



WOMEN'S EDUCATION DES FEMMES

Volume 7 - No.1

Women's Education des femmes, a feminist connection to the world of learning and education, is published quarterly by the Canadian Congress for Learning Opportunities for Women, a national, non-profit organization that promotes feminist education and the empowerment of women.

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WOMEN'S EDUCATION DES FEMMES

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Submissions

WEdf invites all readers to submit articles, ideas, poetry, humour in all forms, commentary, reviews and resources. Please send submissions care of the Editor, WEdf, 47 Main Street, Toronto, Ontario, M4E 2V6. Material should be non-sexist, non-racist and about women written with a feminist perspective. Submitters who wish their material returned should include a stamped, self-addressed envelope. Writer's Guidelines are available on request.

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Cover

On our cover is a photo by Jacquie Buncel of Karen, her "sister" in Nicaragua.

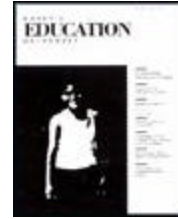


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WOMEN'S EDUCATION

DES FEMMES 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.

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EDITORIAL

The Issue is Survival

BY MIEKE NYENHUIS AND CHRISTINA STARR

"Im sorry, the number you have reached is not in service. Please hang up and try your call again." Such is the message the recorded voice delivers when you dial the number listed in the masthead of *the Newsmagazine by alberta women* to ask what happened after the March /April issue of 1988. They don't exist any more. Like *La vie en rose in Quebec*, *Herizons* in Manitoba, *the Newsmagazine* has presumably hit up against the critical issue of funding and found an obstacle they couldn't surpass. They have been disconnected.



As most of the readers will know from the letter that was enclosed with the last issue of *Women's Education des femmes*, we are facing that same obstacle. It was in 1987 that the Board of Directors decided another publication was needed, next to the magazine, to communicate more quickly and more frequently with the membership of CLOW, to pass on organizational news and information on urgent issues. *Minerva*, our newsletter, was first printed in September of 1987 and from that day to this both it and *Women's Education des femmes* have been funded by Secretary of State, Women's Program, under the rubric of "operational funding." Not long after that first issue of *Minerva*, however, CLOW was informed by SecState of a government policy not to fund the publication of magazines by organizations which receive operational funding, though money is provided for a membership communications tool. *Women's Education des femmes* is seen as a magazine; *Minerva* as the membership communications tool. We were forced to make a choice.

Women's Education des femmes is CLOW's most important face to the community. If we limit its distribution to members only we miss a significant opportunity to reach out to service providers and individuals or groups outside CLOW who have an interest in women and learning. To support the claim that *Women's Education des femmes* and its outreach is fundamental to the operation of CLOW, we turned to you, the members and readers. Your response to our request for lobbying action has been generous and encouraging. We thank you.

But what is the necessity for this anxiety and scramble for lobbying support? Why can't *La vie en rose*, *Herizons* and *the Newsmagazine by alberta women* survive? Recently the

Toronto Star carried an article on the reduction in funding by the Ontario Arts Council to various locally produced national magazines. *Quill and Quire*, *C Magazine*, *Books in Canada*, *Impulse*, *Opera Canada* and *This Magazine* all received cuts from \$10,000 to \$27,000. The article says that funding has been reallocated to other alternative magazines but at the very least the message is clear: the means with which to support the alternative press in Canada, whether it be the arts, feminism or social conscience, are limited.

And Mulronev's love affair with the United States is not encouraging. The Canadian Periodical Publishers' Association expressed concern in a recent newsletter about "the government's future ability, in the atmosphere of free trade, to sponsor new initiatives in support of Canadian cultural industries. The postal subsidy for publications has already been seriously threatened and the proposed sales tax could be disastrous for some.

In our interview in this issue, Deborah Holmberg - Schwartz and Penni Mitchell, two members of the collective that from October of 1979 to March of 1987 published *Herizons* out of Winnipeg, talk about the frustrations and complications of obtaining and retaining government funding. If they relaunch, which they plan to do, they will endeavor to rely as little as possible on government money, seeking through subscriptions, private funds, donations, advertising, to establish a base not so easily threatened, a connection not easily severed.

This is the aim of *The Womanist*, a new national feminist newspaper published out of Ottawa by Catalyst Research and Communications. Their first editorial reads: "We are not government funded. Nor do we ever want to be dependent on that source. We believe that the women of Canada can sustain a women's newspaper." So far two thick issues have appeared and it is hoped they will continue to materialize.

As for *Women's Education des femmes*, at the time of writing it is understood that we will receive funding, but it has become obvious that to continue as a magazine available to members and non-members alike we will have to supplement that money by turning, like the plans for *Herizons* and the reality for *The Womanist*, to increased membership, donations and fund-raising from the private sector. Because for CLOW, our membership, women in Canada and education in general, it is imperative that the connection be maintained.

Mieke Nyenhuis is a member of the Editorial Board of CLOW.

Christina Starr is the Managing Editor of *Women's Education des femmes*.

ÉDITORIAL

Survive, Voilà la question

PAR MIEKE NYENHUIS ET CHRISTINA STARR

"Il n'y a pas d'abonné au numéro que vous avez composé." C'est le message enregistré que vous entendez quand vous composez le numéro de *the Newsmagazine by alberta Women* pour vous enquérir de ce qu'il s'est produit après la publication du numéro de mars/avril 1988. La réponse: la revue n'existe plus. Comme *La vie en rose au Québec*, *Herizons* au Manitoba, le magazine albertain s'est probablement heurté au grave problème que pose le financement et s'est trouvé face à un obstacle qu'il n'a pu surmonter.

Comme la plupart de nos lectrices l'apprendront à la lecture de la lettre qui a été insérée dans le dernier numéro de *Women's Education des femmes*, nous nous heurtons au même problème. En 1987, le Conseil d'administration du CCPEF décidait qu'il fallait que l'organisme ait, outre la revue, une autre publication, pour pouvoir communiquer plus rapidement et plus fréquemment avec ses membres, pour être en mesure de leur donner des renseignements sur l'organisation et sur les questions pressantes. Le premier numéro de *Minerva*, notre bulletin de nouvelles, fut publié en septembre 1987 et, depuis cette date, aussi bien *Women's Education des femmes* que *Minerva* ont été subventionnées par le Programme de la femme du Secrétariat d'État, sous la rubrique "financement opérationnel." Pourtant, quelque temps après la parution du premier numéro de *Minerva*, le Secrétariat d'État annonçait au CCPEF que le gouvernement, conformément à une de ces mesures, ne subventionnait pas la publication de revues produites par des organismes qui bénéficiaient d'un financement opérationnel, bien que l'argent soit accordé pour permettre une meilleure communication avec les adhérentes. *Women's Education des femmes* est considérée comme une revue; *Minerva* comme un outil de communication. Il ne nous restait plus qu'à choisir.

Women's Education des femmes est le meilleur outil de représentation du CCPEF dans la collectivité. Si nous nous en tenons à distribuer la revue à nos seuls membres, nous ratons une excellente occasion d'atteindre les pourvoyeurs de services ainsi que les particuliers ou les groupes qui s'intéressent à l'apprentissage des femmes. Pour donner du poids à notre revendication, selon laquelle *Women's Education des femmes* est essentiel à la bonne marche du CCPEF, nous avons fait appel à votre soutien, vous nos membres et nos lectrices. Nous vous remercions chaleureusement de l'enthousiasme avec lequel vous y avez répondu.

Mais pourquoi être obligées de rechercher à tout prix votre appui pour exercer des

pressions? Pourquoi *La vie en rose*, *Herizons* et *the Newsmagazine by alberta women* ont cessé de paraître? Récemment, le *Toronto Star* a publié un article sur les coupures de budget auquel le Conseil des Arts de l'Ontario a procédé pour différentes revues préparées dans la province et distribuées dans tout le pays. Les subventions de ces revues ont été diminuées de 10000\$ à 27 000\$. L'article indique que les subventions ont été allouées à d'autres revues. Le message n'en reste pas moins limpide: au Canada, les moyens servant à soutenir la presse "marginale", que ce soit dans le domaine artistique ou féministe, sont limités.

De plus, l'aventure sentimentale de Brian Mulroney avec les États-Unis ne permet pas de grands espoirs. Dans un de ses récents bulletins de nouvelles, l'Association canadienne des éditeurs de périodiques exprimait ses inquiétudes à propos "des possibilités qu'aura à l'avenir le gouvernement, dans le cadre du libre-échange, de parrainer de nouvelles initiatives dans le secteur de l'industrie culturelle canadienne". Une menace pèse déjà sur la subvention postale destinée aux publications et la taxe de ventes que l'on se propose de mettre en vigueur pourrait être désastreuse pour certains.

Dans l'entrevue que nous publions dans ce numéro, Deborah Holmberg-Schwartz et Penni Mitchell, deux membres d'une société collective de Winnipeg qui, d'octobre 1979 à mars 1987 publiait *Herizons*, expliquent comme il était frustrant et compliqué d'obtenir des subventions du gouvernement, et une fois celles-ci accordées de continuer à les avoir. Si elles recommencent à publier leur revue, ce qu'elles prévoient, elles essayeront de compter le moins possible sur les fonds en provenance du gouvernement. Elles veulent plutôt établir leur affaire sur des bases beaucoup moins fragiles, soient les abonnements, les subventions de sociétés privées, les donations, la publicité.

The Womanist, un nouveau journal féministe publié à Ottawa par Catalyst Research and Communications, a le même objectif. On lit dans leur premier éditorial: "Le gouvernement ne nous subventionne pas. Et nous ne voulons jamais dépendre de cette source de financement. Nous pensons que les Canadiennes peuvent faire vivre un journal féministe". Jusqu'à présent, deux numéros, très épais, ont été publiés et on prévoit qu'il y en aura d'autres.

Pour ce qui est de *Women's Education des femmes*, nous pensons au moment même où nous rédigeons ces mots que nous recevons des subventions. Pourtant, il est de plus en plus évident que pour que la revue continue d'être distribuée aux membres et à celles qui ne le sont pas, il nous faudra trouver des fonds ailleurs, c'est-à-dire en augmentant le nombre de nos adhérentes, en sollicitant des dons et en procédant à des campagnes de souscription auprès du secteur privé. Pour le CCPEF, pour nos membres, pour les Canadiennes et pour l'éducation en général, il faut absolument que le lien soit maintenu.

Mieke Nyenhuis est membre du Comité éditorial du CCPEF.

Christina Starr est la rédactrice générale de *Women's Education des femmes*.

Dear Women's Education:

Your publication has done much to assist women in understanding feminism and how women have been programmed, and assisted in programming other women throughout history. It is not an easy thing to correct or change but slowly and surely, especially women of my generation are discovering themselves and in turn helping their daughters discover the best within themselves. Feminists are also raising sons to be better men, brothers and fathers. All of this, over time, will have a very positive effect on human relationships, development and ensure a better world for us all. What I particularly like about *Women's Education des femmes* is that you do not club people with information to make your point The material is diversified, interesting and educational.

Sincerely,
Heather MacLean-Robinson
Nova Scotia



Please Write!

We'd love to hear from you - about anything. Write to the Editor, WEdf, 47 Main Street, Toronto, Ontario, M4E 2V6. Letters may be edited for length.

**KVINNEUNIVERSITETET
ET STUDIESENTER PA KVINNERS VILKAR**

Dear Women's Education:

Let me express my gratitude for having received your wonderful journal all these years. In Norway, all important women's journal's have failed. New so-called women's journals are either too elitist, too much copying male premises for critical attitudes and preferences, and are, indeed, denying that feminism is deeply necessary. It is in this context I especially want to thank you for the editorial and interview with Joan Kuyek [vol. 6, no.4]. Her story about the prison farm is only too well recognized. I, myself, have tried to start a women's university in 5 different spots in Norway. I would love to inform you about our Norwegian Women's University: a result of the 5th effort, grounded in deep strategy and many women's hard work We received 2.2 million Norwegian crowns from the State last year, and we have written a comprehensive document about our educational and organizational profile; about our theory on leadership and administration and a new knowledge base. I am seriously searching for an institution to develop an exchange summer program.



Sincerely,
Berit Ås
c/o Kvinneuniversitetet
Roselund, Postboks 49
2340 Loten
Norway

Nicaragua: une experience éclairante
par Jacquie Buncel et Jo Lampert

L'été dernier, quatre hommes et douze femmes, qui forment The Canadian Light Brigade, se sont rendus au Nicaragua pour installer à l'école primaire Luis Alfonso Velasquez un système d'éclairage. Pendant leur séjour, ils ont beaucoup appris sur l'enseignement, ils ont visité des écoles, des usines, des coopératives de travailleurs et ont habité dans des familles du pays. Cinquante pour cent de la population nicaraguayenne se compose de mères célibataires. De nombreux hommes font la guerre avec les Contras (qui jusqu'à présent a fait 52 000 morts dans les troupes), mais il y en a aussi beaucoup qui ont abandonné leur famille. Les femmes sont fortes, indépendantes, moins réprimées d'une certaine façon que les Canadiennes. À l'une coopérative de travailleurs, bien gérée, une ambiance gaie régnait. À l'usine, toutefois, les femmes travaillent huit heures par jour dans des conditions très pénibles pour la somme de 0,60\$. Nous avons aussi visité Les mères des héros et des martyrs Révolution, où le tribut en vies humaines payé à la guerre était évident. Notre tâche comprenait entre autres l'installation d'un système d'éclairage, le nettoyage des installations sanitaires, peindre des tableaux et réparer des toits. Nous avons maintenu des relations de coopération et de communauté dans une optique féministe et nous avons été ravies de voir que tout se passait pour le mieux. Le dernier jour de notre séjour, c'est avec une grande joie que nous avons assisté à l'illumination de l'école et que nous avons entendu les enseignants parler d'acte de solidarité entre le Canada et le Nicaragua.

