



WOMEN'S
EDUCATION
DES FEMMES

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EDITORIAL

This is my final message as President since my term will end at our Annual Meeting on June 21. This has been an exciting, busy year for us as an organization, highlighted by activities at the national and provincial levels which increased both our visibility and our impact on policy makers. We have been able to make politicians and civil servants aware that we know and understand the issues, and that we have the knowledge and skills to provide expert input into the development and implementation of policies.

We are recognized for our understanding of women's learning, our ability to practice what we preach, and moreover, to blend theory and practice meaningfully and joyfully, as demonstrated by our very successful national conference last August. Even though it has always been our role to point out the gaps in the provision of education and training, this year, for the first time, we were asked by government to provide this type of information. Such consultation requires a different kind of advocacy to that used when we attempt to convince government to change actions or redress grievances. The advantage of being in such a position is that we are informed of the intent of government and are then able to predict the impact on women. This is not to say that this form of advocacy is better than working from the outside in, just that it must be complementary.

Since February, CLOW has been involved in consultations with CEIC on the new Labour Market Strategy. Most of the six strategies will be in effect shortly, affording us the opportunity to measure the effectiveness of our advocacy work. There are a number of tactics we can use:

1. Insist on adequate representation of women's groups on the local advisory groups which will be established by Employment & Immigration Canada.
2. Obtain representation on the regional Labour Market Needs Committees.
3. Recommend advisory committees for the purpose of evaluating the effectiveness of the strategies for women.
4. Use CLOW networks to share experiences on the implementation of these labour market strategies across the country.

Let us continue to be visible and influential.

Finally, the best of luck to Joan Brown-Hicks, our new President, and to the new members of the Board.

Lisa Avedon
President, CLOW

ÉDITORIAL

Voilà mon dernier message de présidente puisque mon mandat prend fin le 21 juin, lors de notre assemblée annuelle. Cette année a été très fructueuse pour nous en tant qu'organisation et a été marquée par des activités tant nationales que provinciales qui nous ont fait mieux connaître et respecter des responsables des politiques. Nous avons réussi à signaler aux politiciens et aux bureaucrates que nous connaissons et comprenons les enjeux, que nous avons les connaissances et les compétences nécessaires pour participer à titre d'expertes à l'élaboration et à la mise en oeuvre des politiques.

Nous sommes maintenant connues pour notre sensibilité aux problèmes d'apprentissage des femmes et pour notre capacité à mettre ce que nous disons en pratique - en fait, à unir la théorie à la pratique dans un but concret, et dans la gaieté, comme l'a montré la réussite de notre congrès national au mois d'août. Bien que ce soit notre rôle, depuis toujours, d'identifier les besoins à combler en matière d'éducation et de formation, ce n'est que cette année que le gouvernement nous a demandé pour la première fois de lui fournir des renseignements sur la question.

Ce rôle de consultation exige d'autres approches que quand il s'agit de convaincre le gouvernement de modifier ses actions ou de régler des griefs. L'avantage d'une telle position est que nous savons quelles sont les intentions du gouvernement et que nous pouvons alors prévoir quelles seront les répercussions des décisions sur les femmes. Cela ne veut pas dire qu'il est préférable de se trouver dans une telle position au lieu de travailler de l'extérieur - les deux doivent se compléter.

Depuis février, le CCPEF participe aux pourparlers sur les nouvelles stratégies concernant la main-d'oeuvre. La majorité des six stratégies d'action seront très bientôt mises en oeuvre et nous pourrons alors mesurer l'efficacité de nos pressions et de nos recommandations. Nous disposerons de plusieurs tactiques:

1. Insister pour que les groupes de femmes soient adéquatement représentés au sein des groupes consultatifs locaux qui seront créés par Emploi et Immigration Canada.
2. Nous faire représenter aux comités régionaux RELAIS de la main-d'oeuvre.
3. Recommander la formation de comités consultatifs pour évaluer l'efficacité de ces stratégies, pour les femmes.
4. Recourir aux réseaux du CCPEF pour partager les expériences de chacune quant à la mise en oeuvre de ces stratégies de main-d'oeuvre dans le pays.

Nous devons continuer à faire voir notre présence, à user de notre influence.

Pour conclure, je veux souhaiter bonne chance à Joan Brown Hicks, la nouvelle présidente, et aux nouveaux membres du conseil d'administration.

Lisa Avedon
La présidente

CLOW STAFF PERSONNEL DU CCPEF



PHOTO VIV CARSON

(clockwise from top left) Elly, Carmen, Susan, Aisla, Ruth, Viviane, Yvonne.

Aisla Thomson, Project Development and Funding Coordinator

Aisla (pronounced eye'-lah) came to CLOW in January from CRIAW. Her creative ideas and excellent proposal writing are keeping us hopping and moving in all directions. Aisla is our token vegetarian.

(Sens horaire, à partir d'en haut à gauche) Elly, Carmen, Susan, Aisla, Ruth, Viviane, Yvonne.

Aisla Thomson Coordonnatrice - Projets et financement

Aisla (prononcez ai-la) est arrivée de l'ICRF au CCPEF en janvier. Comme elle a toujours de nouvelles idées créatrices et de nouvelles propositions, nous courons dans mille et une directions! Aisla est la végétarienne de la bande.

Ruth Harrington Exécutive Secretary

Ruth is our token older woman who re-entered the workforce after raising five children. If you visit the national office, don't go near the filing cabinet Ruth is paranoid that someone is going to steal and mislay a file!

Elly Pappas
Clerk-Typist

Elly is a Co-Op student at East York Collegiate, who works afternoons at CLOW and will be staying with us for the summer. Elly just loves processing memberships and hopes that everyone in Canada will join CLOW!

Elly Pappas
Dactylographe

Elly est étudiante en programme Co-Op à East York Collegiate et travaille l'après-midi au CCPEF. Elle passera l'été avec nous. Elle adore inscrire les nouveaux membres au fichier du CCPEF et espère que toutes les Canadiennes s'inscriront cet été au CCPEF, pour la, tenir occupée.

Ruth Harrington
Secrétaire exécutive

Ruth est la plus âgée de la bande: elle est revenue au travail après avoir élevé cinq enfants. Si vous rendez visite au bureau national, surtout ne touchez pas aux classeurs de rangement. Ruth a une peur: que quelqu'un prenne un dossier sans le lui dire et l'égarer.

Carmen La Rose
Clerk-Typist

Carmen is currently at Dixon Hall, STEP Program, and working at CLOW in the afternoons. She designs and makes her own clothes - which makes the staff green with envy. Carmen will be graduating in June. We'll miss her sunny smile and infectious laugh!

Susan McCrae Vander Voet
Executive Director

After spending so much time handling the CLOW office on her own, Susan is so happy to have (this?) staff to assist her in running the national office. She now has some time to do what she does best - creative writing, addressing groups, and managing a normally hectic, frantic schedule.

Witticisms by Ruth Harrington
C'est Ruth l'humoriste de la bande.

Carmen La Rose
Dactylographe

Carmen suit les cours STEP à Dixon Hall le matin et elle travaille au CCPEF l'après-midi. Elle dessine et fait elle-même ses vêtements et nous en sommes vertes d'envie. Elle terminera son programme d'études en juin. Sa gaieté et sa bonne humeur nous manquerons.

Viviane Carson, Information and Resources Coordinator

Viviane is the latest addition to CCLOW staff (May 1). Everyone enjoys her crazy humour and are all amazed at how fast she has accomplished the monumental things she has done e.g., putting out this magazine. We hope she doesn't find out about the other tasks ahead of her!

Susan McCrae Vander Voet

Directrice générale

Après avoir passé tant de temps à s'occuper toute seule du bureau, Susan est vraiment heureuse (vraiment?) de pouvoir compter sur cette équipe. Elle peut désormais mettre à bonne fin ses talents: écrire des articles, parler à des groupes et passer ses journées à courir pour faire mille choses.

Yvonne Coldridge

Bookkeeper/Asst. to the Editor

Yvonne usually shows up for work with a baseball mitt on one hand and a dart in the other - she is our token jock! Yvonne wears many hats in the office as well bookkeeper, computer expert, caffeine and nicotine addict, cheque writer, and assistant to the editor of WEDF.

An apology will be printed later for those of the staff who do not have a sense of humour. (See Letters To The Editor, Fall 1985.)

Viviane Carson

Coordonnatrice - Informations et ressources

Viviane est la dernière venue au CCPEF (le 1^{er} mai). Elle a un sens de l'humour auquel il est difficile de résister. Personne n'en revient qu'elle ait pu faire le travail monumental qu'on lui a demandé: faire paraître ce magazine! Ce qu'elle ne sait pas encore, c'est que bien d'autres tâches l'attendent.

Yvonne Coldrige

Commis aux écritures

Elle arrive au travail avec un gant de base-ball dans une main, une fléchette dans l'autre. C'est la sportive de la bande. Elle a plus d'une corde à son arc: elle tient les livres, travaille sur ordinateur, écrit les chèques et fait fonction d'adjointe à la rédaction - mais à grand renfort de tasses de café et de cigarettes.

Pour celles qui n'ont pas le sens de l'humour, nous publierons quelque chose de plus sérieux par la suite.

New Directions For Canada

by CLOW Ottawa

CLOW Ottawa is a group of feminists interested in women's education. They meet once a month in Ottawa and, this March, decided to address their concerns to The Honorable Michael Wilson, Minister of Finance. To date, no reply has been received. The group process through which this document a feminist approach to policy making was produced is described in a paper which will appear this year in the 50th anniversary publication of the CAAE (Canadian Association for Adult Education).

Following the Second World War, Canada embarked on a period of unprecedented industrial expansion, population growth, ethnic diversification, and exploitation of natural resources. The nation experienced a revolution of rising expectations, in which we assumed that there were no boundaries to our continuing acquisition of wealth in all its manifestations. As we approached our centennial year, we truly believed that the twentieth century belonged to Canada.

However, as Canada entered its second century, the nation faced new realities in every direction. The assumptions on which our economic policy was based came increasingly into question. We learned that there were in fact limits to growth, that there were limits to the extent to which we could or wanted to exploit our natural resources, that we would have to establish new assumptions and priorities on which to develop our economic and social policies.

In setting these new priorities, we as a nation have a number of values which must inform our policy choices. One of these is the value we place on our status as an independent nation that is politically and economically autonomous. Our extended and ultimately successful efforts to patriate the Constitution affirmed the importance which we attach to recognizing our independence, both at home and abroad. At the same time, we value our place in the global village, our membership in a family of inextricably linked nations and peoples. From the outset, we have been strong supporters of the United Nations and other organizations based on the belief that our continued survival depends on recognizing and strengthening our ties with other countries throughout the world.

A third, related, value which Canadians hold dear is our sense of identity as a nation. In the post-war period, Canada's demographic make-up has shifted to encompass a rich blend of ethnic and racial backgrounds which have given us new strength and vision. We have implemented and continue to seek social and economic policies which will bring us together as a unified people while encouraging the contributions of our multicultural heritage and respecting our differences.

A fourth value which has become increasingly important to Canada is seen in the emphasis we give to developing and applying our knowledge and skills. We have been justifiably proud of our public education system. Our successes with the Canadarm and our place in the forefront of high technology have illustrated the national priority which we assign to our intellectual resources.



Susan Barsel ' 85

In our personal lives we have faced the same kinds of changes since the war as those experienced by the country at large. We now see a variety of choices in our social and economic lives that were unimaginable fifty years ago. And, increasingly, individuals are exploring every avenue that has been opened to them.

At one time, the dream, if not the reality, aspired to by most Canadians was of a nuclear family, with a male breadwinner and a female homemaker, children, a car, a house with property attached. Now we recognize that, as the nation's strength is in its diversity, so is the strength of the individual. People are choosing alternative life-styles based on the reality that we have individual differences, that what may be best for you are not necessarily the right choice for me.

People are entering relationships which are not based on the traditional view of marriage and the family. Some men and women choose not to marry at all, others marry later in life, some find a series of relationships rather than a single lifelong commitment. Indeed, our definition of the family is expanding to include friends, colleagues, kinfolk, and the community. Some of us have decided not to have children of our own but rather to seek joy in the children of our extended families. Some choose marriage without children; more recently, others have preferred children without marriage.

In the same way, our economic opportunities have multiplied. In the past, the choice of women was primarily limited to being homemakers financially supported by a husband, who in turn sought a full-time job that would last for his working life. Our opportunities for greater freedom of choice, as well as economic reality, have allowed many of us to seek the direction which is most appropriate to our own needs and desires. Growing numbers of women are entering and remaining in the paid labour force and, in fact, women will be the major source of growth in the labour force in the rest of the century. Those of us in the world of paid work, both men and women, are redefining the nature of work and our attachment to it. We are seeking to strike a balance among our commitments to our jobs, our families, and our community. Thus we look forward to more part-time work, variable hours, mobility among both jobs and careers, a burgeoning small business sector, more valuing of women's unpaid work, and greater expectations for men's contributions within the home.

In making these choices, we as individuals cherish the same values that give our nation its vitality. We too aspire to be autonomous, economically, socially, and personally.

Examples of the importance which we place on achieving our objective of independence were the coming together of women from across the country in February 1981, the subsequent lobbying in all provinces and territories, for the enshrinement of equality in our Constitution, and the addition of Section 28 to the Charter of Rights and Freedoms in November of the same year.

At the same time, we reach out to others for a sense of belonging, to family, friends, organizations, community, and our country. We want to be able to exercise our independence within an infrastructure which is caring, nurturing, and sharing for individuals and the groups to which they belong. In this regard, we have seen a proliferation of support groups such as the Alzheimer's Society, Empathy House, and Parents without Partners, which provide a sense of caring extending beyond the nuclear family.

We are striving to discover and assert our self-identity and to be true to that sense of self, both within ourselves and with others. As part of our personal and national growth, all of us need opportunities to expend Knowledge and develop our skills and to apply what we have learned in every aspect of our lives. In record numbers, people are returning to universities and community colleges to upgrade their skills and knowledge and to prepare themselves to participate fully in the paid labour force, the reality for most of their adult lives.

One of the major social movements of the post-war period has been the women's movement, which is based in large part on the values enunciated in this paper. Arising out of this movement has been a growing desire by women for financial autonomy, reflected in the fact that, by 1980, 62% of married women held jobs outside the home. It is estimated that a young woman entering the labour force today will be there on average only four years less than her male counterpart. It is expected that two-thirds of new entrants to the labour market in this decade will be women, particularly mature women who are or have been married and who are often mothers. Economic independence has become a need as well as a desire for most women.

Women are also insisting on belonging, and being seen to belong, to the community at large. We have already mentioned women's efforts to ensure that the new Constitution reflects our part in Canadian society. The current Parliament has more female members, and more female Cabinet Ministers, than at any time in our history. While the numbers are not proportional to our representation among the electorate, nonetheless they are being to reflect our commitments to making Canadian politics serve all Canadians, women as well as men.

Just as the nation is committed to developing and expressing its identity, so too are the women who make up the majority of the Canadian population. Organizations such as the National Action Committee on the Status of Women are dedicated to enunciating our communal identity, and we express our individual identities through our choices with regard to marriage, reproduction, and work.

The Canadian Congress for Learning Opportunities for Women was formed in response to the growing desire among women to widen our horizons by increasing our knowledge and skills. In our schools and universities, women are more and more choosing to pursue non-traditional disciplines and break down the barriers which channeled us into areas considered appropriate for women in the past. For women as well as for men, the concept of lifelong learning has come to the forefront in the last decade.

The economic direction which we choose now will have a major impact on our future ability to recognize and foster the emerging values and aspirations of Canadians in the post-industrial era. Economic stability and prosperity can provide individuals and the nation with the necessary tools to exercise the choices available to them. Therefore, the policy decisions we make must be based on an understanding and appreciation of these values. Our economic choices must support our social priorities and acknowledge the diversity of the individuals who constitute the nation.

In the current priority-setting discussions which the Minister of Finance has initiated, we must begin by considering our priorities as a society and then establish our economic objectives within this context. The consultation must be a broadly inclusive discussion about societal directions which the economy must be directed to serve. We must always recognize that economic policy is a means to an end, not an end in itself.

For this government to chart a meaningful new economic course, its policies must arise from within the framework of the current movements of social change and reflect the values of independence, community, identity, and knowledge. Our institutions have not kept pace with the changes in our value structures and individual expression of those values. This consultation offers the opportunity to re-examine our national institutions and bring them in line with reality.

Specific policy thrusts should contribute to freedom of choice for all Canadians and the opportunity to participate fully in the nation's business. To do this, policies must be in place which will enable women as well as men to choose from a variety of alternatives. People need to be able to move freely between the paid labor force and the home and not be penalized precedence. This mobility requires a reexamination of our social welfare structure, including the Canada Pension Plan, the Unemployment Insurance Program, and the Income Tax Act, to ensure that we are not forced to choose between economic and personal well being. These programs have long been used as tools of social policy, and it is necessary to recognize this vital function in any decisions affecting them.

Programs are required which allow individuals to exercise control over their economic situation by identifying and meeting their own needs. This control involves more local autonomy in setting priorities and deciding on the appropriate investment and disbursement of funds. Federal money should be dedicated to cooperative ventures such as the Regina Women's Health Sharing Program, Bread and Roses in Toronto, and cooperative housing initiatives across the country.

Economic policies should recognize the reality of women's involvement and facilitate their full participation by rewarding companies which support their employees through child care, quality of working life, and affirmative action programs for women. Government contract compliance regulations should be expanded and enforced for all companies doing business with the federal government. At the same time, our definition of the Canadian economy through such tools as the Gross National Product should be restructured to take into account the economic contribution of women's unpaid work.

