W. Comedy and music. Co-sponsored by the March 8th Coalition and Canadian Action for Nicaragua. Tickets \$8 and \$6 for unemployed at Women's Bookstore, DEC, CAN and the Big Carrot. Signed for the Hearing Impaired. Proceeds to women's programs in Nicaragua.

### Wednesday March 4

Native Self-Determination. Time and Place TBA. A forum sponsored by members of the Native Women's Association. Call 978-8201.

### Saturday, March 7, 8:30 am

"A Day To Move" meet for breakfast before the rally. 349 Ontario Street, sponsored by Women for Housing. Daycare provided. 366-4319.

### Monday, March 9

Five Minute Feminist Cabaret, 9 pm. Theatre Passe Muraille, 16 Ryerson (near Bathurst and Bloor) Bar not accessible. Tickets at Women's Bookstore and DEC.

All events wheelchair accessible

# INTERNATIONAL WOMEN'S DAY

## FIGHTING RACISM AND SEXISM TOGETHER

By Carolyn Egan

**F**ighting Racism and Sexism Together is the theme of International Women's Day, 1987. The specific issues being addressed are Native Self-Determination, Choice, Affirmative Action and Housing. This focus clearly flows from the lessons of the 1986 coalition, in which women of colour and white women worked together under the theme Women Say No to Racism from Toronto to South Africa. The political and structural problems and contradictions of that coalition led to a recognition that the women's movement must fully incorporate an anti-racist perspective into feminist analysis and practice. White women had to learn that there is a crucial difference between viewing anti-racism as one demand among many, and truly integrating it into feminist issues and methods of work.

Black, Chinese, South Asian, Japanese South African and Native women worked in the 1986 coalition and challenged the predominately white, feminist community to build a new women's movement. A women's movement which has not only the participation but the leadership of women of colour. The 1987 coalition is a product of that challenge. It is a changed organization. One of the reasons for this change, is the dedicated work of a planning committee, which met through the spring and fall. This group of women of colour and white women examined the experience of the coalition, the evaluations and the recommendations from 1986. It presented the results of this process at an all day meeting in December, and set the stage for organizational and political discussions. These discussions resulted in the coalition accepting a new basis of unity recognizing the differences among us of class, race, sexuality and ability, and outlining the basis on which we would work together. It also developed a clearer more accessible structure, clarified both decision making, and the group/caucus mechanism. Obviously real

change is an ongoing process, and the coalition will evaluate the impact of these measures.

The Black Women's Collective which last year played a very dominant role has no representatives. Members of other organizations such as Lesbians of Colour, The South Asian Women's Group, Women Working With Immigrant Women, the Coalition of Visible Minority Women and a number of Native groups continue their active participation. They are providing organizational and political leadership in an atmosphere which demands dialogue and accountability. The women of colour who have chosen to work in the coalition have made a political decision to develop a stronger anti-racist consciousness in the broader women's movement. They expect white women to deal with the economic and political structures which maintain racism in our society, but also to deal with the personal and organizational ways in which racism has become institutionalized in our lives and our politics. Recognizing the antagonisms and contradictions is crucial if we are to break down existing barriers between us, and build the necessary unity to overcome the racist, capitalist structures which maintain our oppressions.

The March 8th coalition is one of the few vehicles in Toronto in which we can work together, build on going alliances, and develop a new politics which speaks to the reality of every woman's life, whether she is a woman of colour, poor, working class, immigrant, lesbian, young or old. This coalition would have lost its potential to be a cutting edge, and certainly its significance as a political force in this city, if it had not been able to begin dealing politically with the question of racism.

It is the women of colour in the co-



alition who have brought the political dynamism and direction, which is enabling the women's movement as a whole to broaden the parameters of political struggle in this city. Anti-racism must continue to be a major focus in our movement. Capitalism benefits tremendously from racism which divides us and distorts our lives. Those of us who are white materially benefit, and this fact is certainly among the major obstacles to unity among women of different races. But although objective differences are significant, I don't believe that they carry with them automatic and fixed conclusions about the possibilities of shared political work. Hopefully the March 8th coalition will be an example of this.

