

LawFemme

The Newsletter of the CFLS

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Check out our website at <http://faculty.law.ubc.ca/cfls>

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Feminist Quotes (for the New Law Building?)

Professor Susan Boyd, Director CFLS

Last fall, the Faculty of Law began to think about images and quotations that could be included in our new law building, which will open in fall 2011. The goal is to provide a welcoming message to diverse groups visiting and using the law school. The Steering Committee of the Centre for Feminist Legal Studies took up the task of proposing quotations that reflect women and feminism, or that are otherwise inspirational in terms of social justice. We also identified some women who we thought should be recognized in some way in the imaging of the new building. These included:

- Helen Gregory MacGill: suffragist, reformer; first woman

judge in BC

- Mabel Penery French: first woman lawyer called in New Brunswick; later in BC
- Violet King Henry: first Black female lawyer in Canada, called to the bar in Alberta in 1954
- Kim Campbell: first Canadian woman Prime Minister
- Beverley McLachlin, first woman Chief Justice of the SCC
- Lynn Smith, first female UBC Law Dean, Justice of the BCSC
- Bertha Wilson, first woman on the Supreme Court of Canada

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LAWFEMME IS:

Editor
Annie Zhang

Editing Professor
Susan Boyd

CFLS Steering Committee

Susan Boyd
Janine Benedet
Emma Cunliffe
Fiona Kelly
Pooja Parma
Margot Young
Annie Zhang



Women & the Law Dinner: What's it All About?

Kate Mulherin

As VP External of UBC's Women's Caucus and Chair of this annual event, I'm writing (in part) to convince you to attend. Not only is it a great networking opportunity and a delicious dinner at the Sutton Place Hotel (with a VERY discounted rate for students!!), but I dare say it may be the most inspiring law-related event you attend this year, whether you identify as a feminist or not.

The Women and the Law Dinner brings together students, faculty and legal professionals for an evening with an esteemed keynote speaker from the legal community. The Dinner is a way for women working and studying in law to celebrate past accomplishments and consider ongoing challenges. This year's Speaker, Dr. Marilou McPhedran, has one of the most impressive resumes imaginable – including being the youngest lawyer ever to receive the Order of Canada and the 2003 recipient of the Governor General's Person's Case Medal, the highest civic award for women in Canada. As one of the most influential women's rights advocates in Canada, we are expecting equally inspiring words as were heard at the 2010 Women and the Law Dinner.

Last year's Speaker, Madame Justice Marina Paperny, was sensational. Her speech was both funny and relevant. Justice Paperny first spoke to the issue of judicial neutrality – how even something as supposedly objective as fact-finding is affected by racial, cultural and gender difference. She recalled her experiences at “New Judges School”, where Sheilah Martin, then in charge of Social Context Education said to the new bench appointees (majority male): “I want you to take a moment, to think back to the last time you had sex. Who you were with, what you were wearing, where you were, what you did and how you felt? Now, I'd like you to turn to the person next to you and tell them about it”. That after all is what we expect a complainant in a sexual assault case to do.

The terrific speech went on to emphasize the importance of women's partnership and collaboration in law, whether sharing personal and professional frustrations or channeling energy into initiatives focused on legal, social and political change.

(Continued on page 6)

Bertha Wilson Quotes

“[W]omen's needs and aspirations are only now being translated into protected rights”

- *R. v. Morgentaler* [1988] 1 S.C.R. 30 at 172.

“The definition of what is reasonable must be adapted to circumstances which are, by and large, foreign to the world inhabited by the hypothetical ‘reasonable man’”

- *R v. Lavallee* [1990] 1 S.C.R. 852 at 874.

“The right to reproduce or not to reproduce...is properly perceived as an integral part of modern woman's struggle to assert her dignity and worth as a human being”

- *R. v. Morgentaler* [1988] 1 S.C.R. 30 at 172.





