

WOMEN'S EDUCATION DES FEMMES

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View and opinions

This issue is dedicated to all women and children who have fought back, with their voices, their eyes, their bodies, and their thoughts. We all have done so.

ACKNOWLEDGMENTS

For this strong, positive, empowering look at ways to prevent or stop the violence in women's lives, our co-Guest Editors, Nadya Burton and Leona Heilig, deserve much credit and honor for their hard work and tenacious commitment to violence prevention. The rest of the glory is shared by contributors: Maria Barile, Monique Dumont, Claudette Dumont-Smith, Monica Durstberger, Education Wife Assault, Loralee Elliot, Fédération nationale des femmes canadiennes-françaises, Wendy Fidkalo Weight, Nupur Gogia, Debra Handler, Wanita Koczka, Joan Krisch and Arlene Wells, Margot Lacroix, Miriam Margles, Suzanne Mulligan and Dr. Donna Mitchell, Heidi Rathjen, Leslie Russell, Katherine Spillar, Cherly Storey, Maureen Townsend, and Women Educating in Self-Defense Training. Poetry is from Diane Driedger, Leslie Smith Dow, Janet B. Fitzsimmons, and Susan Wismer.

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GUEST EDITORS

Leona Heilig has been a coordinator of the Montreal Assault Prevention Centre since its founding in 1988 and has been teaching ACTION assault prevention programming since 1985. **Nadya Burton** is an assault prevention instructor at the Montreal Assault Prevention Centre, and worked for many years as a rape crisis counselor.

SUBMISSIONS

WEdf invites all readers to submit articles, ideas, poetry,

expressed in *Women's Education des femmes* are those of the authors and do not necessarily reflect the views of CLOW, Secretary of State, or other funders.

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humor, commentary, reviews, resources, and graphics. Please send submissions to the Editor, WEdf, 47 Main Street, Toronto, Ontario, M4E 2V6, or fax them at (416) 699-2145. Material that is sexist, racist, classist, homophobic, able-ist, age-ist or which is oppressive in any other way will not be accepted for publication. Submitters who wish their material returned should include a stamped, self-addressed envelope. Writer's guidelines are available.

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The cover photograph is by Miriam Margles.

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WOMEN'S

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Les opinions exprimées dans *Women's Education des femmes* sont celles des auteurs; elles ne reflètent pas obligatoirement celles du Secrétariat d'État, du CCPEF, ou d'autres organismes de financement.

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volume 9

Education is Prevention

by **Nadya Burton and Leona Heilig**

A truly holistic view to assault prevention begins with education.

The last issue of *WEdf* told eloquently, powerfully, and painfully of the violence in women's lives and how that violence is a barrier to education. This issue attempts to focus on prevention. We hope that the pain and sadness many of us felt in response to "Learning and Violence: Women Speak Out" can be transformed into action through the strategies presented here.

Collecting articles for this issue was not an easy task. We received many submissions that did not differ significantly from those in the previous issue, stories of abuse and violation. Looking at prevention, women wrote most often of "healing," of "breaking the silence," of "speaking out." There is no question that these are extremely important aspects of prevention; without the phenomenal courage of all survivors who have spoken out there would be no anti-violence movement, and no prevention being done at all. Ending our isolation as victims of violence as well as sharing information and stories are important elements of prevention.

Yet there is another step: a process of empowering ourselves and our children to be able to avoid and prevent assaults before they happen. Both of us work at the Montreal Assault Prevention Centre, and we believe strongly that women *can* prevent or reduce the violence in our lives. Self-defense has been around for many years now, but a truly holistic view to assault prevention, to strategizing for the wide range of assault situations women face, begins with education. Assault prevention is education. For our (mostly male) perpetrators it means learning to deal with anger and pain in ways that don't hurt others, learning to feel empathy and compassion. For women and children it means learning about our power, about the others who *have* fought back, who have lived through successful resistance.

Traditional prevention strategies for women focus on an approach we call "victim control," consisting mainly of rules or tips. Women are advised to follow in order to stay safe. These range from staying inside at night, not talking to strangers, to putting police locks on your doors. As well as distracting attention to the least likely form of assault (by a stranger), these rules limit our lives, curb our freedoms - in fact, take away our control - and lead to blaming the victim, especially if she didn't follow the rules. Assault prevention should improve the quality of our lives, not disempower us further.