**Pay Equity** (Excerpts of brief prepared by: Coalition of Visible Minority and WWIW.)

The total visible minority population in Ontario represents 5% of the total Ontario population. Yet of this 5%, a high proportion are women, most being located in the Toronto region. Statistics from the 1981 Census indicate that approximately 75% of women from the Black, South Asian, Indonesian, Vietnamese, Filipino, Korean, Chinese and Japanese communities live in this region. So when we speak of the situation of women in the Ontario labour force, we are also speaking of a large number of visible minority and immigrant women in the workplace.

**What Is Our Position in Ontario's Workplace?**

- \* White people have three job prospects for every one for Blacks.
- \* In 1982, the average salary for a man was \$26,000. The average salary for a woman was \$16,000.
- \* On average, women of West Indian origin earn \$6,000 less than the "Majority Canadian" women and \$3,000 less than women of Portuguese origin.
- \* Women are clustered into 20 of the 500 occupations listed in Canada.
- \* These 20 occupations are primarily in the clerical, sales and service sectors of the economy.

**How Pay Equity Affects Us**

Whether the new law is good or bad will decide how many will benefit from it and how much money women will receive. Visible minority and immigrant women have an important stake in ensuring the law is as good as it can be.

The following issues particularly concern us:

1. The government is considering excluding small businesses from the legislation. However, 40% of women in Ontario work in establishments with less than

20 employees. **We call for the legislation to include all employers.**

2. Some part-time and casual employees may be excluded. If so this is particularly unfair to immigrant and visible minority women, who, because of employment discrimination, often find it impossible to get full-time permanent work.

For example, about 75% of women from the Black, South Asian, Indonesian, Filipino, Korean, Vietnamese, Chinese and Japanese communities live in Metropolitan Toronto.

3. Many of us work for contractors and sub-contractors: cleaning companies, security guards, and so forth. The government has not as yet indicated how people working for the contractors and subcontractors could use this legislation. **Pay equity legislation must cover contractors and subcontractors.**

4. Thousands of visible minority and immigrant women work in industries which are paid partly on a piece work rate. These jobs are presently excluded from the present "Equal Pay for Equal Work" law. **We must make sure that visible minority and immigrant women are not excluded under the new pay equity law.**

5. In several establishments there is only "women's work" — work traditionally done by women. Their work is under-paid but under the pay equity law they may not get help since there are not enough "men's jobs" to compare their wages to. **We would like to see the law include "proportionate value".** This way, if a manager's job paid \$30,000 a year, and a teller's job was worth 75% of his, she would be paid 75% of \$30,000 or \$22,500.

6. Contract Compliance: Contract Compliance must be one way of making the companies implement Pay Equity. **Contract compliance means that any company that does any business with the provincial government must comply with equal value legislation and implement pay equity programs.**

7. The government is considering establishing a "Pay Equity Commission" to administer the legislation and decide on pay equity complaints that come before it. **It is**

**Objectives of WWIW**

To provide a forum whereby women and agencies working with Immigrant women exchange ideas, share information, develop a support network and promote the development of new skills.

To collectively identify the needs of immigrant women and work towards the development of programs to respond to these needs.

To engage in social action related to the needs of immigrant women.

**Membership**

Membership in WWIW is open to all individual women and non-governmental agencies that work with immigrant women and share in our organizational objectives.

The work and activities of WWIW are carried out by committees which focus on specific issues related to

- Health
- Education
- Labour
- Outreach and advocacy

**On going activities**

Advocacy on issues related to the Health, Education, Immigration and work place needs of immigrant women.

Research and presentation of briefs on immigrant women's issues.

Lobbying governmental organizations re policies affecting and funding for programs for immigrant women.

Development of strategies related to the Educational, Employment and Health needs of immigrant women.

Active participation in the organized labour movement, solidarity groups, women's organizations and other community groups.

Production and circulation of a quarterly Newsletter.



## Shirley Samaroo House

By Judy Persad

After years of community and developmental work, the Shirley Samaroo House has opened. It provides interim shelter and support services to immigrant women and their children. It is located in the borough of York. Women Working With Immigrant Women along with Working Women's Community Centre initiated the idea for such a service with a feasibility study a number of years ago. Many women from our communities have contributed to making the house a reality.

The house is named after Shirley Samaroo, a South Asian woman from Trinidad, who was killed by her husband after a domestic dispute. An open house was held on December 30, 1986 attended by over one hundred people, including Shirley Samaroo's children, friends, the mayor or York and other government and community representatives.

After a struggle for control, the house remains in the hands of immigrant women ourselves. A task-force is presently providing direction for the service along with the staff of nine, which is representative of different immigrant communities. The house can accommodate twenty-five and is filled to capacity with eight women and their children.