Women & the Law Dinner

The UBC Women's Caucus cordially invites all members of the legal community to attend the 34th annual Women & the Law Dinner

Date: Wednesday, March 9, 2011
Time: Reception – 6:00 pm
Dinner – 6:30 pm
Place: The Sutton Place Hotel
Versailles Ballroom
845 Burrard Street
Vancouver, BC
Dress: Business Casual
Tickets: \$65 per person

The UBC Women's Caucus organizes the annual Women & the Law Dinner. This event brings together students, faculty and legal professionals for an evening of great food and an esteemed keynote speaker. The Women & the Law Dinner is a valuable way for women studying and working in law to come together as a visible community to celebrate past accomplishments and consider ongoing challenges.

RSVP by Friday, February 25, 2011

Please RSVP by email to ubcwomenscaucus@yahoo.ca or by mail to UBC Law Women's Caucus, Faculty of Law, 1822 East Mall, Vancouver, BC V6T 1Z1

In your RSVP, indicate the number of tickets you would like to purchase and any dietary restrictions. Please make cheques payable to the UBC Law Women's Caucus.

For Firm Sponsorship Opportunities, contact Kate at katemul@interchange.ubc.ca

Keynote Speaker – Dr. Marilou McPhedran



Dr. McPhedran is the youngest lawyer to be named a Member of the Order of Canada. In 1992 she was awarded an Honorary Doctorate of Laws from the University of Winnipeg and in 1993 she was named Woman of the Year by B'Nai B'rith Women. She is a co-founder LEAF (the Women's Legal Education and Action Fund) and METRAC (the Metropolitan Action Committee on Violence Against Women and Children), and holds a Masters in Comparative Constitutional Law from Osgoode Hall Law School. Dr. McPhedran was the recipient of the Governor General's Persons Case Medal in 2003 – the highest civic award for women in Canada. She is considered one of the most influential women's rights advocates in Canada and was awarded the Queen's Jubilee Medal in 2002.

Feminist Quotes... *continued*

Quotes

It was surprisingly difficult to locate short, pithy quotations with a connection to law, justice, or legal education. We pored over judgements, books and websites featuring quotes on various themes. Below and throughout this issue of LawFemme, we have scattered several of the quotes we have proposed. At this point, we have no idea which quotes or how many will be inscribed in our new building, but we wanted to preserve and share the collection that we came up with in this way.

"[N]o woman shall, by reason of her sex, be deprived of any advantages or privileges accorded to other students of the University."

-*British Columbia University Amendment Act, 1891*

"I want for myself what I want for other women, absolute equality."

-*Agnes Macphail, first woman member of Parliament in Canada*

"If women lawyers and women judges through their differing perspectives on life can bring a new humanity to bear on the decision-making process, perhaps they *will* make a difference."

-*Bertha Wilson ("Will Women Judges Really Make a Difference?")*

"Feminism is based on social justice, for it claims but the equality of rights and possibility between men and women."

-*Idola Saint-Jean - 1880-1945 - social activist*

"Justice is a fight for our very humanity."

-*Lee Maracle*

"Until all of us have made it, none of us have made it."

-*Rosemary Brown, politician*

"Transformation for equality must be a core value...of legal education."

-*Sanda Rodgers, first woman law dean at the University of Ottawa, 2006*

"[H]uman rights are not a utopian ideal. At any given point in time they must be understood as the produce of a struggle...between and within States, over ideas, ideologies, politics and resources."

-*Louise Arbour, UN High Commissioner for Human Rights and former Justice of the Supreme Court of Canada. Lafontaine-Baldwin Lecture, 2005*

"The *Charter* is still a work in progress, an unfinished project. Perhaps, it will always be."

-*Right Honourable Beverley McLachlin, P.C., "Canadian Rights and Freedoms: 20 Years Under the Charter" April 17, 2002*

"La véritable libération de la femme ne pourra pas se faire sans celle de l'homme. Au fond, le mouvement de libération des femmes n'est pas uniquement féministe d'inspiration, il est aussi humaniste."

