

WOMEN'S
EDUCATION
DES FEMMES

Volume 5 - No.4
SUMMER - 1987 - ÉTÉ

WOMEN'S EDUCATION DES FEMMES

WOMEN'S EDUCATION
DES FEMMES provides a
feminist connection to the world
of learning and education. It is
published quarterly by the
Canadian Congress for Learning
Opportunities for Women, a
national, non-profit organization
which promotes feminist
education and the empowerment
of women.

Editorial Board

Janet Patterson, (Chair)
Lillian Nakamura Maguire, Mieke
Nyenhuis, Donna Marion, Joan
McFarland and Aisla Thomson

Guest Editor

Lillian Nakamura Maguire,
Dorothy Robbins and Janet
Armstrong

Editing and Production

Elizabeth Amer

Translation & French-Editing

Anne Minguet-Patocka

Word Processing

Sue Eccles

Printed by

JAGUAR Printing

Subscriptions

Individuals \$17.00 Organizations
\$30.00

Views and opinions expressed in
WOMEN'S EDUCATION DES
FEMMES are those of the authors
and do not necessarily reflect the



Dawna Gallaghter

views of the Secretary of State
or CLOW.

No part of this magazine may be
reproduced without the written
permission of the publisher and
contributors.

ISSN 0714-9786

FEATURES

[From the Straight Shore to the Labrador \(Sommaire en français\) by Joanne Prindiville and Cathryn Boak](#)

[Enrichissement des compétences: Mission Impossible au Yukon? \(English Summary\) Par Jeanne Beaudoin](#)

[Theatre for Education \(Sommaire en français\) by Ellen Hamilton](#)

[INTERVIEW: Lillian Nakamura Maguire interviewed By Janet Paterson \(Sommaire en français\)](#)

[Sharing of Legends \(Sommaire en français\) By Louise Profeit-LeBlanc](#)

["Grab It Where You Can" \(Sommaire en français\) by Laura Jackson](#)

DEPARTMENTS

[Editorial](#)

[Reviews.](#)

[Resources/Ressources](#)

[Commentary](#)

[Agenda](#)

elles ne reflètent pas obligatoirement celles du Secrétariat d'État ou du CCPEF.

Aucun extrait de ce magazine ne peut être reproduit sans le consentement écrit de la rédactrice en chef.

ISSN 0714-9786

WOMEN EDUCATION DES FEMMES

WOMEN'S EDUCATION DES FEMMES

une connexion féministe au monde de l'éducation et de l'apprentissage, est une revue publiée tous les trimestres par le Congrès canadien pour la promotion des études chez la femme. Le CCPEF est un organisme national bénévole chargé de promouvoir l'éducation féministe et le développement du plein potentiel des femmes.

Comité éditorial

Janet Patterson, (Présidente)
Lillian Nakamura Maguire, Mieke Nyenhuis, Donna Marion, Joan McFarland et Aisla Thomson

Rédactrices de ce numéro

Lillian Nakamura Maguire
Dorothy Robbins et Janet Armstrong

Rédaction-révision

Elizabeth Amer

Traduction et rédaction

en français Anne Minguet-Patocka

Traitement de texte

Sue Eccles

Imprimé par

Jaguar Printing Services

Abonnement

Particulier 17,00\$ Organisation
30,00\$

Les opinions exprimées dans
WOMEN'S EDUCATION DES
FEMMES sont celles des auteurs;

EDITORIAL

Lillian Nakarmura Maguire



Northern and Rural Education Issues for Women

Being one of three guest editors of this issue of the magazine, along with Janet Armstrong, former North West Territories CCLOW board member, and Dorothy Robbins, Newfoundland board member, has been a learning experience for me. I've learned about the complexities of transmitting articles by electronic mail from Iqaluit, NWT to Whitehorse, Yukon; dealing with deadlines, that were patiently extended by Elizabeth Amer, the managing editor, and Aisla Thomson, the Executive Director; and mainly overcoming my FEARS about tackling a task for which I had no experience! I owe a thanks to all of them and to Janet Patterson who, as chair of the Editorial committee, gave me encouragement and support. I hope that by reading about the exciting work developing in the North, you will begin to appreciate the complexities and challenges that northern women face as learners and teachers.

Why the need for a special issue on women's education and learning in the North and other isolated communities? Perhaps because the issues women in remote areas face are often the same as those confronting our southern sisters. Many of our communities lack support services such as adequate, affordable child care, transportation services (especially for women living outside towns or city cores), and financial aid to maintain a decent standard of living. These problems are often complicated by distance from learning resources, by cultural barriers and by the limited employment opportunities in small communities. Women are often the major force for change in communities, but they may also be fearful of the way personal change through education, might affect their families.

Many of the articles that follow describe how women have overcome these problems. Cultural perspectives from Jeanne Beaudoin, a Yukon Francophone, and Louise Profeit-Leblanc, an Indian storyteller, provide insight into the role of culture in access to learning and teaching. Profeit-Leblanc promotes the use of Indian myths and stories in assisting Indian people to obtain spiritual direction and cultural awareness. The process of storytelling, provides both the speaker and the listener with an opportunity for a deeper

and more caring relationship.

Women adult educators are bringing learning to the people through community economic development, through popular theatre and through distance education techniques in Newfoundland. Underlying these activities have been the "empowering" of underrepresented groups in adult education activities. The use of popular theatre techniques in the Northwest Territories has provided a powerful tool for teaching written and oral communication, increasing awareness of social issues and possible solutions, and, more importantly, has increased the learners' self awareness and self esteem. The women's studies course, described by Joanne Prindiville and Catherine Boak allowed isolated Newfoundland women to connect within a feminist framework and to develop meaning and strategies for change in their lives.

Without the education of ALL sectors of the community, in particular women and native people, no government initiative will bring about local economic development. Women do hold up half the sky, and in many northern and isolated communities are the backbones of the community. Their volunteer work goes unrecognized; their community organizing provides recreational programs, pre-school activities and "safe homes" for victims of spousal assault. This commitment to families and children of the community is often taken for granted. Women are the first educators. . . and in many communities are taking the leadership role in providing innovative, creative approaches to teaching and learning based on principles of equality of opportunity and empowerment for all sectors of society.

L'éducation des femmes en milieu rural et dans le Nord

Rédiger ce numéro du magazine avec Janet Armstrong, ex-membre du conseil d'administration du CCPEF dans les Territoires du Nord-Ouest, et Dorothy Robbins, membre du conseil d'administration de Terre-Neuve, a été pour moi une expérience très enrichissante. J'ai appris à quel point il était complexe d'envoyer des articles par courrier électronique de Iqaluit, Territoires du Nord- Ouest, jusqu'à Whitehorse, Yukon; d'essayer de s'en tenir aux dates d'échéance, que la rédactrice en chef, Elizabeth Amer, et Aisla Thomson, directrice exécutive, repoussaient patiemment; et de surmonter la PEUR que je ressentais face à cette tâche pour laquelle je n'avais aucune expérience! Je remercie toutes les personnes que j'ai mentionnées précédemment ainsi que Janet Patterson, présidente du comité de rédaction, laquelle m'a encouragée et soutenue. J'espère qu'à la lecture du travail excitant qui est effectué dans le Nord, vous en viendrez à apprécier les problèmes et les défis auxquels les femmes du Nord sont

confrontés en tant qu'enseignantes et apprenantes.

Pourquoi avoir ressenti le besoin de publier un numéro spécial sur l'éducation et l'apprentissage des femmes dans le Nord? Peut-être parce que les problèmes auxquels sont confrontées les femmes dans ces régions reculées sont les mêmes que ceux qu'ont à résoudre nos soeurs du Sud. Chez nous, de nombreuses communautés n'ont pas les services de soutien nécessaires, comme des garderies adéquates et abordables, des services de transport (surtout pour les femmes vivant hors des centres urbains) et une aide financière permettant de maintenir un niveau de vie acceptable.

À ces problèmes, s'ajoutent souvent l'éloignement, qui rend difficile l'accès aux ressources, les barrières culturelles et la pénurie d'emplois dont souffrent les petites communautés. Si d'un côté les femmes sont souvent celles qui poussent au changement dans les communautés, elles craignent d'un autre côté que, si elles s'instruisent, leur famille souffrira de ce nouvel état de choses. Parmi les articles publiés dans ce numéro, beaucoup expliquent comment les femmes ont réussi à surmonter ces obstacles. Ainsi, Jeanne Beaudoin, une francophone du Yukon, et Louise Profeit-Leblanc, une conteuse indienne, analysent avec perspicacité le rôle que joue la culture dans l'apprentissage et l'enseignement. Profeit-Leblanc encourage l'utilisation des mythes et des contes indiens pour aider le peuple indien à trouver une direction spirituelle et une conscience culturelle. Raconter des légendes donne l'occasion au conteur et à son auditoire d'établir des relations plus profondes et plus chaleureuses.

L'éducation des femmes adultes se fait grâce au développement économique de la communauté, au théâtre populaire et à l'éducation à distance à Terre-Neuve. Le thème sous-jacent de ces activités est de donner plus de pouvoir aux groupes qui sont sous représentés dans le secteur de l'éducation aux adultes. Dans les Territoires du Nord-Ouest, les méthodes employées au théâtre populaire ont marché à merveille pour enseigner aux apprenantes à communiquer oralement et par écrit, pour leur faire prendre conscience des problèmes qui se posent au niveau social et des solutions qui y sont possibles, et surtout pour augmenter leur confiance en elles-mêmes. Le cours sur les études de la femme, que décrivent Joanne Prindiville et Cathryn Boak, a permis aux Terre-Neuviennes qui vivent dans l'isolement de pénétrer dans un cercle féministe et de mettre au point des tactiques pour changer leur vie.

Faute d'éduquer TOUS les secteurs de la communauté, en particulier les femmes et les autochtones, le développement économique ne se fera pas, quelles que soient les mesures prises par le gouvernement. Comme on dit, les femmes sont vraiment maîtresses de la moitié du ciel, et en vérité ce sont elles qui souvent mènent les communautés reculées ou du Nord. Les services bénévoles qu'elles rendent ne sont pas reconnus, même si ce sont elles qui s'occupent d'organiser des programmes récréatifs et des activités pour les enfants d'âge préscolaire ou de procurer aux femmes victimes de la brutalité de leur conjoint des foyers d'accueil.

Le dévouement dont elles font preuve à l'égard des familles et des enfants de la

communauté est souvent pris pour acquis. Pourtant, ce sont elles les grandes éducatrices. Ne sont-elles pas dans de nombreuses communautés celles qui font preuve d'un esprit novateur et créatif en proposant des méthodes d'enseignement et d'apprentissage fondées sur les principes de l'égalité des chances et de l'augmentation de pouvoir de tous les secteurs de la société.

From the Straight Shore to the Labrador

Women's Studies as a Distance Education Course

by Joanne Prindiville and Cathryn Boak

SOMMAIRE

Des rivages de Terre-Neuve jusqu'au Labrador: un cours d'enseignement à distance sur les études de la femme

Joanne C. J. Prindiville a été professeure d'anthropologie et d'études de la femme à l'Université Mémorial de Saint-Jean (Terre-Neuve). Elle a été consultante sur les questions se rapportant aux femmes au Canada et en Indonésie. Cathryn Boak met en scène et produit des films à l'École d'Éducation permanente et de perfectionnement à l'Université Mémorial. Pour la première fois, en 1986, l'Université Mémorial a proposé un cours à distance sanctionné par des crédits sur les études de la femme et a choisi pour celui-ci un format multimédias.

Dans l'article, les auteures décrivent les points forts de ce programme, mais aussi ses limitations. En y participant, elles ont décelé les possibilités que ce genre de cours offre aux femmes vivant dans des régions reculées: l'enseignement à distance leur fait prendre plus conscience de leur propre expérience et harmonise celle-ci avec le vécu des autres femmes, ceci se faisant dans un contexte féministe. Le cours a aussi servi à promouvoir les droits à l'éducation des femmes dans les communautés et les familles vivant dans l'isolement. À l'université, il a accru le rôle des femmes qui ne sont pas sur le campus.

Les auteurs se sont rendu compte, toutefois, que le cours avait ses limites. Ainsi, sans réseaux du soutien, il pourrait s'avérer difficile de faire naître une prise de conscience féministe. "Mon mari va être bien content à la fin du cours", dit une étudiante. "Je ne sais pas si j'aurai toujours un mari quand le cours se terminera", dit une autre. Les frais

encourus et la crainte que leur inspirent les règlements et les critères universitaires sont des causes de découragement pour certaines femmes vivant dans des régions reculées.

Pour celles qui n'ont pas l'habitude de parler en public, le système d'éducation par téléconférence, qui représente la technologie-clef dans ce domaine, peut poser des difficultés. En outre, les programmes ayant été préparés à l'avance, la participation de l'étudiante à l'élaboration du cours a été limitée. Bien qu'enseignantes et étudiantes aient trouvé que le programme était parsemé d'obstacles, la plupart tombaient d'accord pour dire que l'expérience avait été valable et qu'éventuellement elle conférerait du pouvoir aux femmes des régions éloignées.

You may never know all the personal changes as a result of a student taking your course. Perhaps the students themselves may not realize what changes in attitude or behavior are attributable to anyone particular influence. The course made me consider what was happening in my own life on a broader scale. Everything I studied could be applied to my work, my relationship, or my personal life.

Personal communication

Since the 1960's, women's studies has provided a forum for empowering women within academic settings by making them visible, validating their perspectives and experiences, and providing them with a voice for articulating their concerns. Women's studies has been a relative latecomer to university campuses and is a recent addition to distance education offerings. In fall, 1986, Memorial University of Newfoundland began such a long distance credit course using a multi-media format. Our involvement with the production and delivery has provided an opportunity for us to reflect on the potential of such courses for reaching and empowering isolated women. We have also become aware of the limitations of credit courses and long distance delivery systems

Acknowledgments

Many thanks to the contributors to this issue. Guest editors are Lillian Nakamura Maguire, Dorothy Robbins, and Janet Armstrong.

The writers are Lillian Nakamura Maguire, Joanne Prindiville, Cathryn Boak, Jeanne Beaudoin, Ellen Hamilton, Janet Patterson, Louise Profeit-Leblanc, Laura Jackson, Heather Menzies, the women of New Experiences for Refugee Women, and Susan De Rosa.

The illustrators are L. Emily Elliott, Susan Barsel, and Dawna Gallagher. The photographers are John Bennett, Maria Facon, Jaren McLeod, and others we have been unable to identify before press time.

Special thanks to Susan De Rosa of Montreal for editorial assistance and to Portia Albrecht of Sechelt, B.C. for assistance with production. We gratefully acknowledge the financial contribution of the Women's

for feminist outreach.

Although our experience is with a specific course in a particular region, we believe that what we've learned can be applied to similar efforts elsewhere.

