



WOMEN'S EDUCATION DES FEMMES

Volume 7 - No.4
MARCH - 1990

WOMEN'S EDUCATION DES FEMMES, published quarterly, is a feminist connection to the world of learning and education and is the membership communications tool of 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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Individuals	\$17.00
Organizations	\$30.00

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Women's EDUCATION des femmes

ACKNOWLEDGMENTS

For a diverse selection of articles and points of view in this general issue of WEdf, many women are to be thanked for their valuable contributions: Shauna Butterwick, Linda Cardinal and Cecile Coderre, Barbara Cottrell, Dominique Drolet, Karlene Faith and June Sturrock, Maureen Shaw, and Glenda Simms. Zoë Landale and Jane Dawson, both poets from British Columbia, supplied the poetry, Noreen Stevens the cartoons, and Dawna Gallagher some graphics. The work of the network directors in supplying reports of their activities is also much appreciated.

We gratefully acknowledge the financial contribution of the Secretary of State.



COVER

The cover of this issue shows Mount St. Vincent's Distance Education via Television programme in action.

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. Submitter who wish their material returned should include a stamped, self-addressed envelope. Writer's Guidelines are available.

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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 et le développement du plein potentiel des femmes.

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Imprimé par

Delta Web Graphics

Inscription pour recevoir

WEdf

Particulier 17,00\$

Organisation 30,00\$

Graphisme

Art & Facts Design
and Communications

Les opinions exprimées dans Women's Education des femmes sont celles des auteures; elles ne reflètent pas obligatoirement celles du Secrétariat d'État ou du CCPEF.

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

by Jane Dawson

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Undoing Discrimination

BY CHRISTINA STARR

One of the biggest challenges to this second wave of feminism has been to eradicate racism and other forms of discrimination from our theories, philosophies, policies, and actions. Feminism has, to some extent, been responsible for waking up patriarchy to the reality of discrimination of all sorts, but too often feminism has also represented only the interests of those who are white, educated, able-bodied, and heterosexual. Probably no social movement is without its prejudices; the habit of relegating people to slots in a hierarchy is too well taught and too pervasively practiced for anyone to simply shake even as they recognize its injustice.

At a recent talk to promote her latest book, *Talking Back*, bell hooks, black American feminist, writer, and teacher, spoke about the current popularity of racial issues and warned against the tendency of the privileged to eagerly espouse ant discriminatory policies without the practice. She asked the white people in her audience "What have you *done* lately to show solidarity with those who are oppressed?"

Some of the articles in this issue are about things that can be done. Shauna Butterwick revisits for us the strategies behind the early consciousness-raising groups and discusses how some women, who had never before been listened to, created for themselves a "safe space" in which to speak and be heard. She challenges CLOW as an organization to make use of consciousness-raising techniques both internally and toward the larger community to raise awareness of social divisions based on gender, class, race, ethnicity, and sexual orientation. Karlene Faith and June Sturrock reveal how distance education schools have used their technology to reach those who would be otherwise isolated and ignored. And a commentary on the community-based Outreach projects argues the necessity of allowing these programs to continue their specially designed employment counselling services to disadvantaged groups.

In her report on the CLOW conference held in Halifax last June, Barbara Cottrell describes how the organizers were determined to present workshops that appealed to young women, older women, rural women, women of colour, women with disabilities, to those who are new to feminism, and those who have been practicing it for some years. She describes in particular the response elicited by a workshop entitled "Women Overcoming Barriers" where women who face very particular prejudices welcomed the opportunity to share their experiences, and made explicit the need for such opportunities

to continue.

The Editorial Board of CLOW adopted at its last meeting a policy which it hopes will also be part of the action to reduce discrimination. It governs the solicitation and acceptance of content for *WEdf* and it goes like this:

1. *Women's Education des femmes* will not publish any articles which include inaccurate or injurious statements about people based on their gender, age, race, social class, ethnicity; or sexual orientation.
2. The editor, editorial board, and guest editors will ensure authors do not make generalizations about all people based on information about a no representative subgroup. For example, a discussion of "women's education desires" which is based only on white middle-class women's experience must specify this limitation.
3. The editor, editorial board, and guest editors will actively solicit articles that are written by and about women from oppressed groups (women of colour, women of minority ethnic groups, disabled women, working class women, older or younger women, and lesbians).

Since, as has been noted, policies are one thing and action another, it is hoped that readers of *WEdf* will also be active in writing to let us know if anything contained in an issue of the magazine contradicts what has been espoused.

As progressive as such policies may be, it is still important to be aware of the complexities of labelling groups of people in order to "target" them. Glenda Simms in this issue describes how being termed a member of a "visible minority" ultimately denies her identity and requires that she conform to an externally imposed definition of herself. She asks why it should be so hard for Canadian society to include and treat fairly all Canadians; the challenge for organizations within that same society is to address this question squarely, honestly, and to work to eradicate the need for labels of all kinds.

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

«À bas la discrimination»

PAR CHRISTINA STARR

L'un des grands défis qui s'est posé à la seconde vague des féministes a été d'éliminer dans nos théories, philosophies, politiques et actes tout racisme ou toute autre forme de discrimination. Il revient aux féministes jusqu'à un certain point d'avoir mis au jour toutes les formes que prend la discrimination, mais les féministes ne représentaient trop souvent que les intérêts des blancs lettrés, sans handicap physique et hétérosexuels.

Récemment, au cours d'une allocution qu'elle prononçait dans le cadre du lancement de son dernier livre, *Talking Back*, la féministe, écrivain et enseignante noire américaine, bell hooks, parla de la vogue des questions raciales et mit en garde contre la tendance qu'ont les privilégiés d'embrasser des mesures antidiscriminatoires, mais de ne pas les mettre en pratique. Elle demanda aux blancs présents: «Qu'avez-vous fait récemment pour montrer votre solidarité aux opprimés?»

Dans ce numéro, certains articles indiquent ce qu'on peut faire. Shauna Butterwick analyse à notre intention les méthodes de prise de conscience préconisées par les premiers groupes féministes et parle de la façon dont des femmes, que personne n'écoutait jamais auparavant, ont réussi à se doter «d'espaces sûrs», au sein desquels elles peuvent s'exprimer et trouver des oreilles attentives. Elle met au défi le CCPEF d'avoir recours, aussi bien à l'intérieur de l'organisme qu'à l'égard de la collectivité dans son ensemble, aux méthodes de sensibilisation en pratique pour accroître la prise de conscience à propos des divisions sociales se fondant sur le sexe, la classe, la race, l'origine ethnique et l'orientation sexuelle. Karlene Faith et June Sturrock nous apprennent comment des établissements se sont appuyés sur les moyens techniques dont ils disposaient pour offrir des programmes d'enseignement à distance à des personnes qui, sans eux, seraient complètement isolées et ignorées. Dans un commentaire sur Le Programme de rayonnement, on démontre qu'il faut laisser ces programmes continuer d'offrir des services de counselling en matière d'emploi, spécialement conçus, aux groupes désavantagés.

Dans son compte rendu sur la conférence que le CCPEF a organisée à Halifax en juin dernier, Barbara Cottrell nous parle du succès qu'a remporté l'atelier sur «Les femmes qui surmontent les obstacles»: les femmes qui se butent à des préjugés très particuliers ont apprécié de pouvoir se faire part de leurs expériences et ont insisté sur le besoin qu'il y avait d'organiser d'autres manifestations de ce genre.

Le Comité éditorial du CCPEF a adopté au cours de sa dernière réunion des mesures, lesquelles il espère s'inscriront aussi dans sa politique de lutte contre la discrimination.

Cette politique régit ce qui peut être publié dans *WEdf* et se lit comme suit:

1. *Women's Education des femmes* ne publiera sur quiconque un article contenant des déclarations inexactes ou injurieuses se fondant sur le sexe, l'âge, la classe sociale, la race, l'appartenance à un groupe ethnique ou l'orientation sexuelle.
2. La rédactrice, le comité éditorial et les rédactrices invitées s'assureront que les auteures ne font pas de généralisations se fondant sur des données à propos d'un sous- groupe qui n'est pas représentatif. Ainsi, une discussion sur les souhaits des femmes en matière d'éducation qui se fonderait seulement sur le vécu des femmes de la classe moyenne doit préciser les limites de son analyse.
3. La rédactrice, le comité éditorial et les rédactrices invitées rechercheront activement des articles rédigés par des femmes appartenant à des groupes opprimés ou traitant des femmes en état d'oppression (femmes de couleur, minorités ethniques, handicapées, classe ouvrière, femmes âgées ou jeunes et lesbiennes).

Nous espérons que les lectrices de *WEdf* nous écriront au cas où un numéro comporte quelque chose qui ne soit pas conforme aux principes que nous avons embrassés.

Toutefois, il faut toujours se rendre compte qu'il est difficile d'étiqueter des groupes dans le but d'en faire des «cibles». Glenda Simms nous explique que l'étiquette qui lui est donnée en tant que membre d'une minorité visible la prive de son identité et exige qu'elle se conforme à une définition de sa personne qui lui est imposée par le monde extérieur. Elle se demande pourquoi il semble si difficile à la société canadienne d'englober tous les Canadiens et de les traiter tous de façon juste. Les organismes oeuvrant dans cette société doivent se pencher carrément sur la question et s'attacher à éliminer ce besoin qu'on a de confiner les individus dans des catégories.

Christina Starr est rédactrice en chef de la revue *Women's Education des femmes*.

LETTERS

Dear Women's Education:

I want to let you know how informative and helpful I found the workshop with Susan Wismer, sponsored by CLOW-Manitoba. The workshop last April provided me with an opportunity to discuss further Susan's excellent report on education and training in Canada [*Women's Education and Training in Canada: A Policy Analysis*].

Since that time, I have assembled a presentation for our Canada Employment Centres to reinforce some of the messages contained in Susan's report and to stress the importance of training and information sources for women with our CEC counsellors. Susan's publication provided me with much of the material used in the presentation.

Thank you for the excellent research and articles concerning women, employment, education and training. They are objective, concise and sometimes the only source in tracking what's happening (or not happening) to women in the labour force.

Sincerely,
Mary Scott
Women's Consultant
Employment and Immigration Canada

Dear Women's Education:

We are very glad to announce our first summer course for foreign scholars interested in focusing on Women in Mexico. The course is meant to cover such aspects and topics as history, art and literature, rural development and peasant women, urban population, work and social mobilizations, women from the Mexico-

We're Worth More!

- The federal government spent \$11 billion on the military and \$ 11 million on women's equality.
- Last years federal budget cut 15% from the Secretary of State Women's Programme, a major funding source for women's groups across the country. This cut affects us all.
- We are worth more than that Last of work remains to be done in our fight for equality and social justice. Let's challenge the movement. Let's ask them, where's their commitment to women's equality?

**For more information, write:
Brian Mulroney, House of
Commons, Ottawa, Canada**

**And join in your local
international Women's Day
celebrations and find out what
we can do together.**

Sponsored by NAC, NOIVMWC
and NCW

U.S. border, and public policies on education and health. We are sure the course will be of great interest for scholars teaching or working on women's issues in Canada.

Sincerely,
Elena Urrutia
Coordinadora
Programa Interdisciplinario de Estudios de la Mujer
El Colegio de Mexico, A.C.
Camino Al Ajusco No. 20
Codigo Postal 01000
Mexico, D.F.

Nous valons plus que ça!

- Le gouvernement fédéral dépense 11 milliards de dollars pour la défense militaire. C'est dix fois. que les 11\$ millions prévus pour la promotion de l'égalité des femmes.
- Le budget Fédéral de l'an dernier a retranché 15% du montant alloué au Programme de promotion de la femme. Ces coupures nous affectent toutes.
- Nous valons plus que ça Beaucoup de chemin reste à parcourir dans notre lutte pour l'égalité et la justice Confrontons le gouvernement. Demandons lui ce qu'il a fait de son engagement en faveur de l'égalité des femmes

Pour plus d'information, écrivez à Brian Mulroney, Chambre des Communes, Ottawa, Canada.

Ou participez à votre célébration de la Journée internationale des femmes et voyez ce que nous pouvons faire ensemble.

Campagne marrainée par CCA, ONFIFAMVC et CNF

Dress for Success, or, On Being Comfortable Under Trying Circumstances & the World

Dress. Still considered the most appropriate in terms of form. For function it rates low: too cold most of the year. What it means is reassurance, you are spooned right in there with the rest of the ethic, white-flour fluffy. Dress for. Others. Black is authority, blue trustworthiness, grey bland dependability. Pink is sugar dolly, with spots of blush high up on the cheekbones to match, a realtor out on Sunday afternoon, you spot her half a block away, even before she takes the Open House sign out of her car trunk and hammers it into the ground, awkward but determined.

You bought it. Now it hangs in your cupboard claiming to be a survival suit, dangling-footed rubber. Orange protection, you go cocooned into the frigid water of Juan de Fuca. Everyone else can drown but not you, you're dressed for. You understand direction to be a thin arm around your middle, squeezing. Success. Something you are pushed toward, it recedes along with the precision of your nighttime lists. What you wanted was a resting spot. What you get is shock of salt water up your nose.

Paraded out. First came genuflections to gonads, then to dollars. Symbolically, you might like to become indistinguishable from other but that too would require weeks of secret study, you the sociologist stalking cultural mores, what is the appropriate costume for eating hot dogs, attending a dinner of poets?

Dress for success. Overdress, impress. Digress attention to the impeccable texture of grey flannel, supposed to represent the quality of your brain. Under dress, beach full of moulting gulls. Scylla and Charybdis, t-shirts fraying, shabby-drab.

In your suit you can float for hours before you are rescued. Days, even. Waves slap against your hood until you are echo-dizzy, a boathouse when you were a child, magnified, monstrous. You float lower than you thought, cold mouth-level. All the answers to your questions require money, a fur dressing gown, raw silk jogging suits. You could take aim at ordinariness, but what kind of fun would that be?



Dawna Gallagher

Zoë Landale

Delta, B.C.

Once Upon a Tenth Anniversary: A CCLOW Conference Report

BY BARBARA COTTRELL

*Making these
dreams a reality
would take time,
energy, and
money we didn't
have.*

Once upon a year ago, Linda Roberts (CCLOW President-Elect) and I met for one of our frequent walks to Tim Horton's Donut Shop where we ordered up the usual cup of coffee and launched into another discussion about The Meaning of Life. We detoured off the Big Question and ended up brainstorming about how to celebrate CCLOW's 10th anniversary. We started dreaming, and the dream grew.

