

# ♀ Status Quo?

The unfinished business  
of *feminism* in Canada



## **TABLE OF CONTENTS**

<b>ABOUT THE FILM</b>	<b>3, 4</b>
Recommended Age Level	3
About the Guide	3
Previewing	4
Subject Links	4
Selected Learning Outcomes	4
<b>HISTORY OF FEMINISM IN CANADA</b>	<b>5-7</b>
Discussion Questions	7
<b>MEDIA LITERACY</b>	<b>8-10</b>
Classroom Activity 1	8
Classroom Activity 2	9
Classroom Activity 3	9, 10
<b>GLOSSARY OF TERMS IN THE FILM <i>STATUS QUO?</i></b>	<b>11-13</b>
<b>PEOPLE IN THE FILM</b>	<b>14</b>
<b>ADDITIONAL RESOURCES</b>	<b>14</b>
<b>RELATED FILMS IN NFB COLLECTION</b>	<b>15</b>
<b>CREDITS</b>	<b>15</b>
<b>APPENDIX</b>	<b>15</b>

### ABOUT THE FILM

As a social movement, feminism has fundamentally shaped the society we live in. But just how far has it brought us, and how relevant is it today? The National Film Board of Canada's most recent feminist film, *Status Quo? The Unfinished Business of Feminism in Canada*, asks these questions and uncovers the evolution of women's equality in Canada.

*Status Quo?* focusses on several key concerns affecting gender inequality and explores how much progress has truly been made. The film raises questions that are provocative and at times disturbing. Rich with archival material and startling contemporary stories, *Status Quo?* deals with important issues that should be of concern to every Canadian.

### ABOUT THE FILMMAKERS

*Status Quo?* was directed by Karen Cho and produced by Ravida Din. Karen Cho is an Asian-Canadian documentary filmmaker based in Montreal, Quebec. Her credits include the 2004 National Film Board of Canada documentary *In the Shadow of Gold Mountain*, which documents the effects of the Chinese Exclusion Act in Canada; the 2009 documentary *Seeking Refuge*; and *Status Quo? The Unfinished Business of Feminism in Canada*, named Best Documentary at the Whistler Film Festival. Ravida Din is a Canadian film producer who formerly served with the NFB as a producer, executive producer, and Director General of English-language production. Her producing credits with the NFB include the documentary films *Status Quo? The Unfinished Business of Feminism in Canada*; *Up the Yangtze*; *Reel Injun*; *Pink Ribbons, Inc.*; and *Payback*.

### RECOMMENDED AGE

*Status Quo?* is suitable for students aged 15+. The film contains mature content, including descriptions of violence against women, graphic language and difficult subject matter. It is highly recommended that educators preview this film in full before presenting it to their students.

### ABOUT THIS GUIDE

The purpose of this guide is to encourage the use of feminist film as a support tool for discussions about gender and human-rights issues within classrooms. *Status Quo?* consists of three chapters. This guide focuses on the first chapter, which deals with violence against women. This guide will support educators in facilitating discussions about women's history, the normalization of gender stereotypes, and violence against women. The guide promotes critical thinking, reflection and candid conversation about gender-based issues. Educators should be mindful that some of the film content and related discussions may trigger emotional responses among students.

### KEY CONCEPTS:

Students and educators will examine the following:

- The power that political movements have to create change
- The history of human rights in relation to politics in Canada
- The accomplishments of Canada's women's rights movement
- The importance of civic action

Educators are encouraged to tailor the suggested activities to suit the specific needs of their classrooms.



### PREVIEWING

It is highly recommended that educators preview media content before presenting it to their students. The intended audience of this guide is secondary students. **Status Quo?** contains subject matter that might be difficult for some audiences to watch. It makes reference to graphic violence and abuse, and it discusses the disturbing lived experiences of its subjects. The overall tone is mature and provocative. Please preview the film before screening it for your class and introduce it with the appropriate context, as presented in this guide.