An annual general meeting will be held in April.

For information call 249-4364

### W W I W Membership Meeting

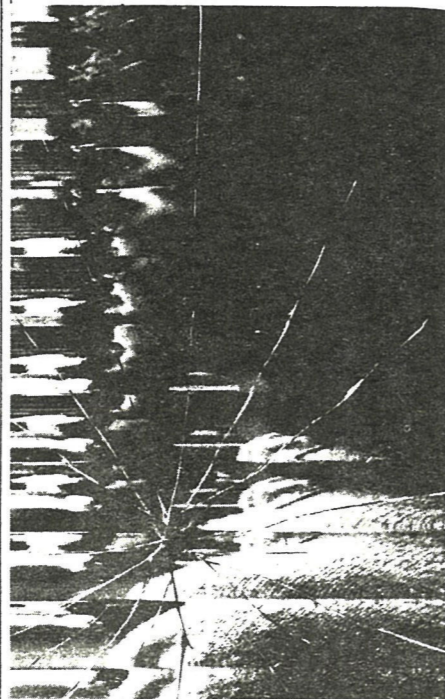
March 31st

1 to 4 pm

DEC

more to come...

\*\* \*\* \* \*\*



## Second National Conference of Immigrant and Visible Minority Women

By Salome Loucas

The outcome of the second national conference of immigrant and visible minority women, was the formation of a national organization, which is elected and directed in its action by the local groups. Immigrant and visible minority women who strive to achieve economic and political equality and integration into the Canadian society, consider this development to be a step forward. The significance of this development is that it unites the efforts of immigrant and visible minority women and directs them to work around issues of common concern. The division and competition which were results of the labels placed upon Immigrant or Visible Minority women are fading away and the struggle enters a new stage. Although the road to equality appears to be rough, immigrant and visible minority women feel confident as this development gives them a strong voice within the larger women's and other progressive movements, and allows them a role in the political scene of this country.

More than 300 delegates from across Canada participated in the conference, which was held in Winnipeg on November 6th to 9th, 1986. Participants were immigrant and visible minority community activists, eager to organize for action in order to overcome the barriers of racism and sexism and the class and gender exploitation.

During the three days conference, participants debated their differences learned from the working process and realized their strength. The debate as to whether the national organization should be only for immigrant or for both immigrant and visible minority Canadian born women was tough and dominated a large part of the discussion. Part of the problem which fuelled the heated debate, was the exclusion of visible minority women from the conference's planning process. This exclusion was

justifiably interpreted to mean the dismissal of racism as a priority issue. On the other hand immigrant women who lack the language and articulation skills, and have seen in the past their issues being misrepresented and their representatives being picked and chosen, were hesitating out of intimidation.

During the group discussion delegates, drawing from their experience, agreed that in reality immigrant and visible minority women do work together. An example of this is the joint campaign on Pay Equity, launched by the Coalition of Visible Minority Women and Women Working With Immigrant Women in Toronto. The Ontario delegation was elected to reflect this reality and throughout the conference demonstrated and promoted this unity. In a statement which the Ontario delegation presented to the conference, we expressed our concerns for this division and urged the delegates to put immigrant and visible minority women's interests above any other political agendas. In support of the joint organization were, among others, the Congress of Black Women and the British Columbia delegation. The issue was put to a vote and the result was in favour of the joint organization.

The structure and goals of the national organization were discussed and agreed upon and participants left the conference feeling confident and fully aware that hard work lays ahead in order to solidify the working relations between the different groups at the different levels. Immigrant and visible minority women were never a homogeneous group and protested many times the labels which the Canadian society places upon us. Our political perceptions often differ and the focus of our organizations' work can be different. However our status and experiences are the same. This is why we are uniting in struggle.



The bulk of Italian immigrants came to Canada during the 1950's and 1960's; their entrance into Canada began to decrease during the 1970's and 1980's. The majority came from southern Italy and the rural areas of the north. Most were poorly educated and possessed little or no employment skills. In Italy they were faced with unemployment for themselves and a future of misery for their children. It was for this reason, primarily, that Italians immigrated to Canada as "economic refugees".

Often it was the husband who came to Canada first to find employment and accomodation. Later his wife and family entered Canada under the 'Family Class' category. This government classification of immigrant women relegated them to a position of inferiority as soon as they entered the country.

