

WOMEN'S
EDUCATION
DES FEMMES

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FEATURES

[Literacy as Threat/Desire \(Sommaire en français\) by Kathleen Rockhill.](#)

[The Cedar Glen Declaration/La Déclaration de Cedar Glen](#)

[INTERVIEW: Heather Menzies \(Sommaire en français\) Technology in Women's Lives](#)

[Women's Training Programs: A Feminist's View \(Sommaire en français\) by Greta Hofmann Nemiroff](#)

DEPARTMENTS

[Editorial](#)

[Letters](#)

[Across the Country](#)

[Resources](#)

[Agenda](#)

[Commentary](#)

WUMEN'S EDUCATION DES FEMMES

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L. Emily Elliott

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EDITORIAL

Aisla Thomson

WOMAN'S WORK

Man's work lasts til set of sun; woman's work is never done.

Roxburghe Ballads 1655

Some years ago, I was given a poster with the above inscription, with additional words added: "...nor recognized, nor appreciated, nor valued." The concept of "woman's work" has become something of an anomaly. Woman's work is housework, woman's work is unimportant, women's work is unpaid, woman's work is a "woman's" work.

It must have been quite a shock for Sherry Dunkley, who recently lost the position of procurement clerk at the Canadian Forces Base in Chilliwack, B.C., to learn that her ten years of experience as a housewife is not considered by the Public Service Alliance of Canada to be "work experience". The work she did in the home and the skills she developed there were not valued and did not provide the proper credentials for her to perform the work of a supply store clerk. What she had learned through her day-to-day experiences in running a household, shopping for the groceries and managing the family budget did not count.

It is time that women's skills learned in the unpaid labour force were accepted and that women's prior learning experiences considered to be work experience.

In order to make "woman's work" count, we need a better understanding of the ways in which women learn, what we learn and what kinds of skills we acquire through our life experiences. This is particularly important when woman's work is being eroded by technology and women are being encouraged to train for non-traditional jobs. As work transforms and labour market needs shift, women must be trained for jobs that have a future.

Each of us can reach back into our memories and recall some of the ways we learned and

what we were taught. Those of us born in the 1950's, the baby boomers, entered a world of single income families where the man of the house was the breadwinner and the woman of the house stayed at home and raised the children.

In the 1960's, the women's movement emerged, and with a healthy economy, more and more women entered the paid labour force. The 1970's brought a recession and the two-income family became the norm, not the exception. With the 1980's, we have experienced a tight economy, high unemployment and the demand for equal pay for work of equal value. Concurrently, we have witnessed a resurgence of family-values and a movement to return women to the home.

Similar experiences to those of Sherry Dunkley have been recorded by women attempting to re-enter the paid labour force or entering educational institutions as mature students. The knowledge and skills women have developed in the unpaid labour force -- the home and the voluntary sector -- are simply not considered to be applicable to the paid labour force.

We know that systemic and structural barriers hinder women's access to education and training programs. We also suspect that women's learning styles are not being accommodated. We need more research on how women learn and we need to talk to women currently receiving education and training in Canada. We need to develop new theories and models to evaluate existing programs to determine whether women's learning styles are taken into account.

LE TRAVAIL DE LA FEMME

"Une homme peut travailler de l'aube au crépuscule. Le travail d'une femme, en revanche, n'est jamais fini".

Il y a quelques années, j'entrais en possession de l'affiche sur laquelle figurait cette inscription, mais les mots suivants y avaient été ajoutés: "... pas plus qu'il n'est reconnu, apprécié ou valorisé. Le concept "travail de la femme" est quelque peu anormal. Le travail de la femme est ménager, sans importance, non rémunéré. Après tout, celle-ci ne fait que son travail. Pour Sherry Dunkley, qui a perdu récemment son poste d'employée à l'économat de la base militaire des Forces armées canadiennes de Chilliwack en Colombie-Britannique, le choc a dû être rude d'apprendre que l'Alliance canadienne de la fonction publique ne considérait pas les dix ans qu'elle avait passés comme femme au foyer comme représentant une quelconque "expérience professionnelle". Ni le travail qu'elle accomplit chez elle, ni les compétences qu'elle y acquit n'avaient de valeur et ne la qualifiaient pour être commis dans un magasin d'approvisionnement. Rien de ce

Canadian Women's Movement Archives



qu'elle avait appris en s'occupant de son intérieur, en faisant les courses et en gérant le budget familial ne comptait.

Il est temps que ce que les femmes apprennent comme membres de la main-d'oeuvre non rémunérée soit accepté et que l'expérience acquise précédemment soit considérée comme expérience professionnelle.

Pour que le travail de la femme compte, il faut qu'on en arrive à mieux comprendre les façon dont les femmes apprennent, ce qu'elles apprennent et le genre de compétences qu'elles acquièrent au fil de leurs expériences.

Ceci est particulièrement important lorsque le travail de la femme est miné par la technologie et qu'on la pousse à suivre une formation qui la conduira à occuper un emploi non traditionnel. Comme le travail se transforme et que le marché de l'emploi a besoin de changer, on doit donner aux femme une formation professionnelle qui ait de l'avenir.

Nous pouvons toutes faire un retour en arrière et nous rappeler comment nous nous sommes instruites et ce qui nous a été enseigné. Celles qui parmi nous sont nées dans les années cinquante, sont arrivées dans un monde où les familles n'avaient qu'un seul revenu: l'homme de la maison travaillait tandis que la femme resterait chez elle pour s'occuper des enfants. Dans les années soixante naquit le mouvement féministe et, l'économie étant stable, de plus en plus de femmes entrèrent dans la vie professionnelle. Dans les années soixante-dix, une récession économique sévit; la famille ayant deux revenus devint alors la norme et non plus l'exception. Depuis le début des années quatre-vingts, nous vivons une période de restriction économiques, de chômage et de revendications pour qu'à travail de valeur égale le salaire soit égal. Simultanément, toutefois, nous assistons à une réapparition des valeurs familiales, la tendance étant aussi de faire retourner les femmes au bercail.

On a enregistré d'autres cas semblables à celui de Sherry Dunkley chez des femmes essayant de réintégrer le monde du travail rémunéré ou reprenant des études à l'âge adulte. Les connaissances et les compétences que les femmes ont acquises en tant que travailleuses non salariées - à la maison ou en faisant du bénévolat - ne sont tout simplement pas considérées comme s'appliquant à la main-d'oeuvre rémunérée.

Nous savons que des barrières dans le système et la structure empêchent les femmes d'avoir accès à des programmes éducatifs et de formation. Nous soupçonnons aussi qu'on ne s'occupe pas des modes d'apprentissage des femmes. Il faut effectuer plus de recherches sur les façons dont les femmes apprennent. Il faut discuter avec des Canadiennes qui, à l'heure actuelle, font des études ou suivent des cours de formation. Il faut mettre au point de nouveaux théories et modèles pour évaluer les programmes existants et pour déterminer si on tient compte des modes d'apprentissage des femmes.

LETTERS

POLITICAL CONTEXT ESSENTIAL FOR LIFE-SKILLS TRAINING

I was delighted to read about the development of a facilitator's manual "Survival Skills for Women," described in the Fall 1986 edition of WEDF. My understanding of life-skills training is limited to a week-long life-skills training for coaches which raised many questions for me. The program I attended was sponsored by a non-profit women's organization and was designed for people who wanted to lead life-skills training with both men and women.

The life-skills model that was presented seems to include so many aspects of life-self, family, leisure, employment and community; it's probably easier to define what the model doesn't include. It doesn't encourage the participants to reflect on the past and how that might be influencing the present. This would be too close to a group psychotherapeutic model. A life-skills course doesn't present political or systemic analysis of the world in which we find ourselves; perhaps this would be too close to consciousness raising or would lead to social action.

So we are left with an education experience which talks to women about career planning without any discussion about how women have traditionally been treated in the workforce and the current reality of underemployment and unemployment. Discussions of career planning, or for that matter, personal development, or family dynamics, without sociological, political or economic considerations continue a tradition of segmented teaching. It seems to me that if we isolate career planning, self-development, or family dynamics without at the same time considering the context of current pressures, by omission we begin to blame the victim. Without a context for our experience, the group is forced to accept personal responsibility for succeeding.

While I agree that personal responsibility is one component of maturity, I am suggesting that the odds against a woman succeeding need to be considered within a life-skills course. And let's not forget that success, too, is culturally defined.

I sincerely hope that this is merely my limited experience with one life-skills instructor who omitted what I considered the crucial context. Life-skills courses are a required component of many training programs funded by Employment and Immigration Canada under the Canadian Jobs Strategy which was designed for people disadvantaged in employment. I'd like to hear that not all the participants are having to accept society's failures as their own.

Patricia. Morris Vancouver, BC

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OUR COVER



The Portrait of Heather Menzies, interviewed on page 21, (Teleology in Women's Lives), is by Mary Ann Smythe, an Ottawa based photographer.

LITERACY AS THREAT/DESIRE

by Kathleen Rockhill

SOMMAIRE

L'alphabétisation: une menace et un souhait

par Kathleen Rockhill

Kathleen Rockhill enseigne dans le département de l'Éducation des adultes à OISE (Institut des études pédagogiques de l'Ontario). Ceci est un extrait d'un article qu'elle présenta à la Conférence sur les femmes et l'éducation qui se déroula à Vancouver en 1987. Une version corrigée de l'article complet apparaîtra dans "Women in Education: Perspectives", dont les rédactrices sont Jane Gaskell et Arlene McLaren et que publieront prochainement les Entreprises Detselig Limitées de Calgary.

Dans son article, Rockhill remet en question les hypothèses sur lesquelles se fonde à l'heure actuelle le travail effectué dans le domaine de l'alphabétisation. Elle rejette la notion selon laquelle si l'apprenant apprend et si l'enseignant enseigne, l'alphabétisation peut se faire avec succès. En s'appuyant sur les recherches qu'elle a effectuées parmi des Latino-Américaines en Californie, elle démontre que les réalités de la vie de l'apprenante, en particulier celle qui veut que l'homme la domine, sont autant d'obstacles qui empêchent son apprentissage. Elle cite entre autres Maia, à laquelle elle fit passer une entrevue dans le petit appartement où elle vit avec son mari.

Je ne veux pas être une femme d'intérieur toute ma vie. Je voudrais être quelqu'un... Je voudrais sortir et discuter avec des gens, travailler, faire quelque chose d'intéressant, aider quelqu'un. Mais c'est terrible parce qu'ils disent "tu es une femme, tu dois rester à la maison, tu dois préparer le dîner". Il faut tout faire.

Celle qui est alphabétisée détient un certain pouvoir, dit Rockhill. Beaucoup tomberont d'accord pour affirmer qu'il s'agit d'une équation simpliste. Mais c'est pourtant sur cette hypothèse fondamentale qu'on se guide dans le domaine de l'alphabétisation. Le pouvoir de l'alphabétisation a surtout été formulé en termes économiques. Pour l'individu, celle-ci signifie ne plus être pauvre, pour une nation de pouvoir se développer. De façon plus radicale, on accorde à l'alphabétisation un pouvoir politique, c'est-à-dire qu'elle représente un tremplin à la résistance en cas d'oppression politique et économique, une clef pour une transformation révolutionnaire. Rockhill remet en question cette hypothèse car elle croit que l'alphabétisation ayant différentes répercussions dans la vie des femmes, elle renferme en elle le pouvoir de changer les choses mais représente en même temps une menace.

Between 1976 and 1982 Kathleen Rockhill participated in interviewing over 100 Latino immigrant women and some Spanish-speaking natives in Southern California. Most had come to the U.S. from Mexico; some came from Guatemala, Colombia, Ecuador and San Salvador. Anyone who had entered the U.S. after 1975 was living without documents. The majority were in their twenties to forties and married. Some were interviewed in couples and the study included three extended family histories. These particular women were

interviewed because in the urban northeast and southwest where Rockhill worked, most of those identified as illiterate were not native speakers of English.

What the women and men said about their lives in these interviews challenged the prevailing assumptions in literacy theory and practice; it casts a shadow of power relationships inside the family on the bright ideals of advocates of the universal right to literacy.

What has been ignored, says Rockhill, is the experience of married, immigrant women with very little education in their own language, who see themselves primarily as responsible for the care of their children, husbands and homes and whose husbands, in one way or another, refuse them permission to seek literacy and education.

In this excerpt the gendered nature of literacy is explored, first by considering how the professional discourse is framed to mask women's experience and then by investigating how literacy is experienced in everyday life by working class Latin women.

For women, literacy, in itself does not necessarily mean power; but when it is acquired through education, literacy poses the potential for change. The anomaly is that literacy is women's work, but not women's right. Caught up in a sexist world in which male relationships are primary and all-powerful, literacy is experienced as threat and desire.

These conclusions are based upon a study of limited English-speaking Hispanics who immigrated to Los Angeles. The purpose of the study was to understand how knowing or not knowing English was constructed by and constructed their everyday lives. In a recent reinterpretation of this work, I have been struck by the centrality of gendered practices and ideologies to these processes.

It is difficult to get people to talk about literacy. Most talk about language and the problems of learning English. They conceptualize their situation as one of not knowing English, not of being illiterate. While all stress the importance of learning English, they also say that they get by OK without it. As they see it, English is essential to advance economically, and yet they experience themselves, day by day, progressing despite their lack of English. Their sense of progress is explained in economic or political contrast to the lives they knew prior to immigrating, and in the hope they feel for their children. In the words of one woman, "I would rather walk in the United States than crawl in Mexico." Most take an English class, typically soon after their arrival -- and virtually all stop going before long, and then some try again, and stop again. Some acquire basic English literacy, typically those who already are literate in Spanish.

Language and literacy work differently for men and women. In the case of married couples, the wives often have more schooling in their country of origin than their husbands. This is particularly true for those couples with little schooling, where the woman may have had four years and the man none. The men tend to speak more English, and to be credited by both with knowing more English. Yet, when presented with situations involving the written word, the wives appear to understand more. The women

prefer to learn English through classroom instruction, and the men to pick it up informally. Most of the women express a great desire to attend English classes, whereas the men, while stressing the importance of learning, are less enthusiastic about classes. It is very common for the wife to go to classes with her husband and to stop going when he does. She may go again, but then with a friend, almost never alone, unless there is a radical change in her work or marital status.

The most striking pattern is one where the women learn and depend upon the written word, whereas the men acquire and use more spoken English. This has to do with the confinement of women to the domestic sphere and with the structure of work available to limited English-speaking immigrants. Women talk of being afraid to speak in public, ashamed of not knowing English. Men stress the importance of talking, of making themselves understood by whatever means necessary. Men feel at ease in public in a way that women do not. For immigrants, the public takes on a special meaning -- it is a world where English is spoken, a world that women venture into only if they must in order to work or to take care of the family's needs. They rarely go out alone; whenever possible they go with a child, relative or friend. The situation is somewhat different for women who are not living in married relationships. They go out more and overcome some of their fear learning how to get around the city.

In talking about their fear, the women speak of their vulnerability to assault. They live in ghettos, in the heart of high-crime districts which stretch from one end of the city to the other. As women everywhere, they feel themselves sexually preyed upon. They will not go out alone, especially at night, not even attend classes. Because they do not drive, they are dependent on their husbands or upon public transit each, in its way, tedious and treacherous to "master" in Los Angeles, even if you're fluent in English.