-*Une femme chez les hommes, par Thérèse Casgrain, p. 296*

"[T]he exclusion of women from all public offices is a relic of days more barbaric than ours.... To those who ask why the word [person] should include females, the obvious answer is why should it not?"

-*Persons case, Judicial Committee of the Privy Council in Great Britain*

"Refusal to believe until proof is given is a rational position; denial of all outside of our own limited experience is absurd."

-*Annie Besant (1847-1933), women's rights activist, President of Indian National Congress*

"The mind is not a vessel to be filled but a hearth to be lighted."

-*Irene Parlby (one of the famous five, Persons Case)*

"Transformation for equality requires commitment at the level of principle and of process."

-*Sanda Rodgers, first woman law dean at the University of Ottawa, 2006*

"We have to talk about liberating minds as well as liberating society."

-*Angela Davis*

**Check Out the
Centre for Feminist Legal Studies Website!**

<http://faculty.law.ubc.ca/cfls/>

Niqab, Sex Assault & the Court: An Examination of R v. NS

Fathima Cader, 2L

The Ontario Court of Appeal (OCA) recently unanimously affirmed that a sexual assault complainant may wear her religious facial veil while testifying (*R. v. N.S.*, 2010 ONCA 670). During the trial, the Muslim Canadian Congress had intervened on behalf of the two accused men who had requested an order that the complainant, who was Muslim, remove her niqab. Upon its release, Tarek Fatah, founder of the MCC, argued that the judgement made “a fool of the Canadian judicial system and values of gender equality”. In fact, the court had paid careful attention to both the witness’s freedom of religion and the accused’s right to make full answer and defence. Fatah is perhaps the most prominent person to argue so openly that allowing a sexual assault complainant to testify in front of her alleged attackers in the clothes in which she feels safest is a denial of gender equality, but I will show in this article that the judgement signals a substantive attempt by the OCA to address some of the systemic inequities that entrench gendered violence in society.

Facts and History

The facts of the case are distressing, but not atypical for sexual assault cases. The complainant, N.S., alleged that between the ages of six and 11 she had been repeatedly sexually assaulted by her uncle and her cousin, the two men accused. In 1992, when she was 16, N.S. disclosed the assaults to a teacher. The accused were charged in 2007.

In 2004, as part of her practice of Islam, N.S. began wearing the niqab when in the presence of men not her direct relatives. At the 2008 preliminary inquiry, after electing trial by judge and jury, both accused men sought an order that N.S. remove her niqab before testifying. The preliminary inquiry judge ruled in favour of the accused.

Preliminary Inquiry Framework

In direct contrast to the polarization that has marred public debate about the niqab, Doherty J.A., writing for the OCA, began the judgement by describing the witness’s freedom of religion and the accused’s right to make full answer and defence as only “apparently competing” interests (para 10). That deliberateness of language comes out of case law that has clearly established that “no *Charter* right [can] be treated as absolute” (para 47), which principle finds its most authoritative articulation in the ubiquitous *Oakes* test.

Further, while the court acknowledged that “The wearing of a niqab [...] raises important public policy concerns that have generated heated debate” (para 41), it held that that debate “cannot and should not be resolved in this forum” (para 41). Consequently, instead of getting mired in abstractions about the semiotics of niqab, the court was able to focus its energies on setting out the approach for reconciling the affected rights.

First, as per *Syndicat Northcrest v. Amselem*, 2004 SCC 47, the court held that the judge must begin by determining whether the witness’s choice to wear the niqab is motivated by sincere religious belief. Though the *Amselem* test is problematic to the extent that it mandates the rating of one’s spiritual fortitude, its threshold is not prohibitively high. It was certainly more permissive than the preliminary inquiry judge’s assessment here, who held that because N.S. had once taken off her niqab to have her photograph taken by a female photographer for her driver’s licence, ...