We could bring together women from all over the province to share experiences, learn from projects done in the past, get updates on current issues and, most important, congratulate ourselves and others for surviving this far in the struggle for equality. In addition to a conference to "Celebrate Our Herstory" we could collect and publish the herstories of women's groups from around Nova Scotia. But making these dreams a reality would take time, energy, and money we didn't have.

How many feminists does it take to locate funding for a project? In this case nine: three to suggest funding sources, two to write the proposal, and four to facilitate the process. We rushed in a proposal for a CCLOW Conference to the Secretary of State Women's Programme.

Compte rendu de in conférence du CCPEF

PAR BARBARA COTTRELL

Il y a un peu plus d'un an, Linda Roberts (présidente élue du CCPEF) et moi-même avons commencé à parler d'organiser une conférence pour le 10e anniversaire du CCPEF où les femmes pourraient échanger leurs expériences, tirer parti des programmes antérieurs, se mettre au courant des problèmes actuels et célébrer notre survie au combat, celui que nous menons pour que les femmes soient les égales des hommes. Quelques-unes d'entre nous réussissaient à obtenir une subvention du Programme de la femme du Secrétariat d'État. Un comité de huit femmes fut alors chargé d'organiser la conférence et de planifier les ateliers. Dans la mesure où nous tenions absolument à ce que des femmes des campagnes participent à la conférence, nous avons engagé une coordonatrice pour qu'elle entre en contact avec des femmes et des groupes en Nouvelle-Écosse et sollicite leurs idées.

Le comité décida de tenir six ateliers simultanément à trois heures différentes et des

ateliers intéressants respectivement les jeunes femmes, les femmes plus âgées, les femmes des campagnes, les femmes de couleur, les féministes chevronnées et celles ayant rallié le mouvement plus récemment. Dans l'ensemble, la rétroaction fut très constructive. Les participantes à l'atelier qui s'intitulait Les femmes qui surmontent les obstacles (Women Overcoming Barriers) se sont dit satisfaites de pouvoir s'exprimer en lieu sûr, mais ont insisté pour que des groupes comme le CCPEF sensibilisent la population au fait que certaines femmes sont victimes de préjugés, de racisme et de discrimination. D'autres femmes ont regardé avec plaisir le film de Sylvia Hamilton *Black Mother, Black Daughter* et ont discuté des rapports mère-fille. La majorité des déléguées du CCPEF de la Nouvelle-Écosse furent contentes de rencontrer des membres du Conseil d'administration et de se mettre au courant des activités organisées dans d'autres régions.

Environ 200 femmes ont assisté à la conférence, manifestation qui marquait non seulement les 10 ans du CCPEF, mais célébrait aussi la force et l'engagement des Néo-Ecossaises.

Feminists are nothing without worrying themselves sick over ethics. We decided to hire a paid organizer since, like us, all the women we knew who could organize such projects were already over-extended in their volunteer commitments. But how does a feminist compete for a paid job when her friend is the employer? I was interested in the job and eager to apply but I did not want Linda to feel she had to give it to me because I was her friend. She knew I could handle the work, but the only fair way to proceed was to advertise the position openly. That was problematic, because neither of us wanted women to put effort into applying for a position where a strong candidate was already identified. (It seems to me that this dilemma occurs often enough to warrant some attention. We all want to appear to be doing the right thing, but I know of women who have put many hours and much emotional energy into applying for jobs for which the successful candidate was already identified.)



Barbara Cottrell receives a CCLOW 10th Anniversary T-shirt from President-Elect, Linda Roberts

Obviously this was uncomfortable for us all, so we did what any sensible Nova Scotia CCLOW member would do. We called a meeting. A most enjoyable lunch with Joan Brown Hicks and Mairi MacDonald resulted. It was decided that the job would be advertised in CCLOW mail-outs, and the three candidates who appeared most qualified would be interviewed. As it happened, there were no other applications and the job was mine by default. It was a wonderful job.

Since a priority was to encourage a broad spectrum of women to attend the conference, especially rural women, our first step was to hire a rural coordinator, Gail Simpson. Gail's primary task was to identify and contact individual women and women's groups around the province, inform them about the conference, and ask for their input. Many of the ideas later incorporated into the conference stemmed from the contacts Gail made. She also identified workshop leaders from the rural community, and assisted participants with details of travel, accommodation, and childcare.

To oversee the planning of the conference, a Planning Committee of eight women interested in CCLOW and women's learning gathered regularly to design the pre-registration brochure, decide on a conference site, and plan the workshops. The site was easy: as far as I know, the only place in central Halifax that is wheelchair accessible, is big enough to hold a plenary for 200, has at least six workshop rooms and a room for child care, and was within our budget is St. Mary's University. The St. Mary's staff are exceptionally cooperative and pleasant to work with, which we knew would make our task that much easier. Budget planning for the conference included money for subsidies and bursaries to cover the cost of registration, accommodation, and child care for women who needed financial assistance. Childcare was also offered on-site for those women who found it more convenient to bring their children to the conference.

We decided to have five or six workshops running concurrently at three different times, and at least one workshop each in each session which would be of particular interest to young women, older women, rural women, women who had been active in the women's movement for many years, women who had been involved only recently, and women of colour. Many lively discussions and debates went into the planning but of one thing we were sure: while we wanted to address the very serious concerns of women around the issues of education and learning, training and employment, we also wanted to have fun. Many of the nearly 200 women who attended the conference which took place on June 23 and 24, tell us we achieved our goals.



CCLow Board Member
Donna Marion "dumps the
budget" in a game of
feminist charades.

Workshops were on the whole, a great success. I would like to particularly mention the workshop *Black Women Working For Social Change* in which Donna Marshall, a founding member of the Low Income Network Committee (LINC) and Evangeline Cain-Grant, the President of a parent-student association that formed to fight racism in Nova Scotia schools, discussed their struggles to gain education in the face of poverty and racism. They encouraged women in the workshop to share their own experiences, and I was moved by the stories that were told and the energy in the room. One Black woman spoke about growing up "thinking white was better. They gave me a black doll and I despised it. Then I had a daughter of my own and as she grew up I saw her face racism

with shame, and I knew we have to be proud of who we are and fight against the bigotry which tries to humiliate us."

In another workshop, *Women Overcoming Barriers*, Native women, Black women, a deaf woman, immigrant women, women from isolated communities, and a paraplegic woman gathered to discuss the fact that while most women have become adept at jumping over and running around the barriers to education and employment they experience, others like themselves have to overcome the greater barriers of prejudice and ignorance. Later some participants told me of the hurt, anger, and frustration in that session, and of the hope and support which comes in finding a safe place to speak out. They also said there is desperate need for more opportunities through which women can find solidarity, and they hoped CCLOW would address some of their concerns. In fact they would like to organize a conference with CCLOW to create an awareness of the ways in which prejudice, racism, and discrimination are experienced by some women.

Many women found the workshop *The Privatization Of Education* very useful. Joan Brown Hicks and Stella Lord outlined their research into the Social Assistance Recipients Agreement (SAR) and their assessments of the Federal Government's Canadian Job Strategy Programme. Rural women particularly enjoyed the workshop *Scaling the Walls of Higher Education: Barriers and Alternatives* in which Nancy Wright and Catherine Reed shared their concerns about access to higher education for rural women.

Better Than A Harlequin Romance: Young Women and the Future and It's My Life! Young Women and Control were organized to appeal to young participants. Many young women were also delighted to see Sylvia Hamilton's film *Black Mother, Black Daughter* and discuss aspects of the mother-daughter relationship with her. Guysborough Learning Opportunities for Women member Nancy Wright brought to the conference a group of young women from a rural high school, and some local high schools responded to our invitation by sending delegates. Margaret Robinson, a young woman who attended the conference with her mother, afterwards wrote "[At the end] we had come full circle, but with a more complete understanding of ourselves, what we want, and how to get it." (1) Recently I spoke with a local teacher who had attended the conference with six of her students and she says they are still discussing it with great excitement and animation.

Literacy, global feminism, and confidence building were also among the long list of topics covered in workshops. On the whole the feedback was very favorable. Of course, one woman's favorite workshop is not necessarily another's and views sometimes conflicted. Suggestions for improvements included: having a government representative available to explain/ defend programs at workshops detailing government programs; keeping workshops closer to their descriptions, having them more focused and less "rambling," more "hands on" and perhaps a little longer.

The single most popular event of the conference was the Friday night Gala when 150 women crammed into the Student Cafeteria and sang, swayed and laughed to the antics and music of talented Nova Scotia women. During the evening, a surprised and delighted Mairi St. John MacDonald gave a very moving response to the news that CCLOW has

founded a scholarship in her name.

The words "Excellent" and "Great" were the most frequent descriptions given for another event, the theatre workshop given by the Guys borough Learning Opportunities For Women. The GLOW women described their performance, which they created collectively, as "songs and scenes depicting our own experiences as rural women." Women from all parts of Nova Scotia were able to identify with many of the scenes depicted.

The conference also provided the opportunity for Nova Scotia CLOW members to meet the Board. A number of women attended the CLOW Annual General Meeting which was held over Saturday breakfast. Board members also mingled with Conference participants at lunchtime when provincial directors gave a brief introduction to the activities of their local CLOW group. A number of women told us they thoroughly enjoyed meeting board members and hearing about CLOW activities across the country, and some felt they would have liked to hear more.

The 1989 CLOW-NS Conference may not have been a fairy tale, but it certainly had a happy ending. After two days packed with learning and sharing, we were all ready to end the conference with some light- hearted fun. What better than a game of Feminist Charades which, as promised, were unlike any charades we'd ever played before! Diann Graham led this "non- competitive sisterly activity" in which we played Bridge the Wage Gap and Dump the Budget as we acted out feminist slogans, book titles, and acronyms. In the playing we reaffirmed our commitment to work together to break down the barriers to women's learning.

Barbara Cottrell is a member of CLOW. She is a researcher, writer, adult educator, and mother living in Halifax.

1. *Pandora*, October 1989, p.13.

Free Space: Consciousness Raising and CLOW

BY SHAUNA BUTTERWICK

*The sharing of
common
experiences
revealed a very
powerful way to
understand
women's
oppression.*

CLOW has just celebrated its 10th Anniversary as a national feminist organization which promotes the empowerment of women through education. What kind of education leads to empowerment? A "re-visit" to the origins and principles of consciousness raising groups, considered to be the foundation of the women's movement and of feminist pedagogy, can help us reflect on our purpose and our future.

Consciousness raising groups spread rapidly during the late sixties and into the seventies throughout North America, during the second wave of the feminist movement. The first groups of this second wave emerged from the activities of the New York Radical Women (1). These women had left the New Left movement because of the repressive activities of their male colleagues (2). They found that when men were present women's problems were not taken seriously and groups became stratified. Their experiences led them to create a space where women would feel free to break their silence rather than to have it continue.

The New York Women met regularly to plan for public actions and demonstrations. A major activity at these meetings was discussion of women's oppression, often using material from books and articles. At one particular meeting the discussion began, instead, with a member of the group telling her own story. What was different and powerful was how this woman related the abstract notion of oppression to her own experiences. This link to their personal lives and the sharing of common experiences revealed a very powerful way to understand women's oppression. There was much debate about how this would take place.

Rules on how to proceed were not established because it was feared they would lead to the formation of methodological experts. There was no one method of consciousness raising; the one important principle was to go to the sources, both historic and personal-to go to the women. Some groups, however, found that just letting things happen led to avoidance of certain topics because they were difficult or painful to discuss. Study plans were therefore organized as a way to cover certain areas (such as production, socialization, sexuality, and reproduction), to give structure to group meetings, and to encourage cross-group communication at monthly "collective" meetings.

Notre prise de conscience reconsidérée

PAR SHAUNA BUTTERWICK

Après le 10e anniversaire du CCPEF, il semble opportun de reconsidérer les origines et les principes de la prise de conscience féministe, procures d'apprentissage qui a donné du pouvoir a des milliers de femmes. Dans les groupes ou l'on cultive cette prise de conscience, groupes que l'on considère encore souvent comme représentant la vraie méthode féministe, les femmes sont parvenues en racontant leur histoire a comprendre a quel point les structures sociales en place sont opprimantes et a se rendre compte que l'ordre social devait changer. De là est né le principe féministe selon lequel notre idéologie et notre praxis devaient se fonder sur le vécu des femmes. Dans un climat politique et social en pleine mutation, nous sommes confrontées en tant que féministes et en tant qu'organisme féministe à de nouveaux défis de taille. Cette remise en question nous rappelle qu'il faut procéder a une analyse sérieuse avant d'agir, nous réserver des «espaces sûrs» où nous pouvons partager et analyser nos situations et édifier des coalitions solides avec d'autres féministes et groupes féministes pour discuter toutes ensemble de nos préoccupations et planifier des changements.

Some general guidelines evolved over time and were shared among groups. They included a conscious decision to exclude men to avoid domination. As well, it was important to hear from all the members and to stay focused on one topic. As each women shared with the group her experience of oppression, the other participants were encouraged to avoid invidious comparisons or judgments on what was said. Hearing women's stories was not for the purpose of therapy, it was to listen to what women had to say and to collectively analyze their situation, not analyze the women themselves. Women in these groups were considered equals and as each woman spoke she was allowed to complete her statement without interruption. As the topics for discussion were raised, such as their experience of work or child rearing, an analysis was made of who and what would have an interest in maintaining the oppression of women.

A small but insightful book, *Free Space*, written as a collective effort by a San Francisco consciousness raising group, offers a powerful commentary on the process (3). This group discovered that consciousness raising was not about solving personal problems, but about developing an ideology out of which a programme would emerge with its roots, but not its totality, grounded in a solid understanding of women's condition.

The process was both painful and exhilarating, and elicited the understanding that theories which could not be rooted in concrete experience were not useful; and for the concrete to be understood, it must be subjected to the process of analysis and abstraction. In their analysis of the "free space" of consciousness raising, the San Francisco group noted four distinct phases: opening up, sharing, analyzing, and abstracting. The ongoing nature of these phases was emphasized with one phase never really being completed before the next is begun.

Opening up

This is the beginning phase of the group in which trust and intimacy are developed. Feelings are acknowledged as feelings and no judgment is made. For many women, the group is the first place where their feelings and experiences are not ridiculed. The group shares a commitment to confidentiality, regular attendance, and arriving on time.

For many women, the group is the first place where their feelings and experiences are not ridiculed.