The Family Class status made the woman dependent on her husband for her 'maintenance and care' for approx. 10 years. Therefore, if her relationship with her husband broke down, she would have to prove that the sponsorship had ended before she was eligible for government services such as general welfare, subsidized housing, legal aid, etc. Often embittered husbands were less than cooperative. Even if she became a Canadian citizen, the sponsorship agreement determined her status.

This situation continues today and WWIW has called on the Canadian government to eliminate the dependency status created by immigration policies by ensuring eligibility to government services for sponsored immigrants in need and by making the sponsorship and citizenship periods coincide.



Government immigration policies have been instrumental in keeping immigrant women in job ghettos. Approximately 90% of textile workers in Toronto are immigrant women, most of these jobs are low paying, involve piece work, have no health and safety committees and are often not unionized. In 1983 57% of immigrant women earned less than \$10,000 per year, this compares to \$15,751 for all women working in Canada and \$26,171 for all men in the labour force. Italian women find themselves at the bottom of the wage scale. According to a study by the Social Planning Council of Metro, in 1980 Italian women earned \$8,600; they were second lowest in earnings next to West Indian Women who received \$8,000 per year and were confronted with racism.

Many of the Italian immigrant women have been suffering these injustices for the 25 to 30 years that they have been in Canada. Most of them who are still working in these low paying jobs are now 45 to 50 years of age. The retirement age in Canada is 65. As Canada enters the scientific and technological revolution, many immigrant women are faced with losing their jobs. Companies have not been keen in retraining workers, especially older Italian women workers. Instead, business has been pressuring the government to change its immigration policies in favor of skilled workers. The government has enthusiastically complied as it means less spending on government retraining programs. This has resulted in massive loss of jobs. For example, the textile industry which employes 160,000 workers, many of them immigrant women, has lost over 40,000 jobs and many more jobs are threatened due to technological changes.

The trade union movement is demanding that workers have a say in the introduction of new technology in the work place and that workers whose jobs are eliminated be assured new jobs.

The question of loss of jobs for immigrant women is even more serious today as the government pursues a policy of Free Trade with the United States. Essentially Free Trade means that goods would flow back and forth across the border as though Canada and the U.S. were one country. A study by the Ministry of Industry, Trade and Technology of Ontario shows that at least 552,000 Ontarians could lose their jobs, 281,000 of these will be lost in the manufacturing industry. Forty three percent of women work in the

processing and manufacturing sector, many of these are immigrant women. In Ontario women make up 45% of all unemployed workers. Free Trade will only worsen the situation.

In addition to unemployment, Free Trade would result in the weakening and eventual loss of all government social service programs such as UIC, maternity leave, worker's compensation, medicare, pensions, etc. Many women have had to depend on these programs for their livelihood. Women's organizations have joined the labour movement against Free Trade.

In summation, we can state that Italian immigrant women in Canada have been oppressed as women and exploited as workers. We can also state that they have fought back. More and more immigrant women are organizing into unions, and are becoming more crucial in the strike struggle for workers' rights. Italian women played a significant role in the Lancia-Bravo strike, the fight against contracting out at Villa Colombo, the general strike by Toronto's garment workers and in the struggles of the Union of Injured Workers.





## Striking Garment Workers

By: Marcie Ponte

On Monday, Sept. 15th, 1,000 members of the International Ladies Garment Workers Union (ILGWU) took to the streets of Toronto on a legal strike against the Toronto Dress and Sportswear Manufacturers Guild. With a 95% strike mandate, the union called for a general walkout after a week-long series of rotating strikes and lockouts in shops along Spadina Avenue.

The previous contract had expired on July 21. The union presented the manufacturers with a series of demands, but in early Sept. the employers stated that they were not prepared to continue discussions unless the union agreed to phase out the Pension Fund. They also proposed a wage increase of only 2% in the first year of 1% in each of the following years of a 3 year agreement. Underestimating the strength and solidarity of the workers, the manufacturers stood fast in their offer. This prompted the workers to march out of their shops. This was the first strike in 49 years and the first time most of these workers had gone on strike. Nevertheless, the whole membership came out solidly every day to picket the 18 dispersed shops represented by the Guild.