This public/private split is reinforced by the family. Not only are there the demands of the home with which to contend, but husbands who will not allow their wives to go out of the house, let alone drive. Unless it is to perform the traditional work of women, or to earn money when it is essential to the family's survival, most husbands object to their wives going out. For example, Julia vividly describes her anger at her confinement to the home for years:

And there were three things that I wanted, like I wanted to eat: to know how to work, to know how to earn money, to understand what my children spoke in English and to know how to drive. These three things, I wanted like I wanted something to eat. He (her husband) said, "No, I want my wife all for myself, not for others ."

Most of the women had to work for the family to survive economically. The gendered structure of work reinforces the public/private split. The work available to women tends to be an extension of their work at home and does not provide them with the opportunity to learn English in the same way that men can. In fact, this is a critical point. The men who learn more English, work in situations where they have contact with the English-speaking public. Examples are work in small restaurants and stores, or as gardeners. After working with friends or relatives for a while who help them learn the ropes and the language, men will often manage to get together the relatively small amount of capital it takes to strike out on their own. (In Los Angeles, landscaping is especially popular.)



L. Emily Elliott

The range of work options open to women is much more limited. The choices narrow down to domestic or factory work. Unless a domestic worker happens upon a very unusual employer who helps her to learn English, she is confined to the home where she works and often lives in isolation, learning only the few English words that are specific to housework. In the factories, the possibility of learning English is even more remote. There may be some forced interaction with the supervisor, but the language used on the floor -- when it is possible to talk -- is Spanish. Talk is rare. As Gladys notes, most of the day is spent in contact with a machine: "Also, as they say, something that doesn't help me out at all on my job is the fact that never do I speak. Only sew, sew, sew. I don't have a chance to talk."

If a woman does manage to learn some English, she may be promoted to supervision, which then places her in a very uncomfortable position vis-à-vis her co-workers as she must enforce management policies. After promotion to supervision, Clementina's boss wanted her to learn more English, but she resisted, feeling her separation from her friends and knowing that, no matter how much English she learned, there was no way for her to use it except to further the interests of management which alienated her even more from the women with whom she worked.

Ghettoization is enshrined by the heavy use of illegal labour -- that is, the hiring of people without documents and paying them deplorably low wages. Illegal status means constant fear of deportation. It would be a grave mistake to underestimate this fear in both men and women. With few work options, the responsibility of their children, and vulnerability to sexual abuse, the situation of women without documents is severe.

Many of the women we interviewed had been used by men, sometimes under the guise of love, but often through overt violation. When they told their stories, they told them in hushed confidences. Bacilio does not have shame with which to contend. After telling of his sister's narrow escape from rape by three men, "cayotes", whom she paid to transport her across the border, he candidly adds: "You know, it is a lot of work and difficult for a woman to come up here from Mexico. It is very rare that a woman makes it up here

without having been molested."

Women in the country legally and not married are vulnerable in a different way. Since marriage is one of the few ways to acquire legal status, men seek out women who will marry them. It is not uncommon for the man to be already married. One woman found out the night before her wedding that her groom-to-be had a family in Mexico.

Perhaps because they have fewer opportunities to learn English informally, the women want to take classes, and do, if possible, soon after they come to the country. If married, they often go with their husbands, or they go with a friend. As indicated, all but the highly educated will stop going, although the typical pattern is several attempts. This is because of the enormous pressure of their daily lives. In contrast to the men, women talk about worry, anxiety, too much on their minds and feeling too old to concentrate on the difficult and time-consuming endeavor of learning the language and yet, they express the hope that "God willing, I will learn one day." Like a refrain, it runs through the interview with Gladys.

I am thinking of going to school within the next year. I went a few years ago, but I didn't continue because I had a problem with my eyes. Youth has more capacity to learn. But the mind of the old woman (she is 41) has more trouble with it. One thing or other, it's difficult to hold the reins of a house and family. And another thing to worry about work and whether there is going to be food and rent.

Gladys sees learning English as going to school and learning. There is a point at which taking classes is no longer a question of learning English but of going to school. Initial efforts to learn the language are seen as self-defense, survival. This shifts to a frame of "advancement", of getting ahead. It is important to understand this distinction in order to understand how it is that literacy can be both the taken-for-granted work of women and a threat. As long as the reading and writing or spoken English are seen as the rudiments of survival, there is no threat. Learning and education are a different matter; they carry a symbolic dimension of movement into a better, more powerful class and culture -- another world, another life, which is both desired and feared.

Domination in the Family

The only woman we interviewed who has not been married is Clementine whose urgent desire is to find a man who will treat her well and marry her. Otherwise, as a traditional Latina, she says she will have to continue to live in the home of her parents. For the Latina, marriage is the rite of passage, and the only legitimate option available to get out from under her father's control. Most women marry in their teens and if they are not already pregnant, soon are and before long have several children. Immigrants from Mexico tend to be poor, have large families, and live in inadequate housing. These conditions contribute to the intensity of woman's oppression in the household.

Women do most of the work of the housework. In addition to domestic labour, they attend to most of the purchasing of goods, as well as transactions with social services, public utilities, clinics and schools. We were surprised to find that most transactions requiring the use of forms are handled by the women. The husband normally does the banking, but it is the wife who keeps track of the money. In a detailed inventory of English-language situations in everyday life, women report handling almost all of those which involve the use of the written word. Where community workers provide help to those in need of it, the woman acts as the mediator. The exceptions, where men do most of the work, are transactions in the areas of transportation and home repair.

When women enter the public domain where English language is spoken, they do so in ways that involve specific transactions in a variety of situations which do not occur on a regular basis. They do not experience frequent, repeated contact in linguistically similar situations, so they cannot learn to speak English through this work. If possible, they go with someone who can help them with English. They do, however, develop some facility in understanding English, especially in deciphering the many forms that come into the house. We learned this as women brought out papers for us to help decipher. We provided the help as they requested, but first asked what they thought the paper before us was about. In this way, we became aware that they can read more than they acknowledged.

Our staff talked a lot about what we increasingly noticed as the invisibility of women's literacy in English. In most cases, when asked, wives say that their husbands know more English than they do. When couples are interviewed together, the man agrees that he knows more English. Sometimes further questioning reveals that the wife can read more, but often her greater facility with the written word is unacknowledged. This is not meant to imply that literacy skills in English are good -- not that the literacy of the women is perceived to be less than it is, and that wives defer to their husbands as to who is more competent. My guess is that wives not only present their husbands as more competent, but believe that they are. Most of the women do not feel very confident in themselves, and talk of feeling ashamed. Several describe how their husbands "call them down," tell them they are stupid, illiterate, even whores; at the same time, they oppose their wives taking classes.

In a traditional marriage, where women are the property of their husbands, men do not want their women to learn more than they know. Except for a few cases where the man is well educated and/or fairly fluent in English, husbands are opposed to their wives taking classes or learning more than the rudiments of literacy in English. Once literacy carries with it the symbolic power of education, it poses a threat to the power (im) balance in the family.

Men need to feel in control; not only does this mean having more power than their wives, but controlling what they think and do. This is especially so in a society where the man feels little or no power at work, in the family as the breadwinner, or in other positions associated with masculinity. This may explain the large investment in the macho act of drinking. According to the women we interviewed, masculinity as domination is especially brutal in a culture where machismo reigns. The words of Maria echo the feelings of many: "I don't want a macho. I want a man."

Many of the women live with violence in their daily lives. Alcoholism, or heavy drinking by their husbands, left them feeling desperate. Modesta breaks down and sobs: "He drinks a lot. He is very much like a man. Right now, things aren't going very well for us. He loves his children very much but he treats me badly. Very badly." Several related stories of being physically beaten; some flee their homes and a couple call the police or turn to the priest. Rosa related part of her story:

It got to the point where he was drinking so much. He'd come home and try to beat up on all of us. My children were very small. I used to tell him you can do anything to me--he'd get mad at me and beat me up--but please don't touch the children. Leave them alone."

While it is true that not all the women talk of violence, it is also very true that we asked very little about marital relationships--we did not even directly ask about the husband's attitude toward their learning. What is quite amazing is that these stories come out in the course of informal conversations between women about how English-language practices fit into the texture of their daily lives. It is the fact that I did not explicitly look for this information and did not fully appreciate its significance when I heard it, that makes me aware of the importance of reconceptualizing how we think about literacy and educational participation where it involves women.

I have stayed away from including these incidents of violence to avoid feeding into racist, class-biased stereotypes about the Mexican immigrant community. While all women do not talk of violence, under conditions of systemic sexism, women are oppressed through sexual practices enshrined as normal by the family, church, and other social institutions. While its form may vary and take a more subtle shape, violence toward women is not limited to particular class or culture -- and it has serious consequences for women's right to learn as well as for men's.

It saddens me greatly as I write this. I have lived in the face of male rage and violence. I have a feeling for what it means to live daily in the face of threat, never knowing what act will be interpreted as a transgression, an attack upon male right or power, setting off an explosion. You do nothing to set off that rage and withdraw into the safety of a kind of death. You do not even consider moving in what might be perceived as a threatening direction.

Literacy is caught up in this dynamic of threat and withdrawal; for women, it is lived as part of the relationships of domination in the family. Husbands do not have to oppose their wives taking classes directly for the wife to censor herself and never consider that

possibility. In situations where violence is part of daily life, and overwork already severe, it is almost impossible to find the energy to move in new directions, let alone those which may incite further upheaval.

This may explain why women are more likely to develop their English literacy skills once they are separated or divorced. Several of the women we interviewed had left their husbands and talked of changing their lives through education, especially those who are younger and know enough English to seek a different kind of work. This is also true of the married women who have the support of their husbands. Youth, education and knowing some English tend to go together, as does the desire for a better life.

Another key element is that women do not think of literacy, education or learning as a right for themselves. When these are perceived as a right, it is as a male right. Several of the more articulate men we interviewed consider learning English, literacy and education in terms of rights, for themselves and their children. Women frame their lives in terms of family relationships. Men present themselves as the agents of their lives and talk primarily about their own experiences, whereas the women talk about their families, especially their husbands' experiences and their hopes for their children. Within the family women never put themselves first, but always last. Elena, a highly educated, gifted woman we interviewed, now working as a domestic, explains how it is that she thinks of her life as a success:

I consider myself to be a successful woman because I went to the school and they told me that my son was the best and that he likes to study. That is a triumph for me. And then, my husband says to me, "My work is going better and better." This is also a success for me.

Yet Elena had to stop taking English classes because she could not find the time, with family responsibilities and working as a domestic labourer six days a week. She accepts that she will never return to her profession, and devotes all her energy to providing a better life for her children.

Not to conceptualize themselves as having rights, to put themselves last, whether by choice or force, and to take on the bulk of the work of the family, is typical of the women we interviewed. This is how domination is lived through the gendered practices of the family; these practices are taken to be natural and normal; it is how literacy is gendered.

When women talk of literacy, they speak of desire. They have to desire themselves to one day learn English, but most keenly they feel the desire that their children become educated. Literacy as education symbolizes hope for a better life a way out of the working class into a world of middle class culture and lifestyle. The dream for most is to enter this world through secretarial work, and for some through nursing or teaching. For women whose only options are field, domestic, or factory work, the world of commercial and

professional practice holds the hope of being "somebody". This is what Maria means when she says, "I would like to be somebody, you know."

Yolanda, working nights as a cleaning woman, talks of saving to send her daughters to finishing school and of providing them with a superior education so that: They have the way of getting a good job, without killing themselves, without having to work in the job that I have, which is not a ...it's not a job which one can be ashamed of but its not a very clean job.

Office work is clean work; it is also the way to meet a desirable partner for those who are unmarried. It also conforms to dominant cultural images of femininity which depict slim, well-dressed, unmarried, beautiful, smiling women working in offices. This image holds out the promise of marriage to a non-macho male. Marriage is not questioned. The violence of marriage is seen in terms of machismo, not the institution itself and the power dynamic it constitutes.

The women we interviewed cannot learn enough English to move into the next strata of occupations open to them. Efforts to train women for work in the trades will be problematic unless the issue of literacy as desire is addressed. The women we interviewed do not want to be machinists; they want to be secretaries - and this work is being revolutionized by technology.

To seriously act upon the principle of literacy or learning as a right-or even a possibility-for women, we must reconceptualize "the political". Our work suffers from a splitting between the public and private which reinforces the domination of women through gendered practices. While we've begun to look into reproductive practices, we are wary of acknowledging the centrality of family, religious, and other cultural forms, or sexual practices, to women's oppression. We act as though literacy is neutral, apart from these forms, and so miss its charged dynamic for women. We must be willing to venture into the sensitive world of the supposedly private sphere; the sanctified realm of the family and church, the hidden realm of the sexual, if we are to be with women politically.

Kathleen Rockhill has been an Associate Professor in the Department of Adult Education at OISE since 1983, when she moved from Los Angeles where she was a member of the faculty at UCLA. Since coming to Canada, she has been working on developing a feminist critique of adult education. She is particularly interested in theories and practices relating to the development of feminist critical consciousness, both in education and research. Also, concerned about, differences-cultural, class, race - she continues to work with women whose experiences have not been central to feminist theorizing; currently, this concern is reflected in co-operative project with Chilean feminists.

This is an excerpt of the original version of a paper presented at the Women and Education Contemned from page 12 Conference held in Vancouver in 1986. A revised version of the complete paper will appear in "Women in Education: Perspective", edited by Jane Gaskell and Arlene McLaren, soon to be published by Detselig Enterprises Limited of Calgary.

THE CEDAR GLEN DECLARATION

Statistics indicate that one out of every five Canadian women has completed less than a grade nine education. By Unesco's definition, these women are considered functionally illiterate. This means that one in five Canadian women has difficulty reading the daily newspaper, deciphering the instructions on a job application or understanding a note which a child may bring home from school. Women who have reading and writing difficulties are effectively blocked from full participation in most aspects of society.

Currently, despite the scope of the problem, there is no written federal government policy to respond to the problem of adult illiteracy, although the 1986 speech from the throne alluded to federal initiatives in this area. In response to this initiative, a coalition of ten national organizations concerned with literacy met in December and January at Cedar Glen, a conference centre north of Toronto, to develop a policy statement on literacy. CLOW, represented by our president, Martha Colquhoun, and national office staff member, Gladys Watson, participated in this endeavor and assisted in creating the Cedar Glen Declaration. The complete text of the declaration is presented here.»

Les statistiques montrent qu'une Canadienne sur cinq n'a même pas le niveau scolaire de fin de neuvième année. D'après l'UNESCO, ces femmes sont techniquement analphabètes. En d'autres termes, une Canadienne sur cinq éprouve des difficultés à lire le journal, à déchiffrer une demande d'emploi ou à comprendre une note que leur enfant leur rapporte de l'école. Les femmes qui ont des difficultés à lire et à écrire sont vraiment empêchées de participer pleinement à la plupart des activités de la société.

Malgré l'ampleur du problème, il n'existe à l'heure actuelle aucune politique écrite du gouvernement fédéral répondant au problème de l'analphabétisme chez les adultes, bien que dans le discours du trône 1986 allusion était faite aux mesures que le Fédéral comptait prendre dans ce domaine. En réponse à cette initiative, dix organisations nationales, que préoccupe l'alphabétisation, se sont rencontrées en janvier et décembre à Cedar Glen, centre de conférence situé près de Toronto, pour élaborer une déclaration de principe sur le sujet.

Le CCPEF, que représentaient notre présidente Martha Colquhoun et Gladys Watson, membre du personnel du bureau national, ont participé à l'entreprise et ont aidé à la conception de la Déclaration de Cedar Glen. Voici le texte intégral de la déclaration.»