Pour obtenir de plus amples renseignements sur Canadian Action for Nicaragua, téléphoner au (416) 534-1766.

Jacquie Buncel étudie l'éducation des adultes et les études de la femme à l'Institut d'Études pédagogiques de l'Ontario.

Jo Lampert enseigne l'anglais au Collège Seneca à Toronto.

An Illuminating Education in Nicaragua

BY JACQUIE BUNCCEL AND JO LAMPERT

The Canadian Light Brigade is a group of sixteen people, four men and twelve women, who went - to Nicaragua this past summer as a work-study group. The main project of this brigade was to install lighting in the Luis Alfonso Valesquez primary school in Managua in an act of solidarity. While there, the brigade visited with many groups across the country and lived with families in the *barrio* (neighborhood).

Being part of the Canadian Light Brigade was both a political and personal experience for us. We came back deeply affected and changed personally. We had seen and lived for a brief period of time with people who knew from experience that commitment and conviction can make revolutionary change.

One of the reasons for the success of our brigade was the extensive amount of pre-planning we did. We formed sub-committees to deal with orientation and with fund-raising, and both became crucial to us as our trip got closer. We needed to raise \$15,000 for materials and to do so we held dances, sold t-shirts and had a rummage sale. We spent an orientation retreat weekend comparing our values and discussing the way our group would function under pressure. This prepared us for the stresses we later felt. In Managua we joked about 'not letting go of the rope', the metaphor that emerged to represent the solid bond that had developed between us, and our very real and healthy dependence on each other.



An earthquake-shattered building in downtown Managua.

The process of a natural emergence of leadership within the group was interesting and unpredictable. Originally, Canadian Action for Nicaragua directed our selection of a coordinator and interpreter. The group was not entirely comfortable with this style of leadership because as a brigade mostly of women, we had learned to question in our own lives this kind of hierarchical structure and felt that we could probably share responsibility without assigning authority. Ironically, our leader dropped out of the group just as things were getting underway in Nicaragua, and we decided not to vote in a new coordinator. As a result, leaders started to emerge according to their abilities, and we found that there was very little conflict within the group and no resentment of authority. This unexpected confirmation of our theories of cooperative leadership pleased and excited us.

The Tour

The first two weeks in Nicaragua we spent traveling through the country learning about all aspects of the Nicaraguan educational system. We visited daycare centers, community-based literacy programs, primary and secondary schools, teachers' training schools and the University of Central America. We also met with women's groups, unions, church-based educational organizations and an agricultural co-op.



A Nicaraguan Street

The most intense and emotionally powerful meeting was in Esteli with the Mothers of Heroes and Martyrs of the Revolution, a support group of women who lost children in the revolution or have lost them since in the war with the Contras. As the women showed us through the photo gallery of these children, the real meaning of the revolution in human cost became clear to us.

At Esteli we also visited a jam and ceramics cooperative run by women. This project, begun as a training program for the unemployed, is thriving today and the women workers there are very proud of their workplace which includes an on-site daycare. But where the cooperative excited us, a tobacco factory with predominantly female labour disturbed us. Under the worst conditions (back-breaking work and noxious ammonia fumes), women sort tobacco eight hours a day. Fifteen pounds of tobacco leaves have to be separated and classified to earn 53 cordobas (\$.60) per day. The factory uses women employees primarily because the men in the region are involved in the military and there is some fear among the women that when war is over the jobs will belong to the men. Despite the hardships, however, the women in the factory reminded us that "Many of us only see the problems of the revolution now, but we forget the way things were before."



Women sorting leaves in a tobacco factory

Life with Nicaraguan Families

After two weeks of playing tourist and feeling like outsiders to Nicaraguan society, all of us were ready to relinquish our comfortable hotel to find out what life was really like for the average Nicaraguan family.

While excited to finally test our ideas about Nicaraguan life, many of us found the first few days stressful. The conditions included ill-functioning toilets, dark concrete showers with no hot water and (worst of all!) large flying cockroaches. We also had to learn ways to get around the language barrier, though most families were very patient and eager to teach us Spanish.

In Nicaragua, 50% of the population are single mothers. This is only partially because of the war with the Contras which sends men away from their families and which to date has killed 52,000 men. There is also a high rate of desertion. What was most remarkable to us was how valued the children are and how much laughter we heard under each roof. Nicaraguan society is still patriarchal, but in families women rule the roost and are less male identified than we are in Canada. Where we had anticipated strict rules and repression, we found open and raucous communication between mothers and daughters including a healthy dose of sexual humor.

The Work Project

While living with the families, we started work on the Luis Alfonso Valesquez Primary School in the neighbouring barrio. Here group process and gender issues were worked out in a stressful cross-cultural situation. As to be expected, the men in the group were more

knowledgeable about the technical work than the women and some watched impatiently as the women struggled to learn to use the tools. Family a meeting was called to discuss the tension and frustration, and we decided that it was important for everyone to contribute to the project to the best of their abilities. We were pleased to hear from a teacher that the children were impressed to see Canadian women using a hammer and nails. We like to think we provided a new role model for the Nicaraguan girls who watched as we worked and followed us from classroom to classroom loyally carrying our tools.

After all our work (cleaning washrooms, painting blackboards and repairing roofs) it was wonderfully gratifying to see the school all lit up on our last day! All the children congregated in the square for a closing ceremony and the teachers praised the solidarity between the people of Canada and the people of Nicaragua. This was a moment we would remember.

Coming Home

Many of us experienced a significant amount of culture shock on returning to Canada. The material wealth of shopping plazas and supermarkets overflowing with merchandise was a startling contrast to the scarcity of resources we had seen in Nicaragua. Some of us found it difficult to relate to people who had not shared this important experience. However, all of us have been delighted to see the real interest which our friends, family and colleagues have demonstrated about our trip. We have developed a slide-show about the project and are presenting it to many interested groups, and as well, we are in the process of organizing another brigade to Nicaragua in the summer. If you are interested in obtaining more information about the Nicaraguan brigades, or if you would like us to bring our slideshow to your organization, contact Canadian Action for Nicaragua, (416) 534-1766.

Jacque Buncel *studies adult education and feminist studies at the Ontario Institute for Studies in Education.*

Jo Lampert *teaches English at Seneca College in Toronto. Both continue their work for Nicaragua through solidarity groups in Toronto.*

Le Canon 1024 ou apprendre ce qu'est l'ostracisme par Joyce Deveau-Kennedy

de la Une femme catholique qui se prépare à la prêtrise rencontrera tous les obstacles que les femmes doivent franchir dans le domaine de l'éducation, plus le canon 1024 de la loi révisée du Droit canon qui dit ceci: "Seul un homme baptisé peut être ordonné prêtre de façon valide." Alors que l'Eglise épiscopale américaine et l'Eglise anglicane Canada ont commencé à ordonner des femmes, l'Église catholique romaine a publié une série de déclarations du pape qui, tout en professant l'égalité des femmes, refusent que celles-ci deviennent ou diaques, en raison de leur nature, des préceptes théologiques et de la tradition. En 1980, j'ai été acceptée à la Atlantic School of Theology (AST) au

programme Master of Divinity, qui normalement mène à la prêtrise. Pendant toutes mes études, je me suis rendu compte que les femmes n'étaient pas traitées de la même façon que leurs homologues masculins. Nous ne recevons pas la même formation ni d'un point de vue spirituel, ni en ce qui a trait aux Nos collègues, les professeurs, les paroissiens et même les familles ne nous font pas entière confiance pour la simple raison qu'en tant que femmes nous ne pouvons pas prétendre à devenir prêtres. J'ai connu toutefois une expérience heureuse: la formation du Caucus des femmes où les femmes de différentes dénominations se soutenaient et s'encourageaient. Un autre événement m'a marquée; la fondation en 1981 d'un groupe de soutien national s'appelant Les catholiques canadiens pour l'ordination des femmes, mouvement dont je me suis beaucoup occupée. Je n'ai pas perdu tout espoir. Une amie m'a récemment demandé: "Et si le Canon 1024 allait à l'encontre de la Charte des droits et des libertés?" Qu'en pensez-vous?

Joyce Deveau-Kennedy est directrice adjointe du département d'Éducation permanente à l'université Mont Saint-Vincent d'Halifax, Nouvelle-Écosse. En 1986, elle obtenait son diplôme de The Atlantic School of Theology. Elle revendique le droit d'être ordonnée prêtre de l'Église catholique.

Canon 1024: An Education of Exclusion

BY JOYCE DEVEAU-KENNEDY

A Roman Catholic woman who decides to study for the priesthood will early run afoul of all the barriers to education that confront women in the "real world." First, she has to successfully complete an undergraduate degree at a recognized college or university. That requirement eliminates many poor women-married, single, separated or divorced. Then she will have to gain acceptance to a school of theology or seminary-not so easy since she will not be sponsored by her parish or diocese, and thus will have to bear the entire cost of her priestly education herself.

While she is in training, she will be treated differently from male candidates for the priesthood. She will not have the same formation in spiritual life or parish duties. She will probably not be allowed to serve as an assistant to a pastor, or if she is, the service will consist of religious education and visits to the sick, not preaching and liturgy. She will be looked upon with suspicion by her seminary colleagues, her teachers, her parishioners, and even her family. All of them will wonder why she wants to be a priest.



Dr. Joyce Deveau-Kennedy

Many of them will question her motives. The most favored suspicion will be that she is powerhungry (an interesting implied assessment of male priestly ambitions). Or perhaps they will think she is sincere but certainly not in good faith, since her very presence in a divinity program flies in the face of papal pronouncements. Finally, she will stumble up against Canon 1024 in the Revised Code of Canon Law: "Only a baptized man can validly receive ordination" (1). So, like many of her secular sisters, she will find that at the end of an earnest commitment to an honoured profession she will ultimately be denied employment.

Women's entrance to the priesthood has been difficult indeed. The cultic nature of Catholic Christian worship, mainly lost in the Reformed traditions, is closely associated with the priestly traditions of Jewish Temple worship. In this context, woman and priest are mutually exclusive terms (2). The Episcopal Church in the United States was the first to break ranks when on July 29, 1974 eleven women were ordained to the priesthood without the approval of the national church (3). Since that time, the Anglican Church of Canada has been ordaining a few women and the English Church has approved their ordination in principle. Unfortunately, Anglican women priests are not accepted by many of their colleagues, and this lack of acceptance can sometimes be overt and punitive.

While the U.S. Episcopal and Anglican churches have begun the process of integrating women into ordained priesthood, the Roman Catholic church has issued a series of papal pronouncements which, while professing women's equality with men, have nevertheless found women by nature, theology, and tradition to be barred in principle from becoming deacons or priests. The 1976 *Declaration Concerning the Question of the Admission of Women to the Ministerial Priesthood*, for example, outlined arguments against women priests which Pope Paul VI had been using throughout his pontificate. These are "(1) the example of Christ choosing apostles only from among men; (2) the constant practice of the church; (3) the constant teaching of the magisterium that women are excluded from the priesthood 'in accordance with God's plan for His Church'" (4).

That same document advances an argument which the present Pope, John Paul II, finds highly persuasive. In his Apostolic Letter *Mulieris Dignitatem (On the Dignity and Vocation of Women on the Occasion of the Marian Year)* released in September 1988, he cited the argument that in the Eucharist the connection between Christ as the Bridegroom and the Church as the Bride is only "clear and unambiguous" when the priest "is a man" (5). Presumably, only a man can "image" Christ when the action is surrounded by symbols and rites of spiritual and sacramental power. The Vatican has no problem likening Mother Theresa's actions for the poor of Calcutta to Christ's mission to the poor. But then her kind of work is in accordance with the special dignity and vocation of women whose function is primarily mothering.

Roman Catholic women who are expected to listen to the Vatican's flawed teaching regarding women's role can sympathize with Dorothy Sayers' comments in *Are Women Human?*:

Probably no man has ever troubled to imagine how strange his life would appear to

himself if it were unrelentingly assessed in terms of his maleness; if everything he wore, said, or did had to be justified by reference to female approval; if he were compelled to regard himself, day in day out, not as a member of society, but merely (salvâ-reverentiâ) as a virile member of society. If the centre of his dress-consciousness were the cod-piece, his education directed to making him a spirited lover and meek pater-familias; his interests held to be natural only in so far as they were sexual. If from school and lecture-room, Press and pulp it, he heard [sic] the persistent outpouring of a shrill and scolding voice, bidding him remember his biological function. (6)

Faced with this formidable array of obstacles, but buoyed by the realization that, after all, Anglican/ Episcopal women were crashing the priestly gates, I approached the Atlantic School of Theology (AST) in 1980 and asked for admission to the Master of Divinity Program, ordinarily a program leading to ordination.

In the entrance interview, I was asked my reasons for entering a Divinity program and was assured by the Roman Catholic priest on the committee that he suspected some women who came into the program had ordination on their minds, but I was one of the first to "stick my head above the trenches" and declare it. Despite my overt intentions, the interview passed easily because the committee already knew me as an adult educator from a neighbouring university. Paying the bill for my education was also easy-I had a professional salary to carry me through the six years I spent at AST. At the same time, however, others of my Roman Catholic sisters were barely scraping by.