Sharing

The initial phase of opening up answers the need for expression, but the emphasis then shifts to one of sharing and teaching one another. At this time, the understanding of the common nature of women's problems begin to develop, the need for collective action appreciated, and the myths about women's inferiority and male superiority challenged.

Analyzing

Once the group collects the raw data, the next step is to analyze the why and how, and to develop the strategies for fighting women's oppression. This phase moves the group toward objective analysis of the concrete experience, but this is difficult because women operate so much within the subjective realm and are, at times, so isolated. Also during this phase married women began to develop identities independent of their spouses and children. Other sources of information such as studies and books are introduced, but always tested against the women's own experiences. *Free Space* emphasizes that this stage of analysis should follow the first two, guided by the principle of seeking answers from women's experience and not from any preconceived theory.

Abstraction

This phase did not occur until the group had been meeting for over a year. They described it as the purest form of free space in which the totality of the nature of women's condition is appreciated. With this synthesis of analysis, a vision of potential develops. Out of this holistic view of the oppression of women comes the ability to make decisions and establish priorities regarding the problems to work on and strategies to develop.

IMPLICATIONS FOR CCLOW

How can this "re-visit" to principles of consciousness raising help inform our work as a feminist organization and as individual practitioners? One principle that seems central & creating, within our organizations and places of work, safe spaces for women to tell their stories. In our advocacy work, as we challenge policies and work to improve women's learning opportunities, we must ground ourselves in the reality of women's lives and avoid speaking as if women are a homogeneous group. Often when we are presenting our concerns to government and policy makers, we find ourselves speaking in de-contextualized abstractions and generalizations. We must work to include the particularities of women's experiences in all their richness and complexity.

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We must recognize our limitations as an organization made up of mainly white, heterosexual, English speaking middle class women. How can we reach out to other women? It begins with a sensitivity to how organizations, even feminist ones, are structured so that some women are excluded from participating. We must continue to work on our own consciousness raising about the way society is divided and dominated according to gender, class, race, ethnicity and sexual orientation.

As a national organization, along with many other women's groups, we are now facing some major challenges to our economic survival which requires careful analysis of the issues and our strategies. So often we feel pushed to respond quickly because of the urgency of our situation. We must seek to maintain some balance between immediate action, which is obviously required in some circumstances, and delayed action, in which more careful analysis must be carried out. Building coalitions with other feminist organizations can help make this process an empowering one, where we can collectively share and analyze our situations in a "safe space" where we can collectively organize so that we are writing the agenda and not simply reacting to the changing political climate.

Consciousness raising groups emerged from the activities of radical women who wanted to initiate and support a mass movement. They understood that for such a movement to arise, women would have to see the fight against oppression as their own struggle as well as that of others. Women would have to see the truth in their own lives before acting in a radical way for anyone at all. They also recognized that consciousness raising was not simply a stage that would be replaced by a future action phase, nor simply a methodology, but rather an essential part of the overall feminist strategy.

Consciousness raising must be both our goal and the means to achieving our goal. We must work to reveal the radical truths about women's situation so that action can be taken.

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À la Faculté des sciences et de génie de l'Université Laval: Place aux filles

PAR DOMINIQUE DROLET

Depuis quelques années, la Faculté des sciences et de génie de l'Université - Laval s'est jointe à une multitude d'autres instances alertées par la décroissance de la main-d'oeuvre scientifique au Canada, l'augmentation parallèle des besoins technologiques et la faible représentation des femmes dans le secteur des sciences et du génie. Elle a donc entrepris une importante réflexion sur ces réalités afin de contribuer au redressement qu'impose cette situation.

La Faculté des sciences et de génie a entrepris la mise en oeuvre d'un Plan d'action pour le recrutement et l'intégration de la clientèle

À l'Université Laval, la prise de conscience à propos de la place des femmes dans l'enseignement supérieur et, plus particulièrement en sciences et génie, s'explique par un ensemble de facteurs qui ont favorisé cette sensibilisation.

Mentionnons entre autres l'étude de l'Avis du Conseil de la Science et de la Technologie (1986), la présence d'une coordinatrice à la Condition Féminine et la nomination d'une responsable du dossier de la Condition Féminine à la Faculté des sciences et de génie. Dans la foulée, la Faculté des sciences et de génie a entrepris, au cours de l'été 1987, la mise en oeuvre d'un Plan d'action pour le recrutement et l'intégration de la clientèle féminine.

***The Faculty of Science and Engineering, Laval University:
Make Room for the Women!***
BY DOMINIQUE DROLET

In recent years there has been a growing demand for workers in science and technological fields that has not been matched by the number of students interested in studying in these fields. In response to this trend, and to the recognition that women are under-represented in the areas of science and engineering, the Faculty of Science and Engineering at Laval University embraced, in 1987, a plan of action for the recruitment and integration of girls. Some new recruitment tactics include the participation of female students from the Faculty in career-days at secondary schools of CÉGEPS; the organization of visits for interested students to the Faculty laboratories and facilities; the sensitization of professors and counsellors to the bias inherent in sciences and engineering against girls; and the distribution of information

about successful female Students in sciences or engineering.

Once girls are recruited, their integration must involve an understanding of how they differently experience the academic environment and how they best function within it. In many cases, they are motivated by the same interests as boys (prospects for a good job, interest in the material studied, and the challenge of an education in the sciences) but frequently find the university setting to their detriment. For example, because they tend to have higher standards, girls often react poorly to the pressure of an excessive workload and resent more the restrictions they must place on their social life in order to meet these standards. Girls also equate their scholarly performance with a personal evaluation of themselves and, as they more often see their course of study as an end in itself, are more easily discouraged by disappointments, especially in an atmosphere that encourages competition and excellence at the expense of collaboration and personal satisfaction.

In the fall 1989 registration at Laval, girls represented 19% of those entered into engineering. To encourage the growth of that number it is our challenge to create a system that will accept and integrate not only "ordinary" boys but also "ordinary" girls and their specific concerns.

Des activités de recrutement

En matière de recrutement, plusieurs mesures ont été mises en oeuvre de manière à répondre aux attentes des clientèles visées. Fournir des renseignements personnalisés et des modèles accessibles font partie de nos priorités, auxquelles nous nous attaquons par différents moyens dont: la participation d'étudiantes de la Faculté lors de journées carrières dans les écoles secondaires ou les cégeps; l'organisation de visites de laboratoire de la Faculté pour les jeunes du primaire, du secondaire et du collégial (qui, en petits groupes de 8 à 10 personnes, sont animées par des étudiantes); une lettre de bienvenue envoyée aux filles avec leur admission; une lettre aux parents, postée lors du même envoi, leur rappelant quelques éléments de la problématique des filles et l'importance de l'appui accordé par le milieu familial; la sensibilisation des professeures et professeurs de sciences, de conseillères et conseillers d'orientation par le biais de communications lors de colloques ou par l'envoi de texte de réflexion; et la production et la diffusion de portraits d'étudiantes.

En mathématiques et en science, il y a continuité dans les études secondaires, collégiales et universitaires. Si l'on veut qu'un plus grand nombre de filles persévèrent dans cette voie, il faut prévoir des interventions appropriées à la remise en question que chacune de ces étapes est susceptible d'apporter.

Miser sur l'intégration

Cependant, il n'y a pas que les élèves possibles qui aient besoin d'informations et de modèles. Les étudiantes présentement inscrites à la Faculté ont des attentes similaires. Pour faciliter leur intégration, il est important de leur permettre de poursuivre leur études

sans trop de heurts, de mieux saisir les possibilités et les exigences du marché du travail ou d'avoir des contacts avec des diplômées poursuivant une carrière similaire à celles qu'elles anticipent pour elles-mêmes. A ce chapitre, les actions peuvent prendre de multiples formes: rencontres d'information offertes par les directions de programmes, midi causerie avec des diplômées invitées, atelier de gestion de carrière, etc.

On consacre beaucoup de temps à essayer de mieux comprendre la spécificité des filles.

Travailler à l'intégration ne se limite cependant pas à organiser des activités. On consacre beaucoup de temps à essayer de mieux comprendre la spécificité des filles, la façon dont elles perçoivent la réalité, les mesures qu'elles voudraient voir mises sur pied et, on s'efforce enfin de sensibiliser le milieu (directeurs, professeurs et étudiants) à la présence accrue des filles et aux caractéristiques qui leur sont propres.

La spécificité des filles

Une action menée à la Faculté des sciences et de génie dans certains programmes cibles a mis en lumière certaines similitudes d'attitudes, mais aussi certaines différences entre les garçons et les filles. Ainsi, elles et ils réagissent aux mêmes éléments de motivation, à savoir les bonnes perspectives d'emplois, les salaires, l'intérêt pour la matière et le défi que représentent les études en sciences. Il en va de même pour les facteurs de démotivation qui sont surtout rattachés à l'exigence du programme et à différents aspects de la pédagogie.



Veronique Roy,
ingénieur en
mécanique, prépare
actuellement une maîtrise
en génie chimique.

Quoique les filles et les garçons se ressemblent sous ces aspects, le portrait comporte beaucoup plus de nuances. Ainsi, nous pouvons observer plusieurs choses. Les filles ne réagissent pas de la même façon que les garçons à la pression et au stress. Elles sont, en général, plus perfectionnistes et ont des critères de réussite plus élevés que les garçons. S'il ya surcharge de travail, ces qualités jouent contre elles. Les filles semblent trouver plus pénible d'être obligées de mettre un frein à leur vie sociale en raison de la somme de travail à effectuer et des performances qu'elles exigent d'elles-mêmes. De plus, elles n'ont pas recours aux mêmes soupapes que les garçons; elles cherchent sans cesse à maintenir l'équilibre entre les différentes sphères de leur vie (études, loisirs, relation amoureuse).

Les filles aussi disent accorder une grande importance à leur réussite scolaire. Elles font souvent une équation entre leur valeur personnelle et leurs résultats scolaires. En outre, elles imputent leur bonne performance à leurs efforts constants plutôt qu'à leur talent naturel. En matière d'études, les filles les perçoivent davantage comme une fin en soi alors que les garçons les considèrent plus souvent comme un moyen d'atteindre leurs objectifs professionnels. Ces derniers tolèrent ainsi plus facilement les facteurs démotivation. Finalement, les filles sont, en général, plus affectées par le climat ambiant, climat qui encourage trop souvent la compétition et l'excellence, au détriment de la collaboration et

de la satisfaction personnelle.

Des engagements manifestes

Ces caractéristiques sont majoritairement l'attribut des filles, mais ne doivent en rien être perçues comme des lacunes. Le mode de fonctionnement et les valeurs véhiculées dans un milieu pensé par et pour des hommes ne devraient plus constituer l'unique référent auquel toutes et tous doivent adhérer. La place faite aux filles ne peut plus être seulement quantitative. Voilà trois énoncés qui pour certaines et certains peuvent paraître évidents mais qui pour d'autres restent fort discutables.



Lors des rencontres que nous avons tenues avec différents groupes d'étudiantes et étudiants, quelques facteurs de démotivation ont été dénoncés par toutes et tous: le manque de liens cours/professions, les groupes trop nombreux, le manque de relation avec les professeurs, les examens pas toujours adéquats avec la matière étudiée, etc. Ces situations ne sont pas plus tolérables pour les garçons que pour les filles mais les garçons, de par leur socialisation, les tolèrent ou y réagissent plus facilement.

A cette étape-ci et à la lumière de notre meilleure connaissance de la réalité des étudiantes et des étudiants, nous devons prendre des mesures qui, en plus de faciliter l'intégration des filles, auront pour effet d'améliorer le qualité de vie de l'ensemble des étudiants.

Le travail que nous avons accompli pour permettre à davantage de filles de s'inscrire et de persévérer en sciences et génie est significatif mais ne saurait s'arrêter. Nous amorçons la deuxième phase et, si nous voulons contribuer à l'ensemble des changements qu'impliquent l'entrée des filles dans ces secteurs, nous devons continuer à déployer des efforts, même si les effets sont moins flamboyants.

Il est vrai que la situation évolue. Ainsi, à l'Université Laval, à l'automne 1989, les filles représentaient 19% de la nouvelle cohorte dans les programmes de génie. Il n'y a aucune raison pour que cette tendance se modifie. Nous devons donc adapter nos attitudes et nos actions à un milieu où les filles ne seront plus forcément des pionnières avec les caractéristiques que cela suppose. Notre véritable défi sera d'amener notre milieu, qui accepte les gars "ordinaires," à accepter et intégrer des filles "ordinaires" tout en respectant leur spécificité. Une trop faible priorité accordée à ce dossier par nos dirigeants ne pourrait que freiner l'évolution maintenant irréversible des mentalités.

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Women and University Distance Education in Canada

BY KARLENE FAITH AND JUNE STURROCK

Canadian women have been in the forefront of innovations in research, design, and the use of technologies.

Distance education is a contemporary term referring to learning that takes place outside schools, colleges, and university campuses. Students at any level and of any age learn independently through print packages and textbooks, audiotapes or radio, television, satellite and videotape, teleconference, and (increasingly) through computers. Distance education is the descendant of late nineteenth century correspondence courses and took on new life in the 1970s after the British Open University was founded. The clear advantage of distance education is that students can study in their own home on their own time.

Given that women are more likely than men to interrupt their education and careers for parenthood and temporary confinement to the home, the advantages of distance education for women are obvious. The method also has a very special role in Canada where distances and climate often preclude classroom attendance for people in remote areas. However, advantages extend beyond the needs of women confined to the home or those isolated in remote places; a wide variety of women in every province has found independent home study an attractive option. Canada is, indeed, a world leader in distance education programming and Canadian women in the profession have been in the forefront of innovations in research (published both in French and English), design, and the use of technologies.

Les femmes et l'enseignement à distance au Canada PAR KARLENE FAITH ET JUNE STURROCK

Les avantages de l'enseignement à distance, grâce auquel des personnes peuvent faire des études chez sont évidents pour les femmes. Mais l'enseignement à distance est particulièrement important au Canada où les distances et le climat empêchent souvent la population d'assister à des cours en salle de classe. En fait, le Canada est un des pays chefs de file en matière d'enseignement à distance et les femmes s'y sont distinguées par leur esprit novateur dans le domaine de la recherche, de la conception et de l'usage de la technique. Les femmes des provinces de l'Atlantique se sont montrées particulièrement fortes. A Mount St. Vincent, à l'Université Mémorial et de Moncton, les femmes ont joué un rôle-clé pour que des cours d'enseignement à distance puissent être dispensés.