Many Canadians are excluded from full citizenship because they are perceived to lack needed skills. To remove this barrier, federal funds must be dedicated to literacy programs, bridging programs, and postsecondary education which will develop the required capabilities. At the same time, policies should be implemented which will reflect an understanding of the changing nature of work and the direction of the change. A related development must be a redefinition of the knowledge and abilities necessary to do the work.

Finally, our economic policies should permit all Canadians to develop and maintain a sense of self-esteem. To acknowledge the value of the contributions made to our society by the elderly, for example, we need to improve our support systems such as the Old Age Pension Plan to raise the subsistence level of those who are no longer able to provide for their own economic independence. Support is also required for community development initiatives such as New Dawn Enterprises, which enhance a sense of local autonomy within the national context.

A new direction for Canada which will lead to economic renewal is a worthy goal. It can be accomplished if it is based on the reality and participation of all Canadians. This means reaching out, especially to women. In setting this new direction we must remember that economic prosperity is only worthwhile if it results in a fair and just society for everyone.



NOUVELLES ORIENTATIONS POUR LE CANADA

Au mois de mars, le CCPEF Ottawa a envoyé au ministre fédéral des Finances, Michael Wilson, un document expliquant quelles sont les préoccupations majeures du groupe. Jusqu'à présent, aucune réponse n'est parvenue du ministre des Finances. Dans cet article, le groupe résume la nature et le fondement de son approche, laquelle préconise une

participation féminine aux décisions politiques.

Après une période de prospérité et d'essor sans précédent, qui a suivi la fin de la Seconde guerre mondiale, le Canada se trouve maintenant confronté à une réalité nouvelle, plus difficile. Ses choix politiques doivent s'appuyer sur les valeurs les plus précieuses de la société: 1) notre indépendance nationale; 2) notre place au sein du village global, parmi les peuples et les nations de l'univers; 3) notre identité en tant que nation; 4) notre attachement à approfondir nos connaissances et nos compétences (éducation).

Si des changements se sont produits dans la vie nationale, d'autres se sont produits au niveau de la vie personnelle de chacun. Se marier, avoir des enfants, acheter une maison, deux voitures n'est plus le seul mode de vie acceptable. Sur le plan professionnel, hommes et femmes redéfinissent la nature du travail, l'éthique du travail. Les femmes revendiquent de plus en plus leur autonomie financière et le droit à faire pleinement partie de la société.

"Dans le cadre des pourparlers actuellement entrepris par le ministre des Finances sur la détermination des priorités, il faut commencer par considérer nos priorités en tant que société, puis formuler nos objectifs économiques dans ce contexte. Le processus de consultation doit reposer sur des discussions exhaustives concernant les orientations sociétales auxquelles il faut plier l'économie. Nous devons garder présent à l'esprit que les politiques économiques sont un moyen de parvenir à une fin, et non une fin en soi." ♀

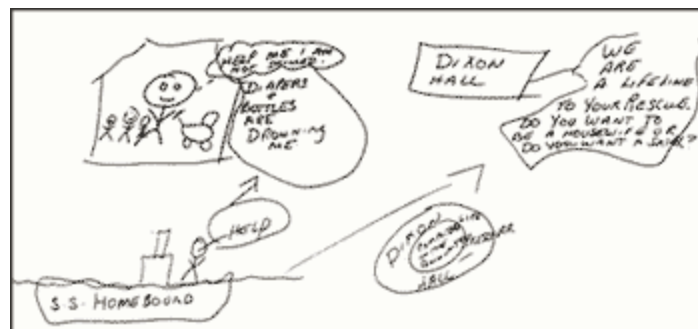


Illustration by the students of Dixon Hall.

Skills-Training For Women

A new model for women's training is in gestation. More than 20 community and women's organizations now offer a variety of bridging and skills-training programs for women in Toronto. The programs are small in size, locally controlled, informal, and attune to the special learning needs of women. The participants prefer this type of training to a more traditional institutional form. Community-based skills training for women is here to stay.

Computers in the Community (CIC) is one such program. It offers free part-time courses in micro-computer skills to unemployed and low-income adults in Toronto, mainly women. The training takes place in a 50-year old community centre in a low-income neighbourhood called Regent Park. Dixon Hall runs the program in cooperation with the George Brown College Foundation and Employment & Immigration Canada (CEIC) funds the program.

Equal access to the jobs of the future through equal training opportunities this is the philosophy that guides our program.

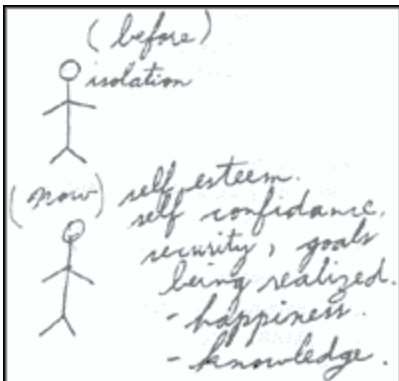


Illustration by the students of Dixon Hall.

PART-TIME TRAINING IN DEMAND

Dixon Hall initiated Computers in the Community in the fall of 1984 to meet the growing demand by women for flexible training options. The parent program, STEP, began three years earlier at Dixon Hall. A successful work-study program for eighteen single mothers, STEP nonetheless excludes many women who cannot commit themselves to 36 weeks of full-time training.

A year ago, we acquired 14 Xerox microcomputers and potential part-time students requested access in the afternoons and evenings. We had no funds, however, to start a new program. The media picked up on the issue and 15 articles and 3 radio interviews later, Computers in the Community was born.

A UNIQUE PROGRAM

Computers in the Community is unique for several reasons.

- The program offers a learning smorgasbord - more than 20 courses in a variety of formats- 14-week, 7-week, 4-week, 12-hour and 6-hour lengths in the afternoon, evenings and Saturdays, including a Computer Drop-In Centre.
- The courses are free - tuition is paid for by the CEIC.

- There are no academic or skill prerequisites for most of the courses. You don't need grade 12 and 50 w.p.m. typing to learn word-processing, programming, computerized accounting, or data base management systems at Dixon Hall.
 - The learners are 80% women and two-thirds immigrant.
 - The learning takes place in a non-threatening and non-institutional setting.
 - The learners have access to a variety of non-educational services such as free career and personal counselling, legal and financial advice, a Music School for children, a children's summer camp, social events, etc. This network of support is particularly valued by our women students.
 - Dixon Hall is at the same time a bona fide "community college". It is classified as a campus of George Brown College, so every student who completes a course, no matter how short, receives a College certificate.
 - Students are treated as adults, not numbers. Classes are small which fosters more personal and informal relations between staff and students.
 - The trainees participate in planning courses and program changes.
 - The female management and majority female staffs at Dixon Hall are sensitive to the special learning needs of women.
-
- Group learning and peer support are balanced with a self-directed learning approach. Dixon Hall has rejected "continuous intake" since a collective environment seems to enhance women's learning.
 - The training is practical and hands-on. The women master the technology by experiencing and doing.
 - High tech training has been demystified - it is no longer the preserve of large institutions.

RESULTS SURPASS OUR EXPECTATIONS

We launched Computers in the Community (CIC) last September, not without anxiety. We had been warned to expect a 50% dropout rate for part-time, general interest courses. The CEIC pays us by the hour for training actually delivered so we feared the worst. Eight months later, our fears have been demolished.

- Demand for the program has doubled since the Fall (more than 640 applications for 270 seats this Spring).
- Full enrolment has been maintained at all times.
- The attendance rate averages 90%.
- 92% of the students successfully completed the Fall courses and 90% of the Winter courses.
- Two-thirds of the Fall semester students are now either a employed or enrolled in a full-time training or upgrading program (70% were unemployed when they joined the program).

- 64% of the fall students are continuing their education, the majority on a part-time basis.
- Over 40 organizations and individuals across Canada have requested information and/or advice on setting up similar programs in their communities.

ANDROGYNOUS MANAGEMENT & LOCAL CONTROL

CIC is successful for another reason. Seventy percent of the staff at Dixon Hall are women. The Department heads are all women. The new Executive Director is a woman. The STEP program trainees are all women. 80% of the CIC students are women. How does this affect the shape and dynamics of our organization?

It is clear that women are having an impact on the workforce and not just in terms of numbers. The quality of organizational life is changing as more, and more women enter management. This phenomenon may account for the increasingly popular concept of "androgynous management" - an approach that blends the best each gender offers.

For several years now, women's organizations have experimented with networking, decision-making by consensus, local control, shared leadership, and non-authoritarian organizational structures. It is interesting to note that some of these same principles are currently being explored by organizations in both the private and public sector.

At Dixon Hall, this process is underway. Women in management are learning the skills necessary to both run an effective organization and meet people's needs. The organizational structure is decentralized and relatively autonomous, and the style of work relatively informal and democratic. The results speak for themselves.

It is significant that the impetus behind community-based skills-training in Toronto comes from women's organizations or groups involved in women's training. **A small, decentralized structure with its opportunity for more collective leadership and decision-making, fits well with many women's style of work.**

WOMEN' S SPECIAL LEARNING NEEDS

Behind the preference for a more collective, group effort, however, lies a deeper reality. For many women, "affiliation is valued as highly as or more highly than self-enhancement" (Baker-Miller, 1976, p. 83).

This reality has not been acknowledged by most social scientists and adult educators. Autonomy, self-actualization, and individuation have been used to describe maturity, regardless of the gender of the adult. Carol Gilligan argues that "male and female voices typically speak of the importance of different truths, the former of the role of separation as it defines and empowers the self, the latter of the ongoing process of attachment that creates and sustains the human community...the silence of women in the narrative of adult development distorts the conception of its stages and sequence" (1982, p. 156).

If this is true, much re-thinking needs to be done. Accepted training methods, for example, may have to be modified to suit the needs of both sexes. This is why we place emphasis on group learning at Dixon Hall and have opposed "continuous intake" from the start. An individualized learning plan may be useful in some circumstances, but if there is a choice and your class is all female, self-directed learning should be combined with peer support, group projects, collective discussion, etc.

The need for individual and group counseling for women students is another issue. Women students often approach learning from a holistic stance. If a woman learns how to operate a computer, it will affect her self-esteem, her relations with her family, and hopefully her economic status. How the woman copes with these changes is part of the "learning" process and just as important as acquiring the actual skill. Space and time must be allocated in the educational structure to meet these needs since personal relationships and change affect women deeply.

A third issue to be cognizant of is the relationship between a male leader/teacher and female followers/students. An interesting study of male and female leaders in small work groups found that "satisfaction with task structure was significantly less in male-led groups with mixed followers than in male-led groups with male followers" (Bartol, 1973, p 113). The women participants preferred female-led mixed groups. The study suggests it could be due to the fact that female leaders encouraged female followers to participate while the men may have discouraged women. This issue simply points to the fact that a lot more research into gender dynamics in educational and work settings is needed.

THE FUTURE

Five years ago, there were few precedents for women's training in a community setting. Since then, local projects have flourished despite initial skepticism on the part of the provincial and federal governments. The CEIC has even gone so far recently as to suggest Dixon Hall expand throughout the province and initiate "ten more Dixon Halls." The same suggestion has been made to other organizations involved in women's training.

The tone is now collaborative. Key decision-makers appear committed to the concept of community-based training for special needs clients.

While the federal government is moving increasingly towards direct private purchase of training from a host of non-institutional agencies, the province is less than enthusiastic. The Ministry of Colleges & Universities, in the past, preferred all training to be delivered through established, institutional channels.

George Brown College appears to be somewhat atypical in its willingness to cosponsor such projects. The President of the College, Mr. Doug Light, recently referred to the College as a "broker" in the education and training business which captures precisely the role played in relation to Dixon Hall.

The College is a broker in negotiations between the CEIC and Dixon Hall. It is the official channel through which funds flow. Academic accountability is maintained. And certificates issued. But we hire our own staff, administer our own budget, recruit our own students and develop our own curriculum, subject to College approval. The College has not vetoed a recommendation to date.

Provided the College allows for the autonomous functioning of such programs. this arrangement is advantageous to all parties concerned. It is perhaps an excellent example of a large' bureaucratic system incorporating an innovative sub-unit.

If more institutions like George Brown College were to define their role as "training brokers" in addition to "on-site trainers." the result might be an enriched adult learning network. This entails giving up some power, however. which not all bureaucracies are willing to do.

Community-based skills-training represents an excellent learning option for disadvantaged women. but it does not contradict the need for larger institutions. Isolated training projects have their own weaknesses due to their small size.

[continued.....](#)

*De la tâche difficile de
rassembler les femmes:
les conférences des femmes*

Par Greta Hofmann Nemiroff

Au cours des dernières années, nous avons assisté à la multiplication des conférences de femmes au Canada. En réunissant des femmes provenant de différents milieux et ayant des intérêts variés, ces conférences ont servi à briser l'isolement vécu par la plupart des femmes dans notre société. Récemment, des groupes nationaux ont pris des initiatives qui ont provoqué des changements législatifs et ont même réussi à organiser un débat électoral sur la condition féminine auquel ont participé les chefs des principaux partis politiques, ce qui est un précédent. Aucune de ces luttes n'aurait pu être gagnée s'il n'existait un important réseau de femmes prêt à passer rapidement à l'action. Cette mobilisation se fonde sur le "networking" qui se fait aux conférences, qu'elles soient locales, provinciales ou nationales.

Je pense que le nombre significatif de conférences de femmes (certaines étant devenues des événements annuels) qui ont lieu au Canada depuis le début des années soixante-dix a été une force sociale importante. Néanmoins, il me semble que les femmes pourraient faire un meilleur usage de ces occasions de se rencontrer. Il est difficile et coûteux de réunir les femmes dans ce pays et nous avons beaucoup à faire: préserver nos acquis si difficilement obtenus et revendiquer ce qui devrait être nôtre depuis toujours: l'égalité totale dans tous les domaines.

Les conférences des femmes
sont-elles différentes de celles
des hommes?

Souvent les conférences de femmes tentent de réconcilier sans trop de succès le style typiquement masculin généralement utilisé (Robert's Rules of Order) et un ton de confiance et de collaboration. Comme ces tendances reflètent des façons d'être contradictoires, ce qui en résulte varie: adoption de solutions provisoires ou mauvaise volonté lorsque le "féminisme sentimental" cède le pas à l'application inflexible des règles. Souvent les conférences importantes regroupent des membres provenant d'organismes qui ont adopté des modus operandi très différents, des collectifs ou des groupes ayant des structures hiérarchiques.

Bien que nous comptions dans ces cas sur la collaboration de toutes, il n'en demeure pas moins que nous n'avons pas une méthode propre aux femmes pour gérer la prise de décisions. Conséquemment nous finissons toujours par adopter les modèles des hommes sans toutefois avoir leur conviction de l'efficacité de ces modèles. Mme Jill Vickers, professeure à l'université de Carleton nous promet depuis longtemps le code Roberts (Roberta's Rules of Order), plus approprié au mode d'action des femmes. Espérons que ce livre tant attendu sera terminé bientôt.

Y a-t-il d'autres points sur lesquels les conférences de femmes diffèrent? Avez-vous déjà vu un service de garderie offert à une conférence des chefs de police, par exemple, ou même à une convention politique?

Les femmes et les hommes vont à des conférences pour rencontrer d'autres personnes préoccupées des mêmes problèmes et dont les compétences différentes peuvent servir d'encouragement, et pour renforcer leurs liens d'appartenance. Mais si l'échange d'information est souvent semblable dans les conférences qui rassemblent des femmes et dans celles qui rassemblent des hommes, la façon dont les femmes créent des liens est différente. Les grandes beuveries ou les "cherche la femme" sont plutôt rares dans les conférences de femmes comme le sont aussi les poignées de mains et les mots de passe échangés mystiquement.

Les femmes vont dîner ensemble, discutent longuement en prenant un verre ou se réunissent amicalement dans la chambre de l'une des participantes si la conférence dure plus d'une journée. De toute évidence les conférences devraient être planifiées en tenant compte de ces réalités. Je pense entre autres aux mornes cocktails qui affligent depuis

longtemps les conférences nationales comme celles du CAC (Comité d'action canadien) ou de l'ICRAF (l'Institut canadien de recherche sur l'avancement des femmes). Parce qu'ils s'inspirent des modèles masculins, ils sont toujours empesés et ennuyeux; nous devons définitivement trouver mieux. Il semble que les femmes soient plus douées pour les rapports interpersonnels que pour les rassemblements plus anonymes.

Quelques problèmes qui peuvent survenir lorsque l'on tente de réunir des femmes

LES SUBVENTIONS

Nous vivons généralement loin les unes des autres et il est difficile de nous réunir. Si nous voulons vraiment attirer les femmes, de tous les milieux, plutôt que les habituées, les professionnelles bien payées qui peuvent participer fréquemment à ces conférences, nous devons soumettre un budget réaliste. Les femmes à faibles revenus ont plusieurs autres dépenses en plus des frais de garde, de transport et de logement. Il y a souvent, par exemple, des activités intéressantes en soirée et rarement les conférences offrent-elles des solutions réalistes à la question des dépenses. Certaines femmes n'ont pas souvent les moyens de s'offrir des repas au restaurant et leur tenue vestimentaire leur apparaît parfois inadéquate. Les habituées de conférences qui voudront prétendre qu'il est superflu de s'occuper de l'apparence devraient réfléchir au soin qu'elles apportent à leur propre apparence en public. Ainsi si nous voulons attirer des femmes à faibles revenus aux grandes conférences, nous devons accorder plus d'attention à leurs besoins et leur offrir davantage que les maigres subventions qui leur sont généralement octroyées.

Faites en sorte d'utiliser toutes les sources de subventions disponibles: locales, provinciales et fédérales. Insistez, il est ridicule d'adopter une attitude de mendiant. C'est notre argent, nous y avons droit et nous devons le faire savoir clairement.