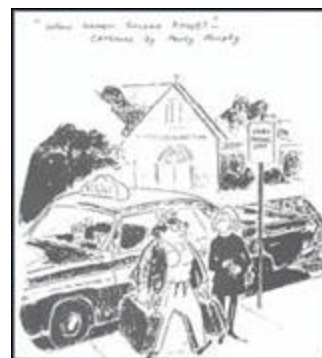
Financial support was not the only lack. In my first year, I discovered that our Wednesday night Eucharistic gatherings seemed directed at the four or five male seminarians and not the whole group. The sermon would remind the men of what had happened at their formation meeting in the morning, to which we women had not been party. It took some vocalizing of our feelings of being marginalized before the Formation Director realized what he was doing. As time went on, I found that efforts were made to have the community Mass really be for the community. However, when retreats were provided or spiritual directors assigned, we women had to go hunting. We weren't invited to gatherings of male seminarians-for the obvious reason that they would be priests but we would always be only pretenders.

Since the school is ecumenical, classes were filled with both women and men studying for the ministry in their respective churches. I felt quite at home. However, the denominational sessions were more emotionally exhausting. My first Canon Law class taught by the 35 year old chancellor of the diocese was demeaning. When I raised issues (as much of what we were learning did not seem to make sense in the 20th century) he treated me in an amused, semi-sarcastic way, inviting the assembled deacon and priest candidates to laugh with him. It took me one year and a showdown over my first term paper before he was able to regard me as a sincere truth-seeker and aspirant to priesthood. His excuse was that he was used to dealing with men and did not understand women. I'm afraid I understood him only too well.

At the end of my tenure, I had to find a placement in a parish to complete my supervised field practice. Luckily, I knew a parish priest who was willing to take on the infamous diocesan feminist. He gave me the Confirmation program for that year-not a great learning experience since I had already taught catechetics in my home parish for fifteen years. I never got to assist at the Sunday Eucharist, never got to preach, never got to sit in the priestly inner sanctum and learn first hand about the life of a parish priest. Each week as I came to Pastoral theology class and listened to classmates talk of their parish experience, I felt more and more cheated. There was nothing I could do about it; I was not a male and therefore not a real candidate for priesthood.

One of the good experiences during my student days was the formation of a Women's Caucus at AST to give emotional support to women ministerial candidates. I soon discovered that Roman Catholic women were not the only ones who felt like secondclass citizens. The sharing of stories and different church traditions is still one of my warmest memories. Another one is the founding of a national support group in 1981 called Canadian Catholics for Women's Ordination, in which I have played a key role. As for lasting ties with fellow seminarians, when I meet these former classmates, now ordained, I feel like a great chasm lies between us that will not be bridged in my lifetime.

I went into priestly studies with great optimism, buoyed by meeting Anglican women priests. I hoped for change in my church. Instead, the night bars have been lowered over the shutters of windows Pope John 23rd threw open on Vatican Council II almost three decades ago. But we women continue to know what is right. Recently, I received a letter from an Anglican friend who had been making inquiries of the Canadian Human Rights Commission about discriminatory church employment practices with respect to ordained women. She shared a thought with me: What if Canon 1024 contravenes the Charter of Rights? What if? I am busy processing that information and preparing an action plan. What do you think?



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1. *The Code of Canon Law in English Translation*. Publications Service, Canadian Conference of Catholic Bishops, 1983.
2. Carrol Stuhlmueller, "Culture, Leadership and Symbolism in the Old Testament, " *Women and Priesthood: Future Directions*. Collegeville, Minn.: The Liturgical Press, 1978. For a good commentary from women's perspective, see "The Proceedings of the Detroit Ordination Conference" *Women and Catholic Priesthood*, Anne Marie Gardiner S.S.N.D., ed. New York: Paulist Press, 1976. This latter has an excellent bibliography.

3. Alla Bozarth-Campbell, *Womenpriest: A Personal Odyssey*. New York: Paulist Press, 1978.
4. Quoted in *Research Report: Women in Church and Society*. Sara Butler, ed. The Catholic Theological Society of America, 1978, pp. 6-7.
5. *Mulieris Dignatatem*. Vatican City: Libreria Editrice Vaticana, 1988, p. 98.
6. Dorothy Sayers, *Are Women Human?* Grand Rapids: William B. Eerdmans Pub. Co., 1971, p. 39.

Entrevue avec Penni Mitchell et Deborah Holmberg-Schwartz

par Donna Marion

responsabilités dans une paroisse. Penni Mitchell Deborah Holmberg-Schwartz sont membres d'un groupe à Winnipeg qui, d'octobre 1979 à mars 1987, ont publié *Herizons*, une revue féministe nationale.

PENNI : Travailler ensemble de concert et en tant que féministes a été très important, bien que difficile. Il ne faut pas oublier que nous étions subventionnées par le gouvernement et que, par conséquent, il fallait que nous traduisions en termes qui lui soient intelligibles notre démarche. Il y avait aussi des tensions et des malentendus entre nous, mais les femmes devaient attaquer de front ces difficultés au lieu faire semblant que celles-ci n'existent pas. Le mouvement s'opposant à l'avortement a harcelé nos propagandistes, essayé que nos subventions soient supprimées et créé une vive polémique. Je pense qu'à l'avenir, si nous lançons à nouveau la revue, nous essayerions de garder la main haute, de ne pas nous sentir intimidées et ne pas nous croire obligées de discuter avec des personnes qui ne nous soutiennent pas. Si nous reprenons nos activités nous ferons en sorte de compter le moins possible sur une aide gouvernementale. Les subventions sont trop difficiles à obtenir et trop difficiles à garder. Notre subvention est arrivée à expiration en 1986 et le gouvernement a refusé de la renouveler. Bien que les revues féministes aient subi quelques revers, je suis certaine que, très prochainement, on entendra à nouveau beaucoup parlé d'elles.

DEBBIE: Notre rêve n'est pas mort. Nous nous rencontrons toujours et discutons d'un possible relancement de la revue. Les controverses qui ont entouré notre existence sont typiques à la plupart des organismes féministes. Vous luttez pour obtenir des subventions et ensuite vous êtes trop fatiguées pour accomplir le travail lui-même. Pourtant, vous devez continuer à prouver votre crédibilité à ceux qui ne vous accordent pas leur soutien. J'estime que notre énergie et notre temps seraient utiliser à meilleur escient si nous faisons fi des controverses et si nous nous concentrons sur notre tâche. Je pense que les féministes dans un organisme doivent prendre le temps de nouer des liens de confiance. Nous étions extrêmement centrées sur notre tâche, mais nous nous sommes rendu compte que notre travail prenait une dimension plus riche si nous avions le temps d'avoir des relations sociales entre nous. Et cette confiance est primordiale

PENNI: I think there was a need for an alternative voice, a feminist voice. We were looking to change the status quo as well as form a community of words that would reflect our community on paper and be an active part of the women's movement.

DONNA: What has happened to the dream and the reality of *Herizons* since the last publication date?



DEBBIE: Certainly the dream hasn't died. It was a tremendous loss personally and also collectively to us as women to have the magazine fold. Everyone talked about how important it would be to hang onto the thread and even now people still ask us what's going to happen and say please do all you can to bring it back, so the dream is very much alive. As a collective we agreed we would meet again, so after time to recover from the stress and the loss we, began to hold regular meetings, which we still do.

PENNI: I think the dream never failed; the magazine never failed. We didn't fail to be successful, we didn't fail to attract readers or do what we set out to do in a good feminist way. If anything, we were revolutionary because we did succeed for a certain period of time. We did very well in magazine standards, as far as getting readers, getting renewals, growing. The reason we stopped publishing was that our own goals of establishing an independent feminist magazine just weren't compatible with the kind of federal support program we were funded under.

DONNA: What about the act of writing and publishing as a collective experience?

PENNI: The collective experience was very important to how we operated and I think it was reflected in the final product. We didn't speak as one woman's opinion, we were a collective. I think we were accessible on an intellectual and political level too, and the variety of perspectives and the openness to look at other points of view kept us from being elitist.

DEBBIE: I was glad that we were never rigid in our ideas. People were always amazed that we produced all this work as a collective because the myth is that collectives can't really get anything done. I think it worked for us because we were able to divide up tasks and at the same time we knew that each of us had to be tied into another person's job. Even the government was always impressed at how quickly we got together and could change our plans in order to be responsive to our needs and open to change.

DONNA: Can you talk about the triumphs and difficulties of working together in a feminist way?

PENNI: I think doing something in a different way was a triumph for us. The difficulties were both external and internal. External difficulties were, for example, trying to translate our collective and feminist process into government language, and the ongoing pressure of

not knowing if we would get funding from year to year.

DONNA: And internally?

DEBBIE: One thing I noticed was that in more traditional structures, where you own a piece of work entirely, it's easier to feel good about what you're doing because you get the credit, and when something goes wrong you take responsibility. When we blurred the lines it was hard and sometimes painful to know what we truly owned and could take credit for, because sometimes that's important, and what things we should take responsibility for.

DONNA: Are there things you would do better now?

DEBBIE: At our staff meetings we never really decided whether we should have "check-ins," where everybody just talks and socializes. We had always so much to do and had to be very task focused, but we were all pretty chatty too. We wanted to make room for that because we thought it enriched our work, so in terms of process, it might have been helpful to discuss how we would conduct a staff meeting and how we were going to build up trust in one another so we could share ideas and creativity.

PENNI: Yes, the feminist process can't be something that exists outside of us as human beings. There are going to be tensions and people who don't agree with each other so the process has to encompass that instead of assuming it doesn't ever exist. And it's a very long process. We were at it for years and we didn't have any guidebooks. We just said it was a feminist process and then every six months as crises arose we'd redefine it. We also felt lucky because we didn't have the structure of a formal operating Board, which tends to build in a hierarchy. You can't have a collective and still be accountable to a hierarchical Board. In our group, the people that made the decisions were the people who carried them out.



Penni Mitchell



Deborah Holmberg-Schwartz

DONNA: *Herizons* began on a regional basis. What was the transition to a national focus like?

PENNI: First, the transition to magazine format was made while we were still a Manitoba publication. We weren't making enough money off the newspapers and we knew our content was more magazine style, more in-depth, philosophical and focusing on individual experiences.

DEBBIE: I think we'd always dreamed of being a national publication but the transition came when we looked at our subscriber list and found that about half of them were from outside Manitoba. We realized there was a great need for what we were doing and we seized the opportunity. We got a very positive response.

DONNA: What controversial issues occurred during the publication of *Herizons*?

PENNI: Well, because we were considered such radical feminists we were criticized by extremes on the other side, like the so-called pro-life organizations. They identified us as an enemy and boycotted and harassed our advertisers locally which meant we lost some of them. There were letters sent to the federal government demanding our funding be cut because we were anti-family, lesbians, and we killed children and all that kind of bullshit. But those were also the kinds of things that mobilized support for us. People would come by or phone us just to say they were on our side. One controversy was our distribution in Safeway stores. One day our distributor told us that Safeway decided not to keep us on the shelves because we weren't selling enough issues. We believed that. But at the same time the "pro-life" movement in Manitoba took credit for having the magazine banned in the stores. I still don't think that's true.

DEBBIE: No. I think the people who were the magazine's enemies from day one were very opportunistic and butted in where they could to make controversy. It took a tremendous amount of our energy and we didn't need that. We didn't have the time or the staff to be always putting out fires. For me it was typical of what happens to most women's organizations. We fight for our funding to begin with so we barely have enough energy to do what it is we wanted the money for, and once we are doing it there is a constant harassment for us to prove our credibility by standards that we don't accept and answer to people who would never support us in a million years. We didn't care what the Archbishop thought about *Herizons* for goodness sake! But we found ourselves having to respond to his comments. The lesson for me, and I know this is not a decision of our collective, is that I would respond as little as possible to that now. Even if it brought us support, I'm not sure it was an efficient or emotionally healthy way to go about it. And it's hard to say if those controversies influenced the government and our funding, because even when you do everything right your funding may not continue if you're a feminist organization.

PENNI: I think the lesson is to control the process as much as you possibly can. At one point one of the local television reporters came down to do a general interest story on the magazine. After a woman on the collective had done the interview it came out that the reporter was going to talk to a local M.L.A who was opposed to *Herizons*, Russell Doern, and get his opinion of us. The story had nothing to do with provincial funding, nothing to do with the abortion issue. It was just a general story. So we cornered this reporter in our office and told him we didn't think it was fair. We were very concerned and felt bold enough to confront this guy (who claimed he just wanted a balanced story) and we contacted his boss and talked him out of interviewing Russell Doern. It was exhausting but we did take control of the situation and convinced them out of their idea that every

time women's views are presented you have to talk to a man about it. So I don't think I would feel as powerless in the future and I certainly wouldn't hesitate about not talking to anyone who didn't have our interests at heart.

DONNA: Why was the funding cut?

DEBBIE: The funding wasn't actually cut. We were on a five year plan and we used up our five years. We had notice that the program, which has changed name and focus several times, had come to an end but we had information from our project officers that when a business looks really good they may get more funding rather than waste the five years of financial investment. So we asked them to look at our success and the need that existed for our service and also to make a value judgment about whether alternative publishing was worth funding in Canada or not. And they decided it wasn't. We had all kinds of support from our subscribers, from other publishers, from prominent Canadians like Margaret Atwood, and they simply said no.

DONNA: What's being done to restore funding?

PENNI: We are not really pursuing the funding aspects of our relaunch right now. What we'd like to do is get the magazine relaunched and funded through subscriptions and rely as little as possible on government money. Not because we felt we had to alter our editorial policy but because the money's so damn hard to get and it takes a lot of time and energy just to maintain it.

DEBBIE: And you're always white-knuckling it. You only get a year's guarantee for a specific amount of money and we can't operate that way. We've got to make bigger plans if we are going to be around longer and we're not willing to put ourselves in jeopardy.

PENNI: There are other Canadian publications that have stopped publishing too, like *La vie en rose* in Quebec, a fantastic feminist magazine. There are a lot of barriers. Some are money, some are in distribution because of an American dominated distribution network, some are in advertising because some advertisers won't give you the time of day if you don't have half a million readers. We just can't compete on some of the industry levels.