Visibility

Women students and teachers have struggled for visibility at universities. We have been greatly under-represented on faculties, absent from the curriculum or defined from a masculine perspective. The isolation engendered by this exclusion is intensified for women in remote areas beyond the networks and support services of the feminist community. As one of the students remarked:

When I first came here, it was really devastating to me. No one understood me. I had no family here, no one to relate to. If there had been a women's centre, I certainly could have used it then, but I've gotten a lot stronger over the years; I've had to.1

University outreach does not guarantee women's visibility, but there is potential. Distance education can heighten women's awareness of their own experiences. It can help them to become more attuned to each other. It can provide information about women's lives and access to feminist frameworks for understanding. Courses can help to identify women as a viable group with rights and legitimate collective interests in their communities and families. Finally, the existence of women's studies as a long distance offering can make off-campus women a visible constituency within the university's institutional structure.

I think if there's one thing I would like to see, it's a change in the way women perceive themselves. If we could change the way we perceive ourselves, we would be perceived by others in a better light...if more women could realize that they are important, that they do have worth, not just as somebody's mother, although that's very important, or somebody's wife they have their own identity and their own selves, and they can fulfill themselves in their own way.

Program, Secretary of State.

Our Cover



Our cover photograph, by John Bennett of Ottawa, shows members of the Tunooniq Theatre of Pond Inlet, Baffin Island, performing at Ottawa's Winterlude festival. Their story is inspiringly told by adult educator, Ellen Hamilton, who, with her husband, Pakak Innuksuk, formed the troupe as an educational project.

I left my book, Labour Pains (subtitled Women's Work in Crisis), on the coffee table for my fifteen-year-old to have a look at and he said, "Mom, why am I going to read a book on labour pains? That's for women." I said, "Why don't you read it and find out?" He went through a couple of pages and he was surprised that "labour pains" could be anything but having babies.

We would like to suggest the enormous potential of a multi-media approach for enhancing women's visibility by describing some of the techniques we have used: We introduced our students to many feminists through readings and also through videotapes produced at the university. Students gained access to the experiences of mainland Canadian women through purchased films and readings. They learned about other women's situations in Newfoundland and Labrador through weekly teleconferences, through video-tapes drawing on both historical materials and interviews, and through readings, especially about women's work in the region. Weekly teleconferences and written assignments in which students related their personal lives to those of other women made their experiences more visible. The teleconferences were useful because women compared their experiences, highlighting both the similarities and the differences.

I come from a small community just outside of Port aux Basques and we have a fish plant. The men do the heavy work, wheeling the fish in, loading the boats with ice and all this, and the women get the fish when it's partly dressed and all they have to do is worm it or bone it and then pack it in nice little packages. So really it seems that the women are given the more domestic type jobs while the men are given the more physical type ones.

Up here (Labrador City) at the Iron Ore Company, women do the same work as men. They use wheelbarrows; they work on the labour crews; they get the same money, but, when the time comes for layoffs, or anything like that, generally people expect that a woman should step aside and give up her job and let some man keep his.

Validation

I've taken eight history courses now. I've heard about a few great women, but nothing else. I mean, was the "Golden Age of Greece" a golden age for women?

Women's studies can make isolated women feel that their experiences are important and their perspectives valid. For example, the first time this distance education version was offered, it became apparent that many students had no sense of the historical importance of women's work in Newfoundland and Labrador, especially in the family fishery. The majority felt that local women had only recently entered the labour force. The failure to recognize as "working women" those who salt-cured fish in the past and who work in fish plants today is reinforced by their disappearance from the official record.

Prior to the 1935 census, the only occupation the census enumerated for women was the catching and curing of fish...In the censuses conducted between 1891 and 1921, the totals of women employed in the catching and curing of fish had ranged from 18,000 to nearly 25,000. Such women were now summarily excluded from the census-defined labour

force. 1

One of the most important contributions women's studies makes to women's understanding of themselves as workers is through the introduction of a feminist perspective not otherwise available in isolated communities. This perspective links women's contemporary labour force participation to their historical contributions as workers.



Cathryn Boak and Joanne Prindiville prepare video for Women's Studies Course

It helps women understand the significance of their paid work in Canada today and their vulnerability under present labour market conditions. A feminist perspective also challenges conventional definitions of work, legitimizing domestic labour and emphasizing the connections between paid and unpaid work for women in all types of families: single-parent, male breadwinner, two-earner, and so on. This feminist validation can strengthen women's recognition of their own rights and needs as workers.

A couple of weeks ago I was included in the labour force survey for the first time and the women asked me if I worked. I said "Yes, I do a double shift; I work sixteen hours a day." She said "Oh my, girl, that's slave labour; we don't count that." I said she should count it, that it wouldn't cost Statistics Canada any more to record that kind of domestic labour.

A multi-media approach not only makes women visible, but also legitimates their experiences in other ways. The use of readings and video-tapes shows students the work of earlier generations and exposes them to how an earlier generation experienced and talked about work. Films, showing women working at paid and unpaid jobs in other parts of Canada, helped broaden their perspectives. These resources stimulated discussion and analysis during teleconferences, as students saw that women have legitimate, though often different, perspectives.

I'm a working Woman. I don't want my husband at my job talking for me; I can do it myself. No more would I want to be at his place of employment talking for him. If you're a homemaker and your husband's bringing in the pay cheque, everything that happens at

his work place affects you - his wages, his conditions of work, where you're living, the whole bit. It's got to affect you, so you should have some say about it.

Writing assignments about women and work helped to crystallize the students' views, and provided a feminist framework. Several students focused on the problems of women in two-earner families in isolated communities where there is little employment for men and virtually none for women. Under these circumstances, a wife's right to work is challenged and there is little sympathy from local women for the double day of work faced by working wives and mothers. In response, the course offered a feminist conviction of women's right to work and to experience an equitable division of domestic labour, and a heightened awareness of women's vital contribution to family income.

Voice

I tend to get myself into the occasional argument about women's issues, and being a feminist in a small community, any time women's issues are brought up you're in the middle of it, so I thought this might be a good opportunity to pick up a bit more ammunition.

Once women's experiences are seen and legitimized, they begin to develop the confidence and skill needed to articulate their aspirations and to develop strategies for realizing them. Women's studies facilitates this process by providing vocabulary and frameworks through which women express their views and analyze their situations. Women's studies also brings isolated women together, providing a forum where strategies for change on many levels can be developed. Students discuss social change on a grand scale, but also share how they manage personal struggles.

Is there any way of educating husbands?

Try leaving the dishes there 'til they pile right up to the ceiling. In my case, they'd be washed, because I've got a dish-washer, but in other cases I know of they'd be there 'til doomsday.

Leave them there 'til doomsday, and go buy paper plates!

The confidence students gain from speaking and writing and from mutual support helps them translate their dissatisfaction into effective action.

Limitation

I don't know if I can handle this knowledge, and I don't think I'm doing a very good job of it, to tell you the truth... It's pointing out things I know are right, yet when I delve into it myself, I don't know how you would change it; I don't even know how to change it myself in my own family.

We believe we are offering students valuable knowledge and skills, but, in the short run, isolated students are very vulnerable and may pay a high price in terms of frustrations and personal conflicts. In the absence of support networks, developing a feminist consciousness can be a painful process.

My husband will be some glad when this is over!

I don't know if I'll have a husband by the time this is over.

Although students are excited by their new knowledge, they are ambivalent about the risks and responsibilities involved in recognizing problems and realizing that, to effect change, have to be part of the solution. It is a daunting prospect to feel that you, personally, need to confront and change inequalities within your family or community, without the understanding or support of others. And family members may feel confused by the new ideas introduced by the course, or alarmed by their implications for their lives. Many students made comments like:

HOW THE TELECONFERENCE WORK

In Teleconference sessions one or more students gather around a table with a speaker and individual microphones. In our network, 95 centres in 55 communities around Newfoundland and Labrador can be linked by a two-way audio system. This permits a speaker in any centre to be heard by all other centres. The network is divided into four regional circuits, and courses are usually offered on only one circuit at a time.

The instructor has an open microphone, but students must press a bar to speak over the network. While some students are confident, others are inhibited about pressing the bar; we find that those who are alone in their centres are invariably keen to participate in discussions and are able to overcome their inhibitions. Because the technology permits students to hold discussions in one centre which cannot be heard by other participants, one of the instructor's challenges is to encourage them to share their insights and comments with other centres.

I know what you're saying is right, because I recognize it, but I'm not sure I wanted to know it.

Traditional university courses barely provide support service, for students, much less for families. We don't have a mechanism for helping families to cope, but through teleconference, we can and do provide a forum for students to express and share their confusion and ambivalence, and to provide support for each other.

University courses can be relatively inaccessible because of costs or the intimidation people feel when confronted with academic regulations and standards. These factors limit the potential of credit courses for breaking down women's isolation.

The same technology that facilitates access also imposes barriers to learning. To benefit from teleconferences, students must speak and exchange ideas with others. Some lack the confidence to do this. One student said that she could not speak into the microphone and breathe at the same time. Although she pushed herself to contribute to discussions, it was an exhausting experience for her.

Feminist teachers are committed to a learning process in which students are active and have substantial input and instructors are responsive to students' needs. One of the drawbacks is that distance education is pre-packaged, predetermined by the instructor and relatively inflexible, although the teleconference medium provides an opportunity for student input.

The Last Word

That was one of the most interesting books I've ever read. I couldn't put it down. I went out in the kitchen with it; I went to the bathroom with it; I went to the bedroom with it. My mother came down for the weekend and I told her that it was a book that she has to read.

Despite the limitations we have noted, comments from the students indicate that they have found the course enlightening and encouraging, if at times challenging.

Our experience has demonstrated the transformative power of such courses for isolated women, but we recognize that it represents the formal, academic end of the learning continuum; we need a variety of more topically focused, informal learning experiences available to women throughout the region, using these same resources and technologies. To develop and deliver programs, we must attract the attention of the university, establish women students as priorities, and harness human and material resources on their behalf.

The technology of distance education enables the university to reach out to isolated communities. The challenge is to use this link to reflect the vitality as well as the problems of isolated women students going back to the university, and in the process transform the institution into one which serves women students better, whether isolated or not.

NOTE

1. Unless otherwise indicated quotations are from the audio tapes of the 1986 fall semester teleconferences.
2. D. Anger *et al.*, Women and Work in Newfoundland. Background Report, Royal Commission on Employment and Unemployment. St. John's, Government of Newfoundland and Labrador, 1986.
3. The specific book to which this student refers in Meg Luxton's More Than a Labour of Love: Three Generations of Women's Work in the Home. Rather than emphasize this particular book, though, we would like to stress the strongly positive reactions students have to many of the readings and films in the course, materials that speak directly to their personal realities in ways that they have not experienced previously. We would be pleased to provide an outline of the materials we use in our course to anyone who contacts us at:

School of Continuing Studies and Extension
G. A. Hickman Building, Room 1000
Memorial University of Newfoundland
St. John's, Newfoundland
A1B 3X8



L.Emily Elliott

Enrichissement des compétences: Mission impossible au Yukon?

Par Jeanne Beaudoin

SUMMARY

Skills Improvement: An Impossible Undertaking in the Yukon?

by Jeanne Beaudoin

Jeanne Beaudoin went to the Yukon five years ago from Abitibi, Québec. She remained at home for several years before becoming involved with the Association francophone du territoire. Her husband is an Anglophone and their 20-month-old son, Nicholas, is being raised in a bilingual household. Jeanne Beaudoin has a B.A. in French studies from the Université de Sherbrooke in Québec. She found that trying to get an M.A. in her particular field is practically impossible in the Yukon.

The isolation of the Yukon, its lack of educational resources and upgrading opportunities have forced many women into more traditional occupations. This is a problem common to many isolated communities. In this article, Jeanne Beaudoin shares her experiences, plans, choices and conclusions on how to reconcile her desire for educational fulfillment and her desire to remain in the Yukon.

After trying unsuccessfully to enter a retraining program, Jeanne Beaudoin had four choices to consider: leave the Yukon, enroll in college courses she did not want to take, take university courses in an area other than her chosen field, or accept employment in a field which did not fall within her professional aspirations.

By choice, and also by lack of choice, she has decided to remain at home for the next couple of years and to find satisfaction and value in this traditional role. Her dream is to draw upon her experiences as a mother and managing editor of the journal, *Aurore Boréale*, and to write..

Enrichissement des compétences : Mission impossible au Yukon ?

par Jeanne Beaudoin

Le Yukon est une contrée fascinante. Sa beauté sauvage, ses montagnes et ses lacs, sa flore et sa faune, ses aurores boréales, ses ciels magiques et ses soleils de minuit attirent les âmes éprises de grands espaces et de nature. On y reste ou on en repart; on est séduits,

médusés, enchantés ou bien on s'en retourne d'où on vient, rangeant les soleils de minuit au placard des bons souvenirs. Les gens y sont amicaux et chaleureux; ils ont tous un point en commun, celui d'affectionner les petites communautés.

L'été 1982, mon baccalauréat en études françaises à peine terminé, je m'envolais joyeuse vers le Yukon. Dans le cadre d'un programme d'échanges biculturels du Ministère fédéral de l'Environnement, j'allais occuper un poste de guide-interprète "bilingue" à Dawson City sur le site historique du Klondike. Consciente d'avoir à relever un défi de taille, c'est-à-dire d'apprendre en un temps record suffisamment d'anglais pour donner une visite guidée dans cette langue, je m'embarquais de plein gré dans cette aventure du bout du monde.

J'avais toujours l'intention d'entreprendre assez rapidement une maîtrise en littérature, mais au bout de quinze ans d'études ininterrompues, j'avais aussi le goût de m'offrir un repos mérité et d'explorer une partie de ce monde appris dans les livres. Mes projets de carrière étaient simplement mis en veilleuse pour un temps et certains de mes rêves devenaient réalité.

Je suis au Yukon depuis bientôt cinq ans et je me rends compte que je me trouve à l'heure actuelle dans une impasse sur le plan professionnel. Jusqu'à maintenant, j'ai eu la chance de dénicher des emplois intéressants qui m'ont permis de travailler dans ma langue maternelle.

En 1986, après la naissance de mon fils, j'ai dû quitter mon poste de directrice générale à l'Association des Franco-yukonnais parce que je ne pouvais plus me prêter aux exigences de celui-ci: fréquents voyages à l'extérieur du territoire, nombreuses réunions de dernière minute et heures supplémentaires à satiété. Aujourd'hui, au bout d'un an de vaines recherches ou presque - j'ai été rédactrice en chef bénévole à l'Aurore boréale, journal des Franco-yukonnais la vérité se révèle peu prometteuse: à Whitehorse, un diplôme d'études secondaires en anglais vaut davantage qu'un baccalauréat en études françaises. Mon diplôme, qui déjà au Québec ne vaut pas grand-chose, ne mène carrément nulle part en milieu anglophone.

Poursuivre sa scolarité un sentier parsemé d'embûches

La nécessité d'enrichir ma scolarité se fait pressante si je veux trouver un emploi permanent qui réponde à mes intérêts et à mes aspirations et qui fasse usage de mes compétences. Tout n'est pas si facile cependant...