COMMENT BIEN DEPENSER SON ARGENT

Les affiches et les brochures devraient être conçues par des spécialistes lorsque cela est possible. Même si cela vous paraît inutile, personne ne participe à une conférence dont elle n'a pas entendu parler. Une publicité bien faite attirera les passants et l'oeil des journalistes de la presse, de la télé et de la radio qui sont submergés d'informations.

Les conférencières à gros cachets ne sont nécessaires que si vous tentez de ramasser des fonds, c'est-à-dire si vous voulez convaincre les privilégiées de contribuer financièrement à votre cause. Toutefois, on peut tenter de convaincre ces personnalités importantes de diminuer leur tarif pour la cause.

Pour une conférence plus simple, il est suffisant d'avoir des conférencières qui ont des compétences et le talent de les communiquer. Certaines d'entre elles peuvent être plus "coûteuses" que d'autres mais elles n'en demeurent pas moins beaucoup plus "économiques" que les "vedettes" du mouvement féministe, surtout celles de nos voisins du sud, qui ne sont pas uniquement "coûteuses" mais coûteuses en dollars américains. Cependant, il est important que les groupes de femmes reconnaissent la valeur du travail des femmes en les payant et en reconnaissant leurs compétences de façon appropriée.

L'argent consacré aux activités de loisir ou aux activités culturelles est toujours justifié. Souvent les rencontres faites dans une ambiance plus décontractée sont plus fructueuses. Les participantes qui doivent effectuer beaucoup de travail en atelier ont besoin d'endroits et de temps pour se détendre, et refaire leurs énergies pour la prochaine journée.

Enfin, les femmes ont souvent un curieux rapport à l'argent. Pour avoir été conférencière et/ou animatrice à plusieurs reprises, j'ai eu trop souvent l'occasion de m'apercevoir que le cachet semblait être d'un montant indéterminé pour les organisatrices, même si j'avais le sentiment d'avoir été très claire sur le sujet. Les dépenses qui seront remboursées demeurent une énigme tant qu'on n'en vient pas à la présentation des reçus et le paiement est généralement long et difficile. Pendant ce temps, j'ai avancé le coût d'un billet d'avion. Un conseil de ma part: soyez claires, soyez d'affaires et remboursez les dépenses dès que possible.

DE L'IMPORTANCE DE BIEN CONCEVOIR UNE CONFERENCE

La première chose à faire lors de la planification d'une conférence est de définir les objectifs. Quel est l'objet de cette conférence? Qui vise-t-elle? Qu'est-ce que les participantes devraient retirer de cette conférence? Quelle est la meilleure façon d'atteindre ces objectifs? Par ailleurs, les réponses à toutes ces questions devraient vous permettre de choisir le type de conférence approprié. N'oubliez pas que les participantes assistent à des conférences pour plusieurs raisons: pour obtenir de l'information, faire des contacts, se distraire, partager leurs expériences, s'associer à d'autres pour devenir une force majeure et obtenir de l'aide dans la poursuite de leurs projets et dans le choix de leurs moyens. Une bonne conférence leur permet d'atteindre ces objectifs.

De bonnes conférencières et de bonnes animatrices peuvent diffuser l'information adéquatement. Il est important qu'elles soient habiles dans la communication verbale. Même si elles écrivent très bien, certaines personnes n'ont pas de talent d'oratrices, elles ne devraient pas être encouragées à faire des présentations orales. Il est utile de monter des kiosques d'information soigneusement choisis surtout pour les personnes qui n'ont pas facilement accès aux services. Ce n'est pas en entassant les gens dans la même pièce qu'on satisfait leurs besoins d'appartenance. On doit faciliter les échanges. Pour ce faire, faites appel à des spécialistes, au moins pour structurer la conférence. Ces personnes pourront vous assurer que les participantes pourront se rencontrer et rencontrer aussi les personnes-

ressources que vous avez mises à leur disposition.

Souvent les participantes veulent pouvoir échanger de façon spontanée leurs expériences sans pour autant limiter leur participation à d'autres ateliers. L'organisation du colloque doit être suffisamment souple pour permettre à ces échanges de prendre place. Donc, il vaut mieux que vous prévoyiez des locaux supplémentaires qui seront pensés pour permettre à la spontanéité de s'exprimer.

Les ouvertures et les clôtures sont importantes. On doit commencer en communiquant un sentiment d'appartenance. L'inquiétude peut gagner les participantes qui ne connaissent personne. Vous devez assurer les participantes qu'elles assisteront à une conférence importante quels que soient vos sentiments personnels à ce moment. Expliquez-leur le déroulement mais gardez les détails pour une réunion subséquente. Commencez et terminez sur une note optimiste.

Les participantes veulent quitter en emportant avec elles un sentiment de puissance; souvent elles retournent à un environnement où elles ne reçoivent que peu d'appui. Elles ont besoin de quelque chose de plus dynamique que l'éternelle adoption de 967 résolutions (indubitablement importantes), par un groupe d'indéfectibles alors que les autres s'esquivent discrètement. Ces résolutions sont souvent essentielles à un groupe mais leur adoption ne devrait faire l'objet de la séance de clôture d'une conférence. Planifiez une séance de clôture dynamique.

Vous devez choisir de vous impliquer dans la planification ou de ne pas le faire. Vous n'avez peut-être pas de temps à y consacrer. Au dernier moment, une bonne organisatrice doit pouvoir tirer le meilleur parti du temps que vous pouvez consacrer; il est préférable que vous exprimiez clairement vos disponibilités dès le départ. D'autre part, laissez celles qui ont décidé d'investir leur temps et leurs énergies commencer le travail. Trop souvent, les grands chefs apparaissent à la dernière minute et réclament des explications pour des décisions dont ils ont abdiqué la responsabilité. Quelle que soit votre implication, laissez celles qui sont déléguées ou celles qui ont choisi de s'impliquer faire le travail.

Assurez-vous aussi qu'il y ait un bilan rigoureux de la conférence; c'est là où les vérités seront dites.

Historiquement, c'est en se rassemblant que les femmes canadiennes ont pu franchir les étapes qui les rapprochent de l'égalité. Nos votes au niveau municipal, provincial et fédéral se sont faits entendre grâce à notre unité et à notre persévérance. Nous avons de nombreux avantages: notre capacité de nous débrouiller",

...suite

Promoting Equality Through Learning

by Linda A. MacDonald

In January of this year, the Nova Scotia committee of CLOW invited representatives of various departments of the provincial government and of Canada Employment and Immigration to a symposium on Bridging Programs for Women. This program is a new approach to delivery and organization which has been developed by the Saskatchewan committee of CLOW and which has since been implemented in Saskatchewan. This innovative approach was developed to enhance the participation of women in publicly funded training. It will also diminish the impact of barriers such as child care, low training allowances and low participation rates in training courses most likely to lead to employment.

The Bridging Program, described by Carol Ariano, CLOW Saskatchewan Director, has three main objectives: the provision of the necessary support services, appropriate program components, and on-going evaluation. Support services are essential to help overcome the barriers to successful participation in education, training, and employment. These include counseling on course selection, follow-up counseling after course selection, self-help groups, and links to other community services. Good planning has also meant attention to accessibility factors such as flexible scheduling, extended hours of operation, and transportation.

Among the appropriate program components of the Bridging Program are assessment of education level and vocational skills and goals; a workshop on vocational planning and employment options; participation in upgrading programs, such as pre-trades and pre-technology; entrepreneurial and business skills workshops; and job clubs and work experience.

IS THERE EQUALITY OF OPPORTUNITY?

The implementation of the Bridging Program was founded on documentation that the participation of women in publicly funded training has been declining since 1979, the date of the National Training Act. Over the past five years, women's participation rates have declined by a total of 20.9% in institutional training and 17.2% in industrial training. In 1981-83, only 3% of apprentices were women; of that, only 0.7% were registered in non-traditional occupations, a total of 468 women across Canada.

Yet 52% of women were in the labor force in 1982, and currently women account for 42.7% of all workers. Women are expected to account for 70% of the growth of the Canadian labour force over the next ten years.

Nova Scotia enrolments for 1984-85 in publicly funded training differ from the national perspective only in degree. Where as 47% of female enrolments are in pre-skill courses, the least expensive training to operate, in contrast with 15% male pre-skill enrolments; nearly 83% of male enrolments are in trades and technology courses, the very courses most likely to lead directly to employment, and courses which require heavy expenditures because of the equipment and environment in which the training must take place.

With such disparities in opportunity for training for employment, it is difficult to foresee how equity in the workplace in terms of economic reward, career development, job security, and retirement security can become a reality for 52% of the population. This inequity is even greater for those who are disabled, members of visible minorities, or native people.

WHAT IS TO BE DONE?

One of the recommendations of the Royal Commission Report "Equality in Employment" is that there should be "more bridging programs, pre-trades and on-the-job training programs, and more local training in remote areas."

Bridging Programs are the requisite step in enabling women and other disadvantaged groups to perceive new opportunities, to acquire new skills, and to achieve a new equality in equal pay for work of equal value.

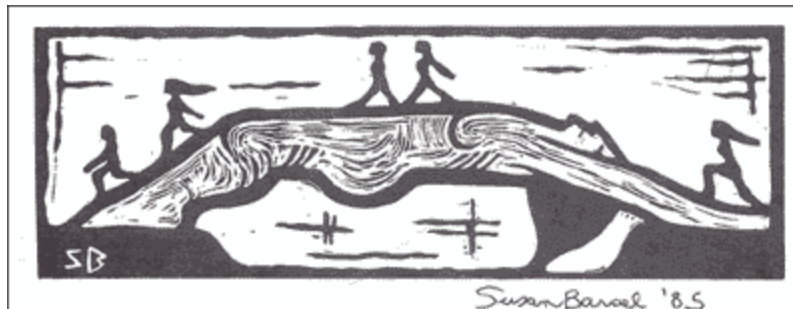
Women must realize as well that equality is gained, not granted. Training programs can provide the first step toward equality in the workplace, but only if women use them to overcome past inequities. There are prejudices and lack of information which hinder women in making realistic occupational choices, and in relating their strengths to labor market demand. Counseling, labor market information, increased awareness of the impact of technological change, and direct experience of jobs outside women's traditional work are all necessary if women are to be successful in achieving economic equality.

Linda MacDonald has been involved in adult education for fifteen years in counseling, teaching and administration. As one of the two Career Planners' at the Life Planning and Learning Centre of Mount Saint Vincent University, she provides one-to-one counselling for women seeking careers, new careers and career growth. Linda is CCLOW's N.S. Director and on the Board of Directors of a number of community organizations. She has recently been accepted for doctoral studies at Columbia University.

**PROMOUVOIR L'ÉGALITÉ PAR
L'APPRENTISSAGE**

En janvier, le Comité du CCPEF de la Nouvelle-Écosse a organisé une rencontre avec le Comité RELAIS sur les besoins de la main-d'oeuvre de la province, pour promouvoir l'égalité en matière d'emploi par le biais de la formation professionnelle. En Nouvelle-Écosse, 47% des femmes inscrites sont dans les cours de formation de base, les moins coûteux de tous ceux offerts, tandis que 15% seulement des hommes suivent ces cours. Près de 83% des hommes inscrits sont dans les cours de commerce et de technologie, soit les cours qui mènent le plus sûrement à un emploi. Avec de telles disparités quant aux possibilités de formation professionnelle, on entrevoit difficilement comment on pourrait réellement parvenir à l'égalité, pour 52% de la population, en termes de bénéfices économiques, de carrière, de sécurité d'emploi, etc.

Les femmes doivent comprendre que l'égalité se gagne; elle n'est pas donnée. Les programmes de formation peuvent aider les femmes à faire un premier pas vers l'égalité au travail, mais encore faut-il qu'elles s'en servent pour mettre fin aux iniquités. Des services-conseils, des renseignements sur la main-d'oeuvre, une sensibilisation accrue des femmes aux répercussions des changements technologiques, une expérience professionnelle directe dans les sphères non traditionnelles - voilà des facteurs tous nécessaires pour que les femmes parviennent à l'égalité économique. ♀



Susan Barsel'85

Interview

by Susan McCrae Vander Voet

Kay MacPherson was born in England and trained as a physiotherapist before coming to Canada. She worked in Montreal, New Brunswick and Ottawa before marrying a University of Toronto professor and raising a family.

She chaired the first Board of Directors of Physiotherapy for Ontario and later did voluntary work for a number of organizations. Kay is a Member of the Order of Canada and received the Metro Toronto Y.W.C.A. "Woman of Distinction" Award in 1984.



She helped organize Women for Political Action and ran as a candidate in four federal elections. She is a Past President of the National Action Committee on the Status of Women and is on its Survival Committee. She is a board member of the Canadian Civil Liberties Association. As President and Executive member of the Voice of Women she has organized and attended many international meetings and conferences for peace and human rights, and spoke at the Rally in Central Park at the time of the U.N. Special Session on Disarmament in 1982.

As a neophyte to the peace movement, but not to the women's movement, I wanted to interview Kay Macpherson about relationships between the two. I was particularly interested in the linkages between the movement and what feminists working for peace had to contribute. This focus led us to address a number of other interesting questions.

Susan: How did the linkages between the women's movement and the peace movement develop?

Kay: That really does take us back to beginnings. When the current wave of the women's movement began, *The Voice of women* and a few other organizations were always there saying "you'd better work for peace, too." At first everybody tore their hair out, but gradually it was accepted that without women's paying attention to ending war and ending violence, that it would be very difficult to achieve equality in any way, shape or form.

**"EVFRY MINUTE THE WORLD' S
MILITARY BUDGET ABSORBS \$1. 3
MILLION OF THE PUBLIC
TREASURE"**

About three years ago we showed the Helen Caldicott film at the annual meeting of the National Action Committee on the Status of Women. That's when NAC officially became aware that there was a connection between employment, inflation and other issues and the whole militarization of our society. Then they made the connection between violence against women in the home and violence as a "solution" to national and international problems. The NAC Survival Committee was formed as a result.

Since then it's come into every one's awareness that inflation, unemployment and all these things can't be dealt with unless you also do what you can to stop the whole violent society and the militarism which at the moment has hold over every thing. The U.S. deficit is messing up the economies of so many countries and it is the U.S. military budget which is at the base of that deficit.

**"IN THE U.S., \$200 BILLION PER
YEAR IS SPENT ON MILITARY
DEFENCE -EQUIVALENT TO THE
SIZE OF THE DEFICIT"***

Susan: As women proposing alternatives to militarization, how do we look at the economic factors such as how employment can be maintained while switching over from a military to a civilian economic base?

Kay: We're going to have to persuade them in economic terms that it would be better for jobs and better for the economy. After the Second World War, we converted everything from military production to production of civilian goods. It's not the case now that we're in short supply of goods, but we are in short supply of every social service. And then we've got PCB's and acid rain to be cleaned up. The housing situation is terrible. There's little low rental housing, you know.

There are tables showing the amounts in billions of dollars spent on military production and the number of jobs which come out of it, compared to construction, education, social services, communications and other industries where you often get double the number of jobs per dollar.

**"THE COST OF A SINGLE NEW
NUCLEAR SUBMARINE IS EQUAL TO
THE ANNUAL EDUCATIONAL
BUDGET
OF 23 DEVELOPING COUNTRIES
WHIT 160 MILLION SCHOOL-AGE
CHILDREN"**

Susan: What do women have to contribute to the peace movement?

Kay: A lot of us feel that we need to investigate what women in Canada and other parts of the world have been doing to develop different negotiating techniques. Marion Dewar is a golden example of this. When the native people were marching on Ottawa to get their constitutional rights, everybody in Ottawa was getting very uptight. The police were worried and started building barricades in front of the parliament buildings. The mayor said she'd see what she could do and what she did was ask the residents of Ottawa to open their homes to these people. It may not have sorted out the Federal Government's attitude towards them, but it set up some good relationships in Ottawa and dealt with a tense situation constructively.



Women aren't so concerned with face-saving. We don't stick to one position. We are more liable to say, "This is the bottom line. We've got to do this and what we're trying to find is the way to do it!" Women assume that both sides are working together to find a consensus solution that will satisfy everyone. It makes a lot of difference in the progress that you can make if you start by taking a positive approach.

A group of Canadian women visited Canadian NATO installations in Europe a few years ago. We got to see the Canadian boys in the back room and discovered that we were talking on two totally different planes about solving problems. The men talked about negotiating from strength and NATO's success because Europe hadn't been at war for forty years.

That's their basis for judging. When we were leaving, one of the women said, "You remind me of my kids. You're like two boys in the backyard threatening each other with a baseball bat. Would I offer one of them a gun and tell him to finish it off, or would I think of something a little more positive and constructive to divert them?" Well they didn't like that, but it pointed out the difference in the approach that women take to resolving conflicts.

**"MILITARY BURDEN OF THE
TWO ALLIANCES:
U.S. - 6.5% OF G.N.P.
U.S.S.R. - 10.9% OF G.N.P."**

Susan: Is there a need for a women's peace movement, separate from the mainstream peace movement?

Kay: I think so. Just as there is a need to maintain a women's movement. The mainstream peace movement is concentrating on immediate issues of importance like cruise testing and Star War. Women's organizations involved in peace have as well taken a long-term, wider view of the problems.

**"THE U.S. SPENT \$855 PER CAPITA
ON MILITARY EXPENDITURES IN
1982, AS OPPOSED TO \$75 PER
CAPITA BEFORE WORLD WAR II"***

Over the 25 years that Voice of Women has been in existence, we've gone through radiation hazards from testing, the test ban treaty, the Vietnam war, as well as a variety of immediate Canadian issues. We've dealt with a series of environmental issues - like nuclear power in Ontario. We've gone into schools during education week to talk to kids about war and what they think about peace. All these have been priorities on the agenda of Voice of Women, but not necessarily of the peace movement. We've dealt with a lot of women's issues too, through NAC, which we've been part of since it started.