### SUBJECT LINKS

Aboriginal Studies

Family Studies

Women's Studies

Gender Studies

Human Rights

History

Law

Health and Wellness

Identity and Personal Development

Social Politics

Canadian Studies

History and Citizenship

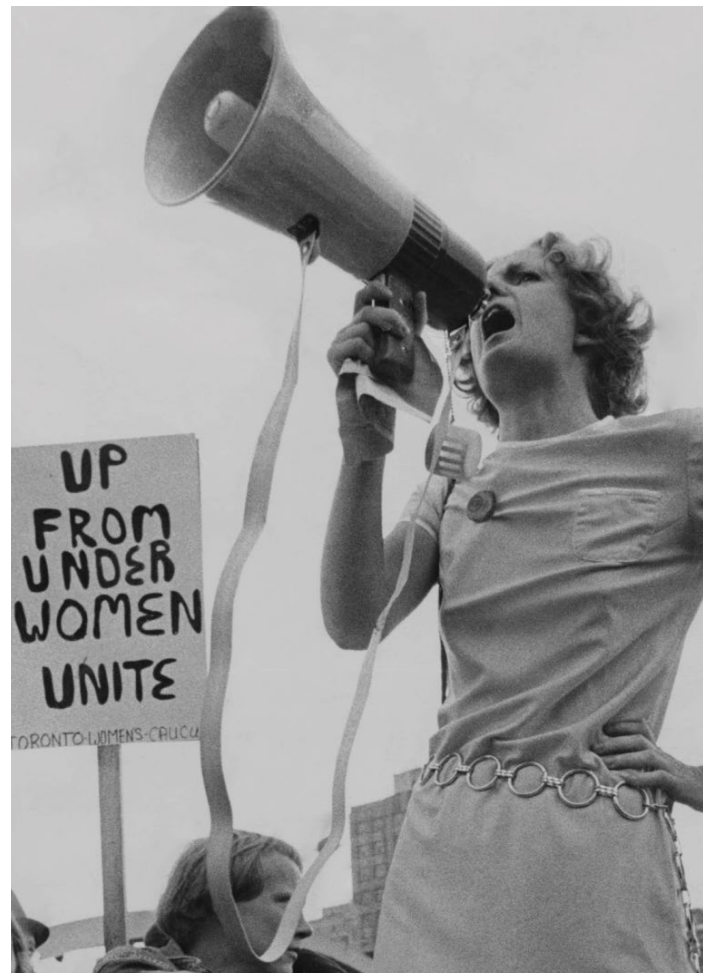
Social Studies

Economics

### LEARNING OUTCOMES

The activities in this resource guide support the following learning outcomes. Students will:

- develop an understanding of the history of the women's movement in Canada;
- develop an understanding of how documentary film is a tool for creating awareness, civic engagement, and learning;
- examine and explain the social constructs of gender;
- develop critical media skills;
- develop a sense of personal empowerment as an active and informed citizen;
- learn how community-based values are, or are not, reflected in law;
- promote change, preventative measures, accountability and empowerment in the real world.



## **HISTORY OF FEMINISM IN CANADA**

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*Below is a select historical chronology of some significant events related to feminism over the past century. This chronology highlights events that relate directly to the film **Status Quo**?*

**1876:** The *Indian Act* passes, entrenching the ways in which settlers have already been policing and controlling Indigenous women as a central means of colonial domination. Before European settlers arrived, many First Nations communities were matrilineal (status, power and property were inherited through mothers) and gender roles were more complementary and fluid than those of the Europeans, who were organized by a rigid gender hierarchy. The settlers forcibly impose their own gender values onto Indigenous people. Indian agents (settlers) are placed in charge of deciding which Indigenous women are “of good moral character,” punishing promiscuity and registering births and marriages. In 1886, employees of the Indian Affairs department are charged with trafficking Indigenous women.

**1909:** The Criminal Code is amended to criminalize kidnapping of all women. Before this amendment, only heiresses could not be legally kidnapped.

**1912–1960:** Suffrage: Nellie McClung founds the Manitoba Political Equality League in 1912 and, with activists such as 94-year-old Amelia Burritt, they lead the movement to grant Manitoban women the right to vote in 1916. Manitoba thus becomes the first province to change its laws in this way. In 1918, white Canadian women win the right to vote in federal elections nationwide. In Quebec, Thérèse Casgrain is a vital figure in winning the right to vote for white women in that province. Most women of colour (including Chinese-Canadian and black women) do not get the right to vote at the federal or provincial level until 1947, while Japanese-Canadian women have to wait until 1948. Under the *Indian Act*, Indigenous women are denied the right to vote in band-council elections until 1951, and in federal elections until 1960. Indigenous women across most of Canada are denied their right to vote provincially until the late 1960s.

**1925:** A new federal divorce law allows women to divorce their spouses on the same grounds as men. Later, in the 1930s, women deserted by their husbands are extended the right to sue their husbands for divorce.

**1947:** Women no longer automatically lose their citizenship if they marry non-Canadians (a policy that tied them to their partners and made it difficult for them to leave violent circumstances).

**1955:** Women win the right to continue working in the public service regardless of marital status, rather than being fired immediately after marriage.

**1967:** The Royal Commission on the Status of Women commences in Winnipeg, chaired by Florence Bird. The Commission makes 167 recommendations for women’s equality, however none of them directly addresses violence against women.

**1971:** The National Action Committee on the Status of Women (NAC) is established with 30 local chapters. Now with more than 700 chapters across the country, this activist movement has become the largest umbrella organization of women’s groups in Canada.

**1973:** The first rape crisis centres open in Toronto and Vancouver. Interval House, one of Canada’s first shelters for domestic violence survivors, is also founded.

**1982:** The Canadian Charter of Rights and Freedoms passes, enshrining a variety of human rights (including women’s rights and Indigenous land and treaty rights) into law. Over the ensuing years, other laws will eventually be brought into alignment with the stipulations of the Charter.

**1982:** MP Margaret Mitchell is mocked in the House of Commons for introducing the topic of violence against women. The ensuing scandal focuses a national spotlight on the issue of domestic abuse.

**1983:** Broader sexual assault laws replace existing legislation that is limited to solely criminalizing the act of rape. Under the old law, it was considered legally impossible for a husband to rape his wife. Also in this year, sexual harassment in the workplace is prohibited under the *Canadian Human Rights Act*.