Certes, le Yukon est un endroit où l'on peut encore prendre le temps de voir passer les jours, soit. Si cet isolement lui confère une grande partie de son charme, il est aussi la cause d'une carence de ressources dans plusieurs domaines, notamment dans celui de l'éducation.

Bien que le territoire ait vu des progrès énormes s'accomplir dans le secteur de l'éducation

post-secondaire, citons les programmes de l'Université de Colombie-Britannique au Collège du Yukon et les cours collégiaux eux-mêmes, il n'en reste pas moins qu'il est impossible à l'heure actuelle de terminer un baccalauréat sans quitter le Yukon. En ce qui me concerne, mon désir d'entreprendre une maîtrise à Whitehorse frise l'insanité... Sans parler des barrières linguistiques que j'aurais à surmonter puisque mon sujet de maîtrise porte sur l'enseignement du français en milieu minoritaire et que pour des raisons pratiques évidentes, il privilégie une démarche en français.

Après avoir mené ma petite enquête pour découvrir comment je pourrais enrichir et perfectionner mes compétences au Yukon, je reviens bredouille. Maîtrise en éducation, certificat en enseignement, en traduction, en journalisme, tout m'oblige à laisser le territoire pendant au moins un an. En outre, le choix de cours offerts au Collège du Yukon est plutôt restreint et ne m'emballe guère. Au bout du compte, c'est toujours l'exil... Naïvement, je croyais qu'il me serait possible de faire ici une maîtrise en éducation, en français... Je rêvais. J'imaginai que des échanges entre les universités canadiennes étaient du domaine du possible: une maîtrise préparée au Collège du Yukon en choisissant des cours parmi les programmes offerts par l'Université de Colombie-Britannique, un ou une tuteur (trice) à Whitehorse, un ou une superviseur(seuse) à Vancouver ou au Québec selon les universités participant à l'échange, une correspondance suivie et d'occasionnels coups de téléphone entre les intervenants, et le tour était joué...

Je m'aperçois que mes idées de coopération entre universités canadiennes sont utopiques. Le coordonnateur des programmes de l'Université de Colombie-Britannique me l'a clairement fait savoir; lui-même se trouve dans une impasse à ce niveau et envisage de se tourner vers les États Unis, où les possibilités semblent plus grandes. Triste réalité.

Programme de formation pas pour tout le monde

Par la force des choses, mon idée de retour aux études est reléguée aux oubliettes. Je n'abandonne toutefois pas la partie et pour ne rien laisser au hasard, je vais voir du côté du Ministère fédéral de l'Emploi qui possède de nombreux programmes visant à aider les personnes défavorisées sur le plan de l'emploi. Femme, francophone et en chômage depuis un an, je représente avec ces trois caractéristiques la clientèle-type d'un des programmes de formation. Celui-ci cherche à aider les gens à réintégrer le marché du travail.

Avec l'Association des Franco-yukonnais, on élabore donc un projet spécial qui me permettrait de continuer à produire le seul journal francophone du Yukon - tâche dont je m'acquitte depuis déjà plusieurs mois - de toucher un salaire et d'acquérir une bonne formation en journalisme, en photographie, en graphisme, etc. L'agente responsable du programme à Emploi et Immigration Canada refroidit bien vite les espoirs que je caressais: d'une part, elle ne croit pas que le fait d'être francophone soit un handicap pour trouver un emploi, et d'autre part elle ne me considère pas éligible au programme puisque j'ai déjà une formation universitaire, peu importe si elle me sert à rien au Yukon. Je pourrais contester ce non-sens mais mes forces s'épuisent et ma motivation aussi.

Un bilan plutôt attristant

Suite à mes infructueuses recherches, je fais le bilan des choix qui s'ouvrent à moi:

1. Quitter le Yukon, c'est hors de question puisque mon mari et moi construisons actuellement une maison. Nous avons choisi le Yukon comme terre d'adoption et nous voulons y vivre.
2. Suivre un cours collégial dans un domaine qui me laisse froide.
3. Suivre un cours universitaire dans un domaine qui m'intéresse plus ou moins et que je devrai terminer à l'extérieur du territoire.
4. Accepter un emploi pour lequel je suis surqualifiée et/ou qui ne répond pas du tout à mes aspirations professionnelles.

Dans cette difficile prise de décision, la destinée vient à mon secours. Je peux enfouir mes préoccupations pendant quelque temps car me voici repartie pour une seconde ronde familiale. Je suis enceinte et, tout compte fait, heureuse de l'être. Vu les choix qui s'ouvrent à moi, autant agrandir notre famille... Une certaine théorie veut que la grossesse soit une solution provisoire et artificielle pour la femme qui ne sait plus quelle orientation prendre sur les plans personnel et professionnel. Dans mon cas, rien n'a été prémédité, mais qui sait? Le subconscient a des ressources insoupçonnées...

Dans la cuisine, enceinte et pieds nus...

Par choix, et paradoxalement faute de choix, j'ai décidé de remplir les fonctions multiples et pas toujours valorisantes de femme à la maison. Pour ce qui est du bénévolat, je n'y consacrerai plus autant d'énergie. Bien que mon expérience de mère conjugulée à celle de rédactrice en chef de l'Aurore boréale ait été extrêmement enrichissante, elle n'a pas été de tout repos. En mettant de côté mes aspirations professionnelles, je crains que l'amertume ne s'infilte dans ma vie. Je tenterai toutefois de tirer satisfaction de la routine et des petits apprentissages quotidiens, et qui sait, peut-être aurai-je enfin l'inspiration sublime qui me permettra de plonger, plume en main, dans mon vieux rêve de toujours, celui d'écrire "pour vrai" .

Originaire d'Abitibi au Québec, **Jeanne Beaudoin** vit au Yukon depuis cinq ans. Elle y a fondé son foyer et compte y rester pendant encore plusieurs années. Elle s'occupe activement de l'Association francophone du territoire; son mari, qui est anglophone, se laisse docilement "franciser" et leur fils Nicolas, âgé de 20 mois, évolue dans un environnement bilingue. Elle a un baccalauréat en études françaises de l'Université de Sherbrooke au Québec. Ses espoirs d'entreprendre une maîtrise ou de se perfectionner dans un domaine particulier sont, au Yukon, réduits au presque néant. Faute de choix, Jeanne Beaudoin a donc décidé de rester chez elle pendant quelques années, mais elle a la

ferme intention de trouver satisfaction et valorisation dans ce rôle traditionnel.



SOMMAIRE

Le théâtre : un outil éducatif

par Ellen Hamilton

Ellen Hamilton est auteure et enseigne aux adultes à Pond Inlet, une communauté inuit dans les Territoires du Nord-Ouest. Ses étudiants appartiennent à la première génération d'Inuit qui n'ont aucune connaissance des traditions ancestrales et qui se sentent encore mal à l'aise dans notre société urbaine. Avec son mari, Pakak Innuksuk, Ellen Hamilton a conçu un cours de théâtre expérimental à l'intention des jeunes Inuit qui sont confrontés à des problèmes aux niveaux scolaire et professionnel.

Il fallait qu'ils fassent des progrès en rédaction et en élocution, qu'ils prennent confiance en eux-mêmes, surtout vis-à-vis des personnes qui ne sont pas autochtones et de celles qui ont une meilleure instruction qu'eux, qu'ils prennent plus conscience que leur condition sociale passe par une phase de transition et qu'ils découvrent les problèmes qui influent sur leur vie, qu'ils apprennent à aller jusqu'au bout d'un long projet difficile, qu'ils s'attachent à résoudre des problèmes et avoir le sens des responsabilités à l'égard des autres.

Ensemble, les étudiants ont créé et joué une pièce en Inuktitut, la langue des Inuit. Ils ont remporté un vif succès aussi bien ici que dans le sud, à Expo 1986 par exemple. Ce qu'a dit une participante du programme témoigne de la réussite de celui-ci: "Avant de faire du théâtre de groupe, je pensais que je n'arriverais jamais à rien. Je ne savais pas m'adresser aux Blancs. Maintenant je sais que je peux le faire. J'ai été dans le sud et j'ai discuté avec beaucoup de gens. Je veux voyager. Je veux encore apprendre. Ce programme... c'est ce qui m'est arrivé de mieux dans ma vie".



Oopah Attagoatak, Ida Awa, Iga Atagtak: women's scene in the igloo

"My children will know an easier life, but will they know a better one? Will they be strong? Will they be wise? Will they be proud of the struggle?"

Old woman in Tunooniq Theatre's play "Changes"

Academic achievement hasn't come easily to native Canadians. In the small Inuit community of Pond Inlet where I am adult educator, many of my students are casualties of the education system. They are the first generation to be without the traditional knowledge in which their parents were steeped; yet they have failed to master the marketable skills necessary for survival in today's urban society. It was to motivate young adults with a hands-on approach to learning that I became involved with a successful theatre project. The program was experimental and many mistakes were made, but I feel it achieved its objectives.

In 1984, my husband, Pakak Innuksuk, and I formed a theatre group for young people to help them express their feelings about life. I quickly saw that theatre could be an excellent method to meet the specific needs of my adult students. In January, 1986, I obtained Manpower funding to run a six-month training program that would teach communication skills to eight young people through developing and performing a play. While I was primarily interested in any theatre process, I knew that performance was integral to any theatre program being used as motivation. To this end, periodic performances throughout

the six-month training period would culminate in a major tour of Expo '86 and folk festivals in southern Canada and Alaska.

The participants were typical of young people requiring academic upgrading; they had special needs that had to be addressed before academic achievement was possible. The creative theatre process was designed to improve our students: written and verbal communication skills - many young adults can't express abstract thoughts in English, few can write well; to encourage assertiveness and self appreciation, particularly in relationship to non-natives and people with a higher education - many never apply for jobs they desperately want for fear of failing; to raise awareness of their social condition and important issues many of my adult students don't understand how change has hurled them into a no-man's-land, without a niche in either the traditional or modern culture. We hoped our program would increase our students' ability to stick with long-term projects. Many are dropouts who never bothered with school and haven't held a job for any length of time.



Student Theatre Group in Pond Inlet, May 1987

We wanted them to learn to solve problems my adult students have difficulty finding solutions and alternatives to problems, they seem to be without challenges in their lives. Many hadn't experienced commitment to a group, a leader or an idea. Juvenile delinquency involving petty theft, vandalism and violence is high in Arctic communities.

Chosen for their ability and desire to act, some of the eight participants had been chronic offenders, one had worked as an Institute language teacher, another was a high school graduate, one was illiterate in Institute (the first language) and another in English. None had ever held a job for long and none had ever seen, let alone acted in a play.

I began by testing academic standing as best as I could. The actors ranged from about grade two to grade nine in English reading and writing. They were given a week of writing assignments to get them thinking creatively and putting their thoughts on paper. I stressed the rules of the program, mainly that no trouble with the law or misuse of substances would be tolerated. Attendance was important and no more than three absences

would be accepted during the six-month program.

To maximize the benefits of the creative process we used a group method of play development, not advisable for those seeking a polished product in a short time. The best method of group play development is choosing a theme, researching it extensively, organizing ideas, translating them into dramatic form and then making critical choices about specific scenes before script writing. This ensures a tight script, essential to smooth rehearsals. However, I chose to have the group throw together a quick play on their theme at the beginning of the program because the first performance was only three weeks away. This worked for us because our actors needed exposure to performing before starting a detailed theatre process. Although it was rough, those first performances at Ottawa's Winterlude Festival were well received and the actors returned thirsting to develop a really good play. They had also picked up production and acting techniques for other plays they had seen performed in the south.

The second phase of the program began with more exercises in reading plays and re-writing stories into play format. As the theme was changes in Inuit traditional life, research was conducted mostly by interviewing elders in the community and collecting stories and music. An added bonus was a growing admiration for ajajaq (traditional Inuit drum music) which has not been performed regularly in Baffin Island communities since the early Christian missionaries discouraged its use, perceiving a connection between the songs and shamanism.

The group brainstormed ideas, eliminated and organized them into scenes and scripted an Inuit play. Some classroom work was also done in developing Inuktitut writing and interpreting skills. By the second month, a collection of 40 ajajaq (Inuit folk songs) and an Inuit play were typed into the computer and rehearsals began. While I oversaw the program my husband, Pakak, participated and directed the actors' work.

New ideas were included and old ones eliminated. The process of research-synthesis refinement was repeated over and over again. The play's title, "Changes", proved apt because by the end of the training program we had over a dozen different scripts.

There were many flare-ups, inherent to most group creative approaches. When an adult educator from another community spent a week working with the group on acting technique and noticed that there were few female roles in the script, the actors took a hard look at their script and realized that action in the form of hunting, games and violence had been gradually inserted, eliminating the more tranquil scenes involving women at work and play.

After lengthy debate the female actors met with elder women and discussed activities of traditional women. New scenes were added portraying the strength, wisdom and determination of Inuit women who were often left caring for children and elders at isolated camps, awaiting hunters who sometimes never returned with desperately needed

food.

Three of the eight actors, including one of the group leaders, were women; Inga Attogootak, mother of three and an experienced translator, and two younger women with little previous work experience. There are few employment opportunities available to women which challenge their communication and problem-solving capacities. A few months of the theatre project saw the women beginning to take more active roles in play development.

They took their roles seriously and enjoyed the study session with elder women. One raised her English reading skills two grade points on a standard adult literacy test. Of all the group's participants it was probably the three women who took the craft of acting most seriously. They worked to wring meaning out of each word and action. Acting had become for them the first chance to experience the self-confidence and personal fulfillment of a challenging job.

By the third month "Changes" was performed in Inuktitut before the community. After the exhilaration of that production was over the 18 final leg of the program began. The group saw videotapes of the play and critically analyzed the script. Again the process began pooling ideas, researching, synthesizing, refining the script, rehearsing.

In the last two months there was one drop-out, a young man who couldn't deal with the constant pressure of responsibility to the group. However, his participation hadn't been a total failure; his English had improved, he had more self-confidence and for the first time he had something to wake up for in the mornings. I had a feeling that he'd be back if we ran the program again.

After a quick replacement, the last three weeks of the program were spent solely on rehearsals and production. The actors learned to make a large sealskin tent and props such as traditional harpoons and a skin drum. They were orientated to getting around southern cities and airports and warned about the many dangers to small-town tourists.

After the final English version of "Changes" was performed before the community, the actors, calling themselves Tunooniq Theatre, traveled to Vancouver where Expo crowds of over 600 saw the play twice a day for two weeks. They fell into strict habits, arriving one hour ahead of show time and abstaining from alcohol and drugs until the final performance. They visited tourist attractions and met people from all over the world. Everyone they met was interested in their culture and the play. What a change from a life spent in a community of 800 where everybody knew them!