Susan: Would it be fair to say that Voice of Women has never, in fact, become part of the peace movement?

Kay: The current debate is whether there will be a national peace coalition and whether Voice of Women will be actively involved or whether it will be a cooperating organization. I think there is a distinctly different place for women who are concerned about peace and it is not necessary to be tied in to the peace coalition. For example, I was at a meeting of a peace organization recently, which has a lot of women members. They had twenty speakers and only one was a woman. It's the same problem that women experience in any other kind of organization, the same kind of exclusion that goes on all the time.

Many women are involved in peace organizations and do a lot of work within them, but it's important for women to have a separate voice for peace, to make the connections between inequality, violence and militarization.

Susan: Tell me about the "Women's Alternatives for Negotiating Peace" Conference in Halifax in June and what you hope to achieve.

Kay: We're starting with mini-conferences across the country to get women thinking about a number of things. First of all we want women to define TRUE SECURITY. Is it hiding behind nuclear weapons; or is it barricading yourself into your house behind a shotgun; or is it providing adequate basics for the world community like a clean environment, water and food? We want women to picture a secure world for themselves

and their children and to discuss how they think the problems of the world could be negotiated peacefully.

In Halifax we are going to talk about negotiations and the results of the mini-conferences.

We'll have a final day of demonstration of negotiating techniques based on what we've discovered during the course of the week from the women's experiences. We are hoping to develop some recommendations which can be taken to the Women's Forum in Nairobi in July.

Susan: Do you expect any difficulties at the conference with such a diverse group of women?

Kay: The difficult part is going to be having women there from the Philippines, from Nicaragua, from Chile and other places where there is no way at the present moment of solving problems without violence. You know, 92% of the world does not live in either the United States or the Soviet Union. Many women from third world countries in conflict have been saying, "we very much support your efforts at negotiation and arms-reduction and other things being done at the international level; but most of us are so wrapped up in how to live without the basics for human survival, or how to cope in a dictatorship, that all we can do is give moral support." It's going to be very interesting to see if such a diverse group of women can develop some consensus and pull things together.

**World Military and Social Expenditures;
1983; Ruth Ledger Sivard; World Priorities,
Box 21546, Washington, D.C.**

Entrevue

Par Susan McCrae Vander Voet

Kay MacPherson est née en Angleterre où elle a fait des études de physiothérapie avant de venir au Canada. Elle a travaillé à Montréal, au Nouveau-Brunswick et à Ottawa, puis elle s'est mariée avec un professeur de l'université de Toronto et s'est consacrée à son rôle de mère de famille.

Elle a été présidente du premier Conseil d'administration de Physiothérapie de l'Ontario. Par la suite, elle a fait du bénévolat pour de nombreuses organisations. Kay est membre de l'Ordre du Canada et a reçu le prix "Femme de distinction" du Y.W.C.A. en 1984.

Elle a participé à l'organisation du mouvement Les femmes pour l'action politique et est présentée à quatre élections fédérales. Elle est ancienne présidente du Comité canadien d'action sur le statut de la femme et fait actuellement partie de son Comité de survie. Elle est membre du conseil d'administration de l'Association canadienne des libertés civiles. En tant que présidente et membre de l'exécutif de la Voix des femmes, elle a pris part à de

nombreuses assemblées et conférences internationales pour la paix et les droits de la personne. Elle a pris la parole lors du grand rallye à Central Park, au moment où les Nations Unies tenaient une séance spéciale sur le désarmement en 1982.

Moi qui suis néophyte du mouvement pour la paix, mais travaille de longue date au mouvement des femmes, j'ai voulu demander à Kay MacPherson quels liens il y avait entre les deux. Je m'intéressais particulièrement aux relations entre les deux mouvements et à la contribution que pouvaient apporter les féministes oeuvrant pour la paix. Cette orientation de l'entrevue nous a amenées à parler d'autres sujets fort intéressants.

Susan: Comment les liens se sont-ils formés entre le mouvement des femmes et le mouvement de la paix?

Kay: Cela nous ramène vraiment au tout début. Quand la vague actuelle du mouvement féminin a vu le jour, la Voix des femmes et d'autres organisations répétaient sans cesse: "Vous feriez bien de travailler aussi pour la paix." Au départ, tout le monde s'arrachait les cheveux, mais petit à petit, nous avons compris que si les femmes ne cherchaient pas à mettre fin à la guerre et à la violence, il serait très difficile d'arriver à l'égalité sous quelque forme, de quelque manière que ce soit.

**Chaque .minute, 1,3 .million \$
des fonds publics vont au budget
militaire mondial.**

Il y a trois ans environ, nous avons montré le film d'Hellen Caldicott à l'assemblée annuelle du Comité canadien d'action sur le statut de la femme. C'est alors que le CCA a pris réellement conscience qu'il y avait un lien entre l'emploi, l'inflation et autres problèmes et la militarisation de notre société. Alors, le CCA a fait le rapprochement entre la violence envers les femmes au foyer et la violence en tant que "solution" aux problèmes nationaux et internationaux. Le Comité de survie du CCA a donc été créé.

Depuis, tout le monde a pris conscience du fait qu'il est impossible de lutter contre l'inflation, le chômage et tout cela à moins de faire tout son possible pour mettre un terme à la violence dans la société, au militarisme actuellement omniprésent. Le déficit américain sème la pagaille dans les systèmes économiques de beaucoup de pays et c'est le budget militaire qui est la cause fondamentale du déficit aux États Unis.

**Chaque année, aux États Unis,
200 milliards \$ sont consacrés
à la défense - soit l'équivalent
de tout le déficit.**

Susan: En tant que femmes qui proposent d'autres voies que la militarisation, pourquoi ne pas considérer des facteurs économiques tels les moyens de conserver les emplois tout en passant d'une économie militaire à une économie civile?



Kay: Il va falloir que nous arrivions à les persuader, en termes économiques, que ce serait préférable pour l'emploi et préférable pour l'économie. Après la Seconde guerre mondiale, nous avons converti tout le système de production militaire en production civile. Ce n'est plus le cas; les biens civils ne font plus défaut.

Mais les services sociaux de toutes sortes font défaut. Et puis il y a les problèmes du PCB et des pluies acides à résoudre. Sur le plan du logement, la situation est catastrophique. Il ya très peu de logements à loyer modéré.

Il existe des données montrant les milliards de dollars consacrés à la production militaire et les emplois qui en découlent, en comparaison de la construction, de l'éducation, des services sociaux, des communications et des autres industries où on obtient souvent deux fois le nombre d'emplois par dollar.

**Le coût d'un seul nouveau
sous-marin nucléaire équivaut
au budget annuel d'éducation de
23 pays en développement, avec
160 millions d'enfants d'âge scolaire.**

Susan: Qu'est-ce que les femmes ont à apporter au mouvement de la paix?

Kay: Beaucoup croient qu'il faut étudier ce que les femmes ont fait jusqu'à présent, au Canada et ailleurs, pour mettre au point de nouvelles méthodes de négociation. Marion Dewar en est un extraordinaire exemple. Quand les autochtones ont marché vers Ottawa pour revendiquer leurs droits constitutionnels, un climat de tension s'est établi dans la ville. La police était inquiète et a commencé à ériger des barricades devant les bâtiments du Parlement. La mairesse a déclaré qu'elle allait voir ce qu'elle pouvait faire et a demandé aux habitants d'Ottawa d'accueillir ces gens.

Cela n'a peut-être rien changé à l'attitude du gouvernement fédéral envers les autochtones, mais cela a permis de créer de bonnes relations et d'aborder de manière constructive une situation de tension. Les femmes ne s'inquiètent pas trop de sauver la face. Elles ne s'en tiennent pas à une position. Elles sont davantage prêtes à dire: "C'est la limite. Il faut que nous fassions cela et ce que nous voulons, c'est chercher comment y arriver!" Les femmes présument que les deux côtés travaillent ensemble pour arriver à un consensus qui satisfasse tout le monde. Si vous entreprenez quelque chose avec un esprit positif, cela fait beaucoup de différence par la suite.

J'étais avec un groupe de femmes canadiennes qui a visité les installations de l'OTAN en Europe il y a quelques années. Nous avons eu l'occasion de voir les hommes en service, en dehors des rencontres officielles, et nous nous sommes rendu compte que nous parlions à deux niveaux complètement différents quand il s'agissait des problèmes à résoudre. Les hommes parlaient de négocier en fonction de la force et du succès de l'OTAN car l'Europe n'avait pas connu de guerre depuis quarante années.

C'était sur cela que s'appuyait leur jugement. Alors que nous partions, une des femmes a dit: "Vous me rappelez mes enfants. Vous êtes comme deux petits garçons qui jouent dans la cour et se menacent avec une batte de base-ball. Croyez-vous que je devrais proposer un fusil à l'un d'eux, lui disant de mettre fin au conflit, ou que je devrais leur proposer quelque chose d'un peu plus positif et constructif pour leur faire oublier tout cela?" Bien sûr, les hommes n'ont guère apprécié. Mais cela soulignait bien en quoi l'approche des femmes est différente dans le règlement des conflits.

**Dépenses militaires des deux
grandes alliances:
Amérique - 6½ % du P.N.B.
(Produit national brut)
URSS - 10,9% du P.N.B.**

Susan: Faut-il un mouvement des femmes pour la paix, distinct du mouvement général pour la paix?

Kay: Je crois que oui. De la même manière qu'il faut un mouvement des femmes. Le mouvement général pour la paix est surtout axé sur de grands problèmes immédiats, comme les essais des missiles Cruise et la Guerre des étoiles. Les organisations féministes qui luttent pour la paix ont une vue à plus long terme et plus globale des problèmes.

En 1982, les Etats-Unis ont consacré 855\$ par habitant aux dépenses militaires, contre 75\$ par habitant avant la Seconde guerre mondiale.

Depuis vingt-cinq ans que la Voix des femmes existe, nous avons lutté contre les dangers de radiation causés par les essais nucléaires, pour l'arrêt des essais, contre la guerre au Viêt Nam et pour diverses questions canadiennes très immédiates. Nous nous sommes occupées de plusieurs problèmes environnementaux - comme l'énergie nucléaire en Ontario. Nous sommes allées dans les écoles durant la semaine d'éducation, pour parler de la guerre aux enfants et pour leur demander ce qu'ils pensaient de la paix. Toutes ces questions ont été prioritaires pour la Voix des femmes, mais pas forcément pour le mouvement de la paix. Nous nous sommes également occupées de beaucoup de problèmes féminins, par l'intermédiaire du CCA, dont nous faisons partie depuis le tout début.

Susan: Serait-il juste, en fait, de dire que la Voix des femmes n'a jamais appartenu au mouvement de la paix?

Kay: La grande question qui se pose actuellement est de savoir s'il y aura une coalition nationale pour la paix et si la, Voix des femmes y participera activement ou si elle sera une organisation coopérante. Je crois que les femmes ont un rôle bien à elles à jouer en ce qui concerne la paix, et ce n'est pas forcément au sein d'une coalition pour la paix. Par exemple, j'étais récemment à une rencontre d'une organisation pour la paix, qui compte beaucoup de femmes parmi ses membres. Eh bien, sur les vingt conférenciers invités, il y avait une seule femme. C'est le même problème qu'ont les femmes dans toutes les autres organisations, la même exclusion qui se répète sans cesse.

Beaucoup de femmes font partie d'organisations pour la paix, pour lesquelles elles travaillent très fort. Mais il est important que les femmes aient une voix bien à elle en ce qui concerne la paix, pour faire le lien entre l'inégalité, la violence et la militarisation.

Susan: Parlez-moi un peu de la conférence "Les choix des femmes pour négocier la paix" qui se tiendra à Halifax au mois de juin et dites-moi de ce que vous espérez accomplir.

Kay: Nous commençons par des mini conférences dans l'ensemble du pays pour inviter les femmes à penser à différentes choses. Tout d'abord, nous voulons que les femmes définissent ce qu'est la VRAIE SÉCURITÉ. Est-ce que cela veut dire essayer de se cacher à l'abri des armes nucléaires, ou se barricader à la maison avec une grosse carabine, ou est-ce que cela veut dire assurer à la communauté mondiale ce dont elle a fondamentalement besoin comme un environnement sain, une eau saine et une nourriture saine? Nous voulons que les femmes imaginent un monde où elles et leurs enfants se sentiraient en sécurité et nous voulons qu'elles disent comment il faudrait, d'après elles, négocier les problèmes mondiaux dans un climat de paix.

A Halifax, nous allons parler des négociations et des résultats des mini conférences. Le dernier jour, nous allons faire une démonstration des méthodes de négociation, en fonction de ce que nous aurons appris des expériences des femmes durant toute cette semaine. Nous espérons pouvoir formuler des recommandations, qui seront présentées au Forum des femmes à Nairobi en juillet.

Susan: Croyez-vous que la grande diversité des groupes de femmes participant à cette conférence sera problématique?

Kay: Le problème sera d'avoir des femmes qui viennent des Philippines, du Nicaragua, du Chili et d'autres pays où il n'y a actuellement pas d'autres moyens que de recourir à la violence pour résoudre les problèmes. Vous savez, 92% de la population mondiale ne vit ni aux Etats-Unis, ni en URSS. Beaucoup de femmes des pays du Tiers Monde où règnent des conflits nous disent: "Nous appuyons vos efforts de négociation pour la réduction des armements et pour les autres problèmes internationaux, mais la plupart d'entre nous sont tellement préoccupées par les difficultés qu'elles ont à vivre sans le strict nécessaire à la survie humaine, à vivre sous une dictature, que le seul soutien que nous pouvons vous apporter est un soutien moral." Ce sera très intéressant de voir si un groupe composé de femmes si différentes peut arriver à un consensus et unir ses efforts. ♀

"World Military and Social Expenditures"
1983 - Ruth Ledger Sivard
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Washington, D.C.

Anthology

MY COUNTRY IS THE WHOLE WORLD : AN ANTHOLOGY OF WOMEN'S WORK ON PEACE AND WAR

Compiled by the Cambridge Women's Peace Collective.
London: Pandora Press, 1984.

Reviewed by Ruth Pierson

The purpose of this anthology, the compilers state in their Introduction, is "to reveal the long history of women's protests against war and of their efforts to suggest other ways of resolving conflict" (p.1). To serve this purpose, the members of the Cambridge Women's Peace Collective have gathered together a richly varied collection of excerpts from women's writings and a selection of graphics by women artists - all expressive of women's thoughts and feelings on peace and war.

Why, you might well ask, is there a need for a book on women and peace? The answer lies in the compounding of the censorship to which each component of the double subject has been liable in patriarchal, militarized cultures. First, there has been the general tendency to silence woman's voice and to obscure women's past experience in the historical accounts written in conformity with male-dominated power structures and the principle of male supremacy.

Second there has been the pre-eminence given wars and military heroes in the recorded histories of nations and states; while the efforts to prevent war, or to end wars once they have begun or to lay the basis for a truly lasting peace have all been almost totally ignored. War and the preparation for war have been regarded as intrinsically more important and interesting than peace and the preparation for peace.

When joined, these two subjects, women and peace, have suffered a double jeopardy. By implementation of the two priorities, the precedence of male over female and of war over peace, the subject of women and peace has been silenced twice over. The compilers of My Country is the Whole World are right to call their anthology a source book. As such, it helps to break that silence and to provide us with information we might not otherwise be aware of.

Although there is a scattering of pieces from other than western cultures, and one entry from antiquity (a Sappho poem fragment), most of the material comes from the European and North American worlds of the modern and contemporary periods and most was originally in English. One of the selections explains in part why a collection of this sort would tend to be weighted towards the recent past and the present. Women may have been opposed to war for centuries, as they may have been the chief sufferers from wars.

But, as May Wright Sewall of the U.S. Women's Peace Party suggested in 1915, it was only with the emergence of the women's movement in the 19th century, and the movement on a large scale out of the home into the public sphere, that the palatalization of women became possible and with it women's involvement in peace movements (pp. 92-3). The anglophone bias is probably owing to the nature of the sources most readily accessible to the compilers, the time at their disposal to search out other, more remote sources, and their limited language skills. The limitations of culture and time period notwithstanding, the compilers have succeeded in presenting a wide range of women's perspectives and opinions.

At the same time, a principle of selection appears to have been in operation in the compiling of the book, and I should like to argue that it represents a position on the question of the relation of women to war and peace close to that of Virginia Wolf, as articulated in Three Guineas. In her now famous pacifist, feminist tract of 1938, Wolf addressed herself to the question of how women could prevent war.

She made a point of answering that question from the vantage point of her own place in society, that of the daughter of an educated man. Many readers have found it possible nonetheless to generalize from her observations to women more widely. Certainly the members of the Cambridge Women's Peace Collective seem able to identify with Wolf's angle of vision. The very title of their book, My Country is the Whole World is taken from a passage in Three Guineas. And I have found a number of Woolf's principal ideas on women, peace and war embodied in many of the excerpts selected for inclusion in the Cambridge women's anthology.

First of all, the passage from Three Guineas in which My Country is the Whole World appears, is excerpted on p. 130. It expresses the idea that it is as outsiders that women have a special perspective on war and the institutions of war. Wolf means "outsider" in the sense of not privy to the councils of war. She also sees women as outsiders in the sense of outside positions of power within the main institutions of society - economic, political, educational, and ecclesiastical. Those institutions, Wolf argues, of private property, the church, the university, the family, have not been successful in preventing war.

On the contrary, through their acquisitive materialism and their hierarchies of rank and distinction, they have promoted the greed, competitiveness, and readiness to use force that give rise to war. By virtue of their distance from that power, women have less of a stake in the wealth, the pomp and circumstance, and the military glory of any country. Owing to their lack of power, women have not yet been corrupted by it; and from that position of powerlessness, they have the capacity for disinterested appraisal.