**1985:** First Nations activist Mary Two-Axe Earley works alongside other women including Jeannette Corbiere-Lavell to eventually have Bill C-31 passed in Parliament. The Bill overturns gender discrimination in the *Indian Act*, bringing it into alignment with the new Charter of Rights and Freedoms. Mary founded Equal Rights for Indian Women in 1967 (later called Indian Rights for Indian Women) to win back Indigenous women’s right to keep their status if they married a non-Indigenous man.

**1988:** Abortion is decriminalized in Canada on January 28, following the trial of Dr. Henry Morgentaler, when the Supreme Court of Canada declared the old abortion section of the Criminal Code unconstitutional.

**1989:** École Polytechnique Massacre, Montreal, QC. Fourteen female engineering students are murdered by a gunman claiming to be “fighting feminism.” The gunman blamed these women for his failure to be admitted to the school. The incident leads to more stringent gun-control laws in Canada. This tragic event continues to be marked in communities across Canada every December 6th, on the anniversary date of the shooting.

**1993:** Canada's refugee guidelines expand to encompass women experiencing gender-related discrimination.

**1999:** The Toronto City Auditor releases the Jane Doe Report, assessing Toronto Police's handling of sexual-assault cases and providing 60 recommendations. The review is the long-awaited result of the hard work and determination of Jane Doe, a woman raped at knifepoint in 1986, shortly after four other women in her neighbourhood had reported similar attacks. She brought a lawsuit against the Board of Commissioners for the Metropolitan Toronto Police for their mismanagement of the case, and was successful after a gruelling 12 years of litigation. Jane Doe continues to lead the struggle to create laws, enforce laws and shift social attitudes towards sexual assault to be more equitable for women. She later authors a book, *The Story of Jane Doe: A Book about Rape*.

**2011:** The United Nations launches an inquiry into Canada's missing and murdered Indigenous women.

**2014:** The Morgentaler Clinic in New Brunswick, an area with restricted access to abortion, announces it will close if it does not receive government funding. New Brunswick is the only province in Canada without publicly funded abortion services. The Morgentaler Clinic, open since 1994, is the only private abortion facility east of Montreal, making access to reproductive choice difficult in the Maritime provinces.



### DISCUSSION QUESTIONS

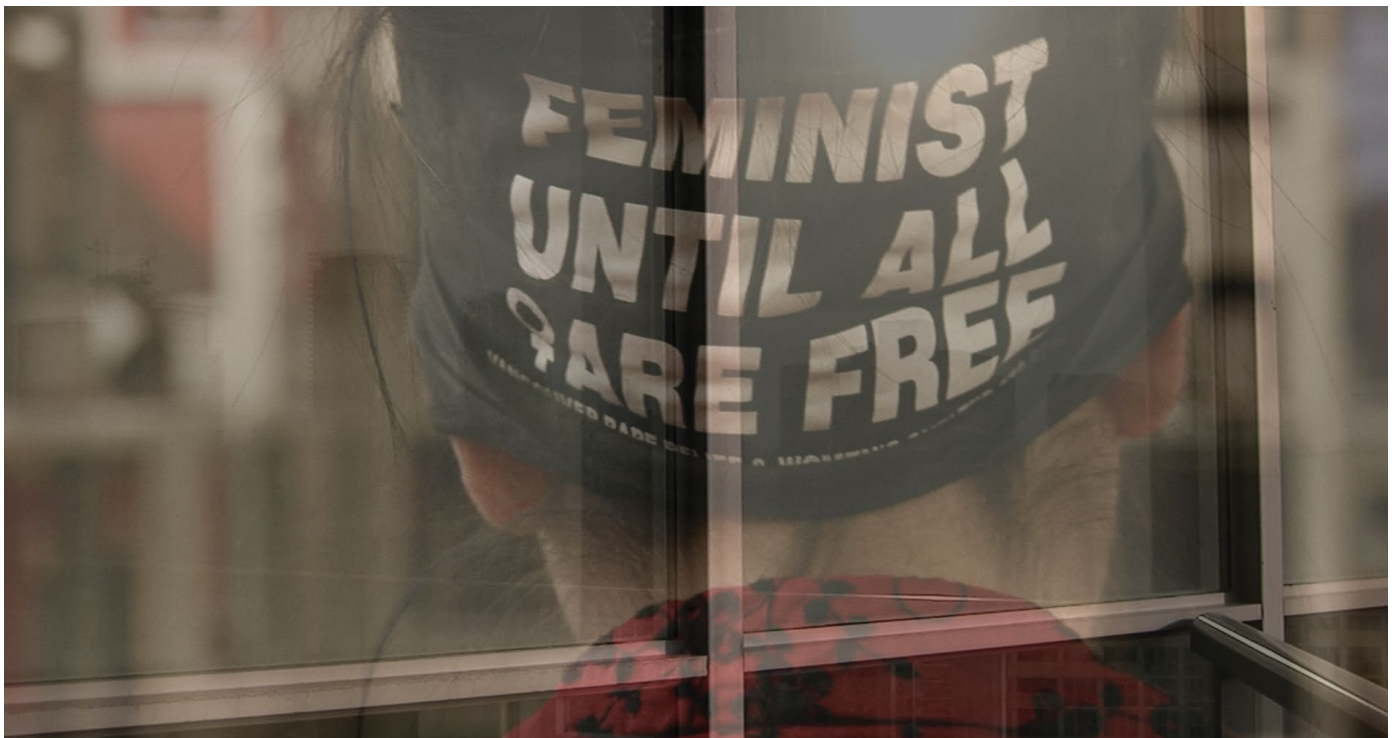
Debriefing the film *Status Quo?* as a group activity after the screening is highly recommended. Since the film deals with sensitive subject matter, some students may need more time for discussion than others, and some students may want to observe rather than participate. This must be respected, as these students may have first-hand experience of the themes being discussed or may find the subject matter difficult. Please review, prepare, screen and discuss with care. Below are some suggested discussion questions that will help lead your class in a conversation about the film and topic.