LA DECLARATION DE CEDAR GLEN



INTRODUCTION

The Cedar Glen Declaration is a statement on public policy formulated by national organizations concerned about illiteracy in Canada. On December 5, 1986 and January 23, 1987, representatives of organizations met as a committee of equal partners to cooperate in the production of this document.

The organizations responsible for this statement are deeply concerned that one in five Canadians cannot read and write well enough to effectively participate in today's society. We recognize that illiteracy is inter-related with poverty, unemployment and decreased national productivity. We further recognize that illiteracy is an inter-generational problem: children are far more likely to be literate if their parents are literate.

Everyone should have the opportunity to participate fully in society as parents, workers and citizens. We, therefore, believe that literacy must be recognized as a priority issue in Canada. While the recommendations contained in this document are by no means exhaustive, they represent an approach to policy which is both educationally sound and respectful of the needs of a diverse population struggling for the fundamental right to learn.

The literacy movement in Canada represents a considerable depth and breadth of knowledge and experience. It is, therefore, essential that literacy practitioners and program participants be involved in the development and implementation of public policy.

It should also be recognized that, without adequate support for the existing literacy programs and new program initiatives, even the most well-intentioned policy statements will be ineffective. Governments at all levels should recognize their responsibility to undertake affirmative action on behalf of illiterate adults.

We believe that it is of the utmost importance that the federal and provincial levels of government create a policy which recognizes the need for widely based adult education programs and provides the means of supporting them.

PRINCIPLES OF PUBLIC POLICY

Literacy is essential for full and successful participation in Canadian society. We believe that equity of access to basic education constitutes a fundamental human right. We believe that this right, the right to learn, should be deemed a priority in public policy at all levels.

We therefore recommend that:

Basic education (grades 1-12 or the equivalent) be made available to all Canadians without discrimination, including on the basis of age, sex, and place of residence. Any upper age limit in the definition of students where such exists in laws governing the provision of basic education be eliminated.

There be equality in provision of adult basic education relative to provisions for children and youth, thus bringing all laws into conformity with the equality section of the Charter of Rights and Freedoms.

PRINCIPLES OF IMPLEMENTATION

Canada, as a whole, is responsible for meeting the learning needs of all its citizens. Both levels of government should recognize that barriers exist which preclude full access to and participation in adult literacy programs.

In order to meet the literacy needs of Canadian adults, policy is needed as is the commitment of financial support to provide for the implementation of policy. Each level of government should develop and implement policy in its areas of jurisdiction.

The development and implementation of policy at all levels should be the result of a process of consultation with organizations, practitioners, and learners in the literacy field. To be effective, literacy policy should be implemented to include the following elements:

PROGRAMMING AND SUPPORT FOR LEARNERS

Individuals requiring literacy programs have diverse needs. Programs should be learner-centred to accommodate the diverse needs of these individuals. All adult learners have a right to a voice in decisions regarding the content of their learning. Educationally disadvantaged adults, in particular, need this voice in order to become informed of their rights, their individual and group strengths, and avenues for their participation.

INTRODUCTION

La Déclaration de Cedar Glen est un exposé de politique générale qu'ont rédigé des organisations nationales que l'analphabétisme préoccupe. Le 5 décembre 1986 et le 23 janvier 1987, des représentants des organisations se sont rencontrés pour préparer ensemble ce document.

Les organisations qui ont rédigé cet énoncé sont profondément concernées par le fait qu'une Canadienne sur cinq ne peut ni lire ni écrire suffisamment bien pour participer de façon efficace aux activités de la société. Elles reconnaissent que l'analphabétisme est lié à la pauvreté, au chômage et à la baisse de la production nationale. Elles reconnaissent aussi que l'analphabétisme se transmet de génération en génération: les enfants ont plus de chances de savoir lire et écrire si leurs parents sont alphabétisés.

Tout le monde devrait avoir la possibilité de participer pleinement à la société en tant que parents, travailleurs et citoyens. Nous pensons donc que l'alphabétisation doit être reconnue comme ayant une priorité absolue au Canada. Si les recommandations que contient ce document ne sont d'aucune manière exhaustives, elles représentent, en revanche, une approche à la fois solide et respectueuse des besoins d'une population variée luttant pour acquérir un droit fondamental, celui d'apprendre.

Le mouvement pour l'alphabétisation au Canada compte des gens de tous les horizons ayant une éducation et une expérience solides. Il est donc essentiel qu'ils participent à l'élaboration et à la mise en oeuvre d'une politique générale.

Il faut aussi admettre que si les programmes d'alphabétisation existants et les nouveaux programmes prévus ne reçoivent pas le soutien adéquat, les énoncés de politique les mieux intentionnés n'auront aucun poids. Les gouvernements, à tous les niveaux, doivent reconnaître que c'est à eux que revient la responsabilité d'agir au nom de tous les analphabètes adultes.

Nous estimons qu'il est de la plus grande importance que les gouvernements fédéral et provinciaux, à différents niveaux, reconnaissent que des programmes éducatifs pour adultes sont nécessaires et qu'ils fournissent les moyens de les financer.

PRINCIPES DE POLITIQUE GÉNÉRALE

Pour participer bien et avec succès à la société canadienne, il faut savoir lire et écrire. Nous croyons que l'accès pour tous à une éducation fondamentale constitue un droit. Nous croyons que ce droit, celui d'apprendre, devrait avoir priorité dans la politique générale à tous les niveaux.

Nous recommandons donc que:

Tous les Canadiens puissent bénéficier d'un enseignement de base (de la première à la douzième année ou l'équivalent) sans discrimination, y compris celle fondée sur l'âge, le sexe et le lieu de résidence.

Toute limite d'âge soit éliminée dans la définition donnée du terme "étudiant" lorsqu'il y en a une dans les lois régissant l'enseignement de base.

Les dispositions prises pour l'enseignement de base aux adultes soient les mêmes que celles appliquées aux enfants et aux adolescents, de façon que toutes les lois en arrivent à être conformes à la section sur l'égalité de la Charte des droits et des libertés.

PRINCIPES DE MISE EN OEUVRE

Il revient au Canada entier de répondre aux besoins d'apprentissage de tous les citoyens. Les deux niveaux de gouvernement devraient reconnaître qu'il existe des barrières empêchant les adultes d'avoir complètement accès aux programmes d'alphabétisation et

d'y participer pleinement.

Pour répondre aux besoins d'alphabétisation des Canadiens adultes, il faut établir une politique et avoir l'assurance que la mise en oeuvre de cette politique recevra le soutien financier nécessaire. Chaque niveau de gouvernement devrait élaborer et mettre en oeuvre des politiques dans ces domaines de compétence.

L'élaboration et la mise en oeuvre d'une politique à tous les niveaux devraient être l'aboutissement d'une série de consultations avec des organisations, des praticiens et des apprenants qui s'occupent de l'alphabétisation. Pour qu'elle soit efficace, la mise en oeuvre d'une politique d'alphabétisation devrait comprendre les éléments suivants:

PRÉPARATION DES PROGRAMMES ET APPUI POUR LES ÉTUDIANTS

Les personnes qui doivent suivre des programmes d'alphabétisation ont des besoins divers. Les programmes devraient donc être axés sur les apprenants pour répondre aux besoins de chacun. Tous les apprenants adultes ont le droit à la parole lorsque des décisions sont prises concernant le contenu de leur apprentissage. Ceci est surtout vrai pour les adultes ayant peu ou pas d'éducation car il faut qu'ils découvrent leurs droits, leurs points forts en tant qu'individu et en tant que membre d'un groupe et les avenues qui s'ouvrent à eux pour participer.



AN INTERNATIONAL SEMINAR

Literacy in the Industrialized Countries A Focus on Practice

The International Council for Adult Education is organizing an international seminar to be held in Toronto from October 13 to 16, 1987. The main objective of the seminar is to provide a forum for discussion of literacy strategies, methods and practices. Resource persons for the seminar will include a team of literacy experts from developing countries, as well as educators and practitioners from the industrialized world.

The seminar on "Literacy in the Industrialized countries: A Focus on

Practice" is being organized by the International Council for Adult Education in cooperation with:

Canadian Association for Adult Education (CAAE)
Canadian Congress for Learning Opportunities for Women (CCLOW)
Frontier College
Institute Canadian d'Education des Adultes (ICEA)
Labour Council of Metropolitan Toronto Metro Toronto Movement for Literacy (MTML)
Movement for Canadian Literacy (MCL) Ontario Federation of Labour
Ontario Institute for Studies in Education (OISE)
Ontario Literacy Coalition Ontario Ministry of Citizenship and Culture
Regroupement des Groupes Populaires
d'Alphabetisation du Québec
Secretary of State of Canada World Literacy of Canada

For more information contact: The ICAE
Literacy Seminar Planning Committee, 29
Prince Arthur Avenue, Toronto, Ontario,
Canada, MSR 1B2.

The involvement of the learner is essential. All programs should recognize this principle of adult education.

We therefore recommend that:

Priority should be given to supporting programs which include learner participation in decisions regarding the content of their learning.

Programs which reflect the special needs of groups such as women, young people, native people, immigrants, and prisoners should be supported. Where practical, people should have the opportunity to become literate in their mother tongues.

Many government training programs which exist require literacy as a prerequisite. Currently, the number of literacy programs across the country is adequate to serve only a fraction of the literacy needs in Canada. The programs which do exist often do not have stable core funding.

We therefore recommend that:

Adequate program funding should be provided for the delivery of existing programs.

Funding should be made available for the development of new programs appropriate to the needs of learners.

Appropriate provision should be made to include literacy training throughout government training programs.

ACCESS TO INFORMATION

Educationally disadvantaged adults face real barriers in gaining access to the information they need.

We therefore recommend that:

All levels of government (as well as business, labour, and other groups) should acknowledge that these barriers exist. Staff awareness programs regarding the impact of literacy and illiteracy should be implemented. Programs and services should be examined to ensure that they are offered in a manner which guarantees full access by educationally disadvantaged adults.

Il est essentiel que l'apprenant prenne part aux décisions. Tout programme d'enseignement aux adultes devrait reconnaître ce principe.

Nous recommandons donc que:

Les programmes dans lesquels l'apprenant participe aux décisions prises quant au contenu de son apprentissage soient appuyés en priorité.

Les programmes qui témoignent des besoins particuliers de certains groupes, comme les femmes, les jeunes, les autochtones, les immigrants et les détenus soient appuyés. Si possible, les gens devraient avoir la possibilité d'apprendre à lire et à écrire dans leur langue natale.

Très souvent une des conditions préalables pour prendre des cours de formation du gouvernement est de savoir lire et écrire. À l'heure actuelle, le nombre de programmes d'alphabétisation ne sert qu'une fraction des besoins du pays. Quant aux programmes qui existent, ils ne bénéficient souvent pas de financement fixe.

Nous recommandons donc que:

Les programmes existant soient financés correctement.

Des fonds soient débloqués pour que soient élaborés de nouveaux programmes répondant aux besoins des apprenants.

Des mesures soient prises pour que les cours de formation du gouvernement comprennent des cours d'alphabétisation.

ACCES À L'INFORMATION

Les adultes qui ont peu ou pas d'éducation ont à surmonter des obstacles pour avoir accès à l'information dont ils ont besoin.

Nous recommandons donc que:

Tous les niveaux de gouvernement (ainsi que le monde du travail, les ouvriers et d'autres groupes) reconnaissent que ces obstacles existent. On devrait élaborer des programmes pour faire prendre conscience au personnel des répercussions qu'entraînent l'analphabétisme et son contraire. On devrait analyser les programmes et les services pour s'assurer que la façon dont ils sont dispensés permet à ceux qui sont handicapés du point de vue de l'éducation d'y avoir pleinement accès.

Tous les niveaux de gouvernement devraient s'assurer que les renseignements qu'ils distribuent sont rédigés dans une langue simple et d'une compréhension facile.

COORDINATION ET SOUTIEN

Il faut que le public prenne plus conscience du problème que pose l'analphabétisme au Canada.

Nous recommandons donc que :

Les organisations qui s'occupent de l'alphabétisation soient soutenues pour qu'elles puissent mener à bien des programmes de sensibilisation du public aux niveaux local, provincial et national. Tout soutien financier apporté à l'élaboration de programmes devrait être soigneusement synchronisé avec les efforts pour sensibiliser le public de façon que la demande n'excède pas le nombre de programmes disponibles.

On devrait faire prendre conscience au monde des affaires, aux ouvriers et au gouvernement que des programmes d'alphabétisation sur les lieux de travail sont nécessaires et qu'on attend d'eux qu'ils collaborent à leur élaboration.

On a besoin d'un système de coordination et de soutien pour ceux qui travaillent à l'alphabétisation de la population aux niveaux local, provincial et national.

Nous recommandons que:

Soit financé un centre national et indépendant de ressources. Celui-ci permettrait à tous ceux qui s'occupent de l'alphabétisation d'avoir accès à des renseignements et à des ressources.

Les organisations qui coordonnent les programmes aux niveaux local, provincial et national reçoivent un soutien financier.

Ces groupes et tous les niveaux de gouvernement devraient établir de nouvelles associations pour soutenir et dispenser des programmes d'alphabétisation.

CENTRE DE RESSOURCE ET ORGANE CENTRALISATEUR

Le centre de ressources/organe centralisateur devrait être établi pour:



All levels of government should ensure that information distributed by them is clearly written and easily understandable.

COORDINATION AND ADVOCACY

There is a need for increased public awareness about the problem of adult illiteracy in Canada.

We therefore recommend that:

Support should be provided to literacy organizations to carry out public awareness programs at the local, provincial, and national levels.

Funding support for program development should be carefully synchronized with public awareness efforts, to avoid demand outstripping the supply of programs available.

Business, labour, and government should be made aware of the need for literacy programs in the workplace and should co-operate in their development.

There is a need for coordination and advocacy in literacy work on the local, provincial, and national levels.

We therefore recommend that:

Support should be provided for an independent national resource centre which would provide access to information and resources for all those involved in literacy. Support should be provided for organizations which provide coordination locally, provincially, and nationally. New partnerships to support and deliver literacy programs should be developed between these groups and all levels of government. ,

RESOURCE CENTRE CLEARINGHOUSE

The Resource Centre/Clearinghouse should be established to:

Create a repository for research, learner-written materials, films, software, videos, tapes, books, teaching/tutor manuals, newsletters and ephemera, with an emphasis on Canadian materials.

Compile a complete directory of literacy programs and services, including methods, materials, membership, philosophy, etc., to be used as the data base for a national referral service. National-provincial- regional hot-line telephone links offering extended hours of

service should be created to enable users anywhere in Canada to find appropriate programs. (Research is needed on existing hot-lines and networks, to prevent duplication of services.)

Provide consultative services for programs needing assistance with organizational development, program renewal, recruitment, board development, funding, etc.

Publish directories of programs; regularly updated bibliographies of learner-written materials, manuals, etc.; indexes of materials both from the literacy and other related fields; a national literacy newsletter.

Develop appropriate outreach/public awareness programs to reach potential users of the resource centre/clearinghouse services, as well as the existing literacy community, and those in related fields.

Provide resources for learners and learner-centered activities.

Créer un dépôt pour les matériaux de recherche, le matériel écrit des étudiants, les films, les logiciels, les films vidéo, les cassettes, les livres, les manuels d'enseignement et les communiqués s'attachant surtout à ce qui est canadien.