En matière d'enseignement à distance, l'un des progrès les plus remarquables a été la

prolifération de cours sur l'étude de la femme. À l'heure actuelle, nombre de personnes qui élaborent les cours incluent des chapitres sur les femmes. De plus, les métiers traditionnellement exercés par des femmes tirent parti de programmes uniques visant à promouvoir le perfectionnement professionnel ou à pencher sur des problèmes communs.

Parmi les groupes minoritaires, seuls les autochtones, d'après que nous savons, ont fait l'objet d'une attention particulière dans le domaine de l'enseignement à distance de la part des universités, dont celle d'Athabasca en Alberta et de Mémorial à Terre-Neuve.

Quiconque s'intéresse à l'enseignement à distance pour commander Le répertoire de l'enseignement à distance dans les universités canadiennes auprès de l'Association des universités et collèges du Canada. 151 rue Slater, Ottawa (Ontario) K1P 5N1.

As we cannot list all the many distance education programmes, nor mention all the aspects of distance education in Canada, we have selected some examples of available options. Our focus here is on post-secondary institutions (in Canada there are thirty universities which cater to distance learners) rather than on the many colleges and institutions which offer adult basic education and vocational training.

From a feminist perspective, one of the most exciting recent developments in distance education has been the proliferation of women's studies courses. The following courses, for example, as well as many others are available: *Women in the Modern World* (Acadia U.); *History of Women in North America: 1830 to the Present* (Acadia U. and Simon Fraser U.); *Women and Work* (Athabasca U.); *Issues in Women's Health* (Athabasca U.); *Perspectives on Women: An Introduction to Women's Studies* (Simon Fraser U.); *History of Women and the Women's Movement* (Laurentian U.); *Sociology of Women* (U. of New Brunswick); *Women and Education* (U. of Saskatchewan). At Memorial University in Newfoundland, a women's studies distance education programme was started in 1986 and uses a multimedia approach including videotapes, readings, and teleconferencing.



Chris Beckett (second from right) coordinator of the Mount's Distance University Education via Television shows a group of Chinese academics and business people through the studios.



Taping a panel discussion on women and education at Mount Saint Vincent University's DUET studio. DUET facilities and an arrangement with the regions Atlantic Satellite Network allowed the programme to be seen across the Atlantic provinces.

In addition to the specific development of women's studies courses, many course authors are now including sections on women in the more traditional course content. At our home university (Simon Fraser), for example, *Social Issues in Education* includes a unit entitled "Standing on the Sidelines: Sexism and Inequality." Another course, *Minorities and the Criminal Justice System*, is organized into three parts, the longest of which is 'Women and the Criminal Justice System.' (Women, though not a minority in terms of population, are very much a minority in the criminal justice system on both sides of the law.) Feminists in most parts of the world have challenged educators to transform curriculum so as to include all of humanity in course content and to rid existing course materials of androcentric bias. We are still a long way from the ideal state but within the distance education profession there is momentum toward achieving it. At the very least traditionalists

can no longer expect to use "He-Man" language with impunity.

One reason for advances in curriculum choices for distance learners is the number of women involved professionally in distance education. They include researchers, course designers, course authors, counsellors, tutors, and administrators, as well as all the women who answer students' questions, distribute course materials and so on. Contrary to stereotype, women have also been in the vanguard of the uses of technology in distance education, and in the Atlantic Provinces women have been particularly strong in this regard. In 1982 Mount Saint Vincent University (Canada's first women's university) began its Distance University Education by Television programme (DUET) which uses one-way video-conferencing to deliver university classroom courses to home study students. This system has allowed the Mount to reach an expanded student population in an instructional and cost-effective way. At Memorial University in Newfoundland, the divisions of Extension and Educational Technology have produced a videotape on women in the oil industry as part of an awareness and education programme on women's concerns about the petroleum industry in their province. At the Universite de Moncton, New Brunswick, women have played a vital role in the development of teleconferencing techniques for the delivery of distance education courses. Following the lead of the Atlantic provinces, women in distance education throughout Canada are taking initiatives in increasing access to learning through technological innovation.

Since time immemorial, women have banded together to provide services to their families and the community at large. In the twentieth century, in most times and places, women have predominated in the helping professions such as nursing, teaching, childcare, and social work, and have formed associations on this basis. The traditional female professions have been well-served by educators who have facilitated communications via various technologies and who have also developed unique programs to promote professional upgrading. For example, Memorial University's Telemedicine Centre, managed by women, has established educational networking for women in the health professions who live in remote areas or whose work precludes classroom attendance. At the University of British Columbia, two distance education nursing courses focus on nursing as a traditional female role and discuss the problems common to women in traditionally female professions. The University of Saskatchewan offers a course on *Women and the Teaching Profession* which, by its very existence, acknowledges a much-neglected professional group.

While by no means all women who study at a distance are, or intend to be, involved in traditional or non-traditional professions (indeed, female students much more commonly than male are without articulated career goals), it is significant that university curriculum finally takes seriously the special challenges women face as they attempt to juggle family and home responsibilities with studies and employment.

Among minority groups, to our knowledge only native women have received specific attention from distance educators. Athabasca University offers several programmes at Native Education centres throughout the province and more than eighty percent of native students enrolling in these programs are women. These women often bear an especially heavy burden of responsibility in their extended family and their community. Research into the effectiveness of study skills workshops related to these programmes has enabled Athabasca to provide more effective workshops. They now use smaller groups working at a slower pace with more emphasis on time management and anxiety management, and more information about teachers' probable expectations. In Labrador and Newfoundland, Inuit and Indian women have found Memorial University's teleconferencing programmes useful and supportive. We hope that in the future course developers will turn their attention to other minority women.

The preceding is a sketch of some of the activities and directions of women in distance education, and can serve as an introduction. To understand more fully the scope and the importance of this field, see *Toward New Horizons: International Perspectives on Women in Distance Education* (K. Faith, ed., London: Routledge, 1988). Those interested in enrolling in courses may order the *Canadian University Distance Education Directory/Repertoire de l'enseignement distance dans les universites canadiennes*, available from: Publications Office, Association of Universities and Colleges of Canada, 151 Slater St., Ottawa, Ontario, K1P 5N1.

In Labrador and Newfoundland, Inuit and Indian women have found Memorial University's teleconferencing programmes useful and supportive.

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Éducation et francophonie hors Québec : Le portrait des femmes



PAR LINDA CARDINAL ET CÉCILE CODERRE

Un nouveau projet du côté de la francophonie féministe

Le Réseau national action-éducation des femmes (RNAEF) décida, au mois de mai 1987, d'entreprendre des recherches sur les besoins en éducation des femmes francophones hors Québec. Faute d'avoir un tableau représentatif de la situation des femmes francophones hors Québec en matière d'éducation, les intervenantes du RNAEF se butèrent à des difficultés pour déceler les besoins de ces femmes et les projets nécessaires dans le domaine. Une étude traçant un profil des femmes francophones hors Québec en matière d'éducation pourrait fournir des renseignements utiles pour élaborer des outils visant à encourager l'accès de celles-ci à l'éducation et, du même coup, leur participation à la vie politique, culturelle et économique de la francophonie canadienne.

Education and the Francophone Community Outside Québec: The Needs of Women

BY LINDA CARDINAL AND CECILE CODERRE

The Réseau national action-éducation des femmes (National Action Network for the Education of Women) decided in May of 1987 to undertake a study on the educational needs of francophone women outside Québec in order to better understand their situation and encourage their access to education and ultimately their greater participation in the political, cultural, and economic spheres.

RNAEF is a non-profit organization formed in 1981 to promote the education of

Francophone women in Canada. The organization's activities focus mainly around eliminating teaching ghettos, developing popular and non-sexist education, eradicating illiteracy, and promoting the recognition of experiential learning. For RNAEF, education is a tool with which women can gain status, power, and prestige necessary for their full participation in the life of the country.

Though there is little available information on the needs of Francophone women outside Québec, they have always played an essential role in the debates around the education of Francophone and of their linguistic rights. Consider, for example, the role of nuns in the development of French services and schools across Canada.

The starting point for the study by RNAEF is, firstly, in the movement to secure access to education for Francophones, and secondly, to gather information on the conditions in which Francophone women live, study, work, and raise their children, information usually excluded from historical or sociological studies. Thus the completed study will combine a socio-historic analysis of the education of Francophone women Outside Québec, a statistical portrait of Francophone women, and a study of their educational and learning needs. For further information, contact Linda Cardinal or Cécile Coderre, co-researchers of the projects, at the University of Ottawa, or Chantal St. Pierre, president of RNAEF.

Le RNAEF est un organisme à but non lucratif dont le mandat est de promouvoir l'éducation des femmes francophones au Canada. Le RNAEF s'est rapidement formé à la suite d'une série d'initiatives prises par des femmes francophones appartenant au Congrès canadien pour la promotion des études chez la femme (CCPEF) à partir de 1981. L'ensemble de leurs activités a culminé, en 1987, avec l'organisation de la première assemblée générale du RNAEF. A cette assemblée, le RNAEF s'est donné une structure officielle (1).

Présentement, le RNAEF intervient dans les dossiers de l'éducation des femmes francophones dans sept provinces: Terre-Neuve, Nouveau-Brunswick, Nouvelle-Écosse, Québec, Ontario, Manitoba, Alberta. Il est aussi en contact avec d'autres groupes s'intéressant aux besoins des femmes francophones dont le CCPEF, la Fédération nationale des femmes canadiennes-françaises (FNFCF), la Fédération des francophones hors Québec (FFHQ), l'Institut canadien de recherches sur les femmes (ICREF), l'Institut canadien de l'éducation des adultes (ICEA) et plusieurs autres (2).

Depuis sa fondation, le RNAEF agit surtout sur la scène canadienne-française et s'efforce d'éliminer les ghettos de l'enseignement, de développer l'éducation populaire et l'éducation

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non sexiste, de favoriser la reconnaissance des acquis et d'enrayer l'analphabétisme. Ses objectifs par rapport à ces dossiers sont de procéder à la création de liens entre les intervenantes oeuvrant dans les domaines de la formation et de l'éducation des femmes francophones; de recueillir et de diffuser tous les renseignements disponibles sur les divers aspects de la problématique de l'éducation des femmes francophones; et de s'assurer que les femmes francophones ont accès à une formation de qualité (3).

Le RNAEF vise ainsi à promouvoir l'accès des femmes francophones à la vie sociale, économique et politique du pays en intervenant dans le domaine de l'éducation, car pour ses membres, l'éducation est un outil important pour doter les femmes du statut, du pouvoir et du prestige nécessaires à leur pleine participation à la vie du pays. Cela dit, en plus dudit projet sur les femmes francophones et l'éducation au Canada, le RNAEF se penche activement sur les dossiers de l'alphabétisation et de la reconnaissance des acquis.

Points de départ et analyse pour l'étude

Il existe très peu de renseignements sur la formation des femmes francophones hors Québec et leurs besoins dans le domaine (4). En réalité, on connaît très peu la vie des Ontariennes, Acadiennes, Franco-Manitobaines, Franco-ténoises et de toutes celles vivant en milieu minoritaire. On est confronté à leur existence en tant que Francophones lorsque les gouvernements fédéral et provinciaux votent des lois sur le bilinguisme ou lorsque les cours suprêmes décident de statuer sur des droits de gestion d'écoles françaises ou autres. Mais la compréhension de la réalité ces femmes, soit leurs difficultés et leurs réalisations, ne peut être réduite à une question d'appartenance ethnique même si celle-ci est très importante pour elles. Parler des femmes francophones hors Québec correspond aussi à une réalité concrète, celle d'un groupe social ayant des besoins et une histoire distincte.

Cela dit, les groupes de femmes francophones ont toujours joué un rôle primordial dans les débats sur les droits linguistiques et, tout particulièrement, sur l'éducation des Francophones au Canada. On pense, entre autres, aux interventions de la Fédération nationale des femmes canadiennes-françaises, fondée en 1914, sur la question des droits des Francophones (5). On pense aussi au rôle des congrégations religieuses dans le développement de services en français et d'écoles dans tout le Canada (6).

Parler des femmes francophones hors Québec correspond aussi à un groupe social ayant une histoire distincte.

Ainsi, le point de départ de cette étude sur les femmes francophones hors Québec et l'éducation au Canada s'inscrit d'une part dans le mouvement visant à faire accéder les Francophones à l'éducation et, d'autre part, dans une analyse de la façon dont, depuis les années soixante-dix surtout, les femmes francophones hors Québec se sont prises en charge en tant que femmes. Car parler de leur accès à l'éducation exige aussi que l'on se pose des questions sur les conditions dans lesquelles elles vivent et agissent, étudient, travaillent et enfantent, questions habituellement exclues de l'histoire et de la sociologie des Francophones hors Québec. On tentera entre autres d'analyser la situation des femmes francophones dans les programmes d'enseignement et les obstacles auxquels elles se butent pour avoir accès à l'éducation. Les objectifs de cette étude, s'étendant sur deux ans,

s'articulent autour des trois axes: une synthèse socio- historique de l'éducation des femmes francophones hors Québec; un portrait statistique de l'éducation des femmes francophones hors Québec; une étude des besoins des femmes francophones hors Québec en matière d'éducation et de formation. Ainsi, cette recherche sur les femmes francophones et l'éducation au Canada servira, nous l'espérons, à combler des lacunes importantes dans le domaine et à fournir des données sur la question. Pour de plus amples renseignements sur l'organisation de la recherche, n'hésitez pas à contacter à l'Université d'Ottawa, Linda Cardinal ou Cécile Coderre, chercheuses associées au projet, ou Chantal St.-Pierre, présidente du RNAEF et responsable du dossier.

Linda Cardinal et Cécile Coderre enseignent au Département de sociologie et d'études des femmes de l'Université d'Ottawa. Elles sont associées à l'étude "Éducation et francophonie hors Québec: le portrait des femmes" à titre de chercheuses principales.

1. Pour plus de renseignements sur le RNAEF, se procurer la trousse d'information en écrivant au 50, rue Vaughan, Ottawa, K1M 1X1.
2. Cf. trousse d'information du RNAEF.
3. Cf. Ibid.
4. Un certain nombre d'études ou d'articles réalisés par des intervenantes dans le domaine sont importants pour notre démarche, notamment, le rapport de recherche réalisé par Pauline Proulx, *Femmes et Francophones: double infériorité*, publié par la Fédération nationale des femmes canadiennes-françaises (1981), ainsi que le texte de Claire Mazuhelli (agente d'information au RNAEF), "L'accès à l'éducation des femmes francophones du Canada," dans *Éducation et francophonie*, vol.17, no.1, avril 1989.
5. Voir Lucie Brunet et Chantal P. Cholette, "D'un siècle à l'autre: La Fédération nationale des femmes canadiennes-françaises," dans *Canadian Woman Studies /Les cahiers de la femmes*, hiver 1986, vol.7, no.4.
6. Sur cette question voir l'intéressant article d'Angéline Martel "Resserrer l'étau de reflet et de l'ombre" *Ibid.*, pp.94-96. Elle explique dans ce texte en quoi l'éducation a été pour les femmes un lien important de lutte contre l'assimilation, ce qu'elle nous présente entre autres à travers la vie d'Alice Trottier, membre de la Congrégation des Filles de Jésus venue s'installer à Edmonton en 1902.