DONNA: Speaking of *La vie en rose*, what has happened to the feminist voice in publishing?

PENNI: Well, there are still feminist publications around. There are all the regional publications, and publications of organizations like CLOW. As much as Canada needs a national feminist magazine, there are a lot of special interest publications springing up and they are part of the feminist voice in Canada.

DEBBIE: There are still a lot of feminist publications that live and thrive in this country but that's an ongoing struggle, like Penni said. This is patriarchy and feminist publications don't make it big. You have to struggle to find your audience and it's very hard but

certainly there has been a thriving feminist publishing community in Canada for years and years and years. Just because we don't see it at Safeway doesn't mean it doesn't exist.

PENNI: Yes, and I think it will continue to grow. It's the kind of thing where a few setbacks are not going to stop us from speaking, not going to stop the women's community across Canada from being strengthened. There are certainly bad signs but it doesn't spell the end of the feminist movement. We may be a little quiet right now but we'll be shouting very loudly again very soon.

Deborah Holmberg-Schwartz *has been employed as a counselor at the Fort Garry Women's Resource Centre since leaving Herizons and is searching for the meaning of life while she raises her four children.*

Penni Mitchell *is currently on sabbatical from real feminist work and is also searching for the meaning of life while she works as a communications coordinator with the Manitoba Women's Directorate.*

Donna Marion *is the Manitoba director of CLOW and chair of the Editorial Board.*

Vision de L'Université en l'an 2000

PAR JEANNE D'ARC GAUDET

A Vision of the University in the Year 2000

by Jeanne d'Arc Gaudet

In planning the university of the future, the participation of a large number of those who are disadvantaged, not only women but native people, the disabled, ethnic minorities, older students, etc., must be taken into account. The universities must become flexible. Considering that the number of female full-time students is now slightly higher than male; that francophone outside Quebec have not met with the same progress as those in Quebec; that women make up only 17% of the total number of professionals employed by Canadian universities; and that the number of registrations in the over 25 age group will increase considerably, it is imperative that the universities are able to adapt and meet the needs of this growing, changing clientele. Equal access programs must be developed to remove the barriers to education faced by so many disadvantaged "minority" groups. Quality daycare centers should be available to students and staff alike; government assistance must be broadened. The integration of women especially to the universities is fundamental to the development of knowledge into the 21st century, and these institutions have a responsibility to influence change and contest the structures that are based on a division of roles between the sexes. The challenge is great because the university must ensure that its educational programs

develop to respond to the demands of an environment in constant evolution.

Jeanne d'Arc Gaudet is president of the New Brunswick Advisory Council on the Status of Women.

En octobre 1987, j'ai eu la chance de représenter le Nouveau-Brunswick au Colloque national sur l'enseignement postsecondaire à Saskatoon. Le but du colloque était d'explorer les défis et les perspectives devant lesquels se trouvent les collèges et les universités du Canada au seuil du XXI^e siècle. Cette expérience m'a forcée à approfondir ma réflexion et à m'interroger sur ce que devrait être l'université dans les années 2000. Pour effectuer mon analyse, j'ai dû me pencher sur le passé, puisqu'on dit souvent qu'il faut saisir le passé pour mieux comprendre le présent et planifier l'avenir. C'est pourquoi je me suis reportée une génération plus tôt, soit celle des années soixante. C'est en effet au cours de cette décennie que les enfants de l'après-guerre ou du "baby boom" ont envahi en grand nombre les universités. Bref, ce fut une période où il fallut très rapidement mettre en place des mécanismes pour essayer de faciliter l'accès et la participation de plus de Canadiens et de Canadiennes à une formation postsecondaire et universitaire. Pour les femmes, ce fut l'époque où les portes de universités s'ouvrirent plus grandes, phénomène qui devait constituer la clé de notre prospérité personnelle et de notre croissance économique en général.

L'université était trop souvent mal préparée à faciliter l'intégration et la pleine participation des femmes, même si celles-ci ont continué à investir ces lieux à une vitesse telle que les inscriptions féminines dépassent aujourd'hui largement les prévisions du temps et représentent plus de la moitié des effectifs dans les universités canadiennes. C'est une donnée non négligeable et il faut en tenir compte pour planifier le développement du savoir de demain.

Que sera l'université en l'an 2000? Qu'est-ce qui pourrait constituer un cadre solide pour l'université du XXI^e siècle? Pour répondre à ces questions, il faut analyser deux facteurs en particulier qui ont influencé le développement et l'évolution de l'université, soit la démocratisation de l'éducation dans les années cinquante et soixante et les grands progrès réalisés dans le domaine technologique au cours des années soixante-dix et quatre-vingts. La démocratisation de l'éducation et les nombreuses réformes des années cinquante et soixante ont sans aucun doute permis à un nombre grandissant de femmes et à des groupes minoritaires de se prévaloir de leur droit à une éducation adéquate. Les grands progrès technologiques exigent aussi que l'on envisage un nouveau cadre pour relever les défis de l'avenir. Dans ce contexte, il faut prendre en considération deux éléments étroitement liés : la faculté d'adaptation des établissements et la qualité de l'optimisation des ressources humaines.

En quoi consiste la faculté d'adaptation des établissements?

Il faut que nos établissements universitaires soient capables de changer et de s'adapter s'ils veulent répondre aux nouveaux besoins de la société. Il est de plus en plus difficile de prévoir les défis qu'aura à relever la société de demain, notamment en ce qui a trait au développement socio-économique. L'évolution rapide de la technologie nous empêche de prévoir quels seront à long terme les besoins du marché du travail et de savoir comment l'organisation de travail évoluera. C'est pourquoi les étudiants et les étudiantes auront besoin d'une bonne éducation générale sur laquelle ils et elles pourront s'appuyer pour affronter les défis de demain. C'est un point qui a fait l'unanimité ou presque lors du colloque de Saskatoon. On a parlé alors de "nouveau classicisme". L'université se doit aussi d'assurer un enseignement spécialisé de haute qualité pour faire face à la concurrence universelle; autrement dit, elle devra servir de modèle en jetant les bases d'un nouvel enseignement, adapté et plus accessible, en misant sur la qualité de l'optimisation de ses ressources humaines.

En quoi consiste la qualité de l'optimisation des ressources humaines?

À ce chapitre, l'avenir forcera l'université à faire preuve de plus de souplesse. Il faut avoir la volonté de promouvoir chacun de ses membres et d'en tirer parti. Il faut favoriser une participation égale à l'enseignement et à ses bénéficiaires. Il ne suffit pas seulement d'accroître le nombre mais de définir le type de formation pour que les étudiants puissent s'adapter rapidement aux demandes de la société de demain. Pour ce faire, il faudra faire des choix.



L'Université de la Colombie-Britannique

Les membres de groupes cibles, qui ont été défavorisés dans le passé, réclament l'accès à l'éducation postsecondaire et universitaire. Michèle Fortin, une des personnes ressources du colloque de Saskatoon et auteur d'un document qui devait servir à alimenter les échanges sur le thème de l'accessibilité déclarait dans son allocution d'ouverture: "Il est possible d'élargir encore l'accès au secteur postsecondaire de façon à y accueillir en plus grand nombre les autochtones, les étudiants et étudiantes à temps partiel, les handicapés, les femmes et ceux et celles dont le domicile est très éloigné de tout établissement postsecondaire." Il est important ici de souligner certaines données montrant que l'université doit être plus souple pour permettre une plus grande accessibilité à des membres de groupes cibles. En voici quelques-unes:

1. Le taux de participation des femmes, ayant entre 18 et 24 ans, et le nombre absolu des inscriptions à temps complet ont augmenté au point d'être actuellement un peu plus élevé que celui des hommes.
2. L'effectif des étudiants à temps partiel a augmenté de 83% depuis 1972 et, de façon générale, se compose en grande partie d'étudiants adultes. Les femmes sont surreprésentées.
3. On manque de ressources pour faciliter l'accès des étudiants étrangers.

4. Les francophones hors Québec ne semblent pas avoir réalisé autant de progrès que ceux du Québec.
5. Les femmes suivent toujours des programmes à dominante féminine et sont presque absentes des programmes de physique et de mathématiques.
6. Le corps professoral féminin universitaire canadien comprend approximativement 17% de l'ensemble des professeurs.
7. Les statistiques révèlent que les inscriptions chez les jeunes âgés de 18 à 24 ans resteront stables dans les prochaines décennies. Toutefois, les inscriptions pour ceux ayant 25 ans et plus augmenteront considérablement dans les universités et les femmes constitueront la majorité des étudiants adultes à plein temps et à temps partiel.
8. Les femmes qui travaillent dans le secteur des services, emplois de bureau par exemple, devront s'adapter aux progrès technologiques qui exigeront sans cesse une meilleure formation et des compétences accrues. Se recycler deviendra donc prioritaire pour une grande partie de la population.

Il est très important que les établissements universitaires s'adaptent à ces changements et adaptent leurs services en fonction de cette nouvelle clientèle adulte ayant besoin de mettre à jour ses compétences. Le gouvernement devrait aussi soutenir cette clientèle non traditionnelle.

Pour aider les femmes et les membres des groupes cibles à intégrer ces nouvelles sphères de l'activité humaine, les institutions devront mettre en place des programmes d'accès à l'égalité, y compris des mesures de soutien visant à éliminer les obstacles et les barrières qui nuisent à la pleine participation de ces personnes dans le secteur des études universitaires. Le milieu scolaire doit offrir des services de garde de qualité accessibles aux familles des étudiants et du personnel universitaire pour que les responsabilités familiales ne constituent pas un obstacle majeur au plein développement de ses ressources humaines. Il est aussi essentiel que le gouvernement accorde un soutien financier plus important aux femmes défavorisées en instaurant un système de bourses qui leur permettent véritablement et de façon réaliste de faire des études universitaires. L'optimisation des ressources humaines nécessite la mise en place de mesures concrètes visant à utiliser au maximum le plein potentiel des êtres humains. Les femmes constituent plus de 50% de la population.

Selon moi, l'intégration des femmes est une donnée importante dans le développement du savoir. L'université, de par sa mission, doit inciter au changement. Elle doit intégrer les valeurs qu'ont représentées les femmes, elle doit contester les structures qui se fondaient sur la division des rôles selon les sexes, elle doit éliminer les obstacles pour qu'hommes et femmes participent pleinement à tous les aspects de la vie. L'université doit faire participer les membres des groupes défavorisés à l'élaboration et à la planification du

savoir pour l'adapter aux besoins de la société de demain. Le défi est grand car l'université doit maintenant s'assurer que les programmes éducatifs se développent et s'orientent de façon à répondre aux exigences d'un environnement en constante évolution.

Jeanne d'Arc Gaudet est présidente du Conseil consultatif sur la condition de la femme du Nouveau-Brunswick.



Combining Facts and Feelings: A New Approach to Decision-making

BY JEANETTE BROWNE AND SHARON FILGER

Nouvelles façons de prendre des décisions par Jeanette Browne et Sharon Filger

Opportunity for Advancement (Des chances de progresser) est un organisme à vocation communautaire qui offre des programmes de groupe aux femmes ayant des revenus modestes de la région de Toronto et du Comté de Peel. Récemment, nous avons évalué nos compétences en matière de prise de décisions et avons été déçues par les résultats. Nous avons décelé trois problèmes particuliers qui, selon nous, sont communs à tous les organismes:

1. **Pas assez de temps:** pour remédier à ce problème, nous avons insisté pendant tout le programme sur la démarche à suivre pour prendre des décisions, mettant en relief à chaque séance les éléments qui mènent à prendre une décision en fin de programme.
2. **Trop de rationalisation:** nous avons essayé de rétablir l'équilibre en incitant les participantes à faire appel à leurs sentiments comme source d'information, Elles ont trouvé les subterfuges par lesquels leurs émotions peuvent les empêcher de prendre une décision, mais elles ont aussi compris que celles-ci faisaient partie intégrante de la démarche.
3. **Ignorer la très importante confiance en soi:** dans le nouveau modèle de l'OFA, les participantes ont acquis une plus grande confiance en elles en prenant des décisions à propos du contenu et de l'organisation du programme et en remettant en question toutes les décisions, positives et difficiles, qu'elles ont prises dans leur existence. De cette façon, leurs compétences sont mises en

vedette et validées.

Pour de plus amples renseignements au sujet du modèle de l'OFA, veuillez contacter l'organisme au 801 avenue Eglinton, Bureau 301, Toronto, Ontario M5N 1E3.

Sharon Filger, ancienne directrice des programmes à OFA, travaille actuellement au MacAuley Child Development Centre à Toronto.

Jeannette Browne est coordinatrice de la formation à OFA. Elle est chargée d'élaborer des programmes à l'intention des immigrantes et des chômeuses.

Opportunity for Advancement (OFA) is a community-based agency providing group programs to low-income women living in Metropolitan Toronto and the Region of Peel. Established in 1974 to work with women receiving government assistance, OFA developed an effective, structured group model with the overall goal of helping women initiate positive changes in their lives. The content focuses on building self-esteem, developing assertive communication skills, decreasing social isolation and increasing use of community resources. Decision-making is a major component of all OFA groups; participants are encouraged during the course of the program to make a decision about their "next step."

Since its inception OFA has conducted a series of program evaluations which have consistently demonstrated the program's overall effectiveness and high lighted specific strengths. For example, we found that 80% of participants showed increased self-esteem at the end of the group and at a follow-up interview six months later. Program graduates also reported increased use of community resources and increased support networks. Eight percent of group members were able to identify a plan within the first year following participation. Plans typically involved a return to school (upgrading or post secondary), enrolment in training courses or employment (full or part-time).