In this issue we have tried to look to another kind of prevention; a prevention based on empowerment, not rules. We have tried to show what we see daily at the Montreal Assault Prevention Centre: that increased confidence in one's intuition and capabilities' helps us respond to all kinds of situations (overtly violent ones as well as the day-to-day harassment so many of us face); that assault prevention is a kind of education that starts with how we parent our children to be caring individuals; that women and children have the strength and ability to fight back, to get out of and avoid dangerous situations. And we believe these skills can be taught in an empowering way, a way that does not blame us for times in the past when we may not have been able to fight back.

The women's movement is on the threshold of a new way of looking at the problem of violence against women and we are witnessing the changeover. As well as speaking out, healing ourselves, breaking silence and isolation, we are moving to a new stage of empowering ourselves to take positive steps not only to heal, but to PREVENT.

Violence is a barrier to our education. Violence prevention means we can live with the freedom to which we are entitled, to learn, to study, to live life to its fullest. We take courage and strength from the information and stories told here.

Nadya Burton and Leona Heilig are Guest Editors for this issue of Women's Education des femmes.

ÉDITORIAL

Éduquer, c'est prévenir

par Nadya Burton et Leona Heilig

Dans le dernier numéro de *WEdf*, on nous parlait avec éloquence, puissance et douleur de la violence existant dans la vie des femmes et on nous montrait comment cette même violence faisait barrage à leur éducation. Ce numéro se concentre sur la prévention. Nous espérons que la douleur et la tristesse que beaucoup d'entre nous avons ressentie à la lecture de "L'apprentissage et la violence : les femmes s'expriment" pourront se transformer en actes grâce aux stratégies présentées ici.

Rassembler des articles pour ce numéro n'a pas été facile. Nous avons reçu beaucoup de textes qui ne différaient guère de ceux du numéro précédent, soit des récits d'abus et de violence. En ce qui concerne la prévention, les femmes parlent souvent de "guérison", de "rompre le silence", de "s'exprimer". Il est évident qu'il s'agit d'éléments importants de la

prévention. Sans le courage incroyable de toutes les survivantes qui ont parlé, le mouvement de lutte contre la violence n'existerait pas, et aucun programme de prévention ne serait en place. Mettre fin à l'isolement des victimes de violence et échanger des renseignements et des histoires sont des aspects clés de la prévention.

Pourtant, nous devons franchir une autre étape: nous doter de pouvoir et habiliter nos enfants pour être en mesure d'éviter des agressions et de les prévenir avant qu'elles ne se produisent. Nous travaillons toutes les deux au Centre de prévention de la violence de Montréal et nous croyons fermement que les femmes *peuvent* prévenir ou réduire la violence dans leur vie. L'autodéfense existe depuis des années, mais une véritable philosophie holiste de la prévention de la violence, visant à établir des stratégies pour régler les multiples genres d'agression que subissent les femmes, commence par l'éducation. Prévention de la violence égale éducation. Pour les agresseurs (en majorité des hommes), cela signifie apprendre à faire face à leur colère et leur douleur de manière à ne pas blesser autrui, apprendre aussi à ressentir de la sympathie et de la compassion. Pour les femmes et les enfants, cela signifie prendre conscience de leur pouvoir, se renseigner sur celles qui ont lutté, qui ont résisté avec succès.

Les stratégies de prévention traditionnelles sont axées sur ce qu'on a coutume d'appeler le "contrôle de la victime", lequel consiste essentiellement d'idées ou de règles que l'on suggère aux femmes de suivre pour rester en sécurité. Ces recommandations sont diverses: ne pas sortir de nuit, ne pas parler à des étrangers, installer des serrures imprenables aux portes. En plus de détourner l'attention vers la forme la moins probable d'agression (par un étranger), ces règles limitent notre existence, entravent notre liberté - en fait, nous enlèvent tout contrôle - et nous incitent à blâmer la victime, surtout si elle n'a pas appliqué ces règles. La prévention de la violence devrait améliorer la qualité de nos vies, et non nous déposséder d'encore un peu plus de pouvoir.

Dans ce numéro, nous avons essayé d'envisager une autre sorte de prévention; une prévention se fondant sur l'habilitation, et non sur des règles. Nous avons essayé de montrer ce que nous voyons tous les jours au Centre de prévention de la violence de Montréal, soit qu'une confiance accrue dans son intuition et dans ses capacités aide à réagir à toutes sortes de situations (de celles vraiment violentes au harcèlement quotidien auquel beaucoup d'entre nous faisons face); la prévention de la violence est une éducation qui commence dès l'enfance, lorsque nous apprenons à nos enfants à être des individus attentionnés; les femmes et les enfants *ont* la force et les capacités de lutter, de partir et d'éviter des situations dangereuses. Et nous pensons que ces compétences peuvent être enseignées de manière habilitante, c'est-à-dire d'une façon qui ne fait pas retomber sur nous le blâme pour les fois où, dans le passé, nous sommes restées passives.