(Continued on page 7)

Allies at UBC

Amin, 3L

Allies at UBC is a pro-feminist student group committed to ending gender based violence and oppression. While the majority of our work is carried out as allies of women and women’s organizations, we acknowledge that gender identity is complicated and that not everyone identifies as male or female. We recognize the struggles of other oppressed communities and stand in alliance with them as well. For this reason, we welcome participation by people of all genders and identities and we will work to deconstruct heteronormative and essentialist understandings of sex, gender and sexuality. Weekly meetings are currently at 1pm

on Fridays, in SUB 245. We have students from all faculties at these meetings; check out our Facebook group “**Allies at UBC**” for more info.

The CFLS has been working with the Allies at UBC group this year. We are currently planning an Allies workshop for February’s Law in Context week targeted towards male law students. There may also be some Allies work involved in the Faculty of Law’s Equity Week this term. We are looking for some more law students to help with these projects, so please contact us at cfls@law.ubc.ca if you are interested.

Women and the Law Dinner...continued

Justice Paperny provided a particularly memorable personal anecdote in this respect: in her years working at a Toronto firm, she united with fellow female associates at her firm when it came to confronting the managing partner who barged in on a women's caucus meeting, looked around the room and said as he slammed the door, "put it in the oven at 350!"

"The true liberation of women cannot take place without the liberation of men"
- Thérèse Casgrain, social activist (1896-1981) .

Justice Paperny brilliantly articulated the role of woman lawyers and judges today. We must ensure that our experiences and those of other groups that have been disadvantaged are heard in the formulation of law and policy. And we must seek to provide and obtain the support necessary to allow women not just to stay in the practice of law but to thrive in it. For many of us, her words were a powerful reminder of why we are in law school, doing what we are doing. Throughout her speech, Justice Paperny recounted achievements of the women's movement from her lifetime – from the *Criminal Code* being amended so that prescribing contraceptives was no longer illegal to female flight attendants winning the right to continue working after marriage and past the age

of 32. "Women in law are here to stay", said Justice Paperny. While we are pursuing legal education in rising numbers, more than men in many law schools, she pointed out that there remain gender imbalances in practice areas, career mobility, promotions, hiring and, still most discouragingly, in earnings and in retention. Women lawyers and judges have reshaped the substantive law and judicial decision-making. But new issues emerge. Justice Paperny asked:

Will we ultimately remove the remaining structural barriers to full gender equality? Will we push for different workplace arrangements to improve work life balance and broader diversification in careers? Will we play a leadership role in changing the organization of law practice, such that it works for all of us? Will we promote the entry of other disadvantaged groups into our ranks? Will we continue to bring forward cases in our courts to address conduct that violates our *Charter*? Are we still equality seekers? Absolutely.

A propos of the post-Olympic time of the dinner last year, Justice Paperny then concluded, "There's been a lot of torch passing in this city recently. So, to you, the fourth and fifth wave, long may you run."

Please join us on the evening of March 9th, 2011. Watch for more information in the UBC Law Weekly Bulletin or contact ubcwomenscaucus@yahoo.ca for tickets.

"If Sappho were alive today, she would be attending law school"
- Ruthann Robson, 1998, in *Sappho Goes to Law School*

"Not knowing when the dawn will come, I open every door"
- Emily Dickinson

"It is not power that corrupts but fear. Fear of losing power corrupts those who wield it and fear of the scourge of power corrupts those who are subject to it"
- Aung San Suu Kyi

"I myself have never been able to find out precisely what feminism is: I only know that people call me a feminist whenever I express sentiments that differentiate me from a doormat"
-Rebecca West

Niqab, Sex Assault & the Court...continued

... her religious belief was “not that strong” (quoted at para 7). The OCA clarified that past practice, in the form of exceptions or imperfections, cannot be equated with present belief (para 68).