After Expo, the group traveled to the Inuit Circumpolar Conference where over 300 Inuit leaders from three countries saw the play and were impressed. On their way back to Pond Inlet they performed at an Edmonton folk festival where the local media gave them much exposure. While the original objectives of the project had been to lead young adults to further training and other job opportunities, the project was so successful as a work experience it had become to the participants a career they wanted to further themselves in.

But finding funding for theatre groups is a barrel-scraping, time-consuming effort.

In our case the problem is compounded by the high cost of transportation even between the isolated communities of the Baffin region and there is no centre with a population large enough to support a theatre. However, all the original actors maintain their interest in theatre and are keen to work on other projects. Since returning from their summer tour last year, the group has been invited to perform in several festivals from eastern Canada to Greenland and they made a return visit to Ottawa's Winterlude, but the most challenging venture they took on after their initial project was a contract with the N.W.T. Government to write, develop and perform a play which explored the causes, effects and solution of family violence. Despite the controversial nature of the project, five of the original actors helped develop two plays which were part of a territorial push to bring the spousal assault issue out of the privacy of homes and into the arena of public discussion.



Ida Awa, Iga Atagotak, Oopah Attagotak, Pakak Innuksuk, Mitusalie Attagootak, Josia Kilikushak, Malachi Arreak; Lamech Kadloo (dancing)

As well, the original members of the group formed a theatre society to obtain funding from government agencies charged with informing the Inuktitut speaking population. Their idea is that theatre can be a more effective means of getting the message across than glossy pamphlets and flashy posters, particularly to a group steeped in the tradition of story telling.

To that end theatre has become for me much more than a one-time experience for a few students but a process of education I hope to use more frequently in my work. But just as exciting as the theatre process is the possibility that I can work with a group of dedicated professionals, of informing and activating whole communities around social issues. There are plans to develop children's theatre and Inuit role models and to do a major production on the issue of substance abuse.

While all the actors involved in the theatre program improved their grade equivalents in English, many of their achievements are difficult to localize and test. Perhaps the greatest proof that the project worked came when I heard what one of the young women

participants told an interviewer from a documentary film crew:

"Before theatre group I thought I was never going to do anything. I didn't know how to talk to qallunait (white people). Now I know I can do a lot... I've been around the south and I've talked to lots of people. I want to travel. I want to learn more. This has been the best thing that ever happened to me"

Ellen Hamilton lives in Pond Inlet, on the northwest tip of Baffin Island, with her husband, Pakak Innuksuk, and two young children, Shawn and Nyla.

Lillian Nakamura Maguire

interviewed by Janet Patterson

SOMMAIRE

Lillian Nakamura Maguire



Lillian Nakamura Maguire est coordonnatrice des programmes de perfectionnement des compétences personnelles au Collège Yukon à Whitehorse. Elle est inscrite au programme de maîtrise d'éducation aux adultes à l'Université Saint-François-Xavier en Nouvelle-Écosse, et étudie donc à distance, toute seule. Elle dirige aussi le CCPEF du Yukon. C'est Janet Patterson, qui a été professeur d'anthropologie sociale, d'études autochtones et d'études de la femme qui lui a fait passer l'entrevue.

Elle a travaillé dans des collèges communautaires où elle plaidait la cause des femmes et s'occupe maintenant du planning social pour le district de Vancouver Nord. Elle dirige aussi le CCPEF de la Colombie-Britannique.

L'entrevue porte sur les problèmes et les occasions uniques qui, dans le Nord, se présentent aussi bien aux apprenantes qu'aux enseignantes. Vu qu'elle n'a ni collègues ni contact avec des institutions soeurs, l'enseignante se sent seule. Elle doit donc compter sur les ressources de la collectivité locale et sur ses étudiantes. Elle apprend très vite que pour bien enseigner, il faut comprendre cette culture et l'intégrer à l'apprentissage. Ainsi donc l'enseignante et ses étudiantes deviennent apprenantes. "En vous appuyant sur le système de valeurs, la culture et le mode de vie de chaque personne, vous créez dans la salle de classe une nouvelle culture, une nouvelle philosophie qui représentent toutes les étudiantes présentes. ... J'arrive avec mon vécu, même si je ne sais pas très

bien en quoi peut consister ma culture.

"Je suis une Nisei, c'est-à-dire une Canadienne-Japonaise de la première génération. Mes parents sont arrivés au Canada à la fin des années 1930. Ils se sont installés en Colombie-Britannique où ils ont été internés; plus tard, ils ont déménagé en Saskatchewan, province dans laquelle je suis née. Je ne parle pas japonais... Depuis une dizaine d'années, je commence un peu mieux à comprendre ma culture, je saisis mieux en quoi je suis peut-être différente des autres. C'est en travaillant avec des autochtones du nord de l'Alberta que j'ai pu en arriver là.

"Je pense que la principale leçon que je peux tirer est que l'apprentissage et l'enseignement relèvent d'un processus de réciprocité... J'ai fait un atelier avec des femmes au foyer et des agentes de liaison dans les écoles, toutes autochtones. À la fin de l'atelier, elles m'ont offert un ravissant objet d'artisanat et l'une des participantes m'a dit ceci: "Vous nous avez fait don de vos talents d'enseignante... Pour vous montrez que nous avons beaucoup appris, nous vous rendons ce don." "Voilà ce qu'est l'éducation aux adultes: chacun apprend quelque chose de l'autre".

JANET: You coordinate personal skills development programs at Yukon College, both on campus and in the rural communities served by the college. Are there any problems that occur primarily because you work in the North?

LILLIAN: One of the major issues is the sense of isolation. There aren't other institutions in the Yukon doing similar work; there aren't many people involved in exactly the same work. I don't have many people to bounce ideas off. People don't always understand what you're trying to do. There's also a little bit of feeling that you're out on a limb; you're a good target to take potshots at!

JANET: Give me an example of being "out on a limb".

LILLIAN: Proposing a college native student support committee. It was difficult to work it through the system. But people are beginning to see the worth of such a committee, that it really can bring about some concrete action and be a positive force in the college.

JANET: When we were talking about doing this interview, you mentioned an experimental project which used theatre techniques. Tell me that story.

LILLIAN: This year, a specialist in popular theatre and I got talking about the possibility of her using theatre techniques to teach oral communications skills and to bring about more cohesiveness in basic adult education classes. That has been quite interesting. We've had ups and downs, but I think the technique has real potential for reaching people and getting at emotional issues that are important to learning and education, to really discuss

what their education means to them, and what is getting in the way.

JANET: Are there any changes you've made on personal development curriculum materials and practices? These courses did not develop in the North and their instructors are usually not trained in the North. How does this affect your work?

LILLIAN: We've attempted to relate things to the community. We're struggling right now with the whole issue of work. In small Yukon communities there's not a lot of employment, so you can't do a regular job-search workshop. You have to talk about what is meant by work. Maybe work is not paid bartering services, doing volunteer work, helping out with community activities. You need to look at local initiatives: how does economic development fit in with work, and with paid work? It's a community development model. Small communities have a subsistence economy, hunting or fishing, relying on the land. It's important to say, "yes, that's legitimate." A lot of non-natives don't realize that that's contributing to the community.

Another activity was a community map: people drew the way they saw the place and all its resources. They were quite surprised at all the resources they have. Community people came in to show us how to put together a contract proposal. The students used a wood cutting service as an example, working with a local accountant. He showed them how to do it, and they researched licensing, regulations and so on. It was a very concrete project that they could relate to; putting together the proposal, working out the details, bringing in community people to talk about the economics of planning.

JANET: Now that we've talked about some of the problems, what about the resources and opportunities available in the Yukon.

LILLIAN: We have really good, strong adult educators in the North. These people are resourceful survivors. When you're living up here, you learn to adapt. You realize that things don't quite fit, and you have to be innovative. Jobs in the North have a broader scope: we have more flexibility. We're able to try new stuff that maybe people down South wouldn't be able to try because jobs are more focused or specialized.

JANET: What have you learned about working more effectively with the native students at Yukon College?

LILLIAN: One of the key things is the relationship with the student. It's especially important because many native students have had negative school experiences. If the classroom environment is positive, then it feels okay to be there, and, therefore, learning is good. The other thing is that to be a good teacher, you have to be a good learner. You can't be afraid of students' criticisms or suggestions for improvement; you use the information to improve your teaching. You find out from them what they want to learn; you're honest about it and try to incorporate it wherever possible.



The communicative arts offer an open forum for communications; what you communicate is quite important. I found students were surprised when what they had to say and where they were coming from was important. Their lives were very rich, from a creative viewpoint. The most important thing was to encourage self-expression, and give skills to channel this. Many come from traumatic backgrounds; therefore, that's what they expressed.

Beth Mulloy
Nakai Players
Theatre Group

To be open and flexible is the key. If you, as the instructor don't have all the answers, if there is more to this than what you think, if you have 10 or 15 students in your class, all with a perspective, they can contribute to the learning.

In a learning setting, you establish your own culture. Each person brings her or his own culture and value system. Out of these you create a classroom culture a new philosophy which represents a mix of all the people there.

I come in with my background. Even though I'm not quite clear about what my culture might be, I still bring my attitudes.

JANET: Tell me more about your cultural background.

LILLIAN I'm a Nesei, a first generation Japanese Canadian. My parents came to this country in the late 1930's. They came to B.C. and were interned there, and eventually moved to Saskatchewan where I was born. I don't know the Japanese language; I can understand some of it but can't speak fluently. And in the last 10 years, I have begun to understand a little more about my culture and how I might be different from others. That really came about through my work with native people in northern Alberta. I saw what a struggle they were having with their own culture, and it made me realize that I didn't know very much about mine. I didn't know who I was, what my values were, what my philosophy was. And I needed to know that before I could begin to work with another culture. That's where I started in my work with native people getting to know myself better. I believe that's a step that everybody needs to take, if they're going to work in another setting. You have to step outside your own skin to look at yourself.

JANET: What do you think is the biggest problem facing students or prospective students at Yukon College?

LILLIAN: I think it's the whole problem of access.

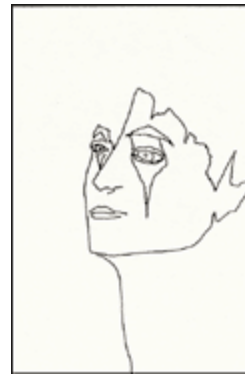
For women, for example, it's the child-care issue the same problems that women have in the South, I guess: finances, day care, juggling home and school responsibilities, the pressure and stress that builds up.

For native people, there's the whole cultural aspect: the relevance of educational material to their reality, to their perspective on the world. Natives have only recently had a written language; oral history was used. European cultures value written information, they look at written historical records, but they don't pay attention to the oral history of elders, which is just as valid a view of the world. So there are conflicting views about what's valuable and what we should pay attention to.

JANET: Have you learned any important lessons through doing educational work in the North?

LILLIAN: I've learned that learning and teaching are a reciprocal process. To be a good teacher you have to be a good learner. Let me give you an example: I did a workshop with an all-native group of home and school liaison workers. At the end they presented me with a lovely piece of native craft work. I was quite overcome by the gift and said, "Oh, my, you shouldn't have done that. This is my job; it's a pleasure to be teaching." One of the women said: "You've given us your gifts of teaching, and in order to show you that we have learned, we're giving you this gift back." So it's a sharing process. That's what adult education is all about: learning from each other.

Our school system gets so caught up in content, the curriculum part of learning - the math, English, science. The process is just as important as the content. How you learn is probably a more important and lasting lesson. It develops the individual her confidence, her self-esteem. To me that's what this is about.



I've had to be more independent, not relying on my supervisor. Those of us who stay can be more creative in our approach . . .

I can also be more involved in shaping the future of adult education through an education development committee in the community. I also work with students on a more personal basis - more

Native people have an interesting way of looking at their world. It's more holistic- the mind, the body, the spirit and the emotions are all tied together. When we talk about people's learning, it's that same thing: we can't just pour information into a person's head. The learning is tied to emotional health, physical health, spiritual health.

I have a habit of learning through doing: I have to be involved in something in order to learn. I've learned that I need to be more reflective, to observe more before I jump in and act. That's one way native people are quite strong in their learning in that inner thought.

There's a strong family connectedness in stable Indian communities. Family is an important force for support. Our non-native society doesn't have those family networks.

JANET: Native people have struggled successfully to preserve and adapt their social groups, recognizing the great strengths they draw from these bonds. Do you think we have something to learn here?

holistically,
cooperatively "we're
doing this together."

Pam Boyde
Community
Learning Instructor
Mayo, Yukon



"GIFT ECONOMY

Until the expansion of western capitalist economies in the colonial era, gift giving was the main form of exchange for the majority of human societies, providing the glue for social relationships of great sophistication and complexity. Native groups in Canada have maintained gift exchange in combination with market exchange - a dual economy and fight vigorously to protect their gift economies; the MacKenzie Valley Pipeline hearings are an example of this struggle.

For non-native Canadians, too, the sphere of the gift (which includes the sacred as well as all those relationships "that money can't buy") is under increasing pressure from the expansion of market forces. We experience this as, for example, a growth in the commercialization of holidays as well as in the increasing "purchase and sale" of personality and relationships. The result is economic "growth" accompanied by assaults on the gifts of the spirit.

Some Classic Anthropological and Feminist Works on Gift Exchange:

Bronislaw Malinowski, Argonauts of the Western Pacific, London, George Routledge and Sons, 1922

Marce Mouss, Essai sur le don, 1923, the Gift, New York, Norton, 1967

Claude Levi-Strauss, The Elementary Structures of Kinship, Boston, Beacon Press, 1969

Marshall Sahlins, Stone Age Economics, Chicago, Aldine Publishing's Co., 1972

Gayle Rubin, "The Traffic in Women: Notes on the Political Economy of Sex" in Towards an Anthropology of Women, by Rayna Reiter, New York, Monthly Review Press, 1975

Annette Weiner, Women of Value, Men of Renown: New Perspectives on Trobriand Exchange, Austin, U to Texas Press, 1976

Lewis Hyde, The Gift: Imagination and the Erotic Life of Property, New York, Uinbase Books, 1979

(A recent work by a poet and essayist on the place of creativity in capitalist societies)

Janet Patterson

LILLIAN: Yes, there's a perception in the white community that Indian People are full of problems. I think we need to realize that many native families operate in a very positive way. There are positive role models that we and other native people can learn from.

JANET: So we come again to our need for education and the necessity of that reciprocal process of learning.

LILLIAN: Yes, definitely. We're involved in a sharing experience, a circular process of teaching and learning. I think its so important as an educator to stay open to that process.

Lillian Nakamura Maguire, Yukon Director for CLOW, is the coordinator of personal skills development programs at Yukon College in Whitehorse. She is a distance education, self-directed learner in the Master of Adult Education program at St. Francis Xavier University, Nova Scotia.

Janet Patterson the BC Director for CLOW, is an anthropologist who has taught social anthropology, nature studies and women's studies. She has been a women's advocate in community colleges and is now a social planner with the District of North Vancouver.