Le mouvement féministe est sur le point d'étudier le problème de la violence faite aux femmes sous un autre jour et nous sommes témoins de ce changement. En plus de s'exprimer, de guérir, de rompre le silence et de mettre fin à notre isolement, nous nous dirigeons vers une nouvelle étape, soit nous habiliter pour prendre des mesures positives non seulement pour guérir, mais aussi pour PRÉVENIR.

La violence constitue un obstacle à notre éducation. La prévention de la violence signifie que nous pouvons vivre librement, comme nous en avons le droit, nous instruire, étudier, vivre une existence pleine. Nous tirons des données et des histoires qui se trouvent ici courage et force.

Nadya Burton et Leona Heilig sont les rédactrices invitées de ce numéro de Women's Education des femmes.

LETTERS

The process we went through with Miriam and the writing of this poem seems to us a significant and important one in the process of focusing on prevention, on empowering ourselves.

self-defensive

looking clear to the other side of things
the sheltered bone resistant
becomes a capable fist
swinging arm from abdomen
with the gut call HUT!
like a heave
it screams through wood
crack snaps the board in two

the instructor prides her signature across
splintered halves
Miranda broke this board with her Wen-Do fist
and passes the diploma to go up on her
bedroom wall
already hanging on Miranda's self-amazement
a straightened spine in the parking lot

Michael hinges the doorframe with his shoulder
sways dismissing you broke it along the grain
and it's not like it's plywood or anything
he laughs off closes in
on how tiny her hands her wrists are
grips them for a second
just to show her
you're kidding yourself
and it's his brand of cruelty she hates

trying to humor the fierceness
out of her mouth
to replace the palsy easy as moss
forcing her suspicion
the twist that wrenches her defensive
into positioned offense
weighing violence into her hand

Dear **Miriam:**

We are writing to ask if you would consider revising your poem, so that the reader is left feeling stronger, having a vision of women's power in responding to male violence. We believe there is great value in showing the times when women *do* fight back, when we *do* successfully prevent the violence so often visited against us.

Sincerely,

Nadya Burton & Leona Heilig

Dear **Nadya & Leona:**

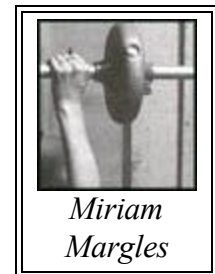
In the draft of "self-defensive" I wanted to get across that Miranda (and women generally) can gain the power to avoid, fight off and survive violence. With Miranda's new physical strength comes self-esteem. When she comes into contact with Michael, the joking misogynist asshole, her new physical and psychological strength are challenged. I intended the poem to end unresolved, with the idea that she now has the tool of the oppressor violence. I did not want to gloss over the fact that violence against women will not dissipate simply because we are learning to defend ourselves. Neither did I want to present a powerful, victorious ending, ignoring the fact that with training in self-defense, we, too, have the power to hurt, maim, or kill another human being.

However, I have decided to alter the text slightly to clarify the fact that Miranda does have strength and control [replacing the last line with the following stanza]. I hope you find the adjusted poem to be an improvement.

the sheltered bone articulates
defiance in a clench
Miranda cauterizes against his biting subtlety
weighing violence into her hand
tension into his hold

Sincerely,

Miriam Margles



Concordia Women's Centre: A Place of Resistance

by Margot Lacroix

The incidence of violence on university campuses would suggest that all is not well in the academic world.

The university as liberal institution has become, in the last decade, an interesting axis of debate where violence against women is concerned, at which actions as well as discourses collide. The incidence of violence, the threats that have arisen on different campuses across Canada, would seem to suggest that all is not well in the academic world; that the massive integration of women students into this institution undertaken

some 20 to 30 years ago may well have reached - despite affirmations to the contrary - some kind of limit.