Dresser un répertoire complet des programmes et services d'alphabétisation y compris les méthodes, les matériaux, la liste de membres, la philosophie, etc. Celui-ci serait la base commune de données d'un service national de références. Pour que les gens partout au Canada puissent trouver les programmes qui leur conviennent, on devrait créer des lignes téléphoniques directes, en service pendant de longues heures, aux niveaux national, provincial et local. (Il reste à faire des recherches sur les lignes directes et les réseaux existant pour éviter un double employé dans les services.)

Fournir des services consultatifs aux programmes qui ont besoin d'aide au niveau de la mise sur pied d'une structure d'organisation, du remplacement de programmes, de l'embauche de personnel, du financement, etc.

Publier des répertoires, des bibliographies régulièrement mises à jour, des documents rédigés par les apprenants; des index des textes portant sur l'alphabétisation et les domaines connexes; un bulletin national sur l'alphabétisation.

Concevoir des programmes de sensibilisation du public pour faire connaître les services du centre de ressources/organe centralisateur aux usagers potentiels de même qu'à tous les gens qui s'intéressent à l'alphabétisation et aux domaines connexes.

Fournir des ressources aux apprenants et leur offrir des programmes répondant à leurs besoins.

Créer des relations de travail avec les différentes bibliothèques un peu partout au Canada pour promouvoir et diffuser les publications et les services du centre de ressources et pour faire du réseau de bibliothèques un outil de diffusion des documents sur l'alphabétisation.

POINT DE MIRE SUR LA PRATIQUE

Un séminaire Sur l'alphabétisation En pays industrialisés

Le Conseil international d'éducation des adultes tiendra un séminaire international sur l'alphabétisation en pays industrialisés qui mettra, comme son nom l'indique, l'emphase sur la pratique telle qu'elle se vit sur le terrain. Cet événement aura lieu à Toronto, les 13 et 15 octobre 1987.

Le principal objectif du séminaire est de permettre aux intervenant(e)s sur le terrain, chercheur (euses) et représentant(e)s des gouvernements de discuter de stratégies possibles, de méthodes et d'approches en alphabétisation.

Une équipe d'experts composée de représentant(e)s de pays industrialisés ainsi que de pays en développement agiront en tant que personnes ressources.

Cet événement est organisé par le Conseil international d'éducation des adultes, en collaboration avec:

Canadian Association for Adult Education (CAAE)
Canadian Congress for Learning Opportunities for Women (CCLOW)
Frontier Collège

Institut Canadien d'Education des Adultes (ICEA)
Labour Council of Metropolitan Toronto Metro Toronto Movement for Literacy (MTML)
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Ontario Federation of Labour
Ontario Institute for Studies in Education (OISE)
Ontario Literacy Coalition Ontario Ministry of Citizenship Culture
Regroupement des Groupes pop d'alphabétisation du Québec
Secretary of State of Canada
World Literacy of Canada

Pour plus d'informations entrer en contact avec le: Le comité organisateur du séminaire, CIEA, 29 Prince Arthur Avenue, Toronto, Ontario, M5R 1B2.

Establish working links with library systems across Canada in order to promote and disseminate the centre's publications and services and to develop the library systems as major markets for literacy materials.

Endorsed by:

Association of Canadian Community Colleges/Canadian Association for Adult Education/Canadian Association for Community Education/Canadian Congress for Learning Opportunities for Women

Canadian Give the Gift of Literacy Foundation/Canadian Library Association Interest Group Frontier College Movement for Canadian Literacy World Literacy of Canada .

Endorsements Pending Further Consultation with Membership:

Laubach Literacy of Canada.

This Declaration has been sent to the prime Minister, the Secretary of State of Canada, appropriate Ministers at the federal and provincial/territorial levels, and the Council of Ministers of Education. CLOW endorses the fundamental human right of adults to learn, and thus participate fully in Canadian society.

AGENDA

October 16, 1987, Toronto, Ontario

NATIONAL LITERACY SEMINAR

Plan are underway for a national literacy seminar. It will be a forum for literacy practioners to share their vision of literacy work in Canada for the next decade.

For information contact: Conference
Office a, O.I.S.E., 252 Bloor Street West,
Toronto , Ontario, M5S IV6. J

Cette déclaration est appuyée les organismes suivants :

Association des Collèges Communautaires du Canada

Canadian association for Adult Education

Canadian Association for Community education congrès canadien pour la promotion des études chez la femme

Canadian Give the Gift of Literacy foundation Canadian Library Association

Interest Group Collège

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RESSOURCE

L'ÉMERGENCE D'UNE CULTURE AU FÉMININ

Les recherches que les femmes ont effectuées sciences sociales, en philosophie et en littérature ont remis en question certains concepts fondamentaux de ces disciplines.

Qu'advient-il quand ces femmes auront " toute la culture de leur empreinte?"

Les auteures de ce recueil, historiennes, sociologues, écrivaines et philosophes, nous expliquent comment elles perçoivent l'avenir et citent les facteurs de transformation dans leur domaine respectif.

L'émergence , d'une culture au féminin, Une lecture

prospective sur un être radicalement différent.

INTERVIEW

Heather Menzies

TECHNOLOGY IN WOMEN'S LIVES



Heather Menzies

Heather Menzies est une auteure d'Ottawa qui a notamment publié Women and the Chip. et Computers on the Job. Elle réalise aussi quelquefois des films et vient de terminer un documentaire vidéo sur Ursula Franklin pour le département des Études de la femme de l'Université Carleton.

Pendant l'entrevue, Heather Menzies explique la nouvelle technologie, opposant la technologie et tant qu'outil et en tant que système. "L'ordinateur peut être un outil libérateur. J'en offre un exemple parfait: c'est moi qui décide comment je l'utilise, c'est moi qui définis mon travail. J'y suis habituée puisque je suis à mon compte". Quant à la technologie en tant que système, elle l'illustre en prenant comme exemple celle qui entoure la reproduction. Elle conseille vivement aux femmes d'analyser les hypothèses sous-jacentes qui subordonnent la vie reproductive et la vie productive. Elle affirme que les femmes doivent réfléchir au rôle que jouent ceux qui décrètent "une grossesse indésirable" et qui, par conséquent, définissent le contexte du contrôle des naissances.

Heather Menzies estime que la nouvelle technologie a une autre conséquence inquiétante, celle de faire naître une société à "deux étages" dans laquelle la classe moyenne est affaiblie et les femmes, les cols bleus et les jeunes sont tenus en ghettos. La structure pyramidale prend la forme d'un sablier, c'est-à-dire qu'au sommet sont rassemblés quelques gestionnaires et cadres supérieurs, bardés de diplômes, employés à plein temps et bénéficiant de tous les avantages sociaux et qu'au niveau inférieur, se trouve une armée d'employés de soutien travaillant au salaire minimum à temps partiel ou de nuit et ne bénéficiant que de quelques avantages sociaux.

Heather Menzies se félicite à l'analogie de l'immigration d'Ursula Franklin pour illustrer l'aliénation des femmes dans ce monde hautement scientifique et technique, que dominant les hommes. Tout comme la variété des cultures du monde entier est sapée

par la conquête de "l'Univers de coca-cola", les femmes en s' intégrant de plus dans notre société technologique risquent de se fondre dans la culture masculine. Le danger ne réside pas tant dans la trahison que dans l'acquisition inconsciente de cette culture.

Depuis la publication de Women and the Chip en 1981, la façon de penser le l'auteur a radicalement changé. Elle voit maintenant les répercussions que la technologie entraîne à l'échelon social et politique et recommande qu'un contrôle démocratique et personnel soit exercé sur celle-ci. "La clef, ce sont les valeurs... une technologie fondée sur le principe que tous les individus sont importants à part égale. À partir de là, nous obtiendrions l'application, encourageant la paix, la créativité, l'amour et le rire, de toute une variété de procédés (tekhnê à toute une variété de raisons (logos)."

Heather Menzies is an Ottawa-based writer and sometime film-maker whose books include Women and the Chip and Computers on the Job, whose articles include "Women's Work is Nearly Done" for This Magazine and "A Chip on Her Shoulder" for Broadside. She has just scripted and directed a video-documentary on Ursula Franklin for Carleton University, Women's Studies and is working on a new book including the social and political context of reproductive and other biotechnologies. She was interviewed by Aisla Thomson for WOMEN'S EDUCATION DES FEMMES .

AISLA: Years ago the "new" technology was the typewriter, the vacuum cleaner, the telephone. Each was promoted as a labour-saving device, a machine which would relieve the drudgery of routine work. How do you define the "new" technology today?

HEATHER: Easy question to begin with, I see. I think it's necessary to distinguish between technology at the level of tool and technology operating as a system and I don't mean to suggest a simple difference in scale here. As Lewis Mumford writes, when the Egyptian rulers commanded slaves to swing their primitive hand tools to build the pyramids, the slaves weren't in charge of how they'd use their tools; they and the tools were organized and unified into a primitive technological system: what Mumford called the fist of the megamachine.

I once cited the paring knife as a tool and the cuisinart as integral to a system which includes not only the kitchen utensil itself, but also the rule of "labour-saving" efficiency and the exalted standards for cooking and dining projected by the media. One doesn't just buy a piece of hardware when one buys a cuisinart; one buys into a set of assumptions and a certain conception of the good life. I still think it's a good analogy. But a friend of mine and a scientist, Marilyn MacDonald, has taken me to task for it, pointing out that even the paring knife is part of a system, a system of product design, production and distribution over which the users have virtually no control. That's important to understand, because if

resources are being siphoned away from improving the design and durability of a paring knife and diverted into more elaborate generations of cuisinarts, then the "choice" of a paring knife over a cuisinart will be about as real a choice as that of the condom over the pill as an effective method of birth control.

You mentioned the cliches about labour-saving devices liberating people from drudgery. It's instructive to recall how the typewriter was promoted in those terms for women who worked in the 1800s at longhand copying, since the word-processor was introduced with the same promotional adage. The prophecy has remained about as unfulfilled for the women-users this time around as it did a century ago, and for the same reason: the women operating word processors and typewriters have not been free to use the technology as they wished any more than the women before them were free to use their quill pens for anything more creative than copying. If anything, the situation for many women is worse today, for the technology operating at the level of software in a management information system defines not only what work will be done but how it will be done; at least the quill pen wasn't monitoring your every move, or forcing you to work at a certain pace. The subordinate drudge status wasn't as blatant.

It's interesting: people who are used to being in control of their work lives, who are in charge of the technology they use and who get to use technology as tools to accomplish goals they define tend to extrapolate from their situation onto others. They assume that others have the necessary power and autonomy to step from drudgery into more creative, challenging and fulfilling work. Those who see themselves as cogs in a technological system have relatively little power over their work situation, and often their lives in general. What is unfortunate is that the images tend to be mutually exclusive; yet it's more appropriate to recognize where technology does operate as tools and where, as a system.

What bothers me is that I see technology at the level of system becoming a more important determinant in our daily lives. I see it transforming our lives without our even being aware of its shaping influence. Just like a system of roadways or communication lines strongly determines where we can go and how we communicate and know ourselves as communities and society. But people raised on liberal individualism believe they are making all their own choices and determining their own way with technology. They don't see the systemic biases influencing which technologies will be developed over others. They don't see that the choice they have is often a highly directed one.

So, when I see technology, I see not just techne -- the technique or tool on the table before me; I see also the logos -- the web or system of social relations and organizations, the assumptions and values which provided the rational framework for developing and deploying the final product. I see not just the birth-control pill, but the assumptions about subordinating one's reproductive life to the demands of one's productive life, the concept of "unwanted pregnancies" and the people who defined the context for birth-control in those terms. Beside the pill and the IUD I see a blank space representing the absence of

effective semen control by men.

AISLA: In 1981, your much publicized and at the time, controversial book, Women and the Chip, was published. In it you outlined how technological change was and would continue marginalizing and de-skilling women's work. Do you believe that this is still the case?

HEATHER: I have to laugh. I thought to my-self: no matter what the question, I must keep this answer short. Now you ask what' s changed since Women and the Chip came out. Mind you I could confine myself to a simple yes. Yes, the trends are still very much in evidence, and digging deeper into the social fabric of our society as the middle class or middle ground is undermined. We're seeing the emergence of a two-tier society, with the majority of working women, blue-collar workers and a disproportionate number of young people geologized in the lower tier.

Although I identified a polarization of the work force as one of three major trends, I hadn't understood either how major this would be, how politically significant. What's become clear is that computer-communications, at the level of integrated information and materials-processing systems, are cutting a swath through the middle of the occupational ladder, taking out middle managers but not senior managers, skilled workers but not unskilled workers. The organizational pyramid is shrinking and turning into an hourglass, with a small network of highly educated, computer-literate professionals, managers and executives, employed full-time with full benefits at the top, and an array of techno support staff at the bottom, working on a part-time or shift work basis, often for minimum pay and with few benefits. In what seems to be part of a new global division of labour, some of the techno-support work is being relocated into so-called underdeveloped countries such as

RESOURCE

A HIGH TRAFFIC AREA: TODAY'S AUTOMATED OFFICE

Times Change Women's Employment Service, a non-profit community agency in Toronto, is concerned that many unemployed women seeking work in clerical occupations are unable to do so even when they had previous experience in the area. Most affected were older women, immigrant women and women who had been forced to apply for clerical jobs because jobs in other fields were not available.

Aided by a grant from Labour Canada's Technological Impact Research Fund, Times Change undertook a research project to study the impact of technological change on accounting/bookkeeping clerks, receptionist/switchboard operators, and file/mail/inventory clerks. Interviews were conducted with sixty companies and organizations in Toronto, and with fifty-four clients, half of who were seeking work and half of whom had found employment in the clerical sector.

Researchers Pat Bird and Jo Lee made some startling findings. "Downsizing is occurring, resulting in some job loss through attrition. While wages are stagnating, new hires are expected to have increased education and skills as well as take on extra duties such as data entry.

A two-tier clerical workforce seems to be emerging. Those already employed have received some assurances of continued employment, but are doing more work, using more skills and being paid about the same as before. Also, older workers, workers with little formal education and immigrant workers whose first language is not English, experience the greatest difficulty in finding secure employment in today's automated office.

The researchers concluded that increased clerical unemployment is one of the serious and negative impacts of new technology in the office.

Copies of "A High Traffic Area: Today's Automated Office" are available for \$15.00 plus postage at Times Change, 22 Divisively Avenue, Toronto, Ontario M4S 1E9, (416) 487-2807.

Malaysia and Indonesia; there, women are hired by multinational companies to assemble circuit boards for as little as five dollars a day, suffering chemical burns and eye strain as a chronic characteristic of their employment. This off-shore relocation of dirty manufacturing work exacerbates the concentration of new employment growth in low-paying unskilled and semi-skilled service jobs in the food industry, cleaning, security and retail sales.

The trends are beginning to show up in the macro statistics. Between 1980 and 1986, the only significant increase in hours worked per week occurred in managerial-professional occupations and in-service work. All other occupations, including clerical work, showed a decline. The same trend shows up in statistics on full and part-time employment. Full-time clerical employment declined by 79,000 between November, 1980 and November, 1986. At the same time, part-time clerical employment rose by 68,000 to 418,000 hours per

week.

In some excellent research on the effect of office technologies on office work, to be published shortly by the Canadian Centre for Policy Alternatives, Vancouver-based Marcy Cohen and Margaret White document how the deskilling of clerical work can be offset by another trend. As layers of middle-management and the junior layer of professional work are largely obviated through expert systems and integrated information systems, some of the quasi-administrative work which was traditionally performed at the level trickles down to the clerical-administrative support staff to be done by them (with no increase in pay). So the initial deskilling at the clerical-administrative support level is mitigated by the side-effect of deskilling at more senior levels.