Coming To Terms with "Visible Minority"

BY GLENDA SIMMS

Recently I began to pay closer attention to the large numbers of - Canadians who, like myself, are opposed to being labeled "visible minorities." I now wonder if the problem of "self identification," which is reputedly preventing both government and private sector employers from adequately implementing employment equity programs, lies partially in the use of the label "visible minority" and partially in the lack of political will to address some of the most serious social and institutional barriers of the Canadian society. Those of us who have raised these concerns find the "visible minority" label demeaning, anonymous, and psychologically distressing.

*I define myself
as a black
woman who
was born in
Jamaica and is
now a
proud first class
citizen of
Canada.*

As a black Canadian woman I object to the term on a number of grounds. Firstly, it denies my identity. I am not a "visible minority." I define myself as a black woman who was born in Jamaica and is now a proud first class citizen of Canada. Secondly, it undermines my ability to define myself and forces me to accept an externally imposed definition. This is psychologically unacceptable. It is an assault on my psyche, and is part of the historical process of denying my inherent human right to seek the essence of selfhood within my being and in the context of my personal history.

I have no idea of the genesis of the term "visible minority." I became aware of its acceptance at the official governmental level when the document *Equality Now*, the report of the Special Committee on Visible Minorities in Canadian Society, was released in March 1984. In this document the term "visible minority" was sanctioned as the appropriate label for 1,864,000 or 7% of the Canadian population. Included in this definition are Aboriginal peoples, and those with origins in Africa, China, India, Pakistan, Japan, Korea, Southeast Asia, Latin American, the Pacific Islands, the West Indies, the Philippines, and the Arabic countries.

"Minorité visible", un terme à bannir

PAR GLENDA SIMMS

Le terme «minorité visible» est avilissant. Il marginalise et dégrade une grande partie de la population canadienne qui a servi ce pays et continue de le faire de mille et une façons constructives. Il faut se demander si en employant de tels termes on obscurcit pas les vrais problèmes l'injustice et si, en englobant des peuples aussi divers et un seul groupe, on vise à atteindre à l'égalité de tous ou seulement à établir une «hiérarchie des opprimés». Pourquoi la société canadienne éprouve-t-elle des difficultés à créer un climat où tous ses citoyens et citoyennes trouvent la justice?

Notre société change à un rythme accéléré et le défi qui se pose est de prêter attention aux filles et aux fils des "minorités visibles". Il y a des Canadiens qui n'ont jamais connu d'autres pays et s'attendant à vivre dans un système juste. Il est primordial que la société canadienne se concentre moins sur des définitions empreintes d'exotisme et davantage sur les inégalités sociales et économiques qui poussent tant de Canadiens et Canadiennes à chercher réparation pour les torts qu'ils et elles ont subi au cours de l'histoire de notre pays.

Does the definition of so many Canadians as "visible minorities" obscure the real problems of injustice and racism in Canadian society?

As a black woman I am very aware of the political and social uses of labelling. Back a few years, my people were part of the nigger /nigra/negro continuum. Later on they were the "darkies"; still later they were rendered "coloured." In the turbulent sixties and seventies they became "black."

Contemporary writings inform us that they are "people of colour," Afro-Americans, or the most visible of the "visible minorities."

In spite of the variety of labels and regardless of the social and political reason for the changing definitions, it is undeniable that the Canadians who are now marginalized have paid their dues to our society. These people descended from ancestors who helped to break the frontiers of Eastern, Central and Western Canada, who worked on the railroads, fished in the coastal waters, ploughed and gathered in beet fields, potato plots and fruit vineyards, farmed in obscure communities in some of the harshest climatic conditions, and gave unconditional love to generations of "white" Canadian children. In more recent times many of the "visible minorities" have come to Canada as students, domestic workers, professionals, skilled trades people, sponsored spouses and relatives, and as refugees. In short, these people are old and new Canadians and they have served and they continue to serve this country in very positive ways.

Given this perspective the questions that need to be answered include the following: Why does Canadian society find it difficult to create a climate in which all its citizens find justice? Why is it necessary to have employment equity programs for women, the

disabled, Native Canadians and the so called "visible minorities"? Does the definition of so many Canadians as "visible minorities" obscure the real problems of injustice and racism in Canadian society? Does the targeting of such diverse peoples as one group result in equity or does it create a "hierarchy of the oppressed"? Who are truly the most disadvantaged people in Canadian society?

I have no answers to these questions. What I do know however is that Canadian society is changing at a very rapid rate. Whether we live in isolated northern communities, in rural townships, or in teeming urban centres such as Toronto, Montreal, Vancouver, or Winnipeg, we cannot escape the following documented facts: more and more Native peoples are becoming urban dwellers; one in three Canadians are neither English nor French; one in four Canadians fill the category of "visible minority"; immigration rates will rise in line with the government's plans and projections; and the majority of new immigrants will be from Asia, Latin America, and South America.

Given these facts it is important for the society to concentrate less on exotic definitions and more on solutions to the social and economic inequities that cause so many Canadians to seek redress for historical wrongs. The challenge is to pay attention to the sons and daughters of the "visible minorities." These are the youth of tomorrow and they are Canadians who know no other land. They expect justice; they will demand justice; they will fight for justice. They will challenge this society in ways that it has never before been challenged.

Let us plan for the future and come to terms with injustice rather than spend too much effort in the creation of new and meaningless categories of Canadian citizens.

Glenda Simms has recently been appointed as president of the Canadian Advisory Council on the Status of Women. She is a founding member and a continuing Board member of the National Organization of Immigrant and Visible Minority Women of Canada.



Women's Education des femmes: Survey of Readers

The official tallies of the readership survey, conducted early in 1989, are - finally in. We promised to let you know what you said, so here is a report of the results.

*The majority of
respondents in
every case said
things were
Excellent.*

We received 110 responses in all, which amounts to a return of about 14%-a rate that would knock the check marks off most other surveys. Not everyone answered all the questions, so the percentages given in each reflect the number of respondents out of the total rather than the number responding to that question.

The questions you graciously answered about yourselves gave us a good picture of the readership of *Women's Education* and the membership of CLOW. Ninety percent of respondents have a university education, the other 10% having college or vocational training. Most work in education (63%) or a related field (14%). Eighty-four percent are urban dwellers (including those in a small city or town), with only 10% saying they live in a rural area. As for service to the community, 85% are active in organizations in areas such as non-traditional occupations for women, peace, education, literacy, and the problems of sexual assault.

Everyone answered the first question (it was easy) and we found that 83% received *Women's Education* through membership, 12% through subscriptions, and 5% in some other way. That does not necessarily reflect the way most readers come to *Women's Education*, however, as 60% of respondents said other people read their copy, 14% estimating that the number was more than four. The high percentage of second readers may indicate the number of libraries and women's resource centres who receive the publication. Eighty-four percent of respondents said they keep each issue for 6 months or more, primarily for use as reference material, and 63% said they had used material from *Women's Education* in either their teaching, research, or in a group they belong to. It's greatly encouraging to know we are providing, in an accessible way, valuable information that can be used by women to educate themselves and others in the work towards equality.

The majority of respondents who are members (65%) feel that *Women's Education* is an essential part of their membership, while 18% think of it as supplemental. In terms of the other work that CLOW does, 69% rated the magazine as important; 8% said it is more important and 6% said less.

Most of the respondents are experienced readers of *Women's Education* and, one would assume, consequently good judges of its growth and progress. Seventy-nine percent have been reading the magazine for at least two years, with at least half that number having read it for more than three. And that's not just skimming. In another question everyone

answered, 62% said they usually read each issue cover to cover. After that, it's more likely to find someone reading bits and pieces (24%) than searching out the feature articles (14%).

In astute judgments on the respective quality of each section contained in *Women's Education*, the majority of respondents in every case said things were *excellent*. However, "majority" does not necessarily mean overwhelming approbation. A significant dissention was collected from those who felt parts of the magazine only Fair, especially where Interviews was assessed. Not many felt that any of the sections actually *Needs Work*; however, it will remain a priority of CLOW and the Editorial Board to maintain high quality throughout the magazine. In the Additional Comments portion of this question, many voiced their appreciation for the theme issues that have recently been produced.

When it comes to format, nearly everyone who answered the question was supportive and checked off the three adjectives we'd listed: clear, well organized, and attractive. We hope, since we introduced the new format two issues ago, that those people would now agree more strongly and those few who were not satisfied are more content.

A wide variety of comment was elicited by the question "What do you like most about *Women's Education*?" (We only realized afterwards we forgot to ask you what you like least.) Some recurring remarks were that the magazine provides up-to-date, pertinent information, covers a broad range of issues across Canada in short, easy to read articles, contains reports on individual women and projects, has an analytical focus, and provides references and a Resources section that are very useful.

Much as everyone found things to praise in *Women's Education*, we received plenty of suggestions for areas we've so far left unaddressed such as young women, women of colour and immigrant women, seniors, native women, violence against women, women in science and technology, feminist pedagogy, and women and learning disabilities. We have plans to fill some of these omissions in future special issues (Education and the Older Woman, Women in Science and Technology, Young Women), and other suggestions we will keep in mind as possible feature articles or special themes.

From question 8 it became evident that throughout the survey *Women's Education* was compared to some tough competition. Or, if we don't like to talk of competition between feminists, then let's say the publications we were compared to have a reputation for high quality and responsible feminist reporting. *Health sharing* and *Kinesis* were tied as the most commonly read related publications; next came *Canadian Woman Studies*, the *CRIAW Bulletin*, *Broadside*, NAC's *Feminist Action* and *Pandora*.

Your generosity with pen, pencil, or typewriter under the question "Any last words?" was truly gratifying. Not only did you have interesting, supportive, and useful things to say, but you said a lot of it. Nearly everyone contributed something. Here is a sample:

There is *nothing* comparable in Canada to *Women's Education des femmes*.

Because we move a lot, CLOW and *Women's Education* in particular give me a sense of community and continuity. My commitment to feminist ideals receives reinforcement with each issue.

When I am outside Canada, a publication such as *Women's Education* is the only avenue I have for keeping up with women's issues. It is also a precious resource I can draw on to pass along information and ideas from women I'm working with locally. (Hong Kong)

Why not a good journalistic, interpretive style of article on the interviews?

Women's Education is an excellent resource.

Could there be more French?

Keep in mind that women from all facets of the philosophical feminist perspective are members and need to be addressed with their specific issues in mind.

I sent three gift subscriptions to Latin America last year and saw something quoted from your publication translated into Spanish in a Latin American women's publication.

I would like to read more articles in french and not necessarily from Québec.

Thanks to all of you for your time, support, and participation.

-The Editorial Board

Sondage effectué auprès des lectrices

Ce qui suit est un compte rendu des résultats du sondage effectué auprès - des lectrices au début de 1989. Nous avons reçu 110 réponses, soit un pourcentage de participation de 14%. Dans la mesure où tout le monde n'a pas répondu à toutes les questions, les réponses reflètent le pourcentage du nombre total de participantes plutôt que le nombre de personnes ayant répondu à chaque question.

Pour ce qui est de l'évaluation de chaque rubrique, la majorité des lectrices estiment qu'elles sont toutes excellentes.

Les lectrices et les abonnées d'Education des femmes appartiennent surtout à la classe moyenne, sont des citadines et ont un niveau d'éducation supérieur. La majorité d'entre elles travaillent dans le domaine de l'éducation (63%) ou un secteur connexe (14%); 85% sont membres d'organismes communautaires se consacrant à des sujets comme les métiers de nature non traditionnelle, la paix, l'éducation et l'alphabétisme.



Parmi les participantes, 95% reçoivent la revue parce qu'elles y sont abonnées (12%) ou parce qu'elles sont membres du CCPEF (83%). Toutefois, 60% ont dit que d'autres personnes qu'elles lisent la revue, 14% d'entre elles affirmant que celle-ci passe entre les mains de plus de quatre personnes. Soixante pour cent des lectrices gardent la revue pendant au moins six mois. Le nombre important de deuxièmes lectrices reflètent peut-être le nombre de centres de ressources ou de bibliothèques qui reçoivent Education des femmes.

Soixante-trois pourcent des personnes qui ont répondu au sondage ont recours à des articles de la revue pour donner leurs cours, dans le cadre de leurs recherches ou dans le groupe auquel elles appartiennent. Soixante-dix-neuf pour cent des participantes au sondage lisent *Education des femmes* depuis au moins deux ans, la moitié d'entre elles le lisant depuis plus de trois ans. Soixante-deux pour cent lisent la revue de la première à la dernière page, 24% lisent des passages ici et là et 14% ne lisent que les articles de fond. Pour ce qui est de l'évaluation de chaque rubrique, la majorité des lectrices estiment qu'elles sont toutes excellentes. Toutefois, d'après les réponses, certaines pensent que quelques rubriques sont médiocres. Il continuera d'incomber au CCPEF et au Comité éditorial de maintenir sa haute qualité dans toute la revue.

La question «Qu'est-ce qui vous plaît particulièrement dans Women's Education des femmes?» a provoqué tout un éventail de commentaires. Parmi ces derniers, on retrouve souvent les suivants: la revue fournit des données à jour et pertinentes, traite d'une large gamme de questions ayant trait à tout le Canada dans des articles courts et de lecture facile, comprend des comptes rendus sur des particulières et sur des projets individuels et fournit des références et des ressources d'une grande utilité.

À la question «Y a-t-il des questions importantes sur lesquelles le magazine ne s'est pas penché?», les participantes ont fait des suggestions quant aux sujets à traiter à l'avenir. Citons les jeunes femmes, les femmes de couleur et les immigrantes, les femmes du troisième âge, la violence faite aux femmes, la pédagogie féministe et les femmes et les difficultés d'apprentissage. Nous consacrerons prochainement un numéro spécial aux jeunes femmes et un autre aux femmes âgées et à l'éducation. Pour ce qui est des autres sujets, nous les garderons à l'esprit et il est possible que nous les analysions dans des articles de fond ou dans un numéro thématique.