In 1987, we undertook a critical review of the program's content in preparation for updating the OFA program manual. A number of weaknesses were identified in the decision-making component of the group model. As we researched the way this topic was being handled in comparable programs we found common problems and approaches. In this article, we wish to share with you the problems we uncovered and the strategies we developed to address them.

First of all, we needed to better understand our basic assumptions about what constitutes an effective decision. We came up with the following:

- Equal consideration must be given to facts and feelings. Decision-making models which rely solely on rational, intellectual analysis fail to account for the large role played by feelings in motivation.
- An effective decision is ultimately consistent with a person's basic values and hopes; it should bring her closer to the dream or goal she has for her life.
- A thorough investigation of all the options should precede making a decision; information is gathered and analyzed to ensure that the options are clearly and accurately understood. Myths or false impressions are dispelled.
- Decisions are effective when they can be acted upon. Conversely, failure to follow through indicates that one or several important factors were not taken into account. Good decisions involve feasible, accessible action steps.
- Few people can follow through on a decision without support or encouragement. An effective decision recognizes this basic human fact; it involves actions that bring with it some degree of satisfaction and social acceptance.
- Decisions should be judged on the process used to make them and not their outcomes. While it is hoped that effective decisionmaking will be more likely to produce positive results, factors outside of our control can undermine even our best efforts. It is important to help participants make this distinction. Otherwise, they may blame themselves for negative outcomes which they could not anticipate. They may lose confidence in their ability to make decisions.



With these assumptions in mind, we began to examine our current approach. What follows is a discussion of the major problems we found and the strategies we developed in response.

Problem # 1 Too little time allowed for decisions

In the OFA program, and in many comparable group models, decision-making was explicitly the focus of only one or two sessions. The implication here is that decision-making is a discrete, concise process which can easily be accomplished within a two or three hour session. This is not only intimidating for participants but is an inaccurate reflection of the convoluted, lengthy process most of us use to make decisions. This is especially true for major life decisions like the ones that arise from participation in an OFA group.

However, when we reviewed the OFA program we realized that, in fact, many other sessions dealt with the decision-making task. Making these connections explicit to

participants would, we felt, make the task easier and present a truer, more effective model of decision-making for participants to adopt.

Response: We decided that throughout the OFA program, facilitators would help to clarify the links between the content and the task of decision-making. For example, in Session 3 participants are encouraged to daydream about what they will be doing in four years and to identify new hats or roles they would like to assume. Their dreams then become clues to be considered as part of the decision-making process.

In Sessions 5-7 on Assertiveness Training, facilitators clarify the practical relation between being assertive and being able to change one's life. Each group generates a Bill of Rights which includes the right to make decisions for oneself and in one's own interest. Participants develop the assertive skills needed to research their options.

Session 9, The Ingredients of a Decision, presents a framework for cataloguing all the information needed to make an effective decision. During Sessions 9-14 information is gathered on personal interests and various relevant community resources including education, training, volunteer programs, etc. Participants are reminded throughout of the connection between this information and the decision they will be trying to make.

Session 14 and 15 builds participants confidence and helps the group explicitly identify their decision-making strengths. Finally, Session 16 presents a process for assessing the information, making and verifying a decision.

Problem #2 Exclusive emphasis on rational thought

When we reviewed the OFA and other group models, we discovered an alarming reliance on rational thought as a basis for decisionmaking. The role of feelings and intuition was all but absent in the decisionmaking systems being taught to clients. Somehow they had become associated with impulsive, reckless decisionmaking and, instead, individuals were encouraged to consider "the facts" and only "the facts". Unfortunately, this approach omits an important category of facts: our feelings.

Response: Attention to feelings and intuition in the decision-making process provides the individual with important clues to her needs, values, and goals. On the other hand, emotions can block the decisionmaking process, preventing the individual from making or following through on a decision. We needed to both acknowledge the role of feelings and to incorporate emotions and intuition into a thoughtful, careful and comprehensive approach. As a result, we introduced new exercises and broader techniques for decisionmaking.

Participants are now encouraged to use their feelings and intuition as sources of important information throughout the program. Their wishes, in Session 3, are interpreted as preliminary goals. Fears about school are translated into educational needs in Session 12. An activity called The Party Game helps participants identify potential vocational choices partly on the basis of intuition and feelings.

Feelings are dealt with directly in Session 15, where the fears and concerns of participants are openly acknowledged and supported. The group identifies ways that their feelings could prevent them from taking the risk of making a decision, and, finally, feelings are included in the system which participants use to make and assess their decisions. They are pulled into the technique as a major player, not as an afterthought.

Problem #3 Self confidence in decision-making is not addressed

Although the OFA program in many ways successfully increases participants' overall self-esteem, it did not specifically seek to build confidence in decision-making. Neither did it adequately address the role that previous experience might play in enhancing or undermining an individual's ability to make a decision. Without this preliminary work, many participants lacked the confidence to embark on an independent decision-making process.

Response: Participants, as a group, are now encouraged to make decisions about the program's content and format. They decide about starting times, they identify their information needs, they pinpoint social issues to act on, and they plan their final celebration. They are also helped to review their decisionmaking history in a non-judgmental way. Evaluating decisions on the basis of process and not outcomes builds self-esteem and alleviates paralyzing guilt and self-blame. Participants are also strongly encouraged to identify positive and difficult decisions they have made in their life, and, as homework, they are asked to take note of all the decisions, large and small, they daily make for themselves and their families. In this way their decision-making abilities and strengths are highlighted and validated.

The above account, though we hope it is helpful, is at best an outline of the concerns which arose in our critical review of decision-making counseling and the changes we made to address them. A more detailed account of our new approach is found in the third edition of the OFA program manual, *Preparing for Change: A Group Work Model*. We hope that our work will encourage others in the field to experiment with new and more comprehensive models of decision-making.

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The University, Women's Studies, and Rural Women: Some Thoughts on Feminist Pedagogy and Rural Outreach.

BY BETH WESTFALL

**L'université, les études sur la femme et les
femmes de la campagne:
Quelques pensées sur la pédagogie féministe et les résultats dans les campagnes**
par Beth Westfall

Les universités protègent la culture qui prédomine et en sont le reflet. La majorité d'entre elles sont ancrées dans la tradition judéo-chrétienne; elles sont blanches masculines et citadines. Récemment il y a eu un mouvement pour insérer des programmes d'étude sur la femme. Bien que ce mouvement soit condescendant, il n'en reste pas moins qu'il donne aux femmes la possibilité d'accorder une certaine valeur à leur propre expérience et d'y avoir recours comme source de savoir. Toutefois, parmi les conditions nécessaires pour mettre sur pied des programmes d'étude sur la femme, beaucoup ne s'appliquent pas aux femmes des campagnes. Une femme qui vit dans une ferme ne se rend pas compte qu'il existe des garderies, des moyens de transport et des bibliothèques dont elle pourrait tirer parti. Il lui est aussi difficile de connaître cette force et cette solidarité, indissociables de l'apprentissage commun. Quelques institutions ont créé des cours sur les études de la femme pour les étudiantes n'habitant pas en ville. Mais, dans la plupart des cas, les méthodes d'éducation à distance ne permettent aucune interaction et ne procurent pas aux femmes le soutien dont elles ont besoin pour s'acheminer vers une découverte de leur propre vécu. Les éducatrices féministes devraient s'efforcer de mettre au point des moyens pour que les femmes des campagnes soient en mesure de revendiquer leur propre histoire. En atteignant ces femmes, les féministes au sein des universités peuvent participer au développement communautaire et à l'édification de réseaux.

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Universities preserve, reflect and promulgate the dominant culture; they are the repository for the official version of our history, the "great works" that are judged to be expressions of our civilization. They are, by nature, exclusionary. In Canada, the first university (Laval) was founded on the basis of a seminary; many of our institutions have similar religious origins and are firmly rooted in the Judeo-Christian tradition. They are also "white", reflecting European culture; other cultures are at best the objects of

intellectual analysis and anthropological studies. They are also male. And they are urban.

Women have not always found a place within the Canadian universities. When Mount Allison University granted a B.Sc. to Grace Annie Lockhart in 1875, it was the first university in the British Empire to graduate a woman. McGill only opened its doors to women as a result of financial incentive in 1884. And Emma Baker became the first woman to obtain a doctoral degree from a Canadian university when she obtained a Ph.D. in Philosophy from the University of Toronto in 1903. Even those women who braved the inhospitable climate of the male-dominated university were not assured an education that met their needs. As Adrienne Rich states:

What we have at present is a man-centered university, a breeding ground not of humanism, but of masculine privilege. As women have gradually and reluctantly been admitted into the mainstream of higher education, they have been made participants in a system that prepares men to take up roles of power in a man-centered society, that asks questions and teaches "facts" generated by a male intellectual tradition and that both subtly and openly confirms men as the leaders and shapers of human destiny both within and outside of academia. (1)

There has been a move in most universities towards what could be described as "minority studies", focusing on blacks, or natives, or the Third World, or women. While marginal and perhaps even patronizing, these new disciplines have provided a forum for the validation of the experience of those outside the mainstream culture. For women, the women's studies classroom has become the place where they learn to hear their own voice. Their experience is the legitimate material of learning. Within this setting, they no longer have to suppress their own knowledge as invalid and parrot a mainstream view that excludes their ways of knowing, of expressing, of being.

It is not only the content of the women's studies program that is uniquely tailored to the learning of women. The methodology of the feminist classroom is also characteristically nonhierarchical, participatory and supportive. If the material for women's studies is women's experience, then every woman in the classroom becomes an expert, a resource. Her contribution becomes as valid, as valuable, as that of anyone else. The teacher, then, assumes the role of facilitator, of midwife, as the participants give birth to an interpretation of their private experience as women in male society.

In the feminist classroom, participants are invited to move from the view that "the experts know, and if I study hard what they have said, I'll learn the right answer" to a consciousness and comprehension of their own experience in a social and political context. The process of feminist education has much in common with the "Pedagogy of the Oppressed" advocated by Paulo Freire for the raising of critical consciousness among the dispossessed of Central America.

The collaborative, non-hierarchical structure of the feminist classroom is particularly suited to women's ways of learning. The characteristically tentative nature of many

women's participation in the classroom can be re-interpreted as cooperative and seeking collaboration, rather than hesitant and lacking conviction. Carol Gilligan's studies in the collaborative, interactive nature of women's cognitive development provide reinforcement for a methodology that encourages women to view discussion as the cooperative development of ideas rather than as competition from the floor (2).

If Canadian universities have, to some extent at least, accepted the challenge of feminist scholarship, how well have they addressed the particular needs of that doubly excluded group, rural women? Half the population of Canada lives in towns under 100,000; in the Prairies, nearly 25% of the population live on farms. Many of the conditions on which women's studies programs are predicated do not apply to rural women.



Women in the fields, 1916.

Of particular significance to farm women who are seeking self-fulfilment is a sense of disloyalty to their men, who are also seen as excluded and unheard in Canadian society. Rural women do not in general accept their right to pursue self-development: the level of consciousness and confidence assumed in the women's studies classroom is less firmly established among them. Because rural society as a whole is endangered rural women are inclined to identify with their men, who are both oppressors and oppressed. There is an ambivalence about the Canadian women's movement among the very sector of society which, at the beginning of the century, could be said to have given it birth.

A rural woman who does identify with the women's movement finds herself without the physical, psychological and academic supports that would make it possible for her to pursue women's studies. The forum to exchange ideas, voice experience, foster growth does not exist outside the urban setting. A farm woman cannot assume that childcare is available to her, nor transportation to school, nor the physical space to read, discuss and process new ideas. She does not have the access to library resources that her urban sisters enjoy. Most important of all she is alone. She cannot share that sense of strength and solidarity that women feel when they come together to discover the commonality of their experience.

What have the universities done to address the needs of rural women? Very little. A handful of institutions have made women's studies courses available to isolated non-urban students. In British Columbia, Simon Fraser University offers women's studies courses by correspondence, as does Athabasca University in Alberta. Carleton University has developed a "talking head" video version of an introductory course in women's studies. In Newfoundland, Memorial University has offered women's studies through a combination of print, video and teleconferencing. Some other universities have sporadically made women's studies courses available off-campus.

There are, however, serious discrepancies between distance education technology and the objectives of women's studies courses. The development of the capacity to transmit

information to remote locations has revolutionized post-secondary education and made it available to people who previously had no access to university courses. What it does not permit, without significant modification, is the collaboration of the students in the learning process as equal partners with each other and the instructor.

The print medium is, of course, fundamental to any academic course. Reading is a vital part of developing the cognitive framework within which one's personal experience assumes meaning. Video presentation can be a stimulating way to transmit information and challenge patterns of thinking. What neither of these technologies permit is interaction; they cannot be made responsive. Consequently, they reinforce the old learning hierarchies: "I must learn what the experts say about my experience" is only a small step forward from "My experience is not valid here". This "banking" methodology whereby information is deposited by the teacher into the essentially passive learners is completely incompatible with feminist pedagogy. A further difficulty with the distance delivery of women's studies courses is the lack of any provision for the affective impact of the material and its relation to personal experience. Eruptions of pain, anger and grief are a common inevitable component of women's studies. Women must be permitted to process the rediscovery of their suppressed experience and to deal with the emotive explosion this often produces. Anger and pain are unlikely to be converted into constructive energy when they are confronted alone. Women experiencing emotional release in a supportive group of their peers feel cleansed and strengthened by the experience. Women facing pain alone will avoid it, and turn their anger against themselves. In Atlantic Canada, attempts have been made to use teleconferencing networks to link women in isolated locations with each other and with the instructor. Clearly, there are advantages to this. The telephone is a communication tool that most women are comfortable with. There is the possibility of making students responsible for segments of the curriculum, breaking down the teacher-learner hierarchy. Some interaction is possible between all participants who are therefore able to collaborate more actively in the learning process. This approach does little, however, to overcome the lack of private space and time that any student needs, or the non-supportive environment in which these women live.