1. Why do you think it is still important to discuss the issue of violence against women?
2. In cases of domestic abuse, people are often quick to question why women sometimes stay in unhealthy relationships. What are some reasons why it may be difficult for some women to leave?
3. In your opinion, what factors might make some men violent toward women?
4. Can you identify some examples of acts of violence against women?
5. What can you as an individual do to prevent violence in your community?
6. How can we promote positive change in our communities around the issue of violence against women?
7. Why is it important to engage men in the process of eliminating gender-based violence in our society?

### DISCUSSION RESOURCE

A KWL chart will be helpful in prompting discussions around this film. The chart is a useful tool to organize what a student knows (K), wants to know (W) and has learned (L) about a topic. It can be used before, during and after projects and will help advance your classroom discussion. The use of this chart activates students' prior knowledge and helps establish your classroom focus. Having an awareness of students' interests allows teachers to direct learning appropriately. Introducing the element of sharing what students know and want to know, as a class, allows different perspectives to be included in the discussion.

See APPENDIX A for a KWL Chart you can use with your students.



## **MEDIA LITERACY**

Media literacy is the process of understanding our consumption of mass media. This section of the guide is concerned with developing critical-thinking skills among students, as well as helping them to better understand the sometimes biased nature of the media. Ultimately, media literacy is a life skill that leads to the development of informed, reflective and engaged citizens.

The questions below will assist in teaching how, why and for whom the film *Status Quo?* has been constructed. These questions will engage your students' critical-thinking capacities and will promote a greater understanding of mass media. Briefly present and discuss these questions prior to the screening and follow up with a more in-depth discussion after the film.

### **Key Concepts of Media Literacy**

1. Who created this film?
2. What creative techniques are used to attract my attention?
3. How might other people understand this message differently from me?
4. What values, lifestyles and points of view are included and/or omitted from this film?
5. Why is the message of this film being conveyed? OR, why was this film made?

### **CLASSROOM ACTIVITY 1: The Language We Use**

Activity time: 30 minutes in class (optional: 1.5 hours homework)

**Description:** This activity encourages students to analyze the deeper meaning of the language we use to describe women, men and relationships. An optional homework assignment has students write a paragraph about the meanings of three terms of their choosing.

**Required materials:** Paper, presentation equipment for group discussion (i.e., blackboard, smart board, projector)

**Intended learning outcomes:** Students will develop critical literacy skills around the social implications of the everyday language that they use in casual conversation. By brainstorming with their peers in a respectful environment and by engaging in subsequent discussions about patterns and implications in the terminology, students will learn the important role that language plays in shaping our shared cultural understandings about gender, sex and relationships.

**Instructions:** Begin by splitting students into groups of 4 to 6 people and have them sit in circles. Provide paper to take notes. With one student in each group acting as scribe, allow groups 15 minutes to brainstorm words, terms, clichés and sayings they have heard used to:

1. describe women;
2. describe sex and relationships;
3. insult men and masculinity.

Students should be encouraged to include all the terms they can think of, even those they consider to be offensive. Remind students that this is a brainstorming session and that there are no incorrect answers. You may wish to remind the groups to switch topics every five minutes to ensure they spend enough time on each, but the discussion shouldn't be too rigidly structured. It is fine if some groups have far more ideas about one topic than the other two.

After 15 minutes, reconvene all students and gather worksheets from the scribes. Write the terms the groups came up with on the blackboard, overhead projector or smart board.

Once all the terms are on the board, lead students in a group discussion about any patterns that emerge within or across any of the three categories. You can probe by asking:

- What patterns do you notice when you read these terms?
- How does seeing these words on the board make you feel?
- What feelings or attitudes do these terms convey to you?
- Do any of these terms have hidden assumptions behind them? What are these assumptions?
- Have any of these terms been directed at you? How did they make you feel?
- What do these terms suggest about how men and women should interact?
- What do these terms say about how our culture views women? How we view sex and dating? How society thinks men should act?