Nous pouvons tirer fierté des revues avec lesquelles les lectrices ont comparé *Education des femmes*. Parmi celles-ci, les plus couramment lues sont *Healthsharing et Kinesis*. Suivent *Canadian Woman's Studies*, le *Bulletin* de l'ICREF et *Action féministe* du NAC.

L'enthousiasme montré par les lectrices à la question «Quelques mots à ajouter?» nous a vraiment réjoui. Les commentaires étaient encourageants, intéressants et utiles. En voici quelques exemples:

Votre revue est excellente. Continuez le magnifique travail.

J'aimerais lire plus d'articles en français et pas nécessairement d'origine québécoise.

Serait-il possible qu'il y ait davantage d'articles en français?

Il n'y a rien au Canada de comparable à *Education des femmes*.

Nous vous remercions toutes de votre temps, soutien et participation.

- Le Comité Éditorial

Jackboots

someone in the room
wore stiff, black
Jackboots
while the rest of us,
sock-footed,
lined our sneakers
by the door.

the man in those boots
soiled our clean, white carpet
and we
stocking-clad women
knelt to clean
his stain.

Women on Broomsticks

Women were tired
as witches
once,
by buoyancy
condemned.

The proof of innocence
is still
to star under.

Jane Dawson
Vancouver, B.C.

YUKON

by Janeane MacGillivray

Since one very painful decision the Board of Directors was forced to make last June, in dealing with the 15% reduction in funding from Secretary of State, was to reduce the amount of monies available to networks by , half, Yukon is beginning to search locally for additional operating funds. One positive response was to hold a very successful membership drive in which we increased our membership by 500% to 39. Three of our new members are already contributing to our work in the territory: **Madeline Sauve**, a high school teacher, is working on adding a women's studies unit to the high school curriculum; **Linda McDonald**, vice- president of the Yukon Indian Women's Association, wrote a piece on the native post-secondary education budget cuts for the last issue of *WEdf*; and **Liz Lane**, Yukon's CRIAW representative, presented a workshop on our 1986-87 mentoring project at the CRIAW conference held in Yellowknife in November.

Early in the summer, CCLOW- Yukon held a thank you dinner for **Julie Cruikshank**, who has allowed her name to be associated with the Yukon bursary. We held a first-ever annual general meeting in October to mark our 10th anniversary and awarded the \$200 bursary and a CCLOW membership for the second year. The recipient was **Diana Leonard**, a student enrolled in College Prep at Yukon College. Diana is a single parent and is excited to pursue her own educational goals now that her children are teenagers.

We invited Heather Thompson, an elementary School Principal, and Elsie Netro, Coordinator of Native Curriculum Development in the Yukon government, to speak at our AGM on the theme of "returning to learning." We also had great fun bidding in **Liz McKee's** auction to raise money for the bursary. She gathered an amazing array of educational aids" to sell, including an original Dick and Jane poster.



Yukon College student Dian Leonard receives the 1989 Julie Cruikshank Bursary award from Yukon Director Janeane MacGillivray

NEWFOUNDLAND AND LABRADOR

by Sheila Curran

Our network participated in a "Dialogue on Education" organized by the Provincial Department of Education and the Economic Council of Newfoundland and Labrador, in order to represent to them the special learning needs of women. We are now on the mailing list to receive ongoing information in the Dialogue.

On November 18 we sponsored a workshop with Susan Wismer. The WISE programme has received provincial funds to continue running until April of this year. Sources for further funds are being investigated.

BRITISH COLUMBIA

by Shauna Butterwick

CLOW-B.C. members received in September a network newsletter, the first in several years. We held a potluck network meeting with Marcia Braundy, Marcie Cohen, and Susan Witter to hear about their experiences of working on the federal Labour Force Development Strategy task groups.

About 10 members came out to the pro-choice rally on October 14, the national day of action, and we proudly carried our CLOW banner. On November 22, we co-sponsored with the Pacific Association of Continuing Education a workshop on self-employed adult educators where items such as income tax, marketing, and contract negotiations were discussed.

Brenda Dafoe is the new B.C. Coordinator. She is interested in establishing networks outside Vancouver and in increasing the membership.

NOVA SCOTIA

by Peggy Mahon

The Halifax network has completed a response to the Social Assistance Recipients Agreement [see Resources]. The group is continuing work on establishing an Adult High School and **Joan Brown Hicks** is representing CLOW on a committee of the Halifax Social Planning Department. Work on an anthology of women's groups in Nova Scotia, begun in connection with the Nova Scotia conference, is continuing under the guidance of **Barbara Cottrell**.

The Guysborough network presented their skits on women's issues at "The Feminine Face of Poverty" conference in October. Members of GLOW are part of a Family Violence committee working on a safe house and crisis line for women in Guysborough. A recent evaluation of a Young Women's Project indicated the need for facilitators for young women's support groups in schools and GLOW is considering the development of a training programme for such facilitators. **Nancy Wright**, a GLOW member, is the new Provincial Coordinator.

Eastern Shore Learning Opportunities for Women has just received funding to hire staff to conduct research, develop, and deliver programs on two identified issues: the feminization of poverty and women in decision-making.

NEW BRUNSWICK

by Wynne Farr

CLOW-N.B.'s main activity during last summer was the production of the handbook "Breaking the Barriers: Women and Continuing Education" [see Resources] and presentation on August 12 of "Educational Opportunities for Women," a workshop in which 40 women participants met with resource people from local agencies.

On September 23 and 24, we were invited to and attended the Women's Trade Fair in Fredericton. We set up a table of information about CLOW and received many interested inquiries.

In January we hope to have another fundraising Women's Social, and we are planning another "Educational Opportunities for Women" workshop in April.

QUÉBEC

by Anne-Marie Pharand

Une réunion a été organisée à Montréal pour les membres du réseau le 5 octobre dernier. Le but principal était de reprendre contact avec les membres au sein du réseau, Bien sûr, nous avons également discuté de projets futurs pour la section du Québec et élaboré notre plan d'opération pour l'année 1989-1990.

Nous avons reçu la subvention du Secrétariat d'État pour la réimpression du livret "Cesser d'être une victime et survivre" et maintenant nous sommes à la recherche de fonds pour produire un dépliant qui permettra de promouvoir le livret dans les autres provinces et territoires.

En septembre, nous avons apporté un support financier et participer aux activités de la Coalition québécoise pour l'avortement libre et gratuit. Une journée d'atelier a eu lieu au début septembre pour définir des stratégies en regard avec la période électorale au Québec et en prévision du dépôt d'un projet fédéral de réglementation sur l'avortement.

PRINCE EDWARD ISLAND

by Carol Connick

From June to November, CLOW-P.E.I. co-sponsored with the Advisory Council on the Status of Women and the P.E.I. Nurses' Union a Women's Health sharing Lecture Series addressing such topics as Women, Aging, Menopause, Women and AIDS, Weight Prejudice Against Women, and Nurse Practitioners /Midwifery.

In conjunction with Holland College, CLOW held a workshop on November 20 on "Marketing Non-Traditional Jobs to Women." Susan Wismer acted as facilitator and the

workshop was funded through the CEIC grants to voluntary organizations. Several members are involved in planning the CRIAW conference which will be held in Charlottetown November 16-18, 1990. This conference will be the major focus of CCLOW-P.E.I.'s activities during 1990.

A local CCLOW member, **Linda Gallant**, has recently been named chair of the P.E.I. Advisory Council on the Status of Women.

MANITOBA

by Donna Marion

A small committee of CCLOW-Man. members met and developed a membership survey which was sent out last summer. Members were asked for their suggestions on network activities and focus, and the responses will be used for future planning.

The Canadian Association for Community Education is holding a conference in May of 1990, at which CCLOW-Man. hopes to present a panel discussion on Literacy Programs for Women in Manitoba. **Donna Marion** and **Pat Fraser** (Provincial Coordinator) made a presentation to the Manitoba Task Force on Literacy, and they hope to obtain funding from the newly established Provincial Literary Secretariat for a local literacy project.

SASKATCHEWAN

by Judith Hindle

Janis Stone represented CCLOW-Sask. at a "Women and Aging" consultation on June 26 in Regina. Twenty Saskatchewan women's groups participated in the consultation and planning for a follow-up conference is progressing. **Judith Hindle** and **Cathy Stedwell** attended the Saskatchewan Department of Social Services' National Symposium About Families in Regina July 11-13.

CCLOW-Regina has initiated a film/ discussion series as a way to reach new members and to stimulate dialogue on women's issues. Films are shown once every two months and the series will continue into the spring. **Peggy Buckley** is our Provincial Coordinator and is located in Prince Albert where we hope to soon establish another CCLOW chapter.

The Regina Bridging Programme for Women is developing two new initiatives: entrepreneurial skill training for women and an ESL pre-bridging component for immigrant women. **Janis Stone** and **Hilary Craig** are working with the Bridging Programme on each of these projects respectively.

ALBERTA

by Cathy Bray

A CCLOW-Alberta working group has envisioned the development of a computer network for women around the province. This would involve teaching each other how to use a computer and creating electronic mail links. We are currently looking for a funding source.

NORTHWEST TERRITORIES

by Sydney O'Sullivan

Lynn Fogwill, CCLOW-N.W.T. Coordinator, is often required to travel the territory in her work and consequently is able to make contact with members and potential members as she passes through various areas. In April, a circumpolar literacy conference is being held in the territory and many CCLOW-N.W.T. members hope to attend.

ONTARIO

by Sharon Goldberg

Sharon Goldberg represented CCLOW at a consultation on Employment Equity. **Riva Love** has been active as CCLOW representative to Advocates for Community-Based Training and Education for Women (ACTEW). **Jan Clarke** (Network Coordinator) completed a membership survey to which there was a good response.

CLOW Board Report

CLOW's last Board meeting took place October 27-29 in Toronto. The - Agenda was full, as usual, and this time particularly with planning tasks. As CLOW has had to cancel one Board meeting a year due to funding cuts, the meeting started on Friday morning, rather the usual Friday evening, in order to make up for lost time.

The CLOW Board and staff worked hard to prioritize activities for 1990-91 and to commence long range planning. The results of this planning session will form the basis of CLOW's 1990-91 Plan of Action.

CLOW is acting in an advisory capacity to the International Task Force on the participation of women in ICAE structures, formed by the International Council of Adult Education. Through funds provided by the Literacy Secretariat, CLOW sent a representative to the 4th World Assembly of Adult Education in Bangkok in January; Shauna Butterwick, B.C. Director, was nominated during the weekend to fill this role. It was also reported that the funding application to the Social Sciences and Humanities Research Council for the Women's Learning and Women's Work research project has been turned down. The research investigators, Dorothy MacKeracher and Joan McFarland, have completed 20 interviews so far and have decided to continue work on the project and to re-submit the proposal in the fall.

CLOW has received a contribution of \$1000 toward reprinting the "Let's Talk About Women and Literacy" brochure. More funds will have to be located but we hope to soon have more copies of the brochure available.

Compte rendu du Conseil d'administration du CCPEF

La dernière réunion du Conseil d'administration d CCPEF s'est déroulée à Toronto du 27 au 29 octobre. Les membres ont passé presque tout leur temps à planifier les activités de l'année prochaine et celles à plus long terme. Elles se dirent satisfaites de la somme de travail qu'elles réussirent à accomplir. Les directrices des réseaux furent de plus en mesure de participer activement à cette réunion grâce à leurs talents en matière de planification et d'organisation. Les membres se sont penchés sur la coupure de 15% qui a été faite dans la subvention d'exploitation du CCPEF. Elles ont décidé de collecter 10 000 dollars d'ici la fin du mois de mars 1990. Dans le cadre de cette campagne de souscription, elles avaient déjà avant la fin de la réunion versé leur quote-part, soit mille dollars.

Le CCPEF a participé aux consultations qui se déroulaient à propos de la Stratégie de développement de la main-d'oeuvre du gouvernement fédéral. Il s'agit d'une série de

mesures visant à augmenter et à perfectionner les programmes de formation pour les Canadiens et Canadiennes occupant un emploi. Trois membres du CCPEF ont participé aux groupes de travail mis sur pied pour étudier ces mesures car elles voulaient s'assurer qu'on tienne compte des besoins d'apprentissage des femmes.

Le Comité du personnel a annoncé récemment la démission de deux employées Shyrose Visram, programmatrice de l'informatique, et Gladys Watson, Coordinatrice des renseignements et du Centre de ressources. En raison des coupures de budget, ces postes resteront vacants pour le moment. De plus, comme n'y a personne qui puisse s'occuper du Centre de ressources, celui-ci sera provisoirement fermé.

La prochaine réunion du Conseil d'administration, y compris la réunion générale annuelle du CCPEF, se déroulera à Toronto du 22 au 24 juin 1990.

Fundraising is a fundamental aspect of any planning work and an immediate decision was taken during the Board meeting to raise \$10,000 in the remainder of this fiscal year in order to begin to make up for the 15% cut in our operating grant. The Board members contributed to this effort by raising over \$1000 amongst themselves by the end of meeting.

Susan Witter reported on the federal government's Labour Force Development Strategy. In April of this year, the federal government announced its intentions to consult with those in the labour market and those involved in training programs on a series of initiatives to expand and improve training and adjustment programs for unemployed Canadians. During the summer and early fall, six task force groups met to make recommendations on Entry Level Training, Apprenticeship, Older Workers, Unemployment Insurance Recipients, Social Assistance Recipients, and Human Resource Development; CCLOW was invited to be involved in the process. Three representatives sat on three task forces: Susan Witter (Entry Level Training), Marcia Braundy (Apprenticeship), and Marcie Cohen (Unemployment Insurance Recipients). As it turned out, 90% of the representatives on the task forces were from business or labour; 10% were from special interest groups like CCLOW. Out of 60 representatives 10 were women, and some concern has been expressed that the particular learning needs of women are not being considered. We will be watching to see whether women's needs are addressed in the final recommendations. It was felt that CCLOW played a visible and important role in the process.

The Personnel Committee was sad to report the resignation of two staff people: Shyrose Visram, Computer Programmer, and Gladys Watson, Information and Resources Coordinator. Both left CCLOW for positions in other sectors. Because of budget restraints neither of these positions will be filled immediately, and as there is no longer anyone to oversee CCLOW's Women's Learning Resource Centre, it was decided that CCLOW staff cease to accept information requests and treat the centre as indefinitely closed. CCLOW will be seeking sufficient funds for the centre, to allow the collection to be maintained and

information requests to be processed as usual.