Once satisfied that the witness has advanced a valid religious right claim, the judge must then determine on the facts of the case the extent – if at all – to which the niqab may affect the cross-examination, with the onus on the defence to demonstrate an air of reality to claims that the niqab would impede the cross-examination in a way “more than minimal or insignificant” (para 71). This may occur if the defence contends the witness’s identity is at issue.

If the claims are sufficiently engaged, the judge must then attempt to reconcile the parties’ rights by giving force to both. This will require a contextual analysis that takes up constitutional values and societal interests. While it may not be possible to give all those interests full voice, they should be acknowledged when arriving at an appropriate order (paras 79-83). Further, as part of the reconciliation process, preliminary inquiry judges have the option of employing such “constructive compromises” as are constitutionally permissible, such as an order to close the court to all men other than the accused and his counsel. This is in keeping with several provisions of the *Criminal Code*, which gives judges discretion to close proceedings to the public (ss. 486, 486.1 and 486.2). Alternatively, where the witness has indicated she wears different styles of niqabs, the judge may request the witness wear her niqab in a way that least interferes with demeanour-based credibility assessments (para 86).

Finally, the court held that where efforts to reconcile the rights fail, the witness will be required to testify without her niqab (paras 88-89).

Gender Equality

The OCA judgement looks at numerous constitutional values and public interests, including the court’s truth-seeking function, the danger of religious stereotyping, access to justice issues, and the transparent operation of the criminal justice system (paras 79-82). However, in light of Fatah’s contention that the decision makes a mockery of gender equality, I want to highlight the ways by which the judgement actually marks an important step forward in safeguarding the rights of sexual assault claimants, who have historically been disadvantaged by the criminal justice system. This is partly because, as the court recognised, “The criminal justice system assumes that the truth is most likely to emerge through a public adversarial process” (para 60),

whose defining feature is “face-to-face confrontation [...] between an accused and his accuser” (para 60).

At para 45, the court sets out what that process actually entails for N.S.:

She must describe intimate, humiliating and painful details of her childhood. She must do so, at least twice, in a public forum in which her credibility and reliability will be vigorously challenged and in which the person she says abused her is cloaked in the presumption of innocence. The pressures and pain that complainants in a sexual assault case must feel when testifying will no doubt be compounded in these circumstances where N.S. is testifying against family members.

In other words, the machinery of the justice system can work to further traumatise survivors of sexual assault. Little wonder then that so few survivors of sexual assault, regardless of their attire, report the crimes and that fewer still challenge their attackers in court. It is therefore unsurprising that N.S., “when faced with this daunting task, seeks the strength and solace of her religious beliefs and practices” (para 45). The court added: “Adjusting the process to ameliorate the hardships faced by a complainant like N.S. promotes gender equality” (para 80).

On Sight

Finally, arguments for pressuring the complainant into unclothing herself in front of her alleged attackers generally assume that visual observation of demeanour on cross-examinations provides the most crucial form of trial evidence. This assumption is not only often untrue, it is also ableist.

To begin with, the *Charter* protection of the right to a fair trial does not include an independent right to cross-examination. In fact, the OCA observed that because demeanour evidence can be “unreliable and flat-out wrong, [...] appellate courts have repeatedly cautioned against relying exclusively or even predominantly on demeanour to determine credibility” (para 55). Rather, allowing N.S. to wear her niqab could advance the trial’s truth-seeking function, since a complainant who normally wears the niqab and is commanded to unveil cannot be expected to “be herself” on the stand. Her discomfort could easily be misinterpreted by the trier as unreliability (para 81). This is why ...

Niqab, Sex Assault & the Court...continued

... the court stressed that demeanour evidence cannot replace critical analyses of the entire body of evidence.