**Optional homework assignment:** Have each student pick three terms, one from each category. Ask them to consult a dictionary and write a 250–300 word response for each term. They should include comments about the terms' original meaning and history, and how this meaning has changed in today's usage and context. Each essay should answer the question: "What does this term say about how we, as a culture, view women, men, dating, and/or sex?"



### CLASSROOM ACTIVITY 2: Engaged Filmmaking

Activity time: 5 hours in class, can be divided into two periods

**Description:** Storytelling is a universal method of sharing experiences, coping and learning life lessons. Digital storytelling allows students to actively create media on their own, using basic technological tools. A digital story can relate a personal narrative, similar to how a visual essay can. It combines still images, narration, text and music.

**Required materials:** This activity requires the use of technology to complete. Students can take advantage of the [NFB StopMo Studio](#) app, easily downloadable to an iPad, or they can use iMovie or Windows Movie Maker. Reference APPENDIX B to find the storyboard that accompanies this activity.

**Intended learning outcomes:** This activity will develop students' media-literacy skills, media-production experience, civic engagement and critical-thinking practices.

#### Instructions:

1. Working in small groups, have students tell a story that is important to them on the theme of violence against women.
2. Have each group storyboard a theme under the umbrella of violence against women that is important to them. An example of a storyboard follows.
3. Using the suggested technologies, have students create a Digital Story, made up of found images, text, music and narration. Think of the stories as short visual essays, or public service announcements (PSAs), while keeping a strong focus on the message.

#### Suggested themes:

- Deconstructing common stereotypes about gender and gender-based violence;
- Outlining preventative methods and highlighting resources that protect women from violence;
- Outlining the many forms in which gender-based violence can be experienced (i.e., sexual violence, verbal, emotional, institutional, legislative);
- Identifying the ways in which media may promote violent behaviours.

Upon completion, hold a mini film festival to screen the students' work. Ask students about their process: What did they enjoy, what would they prefer to change, did they learn anything new about the topic and did they learn anything new about media and filmmaking?

### CLASSROOM ACTIVITY 3: Media Watch

Activity time: 1 hour in class (optional: 2.5 hours homework)

**Description:** To highlight the role the media can play in contributing to the systemic violence against Aboriginal women, this exercise asks students to analyze the language and storytelling techniques used in a news article about a murdered and missing Indigenous woman. Students will be asked to discuss the implications of this kind of reporting.

**Required materials:** Printed copies of articles, chalkboard

**Intended learning outcomes:** Students will strengthen their media-literacy skills by deconstructing news articles. They will be able to identify how the media can sometimes propagate stereotypes. Students will also learn about colonialism and understand the media's role within the history of violence against Indigenous women in Canada. An optional media-production activity encourages students to imagine more socially responsible ways of reporting on violence against Indigenous women.

**Instructions:** Begin by distributing two articles for students to read: first, the Media Smarts article "[Media Portrayals of Missing and Murdered Aboriginal Women](#)" and second, a current news article that speaks to this theme, from a local newspaper or online publication. This article can be one that the student considers either a fair or problematic account of an event. Ask students to reflect on its tone and on what they learned in the Media Smarts article.

Encourage students to make notes on the news article as they read it. Their notes should:

- **Explore** how the reporter's word choices helped to frame the subjects of the story (e.g., the woman, her loved ones, the suspect, the authorities);
- **Identify** words, visual cues, phrases or storytelling techniques that evoke any feelings or reactions;
- **Outline any** instances where they believe stereotypes or bias are at play in the articles.

Give students at least 25 minutes to read quietly and make notes. Once students have finished, engage them in a classroom discussion asking them to share their notes on the news article. You can probe by asking:

- What would be the best word to describe how the news article makes you feel towards the woman/women involved? What language, featured events, storytelling methods induced those feelings?

- What would be the best word to describe the suspect in the murder case? Why?
- Based on what you learned in the news article, what was the motivation behind the murder of this woman? What language, featured events or storytelling methods led you to those conclusions?
- What descriptors did the reporter(s) use to create a picture of the women who are featured in the article? Why do you feel these descriptors were important for the story? Identify any bias that you found in the article, on the part of the author.
- What information do you feel is missing from the story?
- Do you think this story might have been written differently if the woman was not Aboriginal?
- How might this kind of reporting help us as a society to justify or dismiss violence against Indigenous women?
- If you were the reporter, how might you write the story differently?

**Optional homework assignment:** Write a new version of the article that does justice to Indigenous women. Include a 150-word explanation of choices made in terms of which aspects of the story are focused on and what language and storytelling techniques are used.



## **GLOSSARY OF TERMS IN THE FILM**

### **STATUS QUO?**

#### **Aboriginal rights**

Rights that exist in recognition of the specific condition of Indigenous peoples.

#### **Abortion**

A medical procedure resulting in the termination of a pregnancy.

#### **Abortion-rights movement**

The movement was reacting to laws that made abortions illegal, or inaccessible to women in Canada, putting women's health in jeopardy. In 1988 abortion was decriminalized in Canada as a result. Abortion is treated like any other medical procedure in Canada, governed by provincial and medical regulations. This remains a contentious issue.

#### **Abstinence only**

An approach to birth control that involves abstaining from sexual activity and is often promoted by religious groups.