Sharing of Legends

by Louise Profeit-LeBlanc

SOMMAIRE

Transmettre les légendes

par Louise Profeit-LeBlanc

Louise Profeit-Leblanc est née et a été élevée au Yukon. C'est une Indienne Tutchoni du Nord de la tribu des Nacho N'yuk Dan de Mayo. À l'origine, son peuple vivait à Selkirk sur les rives de l'imposant Yukon. Dans son enfance, sa grand-mère s'occupait d'elle à intervalles réguliers. Les meilleurs souvenirs qu'elle conserve de ces séjours sont les contes que sa grand-mère racontait sur ses ancêtres. Ses histoires lui enseignaient beaucoup de choses car chacune était riche de connaissances et de bons exemples. Sa fascination n'a pas diminué au fil des ans et la moralité ainsi que les principes acquis au travers de ces légendes l'ont aidée. Celles-ci se sont transformées en force créatrice.

Elle a enseigné la mythologie non seulement à ses enfants, mais aussi à d'autres qui s'y intéressent, leur expliquant qu'elle appartient au présent autant qu'au passé. Lorsqu'elle travaillait au Service de la santé mentale à Whitehorse, elle se servait de nombreuses légendes. Celles-ci aidaient les patients, une fois qu'ils en avaient saisi le sens, à déceler leurs capacités à venir à bout des difficultés et leurs points forts, dont ils avaient hérité.

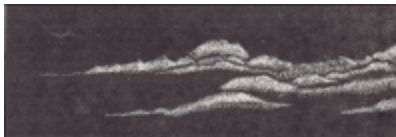
"Ce ne sont pas des contes de fées et des légendes de la mythologie. Ce sont des histoires qui parlent de la vérité, du courage, des histoires qui sont une source d'inspiration. Il faudrait les utiliser dans ce contexte et les transmettre aux autres. Nous

sommes un peuple dont l'histoire est orale et notre passé devrait trouver un écho dans le futur. Il faudrait considérer comme une mine d'or et de richesses chaque Ancien que l'on rencontre et auquel on a l'honneur de parler. Si nous commençons à sonder ces joyaux et si nous faisons nôtre un peu de leur éclat, nous serons nous aussi plus riches."

Dans son article impressionniste, Louise Profeit-LeBlanc raconte comment elle a vécu les récits qu'on lui faisait de son peuple: "Dès ma plus tendre enfance, j'ai été bercée par la mélodie de notre passé. Souvent, ma grand-mère racontait à tous les enfants les histoires qu'elle connaissait, en général avant l'heure du coucher." Elle explique aussi comment la culture autochtone se sert de l'art de conter comme outil d'enseignement et comme moyen thérapeutique.

Elle donne également son point de vue sur l'art d'écouter: "... écoutez aussi bien avec votre coeur qu'avec vos oreilles. C'est une réaction à la fois émotive et mentale". Elle dit qu'il faut qu'une confiance mutuelle s'établisse entre le conteur et son auditoire pour qu'on puisse retirer le maximum de l'histoire. Il faut se laisser le temps et le loisir de digérer ce qu'on a entendu. Il faut laisser à la méditation le temps de faire son oeuvre. Écouter des légendes augmente le pouvoir de concentration, permet d'être plus discipliné et apprend à écouter.

Un vieux conteur nous propose ceci comme leçon: "Vous devez prier pour que ce que vous allez dire soit bien entendu et pour ce que vous allez dire soit bien exprimé". Louise Profeit-LeBlanc travaille pour le gouvernement du Yukon comme conseillère en matière de patrimoine autochtone. Elle est mariée et a trois filles.



"I would like to thank all my grammas for their love and never-ending encouragement. Their stories are what makes my story and without them I would be silent ."

Louise Profeit-LeBlanc

"Those days story told mouth to mouth. That's how they educate people."

Angela Sidney My Stories are My Wealth

It is important to note that the manner in which I will be presenting this story is not what I am accustomed to and was a difficult feat! How does one write about story-telling? I have come to some resolve about the fashion in which I will present this article. I will tell you a

story! My story could be called "Lessons of Life" or Indian History." Whatever the title, it will not be discounted but will be a part of the mystery of story-telling and sharing of legends.

What are Indian legends and how do they differ from myths? This was a question which caused me to research several sources. The answer is that they are one in the same. There is a difference, however, in Indian stories and I will go into greater depth about this.

Every civilization has its history, stories of genesis - of how the world began. In the North we, too, have our stories and ideas of how the world was made and how things of the past are related to the present. Stories are the mechanism that connects us with our ancestors and allows us to hear their stories, feel their spirits and be strengthened by their strengths. Indian legends are the backbone of Native heritage, the basis of our culture and a tool for our future, (if we are to maintain a sense of who we are as a people). Legends are our roots; for a spruce tree to grow strong and tall the roots must sink deep into the earth's surface. The tree must be attached to the land that has given it life. This is how our stories are.

"Crow" is the legendary creature that is familiar to all the Indian legends. He is the partner with the Creator to create and fashion the universe and the earth with all of its inhabitants. This mythological creature is a trickster and a wise being and the stories that involve his participation are endless.

And from the great earth spirit comes another mythological creature, the "Wolf," the opposite moiety of the crow, and the compliment. From time immemorial the people of my country, the Yukon, have married the opposite clan. This was a safety measure that had its practical purposes as well as some spiritual implications. The Elders have told me that wolf and crow made an agreement long time ago to be each other's helpers and since then that is how it has been. A person whose mother is from the Crow clan has to marry someone whose mother is from the wolf clan. This practice is still encouraged today and with the revival in Indian culture in the territory, it has become much more recognized and respected in the Indian community. "If you know who you are and who your people were, you will be a better person in the future. Be proud of your Indian blood. We are a good people."

Ellen Profeit-Kelly

Who are the holders of the sacred stories? One would immediately assume that only the Elders are the keepers of the stories. But are they? As a relatively young story-teller I have questioned myself many times about this. Yes, indeed, it is true that the Elders know the ancient stories and have a closer relationship and deeper understanding of the legends because of how they have been trained. It is to these people that many younger generations now turn to ask for guidance; and sometimes the guidance is received in a beautiful, moving story. A lesson, a moral, a note of encouragement through humour and wit. And where did our honoured Elders receive their stories? From their ancestors and their Elders.



From the time I was very young I was surrounded with the melody of our past. My grandmother would frequently share her stories with all the children and this special event would most often take place at night just before bed. It has been told that if you want a child to learn something, there are two best times to teach them: one is during meal times and the other is at night when they are sleeping. Mysteries are revealed in dreams and the Native people are strong believers in dreams being a method of telling what is to come. How wonderful it is to think now that my Gramma knew what to share with us and at what time. Timing is an important element in story-telling.

You do not want to bruise and make heavy hearts, but you want to fill an empty space that has been neglected or that has not been given the ancient information to help the person to go on with his or her life, growing with experiences. How encouraging it is to realize that you are not alone in this life and that others have gone on before you with multiple struggles, each one facing hardships and joys with the same amount of humanness or in some cases, like the animals in the legends, without differentiation.

One mythological creature who endures many hardships is the legendary "Beaver Man." Hearing these stories we begin to realize that setting our minds to anything is the first step towards making it possible. Our only task now at hand is to encourage more people to investigate and use our legends to receive the spiritual power they can generate. By doing so I feel that we will be pleasing our ancestors and that they will join us on a spiritual level and assist us in our lives.

For my own purposes I have identified some categories of Indian stories. Of course, all stories have their own truth and none are more important than others.

Classical stories refer to the great legends that have been passed down for thousands of years. They include the story of creation and involve animals who speak and behave like humans and have the ability to transform themselves back and forth. It is interesting to note that these classical stories are similar all over the world in indigenous communities.

Territorial stories have occurred in different parts of the country and have been passed down by the people in that area. It was not uncommon for territorial stories to be found at opposite ends of the Yukon. With this knowledge one is led to believe and understand the travel routes of the people.

Local stories depict a special event associated with a particular place. One of the

interesting things to note is that most of the territory had Indian place names that usually translated into stories of what had occurred in that particular area.

Familial stories are precious stories that were passed down in families and sometimes were shared with people other than family members. In an oral culture history was recorded from memory and perhaps the logic behind this continuous repetition of ancient stories is something that is lacking in the fast-moving world of today. This art of listening and attempting to find a deeper understanding of the stories has some prerequisites: desire to listen with your heart as well as your ears-this is an emotional as well as a mental reaction; respect for the storyteller goes without saying. Perhaps to know that the storyteller respects the listener would create the immediate trust required to get the most out of the story; an ability to be patient and wait for the deeper meaning to come to you.

What happens so often in the non-native world is that we want instant explanations and reasons for certain events. We do not give ourselves the time or freedom to let information sink in and let the meditative process of our brains do some work! Every story has many meanings depending on when in your life you hear it. Every listener hears the story with her own ears. Listening to legends increases our power of concentration.



It aids in discipline and teaches non-interruptive mannerisms. It is considered an insult to continuously interrupt the story teller; it is similar to cutting off an energy source by pulling a plug!

In ending my story, one of the lessons of life shared with me by one of the elders is that before speaking with anyone it is important to pray. "This will clear the air," she said. "You must pray that what you are going to say will be heard the right way and what you are going to say is going to be the right words. This is the good way." I hope that what I have said has been helpful to you and you have heard my story the right way!

Louise Profeit-Leblanc was born and raised in the Yukon. She is a Northern Tutchone Indian from the Nacho N'yuk Dan band in Mayo. Her people originally lived in Selkirk on the mighty Yukon River. Raised on and off by her grandmother, stories of her ancestors told in legendary fashion were her fond memories. Stories were shared throughout the day

and became her teachers, with each story containing gems of knowledge and guidance.

This fascination held throughout her life and many of the morals and principles acquired through this educational process assisted her. Stories became creative forces through which she could teach not only her children but others who were interested in mythology and how it pertains to today and not just yesterday. While working with Mental Health Services in Whitehorse, she was able to use many of the legends that, once interpreted by her Native clients, would assist them in realizing their own inherited coping abilities and strengths.

Louise Profeit-Leblanc now works for the Yukon Territorial Government, Heritage Branch, as a Native Heritage Advisor. She is married, has three daughters and has a keen interest in her Native ancestry and cultural development.

Books available on Yukon Indian Legends.

These women are four very well known story-tellers of the Yukon and have shown extreme patience in sharing and promoting the necessary pretension of our history through their stories.

My Stories Are My Wealth: Angela Sidney, Kitty Smith, Rachael Dawson. Council for Yukon Indians.

Nindal Kwadindur: Kitty Smith. CYI.

Tagish Tlaagoo: Angela Sidney. CYI.

Old People In Those Days They Told Their Story All The Time: Annie Ned. CYI.

Council for Yukon Indians
22 Niscutlin Drive
Whitehorse, X1A 3S5
(403) 667-7631

Grab It Where You Can

by Laura Jackson



Reta Crane Saunders

SOMMIARE

Toutes les occasions sont bonnes

par Laura Jackson

Laura Jackson, qui habite Happy Valley Goose Bay au Labrador, travaille comme coordonnatrice dans le service d'expansion de l'Université Mémorial (Terre-Neuve). Pour écrire cet article, elle a interrogé trois femmes de la région sur les possibilités d'apprentissage que les femmes ont dans les communautés reculées du nord.

Barbara Wood élève seule ses deux fils, qui sont adolescents; elle est employée comme secrétaire par l'Association du Labrador des femmes autochtones. Elle est aussi la représentante du Labrador à l'Association canadienne des femmes autochtones. Elle parle avec enthousiasme du système d'apprentissage par téléconférence: "C'est un outil extraordinaire. Grâce à lui, je peux entrer en contact avec d'autres mères célibataires dans toute la province. De plus, les groupes de femmes autochtones sont maintenant en mesure de rester en rapport. Au Labrador, on ne peut se contenter d'apprendre pour soi-même; on apprend pour les autres femmes, pour ses amis et pour ses enfants".

Betti Broomfield est née à Paradise au Labrador, mais sur la mauvaise rive du cours d'eau. Pendant toute son enfance, l'école était soit trop loin, soit inexistante. Une fois adulte, dit-elle, "Je mourais d'envie de retourner à l'école, mais j'étais gênée et honteuse. Je ne voulais que personne ne sache le peu d'éducation que j'avais." Ce n'est qu'une fois mariée et mère de six enfants qu'elle trouva le courage de prendre des cours du soir. Elle prit confiance en elle-même. Lorsqu'un jour, un professeur dans une école de commerce lui suggéra de devenir cuisinière, elle lui répondit: "Je veux faire mieux que ça et j'en suis capable. J'ai réussi ma onzième année... Depuis ce jour-là, je suis d'une impertinence incroyable", dit Betti en riant.

Reta Crane Saunders a "une soif de savoir considérable". "Je ne peux pas", dit-elle, "simplement prendre mes enfants et mon mari et aller suivre des cours à l'université, même si c'est ça dont j'ai envie. Je vais donc faire ce qui me convient le mieux pour le moment, c'est-à-dire profiter de tout ce qui se trouve ici... Il y a des gens qui veulent amasser de l'argent, moi je veux amasser du savoir... C'est ça qui a de la valeur pour moi."

How does a woman upgrade her education and skills when she lives in a remote northern community? When the only road winds 25 kilometers north-east to a couple of small villages on the lake? When the nearest university is several hundred kilometers away? And what happens when a woman has children at home, and no money to spare?



Barbara Wood

I spoke to three such women of Labrador. For each one ingenuity and imagination are part of the answer. Each has taken advantage of whatever learning opportunities came her way and in the process used a variety of educational resources from videotaped courses and live seminars, to workshops, teleconference meetings and a range of informal learning situations.

It might even be that these women - all residents of Happy Valley-Goose Bay, a central Labrador town of 7,600 - have experienced a wider variety of learning techniques than have many urban women. Each woman stressed the importance of sharing what she learns.

Barbara Wood was born in Cartwright, a fishing community on the south coast. After eight years in the United States as the wife of a USAF serviceman, she is back in Labrador, divorced and in sole charge of two teenage sons. Her family has both Innu (Indian) and Inuit blood, and Barb is secretary of the Labrador Native Women's Association as well as Labrador representative with the Native Women's Association of Canada.

A high school graduate, she found some of her most valuable learning in women's workshops studying, for example, group dynamics with single-parent mothers' committees, economic development with local native women's groups, and constitutional issues with the National Native Women's Association.

She stresses the importance of sharing knowledge. The National Film Board, CBC Radio and television, videotape and Memorial University's teleconference system have all been useful. She is especially enthusiastic about teleconferencing.

"It's a super tool. Because of it. I've been able to communicate with other single mothers' groups across the province, and all the native women's groups have been able to keep in touch." "There are a lot of women coming out of 10- or 15- year marriages who were never responsible for bringing any money home, and now they have to be in total charge of a family. They don't have the confidence to handle it on their own. This is where sharing your skills comes into play. And that's education." Over the past few years, Barb also has taken formal courses on a wide variety of topics: Labrador history and culture, museum conservation and exhibition display, duffle embroidery, photography, water-colour painting and typing. Now she's enrolled in a criminology certificate course on

"Crime and Social Behavior."