AISLA: Has your thinking on how technology has influenced society and particularly its impact on women changed since Women and the Chip?

HEATHER: The answer is "of course." The journey I've been on since taking up the question of technological change has been a classic illustration of learning a living. In 1981 I brought into the prevailing assumptions about technological change: that technology is an invaluable tool for increasing productivity, and that the social question was adjusting people to it through training and job bridging. I have since come to think that technological change as an economic issue cannot be separated from technological change as a social and political issue. It's essential therefore that who is involved in managing technological change be extended beyond the select circle imposed by the notion of "managerial prerogative." The technological change agenda, therefore, must go beyond the narrow economic issue of jobs to include democratic and personal control over technology.

AISLA: Ursula Franklin contends that women can change technology that women can work towards re-defining and taking control of technology. Do you agree with this perspective?

HEATHER: Ursula Franklin has evoked the immigrant metaphor very effectively here. She suggests that women moving into the quasi-*alien* terrain of science and technology must actively preserve a sense of their different vision against the risk of assimilation into the prevailing culture and value system. I agree wholeheartedly.

We must have a vision of technology arising from our own values and perspective: one might phrase it as life- and life cycle-centered rather than market- and military-centered, or as empowering rather than dominating and controlling. We must have cultural home bases (our women's groups and friendship circles) to which we can return to renew our vision and commitment.

We must also be aware that even as we're busy trying to change "them," "they" are trying to change us. Just as the diversity of world cultures is being undermined by "the coca colon ionization" of the universe, so as the technological society, we risk becoming more assimilated. The threat isn't necessarily that we will "sell out." The greater danger is the

more subtle one: that we will "buy into" its perspective without even realizing it. As Jacques Ellul, author of The Technological Society puts it, there could come a point when we all think the same way. Then the technological society will be total; no one and no part of life will be outside it. We and them will be one and the same.

As CCLOW members wanting to be in charge of our own learning, we know the word educated comes from the Latin for "led out" (led out from one's self, and a sense of one's own self). Already, women who treat the office as an extension of the home are almost the stuff of folklore. The more with-it stick to the women job description, and work through the system to get a promotion where taking responsibility for the whole and looking after others will be remunerated.

AISLA: You have described Ursula Franklin as your mentor. Could you describe how this relationship came to be and its effect on your work and life?

HEATHER: I'm a bit embarrassed. You see, I've never asked Ursula about this, and I don't know if she reciprocates my feeling, that is, if she wants to be a mentor to me. Incidentally, did you know that the original use of the word was a person called Mentor who in fact was the goddess Athena in disguise?

How I came under the guidance of Ursula Franklin is something of a confession of pride and folly. When I heard about Ursula's talk at the 1983 CRIAW conference, I wasn't impressed as much as I was mortified. I had come to believe my own reviews and felt that if I was the expert on the impact of technology on women, I should have all the answers. But here was this woman, a complete stranger, saying things that I hadn't even thought of. The immigrant metaphor blew me away. But it took me a while to acknowledge how much it helped me turn the corner in the evolution of my own thinking. When I wrote a piece called "Back to Grandma's Place" for an excellent issue of Canadian Woman Studies/Cahiers de la Femme which Ursula edited in 1984, I only thought of acknowledging my debt to her insights after I'd sent in the piece. First I had to overcome the sense that I had to make up lost ground. And there was some residue from my days as a journalist where you never give credit to others but hog it for your own silly ego. I finally brought myself around. But my post-script of thanks was too late to make that edition, and was stuck in the next issue.

The experience was a turning point in my life. Before, I was proud and insecure. Now, I'm less proud and less insecure as well. (I don't give myself a "humble" except in rare moments of self-confidence.) As I've become more influenced and liberated by feminism, I've been freed from the almost draconian demands of individualism on an "independiste" (self-sufficient) plane. It's really nice to know that you don't have to know everything. And you don't lose face when you learn something from another woman.

AISLA: One of the new developments in science has been in the area of reproductive technology, where control is not over women's work but over women's bodies and lives. Can you draw any parallels between these two "power" situations?

HEATHER: It's also interesting to turn that question around, and examine how we women have lost control over our bodies and our daily lives. That is why, you stop looking so much for the villain out there.

RESOURCES



TECHNOLOGY IMPACT PROGRAM

Labour Canada

In a brochure Labour Canada describes the purpose of the Technology Impact Program to assist Canadians to secure the "greatest economic and social benefits possible from the development and application of technical and scientific knowledge." It has been developed to support research and demonstration projects that will "broaden understanding of the impacts of technological change and contribute to greater sensitivity to the human and social factors involved in the introduction of new technologies in the workplace."

Labour Canada hopes to support "research on the social and human impacts of technological change in the workplace, including the areas of health and safety, ergonomics, labour-management relations, unions and unionism, job satisfaction productivity and working conditions; demonstration and pilot projects that illustrate effective methods of co-operative development and implementation of technological innovation." Preferred are practical projects having direct application to the workplace environment and fostering a recognition of the social implications of technological advancements.

Priority will be given to labour organizations and to joint labour-management ventures. Individual researchers are advised to seek affiliation with an organization affected by technological change before applying. Information, application forms and program guidelines may be obtained from Labour Canada regional offices or by contacting: Program Coordinator, Technology Impact Program, Labour Canada, Ottawa, Ontario, K1A 0J2. Telephone

(819)997-5470. The deadline for applications is May 29. Information is available in French and English.

We can bring the question home to us personally or we can be moved by the loss of a sense of our personal power. When you talk of reproductive technology, most women think of the pill (or the IUD). We learned to regard the pill as giving us control over our reproductive lives. It gave us a medical solution to what was, in fact, a social problem, but one over which we felt we had little control. This included the subordinate position of reproduction relative to productive, paid work. It was also the specific definition of post-war emancipation or "free love" as a particular form of heterosexual activity with no apron strings attached.

The combined effect of delaying childbearing plus the medical "side-effects" of the pill and the IUD has been a rising rate of infertility. Today, in infertility clinics across the country, women are being offered a new lease on their reproductive lives in the form of hormone treatments, in-vitro fertilization and embryo transplants. This time, there is no illusion about the technology giving women more control; it's being offered as a medical solution to a medical problem. And the women on the receiving end are grateful!

It's easy to see how a type of schizophrenia sets in. Even as a number of feminists in the health-care field are raising an alarm about in-vitro fertilization and the related issue of doctors' control over our eggs, the conception of life and the initial as well as final stages of gestating and incubating that life (plus the lives of women contracted as surrogate mothers), vast numbers of women don't see it that way at all. They don't see how much they've lost control. Or, more to the point, they don't feel it.

Look at child birth. It was commonplace in our mothers' generation not only to nurse babies on a glass bottle but to give birth to them (that's us) under general anesthetic. (Did you know that the root of the word aesthetic is "without feeling"?) To be robbed of your aesthetic sense is to be robbed of your ability to know at the most fundamental level; it's the very essence of alienation. Today, there's almost a pitched battle between the rising rate of caesarian section delivery and women who insist on owning their own labour and feeling it, pain, discomfort and all. There at least, women are taking back their power of judgment and saying no to a "labour-saving" technology. Meanwhile, however, the women who can't conceive are slowly alienated from their own reproduction through the intrusion, first of a basal thermometer and chart, then fertility tests and hormone treatments.

By the time the doctor mentions in-vitro fertilization, few women will have retained much sense of their own definition of reproduction to feel through the situation and judge it for themselves. Alienated and effectively anaesthetized, they humbly submit to the doctor's redefinition of reproduction, increasingly with doctors and reproductive technology at the

centre.

And in an obvious parallel to the work world, women are increasing their dosages of tranquilizers, cigarettes and alcohol as they adjust to working as fast-fingered extensions of information systems in banks, telephone companies, insurance companies and even fast-food restaurants and supermarkets. We might not know who's gaining power and control. But we know who's losing a sense of their power to do anything about it.

AISLA: Is the education system responsive to women's need to use technology? Is compulsory math and science education for young women a solution? Do we need more women scientists and technicians? Can education play a role in helping women come to terms with technology?

HEATHER: The education system, as a system, has always been the handmaid of the powers that be. Even Ontario's educational reformer, Eggeron Ryerson, wanted the educator to prepare young people for their appropriate "station" in life. Current attempts to harness education more closely to the cart driver of business and industry are merely differences in degree, not in kind. Therefore, in providing courses in word processing and computer programming, the education system is responding characteristically.

It's responding to its definition of what women need to cope with technology. To the extent that women are asking not just for operational or machine skills but for knowledge of technology as system, as a certain model of industrial design which might be rejected in favour of what Elaine Bernard calls "user-driven design," the education system has remained sternly unresponsive. That's why it's important for groups like CCLOW and CAAE to pursue a learner-driven design for technology education, including computer literacy: what the technology's all about and how to operate it. But it would also talk about why high technology and not low. And it would talk about who: whose technology, whose benefits, whose risks, who's in control?

As for compulsory math. and science, I suspect that if these subjects weren't as compulsively narrowly defined as they are now but were more inclusively and contextually framed, it would no longer be so compulsory to consider making them so. From such a reformed curriculum, you'd not only get more women scientists and technologists, you'd get women who practiced science like Barbara McClintock and Anne Conway (17th century), with a feeling for the organism. You'd get women like Ellen Swallow (19th century) who gave public demonstrations on how to test water for pollution.

AISLA: You have said that your own thinking on the relationship between technology and knowledge has changed. What have you learned during this process?

HEATHER I think that we've been talking about this all along, although we haven't addressed the technologies specifically associated with the begetting and accrediting of knowledge: the gatekeepers on thesis boards and newspaper and journal editorial boards, who allow or disallow new information; the established frame of reference in relation to which one positions oneself, even if it's in opposition; the biases built into methodologies, for instance, what choices are excluded in multiple-choice questionnaires, the subordination of the qualitative to the quantifiable and so on. I guess the main thing I've learned is to be aware of the context when talking about technology. This includes the knowledge, the understanding and related biases and assumptions out of which new technology emerges and against which it is applied, as well as the perception of the technology held by the general (or particular) public depending on how and by whom it is portrayed.

Hospital birthing technology provides a devastating illustration here. Recent health-care research has found that the traditional delivery table, with the woman on her back with her feet in stirrups is actually detrimental to the birthing process. It's really birthing technology designed for the aid and comfort of the presiding doctor; yet it's sold to the public as in the woman's best interest. It's the same very often in the case of caesarian-section delivery.

AISLA: Has the new technology helped you in your work? Do you own a word processor or computer? Have you ever taken a computer course?

HEATHER: Oh yes. Personally, I love the new technology, although I admit that I put off buying a computer longer than I could justify by lack of funds. A certain technophobia there, perhaps. I'm the perfect example of how the computer can be a liberating tool. To me it is a tool because I define how I use it, because I define my own work. Being self-employed, I'm used to that. So it was relatively easy to see the computer as something which I could control. No I haven't taken a computer course. For my purposes, the user manuals (and a partner, Miles Burton, who helps me when I'm stuck) is quite sufficient.

AISLA: Do you have a feminist vision of how technology can be used to benefit society?

HEATHER: I worry a little at the language here. There's just a hint of the great white hope: one politically correct Tao of technology which would displace the technological establishment which is patriarchal, hierarchical and so forth. I think most people realize that for Schumacher the operative phrase wasn't "small is beautiful" but "economics as if people matter." The key to my vision of technology in society isn't a prescription about scale. The key is values, and I think Ursula Franklin's statement of the core values covers it: she speaks of technology premised on the principle that "all people matter equally." From that, we'd get a peace-promoting, health-promoting, creativity-promoting, love- and laughter-promoting application of a diversity of technes to a diversity of logos.

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WOMEN'S TRAINING PROGRAMS A FEMINIST'S VIEW

by Greta Hofmann Nemiroff



Greta Nemiroff

SOMMAIRE

Une féministe examine e les programmes de formation destinés aux femmes par Greta Hofmann Nemiroff

Greta Hofmann Nemiroff est directrice de la Nouvelle école de Dawson Collège à, Montréal. Elle y donne des cours sur les Études de la femme et des cours d'anglais. Elle a été membre du Conseil d'administration du CCPEF. Son dernier livre s'intitule Women and Men.

Greta Nemiroff estime que, bien que les cours sur les Études de la femme dans les universités et les collèges aient contribué à augmenter l'éducation féministe, des incursions de ce genre n'ont pas été faites du côté de la formation professionnelle. Hormis les programmes-relais, les Études de la femme n'ont pas été insérées dans les programmes de information professionnels et éducatifs destinés aux femmes qui feront un métier non traditionnel.

Les femmes qui pénètrent sur "le territoire masculin" des professions non traditionnelles ont besoin d'être aidées et encouragées au maximum: elles n'ont que peu de modèles, elles sont confrontées sur leur lieu de travail au harcèlement sexuel, elles se voient nier toute ambition professionnelle et doivent venir à bout de la discrimination régnant au sein du système.

Greta Nemiroff reconnaît que les éducatrices féministes se demandent ce qu'il vaut

mieux pour leurs étudiantes: qu'elles s'insèrent à part entière dans l'univers masculin ou qu'elles s'en emparent et qu'elles le modifient. Elle croit qu'il est important que nous concevions des programmes de formation et des programmes éducatifs pour constituer un "sous texte" féministe, ceci en créant du matériel pédagogique, des ateliers et des cours adéquats. "Il faut comprendre le passé pour alléger tous les sentiments d'échec individuel et pour saisir la discrimination régnant au sein du système ainsi que les problèmes auxquels sont confrontés toutes les femmes travaillant contre rémunération dans notre société", affirme-t-elle.

Enfin, Greta Nemiroff pense que l'éducation féministe devrait poser les questions suivantes à toutes les femmes: En fonction des critères de qui suis-je régie, et suis-je d'accord avec ces critères? Dans l'intérêt de qui tout cela marche-t-il? Si la réponse est que je travaille pour appuyer les intérêts-mêmes de ceux qui m'oppriment, qu'est-ce que je fais alors ici? En quoi pourrais-je changer? De quels choix et méthodes est-ce que je dispose et où puis-je trouver un soutien?

Pour conclure, Greta Nemiroff soutient qu'il est essentiel d'avoir dans le programme une utilité portant sur "L'étude de l'homme". On peut aider les hommes à analyser leur comportement et à se rendre compte que celui là même exclut leurs collègues du sexe féminin. Les femmes peuvent décider à quels éléments du système elles veulent participer, ce qu'on peut attendre d'elles et de leurs collègues du sexe masculin, et quelle est la meilleure façon existante de créer un milieu de travail juste et agréable.

When will Women's Studies begin to influence vocational training programs as they have university and college courses? While there have been feminist methods and content evident in some courses, especially bridging programs, there is no sign of Women's Studies in program training women for non-traditional work.



Machinist : Jaren McLeod

Women entering the "men's domain" need all the help they can get. They do not experience the workplace in the same way men do: they rarely attain positions of power, although they may attain some informal power; there are few role models, so they come to their training with a lower climate of expectations than men. Although women are expected to work for a living the less privileged are not expected to have "career aspirations."

Aside from the health and safety problems which affect most workers, women often have to face sexual harassment at work with all its symptoms: insomnia, anxiety, weight loss, headaches and allergies.