#### **Abuse**

Physical, emotional, psychological harm or the threat of harm.

#### **Abusers**

Those who abuse and demonstrate unhealthy and destructive desire for power. Abusers are often considered to have been themselves abused.

#### **Anti-choice**

A persuasive label used to protect the rights of the life of the fetus and to restrict the rights of the mother.

#### **Canada Health Act**

A piece of federal legislation, adopted in 1984, that specifies the conditions and criteria with which the provincial and territorial health insurance programs must conform in order to share health care responsibilities.

#### **Child support**

Providing financial support for children; generally arrangements are determined by court systems and meant to support the child and the primary caregiver.

#### **Childcare**

A system in place to allow parents to return to work, often privately offered and paid for by individual family units; each province has a different childcare offer and practice.

#### **Complicit**

Helping or supporting something.

#### **Consciousness-raising**

A term that suggests a new way of thinking; a re-teaching of principles that aims to promote a more inclusive, progressive global citizenship.

#### **Criminalization**

To make something illegal and punishable in court.

#### **Domestic violence**

Violence found within a home and/or family unit; can refer to physical, emotional, verbal and/or sexual violence; behaviours used by one person in a relationship to control the other; partners may be married or not married, heterosexual, gay, or lesbian, living together, separated or dating.

#### **Domestic workers**

People from non-Western countries who work in the West and hope to gain citizenship in these countries. These people work as independent contractors in family homes to provide childcare and maintenance support; they often experience many injustices based on the nature of their work environment.

#### **Equality**

The quality or state of being equal, used in individual and group social contexts.

#### **Exploitation**

To make use of a person or service unfairly to one's own advantage.

#### **Feminist**

An individual who believes in and actively aims to maintain the political, economic and social equality of the sexes and who participates in the social movement that seeks equal rights for women.

#### **First-wave feminism**

Considered the beginning of the feminist movement, dating back to the late 19th century. Goals were primarily to gain the right for women to vote and gain domestic equality.

#### **First Nations**

The various Aboriginal peoples in Canada who are neither Inuit nor Métis. There are currently over 630 recognized First Nations governments or bands spread across Canada.

#### **Gender**

The behavioural, cultural, or psychological traits typically associated with one sex; socially constructed classification, refers to the identity of male, female and other to determine expected characteristics.

#### **Global exploitation of women's labour**

The issue of women being positioned at a disadvantage on a global scale when it comes to professional, personal and economic success.

#### **Grassroots groups**

Non-governmental community-led groups that aim to create some form of social change, usually through activism and awareness campaigns.

#### **Gynecology**

A branch of medicine that deals with the diseases and routine physical care of the reproductive system of women.

#### **Harm elimination**

A no-tolerance stance aimed at eliminating harm from the lives of individuals, especially of women and children.

**Harm reduction**

A method of support for those who have experienced harm and/or may experience harm in the future; a stance to limit potential harm of individuals, situations, and communities.

**Hierarchy**

A graded or ranked series, implying higher and lower positions; social hierarchy refers to the ranking of different life situations, groups, etc.

**House of Commons**

The lower house of the Parliament of Canada.

**Incest**

Sexual contact or intercourse between persons within the same family unit or so closely related that they are forbidden by law to marry; often refers to the domestic sexual abuse of children and the statutory crime of such activity.

**Inequality**

The quality of being unequal, often experienced by marginalized groups.

**Insured Medicare**

Legitimate medical expenses that are paid back partially or in full by insurance companies; often procedures and medications must meet certain criteria.

**Justice**

The quality of being just, impartial or fair; the administration of law; especially the establishment or determination of rights according to the rules of law or equity.

**Manipulation**

To control or play upon by artful, unfair or insidious means, usually to one's own advantage.

**Misogyny**

The hatred of women, manifested through violence, sexual assault, subordination and general treatment of women as inferior to men.

**Morgentaler, Dr. Henry**

Doctor and activist who performed abortions for women in defiance of restrictive abortion laws. Morgentaler was arrested and repeatedly attacked.

**"My body, my choice"**

A common pro-choice slogan used in discussions of reproductive rights.

**Normalcy of violence**

Social force against women, as a result of ingrained ideologies.

**Oppression**

Unjust or cruel exercise of authority or power.

**Patriarchy**

A social structure based on the dominance of male authority and power.

**Prevention**

To promote ways to change systemic normalization of gender-based inequality; to protect before harm is caused or experienced.

**Pro-life**

A stance in favour of the rights of the unborn child to life, over the rights of the mother to decide whether or not to carry a pregnancy to term.

**Pro-choice**

A stance in favour of the right of the woman as an individual and her right to control her own body and decisions.

**Post-feminism**

A common social misconception that modern times fall after the feminist movement, suggesting that gender inequality is no longer a social issue.

**Power relations**

On an individual and collective level, problematic power relations can result in a range of discriminatory practices, including humiliation, intimidation, control, abuse and denial of power and authority.

**Prostitution**

The act or practice of engaging in sexual acts for money or services.

**Racialized violence**

Violence directed at racial groups, who are also often marginalized.