The meeting was adjourned Sunday afternoon and most Board members felt impressed with the amount of work done and the valuable skills of various Directors that had been demonstrated and utilized. Many had learned a lot in the process. The next Board meeting, including CCLOW's next Annual General Meeting, is scheduled for June 22-24, 1990, in Toronto.

C.S.

<p>14 women died in Montreal December 6, 1989</p> <p>97 women died in domestic violence in 1988 in Canada.</p> <p>First mourn. Then work for change.</p>	<p>11" x 22" poster in black and white with red roses, available in either French or English from: the National Action Committee on the Status of Women.</p>	<p>Name _____ Address _____ City _____ Province _____ Postal Code _____ Phone _____ Quantity ____ Language (Fr. Eng.) ____</p> <p>Poster \$5.00 plus \$150 mailing costs - proceeds go to produce a NAC leaflet on violence against women. Please make cheque payable to N.A.C. Send to: NAC National Office 505-334 Bloor St. W. Toronto, Ontario M5S 3A7</p>
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Celebrating Canadian Women: Prose and Poetry By and About Women

REVIEW BY MAUREEN SHAW

Edited by Greta Hofmann Nemiroff. Toronto: Fitzhenry & Whiteside, 1989 \$35.00, 406 pp.

*To find works
by Canadian
women writers
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Because several well known Canadian writers are women- Margaret Atwood, Margaret Laurence, Alice Munro- many believe that the status of Canadian women writers is good; that Canada gives equal opportunity and voice to its women writers. In fact, the reverse is true.

Male writers receive most of the grants, support, and publication; the publishing industry is male dominated; English and Creative Writing departments in colleges and universities are staffed largely by men. Anthologies of Canadian literature and reading lists in English courses comprise mostly male writers. And while the reading audience in Canada is overwhelmingly female, to find works by Canadian women writers is difficult and to find anthologies of their writing has been almost impossible.

Celebrating Canadian Women: Prose and Poetry By and About Women, edited by Greta Hofmann Nemiroff, fills that void. In her introduction, Nemiroff refers to "the near invisibility of women writers and artists in the curricula of schools and universities" as one of the motivations for compiling this anthology. She is to be celebrated herself for the success she has achieved in bringing together these women's voices that express in diverse ways the intricacies of women's experiences and perceptions.

<p>Le 6 décembre 1989. 14 femmes sont mortes a Montréal.</p> <p>En 1988, 97 femmes sont mortes de violence conjugale au Canada.</p> <p>Pleurez les aujourd' hui. Agissez demain.</p>	<p>Affiche 11" x 22", noir et blanc avec roses rouges, disponible en français ou en anglais du Comité canadien d'action sur le statut de la femme.</p>	<p>nom _____ adresse _____ ville _____ province _____ code postal _____ téléphone _____ quantité ____ français ou anglais ____</p>
		<p>Coût: 5\$ + 1,50\$ (poste). Profits pour reproduire un dépliant sur la violence faite aux femmes.</p>
		<p>Envoyez votre cheque au: CCA 505-334, Rue Bloor ouest Toronto (Ontario) M5S 3A7</p>

The book contains short stories and poems from countless Canadian women, grouped under ten thematic headings from Growing Up Female to Power and Transcendence. Our most famous-- Atwood, Laurence, Munro--are represented as are other well known writers such as Dorothy Livesay, Audrey Thomas, Leona Com, Aritha Van Herk, Ann Cameron, and Sandra Birdsell. But one of book's strengths is its inclusion of the work of many relatively unknown writers such as Lori Weber, Sandra Hartline, Sharon Carlson, Susan Glickman and Frances Davis. Sadly, several notables are missing--Carol Shields, Jane Rule, Mavis Gallant--but perhaps Nemiroff did not receive submissions from them. Some of the entries are of questionable merit but the strengths of the rest overshadow the deficiencies of weaker ones. The final section, Biographical Notes on the Contributors, is helpful and enlightening, although a few of the writers are, unfortunately, omitted.

Similar anthologies of this kind, of which there are few, include Rosemary Sullivan's *Stories by Canadian Women and More Stories by Canadian Women*. But these two collections differ in purpose and kind. Both, most obviously, are anthologies of just short stories. The first volume takes a historical approach, starting with Isabella Valancy Crawford and ending with Aritha Van Herk. The second volume includes "new writers," those who have risen to prominence in the last two decades, such as Janice Kulyk Keefer and Bharati Mukherjee. Neither volume uses the thematic linking of *Celebrating Canadian Women*. Nemiroff also intended that her anthology serve as a complement to *Women & Men: Interdisciplinary Reading on Gender* (Fitzhenry & Whiteside, 1987) although as she points out: "the focus in *Women and Men* is on describing, explaining and remediating the issues under discussion. The works in *Celebrating Canadian Women* illuminate how women perceive and define these experiences."

This anthology should be widely used in college and university courses, whether in English or Women's Studies. Lately, the white, male dominated "canon" of literature in English courses has been challenged by those who realize that a much wider diversity of human experience needs to be expressed and recognized; this anthology would provide a suitable alternative. And although the state of Women's Studies courses in Canada is deplorable, as Nemiroff outlined in the spring 1989 issue of *Women's Education des femmes*, this collection would provide an impetus for developing new ones.

Celebrating Canadian Women in its diversity and range provides a wealth of reading for those who want to hear from Canadian women. They have had a difficult time being heard.

Maureen Shaw is an English instructor at Kwantlen College in Surrey, B.C., teaching Canadian literature and writing, and trying hard to improve the status of women students and faculty.



RESOURCES

ORGANIZATIONS / SERVICES

The Canadian Women's Foundation 48 St. Clair Avenue W. Toronto, Ontario M4V 2Z2 (416) 975-1703

A charitable foundation incorporated in 1989 to make grants available to projects which serve and are directed by women or girls; support programs that lack access to traditional funding sources; fund projects that encourage self reliance and economic independence for women; and develop a network of women's organizations to spread information about donors and funding for women's programs.

GRANTS AND SCHOLARSHIPS

Canada Scholarships Programme

Industry, Science and Technology Canada has made available approximately 2500 scholarships annually of \$2,000 each to outstanding students from any province or territory who are entering first-year studies in a post- secondary institution in one of the sciences or related fields. A minimum of 50% of these awards must be made to female students.

More information is available from the Association of Universities and Colleges of Canada, 151 Slater Street, Ottawa, Ontario, K1P 5N1, (613) 563-1236

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Nabila Breir Fund

The International Council of Adult Education has established a fund in memory of Nabila Breir. The objectives are to: support women's educational programs aimed at socio-economic development of Palestinian communities; provide opportunities for Palestinian women educators to exchange experiences with women educators from other regions; and allow Palestinian women educators more opportunity to participate in ICAE workshops, seminars, and conferences. Women's and other educational organizations are encouraged to submit proposals; nominations should be received by July 1.

For more information contact: Yusuf Kassan, ICAE, 720 Bathurst Street, Suite 500, Toronto, Ontario, M5S 2R4, (416) 588-1211.

FILM / VIDEO

Groupe Intervention Vidéo

3575 St.-Laurent, #421 Montreal, Quebec H2X 2T7 (514) 499-9840

Groupe Intervention produces and distributes video by women. Titles include: *Born to be Sold: Martha Rosler reads the strange case of Baby M*, *Out in Suburbia: The stories of eleven lesbians*, and *Doctors, Liars, and Women: AIDS activists say no to Cosmo*.

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The Women of Summer

Filmmakers Library 124 East 40th Street New York, N.Y 10016 U.S.A. 16 mm, 55 min.

This National Endowment for the Humanities film documents the Bryn Mawr Summer School for Women Workers which operated from 1921-38 for women blue collar workers. The school introduced women from every nationality to humanistic and political thought including Marxism and trade unionism, but was discontinued by its funders. Made by filmmaker Suzanne Bauman and historian Rita Heller.

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The Crown Prince

National Film Board of Canada Video no. 113C 0188 037 38 min. VHS

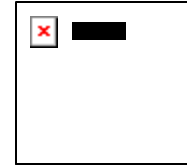
This new NFB film is a drama of wife assault from the perspective of the children. A 15 year old must deal with the realities of inheriting his father's legacy of violence, and explore possible choices to end the cycle.

BOOKS / PUBLICATIONS

Breaking the Barriers: Women and Continuing Education

CLOW-New Brunswick c/o Comp.1, Site 14 R.R.#6 Fredericton, N.B. E3B 4X7

Prepared by the CLOW-New Brunswick to address questions of women returning to school, this handbook discusses obstacles to continuing education for women and gives practical information on overcoming barriers.



The Social Assistance Recipients Agreement: A Critical Review by CLOW- Nova Scotia CLOW Brief No. NS.89.1 \$2.50 members/\$3.50 non-members + 10% postage & handling

A response to the Social Assistance Recipients Agreement, prepared by CLOW-N.S. and available from the national office.

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The Unemployment Insurance Act (Bill C-21): Its Effect on Women in Canada CLOW Brief No. 90.1 \$2.50 members/\$3.50 non-members + 10% postage & handling

A recent brief by CLOW presented to the Senate Committee on Bill C-21. Available from the national office.

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Women's Reproductive Health, the Canadian Charter of Rights and Freedoms, and the Canada Health Act Canadian Advisory Council on the Status of Women Box 1541, Station B Ottawa, Ontario K1P 5R5 (613) 992-4975

Researcher Sheilah Martin, a University of Calgary Law Professor, looks at ways for women to challenge the Canada Health Act on the basis of the Charter, with respect to access to a full range of reproductive health services, including abortion.

Human Rights Research and Education Bulletin Human Rights Centre University of Ottawa 57 Louis Pasteur Ottawa, Ontario K1N 6N5 \$15 individual; \$20 institution

The *Bulletin* is a bilingual, national human rights quarterly created to exchange information on events, publications, and organizations across Canada.

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Employment Equity Act, Annual Report Employment & Immigration Canada Enquiries and Distribution Ottawa, Ontario K1A 0J9 (819) 994-6313

The second annual employment equity report, documenting the implementation of the

Employment Equity Act, is now available from EIC.

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Rainforests: A Living Legend

Friends of the Earth Suite 701 251 Laurier Avenue West Ottawa, Ontario K1P 5J6 \$56

This educational kit includes a booklet, a slide show or film strip, and a teacher's guide and provides information on the rainforests and how they can be saved.

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Story of a Women's Centre: 1975-1989 Port Coquitlam Area Women's Centre P.O. Box 220 Port Coquitlam, B.C. V3C 3V7 (604) 941-6311 \$10 + \$3 postage & handling

A detailed documentation of the operation of a women's centre, this book is valuable to all women and especially those establishing new groups.

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Recollecting Our Lives: Women's Experience of Childhood Sexual Abuse Press Gang Publishers 603 Powell Street Vancouver, B.C. V6A 1H2

Produced by the Women's Research Centre, this book includes first person accounts from survivors and mothers of child victims and outlines types of support and resources available.

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Community Development with Immigrant Women Cross Cultural Communication Centre 965 Bloor Street West Toronto, Ontario M6H 1L7 (416) 530-4117 \$7 + 15% postage & handling

This kit is designed for community workers to increase their knowledge of the experiences and needs of immigrant women, understand the importance of anti-racism in community development, and gain an awareness of systemic discrimination faced by immigrant women.

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Courage: a calendar history of some great Canadians Vancouver Island District Council Women's Committee 303, 1975 Lee Avenue Victoria, B.C. V8R 4W9 \$8 ea. or 2 / \$15

This 1990 wall calendar details many of the important figures, dates and events of the Canadian Women's Movement. Profits go to the Canadian Day Care Advocacy Association and to a scholarship for participants in the C.U.P.E. "Breaking Through Barriers" conference.

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Herstory 1990

Coteau Books #209, 1945 Scarth Street Regina, Sask. S4P 2H2 \$8.95 + \$1 shipping for first book, \$.50 each additional book up to \$4. 40% discount for women's centres on orders of 10 or more.

This year's Herstory calendar is a Special 15th anniversary edition, celebrating Canadian women and the Saskatoon Women's Calendar Collective.

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Literacy Engagement Calendar World Literacy of Canada 692 Coxwell Avenue Toronto, Ontario M4C 3B6 (416) 465-4667

Produced for International Literacy Year, this coil-bound calendar contains quotes and facts about literacy and 24 colour photos.

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Talking Back: thinking feminist, thinking black by bell hooks DEC Book Distribution 229 College Street Toronto, Ontario M5T 1R4 \$12.95 paper, \$29.95 cloth + 10% postage & handling hooks explores the meaning of feminist consciousness in daily life, political organizing, intimate relationships, men, and overcoming white supremacy in the women's movement.

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You Call It a Molehill, I Call It a Mountain: Job Training for People on Social Assistance National Anti-Poverty Organization 456 Rideau Street Ottawa, Ontario K1N 5Z4

This is NAPO's response to the Labour Force Development Strategy proposals for people on social assistance.

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A Response to "Crimes Against the Foetus" National Association of Women and the

Law 323 Chapel Street Ottawa, Ontario K1N 7Z2 (613) 238-1544 44pp.

Prepared by NAWL's working group on health and reproductive issues, this paper is a response to the Law Reform Commission of Canada's Working Paper #58, "Crimes Against the Foetus".

ORGANISATIONS / SERVICES

Femmes en tête

1265, rue Berri Bureau 840 Montréal (Québec) H2L 4X4 Une organisation formée pour célébrer le 50e anniversaire du droit de vote des femmes du Québec. Elle propose une série d'activités commémorant l'événement, comme des manifestations régionales, une réflexion à propos des réalisations (laquelle sera publiée en avril 1990), et un forum et spectacle à Montréal le 27 au 29 avril 1990.

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Contact-Nord

Formation Ontario Gouvernement de l'Ontario

Ce programme comprend un cours offert par un établissement d'enseignement auquel les étudiants ne peuvent assister en raison de leur éloignement. Grâce à ce programme, les étudiants peuvent s'instruire et recevoir des renseignements sans avoir à quitter leur communauté. Pour de plus amples renseignements, prière de téléphoner à Terry Anderson, directeur de ce programme à Sudbury, au (705) 343-8006.

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La Fondation des femmes canadiennes 48, avenue St. Clair ouest Bureau 602 Toronto (Ontario) M4V 2Z2

Cet organisme de charité a été fondé pour pouvoir subventionner des programmes destinés à des femmes et des jeunes filles et dirigés par des femmes, financer des projets qui visent à donner aux femmes une autonomie économique et mettre sur pied un réseau d'organismes féministes dont la tâche sera de divulguer des renseignements sur des donateurs et les subventions disponibles pour les programmes de la femme.