This historic first strike lasted only 4 days. Under the leadership of Union Manager Herman Stewart, the Union won all of its demands and even more:

- 1) a 4¢ wage increase with a 35 cents minimum over 2 years and 35 cents minimum in the 3rd year for all workers;
- 2) increase to all existing benefits
- 3) a much improved no contracting out clause;

- 4) a stronger seniority clause;
- 5) a \$20,000 manufacturers contribution to the Union's Education Fund;
- 6) continuation of the Pension Fund with added contributions by the employers.

These were better gains than were won in the recent dispute in Montreal. However, this strike was not about monetary items but also about the integrity and respect that these workers, 80% of them immigrant women, deserve. As Herman Stewart put it, "If we were to accept their offer, we would be subjecting our workers to third world working conditions".

ILGWU members can hold their heads up high knowing that they have fought for fairness and respect on the job. This strike was not only significant because of its monetary gains, but also as a moral victory for all garment workers.



## Ontario Coalition of Black Trade Unionists

Madhu Das Gupta

The Ontario Coalition of Black Trade Unionists was formed in September of 1986. It all began with a handful of us unionists who were involved in anti-racism or as some call it Race Relations instruction work.

The Ontario Federation of Labour had begun a programme of anti-racism work under the banner of 'Racism Hurts Everyone'. 1984 was the golden year for anti-racism work and under the leadership of the programme's co-ordinator a group was formed. Things were forging ahead and what was merely a side issue of the labour movement, was taking on a character of a national movement, when the Federation decided to call it quits and cool down the project. In the spring of 1985, the co-ordinator of the programme was removed and the programme came to a total standstill. We were confused at first and felt betrayed later. Yet we carried on. We held a series of meetings in order to deliberate how best to convince the Federation that a full-time co-ordinator was absolutely necessary to carry on this campaign effectively. What we were really saying was that the anti-racism programme be carried on as vigorously as before.

In order to appease the activists the Federation appointed a co-ordinator, on a temporary basis whose contract kept extending every two months, and that under the very great pressure generated by us. Ironically the issue had shifted from anti-racism work to the reinstatement of the co-ordinator. In the summer of 1985, we realized that we had been attending Human Right Committee meetings for no tangible purpose. Between spring 1985 and fall 1986 there were a few educationals and a conference. We felt engulfed in an ocean of issues which the white leadership considered important.

The idea for the O.C.B.T.U had been formulating in our heads for a long

time. In the summer of 1986, it finally emerged as a group consensus that all Black (Canadians of African and Asian origin) people should form a coalition and raise a unified voice against racism. Oppression of Blacks, Native Canadians, Asians, Chinese and many other minorities must be eliminated from this society.

The coalition is unique in many ways. Primary among them, is that we are all identifying ourselves as Blacks. By calling ourselves Blacks we are raising our voice against dividing different races under colour groups. The second feature of this coalition is that we want to dissolve the differences, the artificial barriers of mistrust that have been created historically between us. The analysis of these differences will be done to provide a spring board for our future activities and toward making our unity stronger as we all agree that we are against class oppression and racist oppression.

At the september meeting, 1987, we articulated our objectives and goals. We will operate within our unions framework, but we are not leaving those among us who have fought for our cause from within the community. They will involve themselves in different committees, such as the Anti-racism committee, Women's committee, Political Action and Education committee, International Issues Committee and other work. We are organizing a Hot line that is going to specifically deal with victims of racism, and we will provide counseling and we will follow up on cases.

I will take this opportunity to invite volunteers to work with us. Together we will voice our concerns and we will organize to build a better world for ourselves and for all humanity.

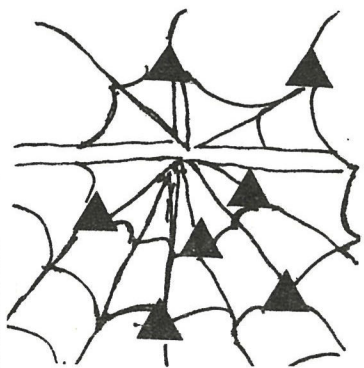


## MEMBER REPORTS

### Learning From Our History:

COMMUNITY DEVELOPMENT BY  
IMMIGRANT WOMEN IN ONTARIO, 1958-1986.

A tool for action  
by Tania Das Gupta



This book is both a history of immigrant women's organizations in Ontario as well as a tool for future action. In the broad analysis of this history, 55 different organiz-

ations and programs and their contributions are documented. In-depth case studies are presented of 11 of these, pointing out how in each case the needs were identified, how various activities were initiated and what lessons were learned. It is hoped that this information will be used by community workers and organisers to initiate similar programs and organizations in other environments.