Moreover, numerous evidentiary rules limit the use of cross-examinations. For instance, s. 715 of the *Criminal Code* and some common law hearsay exceptions permit courts to admit statements from declarants who do not testify at trial at all. Section 486.2 (1) of the *Code* provides that in proceedings involving “a witness who is able to communicate evidence but may have difficulty doing so by reason of a mental or physical disability, [the judge] may order that the witness testify outside the court room or behind a screen or other device.” The OCA here also noted the example of witnesses who testify in dark sunglasses because of medical conditions that require they shield their eyes from bright lights in courtrooms (para 42). Following that reasoning, the court was able to point out at para 55 that a witness’s niqab does not preclude the trier of fact from considering her tone of voice or how she responds to questions, which are also essential aspects of cross-examination assessments.

Yet in his judgement, the lower court judge had held that “the absence of visual clues is the cause for complaint” (quoted at para 15). However as Bradley Berg and Rahat Godil, co-counsel for the Canadian Civil Liberties Association, have pointed out, “the right to make full answer and defence is not infringed when a witness is blind, or when a witness’s mouth occasionally twists into a grimace due to a [genetic condition].” In other words, we cannot privilege sight to such an extent that we forget that visual observations are themselves inherently biased. Efforts to make courts more accessible will have to counter that assumption.

“who says i like right angles/these are not my laws/these are not my rules”
-Ani Difranco

“When I dare to be powerful - to use my strength in the service of my vision, then it becomes less and less important whether I am afraid”
- Audre Lorde

Lectures at the CFLS

The Centre for Feminist Legal Studies offers both a **weekly lecture series**, and the annual **Marlee Kline Lecture in Social Justice**. The **weekly lecture series** provides an opportunity for critical reflection on law and society. For the complete list of Spring 2011 speakers, see page 12, or check out the CFLS website.

The 2011 Marlee Kline Lecture in Social Justice

This year’s lecture is titled, “*UnSettled*” and will be presented by Professor Ruthann Robson of City University of New York Law School.

When: March 3rd, 2011, 5:30-7:30PM (one hour lecture, followed by reception)

Where: Liu Institute, 6476 NW Marine Drive, Multipurpose Room

Lecture:

Interweaving reportage, narrative, fiction, and legal analysis into a visual and oral mosaic, this presentation explores the links and dissonances amongst five colonial/post-colonial societies: Canada, Australia, New Zealand, South Africa, and the United States. Themes include land, indigenous peoples, family, sexuality, gender, class, and the possibilities of forgiveness.

About the Speaker:

Ruthann Robson is Professor of Law and University Distinguished Professor at the City University of New York, and the Visiting John T. Copenhaver Chair at the University of West Virginia School of Law. She is the author of *Lesbian (Out) Law*, *Sappho Goes to Law School*, and the forthcoming *Dressing Constitutionally*.

Seating is Limited. Please RSVP to communications@law.ubc.ca with your full name to reserve your space.

In Memory: “Flint Woman” Patricia Monture

Patricia (Trish) Monture was only 52 when she died in Saskatoon on November 17, 2010 of breast cancer. During her far too short life, this strong Mohawk woman from the Six Nations Grand River Territory had enormous influence. Her important impact included challenging feminists to think about the significance of cultural difference, racism, and colonialism as they intersect with gender. She also offered many critical insights about the ways in which legal education too often fails to meet the needs of those who are “outsiders”, including Aboriginal law students and also, sometimes, law professors. She offered insights for change as well as critique, for example in her “Flint Woman” series of articles.

Patricia was most recently a Professor in the Department of Sociology at the University of Saskatchewan and academic coordinator of the Aboriginal Justice and Criminology Program. She previously taught at law schools at the University of Ottawa and Dalhousie University. She mentored many Aboriginal students and professors, including UBC’s Darlene Johnston and June McCue. She received several awards, including honorary doctorates from Athabasca University and Queen’s University, where she obtained her LL.B.