SUBVENTIONS

The Global Fund for Women 2400 Sand Hill Road Menlo Park, CA. 94025 U.S.A. Nouvelle agence qui octroie des fonds pour encourager l'émergence de groupes de femmes dans les pays du tiers monde ou aider au développement de ceux existant. Il s'intéresse principalement aux droits fondamentaux des femmes, aux communications et aux techniques appliquées dans ce domaine ainsi qu'au développement et à l'autonomie

sur le plan économique.

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Fonds Nabila Breir

Conseil international d'éducation des adultes 720, rue Bathurst Bureau 500 Toronto (Ontario) M5S 2R4

Les objectifs du fonds sont d'apporter un soutien aux programmes d'enseignement mis sur pied à l'intention des Palestiniennes; de permettre aux éducatrices populaires palestiniennes de partager leurs expériences éducationnelles et organisationnelles avec des éducatrices d'autres régions; de donner l'occasion aux éducatrices populaires palestiniennes de participer aux ateliers, conférences et séminaires régionaux et internationaux du CIEA. Les organismes de femmes et autres organismes d'éducation sont invités à présenter une demande au CIÉA avant le 1er juillet; la sélection aura lieu en septembre/ octobre.

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La Société canadienne pour l'étude de l'enseignement supérieur

Bureau 1001 151, rue Slater Ottawa (Ontario) K1P 5N1

Le ou la récipiendaire du prix de recherche sera parvenu(e) à la moitié de sa carrière et aura publié des recherches exceptionnelles sur un aspect quelconque de l'enseignement postsecondaire au Canada. Les candidatures peuvent être soumises par toute personne et doivent être envoyées avant le 1er mars 1990 à Ken Clements, secrétaire général

Livres et publications

La reproduction féminine, la Charte canadienne des droits et libertés et la Loi canadienne sur la santé Conseil consultatif canadien sur la situation de la femme 110, rue O'Connor, 9e étage C.P. 1541, Succ. "B" Ottawa (Ontario) K1P 5R5 (613) 992-4975

Rédigé par Sheilah Martin, professeure de droit à l'Université de Calgary, ce document indique que le cadre juridique actuel permettrait aux femmes de contester la Loi canadienne sur la santé aux termes de la Charte canadienne des droits et libertés. Vous pouvez vous procurer un exemplaire du document en vous adressant au CCCSF.

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La Charte canadienne et les droits des femmes: progrès ou recul? CCCSF
(susmentionné)

Un autre document du CCCSF traitant de la Charte canadienne et des droits des femmes.

Compte rendu numéro 89-L-157.

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Apprentissage: Une nouvelle vision de l'avenir Gouvernement de l'Ontario Direction des communications et de la commercialisation 101, rue Bloor ouest 11e étage Toronto (Ontario) M5S 1P7 Le guide a été préparé pour aider à orienter les femmes vers le Programme d'apprentissage, et conçu pour être utilisé conjointement avec la publication intitulée Apprentissage: carrières d'avenir qui décrit 56 métiers spécialisés et le système d'apprentissage en Ontario.

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Bulletin d'information sur les droits de la personne Le Centre des droits de la personne Université d'Ottawa 57 Louis Pasteur Ottawa (Ontario) K1N 6N5 (613) 564-4033 \$ 15 (particuliers) \$ 20 (institutions)

Le Bulletin, qui paraît tous les trois mois dans les deux langues officielles, est diffusé dans tout le pays. Il permet l'échange d'information sur les événements, publications et organismes canadiens ayant un intérêt particulier pour tous ceux et celles oeuvrant dans le domaine des droits de la personne.

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Les femmes et le financement Centre de la Tribune Internationale de la Femme 777 United Nations Plaza New York, (N. Y.) 10017 E.-U. Bulletin no. 15 (septembre 1989)

La Tribune est un numéro spécial destiné aux groupes souhaitant trouver des fonds pour financer des programmes visant les femmes de leur communauté. On y trouve un modèle de proposition ainsi que des suggestions facilitant le lancement d'une campagne de financement.

Shortening the Reach in Outreach: Standardization and Community Based Services

There is a growing concern that EIC does not understand the importance of creative, community-based services.

One the most unique programs funded by Employment & Immigration Canada to promote equality for women in the paid labour market is in some areas the least recognized and appreciated. The Outreach Programme is a national programme, initiated in 1972 to provide responsive, creative, community-based employment counselling services to disadvantaged groups. Employment & Immigration Canada (EIC) provides funding to community organizations to sponsor Outreach projects, which extend innovative employment counselling and support services to target groups that have a difficult time in the paid labour force due to overt and covert discrimination. There are Outreach projects for women in most provinces and territories, as women are the largest disadvantaged group. These projects have a proven history of offering personal, community-based, innovative, supportive services in an informal environment. Employment & Immigration acknowledged, when it initiated Outreach eighteen years ago, that a government bureaucracy was unable to provide such tailor-made services, which reflect the differing needs of each disadvantaged group.

Over the years, however, there has been growing concern that EIC does not understand nor appreciate the importance of creative, community-based services. More recently, EIC has moved to standardize Outreach services to such diverse populations as natives, hearing impaired, men offenders, blacks, post-psychiatric, the blind, rural, urban, youth, and women. Using the mold of the Canada Employment Centres, EIC is setting rigid targets and expectations, and basing evaluations of Outreach projects on standardized quarterly statistical reports. This standardized approach ignores the reality that different target groups have different employment service needs.

Standardisation des services communautaires

Le Programme de rayonnement lancé en 1972 visait à fournir des services communautaires de counselling en matière d'emploi. Emploi et Immigration Canada (EIC) subventionne des organismes qui parrainent des programmes de rayonnement. Ces programmes ont réussi à offrir des services personnalisés et novateurs dans un cadre souple. Récemment, Emploi et Immigration Canada a décidé de standardiser les services de rayonnement en établissant des objectifs stricts et en fondant les évaluations sur des rapports statistiques. Ainsi, on s'attachera à fournir des services de Soutien permettant aux femmes et autres groupes désavantagés de chercher des

emplois leur convenant au lieu de les placer d'office a des postes. En déterminant avec précision qui peut avoir recours aux services, quels programmes seront encouragés et à combien d'employeurs il faut rendre visite, on impose un contrôle rigide qui n'a jamais convenu aux centres d'emploi du Canada et s'oppose a la philo sophie des services communautaires.

On devrait au contraire procéder tous les deux ans a des consultations avec chaque groupe cible, qui sensibiliserait le gouvernement aux besoins particuliers de ces groupes et permettrait a ces derniers d'échanger des données, des méthodes et des ressources. Au lieu de solliciter pour la forme l'avis des mouvements populaires qui connaissent a fond les problèmes sociaux du Canada, le gouvernement préfère édifier sa politique sociale en se fondant sur l'opinion de quelques privilégiés.

The result is to dictate a single form of employment service that does not relate to all target groups.

A new "Outreach Quarterly Operational Report" is being pilot tested and has serious implications for the future autonomy of Outreach projects. For example, many women's Outreach projects have developed employment counselling services based on the fact that people stay longer at jobs they find themselves than at those which are found for them (1). The emphasis has therefore been in providing information on the labour market and employers, supportive counselling, job hunting skills, confidence building, skills assessment, advocacy, and referral.

This approach has been heavily supported in the past by EIC, particularly through group counselling where, in a supportive environment, women can research employers themselves, make their own contacts, and follow-up their own job leads. In the pilot Quarterly Report, however, jobs found by women themselves will not be counted. Only face-to-face employer contacts and direct placement of clients with these employers will constitute valid proof of a project's effectiveness. The result of such evaluation is to dictate a single form of employment service that does not relate to all target groups.

Probably the biggest problem some Outreach projects have with EIC is that they are rarely consulted and more rarely listened to in how to provide services to their target group. This is likely a result of the uncomfortable relationship between big government and small community-based services: standardization vs innovation. Narrowly defining who can use the services, what EIC programs must be promoted, how many employers must be visited per month and what services are to be offered (with very specific target numbers) are efforts to enforce a rigid control which, unfortunately, never worked for the Canada Employment Centres and is contrary to the philosophy of community-based service.

To develop a rapport and understanding between EIC officials in Ottawa and Outreach projects, national consultations should be set up every other year with each target group. Apart from having a forum to sensitize government officials to the unique needs of each group, a consultation would provide an opportunity for projects in each target group from all over Canada to share information, strategies, and resources on employment related

services.

In the meantime, criticisms of the pilot Quarterly Report should be solicited directly from the Outreach projects and taken seriously. If EIC insists on standardizing the uniqueness out of Outreach, then Outreach counsellors should be hired at government wages with government benefits and become EIC counsellors.

The critique of government's relationship to community needs can be extended to almost any level of government or its departments. While the government pays lip service to soliciting input from the grassroots level who know Canada's social problems intimately, it prefers to construct social policy based on the opinions of the privileged.



This article was contributed by a CCLOW member, and does not necessarily reflect Outreach projects in all provinces.

1. Bolles, Richard. *What Colour is Your Parachute?: A Practical Manual for Job Hunters and Career Changers*. Berkeley: Ten Speed Press, 1986, pp. 27 & 38.

AGENDA

National Network of Women's Funds "Visions of Grandeur: Strategies for the Success of Women's Funds" April 7-9, Toronto, Ontario

Chaviva Hosek, Maude Barlow, and Rosemary Brown will all speak at this fifth annual conference on establishing and organizing a women's fund. Contact NNWF, 141 Fifth Avenue, #7, New York, N.Y., 10010, U.S.A., (212) 460-8731, before March 24.

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Femmes en tête

«Les 50 heures du féminisme» 27-29 avril Université du Québec à Montréal

Une célébration du 50e anniversaire du droit de vote des femmes du Québec. Quelque 150 ateliers, débats, conférences et spectacles sont prévus. Ils visent à inciter les femmes à discuter de l'avenir du féminisme au XXIe siècle. Veuillez contacter Femmes en tête, 1265, rue Berri, Bureau 840, Montréal (Québec), H2L 4X4, (514) 843-6301.

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Canadian Association for Distance Education "Reaching out: visions for a new decade" May 8-11, Château Frontenac, Québec

The theme for the third conference of CADE is "Boundaries". For further information, contact CADE, Télé-université, 2635 Hochelaga Boul., 7th Floor, Box 10700, Sainte-Foy,

Québec, G1V 4V9, (418) 657- 2262.

Association canadienne pour l'enseignement à distance

«La distance apprivoisée: vers une nouvelle décennie» 8-11 mai Château Frontenac, Québec

Le thème proposé pour le troisième congrès de l'ACED est Les frontières. Veuillez contacter l'ACED, Télé-université, 2635, boul. Hochelaga, 7e étage, C.P. 10700, Sainte-Foy (Québec) G1V 4V9, (418) 657-2262, avant le 5 mars.

Canadian Association for Adult ' Education "Challenge for Change" May 9-12, Ottawa, Ontario

Conference themes will include: seniors and learning, environmental citizenship, literacy, women and learning, peace education, and distance learning. For more information, contact CAAE, 200 Elgin Street, 10th Floor, Ottawa, Ontario K2P 1L5, (613) 232- 0090.

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"Sex /Race /Class Equity: In the Classroom, In the Curriculum" May 10-11, Toronto, Ontario

A conference for teachers and administrators. For information, contact Marlene Richman, Conference Coordinator, Room 716, Atkinson College, York University, 4700 Keele Street, North York, Ontario, M3J 1P3.

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Women and Environments Educational and Development Foundation "Women and Environments" May 24-26, Toronto, Ontario

The conference will focus on environmental issues of special concern to women. Contact WEED, c/o Rosalind Cairncross, 26 Morrow, Avenue, Toronto, Ontario M6R 2J2, (416) 533-4076.

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Association of Canadian Community Colleges "Rendez-vous '90" May 26-30, Charlottetown, P.E.I.

Conference themes include: education for the 21 century, innovative funding, educational excellence, and world literacy. Contact Jeniene Peake at (902) 566-9660, or write Rendezvous '90, Holland College, 140 Weymouth Street, Charlottetown, P.E.I., C1A 4A1.

Association des collèges communautaires du Canada
«Rendez-vous '90» 26-30 mai, Charlottetown, I.-du-P.-E.

Téléphonez à Jeniene Peake au (902) 566- 9660 ou écrivez à Rendez-vous 90, Collège Holland, 140 rue Weymouth, Charlottetown (Ile-du Prince-Édouard), C1A 4A1.

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International Interdisciplinary Congress on Women "Women's Worlds 1990: Realities and Choices" June 3-7, City University of New York, U.S.A.

The fourth international congress will be addressing women's realities and choices in all fields as they intersect with analysis, research, theory, and action. Contact Marsha Frankel, Dept. of Anthropology, Hunter College-CUNY, 695 Park Avenue, New York, N.Y., 10021, U.S.A., (212) 772-5566.

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Women for Access to Political and Economic Power "Women and the Many Dimensions of Power" June 3-8, Montréal, Québec

Workshops in the conference will enable women to reflect on the theme of power, compare experiences from different countries and create an international network of aid and exchange. Contact FRAPPE, 822 Sherbrooke E., Suite 322, Montréal, Québec, H2L 1K4, (514) 521-0152.

Femmes regroupées pour l'accessibilité au pouvoir politique et économique «Femmes et multidimensionnelle du pouvoir» 3-8 juin, Montréal, Québec

Les ateliers organisés permettront aux femmes de réfléchir ensemble au thème du pouvoir, de comparer des expériences effectuées dans différents pays et de créer un réseau international d'entraide et d'échanges. Contactez FRAPPE, 822, rue Sherbrooke Est, Suite 322, Montréal (Québec), H2L 1K4, (514) 521-0152.

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"Moving Forward: Creating a Feminist Agenda for the 90s" June 15-17, Peterborough, Ontario

For information contact Women's Studies Conference, c/o Eaton College, Trent University, Peterborough, Ontario, K9J 7B8, (705) 748-1430.

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Canadian Association of University Continuing Education
"Partnerships in Continuing Education" June 17-21, Montréal,
Québec



Contact CAUCE '90, Prof. Pamela Stewart, Centre for Continuing
Education, McGill University, 3461 McTavish Street, Montréal,
Québec, H3A 1Y1, (514) 398-6155.

Women's EDUCATION des femmes

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