The role of the universities and women's studies programs in particular, among rural women must be examined carefully. Are we offering a new tyranny of the experts, which will serve further to alienate women from their own experience and stifle their voices? Are we imposing another alien value system on rural women which no more reflects their reality than did the one it replaces?

The universities do have a responsibility to teach rural women not what their experience is or what it means but how to tap into that experience and find ways of expressing it. Feminism has become in many ways as elitist and exclusionary as the patriarchal system it seeks to replace by reflecting the reality and the consciousness of a segment of society sufficiently privileged and secure to question current social and academic structures. Feminist educators should use their strength to develop ways in which rural women can also be empowered to reclaim their own history. By reaching out to rural women, university-based feminism can provide assistance in community development, in organization, in building networks. Rather than interpreting experience for rural women,

the universities should be assisting them to build the supports they need to rediscover and articulate their own reality.

Beth Westfall has been involved in education of the geographically isolated for the past 15 years. She is currently the Director of Extension at Brandon University in Manitoba.

1. Rich, Adrienne. "Towards a Woman-centered University," *On Lies, Secrets and Silence. Selected prose 1966-1978*. New York: W.W. Norton, 1979.
2. Gilligan, Carol. *In a Different Voice: Psychological Theory and Women's Development*. Cambridge: Harvard University Press, 1982.



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Same Thoughts on Women and Community Work

BY DENYSE COTÉ

[This article originally appeared in French in *Women's Education des femmes*, vol.6, no.3 (summer 1988).]

Women as volunteers have specialized in health, social and educational services and in caregiving activities. Volunteer work is, as we know, unpaid work which can, however, be quantified. Studies have identified the type of activity (leisure, social, educational, health, professional) and tabulated the hours of volunteer work undertaken in our country (or provinces and territories) and its economic value.



Denyse Côté

Volunteer work has been defined by researchers in such a way as to exclude a large portion of women's unpaid community work; that work which, for some reason or other, cannot be quantified. This is the work involved in changing policies or institutions in a locality, in solving community problems which are not "official", in taking action, collectively, toward public education and improvement of community life. This is work done within community groups or outside of them, and directed at caring and/or serving the community. We know for a fact that women outnumber men in community groups. What we do not know is how to pinpoint the activities of women either within these groups or outside them.

Community work should be defined as a "people-based method" (1), practised within the framework of community groups, be they women's groups or groups where both men and women are active. Women's groups (2) have directly concerned themselves with problems encountered by women caused by gender-based oppression; men and the patriarchal system as a whole have been analyzed by women's groups as major obstacles for women. In mixed community groups, the gender variable has very seldom been taken into account; gender-based oppression has been relegated to the background. A universal vision of man and his rapport with the community has emerged (3), leaving responsibility for the relationship between the sexes solely to the realm of women's groups. Gender invisibility has therefore been the norm in community groups; gender neutrality has dominated projects aimed at challenging community structures and policies, at providing for the needy and improving community life.

More often than not, men are given the credit for community work. Though it is generally acknowledged that women are present *en force* in community groups and take charge of an important work load, somehow they are always more easily seen as participants, as consumers and/or providers of services. Their roles as instigators, pioneers, leaders, activists, or decision makers are rarely recognized and their contributions or their problems are seldom taken into account *per se* in the right place at the decision making

level (4). The energies women direct, the way in which they take action and their specific influence on community life are not often seen as being relevant.

Women have always been assigned certain positions and specific roles according to the times and the societies in which they live. Whether or not they conform to these roles and positions, whether they accept or challenge them, the fact remains that women must acknowledge the social, cultural and religious taboos based on their sex and take them into account when they act. If we freely admit that the structures and dynamics of a society influence the community work that is done within it, why omit the effect of the relationship between the sexes?

In other words, if we admit that women are subject to a specific socialization, to specific responsibilities and established taboos, if we admit that "gender ascriptive relations are clearly the fundamental sites of the subordination of women as a gender" (5), how can we presume that the fields of interest, the strategies, and the methods of community integration of women have been the same as those of men? The values transmitted by women cannot be identical, explicitly or implicitly, to those of men when we attribute to the latter aggressiveness and an imposing appearance, for example, and the former self-denial and service to others. How can we suppose that the action of women at the community level is anything like that of men?

We find an example of the "asexual" (and thus masculine) vision of community work in the concept of community itself. The definitions, although very diverse, without exception associate community with the public realm, the domain of "local politics": institutions and their local representatives, official groups working in neighborhoods, problems within the jurisdiction of the public domain. Any activity associated with the private realm (considered by its nature an area of female activity and responsibility) is eliminated: relationships within the neighborhood, within the family and within the community, formal or informal. These relationships are essential to the survival of any community (private and public), essential especially for women who are generally responsible for private life. But because they are maintained, nurtured and sustained by women, community-family relationships and the work necessary to the production-reproduction of a community are unacknowledged.

Who is it who is responsible for establishing and rejuvenating networks and associations, as much within the immediate family as within the extended family, the neighborhood and the workplace? Is this not community work, which requires an investment of energies and whose importance (although not its social recognition) is largely equivalent to that of other formal activities or transactions which are made possible by it? Women make informal networks work, networks through which resources are shared (such as child-care), families are helped to go through good times and bad, and solutions are found when the community is facing a crisis. This work does require time and energy, just as much (or more) as any other work. It involves management, organization, public relations, psychology, caregiving and love.

Could it not be compared to mother work, by which I mean all the activities of material, psychic and emotional maintenance, educational action, organizational and financial considerations which a mother regularly undertakes for the children for whom she is responsible? (6) Are thousands of women not mothering our communities? I mean this in a very positive way. Mother work is work, and can be done outside of the family. I am not suggesting that all women's community work is mother work, nor that all women are doing this. I am suggesting rather that mother work may be a way of seeing that part of women's community work that has remained so difficult to pinpoint and so little valued.

Denyse Côté is a community organizer; she is presently a professor of Social Work at the University of Quebec at Hull. She welcomes comments on this article.

1. See Stephen M. Rose, "Reflections Community Organization Theory" In Armand Lauffer and Edward Newman, eds. "Community Organization for the 1980s", *Social Development Issues*, vol. 5, nos. 2-3. 152.
2. Groups servicing women only and where women can be active as volunteers: health clinics, collectives, hostels, etc.
3. This is a process that has been investigated in the social sciences. As Jean Baker Miller has so rightly said, "Until recently, mankind's understandings have been the only understanding generally available to us. As other perceptions arise-precisely those perceptions that men, because of their dominant position, could NOT perceive-the total vision of human possibilities enlarges and is transformed." *Toward a New Psychology of Women*, Boston, Beacon Press, 1977, 1.
4. Specific problems women encounter as tenants or as welfare recipients for example.
5. See Diane Elson and Ruth Pearson, "The Subordination of Women and the Internationalization of Factory Production" in Young, Wolkowitz and McCullagh, *Of Marriage and the Market*, London, CSE Books, 1984.
6. The definition which I suggest is similar to that proposed in the editorial of *Women: A Journal of Liberation*, vol. 7, no.2. It refers to mother work: "the labor of birthing, raising, tending, guiding, and caring for children within the home and the extension of this work into the community and labor market. ... Motherwork is one of the most intense and sophisticated forms of choreography in which one must plan and coordinate a series of often simultaneous or disparate movements in both a daily and lifelong pattern."

REVIEW

Women and Education: A Canadian Perspective

by Jane Gaskell and Arlene McLaren (eds.) Detselig Enterprises Limited.
Calgary, Alberta, 1987. 348 pp., \$19.95

Review by Helen Breslauer

This book consists chiefly of revised papers presented at the "Women and Education" conference held at the University of British Columbia in June 1986. WEdf has previously published two of the papers: Kathleen Rockhill, "Literacy as Threat / Desire" (Vol.5 No.3) and Nancy Jackson "Who Gains from New Skills Training?" (Vol.5 No.2).

Women and Education: A Canadian Perspective is an educational book indeed. Jane Gaskell - and Arlene McLaren have done two things very well. First, they have produced and edited work, a reader, which brings together sixteen diverse and interesting papers on a broad range of topics related to women and education in Canada. Second, they have put their own stamp on it, both in the way they have organized the book and through the thoughtful discussions that introduce each section.

The very first paragraph of the Introduction alerts the reader to what lies ahead:

This is a book that explores the relationship between feminist research and education. What unites the contributors to this volume is their insistence on the importance of female experiences, and their commitment to changes in education that will further women's equality with men.

This is followed by a well-documented overview of the roughly three phases of feminist scholarship on education: sex roles and sex role stereotyping; revaluing the female; and rethinking the whole. The authors liken these to the customary division of feminist thought into liberal, radical and socialist ideas. The phases provide a framework for the analysis of past and current work in the introductions to the subsequent four sections.

The first, "Women as Mothers, Women as Teachers," proceeds on the premise that not only teachers but also childcare providers and mothers are involved in education. For example, in the final paper, Alison Griffith and Dorothy Smith examine mothering as both a personal and emotional experience and as work, and examine the way in which mothering experiences are tied to the social and institutional fabric of the school. They are

concerned with creating a sociology for women, understanding the methodological practices necessary for a feminist sociology from the standpoint of women, and in the course of their discussion, they discover a relationship between mothering discourse and the organization of class and its reproduction through the educational process.

Jane Gaskell's own paper appears in the second section "Unequal Access to Knowledge." She examines how differences arise in high school course enrollments, in particular in business courses which are almost entirely populated by females. She found that the high school girls she interviewed "chose" courses which reproduced class and gender divisions in the labour market and in society as a whole. Changing those choices, then, must be accompanied by changing the way they experience other aspects of life. In the same section Neil Guppy, Susan Villutini and Doug Balson provide an historical overview of the increasing participation of women as students in Canadian universities while at the same time women constitute a very small proportion of the full time faculty. They are also concentrated at the lower ranks and receive less pay. Furthermore, it is observed that as women's participation in universities is increasing, funding for postsecondary education has declined, educational standards are being called into question and degrees and diplomas have lost some of their economic value.

In part three we arrive at "the heart of the feminist critique of education" (193) which is, the nature of the curriculum and its male bias. In this section is reprinted the now classic article by Dorothy Smith, "An Analysis of Ideological Structures and How Women are Excluded: Considerations for Academic Women." Originally published in 1975, this article assisted the thinking of many who were involved in developing women's studies as an area of scholarship and is still useful today.

From a more current point of view Alison Dewar presents the findings of a case study of an undergraduate physical education program in a Canadian university, which demonstrate that the structures and forms of knowledge produce messages about gender that reinforce stereotypical notions of the capabilities of men and women. She calls for more such feminist research to further the development of nonsexist educational practices. In the final section, "Beyond Schooling: Adult Education and Training," the authors point out that feminists are just beginning to explore the relationship between adult education/training and women. In "Rethinking Femininity: Women in Adult Education," Arlene Tigar McLaren summarizes the results of some very interesting interviews she held with adult women in an English women's college. She spoke to them about their childhood education, occupational and marital ambitions and experiences, and relationships with their mother, and found that in spite of their best efforts these women were trapped in "a social structure that gave them to little room to manoeuvre" (347).

Women and Education is an extremely thought-provoking book which should be enjoyed by all who think of themselves as educators (including childcare providers and mothers) and all of us involved in the lifelong process of learning.

Helen J. Breslauer has been working for nine years as Senior Research Officer for the Ontario Confederation of University Faculty Associations, and is responsible for status of

women matters. She is also a private consultant on issues concerning women with special emphasis on universities, education and work.

#1

Comfort I find in a white china
cup:
The music of my mother
Settles on my spoon
And I stir her sweet words
Into my tea.

***Frances Maika
Revelstoke, B.C.***

Gallerie: Women's Art Journal

\$20.00 / year, \$50.00 / 4 years (3 issues of Gallerie magazine and The Gallerie Annual)

Review by Ellen Woodsworth

Gallerie began publication with its first Annual, a beautiful glossy magazine featuring 45 North American women artists. This magazine is a sumptuous feast of diverse media and widely different women's voices.

Published in June, 1988, the first issue begins with an editorial by Caffyn Kelly, a visual artist and writer living in British Columbia and founding editor of *Gallerie*. She talks of the legacy of memories left by her grandmother, a painter, which inspired her many years later to pull together this journal. That and her need, as she found herself "in middle age, quite unexpectedly in love with a woman," to find a culture that would rebuild her relationship with the world. "The women who responded to *Gallerie*," she writes, "have enriched this process beyond all expectations."



Sophia Isajiw,
Walking Woman

There are two introductory articles, the first by the wonderfully clear writer/poet Judy Grahn entitled "Drawing in the Nets." The second article by Bettina Aptheker considers the state of women's art today. "Standing on Our Own Ground" leads into the essence of the journal by analyzing the work of three influential artists in the U.S.A, two of which are included in the Annual. Mayumi Oda transforms Buddhist symbols into outrageous symbols of women's freedom and Judy Chicago's work addresses itself to a mass audience by working with hundreds of women to create public statements that give us back ourselves on our own terms.

In the main body of the issue, each artist is portrayed through four or more photographs of her work, accompanied by a personal essay of what art means to her. This is concluded by a photograph and biographical note about the artist herself, along with a mailing address should a reader want to contact her. One can relax and really enjoy a personal dip into what women artists are doing and thinking these days. It's the kind of magazine that you leave around for months to show to friends, read in the bath or late at night to centre with or to find out why we all try to release the artist in ourselves.