"If there's a workshop offered, or a guest speaker flying into the area, it may not be something I can see myself using right now, but maybe someday I will be able to use it. So you take in whatever you can, for the future - and for passing on to your friends and children. "

Barb is a coordinator at the local women's centre 30 hours a week.

"I feel I have to use my extra time in the very best way I can," she says. Yet when I do go to classes at night, I feel guilty because I'm not spending that time with my kids. A few days ago I sat down and talked with them, and told them we had to sacrifice some time now to help make our future better."

"I think it's a shame that you can't be credited for what you learn just by living. For example, if you're an avid reader, you've probably read extensively in certain fields."

"I'd love to be able to go to university, to work on a fine arts degree, but it's an impossible dream. I have to save for my children's education first - my oldest will be ready to go soon," she continues.



Betti Broomfield

"So that's another reason why it's a piece-meal education for me - grab it where you can."

Betti Broomfield was born in Paradise, but on the wrong side of the river.

"We lived across the river from the school," Betti explains with a wry smile. That meant she had to miss about a month of school at freeze-up and break-up each year, as well as during blizzards and storms. Finally, the school in the tiny Sandwich Bay village of Paradise River burned down, and then there was no school for years.

The children were picked up in a boat to be taken away to boarding school for 10 months of the year, or they didn't go at all.

By the time she was 13 and her family had moved to Happy Valley, which then had only "a tar paper shack" for a school, I was very behind. Though I wanted to learn, I left school." It took Betti a long time to get over the stigma created in those early years.

"When that happens to you, you start to believe you're stupid - you've never had a chance to find out that you're not.

"I used to say I had grade six because it sounded better, and then later that didn't sound so good either, so I moved it up to eight I could write and read simple things like recipes and signs. But I always knew I wouldn't be satisfied 'til I got to Grade XI."

After quitting school, Betti went to work as a housekeeper for an American woman on the USAF base in Goose Bay. "She used to encourage me; she used to say "Bettina, you can do it."

She was a very inspiring person to me. I used to listen to her stories about high school, proms, and things she took for granted; for me, it was a dream, like going to Hollywood. For years I thought I would never be able to do any of those things, didn't think I was capable."

"I was dying to go back to school but I was very embarrassed and ashamed I didn't want anyone to know I had so little education."

Confidence came slowly. She was married with three children (three more came later) before she finally got the courage to go to night school.

Betti went to night classes for years, but progress came slowly since she was working at a couple of jobs as well as at home. Finally she decided that she would have to concentrate if she were going to get her certificate. "One year later, when the grade XI equivalency certificate came in the mail, I thought they must have made a mistake. Isn't that terrible? I didn't give myself that credit."

But confidence was building. When a trade school instructor suggested she be a cook, Betti told her, "I want more than that and I can do it - I have a grade XI certificate from that day on" Betti laughs, "I've been saucy as a dog."

The teacher then encouraged her to sign up for clerk-typing-bookkeeping, and nine months later she completed the business education course at the local vocational school. Now that the province has grade XII, she wants to work towards that starting with math.

"For years I was told, and I believed, I couldn't learn math. To know you can do it after so many years: it's like an awakening." And as for writing, "I now can write a letter, if I appreciate what someone's done and want to thank them."

Betti remembers feisty B.C. newspaper editor Ma Murray as one of her inspirations. "She had never gone to school, didn't know proper English and swore a lot. But she wasn't afraid or ashamed."

In 1985, Betti fulfilled a long-time dream to spend some concentrated time learning hand - crafts: she enrolled in the nine-month course at the community college in Stephenville. She chose to live with a Pakistani family, and thoroughly enjoyed her time there.

"I didn't have time to be lonely," she explains. And as for the 12-year-old son still at home, "It was my husband's turn now. He had been away working in the Territories for years, so it was a good time for him and Todd to spend some time together."

Betti is eager for more skills and knowledge. Now a worker in a group home for mentally and physically handicapped adults, Betty has taken courses in sign language for the deaf, typing, embroidery, cake-decorating, silver-smithing, jewellery-making, pattern-drafting, lapidary and linograph work. Now she is taking two Memorial University courses - a psychology course on human development ("a help to my work now"), and a criminology course ("very few of us know our rights"). She also meets monthly via teleconference with crafts council members in seven other Labrador communities scattered along the coast.

"It's all an asset, all these different things", she explains. There is so much to learn. I get angry with people who sit and complain. I saw a plaque which said "I used to wish someone would do something until I realized that someone was me".

Does she have any regrets about the decades it took her to get her education?

"It was years before there was a school system for me," she answers, but adds, "I'm glad I did it my way."

Reta Crane Saunders has two homes: her own, with a husband and three children ranging from six to 13, and Libra House, the transition shelter for battered women where she works. She also has determination determination to educate herself in every way she can.

"I feel I'm really hungry for knowledge like a sponge. The reality is that I can't just pick up my husband and family and go somewhere to university as I would like to, so I'm going to do the next best thing: to take advantage of all the opportunities that are here. "

Those opportunities have included courses in first aid, bead-working, wood-carving, literacy-training, physical fitness, typing, effective writing, and a correspondence course in working with the disabled. There have also been workshops and practical training in crisis intervention lectures, role-playing and networking.

Recently, Reta was in Toronto along with other rural women from across Canada, to study ways to build more effective local organizations. She has taken a personality-indicator course, and has begun a demanding two-year course in reality therapy, together with ten others from the central Labrador area. But hand in hand with these courses have been the informal learning opportunities.

"I think one of the greatest learning experiences for me was being a volunteer on the Libra House committee. I learned about land-lord-tenant dealings, leases, evictions, incorporation, grant and proposal writing, TV and radio interviews, PR, the different levels of government and how they work, and lobbying. "

Reta is part of a teleconference network, working to start a provincial association against family violence. Now that the original five groups have expanded to 11, they have

decided on a constitution and are planning to incorporate.

Besides the teleconference system, Reta finds National Film Board Films and videos very effective tools. She also appreciates educational TV especially consumer programs.

Ultimately, she feels, "you share just about everything you learn with colleagues, staff, friends and family. People are the greatest source of education." She goes on to explain: at conferences, for example, you learn more from the interactions afterwards and in between the sessions than from the sessions themselves. Our greatest lesson is in living, so if you share other people's lives, you're learning a lot."

"Knowledge is wealth to me," Reta says. "Some people want to collect their pennies; I want to collect knowledge that's what's valuable to me. Life is a continuous learning experience. So as long as opportunities to learn are there, I'll be taking them."

Laura Jackson in an extension coordinator for the Extension Division of Memorial University, and lives in Happy Valley-Goose Bay, Labrador.



REVIEWS

by Heather Menzies

Taking Control of Our Future: Clerical Workers and New Technology,

Marcy Cohen and Margaret White
Women's Skills Development
Press Gang Printers
Vancouver, 1987
\$15.00



Marcy Cohen, Margaret White and illustrator, Vivian Revill

For all those who see technology destroying jobs and turning people into extensions of technological systems, and who want to reverse this but don't know where to start, this is a book that will encourage and help you. It is a lively compendium of history, case-study research and how-to lessons taken from grass roots actions in Canada and abroad. Grassroots, democratic alternatives that work in the design and application of technology

might force the military industrialists to hold a bake sale.

As a book, as an educational document, it is a marvelous piece of women's work. It stresses collective action through unions and community groups. The authors are dedicated to community-based feminist research and are associated with the Micro technology Working Group, which includes community, health, union and peace activists and adult educators.

Accessible in design and layout, the book is leavened with cartoons and illustrations. On the lighter side, a report on self-serve ticketing in the airline industry is accompanied by a sketch of a smiling, doll-like airline ticket agent in a glass case, with a sign reading: "In case of emergency, break glass." On the darker side, there's a drug ad, the caption of which reads: "People like Martine Legrande who work as word processor operators get keyed up at their jobs at times. Occasionally, some turn to NYTOL sleep-aid tablets to help them get their rest .

The book reports on the authors' own research, funded by Labour Canada's Technology Impact Program. Three case-studies looking at the effect of office automation both on employment and on the organization of work. They documented the disappearance of work, the polarization of work into routine deskilled data-entry and other support work and, on the other side of a widening skills gap, more demanding, technologically intensive, clerical, managerial and professional work; also, the trickle-down effect of managerial-professional work deskilled to become newly enriched and professionalize clerical work.

At IBM, which hasn't hired anyone without a university degree for eight years, some secretaries act as information specialists, coaching professionals on how to use desk-top terminals and software. In a legal office, secretaries use enhanced software packages and expert systems to draft wills and other legal documents, freeing the legal-assistants to do more professional work freeing the lawyers to concentrate on only the most difficult aspects of their case loads.

Having laid out the problem, the book is equally comprehensive in laying the groundwork for solutions. The focus is both macro and micro; reviewing labour contract language in Canada, including that of the Saskatoon Community Health Services CUPE local, which comes close to Norway's Work Environment Act in affirming the worker's right to interesting and involving work. In the micro category, two gems deserve special mention: a discussion-starter developed by Ellen Balks of Simon Fraser University, and an interview with Jan Mears, a Toronto-based consultant on workplace democracy talking about a worker-participation project among 200 data-entry clerks at Statistics Canada.

In that case, the women began taking control by starting to name their work situation in their own terms. They moved from there to articulating how it might be different, and from there to action to make it different. From taking charge of rearranging their chairs so

they could see and talk to each other, and bringing in noise-absorbing carpets, they began moving on how work should be evaluated and measured. Instead of work standards based on computer keystrokes, they argued for standards defined in terms of the concrete data-processing jobs to be done. They succeeded, too. Efficiency went up 10 per cent, absenteeism dropped 23 per cent and staff turnover dropped to zero.

Quite apart from the form and content, there is the strength of the book's voice: its personal, present-tense egalitarian and irreverent woman's voice, particularly in the interview sections. Jan Mears' round-the-kitchen-table style comes through well in her interview. In another, with an accounts clerk in a forestry company the following passage is revealing: "Now it just pops out of the computer you press a button and it's there. And also, the various analysis of accounts aging of accounts Well, now it's just there, in the computer, so that's where the actual savings come in."

You can hear the inner doubts bumping up against the official party line. Uttering them, and sharing them with co-workers to cultivate a common ground of understanding and a collective other perspective on technology is the first step in taking control of it.

Postscript: If you're ordering a copy of **Taking Control of our Future**, you might also be interested in **Playing with our Health: Hazards in the Automated Office**, written by the same women. In the same accessible format, it presents the most up-to-date research on the health hazards associated with VDT use (including research results finding a causal link between birth defects and the radiation given off by VTD terminals). It suggests a range of actions women can take through health and safety committees and other union structures, through ad hoc committees and by conducting research. It out-lines protection women can demand under the Canada Labour Code and the Workers' Compensation Act. Its analysis of women's work as inherently stressful (lack of control and autonomy, subordinate subservient status) is particularly well put.

Women's Skill Development
Society
4340 Carson Street
Burnaby, B.C.
V5J 2X9 (604)403-0458

Reviewer, Heather Menzies; is the author of Women and the Chip and Computer on the Job.

DOCTOR, LAWYER, INDIAN CHIEF

Directed by Carol Geddes

Studio D, National Film Board, 30 minutes, 1986 Available on loan (free) or for purchase (\$50)

"Sisters we have not lost our power. Like our grandmothers we have the spirit to be strong, to use the gifts we each own... Our grandmothers had power and used power for the good of many nations".

Doctor, Lawyer, Indian Chief

The gifts and strengths of five Canadian Indian women are highlighted in this recently released film, by Carol Geddes, a Yukon Indian filmmaker. This sensitively done film will leave you moved by the personal stories shared by a chief of a B.C. Indian Band, facilitator of an employment readiness group for Indian women in Edmonton; a Yukon member of the legislative assembly; a B.C. fishing trawler worker; and an Ontario lawyer. All these women have gained strength from their Indian spiritual and cultural roots and their strong belief in "taking back the power." With the support and encouragement of their mothers, grandmothers and other women, they have all used their gifts for the betterment of their communities.

Reviewer, Lillian Nakamure Maguire, is Yukon director of CLOW.



RESSOURCES RESSOURCES



Candy receiving her diploma

SOMMAIRE

Le programme Nouvelles expériences de vie pour les réfugiées a été créé à Toronto en 1983 pour préparer les réfugiées à la vie professionnelle et pour leur trouver un emploi. Ce programme, que parraine la Commission canadienne de l'Emploi et de l'Immigration (développement de l'emploi), a pour but d'encourager l'intégration sociale, culturelle et économique des réfugiées dans la société canadienne. Le programme comprend des

cours d'anglais (langue seconde, d'orientation, d'initiation aux activités de la vie courante, d'éducation technique, de formation professionnelle et de formation en milieu de travail). Les discussions en petits comités permettent aux participantes de parler entre elles de leur vécu.

Contrairement aux autres immigrantes, les réfugiées ne choisissent pas librement de s'installer au Canada. Elles n'y viennent pas pour des raisons économiques mais parce qu'elles fuient leur pays, à la recherche d'un havre de paix. Les immigrantes ont déjà l'énorme tâche de s'intégrer, de fonctionner et de subsister dans une nouvelle culture. Pour les réfugiées s'ajoutent le poids du traumatisme et du chagrin que leur cause tout ce qu'elles ont laissé derrière elles.

Les femmes qui aident ce programme sont pour la plupart originaires d'Amérique centrale et descendantes des Mayas. Elles ont été obligées de venir au Canada car il leur était devenu insupportable d'essayer de survivre au milieu des hostilités. Des familles ont été dispersées, et des vies brisées en raison de tous les cas de détention, d'incarcération, de torture, de disparition et de mort. Et pendant tout le déroulement des procédures d'immigration, elle versent d'autres larmes, elles éprouvent d'autres tourments.

Les réfugiées doivent arriver à comprendre le rôle qu'elles seront appelées à jouer dans leur nouveau pays et à s'y adapter. Ce sont surtout des victimes faciles de l'exploitation, de la discrimination et du racisme. Elles risquent de ne pas connaître les droits qu'elles ont en tant que travailleuses, employées ou femmes. Elles risquent de ne pas agir contre les injustices, faute d'avoir confiance en elles. Elles se retrouvent facilement emprisonnées dans les quelques milieux de travail où se concentrent des femmes dans leur situation.

Les réfugiées d'Amérique latine veulent travailler et ont besoin de travailler. Sans aide, elles auront toute leur vie des emplois sans débouché ou sporadiques, dans les secteurs

les plus marginaux. Ce programme de développement de l'emploi permet à ces femmes d'obtenir la formation, les renseignements et l'expérience qu'il leur faut pour se joindre à la main-d'oeuvre et être des employées loyales et efficaces et pour s'insérer à part entière dans la société canadienne. Pour plus de renseignements, s'adresser à Blanca Vasques, 416-469-0196 ou écrire à NEW, 815 Danforth Avenue, Suite 406, Toronto, Ontario, M4J 1L2. Des brochures sont disponibles en anglais et en espagnol.