Cynthia Enloe, a contemporary feminist political scientist represented in the anthology, shares the view that women as outsiders have a heightened critical consciousness.

Today women are acutely aware of the potency of officially sanctioned myths . Women therefore can be especially effective in challenging NATO. We can go

beyond challenges to NATO's budget expectations and weapons strategies. We can question the basic assumptions about "Common interests." "team play" and "threats" without which NATO would dissolve (p.208).

But to give voice to independent opinion, critical of the prevailing justifications for war, a woman had to have economic independence, said Virginia Woolf in Three Guineas, and the Cambridge Women's Peace Collective agree. In their Introduction, they observe that "Those [women] who have achieved sufficient independence to speak their own minds have been few . . ." (p.4).

What militates against women's economic independence are the structures of dominance and subordination that are fundamental to patriarchal society; above all the pattern of male dominance and female subordination. Indeed, in Woolf's view, this pattern pervades society, both public and private, with the tyrannies of the private realm inextricably linked to the tyrannies of the larger world. The male's privileged access to the public sphere is premised on his assignment of women to domestic labor in the private sphere, just as men's dominance in the home is premised on women's exclusion from or restricted access to the world of paid work.

According to Woolf, it was this sexual and hierarchical division of labour which fundamentally gendered dominance as masculine and subordination as feminine. Furthermore, these social constructions of femininity and masculinity were what Woolf saw as so problematic and, like many thinkers excerpted in this book, so dangerously related to war. As anthropologist Margaret Mead wrote, "The tie-up between proving oneself a man and proving this by success in organized killing is due to a definition which many societies have made of manliness" (p.133).

The enormous risk that lies in the possibility of the head of state of a nuclear power projecting his image of himself as manly, and the requirements of manliness, onto the nation are sharply pointed out by the Pakistani Huma Ibrahim. According to a recent speech of hers, the President of the United States, during the Cuban missile crisis of 1962, brought the world to the brink of nuclear holocaust because he believed that his "country's Manhood was at stake." Ibrahim calls that "concept of manhood demented ..." (p.223).

But if masculinity as currently constructed is problematic, so, in Woolf's view and that of many in this anthology, is femininity, for the two are functionally interdependent. This notion is elaborated, by Woolf and by many contributors to My Country is the Whole World, in conjunction with the view that women are not merely passive victims, but active, morally responsible agents. In A Room of One's Own, Woolf's feminist treatise of 1929, she wrote that "mirrors are essential to all violent and heroic action" (the mode of expression of "unmitigated masculinity") and that women have for centuries been serving "as looking glasses possessing the magic and delicious power of reflecting the figure of man at twice its natural size."

In *Three Guineas* she called on women to withdraw that mirror from the brother (or father or husband or son) eager to go to war and maintain toward him instead "an attitude of complete indifference." Barbara Deming agreed and wrote that women will have to stop "collaborating with the evil in men by supporting their egos" (p.194).

Woolf seemed to hold that this is an option open only to women with some measure of economic independence. The compilers of this anthology, however, and some of the contributors they have chosen, go further and see women as colluding in the public crimes of men by not withdrawing their emotional support, even when they remain economically dependent on the man. This issue of collusion is raised most dramatically in the piece by Jill Tweedie on Teresa Stangl, the wife of Fritz Stangl, SS Commandant of two Nazi death camps. Despite her knowledge of the bloody crimes of her husband, Frau Stangl did not sever her sexual relations with him or withdraw her love and solace from him.

With this example in mind, Tweedie pointedly takes issue with the notion "that women are the natural guardians of morality" (p.156). Women have been assigned the task of preserving a small circle of ostensible "morality," that is, a family circle of calm within a storm-tossed world, a space to which men can escape for R&R when the going gets too rough. Let us consider, however, the factoring nuclear arms or exploiting the poverty of women in the underdeveloped world. Is that woman's nurturance an act of morality or is it not rather an act of collusion with immorality? Tweedie argues the latter, as does Elise Boulding also. She claims "that a great deal of the nurturance practiced by women is an enabling device to make existing societal defense systems work." Indeed Boulding finds the "emphasis on peacemaking as inherent in the women's familial role" misleading (p.199).

Nonetheless, the image of the mother as peacemaker, as protester against war, is a powerful one, and the members of the Cambridge Women's Peace Collective are drawn to it. The graphic chosen for their book's cover, Kathe Kollwitz's "Seed Corn must not be Ground," lithograph, 1942 (also reproduced on p.132), illustrates this idea. In this they depart from Woolf's analysis, which in no way celebrates mothering as a means to peace, perhaps because Woolf herself was not a mother. But many women active in peace movements at the turn of the century and again today, such as Holly Near, p. 254, claim that we have much to learn from the good mother.

Excerpted in the anthology is a speech by Jane Addams in which she uses an analogy almost identical to that developed by the South African feminist Olive Schreiner in her influential Women and Labour of 1911: the analogy between the mother and the sculptor. According to this analogy, by virtue of being creators, both the mother and sculptor know the cost of creative labour and will have serious compunctions about consigning their creations to destruction. Thus the pacifist/maternal feminist point of view is represented in the anthology.

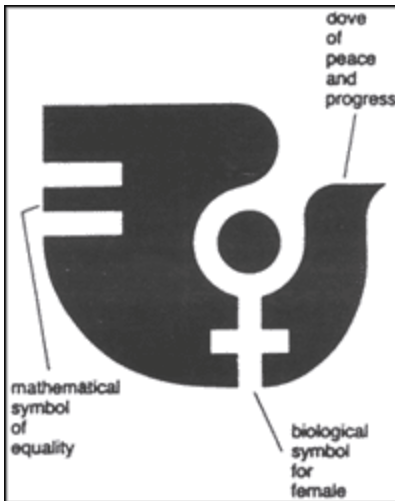
On the balance, however, the members of the Cambridge women's Peace Collective do not so much locate a source of peace in women's motherliness as a propensity for war, as did Woolf, in "the domination of men over women and the subsequent polarization of so-called male and female characteristics" (p.7). As they write in their Introduction:

If the qualities of caring and nurturing are ascribed to those in society who have no political power, and the influence of those qualities banned from international relations, the opposite attributes of forcefulness and competitiveness rule unhindered (p.7).

Often hand in hand with the maternal feminist claim of women's inherent pacifism goes the belief in men's intrinsic violence. Many contributors to this volume do not share that view, as Woolf also did not, and point instead to the socialization of men to violence through war toys and military training and, as Bertha Von Suttner warned at the turn of the century, through the way "patriotic" history as taught in the schools bestows on war "a perfectly peculiar mystico-historic-political consecration" (p.67).

The Cambridge Women's peace Collective dismisses as "facile" the claim that "all men are more aggressive than all women." In stead they find significance in the claim "that the power relationship between men and women is out of balance in such a way as to make war more likely" (p.7). In saying that, they take their place in a long line of feminists, stretching back for decades, who have been convinced that the masculinity/femininity balance in society is out of kilter. Whether they have regarded aggressive, competitive and bloodthirsty masculinity as rooted in male nature or as the product of an over-long and insufficiently restricted reign of men in power, these feminists have agreed that the uncontested sway of masculinity values and pursuits is inseparable from war, its glorification in the history books, and its perpetration in the present and future. ♀

Ruth Roach Pierson teaches Women's History and Theories of Feminism at the Ontario Institute for Studies in Education. She is interested in the relationship between women and peace, war, revolution, and violence.



ANTHOLOGIE DE TEXTES FÉMININS SUR LA PAIX ET LA GUERRE

Comme les auteurs l'expliquent dans leur avant-propos, le but est "de révéler la longue histoire des protestations des femmes contre la guerre et de leurs efforts pour proposer d'autres moyens de résoudre les conflits". C'est un recueil riche et varié d'extraits de textes écrits par des femmes et de dessins faits par des femmes, qui expriment les pensées et les sentiments des femmes sur la paix et la guerre.

Pourquoi une anthologie féminine? Pour deux raisons. Tout d'abord parce qu'on a généralement tendance à taire la voix des femmes, l'expérience des femmes dans les écrits historiques présentés conformément aux structures de la suprématie masculine. Ensuite parce qu'on accorde traditionnellement beaucoup d'importance aux efforts de guerre, aux exploits militaires, tandis qu'on néglige les efforts de paix. La préparation à la guerre semble beaucoup plus intéressante que la préparation à la paix.

Les morceaux choisis pour le recueil comprennent quelques textes d'autres cultures, d'autres époques, mais la plupart viennent de l'Amérique du Nord et de l'Europe et sont surtout contemporains. Les auteurs de l'anthologie rejettent comme simpliste la thèse disant que "tous les hommes sont plus agressifs que les femmes". Elles expliquent plutôt que "les relations de pouvoir entre les hommes et les femmes sont déséquilibrées de sorte que la guerre devient plus probable [que la paix]. ♀

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La magie des lettres

Par Pierrette Carrière

Depuis le 1er mars 1985, il existe à Ottawa un centre d'alphabétisation populaire. La Magie des Lettres qui ouvrira ses portes bientôt est situé dans la Basse Ville d'Ottawa, milieu socioculturel franco ontarien historique. Ce centre recevra les personnes de 16 ans et plus qui désirent apprendre à lire et à écrire tout en acquérant plus de confiance personnelle.

Dans la région d'Ottawa plus de 18 000 francophones éprouvent de la difficulté à lire et à écrire. Dans toute la province de l'Ontario on compte jusqu'à 40% d'analphabètes fonctionnels. Au Québec il y en a 36,5%. Par analphabètes fonctionnels on veut dire les personnes ayant moins de 9 ans de scolarité.

Cependant, chez les jeunes qui n'ont pas réussi à s'intégrer au système des écoles régulières, on retrouve des analphabètes fonctionnels qui ont reçu jusqu'à 12 ans de scolarité mais qui se trouvent incapables de lire et écrire de façon satisfaisante pour fonctionner avec confiance sur le marché compétitif du travail. Il se pose alors un très grave problème. Comment sensibiliser les gens responsables à cette problématique et comment gagner la confiance des analphabètes qui voudraient bien travailler ensemble dans le but d'identifier leurs besoins et d'y répondre?

Notre équipe d'alphabétiseurs a choisi de travailler avec des groupes d'analphabètes dont les besoins sont identifiés au départ; ce qui détermine les projets éducatifs entrepris avec eux. Une approche andragogique à la résolution des problèmes est utilisée par les animateurs.

Notre but est de promouvoir chez l'adulte un sens d'autonomie et de prise en charge de son apprentissage. Notre moyen est d'utiliser au maximum les ressources présentes dans chaque groupe.

En tant qu'alphabétiseur je favorise des techniques créatives en éducation des adultes car la créativité permet aux participant(e)s de s'exprimer pleinement de façon unique et personnelle. Par le dessin, le théâtre, la sculpture, l'expression créative agit en profondeur chez les personnes et fait surgir en elles la confiance nécessaire pour prendre leur plume et parler... le dessin nous permet de faire plusieurs choses: imaginer les mots, leur nature et leur fonction. A partir de l'alphabet on peut même créer son propre dictionnaire illustré. Il

est remarquable qu'à chaque atelier de lecture/dessin/écriture la communication s'approfondit entre nous, les participant(e)s et une nouvelle expérience des quatre savoirs - lire, écrire, écouter et parler - facilite le décodage de notre langue maternelle.

Toute personne intéressée à être formée en alphabétisation populaire dans le but de travailler pour la Magie des Lettres est invitée à le faire.

Nous assumons les frais de la formation mais le travail est bénévole actuellement. Il y a aussi possibilité de travailler au niveau du conseil d'administration de la Magie des Lettres ou à des projets spéciaux avec les participant(e) s.

Pierrette Carrière est coordonnatrice de "La magie des Lettres" qui fait partie du Centre d'alphabétisation populaire d'Ottawa-Vanier, 280 Clarence, Ottawa, Ontario



Susan Barsel 85

Forum '85



Dame Nita Barrow

Photo courtesy of International Council for Adult Education

PHOTO TOM BALKE

In 1975, the United Nations' Commission on the Status of Women held a World Conference in Mexico City. International Women's Year was declared and the UN General Assembly accepted the World Plan of Action adopted by delegates from 125 countries. The plan set five-year minimum goals for the advancement of women in education, employment, political participation and policy making, as well as recognition

of the value of women's work in the home. 1976-85 was declared the United Nations Decade for Women. "Equality, Development and Peace" were its themes.

In 1980, 145 nations met in Copenhagen for the Mid-Decade World Conference of the United Nations Decade for Women. A World Plan and Program of Action was adopted. It asked for strategies to attain women's full and equal participation in development, politics, decision-making, international cooperation and peace. Governments were to collect data and review progress periodically, especially in the areas of employment, health and education.

In 1985, the UN has called a World Conference (July 15-26) to review and appraise the achievements of the Decade for Women. This conference, which is to be attended by government delegates, representatives of intergovernmental agencies, and official observers, is to identify obstacles and develop strategies to improve the situation of women.

From July 10-19, just prior to (and overlapping) the UN Conference, a nongovernmental World Conference has been organized in Nairobi, Kenya (also the site of the UN Conference). This conference, Forum '85, is open to all. The themes for both conferences are "Equality, Development and Peace". Employment, health and education will also be the focus with special attention given to the problems of rural women. The achievements of the Decade for Women will be reviewed.

Dame Nita Barrow of Barbados, West Indies, President of the International Council for Adult Education, is acting as Convener of the Planning Committee. Dame Nita, who has been an adult educator throughout her professional career in nursing, has had a long-term commitment to the advancement of women. She was knighted in 1980 as a Dame of the Order of St. Andrew (Barbados) in recognition of her work in the voluntary sector.

Forum '85 will offer over one hundred workshops per day. The overall objective of the Conference is to propose strategies to attain the goals of the World Plan and Program of Action by the year 2000.

Dame Nita recently identified some of the gains made by women since International Women's

Year, as listed in an international survey:

- women feel they are being recognized and taken more seriously than before
- rural women have a higher visibility
- the number of women who are self-employed has grown
- some gains were made in the fields of education and health
- there is more access to higher education, but not necessarily to jobs - African women especially have more self-assurance - there is a feeling of "there's nothing we cannot do"

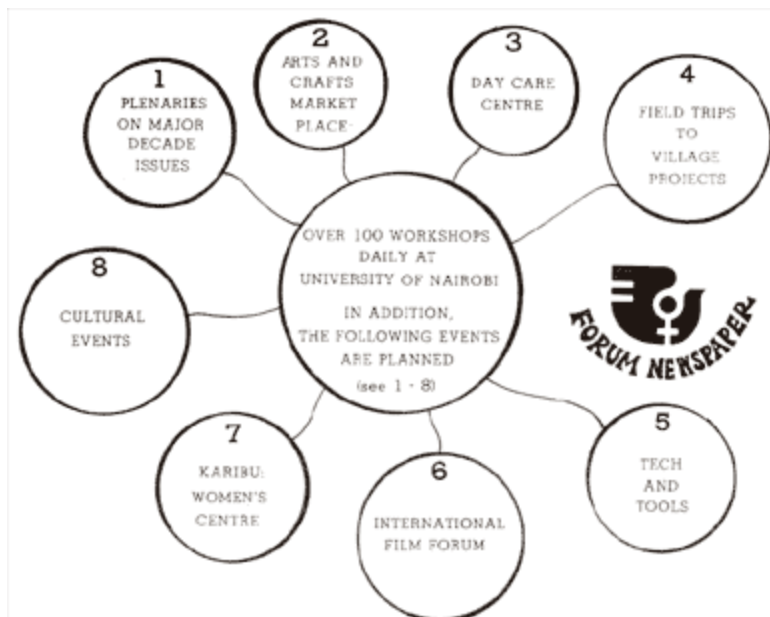
Dame Nita said, "Whatever area of the world or level in society, women are still being discriminated against. However, I've never seen women stopped once they begin to move, and education is the starting point."

Forum '85 is hoping to address all the issues vital to the ongoing struggle for recognition, and in some cases, survival of women around the world. ♀

(CCLOW will be represented at Forum '85 by Lisa Avedon, President.)

Viviane Carson recently joined CCLOW as Information and Resource Coordinator. She is Managing Editor of WEDF.

FORUM '85



THIS IS NOT INTENDED AS A COMPLETE LISTING, BUT TO GIVE A FLAVOUR OF WHAT IS PRESENTLY PLANNED

Les Nations Unies ont organisé une Conférence mondiale du 15 au 26 juillet à Nairobi pour faire le point sur les progrès réalisés durant la décennie de la femme. Sont invités à cette conférence des délégués gouvernementaux, des membres des organismes intergouvernementaux et des observateurs officiels.

Mais parallèlement à cette conférence, une autre conférence mondiale - celle-là non gouvernementale - aura lieu elle aussi à Nairobi, du 10 au 19 juillet. Cette conférence, FORUM '85, est ouverte à tout le monde, au grand public. Au programme, plus de 100 ateliers sur le thème "Égalité, développement et paix".