The first issue has a wide range of art and women's statements. I enjoy looking at art that is an expression of growth, change and outrage. A full palette of emotions have been released onto these pages. There is Sophia Isajiw's work "Walking Woman", organic, raw and moving (as opposed to Michael Snow's famous sterile cutout); Natalka Husar's statement, "To me art is that freedom to reveal emotional pain" which is portrayed in her painting "Land of Milk n' Honey"; and the outrageous theatre art of protest of the Guerilla Girls who appear in public in gorilla masks to fight sexism and racism in the art world.

Almost all of the works challenge the male monied art establishment and give strength to women to continue pushing out boundaries and rejoice in who we are. From the wonderful cover color painting "Pregnant at the Japanese Restaurant" by Diane Collet-Larichelere and the profound social statements by Susan Coe that in their severity make me think of *Animal Farm*, to the latest work by Michelle Christianson, Persimmon Blackbridge and Lyn MacDonald depicting the lives of women in prison, I was impressed and stimulated by the monumental scale and magnitude of commitment these women have to society. They are exposing and exploding the structures that destroy women, an activity that amounts to a frontal assault.

Gallerie expresses the need for us to break through our own imposed silences, repression, fears, poverty and lack of skills to find forms and media that speak to and from our lives. In so doing we can create new lives, perhaps a global village in which finally we find ourselves reflected. After being forced to reject and repress the "I" for so long, whether literal or visual, I find myself starved for this type of magazine which gives us samples of both words and images by the artist herself unmediated by "critical objectivity." Josie Kane's works on incest allow the audience to be a witness to the child's hidden experience and therefore enables us to speak about the unspeakable, to uncover the covered lives of millions of women and children. Such empowerment encourages us all to speak from the "I", from the greater depths of our selves.

I hope that future issues will have more indepth articles by artists and it would also be interesting to hear about artists from the past and non-North American artists. *Gallerie* is an inspired magazine, refreshing in its contribution to both the art world and to women's lives generally. It welcomes submitters, distributors, and subscribers. Help it grow. You will be glad that you did.

Gallerie is available from *Gallerie Publications, 2901 Panorama Drive, North Vancouver, B.C., V7G 2A4* and in bookstores across Canada.

Ellen Woodsworth works in community organizing and political action has been active in the women's movement for the past twenty years. She has completed two years of art school, is an art agent and does her own work.

Attention!

La Lettre aérienne de Nicole Brossard
critique de Keith Louise Fulton

Nicole Brossard fait partie de ces écrivains féministes qui "montent la garde" pour les femmes et les prévient des dangers qu'il y a à exprimer des pensées féministes dans un langage patriarcal. Selon elle, la vie réelle des femmes, soit les grossesses, le viol, la prostitution, la violence, est présentée comme un roman, comme des histoires publiées dans les journaux, Nicole Brossard vise à transformer l'existence des femmes en transformant le langage dont on se sert pour conceptualiser ces réalités. Les douze textes théoriques rassemblés dans *La Lettre aérienne* ont été écrits entre 1975 et 1985. L'auteure y force les lectrices à lire, penser, conceptualiser, relire et réfléchir à nouveau. Elle arrive ainsi à faire naître un malaise par le biais du langage. *La Lettre aérienne* met en garde les femmes qui osent franchir les frontières du langage patriarcal, mais les pousse en même temps à le faire. Ce livre nous apprend à avoir recours à ce langage pour exprimer nos propres réalités.

Keith Louise Fulton est professeure féministe et auteure. À l'heure actuelle, elle occupe le poste de coprésidente des Études sur la femme de Prairie Regional pour les universités du Manitoba et de Winnipeg.

Look Out
The Aerial Letter

by Nicole Brossard
trans. Marlene Wildeman,
Toronto: The Women's Press, 1988. 168pp.; \$10.95
Review by Keith Louise Fulton

patience and ardor we must constantly renew in order to make it across the opaque city of the fathers, always on a tightrope, having to keep our balance, and on all sides, the abyss. For we work without nets. (57)

I read Nicole Brossard's *The Aerial Letter* in the June sun, sitting in a small backyard built and gardened by women in a city we didn't make. I found the book difficult, disconcerting, challenging and yes, encouraging. The twelve theoretical texts collected here were written over ten years (1975-1985); they are crystalline forms of thought, condensed and brilliant. I was grateful for Marlene Wildeman's translation and for her acknowledged struggle with accessibility, "for Brossard's work is not by nature accessible ..." (29). Of course the point of much of Brossard's theory is that "woman" is not by nature

accessible either, if we understand woman and nature in the way patriarchy has trained us.

Reading this work, I remembered the fall I entered university and drove on my first freeway. What stays in my mind are the signs at the exit ramps warning drivers: NO ENTRY and beyond that GO BACK YOU ARE GOING THE WRONG WAY. Even if those signs had been posted at the entrance to the university, I would have gone on ... but I would have been warned: LOOK OUT. And some care for my danger would have been welcome, would have felt welcoming to me.

Nicole Brossard is among the feminist writers who are Look Outs for women. Nevertheless, the remoteness of the text is painful, hovering between what I can just reach and what is tantalizing to me.

Brossard remarks that we're learning how difficult it is to move from a patriarchal system to feminist thought. The words, patterns, argument, syntax have been formally developed to express patriarchal thought. The perspectives of our education come from within that thought. Not so with *The Aerial Letter*:

I believe there's only one explanation for all of these texts: my desire and my will to understand patriarchal reality and how it works, not for its own sake, but for its tragic consequences in the lives of women, in the life of the spirit (35)

The question is how to write that understanding when the language we have learned excludes the self-definitions of women.

Brossard notes that "until now reality has been for most women a fiction, that is, the fruit of an imagination which is not their own and to which they do not actually succeed in adapting" (75). And yet, women's own reality- "maternity, rape, prostitution, chronic fatigue, verbal, physical, and mental violence"-is presented as fiction, as stories in the newspaper, not as fact Perhaps here is reason for what Brossard called in the NFB Studio D film *Firewords* her "resistance to anecdote: I imagine it as a refusal of the inner workings of daily life."

To transform the conditions of women's lives, Brossard transforms the language we use to conceptualize these realities and these fictions, for "we can rethink the world only through words" (136). The language she creates reads to me like a foreign tongue. I must read, think, reconceptualize, reread, and then think again. Creating this unease, this disturbance, is her strategy and her accomplishment. In "Turning-Platform" she asks what will happen if she follows the knowledge of her body's ecstasy: "Further exists when I say I want to go further" (48). In this text alone, I was astonished at her act of concentrated, focused, creative hope-her refusal of patriarchal limits.

That refusal is grounded in the amazon and the lesbian, the images of woman absent from patriarchal imagination. And her reality is imperative: "a lesbian who does not reinvent the world is a lesbian in the process of disappearing" (136). The lesbian is not all women, but "a mental energy which gives breath and meaning to the most positive of images a

child" or that "Reading this book, we share intimately what seems beyond words." Danica's words are, for me, very bearable. The experiences she relates are not beyond telling or writing down. What I find truly unbearable, truly beyond words, is silence. To witness a woman's breaking free of a stranglehold of lies, threats, disbelief and outrage; to see her reclaim the experiences and feelings of the children she once was does not torment me. It affirms and empowers me. Not only in the epilogue which speaks a blessing of wholeness and freedom, but in every part of Danica's journey.

Elly Danica's path to her Self leads her through six gates: lunar portal, body memories, the trouble maker, Daddy wants you, the Studio and years of silence. These gates and connected themes are explored in thirteen chapters consisting of carefully numbered journal-like entries. Danica's method of uncovering and understanding her life is not simply chronological. Each chapter contains a constellation of experiences drawn from all stages of her life: the children she was, the wife she tried to be, the mother she was forced to become, the woman she is now. Her language is the language of truth-plain in the most positive sense of the word, compelling in its clarity and courage:

8.19 Breakfast. What's eating you he says. Nothing. Sit up straight Where were you? I don't answer. He asks again. Threat in his voice. Where were you? In church. Doing what? I don't want to answer him. I don't want to tell him about the blue vigil light and mother mary and how they are keeping me alive. Finally I say, praying. And he laughs.

8.20 My mother is outraged. Tries to make him stop laughing. Last night she was not outraged. Why is she outraged now? I know. Last night was only rape. This is sacrilege.

Elly Danica is a woman of intelligence, generosity, courage, honesty and spirit. The book she has written contains all these qualities. *Don't: A Woman's Word* is essential reading. Not only for those of us who were beaten, abused or raped as children. It is essential for all of us. Because truth is essential to wholeness and because accounts of healing are essential to hope.

Heidi Muench is a writer, poet and feminist living in Winnipeg, Manitoba.

It's the Dust

The grey, woolly dust in the corners
I can't bear
Can't look at.
I lie in bed late
To avoid it.
Rising, I fill
The needs of the day,
Making the bed.
The blue and white
Afghan folded, rectangular.
Still, I won't touch dust

Won't look
Where it stands in the corners
Where it creeps
Into the corner
Of my eye.

Anne Miles is a poet, writer, editor and single mother living in Gibsons, B.C.

RESOURCES / RESSOURCES

Organizations

Playwrights Workshop Montreal

P.O. Box 604
Postal Station Place d'armes
Montreal, Quebec H2Y 3H8
(514) 843-3685

This national play development centre is a grass-roots organization assisting playwrights to prepare their work for production in Canadian theatres. In the interest of removing sexual barriers in culture, the Workshop is actively seeking women playwrights or women writers interested in writing for the stage. Send in submissions or contact them for more information.

Calls for Submission

Planned Parenthood Federation of Canada Annual Essay Contest

Contest is open to all full and part time students registered at a university, college or training institution in Canada. Essays must be: on the subject of "Twenty Years of Legalized Family Planning in Canada"; typed (double spaced) on 8 1/2 x 11 inch white paper; no longer than 2,000 words; express student's own ideas and research results. Three prizes of \$300 will be awarded in May. Send essays with name, address, post-secondary educational institution and student number by March 15 to PFFC,#430, 1 Nicholas Street, Ottawa, Ontario, K1N 7B7, (613) 238-4474.

Western Canadian Studies Conference

Papers on the topic of "Gender and Family in Western Canada: Interdisciplinary Perspectives" are requested for the Western Canadian Studies Conference to be held at the Banff Centre, February 16-18, 1990. Send abstract (150-300 words) to Paul Voisey,

Department of History, University of Alberta, Edmonton, Alberta, T6H 2E1 or Kathleen Martindale, Women's Studies, Faculty of General Studies, University of Calgary, Calgary, Alberta, T2N 1N4 by June 30. Papers due December 15.

Grants / Scholarships



Planned Parenthood Federation of Canada

This \$2,500 award is for full time graduate studies at a Canadian university in the 1989-90 academic year. It is open to Canadian citizens or landed immigrants who are graduates of any recognized university, possess an Honors degree or its equivalent and intend to work for a higher degree in the field of reproductive health (eg. biology, Canadian studies, education, history, medicine, political science, psychology, social work or sociology). Application is a typed essay of 500-700 words outlining student's education and background in health/women's issues; full academic record; and the names, addresses and telephone numbers of 3 referees prepared to support the application; submitted by May 1 to PPFC Scholarship Committee, PPFC, #430, 1 Nicholas Street, Ottawa, Ontario, K1N 7B7, (613) 238-4474. Referees should send supporting letters to the same address.

The Pottle Award

This award, to a maximum of \$5,000, was established to promote opportunities for women for personal development. The recipient will be working towards strengthening the role of women in building a sense of community. Applications are invited from Canadian citizens under 30 years of age whose employment or voluntary work gives evidence of a religious commitment and demonstrates community interest in improving the quality of life for women at the local, national and international levels. The applicant will have completed, or have the capability to complete, a post-secondary education and will present evidence of quality of writing in a field of continuing human interest. Proposals of an international nature are preferred. More information is available from the Administrator, The Pottle Award, Ottawa YM-YWCA, 180 Argyle Avenue, Ottawa, Ontario, K2P 1B7, (613) 237-1320.

Awards

The Persons Award

The Persons Awards, which recognize outstanding contributions toward improving the status of women in Canada, were initiated in 1979 to celebrate the 50th anniversary of legal recognition of women as persons. Candidates must be Canadian citizens; 55 years of age or older; have worked actively in a voluntary or paid capacity to improve the social, economic and/or legal status of women in Canada. Groups are not eligible, nor are senators, members of parliament, members of provincial legislatures and territorial councils, or judges. Nominations may be submitted by individuals, women's groups, community and business groups and others, and must be in by April 15. Nomination forms and further information can be obtained from Status of Women Canada, 151 Sparks Street, Ottawa, Ontario, K1A 1C3.

Film /Video

Eight Hours a Day Ontario

Women's Directorate
480 University Avenue 2nd Floor
Toronto, Ontario, M5G 1V2
(416) 597-4500

The video focuses on individuals in non-traditional occupations and the importance to students of role-modeling and mentoring. An accompanying manual, *Be All You Can Do*, gives step-by-step approach to starting a program. It is part of an ongoing effort by the Directorate to encourage students, especially girls, to consider all career options before making long term decisions.

In Fertile Ground: Women and Reproductive Technologies

Women's Health Interaction
58 Arthur Street Ottawa,
Ontario K1R 7B9
(613) 563-4801

This 22 minute VHS video provides a feminist examination of population control, family planning and new reproductive technologies, including a look at the role of governments, international organizations and the pharmaceutical industry. WHI asks that individuals or groups wishing to rent the video provide them with a donation.

The Legacy of Mary McEwan

The National Film Board Studio D Mary McEwan was one of Canada's first feminist psychiatrists who worked to help women overcome society's restraints and pursue their goals. This film looks at her work and life through conversations with Canadian women whose lives she helped to change. Available from NFB film and video libraries across Canada.



Sexual Harassment in the Workplace

Women's Bureau Labour Canada Ottawa, Ontario

K1A 0J2

(819) 997-1550

This video explores the issue, clarifies misconceptions and provides information on prevention and redress.