FIRST JOBS FOR REFUGEE WOMEN

by New Experiences for Refugee Women

Latin American Women adapt to a new life in Canada

New Experiences for Refugee Women, established in Toronto in 1983 as an employment preparation and placement program for refugee women, promotes social, cultural and economic integration into Canadian society. It provides English as a second language instruction, orientation, life skills training, vocational counseling, skill training and on-the-job experience.

Unlike other immigrants, refugees do not come to Canada freely. They have not saved, planned and prepared. They don't see Canada as an opportunity for economic advancement but as an escape and a haven. The formidable task which faces all immigrants to integrate, function and survive in a new land is made worse by the trauma and grief from which the refugee is fleeing.

The women come primarily from Central America where they were descendents of the Mayans, one of the region's most flourishing civilizations. They are rooted in that land but are forced to move to Canada when surviving in a battlefield has become unbearable.

The violence that ravages Central America has informed them that they are no longer wanted there. Families have been fragmented and lives shattered through detention, imprisonment, torture, disappearance and death. New tears and terrors are added as they wait for immigration procedures to be completed. Many are disturbed and have other medical problems caused by neglect in their homeland.

Dentistry, for example, was and is a luxury. "Routine" medical checkups might occur once every 10 years. Post-partum care is nonexistent and preventive medical care is impossible. Having lost their land, their families, relatives, health, identity and self-esteem, refugee women are in great need of special services. They need an opportunity to understand and adapt to the role they will play as women in their adopted country. They are entering a society where women's roles are undergoing dramatic change. The number

of women working in Ontario has more than tripled in the past 24 years.

Women's participation rate (the percentage of all women who work) has almost doubled. Refugee women join a population of women, the majority of whom, even those with pre-school and school-age children, work outside the home - substantially different from their traditional roles. Canadian women work to support themselves or their children, or to keep their families above the poverty line. They work primarily in a few female-dominated, low pay, low-skill, low-status occupations and earn approximately 60 per cent of what Canadian men earn.

Immigrant women are especially vulnerable to exploitation, discrimination and racism. They may not know their rights as workers, employees and women and may not have the self-confidence to take action against injustices. They are easily locked into the few areas of work in which others, like themselves, are concentrated. To be self-sufficient in Canada they must enter the labour force - a daunting prospect for one who speaks little English, knows little of Canadian society and who is struggling to come to terms with events at home.

ESL classes and employment counselling available from other community agencies lead only to marginal jobs as cleaners and sewing machine operators. Many refugees are ineligible for programs for immigrant women because they lack English and transferable academic qualifications. (NEW was originally sponsored by the Working Skills Centre of Ontario, a mailroom and computer-skills training program serving Spanish and Portuguese immigrant women. Many refugee women had to be turned away because they lacked English and because their immigration status was unclear.) Latin American refugee women needed an agency designed exclusively for them.

Data collected from a survey of 75 Latin American refugee women, supported by information from NEW's participants and community centers indicate that the most likely entry level employment opportunities now available are as office clerks, community workers, day-care workers, teaching assistants, home-care or kitchen workers; as assemblers in manufacturing pharmaceuticals, textiles, clothing, jewellery, furniture, ceramics and electronics. Other opportunities exist in warehousing and distribution and in jobs involving invoicing and inventory control.

These jobs are now being advertised and many have previously been held by participants and graduates of the program. They are traditional women's jobs offering some skill development and mobility, some opportunity for further training and increase in wages. Some entry level jobs expand to the less traditional areas of offset printing, screen process printing, carpentry and cabinet assembly. NEW wants to develop a large and diverse pool of employers in the more traditional jobs where refugee women are accepted. Less traditional jobs will require research, contact with employers and further orientation. These opportunities will be introduced as soon as employers can be found and the women express interest.

During its first year of operation NEW wants to find ways to incorporate more generic technical skill training in the program so that the women can get entry level high-tech jobs. The criteria, however, will continue to be jobs that best suit the participants, jobs that offer opportunities for advancement and jobs in secure services and businesses. Without NEW's work few of these jobs will be accessible to refugee women.

Personal contact and the employer incentive are essential to providing entrance to the labour market. But once employed, the refugee woman is not free of employment disadvantages. She will continue to struggle with language integration into the work-place and adjustment to full-time employment.

NEW programs provides an environment where women can begin to take charge of their new lives in Canada. It is designed to enable them to find and keep jobs. But unlike most other job development projects in Toronto, the program matches individual interests and capabilities to a variety of jobs.

The 26-week program is in two sections. The first is English as a second language, English for special purposes, orientation, information, life-skills and preparation for employment. In the first week group sessions allow for initial assessment, the women get to know each other and get organized. They may express their immediate needs and share remembrances of home. Initial ESL sessions provide generic grammatical structures and vocabulary from which subsequent, topic-specific language can progress.

In the third and fourth weeks the emphasis is on field trips and discussion. At meetings held once a month participants evaluate the program and their own progress. Fourteen weeks seems the minimum time required for Latin American refugee women to acquire the information, skills and self-confidence to be ready for employment. Eleven weeks are spent in work placement. Employers are encouraged to offer training that leads to full-time employment. If no job is offered the women return to the program for two weeks of active job search. Work placement is meant to provide training, marketable skills and Canadian work experience. Twelve weeks is the minimum time required. Latin American refugee women want and need to work. Without assistance, they face a future of chronic or sporadic employment in marginalized jobs.

For further information call 416-469-0196
or write to NEW, 815 Danforth Avenue,
Suite 406, Toronto, Ontario, M4J 1L2.
Brochures are available in Spanish and English.

Women in Trades, Toronto, is a support group for women working, or interested in working or training, in non-traditional blue-collar occupations. It also works to educate the public on relevant issues and to improve legislation in order to make equality in employment a reality. Their 1988 Calendar is available at \$8.00 a copy by writing Women in Trades, 22 Davisville, Toronto, Ontario, M4S 1E8, (416) 487 1776.

Publications



WOMEN IN TRADES - TORONTO
1988 CALENDAR

"FORWARD FROM NAIROBI"

Forward from Nairobi is an information resource package and workshop kit created by Status of Women Canada to facilitate the process of world-wide change recommended in the Forward Looking Strategies (FLS) developed at the Third United Nations World Conference on Women held at Nairobi, Kenya in 1985. It is a comprehensive guide containing a copy of the FLS document, relevant background information, Canadian fact sheets, step-by-step workshop outlines, audio-visual materials and handouts for workshop participants. Its aim is to develop understanding of the significance of the FLS document, to facilitate gaining access to information and resources and selecting action strategies. To borrow the Forward from Nairobi kit, contact your regional Secretary of State Department office, the address of which is available through the Women's Program, Secretary of State of Canada, Ottawa, Ontario, KIA OMS.

NEW SOURCES OF INFORMATION ON WOMEN

Statistics Canada has recently produced three new studies dealing with women's experience in the workplace. They are available from Publications and Sales, Statistics Canada, 10th Floor, 25 St. Clair Avenue East, Toronto, Ontario, M4T 1M4.

Who are professional women? (Catalogue No. 99-951/\$18.00)

Revealing major changes in the professions between 1971 and 1981, this study also describes the characteristics of professional women, using data from the 1981 Census.

Women in the Workplace (Catalogue No. 71-534/\$20.00) This publication provides a historical compendium of data useful in the analysis of the increasing participation of women in the labour force and associated trends. Sections on employment, unemployment, occupation, income and earnings, presented for Canada and the provinces, cross-classified by variables such as age and sex, allow comparisons with corresponding data for men. A selection of graphics illustrates major changes experienced over the last

ten years.

Women's Work Interruptions (Catalogue No. 99- 962/\$16.00) Prepared by Patricia Robinson of the University of Western Ontario, Women's Work Interruptions shows family considerations, marriage, pregnancy, child care or moving to be with a partner as the most frequent causes for interrupting work.

"POUR DE VRAIE AMOURS. . . PRÉVENIR LA VIOLENCE CONJUGALE "

Le Conseil consultatif sur la situation de la femme (CCCSF) vient de publier un étude sur les progrès accomplis en matière des violences subies par les femmes en milieu conjugal de: l'établissement de maisons d'hébergement et de transition, de programmes destinés aux enfants et initiatives de l'appareil judiciaire. Pour plus de renseignements, veuillez contacter le CCCSF, 110, rue O'Connor, 9e étage, C.P. 1541, Succursale "B", Ottawa, Ontario, K1P 5R5, (613) 992-4975.

THE CANADIAN HUMAN RIGHTS ADVOCATE"

The Canadian Human Rights Advocate, edited by Kathleen Ruff, promotes human rights knowledge and activism, provides information on equality rights under the Charter, and monitors governments and the Human Rights Commissions. Published ten times a year, it is available by subscription for \$40.00 (institutional) or \$25.00 (individual). To subscribe, contact The Canadian Human Rights Advocate, R.R. 1, Maniwaki, Quebec, J9E 3A8, (819) 449-6072.

GENDER EQUALITY INDICATOR

While a common perception may exist that women are quickly closing the gap in economic equality, statistics prove otherwise. Developed by the Ontario Government and modeled on a study by the U.S. Civil Rights Commission, the Gender Equality Indicator (GEI) employs graphs to compare women and men in terms of economic status. The GEI, which will be updated periodically, is a yardstick to gauge the economic advances women make and to assess the effectiveness of the policies and programs designed to address discrimination. Each graph examines the key indicators of economic standing, such as income and education, with the information being presented in vivid, immediate terms. To obtain a copy of the GEI, contact the office of Ian Scott, Minister Responsible for Women's Issues, 4th Floor, Mowat Block, 900 Bay Street, Toronto, Ontario, M7A 1C2, (416) 965- 1664.

"MULTICULTURALISM AT WORK: A GUIDE TO ORGANIZATIONAL CHANGE

Multiculturalism at Work is the first resource offering guidelines on how to initiate or influence multicultural change in organizations. Written by Barb Thomas for the YWCA of Metropolitan Toronto, the book is a practical guide primarily intended for managers of human services organizations and for front-line trainers. It includes chapters on understanding and accepting the need for change, goal-setting, taking action, and addressing resistance. It is available for \$18.00 + \$1.50 (mailing charge) from the YWCA of Metropolitan Toronto, 80 Woodlawn Avenue East, Toronto, Ontario, M4T 1C1, (416) 961-8100.

RELAIS-FEMMES:NOUVELLES PUBLICATIONS

Les documents suivants sont disponibles à Relais femmes, 1265, rue Berri, Bureau 810, Montréal, Québec, H2L 4X4, (514) 844-4509:

Le travail temporaire et les bureaux de louage de main-d'oeuvre, réalisé par Michel Grant et Ghislaine Marcotte dans le cadre du Protocole Université du Québec à Montréal (UQAM) - Relais femmes, nov. 1986, 364 pages. 25\$ + 3\$ (frais d'envoi). Cette étude explore une forme de travail peu connue: le travail temporaire. Situant leur recherche dans la problématique de l'accès des femmes au marché du travail, les auteurs ont d'abord voulu recueillir le maximum d'informations sur ce statut d'emploi pour ensuite mettre en relief ses conséquences sur les conditions de travail des salariées temporaires et sur l'accès à la syndicalisation. L'étude propose enfin des pistes qui pourraient servir à l'élaboration de politiques et de mesures à prendre à l'égard du problème de l'emploi précaire.

La reconnaissance des acquis des femmes sur le marché du travail réméré, réalisée par Monique Vallée pour le Centre d'orientation et de formation pour femmes en recherche d'emploi, juin 1986, 105 pages. 10\$ + 2\$ (frais d'envoi). Cette recherche repose sur l'hypothèse que la reconnaissance des acquis peut apporter de nouvelles solutions à la problématique de l'insertion des femmes sur le marché du travail. L'étude observe les pratiques informelles de reconnaissance des acquis auprès des femmes et d'employeurs.

Les femmes et la fiscalité, réalisé par Ruth Rose et Marie-Thérèse Pontbriand dans le cadre du Protocole UQAM - Relais femmes, juillet 1985, 131 pages. 2.50\$ + 0.50\$ (frais d'envoi). Conçu comme instrument de formation pour les femmes et les groupes, ce document, en plus de faciliter la compréhension des principales mesures fiscales, vise à susciter une réflexion sur le rapport spécifique des femmes à la fiscalité.

"SOUTH AFRICA ON THE MOVE"

South Africa on the Move is a timely new resource for educators and activists, distributed by Canadian University Students Overseas (CUSO). The kit is designed to encourage an understanding of, and support for, the liberation struggle in South Africa. It contains materials for direct use with specific constituencies (high school students, women's groups, trade unions, church groups), as well as background analyses and an educator's handbook. The kit is available for \$10.00 from the CUSO ECSA Desk, 135 Rideau Street, Ottawa, Ontario, K1N 9K7, or through your local CUSO office.

"AGAINST SEXUAL HARASSMENT"

Against Sexual Harassment is a handbook for students at post-secondary institutions, published by the British Columbia Public Interest research Group (BCPIRG). Also produced by BCPIRG is a Report on Sexual Harassment and Sexual Assault at Simon Fraser University (SFU) undertaken to determine the scope and degree of sexual harassment and assault experienced by female students at SFU. The project, which complements the work of the SFU Ad-hoc Committee on Sexual Harassment Policy at SFU, offers recommendations to the university administration, that are preventative and correctional in nature. The documents are available for \$5.00 from BCPIRG, Simon Fraser University, TC 304, Burnaby, B.C., V5A 1S6, (604) 2914360.

"BATTERED BUT NOT BEATEN: PREVENTING WIFE BATTERING IN CANADA"

The Canadian Advisory Council on the Status of Women (CACSW) recently released a study entitled "Battered But Not Beaten: Preventing Wife Battering in Canada" which reviews progress in such areas as shelters for battered women, support for their children, and criminal justice initiatives. Written by Linda Macleod, author of the CACSW's 1980 study on the same subject, the book also presents proposals for preventative action. The study treats the range of violence which women are subjected to in their relationships with men. To receive a copy, contact the CACSW, 110 O'Connor Street, 9th Floor, Box 1541, Station "B" Ottawa, Ontario, K1P 5R5, (613) 992-4975.

"A PROFILE OF POST- SECONDARY IN CANADA"

(Cat. No. S2-179/1987)

A Profile of Post-secondary Students in Canada is a summary of a 1983-1984 National Post-secondary Student Survey. Published this past Spring jointly by the Department of the Secretary of State of Canada and Statistics Canada, the purpose of the Report is to highlight some of the main characteristics of the Canadian student population (employment, income and expenditures, mobility, language usage, and interest in Canadian studies). It provides an educational profile and family background data on both part- and full-time students as well as a demographic profile of part-time students and financial situation data on full-time students.