ONGOING EVENTS

MAJOR EVENTS PROPOSED FOR FORUM 85

1. **PLENARIES ON DECADE FOR WOMEN THEMES.** Throughout the 10 days of the forum, panels on each of the major Decade themes will be held in large meeting rooms at the Forum. The sub-committees of the NGO planning committee will organize these panels and bring resource people from around the world to present papers and moderate discussion. Information about panels can be requested from: NGO Forum planning committee, 777 UN Plaza, New York, NY 10017, USA.
2. **THE ARTS AND CRAFTS EXHIBITION AND SALE.** The Kenya women's Bureau and the Kenyan External Trade Authority is organizing this event which will be held at the Nairobi City Hall. It will feature Kenya craftswomen exhibiting and selling their products. Other African countries will have some representation. For more information: Pamela Mooya, Kenya NGO organizing Committee, PO BOX 54562, Nairobi, Kenya.
3. **CHILD DEVELOPMENT AND DAY CARE ACTIVITIES** will be coordinated by the Kenyan women. Contact: Jane Kiano, Kenya NGO organizing committee, PO BOX 54562, Nairobi, Kenya.
4. **FIELD TRIPS TO VILLAGE PROJECTS TO MEET WITH RURAL WOMEN** will be organized by the Kenyan women. contact: Jane Kiano, Kenya NGO organizing committee, PO BOX 54562, Nairobi, Kenya.
5. **TECH & TOOLS: AN APPROPRIATE TECHNOLOGY EVENT FOR WOMEN.** Women's group, appropriate technology groups and scientific association are working together to coordinate activities and programs that focus on women's access to and uses of technologies in the areas of food processing, agriculture, health and sanitation, income, generation communications and energy will be featured. Contact: IWTC, 777 United Nations Plaza, NY, NY, 10017, USA, or ATAC, BOX 61221, Nairobi, Kenya, or World YWCA, 37 Quai Wilson, 1201 Geneva, Switzerland.
6. **NAIROBI FILM FORUM** is an ongoing series of films and videos by and about women worldwide, as well as workshops for filmmakers and film users. contact: Hannah Fisher, 371 Queens Wilson, 1201 Geneva, Switzerland.
7. **KARIBU, WOMEN'S Centre for women of All Faiths,** is being organized by the World Council of Churches, 150 Route de Ferney, 1211 Geneva 20, Switzerland AND Church women United 457 Riverside Drive, New York, NY 10115 USA, AND All African Conference of Churches, PO Box 14205 Nairobi, Kenya.

CULTURAL EVENTS will include music, women's art, photographic exhibits, folk drama and many other performances and exhibits. Contact the NGO organizing committee in Kenya or the NGO planning committee in New York for details.
8. **NOTE:** Many coalitions of women's organizations have been planning series of panels and workshops focusing on the global women's movement, feminist, and alternative views of development. For names and addresses of organizers, contact: IWTC, 777 UN Plaza. NY, NY 10017 USA.

The isolation of small Community-based training programs is, in fact, a motivating factor behind the creation of the Committee for Alternative Training & Education for Women (CATEW). CATEW groups together more than 20 grass roots organizations involved in women's training in Toronto.

The Committee recently received a grant from the Secretary of State to investigate the need for stronger organizational ties at the local level. Most of the participating organizations in the Committee are not affiliated to any college and feel the need to pool their resources around such issues as: innovative curriculum for women, fund-raising, program evaluation and research, expansion of women's programs to other communities, etc.

Affiliation with a larger body, be it a women's college, a women's training resource centre, a traditional college or a university, can bring great benefits to staff and students alike. The larger institution, in turn, can be invigorated by the fresh ideas such innovative projects bring.

Collaboration rather than competition, networking rather than self-sufficiency, are the order of the day.

To improve the quality of women's learning, we must transform the structures in which this learning takes place.

REFERENCES

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Bartol, Kathryn, M. Male & Female Leaders in Small Work Groups. Michigan State University, 1973.

Gilligan, Carol. In A Different Voice. Harvard University Press, Cambridge, Mass., 1982.

Terry Dance is Director of Adult Education in a community centre in Regent Park, Toronto. She is the originator of the STEP program and Computers in the community which offer unemployed women full and part-time training in microcomputer skills in a community setting. She is also a founding member of "Immigrant Women into Electronics" and the "Committee for Alternative Training and Education for Women." Terry is currently completing her Masters in Adult Education and is a member of the Steering Committee of the Toronto CLOW. ♀

FORMATION PROFESSIONNELLE POUR LES FEMMES

L'auteure, qui est directrice de l'éducation des adultes au centre communautaire de Régent Park, nous parle du programme STEP, qu'elle a créé pour offrir des cours de formation en

informatique (microordinateurs), à temps plein et à temps partiel à des femmes au chômage. Terry Dance voit dans ce programme l'exemple d'un nouveau modèle de formation professionnel pour les femmes: des programmes de petite envergure, organisés à l'échelon local, dans un contexte informel et humain, qui répondent aux besoins spéciaux des femmes.

Les points forts du programme? L'apprentissage se fait dans un milieu non institutionnel, non menaçant. Les programmes sont souples: plus de 20 cours, présentés en plusieurs catégories: 14 semaines, 7 semaines, 4 semaines, 12 heures et 6 heures d'études en après-midi, en soirée, ou le samedi. Pas de pré requis scolaires pour la plupart des cours; pas besoin d'avoir fini sa 13e année ou de taper 50 mots à la minute. Les étudiantes sont traitées en adulte; les classes sont petites, l'enseignement personnalisé. Résultat? La demande a doublé depuis l'automne; le taux de présence atteint en moyenne 90%; 91% des étudiantes ont achevé leur programme avec succès à la session d'automne et 90 à la session d'hiver. Comme Terry Dance l'écrit: "Une petite structure décentralisée, donnant à chacune l'occasion de participer à un processus collectif de gestion et de décision convient bien aux femmes. ♀"

...suite de la page 16

notre compréhension des relations affectives, notre connaissance des émotions de nos adversaires et notre capacité de nous organiser malgré les distances. Toutefois, nos domaines d'intérêt deviennent de plus en plus complexes, reflétant ainsi la nature de notre société post-industrielle. C'est pourquoi nous devons développer une méthode et des compétences pour utiliser efficacement le temps où nous sommes ensemble. Nous n'avons pas de temps à perdre; il nous reste trop de choses à accomplir.

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ACROSS THE COUNTRY

NOUVELLES DU PAYS

Ontario

CLOW Ontario now has at least three active local chapters meeting on a regular basis.

The Kitchener-Waterloo group has been participating in a coalition of women's groups pressing their regional government to hire staff to do affirmative action for women. Their efforts included attending a personnel meeting and making presentations to local alder

persons as well as to the mayors of Waterloo, Cambridge and Kitchener. The coalition appears to have been successful since both the Waterloo Region and the Kitchener governments proceeded with hiring people for affirmative action work. This chapter has now turned its attention to the need for child care on all of the campuses of Conestoga College. A needs survey has been done by the group and now a proposal is being submitted to the College President.

The Toronto chapter met in March to hear presentations by Joyce King of Employment and Immigration Canada and CLOW President Lisa Avedon on the implications for women of new federal and provincial training initiatives. The Toronto group is focusing on information-sharing and networking particularly on innovative programs for women. Because of the wide variety of services in the Toronto area, the group is working to identify gaps and avoid duplications.

Terry Dance spoke on the STEP Program at Dixon Hall. This is a 36-week full-time program, funded by CEIC for single parents on government assistance and includes a work experience placement. Rita Mifflin, Director of community programs and services at the YWCA also spoke to the group on their programs for women. Carol Towne talked about, "Immigrant Women into Electronics," a joint program of the Working Women Community Centre and Humber College.

The Ottawa chapter submitted a paper entitled a "A New Direction for Canada" to the Minister of Finance for the Economic Summit consultations. This paper discusses "the value structure which should form the basis of our social policy and our future as a nation." It encourages policies that would reflect the needs and aspirations of women and allow women to choose from a variety of alternatives. The paper stresses that economic policy is not an end in itself but the means to direct the course of society.

In addition to active involvement with the Ottawa chapter, the Ontario Director:

- a. participated in the Women and the Invisible Economy Conference in Montreal;
- b. served on the editorial board for the Canadian report prepared for the forthcoming UN NGO Conference on Women;
- c. sent telegrams to the Prime Minister and Minister Responsible for the Status of Women as well as to the leaders of the Liberal and New Democratic parties urging that federal women's program funds go only to groups promoting equality for women;
- d. represented CLOW at consultations with national women's groups held by the federal New Democratic MP's;
- e. attended one day of the National Action Committee on the Status of Women Conference as the CLOW alternate delegate;
- f. submitted the CLOW proposal to examine the learning needs of young women school-leaves to the Ontario Minister for Youth. He had expressed interest in it after it had been rejected by the Ontario Women's Directorate.

Nova Scotia

Janet Willis, first Executive Director of CCLOW and currently a Human Resource Consultant, presented a workshop on "Women and Organizational Change at the April meeting of CCLOW. This workshop drew together the ideas concerning women in organizations which were presented at previous CCLOW programs by members Patricia Morris, Claudine Lowry, and National President Lisa Avedon. Janet helped CCLOW members identify organizational structures and their impact on women. She also facilitated a lively discussion on strategies women can use to overcome some of the organizational barriers that thwart them in achieving their goals.

On April 17, CCLOW was represented in Halifax when the Public Legal Education Society hosted a celebration in honour of Section 15 of the Charter of Rights.

The May meeting of CCLOW was held in conjunction with the Atlantic Provinces Association for Continuing University Education Spring Forum at Dalhousie University. CCLOW members were invited to meet with Judge Rosalie Abella to discuss employment equity for women. CRIAW joined us in this discussion. Following this meeting CCLOW members explored ideas for the upcoming fall conference.

A number of CCLOW members participated in the annual CLANS (Continuing Learning Association of N.S.) conference held in Halifax in May. This year's conference theme was "Young Adults: Issues and Initiatives."

The N.S. CCLOW network is considering an organizational restructuring. The purposes of the proposed restructuring are designed to assist the Provincial Director with her responsibilities and to involve as many of the CCLOW members as possible in CCLOW activities. To these ends a troika structure has been proposed consisting of the

Provincial Director, a provincial liaison position and a local (Halifax) chair position. The Provincial Director would continue with her current responsibilities. The provincial liaison person would assist the Director by networking with existing CCLOW affiliated groups and related women's groups in the province, identify provincial issues for action, and research and act as a representative on the Advisory Council on Adult Education. The local chair would provide support for the Provincial Director by networking with local members, identifying and recruiting new members, coordinating local meetings with the support of the program committee and assisting with special projects and programs. In addition, the program committee would remain active and a new committee, the special project committee, would be constituted to identify, initiate, organize and carry out research projects.

The June meeting of CCLOW will be hosted by CCLOW member Kaireen Vaison. An outdoor picnic in her backyard is planned subject to the weather. Janet Willis and Mairi Macdonald, CCLOW's first National President, will put together a program on the history

of CCLOW.

Yukon

Yukon CCLOW sponsored an evening presentation on the experiences of a woman recently returned from a trip to India. Twenty-five people attended.

In addition, a networking evening was held to promote CCLOW and to share information about local activities. We were pleased that a number of women who had not previously attended a CCLOW meeting turned out. A new Executive was elected for CCLOW Yukon.

A proposal has been submitted for funding for a videotape presentation of a collection of interviews with the women profiled in the booklet, Yukon Women: Non-Traditional Occupations. To order the books write to: Lillian Maguire, 21 - 9th Ave., Whitehorse, Yukon, Y1A 4H2, enclosing \$2.00.

Prince Edward Island

A lecture series entitled "Voices of Women" was cosponsored by the U.P.E.I. Women's Studies Group, the Canadian Research Institute on the Advancement of Women and CCLOW. The series was funded by the Secretary of State Women's Program. Lectures were given by:

- a. Dr. Angela Miles, on Women and Feminism
Why Would a Woman be a Feminist?
- b. Dr. Donna Mergler, on Women and Science
A Feminist Approach to Occupational Health
- c. Shirley Bear, on Native Women's Rights.

The Voices of Women Lecture Series Committee and the P.E.I. Coalition against Pornography are cosponsoring a further lecture and dinner on June 10. Our guest speaker will be Rosemary Brown who will speak on, "Pornography Through The Eyes of a Feminist." CCLOW PEI has signed a three-year contract with Employment and Immigration Canada, to continue the Women's Employment Development Program. This is an outreach program which serves re-entry women Island-wide.

New Brunswick

CCLOW New Brunswick has been very active throughout the past few months. At our meeting of March 28, members decided to support a learning exchange set up in St. John, and to become a local member of NAC and the N.B. Women's Network. Other discussion at the meeting revolved around the possibility of preparing a questionnaire to assist us in

determining the priorities of N.B. members. We also discussed the Morgentaler case.

Talks were held with CEIC concerning a proposed re-entry program for women which CLOW may sponsor.

There has been a change of representatives in New Brunswick. Barbara Cull-Wilby has resigned as N.B. Director, and has been replaced by Joan McFarland.

Joan attended the Women's Studies Program at the Learned Societies Meetings in May. She'll also be attending the women's conference on peace at Mount Saint Vincent University in Halifax and, in July, the Nairobi conference as a delegate for Concordia.

Manitoba

CLOW Manitoba is setting up a program of activities on a monthly basis starting with a presentation by Regional Director of CEIC, Brian Hill. Brian will present an overview of activities relevant to CLOW members during the last decade with a forward look to what women can expect from the CEIC in the decade ahead. The session is planned for June 13 at the Chamber of Commerce facilities.

This session will give Manitoba CLOW members an opportunity to meet our new Manitoba Director, Monika Feist. Monika, a longtime member and supporter of CLOW, currently works as a consultant with MANSIS Development Corporation, a management consulting firm focusing on human resource development. Previously, she served as Women's Employment Coordinator for Canada Employment and Immigration Commission, Manitoba region.

Monika assisted with the development of "Getting on Track," a bridging program for women, which has been submitted for funding to CEIC. The application has received a positive response from the Minister. Monika will continue to serve as an advisor to the project if it gets off the ground.

British Columbia

This spring, CLOW memberships have continued to grow, and B.C. Director, Sheila McFadzean, has been working to expand CLOW's links with other B.C. organizations.

In mid-February, Sheila attended the first of CAAE's regional conferences "Rethinking Politics, Recreating Community" along with several other CLOW members.

In mid-May, Sheila traveled to Victoria to meet with CLOW members and with women active in other Victoria based organizations. The meeting with CLOW members, originally planned for March, included a sharing of news about CLOW national activities and activities of Victoria CLOW members, together with a discussion of

directions for provincial CCLOW activity in B.C. The meeting with women from other organizations involved a round table concerning their respective activities, and a discussion of CCLOW's mandate and interest in working collaboratively.

Several CCLOW members participated in the May conference "Where is Our Future? Women and College Education in B.C." sponsored by the Status of Women Committee, College Institute Educator's Association (CIEA) of B.C. which attracted more than 100 B.C. women. Janet Patterson presented a workshop on "Achieving Gender Equality: Research for Action" based on her work at Kwantlen College over a three-year period. Susan Witter presented a session on "Educationally Disadvantaged Women." CCLOW was present at both the CIEA conference, and the annual meeting of the Pacific Assoc. for Continuing Education (PACE) which was held the following week. Susan Witter was elected Vice-President of the PACE Board - congratulations, Susan!

During April and May, Sheila McFadzean has been working with several CCLOW members to arrange a meeting with Minister of Employment & Immigration, Flora MacDonald, during Ms. MacDonald's mid-June visit to Vancouver. We are working with more than a dozen organizations (based in the Lower Mainland) to ensure that critical issues, regarding women's current training and employment prospects in B.C., are raised with the Minister during the the June meeting.

Joining CCLOW in this process, are such organizations as: CIEA, PACE, CRIAW-BC, the Kwantlen Advisory Committee on Women's Education, Society for Cdn. Women in Science & Technology (SCWIST), Women in Trades Assoc., Women's Access Assoc., Women Skills, YWCA of Greater Vancouver, and Surrey-Delta Immigrant Services. It's proving to be an exciting collaboration for us all!

BC CCLOW members continue to work actively in a variety of areas to strengthen women's training and employment opportunities Brishkai Lund, at the University of Victoria's Extension Division, has been working with Women for Economic Survival, a coalition of several Victoria women's organizations. Their recently produced handbook, "Women and Economic Hard Times," is designed to assist women in BC island communities "who are experiencing hard times share their concerns and some of the coping mechanisms they have developed." The handbook examines problem areas in jobs, health, welfare, personal relationships, etc. It offers both personal and collective coping strategies. The handbook is available for \$2.00 from: Women's Programs, Division of University Extension, University of Victoria, P.o. Box 1700, Victoria, B.C., V8W 2Y2; (604) 721-8463.

The Women's Skill Development Society (Women Skills) recently received a total of \$96,000 from Labor Canada and Supply & Services Canada for its project "Microtechnology: Implications for Women's Employment." Project staffs, Marcy Cohen and Margi White, are well into the workplace research, interviewing women in a variety of BC workplaces about their experiences with microtechnology. The research will be completed this summer, and the findings integrated into educational materials which will

be available early in 1986.

These materials will aim to assist women's understanding of the implications of microtechnology for their future employment and training, and enhance their ability to take personal and collective action. The materials will be pilot-tested in workshops with women throughout BC during the spring of 1986. Women Skills has undertaken several other projects: development of a resource centre accessible to the community concerning women's training and employment issues, distribution and evaluation of the newly reprinted "Tools for Change" curriculum, and coordination of a project on community-based economic development for/by women. For more information, contact: Women Skills, #9 - 4443, Irmin St., Burnaby, B.C., V5J 1X8; (604) 430- 0450.

Marian Exmann, Women's Centre coordinator at Douglas College, has received Challenge '85 funding to hire 3 students to compile a "Guide to Employment & Business Opportunities for Women" in the greater Vancouver region. The guide will outline some of the "basics" in how to secure employment, develop your own business, etc., and will emphasize collective strategies for women to enhance employment prospects. The guide will be available in fall '85. For more information, contact: Marian Exmann, Douglas College, P.O.B. 2503, New Westminster, B.C., V31 5B2; (604) 520-5486.

Jan Pow at Fraser Valley College has completed an "Employment Orientation Curriculum Guide," on contract to the Ministry of Education. The curriculum identifies the various components central to the employment orientation programs currently operating in B.C., and is an attempt to pull together the "best" from each of those programs. For more information about the curriculum, contact: Jan Pow, Counsellor, Fraser Valley College, 34194 Marshall Road, Abbotsford, B.C., V2S 119; (604) 853-7441. Susan Witter has been involved with a group of B.C. adult educators, working to collect documentation outlining the crisis in adult education in B.C. brought on by the B.C. government "restraint" program.