The author examines the cases of Women Working With Immigrant Women, Mobile Health Unit of Immigrant Women's Centre, Making Changes, Ethnic Food Catering of Women Immigrants of London, Modistas Unidas, Multi-cultural Women's Centre, New Experience for Refugee Women, Down to Business Training Program, Shirley Samaroo House, Immigrant Women into Electronics and the Spanish Speaking Elderly Women's Support Group of Working Women Community Centre. In the course of documenting the history, analysis is provided on such issues as employment, working in collective structures, racism, the refugee experience, labelling, funding and other issues as they relate to immigrant women.

The book includes a selected list of immigrant women's organizations and a bibliography on immigrant women's studies. Using charts and graphic illustrations, the book provides readers with a comprehensive view of immigrant women's community development over the 28 years looked at. Overall, it is an invaluable resource for anyone intending to work or already working with immigrant women.

\$8.00

### REXDALE MICROSKILLS...

is happy to announce that we are growing and moving.

We are adding computer skills training to our micrographics training program. Beginning March, 1987, we will be hiring 10 women every three months. Six will complete microfilm training; 4 will complete data-entry training.

In order to qualify you must be an immigrant woman who has been unemployed for 24 of the last 30 weeks (6 months) or be working less than 15 hours per week.

FOR MORE INFORMATION, write to

#### NEW ADDRESS:

Rexdale Community Microskills  
Development Centre  
81 Kelfield Street  
Unit 1  
Rexdale, Ontario  
M9W 5A3

## Membership Reports cont'd



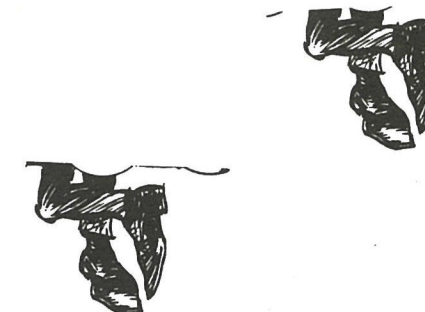
### URBAN ALLIANCE on RACE RELATIONS

CURRENTS: Readings in Race  
Relations

What better way to establish and maintain networks among race relations organizations and personnel across Canada than by subscribing to "Currents"? Published quarterly by the Urban Alliance on Race Relations, "Currents: Readings in Race Relations" should be required reading for anyone working in the field of race relations.

As the first journal of its kind produced in Canada, Currents provides a regular medium for the sharing of new information, programmes and initiatives in what continues to be one of the most critical, challenging and complex issues facing Canadian society.

In addition to articles highlighting the future implications of immigration for this country, there is a section devoted to immigrant literature complete with book reviews of recent works by immigrant authors. Copies are available for \$6 each from the Urban Alliance on Race Relations, 229 College Street, Suite 310, Toronto, Ontario M5T 1R4 or call 598-0111 for more information.



### JOIN THE TDN MOVEATHON

The Toronto Disarmament Network hopes to establish the moveathon as an event which has the support and involvement of the whole progressive community, peace groups, community groups, church and solidarity organizations.

The TDN offers groups a percentage of funds raised depending on the number of walkers. It covers all costs, which are approximately 20% of the moveathon revenue, which means that groups receive between 70% to 90% of the net funds raised.

Several groups have raised substantial amounts of money through the moveathon.

If you are interested and need more information call TDN at 535-8005.





**Coalition Concerned About  
Multiculturalism Policy**



The Coalition represents umbrella organizations working in the fields of immigrant and refugee services, cultural integration, and education and advocacy on race relations.

**HISTORY**

The "Multiculturalism Means Business" conference, in April 1986, had alarmed the community. A group of community workers got together to discuss the effects of this direction of Multiculturalism on our programs and services. A press conference was organized to express the community's concerns. At a follow-up meeting the coalition was enlarged and it was directed to respond to the Neilsen report's recommendations on immigration and refugees. Other groups across the country were also preparing their response. A second press conference was organized, and it was carried out simultaneously in many cities.

**PURPOSE**

The coalition's purposes are:

- \*to act as an organizer in crisis situations related to immigrant services, refugee affairs, race relations and multiculturalism,
- \*to facilitate information sharing and monitoring on key issues among umbrella organizations with a view to coordinating advocacy/lobbying,
- \*to organize educationals for/with the community at large, in order to promote race relations and to promote understanding of issues related to immigrants, visible minorities and refugees.