Patricia’s work extended far beyond the bounds

of the university. She served on numerous inquiries and commissions convened on aboriginal issues over the past 20 years, including the Royal Commission on Aboriginal Peoples of 1993-1994. She was also on the Task Force on Federally Sentenced Women (1989-1990). For some time, she was on the editorial board of the *Canadian Journal of Women and the Law*, which published some of her early articles on child welfare and legal education. The *Journal* plans a special issue to remember Patricia’s life and work.

Patricia’s work will live on in the form of her numerous publications, including three books, all of which remain worthy reading, regardless of their date:

Patricia Monture-Angus, *Thunder in my Soul: A Mohawk Woman Speaks* (Halifax: Fernwood Publishing, 1995) (contains the “Flint Woman” series)

Journeying Forward: Dreaming First Nations’ Independence. (Halifax: Fernwood Publishing, 1999)

Patricia A. Monture and Patricia D. Mcquire (eds.), *First Voices: An Aboriginal Women’s Reader* (Toronto: Inanna Publications, 2009)

Justice Claire L’Heureux-Dubé, Dissent in *Mossop*

“The social cost of discrimination is insupportably high, and these insidious practices are damaging not only to the individuals who suffer the discrimination, but also to the very fabric of our society”

“The traditional family is not the only family form, and non-traditional family forms may equally advance true family values”



“Our society is one of rich diversity...all members of the community deserve to be treated with dignity, concern, respect and consideration, and are entitled to a community free from discrimination”

“It is increasingly recognized that categories of discrimination may overlap, and that individuals may suffer historical exclusion on the basis of both race and gender, age and physical handicap, or some other combination”

(Continued next page)

Events

The Centre for Feminist Legal Studies is co-sponsoring a day long workshop on *COLONIALISM, MARGINALIZATION AND GENDERED VIOLENCE: DIALOGUES FOR CHANGE* on Saturday, March 5th, 2011, 9 am – 4:30 pm, at Green College Great Hall, Graham House, 6201 Cecil Green Park Road, UBC. Speakers include indigenous lawyers Tracey Lindberg, Mavis Erickson and Sharon McIvor.

COLONIALISM AND MISSING WOMEN

Andrea Smith, Maria Campbell, Tracey Lindberg and Priscilla Campeau

CRIMINALIZING WOMEN: POVERTY, SEXUALITY AND MARGINALIZATION

Melissa Farley and Rauna Kuokkanen

INDIGENOUS WOMEN ORGANIZING FOR CHANGE

Mavis Erickson, Sharon McIvor and Laura Holland

Colonialism, Marginalization and Gendered Violence: DIALOGUES FOR CHANGE

Saturday March 5, 2011 9:00 a.m. – 4:30 p.m.

Green College Great Hall, Graham House, 6201 Cecil Green Park Road, UBC

Seating is limited. To reserve free tickets go to:
<http://bit.ly/gygHBW>
For more information www.greencollege.ubc.ca
Contact gc.events@ubc.ca

Green College Symposium organized by: CWAGS, CFLS, CCFI, CSIS, FNHL, FNHP, and WAGS



Other quotes by Justice Claire L’Heureux-Dubé

“[E]quality litigation is only one very small forum for the advancement of equality rights”

“[R]ooting out inequality requires exploring the complex power relationships between individuals and groups in every dimension”

“Equality means that our society cannot tolerate legislative distinctions that treat certain people as second class citizens, or offend human dignity”

Auriol Gurner Young Memorial Award in Law



The **Auriol Gurner Young Memorial Award in Law** is generously endowed in memory of Auriol Gurner Young for students in the J.D. Program who have made significant contributions to feminism and the law, for instance through academic achievement, volunteer work, community activism, or work with a feminist organization.

This \$3000 award honours the memory of Auriol Gurner Young, who died in 2005 after a lengthy and determined struggle with cancer. She was a remarkable woman with a lifelong love of learning and a great intellectual curiosity. In her 50's, Auriol started her university education, graduating with first class honours in 1983. She loved life, people and ideas.