Susan has collected information on women's participation in B.C. adult education activities. That documentation shows that there's been a decline in women's participation in all part-time adult education activities, including: adult basic education, English language training, vocational upgrading, general interest, and community education programs. 1983-84 enrolment data submitted by colleges, institutes and school districts in B.C. shows a decline of 28,000 participants over 1982-83 enrolment data. Women's participation in part-time, adult education activities constitutes over 70% of this decline. For more information, contact: Susan Witter, Assoc. Dean of Cont. Ed., Fraser Valley College, 34194 Marshall Road, Abbotsford, B.C., V2S 1L9; (604) 853-7441.

Janet Patterson has been heavily involved with CRIAW (Canadian Research Institute for the Advancement of Women) B.C.'s Monitoring Project.

The project was initiated in early 1984 to monitor the impact of B.C. government "restraint" measures on women in post-secondary education in B.C. The first stage of the research, providing base line data for the years 1979-82, is now complete and the base line report will be available in June 1985. The second stage of the research, monitoring the impact of "restraint," should be underway by the fall, and will focus on the 1983- 85 period. For more information, contact: Mary Lynn Stewart, CRIAW-BC, c/o Women's Studies Dept., Simon Fraser University, Burnaby, B.C., V5A 1S6; (604) 291-3150.

Adrienne Montani works with Surrey Delta Immigrant Services Society which has just received Canada Works funding for their 11-month project, Employment Information for Immigrants." The project aims to collect and produce a collection of materials, including: employment orientation, occupational profiles, job search information, local resources for upgrading and other support services, etc. Introductory materials, at least, will be translated into four languages: Panjabi, Chinese, Vietnamese, and Polish. By April 1986, an annotated catalogue of their materials will be available to anyone interested, and copies of their materials will be available at cost. In the meantime, the Society is searching for relevant material that may already have been produced elsewhere. If you have any suggestions, or want more information about their project, contact: Adrienne Montani, Surrey-Delta Immigrant Services Society, 12370 - 98th Ave., Surrey, B.C., V3V 2K3; (604) 585-2933.

Quebec

We are now reassessing our plan to provide some educational material about incest. The best way for us to present this material would be an noted inventory of those services available to adult incest survivors through the social service and education networks of Anglophone Quebec. This is consistent with the terms of Secretary of State grants. Although this plan is in the preliminary stages, we are optimistic that a project will emerge.

In keeping with our interest in encouraging young women to participate in CCLOW, we were delighted to send Vicki Kearns as our delegate to NAC's Canadian Women's Economic Summit.

Québec

Nous réévaluons actuellement le plan que nous nous proposons de suivre pour produire du matériel éducatif sur l'inceste. Il semble que la meilleure voie à adopter - voie qui est conforme aux termes des subventions du Secrétariat d'Etat - est d'explorer un répertoire annoté des services offerts aux survivants et survivantes adultes d'actes incestueux, dans le cadre du réseau anglophone des programmes sociaux et d'éducation du Québec. Bien que notre plan n'en soit encore qu'à un stade préliminaire, nous espérons qu'un projet en naîtra.

Toujours soucieuses d'encourager les jeunes femmes à participer au CCPEF, nous avons délègue avec grand plaisir Vicki Kearns au Sommet économique des femmes canadiennes organise par le CCA.

Saskatchewan

Saskatchewan CLOW members can finally see the fruit of our efforts to establish an effective learning centre for women. The Bridging Program for Women accepted its first group of students May 14. Primarily funded by CEIC (about \$500,000) with limited support from the Government of Saskatchewan, this program offers training to women with the goal of attaining economic independence through further education or employment.

A staff of 9 is currently working at the project, and 3 or 4 more will join them in Sept. We are a national demonstration project and hope to serve about 200 women in the next 10 months. On the basis of our planned success, we hope that CEIC will then set up other similar projects throughout the country.

There will be an official opening including a joint signing ceremony on June 5. Although Flora MacDonald had hoped to be present, she will be represented by V. Lynne Pearson, Director-General of CEIC Saskatchewan Region and a strong supporter of this project throughout its development and implementation. The provincial government will be represented by two ministers: Gordon Currie, Minister of Advanced Education and Manpower and Gordon Dirks, Minister of Social Services. We hope a large number of local women's groups will also be on hand and CLOW will be well represented.

The Bridging Project has consumed the major part of our energy for some time now. We have decided to recoup our energy at our June meeting and become involved in new local activities as soon as we can.

BOOKS/LIVRES

ALL DAY EVERY DAY: FACTORY AND FAMILY IN THE MAKING WOMEN'S LIVE

by Sallie Westwood, Dept. of Adult Education, University of Leicester, England
London: Pluto Press, 1984; ±5.50, \$13.95 Australian.

Reviewed by Victoria J. Marsick

Sallie Westwood introduces the reader to the lives of working class women of British, African and Caribbean origin as they individually and collectively struggle to create meaningful lives for themselves in a patriarchal society in and outside the workplace. Her intimate account, written from the perspective of a participant observer, brings laughter,

tears, and the common ache of empathy at recognizing what it means to be a woman, working sometimes with and sometimes against one another, simultaneously rejecting and embracing the roles created for women by society.

The setting is a large, paternalistic hosiery factory in a city with the fictitious name of Neddletown, England. The hosiery industry has always been patriarchal, with men in skilled knitting jobs, and women and children in unskilled support positions. Roles today have not changed much. Men are top managers, knitters, mechanics and dyers, while women work in the finishing process (stitching, pressing, packing) as well as in personnel and white collar jobs.

On the whole, women earn less than men. The factory is unionized, but the union reflects a similar division of labor, with men dominating the issues, controlling the power bases, and responding slowly if at all to many women's concerns, such as wage and labour inequities, occupational barriers, and maternity benefits.

The author introduces us to the work women do, the way in which sexism creeps into the workplace, and how it is handled by women. For example, men call women "girls," but women reclaim this term and turn it around to reflect solidarity. Women joke with male supervisors, but recognize they are part of the world of white male management, and sometimes refer to each one as "father." First-line supervisors, themselves women promoted up from the ranks, balance uncomfortable demands from superiors with empathy for women in the ranks they left.

Unlike men, women's work is subject to a new, complex grading and timing system that is recognized as part of a control strategy. Women are kept "up against the minutes," whereas under the former piece work system, they had more control over when and how much they worked. (The piece work system, however, also had drawbacks, such as competition among the experienced and the inexperienced for scarce work.) Under the new system, women are divided against one another, since women in different grades can earn different wages for the same job, based on different production targets.

Women protest against the lack of control in many ways: wearing house slippers at work, using company time and scraps of material to make themselves aprons, and slowing down work to make it last longer. The chapter on shop floor culture shows how women create a relatively happy life for themselves despite constraints: through friendships, sharing of food, celebrations, and marketing of cosmetics or other outside products while on company time.

In the remainder of the book, the author poignantly explores the way in which shop floor culture shapes young girls as they become women, tying them to the difficult roles the women simultaneously protest. Symbolic of this are the rituals surrounding marriage, beginning with a lunchtime party in which the bride-to-be wears a costume (such as schoolgirl or chorus girl outfits) sewn by co-workers on company time, after which the young woman is tied to the railings outside the factory and left to struggle free to

symbolize her impending status.

The company shuts its eyes to the time needed for these occasions, which includes a hen party out on the town, in which female relatives and co-workers drink, dance and party until the early hours of the next morning. These rituals are modified for Asian women, who experience additional conflicts by being caught between the culture of England and that of the "home" culture.

The reader becomes friends with naive young girls who dream of leaving work to raise a family, considered a rite of passage into womanhood. Dreams fall apart when they confront the harsh reality of the work involved in caring for husbands, children and homes, and often an additional burden if they must return to wage work in the factory to make ends meet. As the author describes it, "you sink into his arms" and "end up with your arms in the sink."

The last chapter takes up more strongly the feminist conceptual framework introduced and elaborated throughout the book as the author discusses the politics of reproduction, and the intricate relationships among sexism, racism, and classism. Women, as members of the working class, struggle with their men as they earn nonliving wages. But in the factory, women struggle harder since they earn less than men, and often compensate by buying into the socially approved dream of marriage and children which they initially perceive as status and access to resources controlled by men.

Women sometimes work against each other in this struggle, particularly when they come from different racial backgrounds. "Black" women used here "politically" to include all non-white women are kept one rung down on the social ladder. Racism is a strong and subtle strategy for control by the higher classes because working women have internalized stereotypes of one another, much as they have internalized society's definition of their womanhood. However, women do pull together in the face of many issues, helping one another out on issues such as health and childcare. They mistrust interference from the Government in these matters, preferring for example, to help one another in establishing nurseries when they do have to return to the factory.

Powerful in its analysis of ties that bind women to their traditional roles, this book is also hopeful, ending with a celebration of the strengths and victories of women: "Women struggled to make sense of their lives and to invent a future for their children while, at the same time, they looked at the lives they led and analyzed marriage and the family in ways that enabled them to see the oppressive elements" (p. 235).

This book is not easy reading for the person new to the feminist and socialist critique, and may be unsettling to women in the third world who have not yet looked at the exploitative side of factory work or their own roles outside of the need to struggle alongside their men for survival. Yet it is exactly for that reason that these women should read this book, since it will shed light on the dangerous way in which co-operation can slide into exploitation when roles are not questioned. It is also well worth reading for its intensely human

journey into the lives of sisters of all colors in working class England.

All Day Every Day also has implications for an approach to education in the workplace that goes beyond most training (or even union) programs that often focus more on conformity to the organizational status quo than on the adult learner. Here, women informally examine personal issues and connect them with larger economic and social issues of which they may already be aware, while lacking a forum for systematic dialogue and/or action. It moves the adult educator toward more effective use of existing networks for learning of an emancipator, as well as an instrumental, nature. ♀



Susan Barsel '85

Victoria J. Marsick is an Assistant Professor of Adult and Continuing Education at Teachers College, Columbia University, New York, and has worked for over 15 years as an adult educator in Asia, Africa and Latin America with both private voluntary organizations and the United Nations.

LES FEMMES ET L'INFORMATIQUE

Ottawa: Conseil consultatif canadien de la situation de la femme, 1985; 115 pages Vous ne savez pas ce qu'est un MODEM, vous ignorez tous des CABLES COAXIAUX, ou bien vous ne faites pas la différence entre la mémoire morte (fixe, permanente) et la mémoire vive (à accès sélectif) des ordinateurs? Alors vite, si vous voulez en apprendre plus sur l'informatique, sans devoir vous plonger dans un livre rébarbatif, complexe et ennuyeux, téléphonez ou écrivez au Conseil consultatif canadien de la situation de la femme (voir l'adresse et le numéro de téléphone pour votre région en fin d'article). Le conseil vous enverra gratuitement cet ouvrage très utile, publié en version française et en version anglaise. J'en ai moi même commandé deux exemplaires (un dans chacune des deux langues) pour ma bibliothèque dès que j'ai eu fini de lire ce livre (qui m'avait été prêté).

En 115 pages, les auteurs (eh oui, le livre est écrit par des femmes, Lindy Williams Tierney et Gail Mounteer à partir d'une première version de Linda Fischer, et la coordination du texte, la direction des recherches et la révision du texte français ont été assurés par des femmes) présentent un rapport clair, concis et agréable à lire sur l'informatique et les femmes. Leur rapport est compréhensible et informatif même pour celles qui ne savent rien ou presque rien de l'informatique. Par ailleurs, il est suffisamment complet pour intéresser celles qui ont déjà de bons rudiments d'informatique. Sans jamais tomber dans la banalité, dans la superficialité, ce livre fait rapidement et clairement le tour de la situation.

Mais tout d'abord pourquoi l'informatique du point de vue des femmes? "Parce que la nature même de l'ordinateur en tant qu'appareil de traitement des données jouissant de pouvoirs inégalés a d'importantes répercussions sur la vie des femmes dans trois grands domaines. Le premier est celui du travail rémunéré puisque ce sont en majorité des femmes qui travaillent dans le domaine du traitement de l'information (caissières, préposées et secrétaires, opératrices de téléphone, etc.). Le second est celui du rôle des femmes en tant que mères, puisque ce sont les femmes qui se chargent en majeure partie de l'éducation de leurs enfants... Enfin, les femmes, prises individuellement ou en tant que groupe, ne doivent pas se laisser dépasser par l'évolution rapide de la société, qui a fortement tendance à les empêcher de participer pleinement à tous les domaines du savoir et du pouvoir."

Les auteures ont bien compris la dualité amour haine que provoquent les ordinateurs. Ses adeptes affirment qu'il nous rendra "la vie plus facile, plus pleine et plus riche"; ses détracteurs disent qu'il va faire disparaître des emplois "envahir notre vie privée et déshumaniser notre société". Entre les deux, il s'agit de trouver intelligemment un équilibre. Et c'est ce qu'essaient de faire les auteures dans les deux grandes parties du livre.

La première partie, intitulée "Comment fonctionne un ordinateur" explique ce qu'est le matériel, le logiciel, les disquettes, les périphériques, les unités de commande, etc. (Non, non; surtout ne vous dites pas d'avance que vous n'y comprendrez rien: les explications sont illustrées et faciles à suivre, sans être simplistes.) Cette première partie montre aussi comment un ordinateur fonctionne, comment il traite l'information.

Dans la deuxième partie, les auteures vous disent: Faites vous servir par la machine! Voilà ce qu'elles écrivent: "Chaque fois que vous achetez une machine, vous partez du principe qu'elle va être à votre service. De la même façon, l'ordinateur n'est qu'un outil qui, dans son domaine, est appelé à exécuter des tâches qui vous intéressent." Elles résument ce que signifie cette nouvelle technologie pour les femmes, en faisant le tour des problèmes, avec le vrai et le faux. Enfin, elles parlent des possibilités d'interventions individuelles et collectives pour les personnes et les groupes "qui veulent apprendre à mettre l'ordinateur à LEUR service", font un rapide survol de l'initiation des enfants à l'informatique, et vous demandent en annexe "Avez-vous besoin d'un ordinateur en ce moment?" (jeu de

questions et réponses que vous ferez, j'en suis sûre) et donnent d'excellents conseils à suivre si vous voulez acheter un ordinateur.

En résumé, un livre à ne pas manquer, même si c'est l'été et que vous avez surtout envie d'aller vous promener.

Adresses:

Conseil consultatif canadien de
la situation de la femme
66, rue Slater, 18^e étage
CP. 1541, Succursale B
Ottawa (Ontario) K1P 5R5 (613) 992-4975

Bureau de l'Est:
800, boulevard Dorchester
ouest, pièce 1036
Montréal (Québec)
H3B 1X9 (514) 283-3123

Bureaux de l'Ouest:
1055, rue Georgia ouest, 18^e
étage C.P. 11144 Vancouver
(C.-B.) V6E 3P3
(604) 666-0174 ET ET
269, rue Main, pièce 600
Winnipeg (Manitoba)
R3C 1B2 (204) 949-3140 ♀

GUIDE DE GESTION POUR LES CENTRES DES FEMMES

Suzanne Bélanger
Montréal: Les Editions Communiqu'Elles; 56 pages; 9,95\$.

Les objectifs de cette publication sont expliqués dans l'avant propos. Plus d'une centaine de demandes parviennent chaque année au Centre d'information et de référence pour les femmes sur la gestion des centres de femmes. "Les groupes établis depuis peu désirent de l'information sur la forme de structure que leur organisme devrait adopter et sur le recrutement de bénévoles. Les groupes établis depuis plus longtemps sont à la recherche d'information au sujet des pratiques comptables à utiliser sur les techniques efficaces de communication. Tous les groupes sont intéressés à l'obtention de fonds et de subventions. Le Guide est publié dans le but de les aider à définir et à atteindre leurs objectifs."

Chapitre par chapitre, l'auteur étudie la constitution d'un groupe en corporation, explique comment obtenir une charte, examine le conseil d'administration, se penche sur les structures à choisir par un organisme (le collectif, les groupes de travail, la structure

hiérarchique), parle du personnel, des bénévoles, des services offerts, des rapports avec les média (chapitre important: "Un centre sans usagères ne vivra pas longtemps. Pour faire connaître votre existence et vos activités, il vous faut organiser un système d'information), la comptabilité, les ressources (comment assurer à un organisme un financement adéquat, en faisant appel au secteur public, au secteur privé, aux fondations, au grand public).

Comme son titre l'indique, cet ouvrage est un "guide" de gestion. Il s'adresse donc avant tout aux femmes qui n'ont pratiquement aucune connaissance d'administration, de gestion, d'organisation. Les renseignements fournis sont utiles, mais assez rudimentaires. Si vous voulez former un groupe communautaire de femmes, et que vous n'avez aucune expérience ou très peu d'expérience dans le domaine, cet ouvrage est pour vous. ♀

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WOMEN AND DISABILITY
(LES FEMMES HANDICAPEES)

Toronto: RFR/DRF, Vol.14, No.1, March 1984.

Reviewed by Vivien Batke

"There seems to be nowhere else one can find as much helpful information on Canadian feminist work," a satisfied customer wrote RFR/DRF a year or so ago. This issue supports that contention.

It is an important issue in its own right. It brings before us a range of disabilities a surprisingly large segment of our population (world wide 10%) has to cope with and some of which we all stand in the shadow of; motor vehicle accidents, for example. The disabled are grouped in six categories; mobility, invisibility (e.g., epilepsy); visual, aural, developmental and psychiatric impediments. The issue is not a discussion of the disabilities as such, but it is a symposium of some of the varied human responses to the experience of disability. It includes the disabled's blunt assessment: "The major difficulty of integrating disabled people into the community is the reactions of people who do not understand their circumstances. Most disabled people find it is usually social attitudes which convert their impairments into disabilities.