Girls Can

CLOW Yukon

P.O. Box 5346

Whitehorse, Yukon Y1A 4Z2

CLOW-Yukon purchased this video from the Victoria Women in Trades and have developed an accompanying resource kit. The 30 minute video features girls talking with women working in non-traditional fields and with the kit serves as an excellent discussion starter.

Books & Publications

1989 Directory of Women's Media Women's Institute for Freedom of the Press

3306 Ross Place N.W.

Washington, DC 20008 U.S.A

\$15.00, \$11.00 low-income; 40% off orders of 3 or more



Besides nearly 2000 entries of women's media groups, the Directory contains a list of 518 media women and media-concerned women. It also includes a section on "Women Working Toward a Radical Restructuring of the Communications System" and an expanded section on "A Radical Feminist Analysis of Mass Media."

Understanding Economics: Starting With Our Lives The Moment

Jesuit Centre for Social Faith and Justice

947 Queen Street East

Toronto, Ontario, M4M 1J9

\$2.50; \$1.50 for orders of 10 or more

In this special issue of *The Moment*, editors Deborah Barndt and Joan Kuyek examine how economics affect our daily lives, especially those of women. It is designed as a popular educator's kit, with information, questions, a section on how to read the media and a workshop plan.

Caring Right from the Start

Canadian Council on Children and Youth

2211 Riverside Drive, Suite 14
Ottawa, Ontario, K1H 7X5
\$7.50

The first in a new line of policy reports produced by the Council to explore national policy issues affecting children, this publication addresses the specific needs of infants.

Issues and Priorities for Women's Health in Canada: A Key Informant Survey
Health Services and Promotion Branch 5th Floor, Jeanne Mance Building Tunney's
Pasture Ottawa, Ontario, K1A 1B4 (613) 954-8576

The survey presents results of interviews with 50 experts active in fields related to women's health and identifies issues such as accessibility, economic status, and environmental and occupational conditions.

Dead End

by Margaret Michaud
Detselig Enterprises Ltd.
P.O. Box G399
Calgary, Alberta T3A 2G3
137pp, \$14.95

This book is the result of research into the characteristics and needs of teenagers involved in prostitution. Through speaking with the teenagers themselves, Michaud explores their identity, the reasons for their life-style and the social, criminal and medical implications. It also includes examples of effective intervention strategies and support systems.

1989 Picture a Woman Calendar
Women's Health Interaction Collective
58 Arthur Street Ottawa, Ontario
K1R 7B9
\$4.00



This calendar, 8 1/2 x 11, two color, hand-drawn, has been reduced in price and addresses issues of women and reproductive health.

Honduras: The Making of a Banana Republic

by Alison Acker
DEC Book Distribution
229 College Street
Toronto, Ontario M5T 1R4
\$12.95 paper, \$29.95 cloth; 192 pp

Acker attempts to redress the media imbalance of the Honduras by providing a thoughtful

history of the people, events and issues that have led to the tormented Honduras of today. Acker teaches English in Toronto and is an active Central American solidarity worker.

Journal of Women's History

Indiana University Press
Journals Division
10th and Morton
Bloomington, In 47405 U.S.A.

\$20.00 individuals;

\$40.00 institutions

3 issues/year

This journal will be available in 1989 to provide a vehicle for publishing new historical research in women's history and issues critical to women's lives and culture.

Subventions

Le Prix Pottle

M. et Mme Pottle s'intéressent depuis longtemps à la condition féminine et, par l'intermédiaire de ce prix, ils désirent promouvoir les chances d'épanouissement de chaque femme. Le ou la bénéficiaire du prix travaillera à renforcer le rôle de la femme dans la collectivité. Tous les jeunes, qui sont Canadiens et âgés de moins de 30 ans, sont invités à soumettre des projets. L'expérience professionnelle ou bénévole des candidat(e)s devra témoigner de leur engagement religieux et de l'intérêt qu'ils portent à l'amélioration de la qualité de la vie de la femme à l'échelon local, national et international. Les candidat(e)s doivent détenir un diplôme d'études postsecondaires ou avoir les aptitudes nécessaires pour compléter de telles études. Pour plus de renseignements, contacter La directrice générale, YM-YWCA d'Ottawa, 180 avenue Argyle, Ottawa, Ontario, K2P 1B7, (613) 237-1320.

Appels

Appel de participation

L'Association canadienne pour l'éducation à distance organise sa première vidéoconférence à l'échelle nationale et invite toute personne membre ou non de l'association à y participer. Au cours de quatre périodes d'une demiheure, les secteurs collégial, secondaire, universitaire et privé mettront en lumière deux projets. Chacun sera décrit dans un film vidéo de 5 à 7 minutes suivi d'une discussion avec une personne ressource du projet en question. Pour obtenir des renseignements, contacter Judy Roberts, Vidéoconférence de l'ACED, a/s Contact Nord, 160 rue Douglas, Sudbury, Ontario P3E

1G1, (705) 671-2710.

Le Prix de l'affaire «personne»

Le Prix, qui vise à reconnaître des réalisations remarquables en vue d'améliorer la condition féminine au Canada, a été créé en 1979 pour célébrer le 50e anniversaire de l'affaire "personne". Les candidates doivent être citoyennes du Canada; âgées de 55 ans ou plus; et doivent avoir consacré leur temps, talent et énergie, que ce soit de manière bénévole ou contre rémunération, à améliorer la condition sociale, économique et/ou juridique des femmes au Canada. Les groupes ainsi que les membres du Sénat, de la Chambre des communes, des Assemblées législatives provinciales, les représentantes des conseils territoriaux et les juges ne peuvent être candidats. Les formulaires de mise en candidature devront être reçus au plus tard le 15 avril. Pour plus de renseignements, contacter Condition féminine Canada, 151 rue Sparks, Ottawa, Ontario, K1A 1C3.

Vidéo

Le harcèlement sexuel au travail

Travail Canada, Ottawa, Ontario K1A 0J2
(819) 997-1550



Ce film vidéo expose le problème, redresse certains préjugés et suggère des moyens de prévenir, voire éventuellement de corriger la situation.

Livres & Publications

En affaires ...

par la Fédération nationale des femmes Canadiennes-françaises
325 rue Dalhousie, pièce 525
Ottawa, Ontario K1N 7G2
7,00 \$ membres
10,00 \$ non membres

Les femmes collaboratrices dans l'entreprise familiale seront sensibilisées à l'influence que les lois exercent sur leur vie et à l'importance qu'il y a à prévoir une plus grande sécurité financière pour l'avenir. La publication comprend deux cahiers, l'un d'informations et l'autre donne des tableaux comparant les différentes formes d'entreprises.

Femmes et Francophones: Double infériorité

Fédération nationale des femmes Canadiennes-françaises (susmentionnée)
6,00 \$ membres 8,00 \$ non membres

Ce rapport de recherche se penche sur la situation de double minorité que confrontent quotidiennement les femmes francophones dans tout le Canada.

La ménopause

Les Presses de la Santé de Montréal, Inc.

C.P. 1000, Station Place du Parc

Montréal, Québec H2W 2N1

4,00 \$, 60 \$ l'exemplaire pour une commande de 500 ou plus

Dans ce livre, on trouve des renseignements sur tous les aspects de la

ménopause: changements physiques, questions relative à la santé,

continuité de la sexualité, etc. Il est très bien illustré avec des diagrammes médicaux et

des photographies.



Agir oui, mais ...

Fédération nationale des femmes Canadiennes-françaises (susmentionnée)

5,00 \$ membres 7,00 \$ non-membres

Cette publication veut amener les lectrices à vivre leurs émotions face aux changements et à s'engager à prendre des risques. L'auteure parle des difficultés que les femmes doivent surmonter pour prendre des décisions susceptibles de leur faire adopter un nouveau rôle, d'offrir une nouvelle image d'ellemêmes.

Prenons soin des enfants dès le début

Le Conseil canadien de l'enfance et de la jeunesse

#14, 2211 rue Riverside Ottawa, Ontario K1H 7X5

7,50\$

Cette publication alimente le débat sur les soins à l'enfance et est centrée sur les besoins des enfants. On y traite du développement des enfants, des programmes de soins à l'enfance existant et de leurs répercussions, de la politique publique et des réformes possibles.

AGENDA

"Les femmes et l'enseignement des mathématiques: Quelles différences?"

31 mars- 1er avril, LaSalle, Québec

Un colloque du Mouvement international pour les femmes et l'enseignement de la mathématique: section québécoise. Sujets adressés seront les femmes et la formation fondamentale; une évaluation pratique de la pédagogie féministe; et pourquoi des différences?

Contactez MOIFEM, 4514 Hutchison, Montréal, Q.C. H2V 3Z9, (514) 279-1540.

National Child Day Care Conference '89 "Children: The Heart of the Matter"

April 5-8, Winnipeg, Manitoba

Sponsored by the Canadian Child Day Care Federation.

Contact them at 120 Holland, Suite 500, Ottawa, Ontario, K1Y 0X6, (613) 729-5289.

"Visions 89"

May 3-6, Calgary, Alberta

This international conference for adult educators is co-sponsored by the Alberta Association for Continuing Education and the Northwest Adult Education Association. Focus will be on the learner, the community and the global dimension. Contact Visions '89 Conference Office, University of Calgary, 2500 University Drive NW, Calgary, Alberta, T2N 1N4, (403) 220-5051.

"Women and Mental Health: Social, Economic and Political Perspectives"

May 11-14, Banff, Alberta

This conference of the Canadian Mental Health Association will involve a combination of workshops and study groups on topics such as feminist therapy, women and alcoholism, eating disorders, chronic fatigue and the effect of violence on women, etc. Contact CMHA, Alberta North Central Region, 9th Floor, 10050 -112 Street, Edmonton, Alberta, T5K 2J1, (403) 482-6091.

Canadian Association for Adult Education "People, Power, & Participation"

May 28-31, Vancouver, British Columbia

A conference exploring adult learning, social movements and skills for active citizenship. Keynote speakers include Michael Ignatieff and Heather Menzies. Contact CAAE, UBC Centre for Continuing Education, 5997 Iona Drive, Vancouver, B.C., V6T 2A4, (604) 222- 5262.

"Learning at a Distance"

June 1-3, Quebec City, Quebec

The 8th annual conference of the Canadian Association for the study of Adult Education will be held at Université Laval and Télé-Université. Contact CASAE, c/o Cornwall Campus, Cornwall, Ontario, K6H 4Z1 (613) 938-6989,

"L'apprentissage à distance"

1^{er} - 3 juin

Québec, Québec

Le 8^e congrès annuel de l'Association canadienne pour l'étude de l'éducation des adultes, à l'Université Laval et TéléUniversité. ACEEA, Campus de Cornwall, Cornwall, Ontario,

K6H 4Z1, (613) 938-6989.

Canadian Association for University Continuing Education "The Learning Society"
June 11-15, Calgary, Alberta

CAUCE's annual conference and professional development day. Contact Lois Kokoski, Conference Office Manager, Faculty of Continuing Education, University of Calgary, 2500 University Drive N.W., Calgary, Alberta, T2N 1N4, (403) 220-5052.

MEMBERSHIP	INSCRIPTION																												
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<p>Membership Fees</p>	<p>Droits d'adhesion</p>																												
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<p>All CCLOW members automatically receive the quarterly publication, "Women's Education des femmes".</p>	<p>Tous les membres du CCPEF reçoivent automatiquement notre revue trimestrielle "Women's Education des femmes"</p>																												
<p>Subscription Only</p>	<p>Abonnement seulement</p>																												
<p>to "WOMEN'S EDUCATION DES FEMMES "</p> <table><tr><td>Individual</td><td>\$17.00</td></tr><tr><td>Organization</td><td>\$30.00</td></tr></table>	Individual	\$17.00	Organization	\$30.00	<p>À "WOMEN'S EDUCATION DES FEMMES "</p> <table><tr><td>Particulier</td><td>17.00\$</td></tr><tr><td>Organisation</td><td>30.00\$</td></tr></table>	Particulier	17.00\$	Organisation	30.00\$																				
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The Canadian Congress for Learning Opportunities for Women (CLOW) was founded in 1979 and is a national, voluntary, feminist organization with networks in every province and territory. CLOW advocates equality between women and men by promoting equal participation in our educational, political, economic, legal, social and cultural systems. To overcome discrimination based on gender, age, race, class, ethnicity, and sexual orientation, CLOW focuses on improving educational and learning systems. Our work and research includes maintaining a Women's Learning Resource Centre, publishing a quarterly magazine (Women's Education des femmes) and newsletter (Minerva), advocacy, program development in local areas and involvement in educational related activities and events.

Le Congrès canadien pour la promotion des études chez la femme (CCPEF) a été fondé en 1979. C'est un organisme national, bénévole et féministe qui a des réseaux dans chaque province et territoire. Le CCPEF prône l'égalité entre les femmes et les hommes en promouvant une participation égale de tous et de toutes à notre système éducatif, politique, économique, judiciaire, social et culturel. Pour surmonter la discrimination qui se fonde sur le sexe, l'âge, la race, la classe sociale, les caractères ethniques et l'orientation sexuelle, le CCPEF s'attache à perfectionner le système éducatif et celui de l'apprentissage des femmes, publie une revue trimestrielle Women's Education des femmes et un bulletin de nouvelles, Minerva, se fait le défenseur des femmes, s'occupe d'élaborer des programmes dans différentes régions du pays et participe à des activités et à des manifestations dans le domaine de l'éducation.



CLOW
Canadian Congress for
Learning Opportunities
for Women

CCPEF
Congrès canadien pour
la promotion des études
chez la femme

47 Main Street
Toronto, Ontario
M4E 2V6
(416) 699- 1909