Nominations or applications for the award must be submitted to Professor Susan Boyd, Chair in Feminist Legal Studies, by **Friday, April 8, 2011**. Please submit via email to boyd@law.ubc.ca. Please provide a letter explaining the candidate's contributions to feminism and law and attach the candidate's resume.

Marlee G. Kline Essay Prize



The Centre for Feminist Legal Studies will award a \$250 prize to the best essay written by a J.D. student attending the University of British Columbia during the 2010-2011 academic year, addressing the themes identified in the above quotation in relation to a topic dealing with law or legal regulation. The prize is offered in the name of [Marlee Kline](#), a feminist UBC law professor who died in November 2001. The essay should be written for a UBC course, seminar, or directed research project and must incorporate feminist research and analysis.

Length: The essay shall be between 4,000 and 10,000 words, and shall be typewritten and double-spaced, using 12-point font.

Selection: The submissions will be reviewed by a committee consisting of feminist law professors and graduate students.

Submission: Students should send essay submissions to Professor Susan Boyd, Director of the Centre for Feminist Legal Studies, via email to boyd@law.ubc.ca.

Deadline: Friday, May 6, 2011

“The various intersections between gender, race, class, sexual orientation, and other differentiating characteristics, affect *how* and *when* all women experience sexism.”

(Marlee Kline, 1989)

CFLS 2011 SPRING LECTURE SERIES

Lectures are held each Tuesday from 12:30-1:30, usually in Room 174, UCLL

<p>Susan Bazilli Director of the International Women's Rights Project</p>	<p>Advocating Women's Rights in Canada and the World: Reflections on the Past and Directions for the Future</p>	<p>January 11th, 2011</p>
<p>Sarah Rauch Lecturer & Director of the First Nations Legal Clinic, UBC Law</p>	<p>Stories of Women at the First Nations Legal Clinic, and Beyond: How They Intertwine</p>	<p>January 18th, 2011</p>
<p>Kasari Govender Legal Director, West Coast LEAF</p>	<p>Intervening for Equality –Recent Case Law Involving LEAF and West Coast LEAF</p>	<p>January 25th, 2011</p>
<p>Dr. Janis Sarra Professor, UBC Law</p>	<p>Was the Global Financial Crisis a Feminist Issue?</p>	<p>February 1st, 2011</p>
<p>Itrath Syed Ph.D Student, School of Communication, Simon Fraser University</p>	<p>Muslim Women, Face-veils and the Panicked Nation</p>	<p>February 8th, 2011</p>
<p>Shiva Olyaei Ph.D Candidate, UBC Law</p>	<p>Questioning the Role of Law in the Struggle for Women's Rights: A Case Study of the One Million Signatures Campaign in Iran</p>	<p>February 22nd, 2011</p>
<p>Anne Chopra Equity Ombudsperson, Law Society of B.C.</p>	<p>Sexual Harassment in the Legal Profession</p>	<p>March 1st, 2011</p>
<p>W. Anita Braha Barrister & Solicitor</p>	<p>A Feminist Practice: A Chronicle of Issues Over the Years</p>	<p>March 8th, 2011</p>
<p>Janine Benedet Associate Professor, UBC Law</p>	<p>The Age of Innocence: A Cautious Defence of Raising the Age of Consent to Sexual Activity</p>	<p>March 15th, 2011</p>
<p>Annie Zhang & Kalamity Hildebrandt Present and Past CFLS Student Coordinators</p>	<p>Equity in Law School this Year – How Was it For You?</p>	<p>March 22nd, 2011</p>

Contact Us!

**Centre for Feminist Legal Studies
University of British Columbia,
Faculty of Law**

Mailing Address:
1822 East Mall
Vancouver, BC V6T 1Z1

Physical Address:
Rms 114 & 116, Mary Bollert Hall,
6253 North West Marine Drive

Phone: 604-822-6523
Fax: 604-822-8108
Email: cfls@law.ubc.ca
Web: <http://faculty.law.ubc.ca/cfls>

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