**Rape**

Sexual intercourse resulting from force, which is unwanted and without consent by one party.

**Re-educate**

To train again; to rehabilitate through education.

**Religious dogma**

A religious code of beliefs or principles that is considered true without proof.

**Religious fundamentalism**

A movement or point of view characterized by a return to and rigid adherence to fundamental principles. It is often also characterized by intolerance of other views and opposition to secularism.

**Replacement childcare**

An approach to the issue of required childcare in Canada and a national childcare program; the federal government replaced the intended national program with a \$100 monthly cheque for families with children aged 0–6 years.

**Reproductive justice**

The concept of allowing women to have free choice over their own bodies.

**Resistance action**

Taking political or social action by not participating in something.

**Revolution**

A fundamental change in political organization, especially the overthrow or renunciation of one government or ruler and the substitution of another by the governed; activity or movement designed to effect fundamental changes to the socioeconomic situation.

**Right-wing agenda**

A conservative approach to politics and laws.

**Royal Commission**

Established in 1967 to better understand the status of Canadian women.

**Second-wave feminism**

A generation of feminism aimed at bringing more specific rights to the forefront, including equality in the workplace, politics of the body, and individual sexuality and contraceptive rights.

**Sexual violence**

The Supreme Court of Canada holds that the act of sexual assault does not depend solely on contact with any specific part of the human anatomy but rather pertains to an act of a sexual nature that violates the sexual integrity of the victim.

**Social assistance**

Otherwise known as welfare, a program designed to aid citizens living below the poverty line through financial support.

**Status of Women Canada**

A federal government organization that promotes the full participation of women in the economic, social and democratic life of the country.

**Sterilization**

Surgical procedure used to make a person sterile; to deprive of the power of reproducing.

**Support programs**

Programs created to support women and families, including rape crisis centres, women's shelters, and transition houses.

**Survivor**

A person who continues to function, live or prosper despite experiencing hardships or trauma.

**Systemic violence against women**

Gender-based violence rooted in the belief that women deserve less social power and so it is acceptable to exert force against them. This stems from a history of society being developed in a patriarchal format, placing men as the most dominant and others beneath them.

**Targeted**

Being the victim of violence or abuse based on specific social conditions, including race, gender and class.

**Third-wave feminism**

The most current generation of feminism, which has more diverse and inclusive goals to benefit all women, including achieving true reproductive justice, ensuring equality in pay and career opportunities, insisting upon zero tolerance for sexual assault and harassment, and launching global initiatives to extend justice for all female-identified individuals.

**Tolerance**

The acceptance of systemic norms of gender inequality—a phenomenon that contributes to ongoing violence and injustices against women.

**Trafficking victims**

Individuals who are bought and sold illegally in the sex industry against their will, in situations that are either unknown to or overlooked by law-enforcement authorities.

**Universal Childcare Benefit/National Childcare tax credit**

A sum of money allocated to Canadian families, designed to support their childcare choices directly. The UCCB is for children under the age of six years and is paid in instalments of \$100 per month per child.

**Universal Medicare**

Canada's national health-insurance program, designed to ensure that all residents have reasonable access to medically necessary hospital and physician services; a national program that is composed of 13 interlocking provincial and territorial health insurance plans, all of which share certain common features and basic standards of coverage.

**Uprising**

An act or instance of rising up; an act of community action in defiance of an established group, government, law or social issue.

**Victim blaming**

Shifting blame for an incident from someone who has caused harm onto someone who has been harmed, which promotes the protection of the person causing harm.

**Violation**

Failure to respect someone's rights, freedoms or privacy.

**War on women**

A term found in modern media coverage, often used in discussions of women's reproductive rights.

**Women's equality issues**

Any aspect of women's lives that causes women more strain or difficulty than that typically experienced by men, including childcare; job opportunities and equal pay; reproductive autonomy, notably through access to birth control and abortion; and general physical, emotional and sexual safety.