Women may believe the mythology that there is equality in the workplace, thinking that if

they work "twice as well as men" they will get equal treatment, further training and promotion, not just the "half as good" which the late Mayor Charlotte Whitton of Ottawa mentioned in less optimistic times. Then when women don't get ahead, they blame themselves.

Women are often excluded from the informal information and support system which men enjoy in a male-dominated workplace. They are also the prime care takers of children and have to rush directly from work to school, day care or home while the men enjoy a decompression period between their two worlds by having a beer or participating in union activity.

Women have been raised to be concerned about relationships. They are the tension managers in the family; often this mediating ability is not very useful at work where assertiveness is needed. It is usually an assertive male voice doing the big sell on TV; the small high voice pressing its way through nervously tightened teeth belongs to Miss Teen Canada, the role model of Machinist Jaren McLeod too many young women. Neither are they used to the hazing men give each other on the job, and they may be wounded by "failing" this incomprehensible test of acceptability and start a job on the wrong foot.

Consciousness Raising Still Needed

While feminist educators might justifiably wonder if they want their female students to become part of the men's world rather than to appropriate and change it, we owe it to our students to explain their options and the possible ramifications. Women who try to "play the game" as men play it are often excluded or passed over; those who try to challenge and compete with men less overtly can also be badly damaged. Feminist education, above all, is based on the bedrock of the empowerment of individual and group through consciousness raising, that old '60s idea that is still meaningful. When we design training or educational programs to rush women into the workplace, we must create a feminist subtext in teaching materials, workshops, and courses.

While students often scream "boredom" at the very mention of history, I have yet to see women who are not fascinated by how women in the past have tackled their issues. An historical understanding is essential to relieving feelings of individual failure and to promote understanding of the problems faced by all women working for wages in our society.

Material from primary historical texts by women on women and work are increasingly available to teachers, as well as slide shows, videos and movies. This material can be instrumental in validating women in both traditional and nontraditional work. As in the Black Liberation Movement, when people are separated from their history they lack the roots necessary for the cultivation of individual and collective empowerment.

HOW DOES YOUR SCHOOL ADDRESS WOMEN?

A CHECK LIST

Does your promotional material show females as active and equal participants to males?

Are your counsellors aware of special needs of women students?

Are academic, personal or career counsellors advised of the special counselling styles and information appropriate to promote equality between the sexes? Are there enough women in these positions?

Are there sufficient extra-curricular activities of interest to both sexes?

Are there an equal number of sufficiently distributed female role-models or professional success in your school? (i.e. teachers, professionals, administrators).

Are women encouraged to excel in fields not traditionally female?

Have all aspects of your curriculum been rigorously examined for biases which either exclude or discriminate against women?

Is material relevant to women's condition included in equal concentration to that relevant to men?

Do you examine your written material to make sure it is not overtly or inadvertently sexist?

Is there a hidden curriculum which favours a masculinist bias?

Is the teaching methodology equally empowering to males and females?

Are teachers trained and expected to be aware of sexist biases and the different learning and communication styles of male and female students in our culture?

In preparing your women students for the work-place, do you make sure they are aware of problems of discrimination (systemically) or sexual harassment or exclusion from the informal network of information?

Educators should ascertain women's visibility in all teaching materials which must be written in non-sexist language. It may be possible to integrate historical or theoretical

feminist material into the main body of instructional materials for courses which, on the surface, appear very distant from such concerns.

Counselling Essential Component

While feminist course content and program orientation are essential, it is also important to develop an appropriate educational context. Promotional material should include pictures of women and be placed where women are likely to go. Counsellors should be trained to recognize the women's needs and be given a feminist perspective. Appropriate financial, educational, personal and vocational counselling services should be developed. Extra-curricular activities should be planned with women's special needs in mind. Above all, programs should encourage women to take time for themselves beyond the class room. Too often women feel they are "stealing" time and attention they do not deserve. They must be trained to take care of their own personal needs for health, recreation and companionship. Research shows that too frequently women's self deprivation of small comforts and recreation leads to extreme burnout and lowered self esteem; for many women this means back to square one. Women trainees must learn to be aware of working conditions: What is systemic discrimination? What constitutes a health hazard? What is sexual harassment? What are the local resources for working women? How do you build a support base when you are in a minority position with low seniority?

QUESTIONS TO ASK IN FORMULATING WOMEN'S STUDIES PROGRAMMES

What kind of a feminist am I? To be shared with all.

What values are the sine qua non of feminist education?

What are the content and methodological criteria for Women's Studies Courses?

What are the criterial for personnel to teach Women's Studies and Cross-referenced courses?

What are the sine qua non's of a Women's Studies programme?

What is our "feminist" commitment as a group?

How much time is each member willing to contribute to the group and program over the next year?

What is the best internal structure for our program, and why?

What matters external to the Women's Studies program are we willing, unwilling, and/or unable to address as a group?

Do we want, on the long run, to effect change in the content methodology of all courses in our college/university?

How will our program interface with other departments?

How will our program interface with the larger structures of our institution?

How will our program relate to the community outside of our institution?

How will our program relate to the community outside of our institution?

What is our attitude to questions of power: over members of the group? over students?

Does unionization in a non-traditional field guarantee lack of sexism in the work place? Educators should raise these questions and present case histories, then encourage groups discussion of solutions. This method will emphasize the systemic nature both of the discrimination and its correction. Women students need to learn to be assertive in speech. I have been surprised that in my Public Speaking For Women Courses students from all kinds of jobs are paralyzed by a fear of speaking out. Public speaking skills can be encouraged by having the students make presentations or by role-playing situations.

Women need to learn how to debate. Encourage the use of humour, voice projection and appropriate body language--for example, it is not always appropriate to smile when expressing something of importance. Whether through class presentation or special workshops, speaking assertively is an important skill for women in the workplace. Students should be aware of its place in their lives and why it is they have such difficulty speaking out.

Feminist education must have a foundation of consciousness-raising. While some claim that this is "old hat," it is still news to younger women and even older women who missed the ferment of the sixties. Without exploring the historical, social, economic, and political roots of women's oppression with reference to each woman's experience, feminist "facts" will not help in a time of crisis. The foundations of feminist consciousness must be built at a visceral level to be useful when needed.

The teacher is a key figure in women's training. It is foolish to assume that the absence of the Y chromosome is any guarantee of sympathy to or awareness of feminist education. Since many teachers in these programs are men, they too need to be trained. Many who have excellent credentials in their specialized fields, have no familiarity with feminist educational theory or even with women's issues. All teachers must be asked to undergo a consciousness-raising program.

Feminist pedagogy, aimed at the empowerment of women, cannot afford to replicate the dominant authoritarian model. It must not be authoritarian, condescending or materialistic. Ask students to buy into these standards, to "own" them, with the understanding that they are responsible for, have power over, their own behaviour and choices.



Airplane Mechanic: Jaren McLeod

Ultimately feminist education should pose the following questions to be asked by all women: By whose standards am I being judged and do I agree with them? In whose interest does this work? If the answer is that I am working to support those interests which oppress me, what am I doing there? How should I change? What are my choices and strategies and where can I find support?

Men's studies in Curriculum

Finally, while women should participate in the fruits of feminist research and pedagogy, vocational programs aimed at training women for non-traditional work must tackle the most difficult project of all: changing men's attitudes. That is why a component of "men's studies" in the curriculum is essential. While all mainstream education is predicated on men's world picture these are ingenuously presented as "reality." Both women and men must study male culture and men as men. Males may be enlightened about some of their motivations and the danger of the system in which they are implicated. Women will be reminded that no one owns validity. Men can be helped to look at their intramale behaviour and how it excludes their female coworkers. Women can assess their participation in the system, what can justly be expected of them and their male colleagues, and how best to create a fair and congenial work place together.

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ACROSS
THE
COUNTRY

NEWFOUNDLAND REPORT

by **Dorothy Robbins**

Women's festivals planned

Some members of CLOW in Newfoundland are involved in an exciting project with a group of feminists known as the 52 Per Cent Solution. This group is planning a unique

learning experience for women during the summer months. The project will consist of a bus tour across Newfoundland with stopovers in selected communities, during which various methods will be employed to create information exchange, awareness-building and skill development, with a long term goal of strengthening the representation of women in decision-making bodies. All participants will be simultaneously learners and resources for other's learning, some with more specific roles than others.

The mechanism for facilitating the exploration and learning process in ten communities across the province will be a two to three-day-long women's festival in each place. Each festival will blend a basic program developed by local women and the ideas of the organizers of the bus tour. Activities may include an evening of music, theatre, local history and story-telling, celebrating women's lives; workshops on career guidance for young women, participatory research and public speaking; discussion groups on various issues of special concern to women, especially women's need to be involved in the decision-making process at the local, provincial and national levels. Video recording and subsequent screening will be done for participants' use and follow-up. We hope that the bus tour and festivals will create a network of women whose energies are sparked by a recognition of the potential power women hold as 52 per cent of their communities and province.

YUKON REPORT

by **Lillian T. Nakamura Maguire**

Mentor Program promising

The mentoring program involving a Grade 11 girls' guidance class and women from the community, has gone through its first trial run. Of about 45 mentors who volunteered for the program, we have been able to arrange 14 matches. Some of the matches have been highly successful, resulting in some students meeting several times with their mentors. Most of the matches have been once-only meetings, with basic career and work information being exchanged. Although this in itself has been of use to the students, we had hoped that mentoring relationships would be established. Unfortunately, due to the limited time available from mentors and difficulties in arranging mutually agreeable meeting times, some matches did not take place. We have had an evaluation meeting with the school counselors and hope that new measures will result in more fruitful matching for the coming semester.

We are also making plans to participate in an upcoming Career Fair being sponsored by the Yukon Government Women's Directorate. Plans are also in the making to assist with International Women's Day celebrations planned by various women's groups in Whitehorse. Approximately 400 of our "Yukon Women: Non-Traditional Occupations" booklet will be distributed to Northwest Territories' schools. This final distribution will allow us to close off this project. We will keep some copies on hand in the event we get

some small orders.

BRITISH COLUMBIA REPORT

**by Shauna Butterwick, Lisa Harney and
Janet Patterson retreat**

Summer retreat

CLOW B.C. members continue to be active in the Women's Training and Employment Coalition and on Local Advisory Councils (Canadian Jobs Strategy). Janet Patterson, provincial director, recently participated in a consultation called by Pat Cooper, western vice-president, Canadian Advisory Council on the Status of Women. We have produced our first provincial flyer, which details B.C. network activities, contacts, provincial and national organization and resources; printing costs were donated by the British Columbia Government Employees Union, Region One. Our numbers continue to increase, although many women are unable because of location, work or scheduling pressures to attend network meetings. We are planning a provincial retreat in the Gulf Islands at the end of June and look forward to relaxing and forming or renewing our bonds during a weekend of fun and we hope, sun.

Self-teaching

Over the last six months the Lower Mainland network has been working at several levels to establish activities and structures to support CLOW's goals. In considering the ways we could validate women's experiences, theorize and popularize solutions, and join with others in advocacy, we decided to begin with educating ourselves. We recognized that our active members are already over-committed and therefore the process must be nurturing. Realizing, as well, that we could learn from each other, we have created a program of story-telling and recording. Each program is focused on a different theme, for example, role models and good and bad learning experiences; time is allowed for sharing and discussion. The process has been rich, rewarding and exciting. Along with developing programs to educate ourselves, we are engaged in creating an organizational structure that is supportive, allows for participation at several levels, avoids hierarchy and avoids the appointment of one individual as leader. We are identifying critical tasks and creating a work-book of procedures. We have also been having fun. Last summer we had a mask

making workshop and recently got together to decorate our masks and to create some improvisation and street theatre around women's learning issues.

Approaches to lobbying

Victoria CLOW members meet bi-monthly. There was a relatively large turnout at the January meeting during which participants agreed that future activities would focus on approaches to lobbying (including, as a prerequisite, defining the scope of the local network); adult basic education; information exchange and developing a resource centre and a vision of training for women. Working groups meet regularly. CLOW in the Victoria area is developing and working to establish a formal network.

ONTARIO REPORT

by Janice McLean

CLOW meets Ontario Women's Directorate Staff

Our contacts with the provincial government continue to expand. In February, Dawn Elliot of the mini-executive and I met with five staff of the Ontario Women's Directorate and a representative from the Ministry of Colleges and Universities. We discussed the implementation of "For Adults Only," the Wright Report on continuing education and learned that an interministerial committee is analyzing responses to it and will report to deputy ministers (who will decide whether this analysis is to be published). We were very disappointed that there were no signs of the fundamental changes recommended concerning funding, structure and services at educational institutions. These must take place to meet the needs of adult learners.

We asked about reducing sexism in girls' education and learned of Ministry of Education initiatives to reduce sexism in curriculum materials and presentation methods as well as the "Open Doors" and "Pathmaker" programs to encourage high school girls to consider non-traditional careers. The resistance of some male principals continue to be a block.

The officials encouraged CLOW members to consider developing community-based projects benefiting women which would qualify for the Ontario Women's Directorate grants program; it is anticipated there will be \$700,000 in grants in the coming year.

Also in February, Dawn and I responded to a questionnaire from the Steering Committee of the Canada/Ontario Apprenticeship Study. We identified barriers to women's participation and actions needed to assist more women to secure employment as apprentices.

Our contacts with the Women's Directorate resulted in a request by the Ministry of Skills Development for a CLOW representative to sit on a Provincial Trades Updating

Advisory Committee, and Susan Haw of West End Machining has agreed to participate.

In January I represented CCLOW at the National Council of Women's public representation of its brief to the government. Of Jake Epp they asked that midwifery be recognized and pensions for homemakers included in CPP/QPP. Women's Program funding and criteria were discussed with Secretary of State, David Crombie, and the Council took the stand that the fluctuating policies of REAL Women do not support the advancement of women, and that funding should go to national organizations committed to the Charter of Rights. Support for language training for immigrant women was requested. With the Minister of Labour, the Council stressed the need for benefits for part-time workers.

QUEBEC REPORT

by **Miriam Bailey**

Resource for adult incest survivors

In the last few months CCLOW has been very involved in setting up its research project: "Breaking Silence: New Beginning for Women Victims of Childhood Sexual Abuse." The result will be a pamphlet to be given to users of health and social service facilities in Montreal and to women's organizations. It will be bilingual and cover such issues as: "Feeling Alone," "Identifying the Problem," "Breaking the Family Silence," "Getting Help," "Organizing for Establishing the Services Needed by Adult Incest Survivors" and "New Perspectives and Directions. "

The first step has been to hire a team of researchers, Dr. Suzanne Peters and Fabienne Pierre-Jacques. They are now doing a literature survey, interviewing community people and inquiring about the availability and type of services for adult incest survivors. This phase of the project is being financed by Secretary of State Women's Program and the Department of Health and Welfare. We expect a grant in the new fiscal year for printing and circulation. Our Health and Welfare grant is predicated upon our circulating the pamphlet as a model throughout the country. The project is being supervised by Greta Nemiroff on a day-to-day basis (it is housed in The New School of Dawson College) and there is a CCLOW Advisory Committee of Miriam Bailey, Leiba Aronoff, Greta Nemiroff, and Ruth Fainstat.

There have been two CCLOW meetings since September. The first was to introduce Miriam Bailey to the membership. In January a second was held to discuss the "Breaking Silences" project as well as the possibility of having the next large CCLOW phantasmagoria in Montreal. This was discussed at some length, and Miriam Bailey will bring the recommendations to the February board meeting. Needless to say, Montrealers would be delighted to host such an event.