**JOIN THE COALITION**

You can reach us by calling  
531-2059 (Salome Loucas) or  
657-8777 (Brian Conway).

-----  
Name.....Agency.....

Address.....Phone.....

I like to ( ) join, ( ) be on mailing list.

Return to W.W.I.W., 555 Bloor St. W.  
Toronto, Ontario M5S 1Y6

-----  
**COURSE ON COMMUNITY DEVELOPMENT  
WITH IMMIGRANT WOMEN IN CANADA.**

George Brown College will be offering a course called "Community Development with Immigrant Women in Canada". Some of the topics to be examined will be the profile of immigrant women in Canada, immigration policies and their relation to immigrant women; employment, education and health related issues and community response; discrimination; racism and sexism; and the changing roles within the immigrant family. There will be an emphasis on practical and experiential learning, by which students will be encouraged to interact with community development workers and groups in Toronto.

The course starts on February 3rd, 1987 and consists of 10 evening classes. For more information please contact the course instructor, Tania Das Gupta, at the Cross Cultural Communication Centre. Tel. (416) 530-4117.

**COMMITTEE REPORTS**

HEALTH COMMITTEE

The committee's film on immigrant women and stress has been completed in conjunction with Laura Sky. Members of the committee feel the film is a good beginning in dealing with the problems of immigrant women; however, they do not feel the film takes a comprehensive approach to the question. For this reason, the committee has decided to issue a study guide for people using the film as an educational and organizational tool.

The Health Committee will be organizing workshops on health issues such as Counselling Techniques. In addition, it will begin the translation of occupational health and safety pamphlets to be distributed among working immigrant women.

LABOUR COMMITTEE

The Labour Committee has completed a pamphlet on Pay Equity - its Potential Impact on..Its relevance to..Visible Minority and Immigrant Women. The committee is preparing for workshops and presentations on employment equity.

One of the members of the committee will be speaking at the I.W.D. Rally on March 7.

The committee will continue its strike support actions with immigrant and visible minority women who are on strike.

EDUCATION COMMITTEE

The committee has organized several successful workshops for member agencies. Other workshops are being arranged to deal with issues such as violence against women, personnel problems and counselling techniques.

The committee is also developing a manual on skills development and community development for workers working with immigrant women. The manual is a result of the workshops held by the committee. The United Church has donated some monies toward this endeavor.

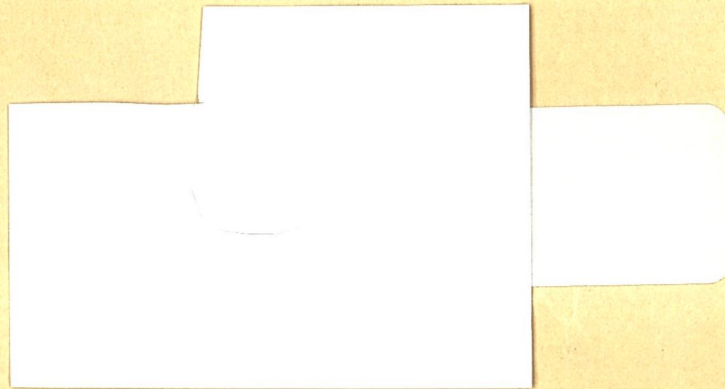
NEWSLETTER COMMITTEE

The committee has been successful in issuing 4 issues of the newsletter last year and hopes to do the same for this year.

The members of the newsletter committee are working toward improving the publication by making it more representative of the issues facing our member groups. It is hoped that those receiving the newsletter find it a useful educational and organizational tool. All comments are welcomed.



WOMEN WORKING WITH IMMIGRANT WOMEN  
555 BLOOR STREET, WEST  
TORONTO, ONTARIO  
M5S 1Y6



Application for membership in Women Working with Immigrant Women

Name ..... Address .....

Organizational affiliation if any .....

Phone No. .... B ..... H

Membership Fees: Individual \$10.00  Enclosed   
Organizations \$15.00

Volunteer (for those who cannot afford membership fee but would like to give time)

I would like to participate in the:

- Health Cttee  Education Cttee  Labour Cttee
- Outreach and Advocacy Cttee  Newsletter Cttee

Please return to WWIW