### SOURCES

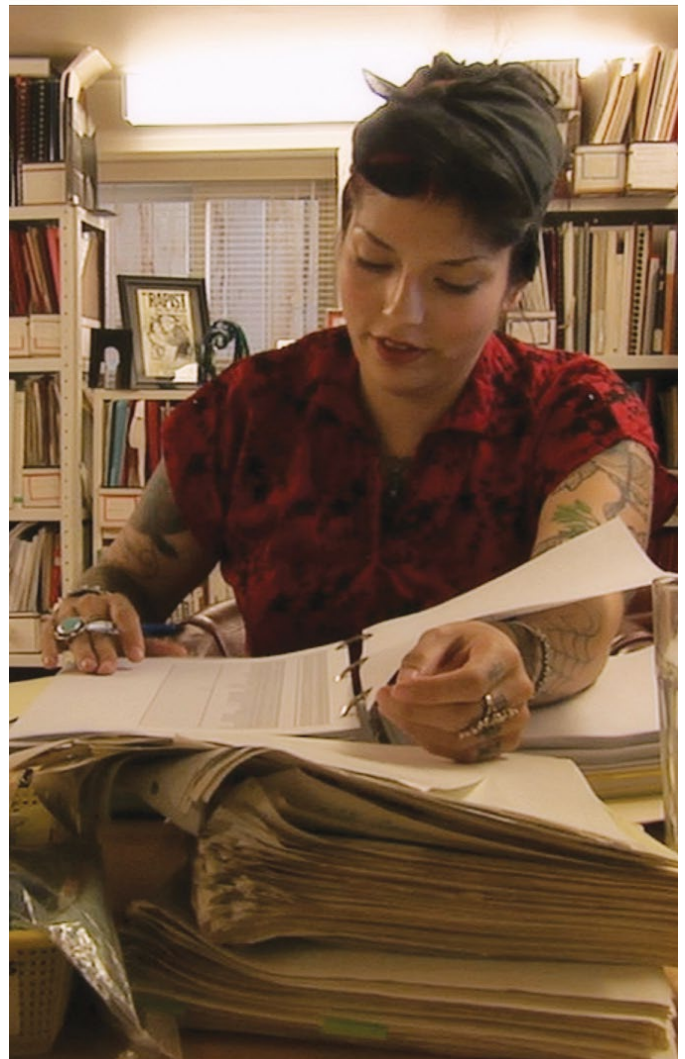
DomesticViolence.org  
 Webster's English Dictionary: merriam-webster.com  
 Oxford Dictionary  
 Edmonton Police Service  
 Canadian Women's Foundation

### PEOPLE IN THE FILM

Lee Lakeman: Vancouver Rape Relief and Women's Shelter Collective  
 Dr. Sunera Thobani: Women and Gender Studies Professor, University of British Columbia  
 Cherry Smiley: Rape Relief employee. Visit her blog for more information  
 Beverley Jacobs: Past President, Native Women's Association of Canada  
 Simone Leibovitch: Manager, Morgentaler Clinic  
 Peggy Cooke: Pro-choice activist. Follow her on Twitter for updates: @pedgehog  
 Ellen Woodsworth: Vancouver City Councillor and Activist  
 Sharon Gregson: Child Care Advocate  
 Martha Friendly: Childcare Resource and Research Unit  
 Charlene Sayo: Philippine Women Centre of British Columbia

### ADDITIONAL RESOURCES

Statistics Canada, Measuring Violence Against Women: Statistical Trends: [statcan.gc.ca/pub/85-002-x/2013001/article/11766-eng.pdf](http://statcan.gc.ca/pub/85-002-x/2013001/article/11766-eng.pdf)  
 Native Women's Association of Canada: [nwac.ca](http://nwac.ca)  
 Take Back the Night: [takebackthenight.org](http://takebackthenight.org)  
 Canadian Women's Foundation: [canadianwomen.org](http://canadianwomen.org)  
 ReBelles: [womenandgirlstakeaction.blogspot.ca](http://womenandgirlstakeaction.blogspot.ca)  
 National Union of Teachers: [teachers.org.uk](http://teachers.org.uk)  
 Battered Women's Support Services (BWSS): [bwss.org](http://bwss.org)  
 Ontario Coalition of Rape Crisis Centres: [sexualassaultsupport.ca](http://sexualassaultsupport.ca)  
 Stop Violence Against Women Organization: [domesticviolenceinfo.ca](http://domesticviolenceinfo.ca)  
 Canadian Safe Schools Network: [canadiansafeschools.com](http://canadiansafeschools.com)  
 Making a Difference Canada: [makingadifferencecanada.ca](http://makingadifferencecanada.ca)  
 The Assaulted Women's Helpline: [awhl.org](http://awhl.org)



## **RELATED FILMS IN NFB COLLECTION**

**Most titles can be viewed by visiting NFB.ca, or CAMPUS**

*A Woman's Place*, 1967, 16 min

*Working Mothers*, 1991, 111 min

*Democracy on Trial: The Morgentaler Affair*, 1984, 58 min

*Who's Counting? Marilyn Waring on Sex, Lies and Global*

*Economics*, 1995, 94 min

*Places Not Our Own*, 1986, 57 min

*The Power Game, Donna's Story*, 2001, 50 min

*Alone, Together*, 2001, 25 min

*The Glass Ceiling*, 1992, 27 min

*Abortion*, 1984, 9 min

*Why Women Run*, 1999, 46 min

*The Power of Time*, 1989, 29 min

*A Love That Kills*, 1999, 19 min

*Love Taps*, 1996, 22 min

*Assembly*, 2012, 4 min

*Act of Dishonour*, 2009, 90 min

*Pink Ribbons, Inc.*, 2011, 97 min

*It's A Girl's World*, 2004, 52 min

*Sexy Inc.*, 2007, 35 min

*Proudly She Marches*, 1943, 18 min

*Baby Blues*, 1990, 24 min

## **CREDITS**

This guide was produced by NFB Education. It was written by Ashley Catania, Education Specialist at the National Film Board of Canada, with research and content collaboration by Stephanie Guthrie, Feminist Advocate, Community Manager and Executive Director of Women in Toronto Politics.

## **APPENDIX A**

KWL Chart

## **APPENDIX B**

Digital Storytelling Storyboard