Adult society sets up different difficulties. They take the form of inadequate services and supports that could enable the disabled to lead useful and productive lives. Most disabled live on welfare; housing is expensive and difficult to find. Public transportation is either unavailable, or difficult to use. Transportation that is provided for the handicapped does not always provide help getting in and out of the home. It is often expensive and infrequent. The handicapped also have to sort out a bewildering array of uncoordinated, inefficient and uncertain support services. Most of these services enable the disabled to survive but not to get much out of life. "What would happiness be?" one severely handicapped woman was asked. "To have my apartment clean and tidy," she responded.

Of course, if you must be handicapped, it is better to arrange that you are a man. Few of the disabled are gainfully employed, and more of the women who work, do so part time (89% compared to 70% for the men). Part-time, disabled, male workers are paid much

more than women, as is the case in the larger sector. Saddest of all, when husbands are disabled the marriage break-up rate is 50%, and when wives are disabled the marriage break-up rate is 99%.

We are becoming more aware of the handicapped (defined by the United Nations as a person who "is unable to do all the things which a person of that age and sex can normally be expected to do"). The 1981 International Year of the Disabled helped, and now the disabled, too, are organizing. As Joanne Doucette in her contribution, "Breaking the Links of Lies," puts it: "The starting point, as women's liberation in the 1970's rediscovered, is reclaiming our own voice, as individuals, as groups..."

They want to counteract what the poet Jill Weiss spoke of as, "the women who fall off the face of the earth and no one notices or cares." The goals are to overcome poverty and loneliness, and to raise further awareness of their plight. This issue of RFR/DRF sets out to help the handicapped express that voice and does so splendidly.

Handicapped women especially appeal to the women's movement to include them in as we have included so many other groups of disadvantaged women. "Recognize us as sisters and instead of putting barriers in front of us, open the doors and welcome us in," is the plea one woman voices. That plea is the other reason this issue is important. "We wish to speak for all women, to leave no group unrepresented." We can all respond to Jill Weiss when she writes:

**"shot down from a/pedestal of/
grace/by a speeding/monster/of /
technology/some/people's god."**

and

**body/you are so cruel/sear of
senses so exquisite/and yet
you are my prison/my chamber
forever."**

Women and Disability makes vividly clear the dimensions of disability and what society can do to modify and ameliorate its effects. Sometimes these involve quite simple and easily provided changes, if we but think of them and recognize the need for them. This volume can help us all do that. It provides much needed education. ♀

Vivien Batke is retired and is now an attentive observer of the Women's movement.

WOMEN AND DISABILITY
LES FEMMES HANDICAPÉES

Documentation sur la recherche féministe, mars 1985

Parmi les textes français de ce numéro de mars 1985, on trouve deux poésies de Jocelyne Villeneuve (Sudbury, Ontario), l'une sur le printemps et l'autre sur l'été, et cinq critiques littéraires. La première sur La Lumière dans la nuit: La Vie de Mary Munn (Éditions Naman, 1984): le récit d'une femme "talentueuse et admirable", frappée de cécité à la naissance, qui devint une pianiste de renommée mondiale et la première femme aveugle du monde entier à obtenir un doctorat en musique.

La seconde porte sur La Nourriture Névrose, un ouvrage de Michèle et Jane Lagier (Denoël, 1981): Comment se fait-il que pour certaines femmes "la préparation et la consommation des aliments constituent des activités tout à fait banales, tandis que pour d'autres, elles provoquent des sentiments de honte, de dégoût et de haine de soi?" Le livre s'appuie sur une série d'entrevues avec des femmes anonymes ou célèbres pour explorer cette névrose, qui traduit le "mal à vivre" des femmes "victimes d'une société phallocrate et capitaliste qui les coince entre le double devoir de mère nourricière et d'objet de plaisir masculin".

Le troisième ouvrage présenté s'intitule La mère d'Edith (Éditions Libre Expression, 1983). C'est l'histoire d'une femme en avance sur son époque, "issue de la génération des bonnes épouses, mères et ménagères", qui donne à ses filles une éducation marginale plutôt que d'accepter la forme d'éducation traditionnelle et sexiste de son époque. Mais une fois les filles élevées, parties du foyer, c'est la chute pour cette femme, la solitude et bientôt la maladie. "Ce roman reproduit de façon intéressante toute la misère, l'oppression et le vide culturel que cette génération de femmes a connu... L'auteure nous montre ce qu'est actuellement vieillir au féminin."

Le quatrième a pour titre L'intervention féministe, l'alternative des femmes au sexisme en thérapie (Editions coopératives Albert Saint- Martin, 1983). Partant de constatations générales tel le fait qu'il y a plus de cas de maladies mentales chez les femmes que chez les hommes, ou que les symptômes et les traitements des maladies mentales varient selon le sexe, les auteures explorent la question de l'intervention féministe, par l'action collective, dans le domaine de la thérapie pour les femmes. La dernière critique présente une publication de La Collective du Nouveau Tablier déposé (nom évocateur!) Nous notre santé, nos pouvoirs (Editions du Remue-ménage, 1983). C'est un recueil de textes parus à la suite de deux colloques sur la santé des femmes qui se sont tenus au Québec en 1981 et 1982.

"Le premier des trois volets examine l'intervention féministe en santé mentale et fait prendre conscience aux femmes que les problèmes qu'elles éprouvent proviennent des contraintes sociales, politiques et culturelles... bien plus que de leurs caractéristiques individuelles". Le second "examine la relation entre les femmes et le pouvoir, celui qu'on exerce sur elles et celui qu'elles ont encore à conquérir". Le dernier "fait le lien entre les femmes, leur santé et leur pouvoir". ♀

RESOURCES/RESSOURCES

WOMEN IN CANADA: A STATISTICAL REPORT

Published by the Min. of Supply and Serv: Cda., March 1985; prepared by Stats. Cda.; 119 pp.; available in French; \$25.00 (\$30.00 Cdn. Funds, other countries). The report describes statistically the major aspects of women's lives, including their family status, education, health and work experience, indicating where significant changes have occurred (1970-1982).

ONE IN EVERY FIVE: A SURVEY OF ADULT EDUCATION IN CANADA

Published and prepared by Stats. Cda. and Sec. of State, 1985; 63 pp.; available in French. The findings are grouped into two sections. The first, "A Portrait of the Adult Learner," presents demographic and social-economic data about adult learners in 1983. The second, "Adult Education Courses taken in 1983," looks at the courses these people pursued. In 1983 about 19% of the population aged 17 or over took an adult education course. Women led men in numbers, but men tended to concentrate more upon direct career-development courses.

PORNOGRAPHIC OF POPULAR ADULT HOME VIDEO CASSETTES IN KITCHENER-WATERLOO

By Barbara Strachan with the Dept. of Recreation, Univ. of Waterloo; \$2.00. This study centers on the issue of pornography in the home video industry and is available from Barbara Strachan, 6100 de la Loire, Anjou, Quebec, H1K 3L6.

LETTERS TO MARCIA

By Enid Lee; published by Cross-Cultural Communication Centre, 965 Bloor Street W., Toronto, Ont., M6E 3P9; \$9.00. A teacher's guide to antiracist education.

ADULT EDUCATION AND THE UNEMPLOYED

By Colin Kirkwood and Sally Griffiths (eds.); published by the Workers' Educat'l Assoc; ±4.50. A collection of articles describing the design and implementation of a negotiated curriculum for unemployed adults. Includes approaches to teaching, methods of changing the workers' initial motivations for learning, and strategies on overcoming writing blocks.

MICROCOMPUTERS IN TEACHING AND LEARNING: AN INVENTORY OF CANADIAN RESEARCH

Published by TV Ontario, Office of Development Research, Winter 1985; compiled by

Donna Sharon and Audrey Mahler; 72 pp. Studies are summarized under four headings: the effects or changes produced by the classroom computer, evaluations of computer technology programs such as LOGO or BASIC, the use of computers by disabled or gifted students, and in school use of computers in information management.

STRONG WOMEN, STRONG UNIONS **SHORT CIRCUIT**

Both of these resources are available from The Participatory Research Group, #303 - 229 College St., Toronto, Ont., M5T 1R4. \$4.00 each, plus postage (discounts for 5 or more copies). Strong Women. Strong Unions is based on speeches presented to Canada Employment and Immigration Union (CEIU) conventions by Madeleine Parent, Linda Briskin, Joan Kuyek and Judy Darcy. This book addresses the issue of how to organize and develop the will women need to gain control over our jobs and our lives. Co-published with CEIU. Short Circuit addresses the issues raised by automation and its impact on women's work, and outlines important steps for protecting our jobs and our health.

COMMON GROUND

A Journal for Island Women; Vol. 4, No.2: \$1.50; March-April 1985. A special youth issue on young women in Prince Edward Island. Lively, comprehensive and well illustrated. It provides an interesting and heartening look at women in that delightful province. P.O.B. 233, Charlottetown, PEI, CIA 7K4; (902) 894-8027.

THE CANADIAN DIRECTORY TO FOUNDATIONS

The Canadian Centre for Philanthropy announces the sixth edition (completely revised and updated) of this guide to the 700 foundations controlling over \$1.5 billion in capital assets to support Canadian charitable organizations. \$58.32 in Ontario and \$54.50 outside Ont. (prices incl. tax and postage, and are less for Associates). Write: POB 116, Concord, Ont. L4K 1B2.

KAUSHEE'S PLACE: YUKON WOMEN'S TRANSITION HOME

The final report (88 pp.) of a 3-year demonstration project jointly sponsored by Health and Welfare Cda., the Dept. of Indian and Inuit Affairs (Yukon Region) and the Dept. of Health and Human Resources, Government of Yukon. Contact: Yukon Women's Transition Home, Box 4961, Whitehorse, Yukon, Y1A 4S2; (403) 668-5733.

AMBITIONS AND REALIZATIONS: **WOMEN IN ADULT EDUCATION**

By Arlene T. McLaren, Asst. Professor of Sociology, Simon Fraser Univ., Burnaby, B.C. This is an account of a group of women students at a full-time adult education program in

a residential College in England. She examines the background and motivations of the women, their success as students and the extent to which their ambitions and aspirations were realized.

THE 1984 WHOLE AGAIN SUPPLEMENT

Full of all new material and equal in size to the original book (250 pp.), the supplement updates the listings in the first edition with over 1500 new entries and more than 150 address changes. Also includes a new consolidated master index. \$19.95 USF to libraries and \$12.95 USF to others, plus \$1.50 postage; \$24.95 USF, postpaid for the set. From: Source Net, POB 6767, Santa Barbara, CA 93160.

A THIRD WAY: COMMUNITY ECONOMIC DEVELOPMENT

This 54-page resource book on alternative community enterprises in Ottawa includes: an introduction to Community Economic Development (CEO); an inventory listing ten CEO businesses in Ottawa; three case studies; and a resource list on CED, Co-operatives, Credit Unions, and Worker Co-operatives. Centre town Community Health Centre (100 Argyle Ave., Ottawa, Ont. K2P 1B6) is sponsoring a 2nd printing of the handbook. \$2.50 (\$2.00 for 20 or more copies).

YWCA PUBLICATIONS AND TAPES

This listing covers a wide range of useful material: e.g., a pocket-size directory listing of Toronto services (don't let your young people leave home without one); a three-volume series on discovering life skills, a slide presentation on pornography entitled, "Who says it doesn't hurt?" ("some of the material may be offensive to the viewer"); and even a cookbook! Write: YWCA, Publications & Tapes, 80 Woodlawn Ave.E., Tor., Ont., M4T 1C1

RESOURCES FOR EDUCATIONAL EQUITY (1984 CATALOGUE)

A wide range of print and audiovisual products are available: curriculum materials (K-12), career development, staff development, and specialized materials. Write to: WEEA Publishing Center, Education Development Center, Inc., 55 Chapel St., Newton, Mass. 02160; (617) 969-7100 or toll free in U.S. 800-225-3088.

SPEAKING OUR PEACE

A new hour-long documentary from Studio D, NFB, filmed in Canada, Britain and the USSR. The co-directors are Bonnie Sherr Klein (Not a Love Story: A Film About Pornography) and Terri Nash (If You Love This Planet). The concept of peace as more than simply the absence of war is explored, from the unique perspective of women who are passionately committed to world peace. Among those interviewed are author,

Margaret Laurence; Ottawa Mayor, Marion Dewar; Toronto physicist, Dr. Ursula M. Franklin; Montreal political and economic analyst, Solanges Vincent; and Dr. Rosalie Bertell, an expert on low-level radiation effects. The film also records the visits of two Canadian women to Russia where they held peace discussions with their Russian counterparts.

STAMPS TO HONOR CANADIAN WOMEN'S RIGHTS ACTIVISTS

Canada Post announces its new 32-cent stamps to commemorate Judge Emily Murphy (1868-1933) and Thérèse Casgrain (1896-1981). Emily Murphy was the first woman magistrate in the British Empire and a mover in the "Person's Case" which culminated, in 1929, with a reversal of the Supreme Court of Canada's initial ruling that women were "not legally persons." Thérèse Casgrain founded the Ligue des droits de la femme whose first target was women's right to vote in Quebec provincial elections, which they won in 1940. The portraits which appear on these were painted by Muriel Wood of Toronto.

GRINDSTONE ISLAND CENTRE

Big Rideau Lake (half way between Ottawa and Kingston). Offers its 12-acre island and its meeting, dining, sleeping and recreational facilities for groups of up to 60 people. Contact: Grindstone Co-Op, P.O.B. 564, Sta. P, Toronto, Ont., M5S 2T1; (416) 923-4215.

AGENDA

Du 6 au 9 AOÛT 1985 HÔTEL DU PARC, MONTRÉAL
TRENTE- HUITIÈME ASSEMBLÉE
GÉNÉRALE ET CONGRÈS DE L'ACÉLF

Pour son congrès de 1985, l'Assemblée canadienne d'éducation de langue française a retenu le thème suivant: "L'éducation en français... À la recherche de l'excellence". L'excellence en éducation de langue française, qu'est-ce que cela implique? Comment l'atteindre? Pour plus de renseignements, écrivez au Secrétariat de l'ACELF, 980 Chemin Saint-Louis, Sillery (Québec) G1S 1C7

AUGUST 11-22. 1985 - OTTAWA
SUMMER COLLEGE IN HUMAN RIGHTS

Two weeks of intensive training and a collective exchange of strategies and information. A study of the impact of the Charter of Rights & Freedoms. **Write:** The Human Rights Centre, Univ. of Ottawa, 57 Copernicus, Ottawa, Ont. K1N 6N5.

SEPTEMBER 17-20. 1985 - QUEBEC CITY
YOUTH IN THE SPOTLIGHT

Cdn. Ed. Assoc. (CEA) convention to highlight 1985 IYY. Themes are: "Values Held by Youth: The New Reality" and "Towards an Education System Better Adapted to Youth." There will be clinics on a variety of topics. **Write to:** CEA, Suite 8-200, 252 Bloor St.W., Toronto, Ont. M5S 1V5; (416) 924-7721.

SEPT. 26-29. 1985 - UNIVERSITY OF GUELPH. ONT.
**WOMEN & DEVELOPMENT:
BEYOND THE DECADE**

This conference is an opportunity to reflect on some of the main issues of the past ten years and those emanating from the UN Conference in Nairobi in July. **Information:** Dev. Ed. Prog., Ctr. for Int'l Prog., 15 University Ave. E., Guelph, Ont., N1C 2W1; (519) 824-4120 (x3778).

OCTOBER 1. 1985 - TORONTO
**FINANCIAL MANAGEMENT
FOR NON-PROFIT ORGANIZATIONS**

The Cdn. Centre for Philanthropy, in co-operation with the Onto Inst. for Studies in Ed. continues the monthly series of seminars designed to assist the staff of nonprofit organizations. **Contact the Centre at:** 185 Bay St., St. 504, Toronto, Ont., M5J 1K6; (416) 364-4609.

OCTOBER 24-26. 1985 - EMPRESS HOTEL VICTORIA
**NATION-WIDE ISSUES, NEIGHBOURHOOD
ACTION: PEOPLE MAKING THE DIFFERENCE**

The aim is to learn ways of using community education as a means of taking local initiative on large-scale national and international issues (e.g., the economy, employment, global survival). Annual conferences of the CACE and the ACE/BC. **Registration:** Angie Preston, Comm. School Coord., James Bay Comm. School, 140 Oswego St., Victoria, B.C. V8V 2B1; (604) 384-7184.

NOVEMBER 7-9. 1985 - SAINT JOHN. N.B.

ADULT LITERACY NOW

The Human Dev. Council of St. John is holding a conference on adult literacy in conjunction with the annual meeting of the Movement for Cdn. Literacy. **Contact:** Adult Literacy Now! Conf., St. John Human Dev., POB 6125, Sta. A, St. John, N.B. E2L 4R6.

DIRECTED INDEPENDENT STUDY COURSES (DISC)

Offered by Simon Fraser Univ., Burnaby, B.C., V5A 1S6; 604-291-3524 (112-800-242-1201 toll-free).

Minorities and the Criminal Justice System

Teaches students to see how the criminal justice system operates in respect to women, native peoples, and visible minorities in contrast to how it operates in relation to the "host" segment of Canadian society.

History of Women in North America (1930-present)

Covers four topics: a demographic overview of the changes in women's lives, women's work at home, in the labour force and in politics.

Perspectives on Women: An Introduction to Women's Studies

This interdisciplinary course examines the complex means by which our culture "creates" contemporary women; and the efforts women, personally and collectively, are making to create themselves a more equitable and humane society.

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Canadian Congress for Learning Opportunities for Women



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