"UN PROFIL DES ETUDIANTS DU NIVEAU POSTSECONDAIRE AU CANADA"

"Un Profil des étudiants du niveau postsecondaire au Canada" a été publié par le Secrétariat d'État du Canada et Statistique Canada dans le but de souligner les principales caractéristiques démographiques et économiques de la population canadienne. Il inclut des faits sur les étudiant-e-s travaillant à temps plein et à temps partiel.

"VOICES RISING: A BULLETIN ABOUT WOMEN AND POPULAR EDUCATION"

Voices Rising is the primary networking tool of the Women's Program of the International Council for Adult Education. It links women working in the broad field of adult education - teachers, learners, researchers, program coordinators, development workers, grassroots organizers and activists in women's and popular struggles. It speaks to women who are working with popular forms of education as tools for social change and the empowerment of women.

Annual subscriptions to Voices Rising are available for \$10 for individuals or groups and \$20 for institutions. Send cheque or money order to: Women's Program, International Council for Adult Education, 229 College Street, Suite 309, Toronto, Ontario M5T 1R4.

Media

"WERE ARE YOU GOING?" Resource for Young Teens

"Where are you Going?" is a rock video on the Cinderella approach to career planning, featuring the women's band "Key Change" and teen actors. Included is a learning resources kit for a session on sex-role stereotyping. It can be used in Consumer Education, English, Social Studies or Career classes. A project of the Learning Resources Group at Women Skills, it is available for \$30.00 from Women's Skill Development Society, 4340 Carson Street, Burnaby, B.C., V5J 2X9, (604) 430-0450.

"WOMEN'S AUDIO CENTRE"

The Women's Audio Centre, located in Winnipeg, Manitoba, has a number of feminist magazines and books on tape. A project of the Consulting Committee on the Status of Women with Disabilities (CCSWD), their own research and resource material is also available on tape including, "Accessibility Study," "Sexuality Resource Kit," "Research on Economic Dependence / Independence." CCSWD encourages the feminist community to reproduce their resources on tape. For more information, to become a volunteer reader, or to give financial support contact: Consulting Committee on the Status of Women with Disabilities, 924 - 294 Portage Avenue, Winnipeg, Manitoba R3C 0B9 (204) 947-2742.

Programs

"OPEN DOORS "

Open Doors is a program which connects girls and boys with women who work in a variety of occupations. The Open Doors program has a registry of role models in many different fields who are available to teachers for career-related activities. These role models have successful careers in non-traditional fields such as construction, engineering, transportation and high-technology and know both the hardship and the exultation of breaking new ground. An Open Doors role model may visit the classroom, address students, grant personal interviews or offer visits in their place of work. Should your board, school or association wish to set up an Open Doors program, the Ontario Women's Directorate will provide consultation and print and audio-visual materials to facilitate the

process. For more information, contact Open Doors, Ontario Women's Directorate, 4th Floor, Mowat Block, 900 Bay St, Toronto, Ontario M7A 1C2 (416) 965-7785.

A COMMUNITY APPROACH TO HEALTH CARE

The Elizabeth Fry Society of Saskatchewan is working on the development and pilot test of a Health Education Program entitled "A Community Approach to Health Care, directed to the inmates at the Pine Grove Correctional Centre for Women. A needs assessment has already been completed, and the women at Pine Grove were invited to determine topics that they would find useful, such as sexuality, assertion, nutrition and substance abuse. As it is the first comprehensive program on health in a Canadian women's correctional centre, it is hoped that it can be established permanently. Its objectives include improving self-care practices, initiating self-help activities, and making the social and physical environments more responsive to the women at Pine Grove. For further information on the project, contact Judith Tansey, Program Coordinator, Elizabeth Fry Society of Saskatchewan, #301, 219 - 22nd Street East, Saskatoon, Saskatchewan, S7K 0G4, (306) 652 2933.



"TRANSFORMING MYTHS: USING FILM TO SEE OURSELVES IN NEW WAYS "

The National Film Board of Canada is offering a workshop entitled "Transforming Myths: Using Film to See Ourselves in New Ways" for those interested in women's changing image and in changing women's image. It offers an opportunity to view the sexist myths which film has historically reinforced and to re-write the script. Clips from 42 years of NFB films along with appropriate group exercises enable participants to experience how to transform limiting myths into positive images through the medium of film.

A new video compilation entitled "**Images of Women in National Film Board Films 1945-1987**" along with visualization and other imagery exercises create a workshop learning experience which can be designed to meet the needs of specific audiences, including educators and community groups.

To book the workshop, or for more information, contact: Marian Dodds, 14 - 31 West 11th Street, Vancouver, B.C., V5Y 1S6 (604) 874-7893, or Rosemary Sullivan, 1965 St. Armand Road, Pigeon Hill, Quebec, JOJ 1TO, (514) 248 2524.

THE BORA LASKIN RESEARCH FELLOWSHIP IN HUMAN RIGHTS RESEARCH

The Bora Laskin Research Fellowship in Human Rights Research has been established to encourage multidisciplinary and/or interdisciplinary research and the development of expertise in the field of human rights. The research to be performed should emphasize themes and issues relevant to Canadian human rights. The fellowship is awarded by the Secretary of State of Canada and administered by Social Sciences and Humanities Research Council of Canada (SSHRC). It is intended to involve disciplines from the arts, humanities and the social sciences, as well as journalism and law.

One fellowship is offered each year. Candidates should have a graduate degree, or equivalent. Preference will be given to candidates who have at least five years of proven experience in their field. (It is not intended for students). The fellowship stipend is valued at up to \$45,000. Deadline: October 1st. Announcement: December. For further information, write to the Human Rights Directorate, Department of Secretary of State, Ottawa, Ontario, K1A 0M5 or the Fellowship Division, SSHRC, Box 1610, 255 Albert Street, Ottawa, Ontario, K1P 6G4.

PEACEFUND CANADA

The purpose of PeaceFund Canada is to encourage and support education programs that challenge people to believe in and work for world peace. Small-scale grants are available for projects in Canada and at the international level. For information on the criteria for the disbursement of project funds and for grant applications, contact: PeaceFund Canada, 145 Spruce Street, Suite 206, Ottawa, Ontario, K1R 6P1.

COMMENTARY

by Susan De Rosa



Give the Feminist Press the Support it Deserves!

by Susan De Rosa

Feminist media advocate women's rights and social justice they deserve our support. Women's news and views are still rarely covered in the mainstream media, and then all too often from an anti-feminist, sensational perspective. For example, the treatment of the Mary Beth Whitehead ("Baby M") case which contributed fundamentally to public anti-woman sentiment by giving the birth mother the ironic monicker, "surrogate" mother. The feminist press, on the other hand, is an indispensable educational, networking, and archival tool which assures that women's voices are heard and that our history is not lost.

When the two most highly visible feminist magazines in Canada, Horizons and La Vie en Rose, closed their doors recently, concern was voiced for the future of feminist periodical publishing in this country. Although the demise of these two magazines does not necessarily mean desperate times for Canadian feminist media, we must take heed.

As general interest, feminist magazines with allure, Horizons and La Vie en Rose used news-stand sales to develop a broadly based readership and much needed advertising. Advertising in feminist magazines is limited because ads 42 considered discriminatory cannot be accepted and advertisers rarely buy in any space controversial magazines. Both Horizons and La Vie en Rose were aesthetically enviable and commercially competitive, but also expensive to produce. Production costs were too high to be raised from the feminist community. How, then, can we offer the feminist press the purport it needs?

Some magazines receive support from popular or women's groups or from their home-base institution (often a university) or are subsidized through government programs. But magazines are carefully scrutinized by funding sources, properly concerned with their own constituencies. Earlier this year, the Secretary of State Women's Program was unable

to fund the 1987 Feminist Periodicals Conference because the agenda, which incorporated networking and technical sessions, also focused on race, class and lesbian politics, perspectives essential to feminist communications.

The conference had to be postponed. It is through vocal pressure from those who believe that the feminist movement is a place where tax dollars are justifiably spent that the government will adequately and consistently fund the feminist press. As advocates of social change, we must convince those responsible for our institutions to adopt policies which favour feminist material over that which is prejudicial to women. We must assure the maintenance of an independent voice.

Many of us are aware of the accessibility of pornography in prisons but how much thought has been given to how little that is anti-sexist is available in prisons. Also, when our university libraries stock multiple copies of Playboy (on microfilm, no less) this misuse of resources, usually limited to begin with, reduces student access to resources positive to women.

As individuals and associations we can support feminist media by subscribing, buying advertising, donating and through sponsorship. With approximately 40 periodicals and hundreds of newsletters, Canadian feminism has a vibrant voice. Perhaps the void caused by the demise of Horizons and La Vie en Rose, despite the presence of a dynamic women's movement, demonstrates the vital role that women's media play. Let us contribute to the feminist press and assure that our voices continue to be heard. Susan De Rosa is a feminist communications consultant who was coordinator of the 1985 Feminist Periodicals Conference, and who has been a member of CLOW for the past three years.

MEMBERSHIP

Membership in CLOW is open to individuals, organizations and agencies.

MEMBERSHIP FEES

<input type="checkbox"/> Individual	(1\$25)
<input type="checkbox"/> Student/Unemployed/Retired	(\$10)
<input type="checkbox"/> Organization	
<input type="checkbox"/> with annual budget up to \$100,000	(\$35)
<input type="checkbox"/> with annual budget between \$100,000 and \$500,000	(\$60)
<input type="checkbox"/> with annual budget over \$500,000	(\$100)
<input type="checkbox"/> Sustaining Member	(\$250)

ALL CLOW MEMBERS AUTOMATICALLY RECEIVE THE QUARTERLY PUBLICATION, "WOMEN'S EDUCATION DES FEMMES"

SUBSCRIPTION ONLY

to "WOMEN'S EDUCATION DES FEMMES"

Individual	\$17.00
Organization	\$30.00

Enclosed payable to CCLOW is my cheque for:

Membership	\$ _____
or Subscription	\$ _____
Donation	\$ _____
Total	\$ _____

NAME _____

ADDRESS _____

POSTAL CODE _____

TELEPHONE: HOME _____

BUS. _____

OCCUPATION _____

AREA OF INTEREST _____

FEDERAL RIDING _____

Please return form and payment to the Canadian Congress for Learning Opportunities for Women, 47 Main Street, Toronto, Ontario M4E 2V6.

INSCRIPTION

L'inscription au CCPEF est ouverte aux particuliers et aux organismes ou associations.

DROITS D'ADHÉSION

- | | |
|--|--------|
| <input type="checkbox"/> Inscription personnelle | (25\$) |
| <input type="checkbox"/> Étudiante/Sans emploi/Retraitée | (10\$) |
| <input type="checkbox"/> Organisation | |
| <input type="checkbox"/> Budget annuel inférieur ou égal à 100 000\$ | (35\$) |

- Budget annuel entre 100 000\$ et 500 000\$ (60\$)
- Budget annuel supérieur à 500 000\$ (100\$)
- Membre commanditaire (250\$)

TOUS LES MEMBRES DU CCPEF RECOIVENT AUTOMATIQUEMENT NOTRE REVUE TRIMESTRIELLE "WOMEN'S EDUCATION DES FEMMES"

ABONNEMENT SEULEMENT

À "WOMEN' S EDUCATION DES FEMMES"

Particulier	17.00\$
Organisation	30.00\$

Veillez trouver ci-joint un chèque payable au CCPEF pour un montant de:

Adhésion	\$ _____
ou abonnement	\$ _____
Don	\$ _____
Total	\$ _____

NOM _____
 ADRESSE _____

 CODE POSTAL _____
 TÉLÉPHONE RÉG. _____
 BUR. _____
 PROFESSION _____
 INTÉRÊTS _____
 CIRCONSCRIPTION FÉDÉRALE _____

**Veillez renvoyer le formulaire avec votre paiement au bureau national du Congrès canadien pour la promotion des études chez la femme,
 47 Main Street, Toronto, Ontario M4E 2V6**

AGENDA

"LITERACY IN THE INDUSTRIALIZED COUNTRY: A FOCUS ON PRACTICE"

October 13 - 16, 1987 Toronto, Ontario

The International Council for Adult Education, with several other adult education, literacy and labour organizations and the Secretary of State, are sponsoring an international seminar entitled "Literacy in the Industrialized Countries: A Focus on Practice." The program is to include dialogue with practitioners the world over, as well as workshops on the practice of literacy in Toronto. **A National Literacy Seminar** will be held on October 16, 1987 on the theme "Literacy in Canada The Next Decade." For more information, contact the Conference Office, OISE, 252 Bloor Street West, Toronto, Ontario, M5S 1V6, (416) 926-4711.

"GALAXY'87: Lifelong Learning for the 21st Century"

October 21-23, 1987
Harbour Castle Hilton Hotel, Toronto, Ontario

Presented by the Ontario Association for Continuing Education (OACE), GALAXY'87 will take a futuristic look at community education needs and programs from the perspective of the adult learner. For more information contact: OACE, 175 St. Clair Avenue West, Room 24, Toronto, Ontario M4V 1P7.

FAMILIES AND THE ECONOMY

October 29-31, 1987
International Plaza Hotel, Vancouver, B.C.

The fifth annual conference of Family Service Canada (FSC) will have workshops on: National Income Program for Children; Feminization of Poverty; An Economic Perspective on Spousal Abuse; and The Family Life Impacts of Long Distance Community Employment. The conference will be preceded by three special interest sessions: on October 28 sessions will be held on "National Employee Assistance Program" and "Building a National Family Life Education Network", and on October 29 a session on "Aids: A Community Responsibility" will be held.

Conference fees are \$180 for FSC members and \$210 for non-members. For more information contact the FSC's National Office at (613) 728- 2463.

THIRD INTERNATIONAL FEMINIST BOOK FAIR

June 14 -21, 1988
Montreal, Quebec

Every two years since 1984, women involved in feminist publishing meet at an International Feminist Book Fair. The first fair was held in London in 1984, the second in Oslo in 1986, and the third is being planned for June, 1988 in Montreal. Bringing together editors of books, magazines and newspapers with writers, translator, distributors and booksellers from around the world, the International Feminist Book Fair provides a unique forum for feminists to discover each other's work and to make feminist authors known to a wider audience. The event permits exchange across continents, languages and disciplines. Conferences, readings and panels are to be held during the week. To receive further information, write: The Third International Book Fair, 420 Rachel Street East, Montreal, Quebec, H2J 2G7, or telephone (514) 844 3277.

“NO MORE SECRETS!”

Conference on Child Abuse Call for papers

No More Secrets, a national conference on child abuse, is scheduled for May 24 - 27, 1988 in Toronto. The conference will challenge current counseling theories, public mores and state responses, focusing on the sharing of feminist theories, practices and experiences that will impact on professional work with incest survivors, children of alcoholics, battered children and adult survivors of incest. For information and registration, write: Community Resources and Initiatives, 303A Melita Avenue, Toronto, Ontario, M6G 3X1. Submit proposals by September 10, 1987.