NEW BRUNSWICK REPORT

by **Joan MacFarland**

We are now in the fourteenth week of our twenty week Canadian Jobs Strategy re-entry program for women in non-traditional occupations. All fifteen participants were placed in on-the-job training sites. They have been doing excellently and we expect 75-80% of them to be able to continue in the same jobs after their training is completed.

Aisla Thomson, Executive Director of CLOW, visited our branch and our project in the last week of February. She was able to meet the women in the project as well as the teacher and coordinator of the project and see their enthusiasm first-hand.

We have set, as a priority, getting more involvement in our activities from women outside of the Fredericton area. Two of our members have agreed to do some organizing for us in this regard - one in Moncton area and the other in the Newcastle area, which is in northeastern New Brunswick. We have allocated some of our networking funds for this purpose.

We have also been involved in a number of other activities. Although we were unable to appear before the Standing Committee on the Secretary of State which is to have a hearing in Halifax, we have offered to endorse the brief of CLOW-NS branch. Dorothy MacKeracher and Joan McFarland have become involved, as principal investigator and co-investigator respectively, in the CLOW application to the Social Sciences and Humanities Research Council for the funding of a project proposal on "How Women Learn". As a member group of NAC, we sent Judith Grant-Thorpe as a voting member to the annual general meeting in Ottawa in May. We have also nominated Kay Nandlall as a candidate for the NB representative to NAC for 1987-88.

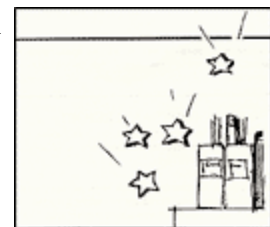
Upcoming is the Third National Laubach Literacy Training Conference to be held in Fredericton May 28-31. We plan to send at least one representative.

NOVA SCOTIA REPORT

by **Marjorie Johnson**

Sylvia Gold, keynote speaker

Our project "Educational Issues and Strategies for the Future" funded by the Secretary of State, Women's Program culminated in a successful conference in November. This conference, entitled "Taking Action-Setting Our Agenda," opened Thursday afternoon, with Sylvia Gold as theme speaker, followed by panel and audience



response.

Three sessions were set up in panel format: "Overcoming Barriers to Women's Learning," "Government Training Programs" and "Young Women Speak Out." All were followed by small-group discussion.

The conference was attended by 167 women, 49 were members of CLOW, Nova Scotia. Twenty-five towns and communities were represented. The planning committee felt this was a very positive result of the project.

One outcome is the establishment of a provincial council with representative membership and a plan of action which will focus on five issues during 1986-87: understanding and promoting CLOW's objectives and role in supporting all women in their diverse roles to have access to learning opportunities; support access to post-secondary education for rural women; support women's participation in publicly funded training programs; improve the situation of young women in Nova Scotia in education, training and employment; publicize the need for support services to enable women to have access to learning opportunities and to overcome barriers.

The complete project report is available for \$3.00 from Marjorie Johnson c/o CEC, 34 Lome Street, Truro, Nova Scotia, B2N 3K3. Please send cheque or money order payable to CLOW, Nova Scotia.

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RESOURCES

THE STORY BEHIND THE WOMEN INVENTORS PROJECT

The Women Inventors Project was originated, developed and is directed by two Waterloo women, Lisa Avedon, an adult educator at Conestoga College, and Rachelle (Shelly) Beauchamp a technology assessment analyst with the Canadian Industrial Innovation Centre.

It is a non-profit, one-year program to identify, encourage and assist innovative women of all ages. Launched on November 17 the project is funded through the Innovations Program of Employment and Immigration Canada, with additional financial assistance from the Ontario Ministry of Industry, Trade and Technology and the Ontario Women's Directorate. Donations from other sources include Carbotek Computing of Guelph, Ontario, The Mutual Life Assurance Company and the Canadian Industrial Innovation Centre. Although based in Waterloo, Ontario, the project is open to women across Canada.

"When I began working with inventors four years ago," says Shelly Beauchamp, "I was shocked by the low proportion of women inventors in Canada." According to figures supplied by the Canadian Patent Office, only about one per cent of Canadian patents issued to Canadians contains a woman's name. In the United States the comparable figure is eight per cent. Furthermore, existing programs aimed at encouraging innovation have not been reaching women; until recently women made up only five per cent of the clientele in the Innovation Center's Inventors' Assistance Program.

"Our project is unique," says Beauchamp, "as far as we know, no one anywhere in the

world has done anything like this." Initial results are encouraging: since limited publicity on women inventors began one year ago, the proportion of women among Innovation Centre clients has almost doubled. Increased innovation is a key to new business formation and to new jobs for Canadians:

For further information on workshops or copies of the newsletter, FOCUS, contact: Marie Le Lievre, 22 King Street South, Suite 500, Waterloo, Ontario N2J 1N8, Tel: (519)746-3443.

"PLAYING WITH OUR HEALTH Hazards in the Automated Office

This booklet by Marcy Cohen and Margaret White, is an education and resource guide for clerical workers, union officials, students and teachers interested in the health and safety problems of video display terminals. Each section stands on its own and can be copied and used separately in classrooms or workplace settings. Included are specific suggestions for workshops and educational exercises as well as a list of books which refer to each section and a general resource list of health and safety organizations, newsletters, books, videos and films. "Playing With Our Health: Hazards in the Automated Office" is the second of two booklets. The first is more about how office work is being reorganized with the introduction of computer technology, and focuses on strategies to ensure the rights of workers and ordinary people. Order from The Women's Skill Development Society, 4340 Carson Street, Burnaby, BC, V5J 2X9, Tel: (604)4300450.



Jaren McLeod

Truck driver:

CLOW NOVA SCOTIA PROPOSES TRAINING IN NON-TRADITIONAL JOBS

With its long history of actively working to improve education and training opportunities for women, CLOW is very concerned about the impact of the federal government's

major new training initiative on women's access to quality skill training.

In September CLOW Nova Scotia contracted with the Canadian Employment and Immigration Commission to research and develop a training program outline for women in non-traditional occupations under the Job Re-entry Program. Part of the Canadian Jobs Strategy the program is designed for women who have been out of the paid labour force for more than three years (or have worked less than 20 hours per week during that time). The skills training is contracted out to private coordinators who provide class-room training and locate hosts for on-the-job work experience. Since few programs funded under Job Re-entry are in non-traditional occupations, CLOW-Nova Scotia identified opportunities in male-dominated occupations and prepared a course outline and recommendations for training coordinators.

Researchers Ann Brimer and Linda Roberts interviewed local employment and education counsellors, trades instructors, employers, and women in non-traditional occupations, as well as analyzing labour market statistics and newspaper advertisements. Groups of unemployed women completed a questionnaire on their attitudes toward non-traditional jobs.

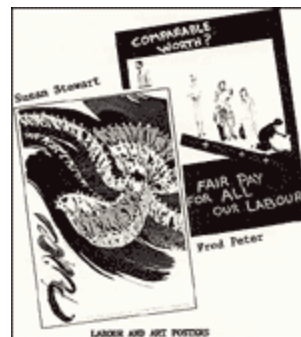
After reviewing 37 occupations, two non-traditional training programs were recommended: management training for women with some university education and auto-parts clerk training for women with grade 10 to 12 background. To provide quality training, the management course must be no less than 40 weeks, and the auto-parts clerk course no less than 42 weeks. Detailed course outlines have been developed for both programs, and coordinators, trainers and a number of job placements have been identified.

The research revealed a variety of barriers preventing women from expanding their career options. For instance, the eligibility criteria for the Re-entry Program, which requires that a woman must have been out of the paid labour force for three years, excludes some of the best candidates and women most in need of training. Underemployed and sporadically employed women do not qualify, a group which includes many immigrant women.

The inadequacy of training allowances is a problem for many women. While CLOW applauds the increases under Minister of Employment and Immigration Flora MacDonald, allowances are still too low for either a single person or a single parent.

Many students have experienced long delays in receiving training allowances. These delays are especially difficult for single-parents on social assistance since their cheques are discontinued at the beginning of the course.

A complete summary of the barriers is included in the final chapter of the report along with recommendations to various government departments, CEIC and school districts, and



Susan Stewart
Fred Peter

ways to improve women's access to male dominated occupations.

Also included is a critique of the Job Entry/Re-entry Program.

A limited number of copies of the full report are available. Photocopies of the section dealing with the management training program or the critique are available for \$1.00 to cover postage and handling from Linda Roberts, Women's Employment Outreach, 5194 Blowers Street, 2nd Floor, Halifax, Nova Scotia, B3J 1J4.

LISTENING TO LEARN

by L. Burge, M. Norquay & J. Roberts

This is an indispensable manual for anyone who uses audio conferencing in education, government, business, voluntary and professional associations, industry and commerce. The manual integrates practical information on voicing, scriptwriting, program planning, and salient issues for leaders, course designers and tutors. A demonstration audio tape is included. The authors are distance educators experienced in the use of radio and audio. For more information contact: Instructional Resources Development Unit, Ontario Institute for Studies in Education, 252 Bloor Street West, Toronto, Ontario, Canada, M5S 1V5.

Six Art Posters Exploring Labour Issues

Health and Safety, Immigrant Workers' Rights, Technological Change, The Right to Organize, Peace and Equal Rights for Immigrant Workers are the themes of six posters published by the Vancouver Centennial Labour Committee. The artists, chosen through a competition held in the summer of 1986, are Billie Carroll, Craig Condy-Berggold, Ken Hughes, Carel Moiseiwitsch, Fred Peter and Susan Stewart.

Curator Sara Diamond says of the series: "We wanted to create a link between the labour movement and artists. After all artists work for a living and face many of the same issues that other professions do and working people need a sense of their own culture. We consciously chose artists who approached the graphic art medium in very different ways, while being technically top calibre. We wanted an eclectic sense of style." The organizers hope that the spirit of Centennial Year collaboration expressed among historians, artists and unionists will continue into the future.

The series was financed through the assistance of the Vancouver Centennial Commission, Labour Canada and the B.C. Government Employees Union. Artists' fees were paid by individual unions. Posters are being sold as a set or individually. Order through the Vancouver and District Labour Council, Suite 206, 33 East 8th Avenue, Vancouver. Telephone Sara Diamond, (604)2545210.

LEARNING FROM OUR HISTORY

Community Development by Immigrant Women in Ontario. 1958-1986



This book by Tania Das Gupta is both a history of immigrant women's organizations in Ontario and as a tool for future action. In the broad analysis of this history, 55 different organizations and programs and their contributions are documented. In-depth case studies show how needs were identified, activities initiated and lessons learned. This information will be used by community workers and organizers to initiate similar programs in other places.

Das Gupta examines the cases of Women Working with Immigrant Women, the Mobile Health Unit of the Immigrant Women's Centre, Making Changes, Ethnic Food Catering of Women Immigrants of London, Modistas Unidas, Multicultural Women's Centre, New Experience for Refugee Women, Down to Business Training Program, Shirley Samaroo House, Immigrant Women Into Electronics and the Spanish Speaking Elderly Women's Support Group of Working Women Community Centre. In documenting the history, analysis is provided on such issues as employment, working in collective structures, racism, the refugee experience, labelling, funding and other issues as they relate to immigrant women. The book includes a selected list of immigrant women's organizations and a bibliography on immigrant women's studies.

"MAKING CHANGES"

"Employment Orientation for Immigrant Women"

Making Changes by M. Kainola is a course which provides a guided group setting where immigrant women can meet and talk, share concerns, knowledge and experience, in order to learn how to make changes and gain more control over their lives. Using stories, poems and drawings, the "Student's Book" involves the reader/participant in a process of self-discovery and active learning. The book is a resource for use in intermediate and advanced English as a Second Language and life-skills programs. The accompanying "Teacher's Guide," with its teaching objectives, methods and suggested activities, provides an experiential model to group sessions. It also includes practical information on running a career planning and job-search program for immigrant women. Order from the Cross Cultural Communication Centre, 965 Bloor Street West, Toronto, Ontario, M6H 1L7.

"IMMIGRANT WOMEN IN CANADA"

This publication reviews the realities of an immigrant woman's life in Canada today, focusing on barriers which limit her equal participation in Canadian society.

Two main issues are discussed: immigration policy and practice and conditions in the labour market. The document examines these two issues, long neglected in relation to

language training and child care.

"This publication summarizes the status of immigrant women in Canada," said CACSW President Sylvia Gold. "An increasingly organized immigrant women's community has been very successful in bringing many of their issues into the public arena." Available from the Canadian Advisory Council on the Status of Women, 110 O'Connor Street, 9th Floor, Ottawa, Ontario, K1P 5M9, Tel: (613)992-4976.

"SEX-ROLE LEARNING AND THE WOMAN TEACHER: A FEMINIST PERSPECTIVE"

In this insightful account of an elementary school action-research project that evolved into a gender issues committee, Rosonna Tite challenges those researching sex-role stereotyping in the schools to understand the work of the classroom from the teacher's point of view. She points out that to focus on instructional activities is to disconnect teachers from the reality of their work and disregard their experiences and their context. Researchers, teachers, parents and all who are concerned about education will come the new conceptual frame-work she proposes. Order from CRIAW/ ICREP, 408-151 Slater, Ottawa, Ontario, K1P 5H3.

BUENOS AIRES DECLARATION ON NEW TECHNOLOGY INFORMATION KIT ON MICRO-TECHNOLOGY

Out of the World Assembly of Adult Education held in Buenos Aires, Argentina, in November came the Buenos Aires Declaration on New Technology. Its introduction reads:

New technology is modifying our environment, our customs and our ways of communication to such an extent that we may say a "new society" is emerging.

Technological development must be thought of as an activity undertaken by people to enhance human dignity and development, and as a means of pulling down barriers. However, new technologies have often been used to achieve other, different aims which have only served to increase poverty, isolation and to generate and maintain dependency.

It is essential to take a series of urgent measures so that the incorporation and development of new technologies does not lead to increasing the gaps within countries or between countries.

Within the context of educational systems where the intention is ultimately to eradicate the distinction between teachers and learners, the use of new technology in adult

education must be understood as a way of dismantling the barriers which are obstacles to growth and increasing self-determination of both countries and people. In brief, we must consider new technology a new kind of humanism. The declaration is an education strategy which addresses two major questions: what to do and how to do it?

The "Information Kit on Micro technology" includes the declaration, the "Summary of Proceedings of the International Consultation on Microchip Technology: Its Impact on the Lives of Women Workers" held in Manila in October of 1986, the International Documentation and Communications Centre paper, "Interdoc Network", and "Six Grave Doubts about Computers" by Jerry Mander, illustrated by R. Crumb.

These documents are available from: New Technology Network, c/o Eduardo Boza, International Council for Adult Education, 29 Prince Arthur Avenue, Toronto, Ontario, Canada MSR IB2.

THE 1987 CANADIAN WOMEN'S DIRECTORY

Les Éditions Communiqu'elles Publishes The First Directory of Women's Resources in Canada

This new bilingual 308-page publication contains nearly 2,000 names, addresses and telephone numbers of women's groups and associations, subdivided by province or territory. Listings include women's centres, women's shelters, cultural organizations, services for immigrant women, health-care services, legal resources, women's bookstores, and groups working against sexism, feminist publishers and periodicals, government advisory councils, and national organizations.

The Canadian Women's Directory is now available in bookstores or from Les Éditions Communiqu'Elles, 3585 St-Urbain, Montreal, Quebec, H2X 2N6. Telephone orders: (514)844-1761.

HANDS OF KNOWLEDGE

"Adult Education Development and peace"

The International Council for Adult Education has produced a report of the 1985 World Assembly of Adult Education in Buenos Aires in a style which reflects the popular education spirit of the assembly. This 118-page report, in an easy-to-follow format, is filled with original illustrations and includes reports from the 17 working groups along with special presentations. Payment should be made by international money orders, postal money orders, or cheques drawn on Canadian or American banks, to: International Council for Adult Education, 29 Prince Arthur Avenue, Toronto, Ontario, Canada M5R 1B2.





Women in Trades, IWD, 1984

WOMEN IN TRADES

Women in Trades wants to support tradeswomen, identify problems, and create solutions; work with other groups who support women in non-traditional roles; encourage women of all racial and ethnic backgrounds, and the disabled, to careers in trades; shift the attitudes of policy makers towards accepting women in non-traditional careers; create a co-operative environment among tradeswomen, unions, employers and management.

REGULAR MEMBERSHIP: open to women who are working in non-traditional jobs. (\$15.00) **ASSOCIATE MEMBERSHIP:** open to groups or individuals supporting W.I.T. (\$25.00) **STUDEN/UNEMPLOYED MEMBERSHIP::** (\$5.00) **SUSTAINING FRIEND:** for those able and willing to contribute more.

Our Registered Charitable Organization status is applied for, and donations will be tax deductible. Women in Trades, c/o Times Change, 22 Davisville Avenue, Toronto, Ontario, M4S 1E8 Telephone: (416)653-2213.

"AN EVALUATION GUIDE FOR WOMEN'S GROUPS"

The guide outlines specific techniques that can be used in evaluation. It deals with such questions as: What work will be the focus of the evaluation? Who will be involved? How will decisions about the group's participation be made? How will the group be kept informed about the process and what does the group want to learn from the evaluation? A must for women's groups, funders and evaluators alike. ISBN 0622145-1-0. Order from Women's Research Centre, 1666 W. Broadway, Vancouver, BC, V6J 1X6.

GROUNDWORK

Adult Basic Education in BC prisons

Groundwork highlights the work Fraser Valley College is doing with the federal correctional institutions in the Fraser Valley. The college has expanded its services to include literacy and life-skills programs instructed by faculty who teach in five federal correctional institutions. The instructors believe that prison inmates, like all other adults, have the right to : "a second chance" in basic education. The communities they serve in the Fraser Valley have a larger percentage of inmate citizens than do most other

communities in B.C.

Susan Witter, Associate Dean of Continuing and Developmental Education at Fraser Valley College says that basic education is important, needed and expected in the lives of prison inmates if they are to have that second chance in their lives on the outside. She believes that basic education contributes to rehabilitation for many inmates, and that for others it is a humanizing approach that respects the inherent dignity and worth of the individual.

Subscriptions and some back copies are available from the Adult Basic Education Association of B.C., 11091 - 72nd Avenue, Delta, B.C., V4E 1Y4.

"WOMEN AND THE ECONOMY KIT"

The kit is a collection of materials designed to stimulate discussion and add to the development of an analysis of women's roles in the economy. It includes an introduction, a list of grounding assumptions on women and the economy, articles which address women's work in the home, in the community and in the work force and an annotated reading guide. For more information, contact Jean McIntosh at (604)734-0485. Order from Women's Research Centre, 1666 W. Broadway, Vancouver, B.C., V6J 1X6.

"PLANNING OUR FUTURE: DO WE HAVE TO BE POOR?"

This booklet presents four scenarios of women's lives to illustrate Canada's various pension schemes. The proposals presented are intended to help increase women's knowledge of the pension issue and to facilitate discussion among women's groups and policy makers. Available from the Canadian Advisory Council on the Status of Women, 110 O'Connor Street, 9th Floor, Ottawa, Ontario, K1P 5M9, Tel:(613)992- 4976.

AGENDA

June 5 to 10,1987, Windsor, Ontario

FEMINISM, CRITICAL THEORY AND THE LAW: A CANADIAN CONFERENCE

Faculty of Law, Windsor, Ontario

Feminism, Critical Theory and the Law: A Canadian Conference is seeking letters of intent, paper/workshop proposals and draft papers for this conference to be held following the Learned's. The purpose of the conference is to share work and thinking that falls into the genres of critical feminism, critical legal theory and feminist praxis. The organizers are particularly interested in exploring the possibility that Canadian women have a unique perspective on feminism, critical theory and law (no conference on feminism and critical legal theory has yet been held in this country). Direct inquiries to Kathleen Lahey, Telephone (519)253-4232 (ext. 2952) or William Conklin (ext. 2964), both at the Faculty of Law, University of Windsor, Windsor, Ontario, N9B 3P4.

THE CANADIAN JOURNAL OF WOMEN AND THE LAW

The journal, published twice-yearly, is interested in receiving papers on all topics relating to women, but especially concerning women of colour. For the fact sheets "Editorial Policy" and "Information for Contributors" and for information on theme issues, contact: Canadian Journal of Women and the Law, National Association of Women and the Law, 323 Chapel Street, Ottawa, Ontario, K1N 7Z2.

June 8 - 10, 1987, Guelph, Ontario

SEXUALITY: TODAY'S PERSONAL AND SOCIAL DILEMMAS

The 9th Annual Guelph Conference on Sexuality

This is the ninth in a series of annual conferences on sexuality presented by the Department of Family Studies in the College of Family and Consumer Studies, and the Division of Continuing Education, University of Guelph. Over 600 participants from across Canada and the United States attended last year's conference. The Guelph Conference draws together educators, nurses, physicians, social workers and clergy to hear leading figures in the field and to share professional experiences and insights. The Conference provides a unique and significant opportunity for both interdisciplinary and inter-provincial exchanges among professionals.

Relationship and sexual issues are concerns of almost everyone. Currently, we are witnessing much confusion and serious questioning of our sexual attitudes and behaviours. In the analysis and discussion of these issues, the 1987 Conference will help participants better understand many of the relationship and sexual problems facing our society. By dealing with practical concerns, the conference will assist professionals in developing their own insights and expertise while improving the programs they offer to young people

and adults. For further information write to: Division of Continuing Education, Room 160, Johnston Hall, University of Guelph, Guelph, Ontario, N1G 2W1, or Telephone - (519)824-4120 (ext. 3957). Payment for phone registration is accepted on VISA or Master Card only.

THE CANADIAN REVIEW OF SOCIOLOGY AND ANTHROPOLOGY

The review is planning a special issue on feminist scholarship. Preference will be given to papers that develop feminist theory or are informed by recent feminist theoretical work. Papers will go through the normal CRSA review process and should conform to the regular journal format and length. Deadline: May 15, 1987. Send papers to: Professor Pat Armstrong, Vanier College, 821 Ste-Croix, St-Laurent, Quebec, H4L 3X9 or Professor Roberta Hamilton, Department of Sociology, Queen's University, Kingston, Ontario K7L 3N6.

August 14-21, 1987, Val-Morin, Quebec

CANADIAN WOMEN' S WRITING RETREAT

Women writers of English fiction, poetry, plays and non-fiction prose and translators working from French to English, will be able to take intensive workshops. Well known Canadian women writers will conduct morning writing workshops and afternoon discussion groups. There will also be a panel discussion led by representatives of the Canadian publishing industry.

The retreat will not be devoted solely to work. In the Laurentians, Far Hills Inn offers hiking, swimming, boating, tennis, squash, billiards, and just plain relaxation.

For further information, please contact Debra Martens, c/o Centre for Continuing Education, Dawson College, Victoria Campus, 485 McGill St., Montreal, Quebec, H2Y 2H4. Tel. (514)931-8731 local 6102; or call Greta Hofmann Nemiroff at (514)931-8731 local 6075.

August 17, 18 and 19, Montreal, Canada

WOMEN, MANGEMENT AND TRAINING

The research and intervention group, Women, Management and Business was founded at the École des Hautes Études Commerciales, Montreal, in 1981. Its main objective is to help the integration of women in the commercial, social, political and economic life, at the local as well as the national level and in all sectors of the country, in private as well as in

public businesses.

The August 1987 World Conference aims at gathering together people from all over the world interested and involved in similar research and management training activities for women. It will be a unique occasion to discuss and exchange winning concepts and formulae related to the education and training of women in management. For further information contact: Women, Management and Business, Research and Intervention Group, École des Hautes Études Commerciales, 5255, avenue Decelles, Montreal, Quebec, H3T 1V6, Tel. (514)340-6630, 340-6626, or 340-6336.

Call for Papers

September 24 - 26, 1987, Toronto, Ontario

THE CANADIAN WOMEN'S MOVEMENT: WHAT IS IT WHAT IS ITS IMPACT



Wendy Wortsman

A bilingual conference on the women's movement since the 1960's, organized by York University's Women Studies Research Group invites proposals on the following topics: the roots of the second wave of the women's movement and struggles within the movement; the effect of relations with the state and other institutions on the development of the movement for example, Canada's involvement in the UN Women's Decade; the priorities of the women's movement; case studies of key issues. Contact: Sue Findlay, Canadian Women's Movement Conference Group, 128 Founders College, York University, 4700 Keele Street, North York, Ontario, M3J 1P3. Tel. (416)736-5380.



Dame Nita Barrow, ICAE

October 24 - November 3, Montreal, Quebec

ICAE EXECUTIVE COMMITTEE MEETING

Montreal was announced as the site of the 1987 ICAE Executive Committee meeting and associated seminars. The Institut Canadien d'éducation des Adultes will host the meeting.

Seminars on the follow-up to the UNESCO 4th International Conference on Adult Education and on the Feminist Challenge to Adult Education are being planned. Study visits to Quebec adult education organizations are planned. The dates have been chosen in order to make it possible for interested persons to take part in the American Association for Adult and Continuing Education which will take place in Washington, D.C., October 19 - 24, 1987.

ANTHOLOGY ABOUT LESBIANS IN CANADA

Scholarly papers are invited for a book intended to document the diversity of lesbian experience, the extent of discrimination and the survival strategies of lesbians in Canada. In particular, articles are sought which discuss old lesbians, visible minority lesbians, disabled lesbians, francophone lesbians, lesbians living in small towns and lesbians who came out after marriage and children. Send abstract and/or complete paper, by May 1, 1987, to: Sharon Stone, Department of Sociology, York University, 4700 Keele Street, Downsview, Ontario, M3J 1P3.

November 6,7, and 8, 1987, The Westin Hotel, Winnipeg, Manitoba

WOMEN AND WELL-BEING

CRIAW Conference

Well-being is the state or condition of being well a state characterized by happiness, health, security. Women experience many threats to well-being, but have worked together to identify and take action against these threats. The objective of the 1987 conference is to explore the theme "Women and Well-being." We envision the presentation of research and thinking on ways that women have strengthened and protected their own well-being and that of others, and on directions for the future. Presentations will encompass a variety of topics. What are the supports for women's physical, emotional, mental, economic, political and spiritual well-being? What are the threats to it? How do women affect the well-being of others in their social world? Potential topics include health and illness issues, strength, empowerment, abilities and disabilities, peace, economics and employment, marriage, family, and other relationships, arts and culture, stress, institutional problems and supports. We would like to emphasize a lifespan perspective, drawing special attention to issues relevant to young middle-aged and older women. The conference will focus on the positive side of issues and, the organizers hope that it will enhance the well-being of its participants. For further information, call In-Ka Conference Planners at (204)949-1653.

COMMENTARY

WHY PRIORITIES IN ADULT EDUCATION MUST CHANGE

by Susan Witter

If one were to paint an overview of current adult education trends in Canada, the major focus would be on job-training programs within the Canadian Jobs Strategy; the multitude of job-related upgrading programs, a proliferation of private training attempting "job opportunity" training and a growing emphasis on employer- based training: all courses and programs aimed at helping adults get a job, get a better job or become more successful at a job. Job training has dominated the adult education scene in Canada to the detriment of the other adult education activities needed by a growing number of adults to function as responsible citizens out-side the work place.

Federal and provincial government training cannot continue to focus on training for jobs that are simply not there.

Unemployment and underemployment are creating new learning needs that relate to the psycho-social well-being, mental health, personal enrichment, leisure learning and holistic health of an increasing number of adults. Adult education that continues to be obsessed with learning to earn a living will leave Canadian adults educated in splinters instead of as whole people. With the changing nature and availability of work, there is no question

that priorities need to shift to emphasize those learning activities that enhance an adult's physical, social and emotional well- being. We can no longer allow policy makers to view and treat adult education that does not relate to job training as a frill or an activity only available to those who can pay the full cost. With the economic and social changes brought about by the diminishing availability of employment, learning opportunities that enhance psycho-social well-being must be considered crucial when redefining adult education priorities in Canada.



Gilda Mekler

Susan Witter is Associate Dean of Continuing and Development Education at Fraser Valley, Abbotsford, B.C.

COMING IN THE SUMMER ISSUE

Articles for WEDF, Vol. 5, No.4 (Summer 1987)

Theme: Making education accessible and culturally relevant to northern women.

"Theatre for Education" by Ellen Hamilton. Creative theatre process as a tool to meet the needs of young people requiring academic upgrading.

"From the Straight Shore to the Labrador: Women's Studies as a Distance Education Course" by Joanne C.J. Prindiville and Cathryn Boak. Using a long distance course in Women's Studies for reaching and empowering isolated women.

Interview of Lillian Nakamura Maguire of Yukon College by Janet Patterson on learning in the North.

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Consider the magazine you are now holding. At one level, it is a product: ink applied to paper. Yet the reasons for which you value this magazine have nothing to do with either ink or paper. You're reading these pages for the images, the messages, the ideas.

It is particularly important to you because, like you, it's Canadian.

Why we need our magazines

- They're produced (written, edited, photographed, illustrated) by Canadians, and thus carry information about us and present our point of view.
- They reflect what we are interested in, preserving and encouraging our own unique values, the way we look at ourselves, the way we look at the world.
- They help us create the stars, the legends we need. Canadian magazines' foster our own sense of ourselves.
- They present the best of the literature, prose and poetry that we produce.
- They express the regional differences that distinguish us from: one another, and the national pride and purpose that link us together.
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- They give us a vital voice of our own.

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A Canadian magazine is something special. It adds a journalistic dimension that no other medium can provide depth and wholeness and texture, plus the visual impact of graphic design. Because a magazine is free from daily deadlines, it can achieve a level of thoroughness and excellence that is seldom attainable in other media.

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To assure Canadians the information a free and independent people need (given our small, spread-out population and powerful foreign competition), successive governments over the past century have gradually built a structure of postal, tariff and tax-related incentives

and supportive measures.

And they have worked! Today Canada has a healthier magazine industry than ever before, with some 5,000 periodicals for people of every interest and location.

But it's a fragile industry: At last count more than half of Canada's periodicals had circulations of fewer than 2,000 copies per issue, and only 110 periodicals had circulations of 100,000 or more per issue. Foreign publications still account for 77% of all English-language newsstand sales.

The threat to your magazine

The Government in Ottawa is now threatening to treat Canada's magazines as if they were so many widgets. It's threatening to eliminate the postal, tariff and tax-related incentives and supportive measures...to dismantle the very structure that past governments have worked so hard to build and maintain.

The Government in Ottawa is threatening the survival of the majority of Canada's magazines and considering measures that will significantly raise the cost to readers of those that survive.

Canada's magazines tell us about ourselves. They're a voice of our own. If the current Government in Ottawa were to treat Canada's magazines as if they were just another product, it would diminish (or even silence) that voice forever.