The university is now more than ever a site where many hopes for the future are held, an almost necessary rite of passage for anyone, male or female, who wishes to accede to positions of power in this society (even though the exchange value of diplomas is no longer what it used to be). Much of the commentary surrounding incidences of violence towards women on university campuses in recent years has consisted of attempts to skirt what is ultimately an unavoidable issue: what has, in fact, been happening? There has been an extreme reluctance not only to establish connections between various manifestations, but also to see them as something other than the "pranks of immature boys" or as acts of the demented. At the Concordia Women's Centre, we believe that as women involved in campus life we must pay extremely careful attention to these events *and* to the discourse that is being constructed around them. While one of our goals is to foster this sense of vigilance, we also see our role as a place from which women can learn to actively resist forces that maintain them in a system where violence is used as a means of compliance and control.

The quintessential liberal institution has in fact become the "site of a falsified perception of equality" (1). And this assumed equality fosters a false sense of achievement, which is potentially one of the major obstacles to any real change in the power structure between men and women on campus or in society in general. We know that while attendance figures indicate a close proportion of male and female students, there is overrepresentation of women in certain faculties and under representation in others. We also know, in spite of perceptions, that the number of female professors is still a long way from having reached the 50% mark. And there is little indication that the discourse of the last twenty years has had any significant impact where the content of courses is concerned. As a women's centre within a university setting, we believe it is essential to examine, address, and challenge this powerful assumption of equality. In our opinion, violence against women on campuses may be read as a sign that certain limits of change within the liberal

institution have been reached; efforts made to relegate the discourse of feminists about violence to the category of "overreaction" are just another manifestation of the steadfast resistance to more profound change within the university structure.

Le centre des femmes de Concordia: un endroit où fleurit la résistance

par Margot Lacroix

Au centre des femmes de Concordia, nous faisons très attention aux incidents violents qui ont lieu sur le campus et aux commentaires qu'ils déclenchent. Nous considérons que le centre est un endroit où les femmes peuvent apprendre à résister aux forces qui les maintiennent dans un système où la violence sert d'outil de contrôle. Le centre des femmes est un endroit sûr où les femmes peuvent apprendre à se défaire du conditionnement - être gentilles, ne pas prendre de risques, ne pas avoir de grandes attentes professionnelles et rester à la place qui leur est assignée - dont elles ont fait l'objet.

En ce qui concerne la violence et les questions connexes, le centre remplit un double rôle, soit un rôle réactif et un rôle proactif. Dans le premier cas, il répond aux besoins immédiats d'une femme ou fait des déclarations à la communauté et aux médias lorsque des actes de violence sont commis sur le campus. Dans le deuxième cas, il éduque, communique, agit, analyse, défend pour sensibiliser la population à la violence faite aux femmes, habiliter les femmes et les libérer de la paralysie qui souvent les étirent. En fin de compte, un centre de femmes est un endroit où les femmes peuvent évaluer leur courage par rapport à cette violence et, avec l'aide des autres, en avoir encore davantage.

The Women's Centre is an important place where women can resist the role of the victim.

A feminist centre such as the Concordia Women's Centre is founded on the unshakable belief that in order to apprehend the realities lived by women within the university one must start from women's own experiences, and the same applies to situations of violence. Our experience shows, however, that, for many women, the ability to trust their perceptions and intuitions is not a given, that a support system must be in place that helps validate these experiences and incites women to examine them within a larger context.

Women students do not start their academic studies as blank, gender-neutral notebooks. They have already assimilated very specific sets of values and behaviors, and often still adhere to stringent codes of femininity. A large number of women are still extremely reluctant to take what should be their rightful place in the classroom. The presence of male students has a powerful inhibiting effect; many students who drop by the women's centre express their dissatisfaction with co-ed women's studies courses because they do not feel free to speak their minds. Self-censoring is often an engrained response in women students, and there are too few public spaces in which women can train themselves to unlearn this conditioning. We see the Women's Centre as playing an important role in this

regard, by offering the kind of space where women can resist forces "that say women should be nice, play safe, have low professional expectations, live through others, and stay in the places assigned to us" (2). To resist, in other words, the role of the victim.

At the Concordia Women's Centre, the situation of violence lived and shared by all women in this society becomes an important focus of education and "conscientisation" (awareness-raising). As a physical space where only women are allowed, it provides a safe place for students who wish to study, eat their lunch, hold a discussion or simply sleep, away from the sometimes subtle and sometimes not so subtle constraints of co-ed existence. The Women's Centre is the *only* such place for women on campus.

Safety and confidentiality become two important concerns for a woman who is in crisis and needs assistance, and are elements that we are in a position to offer with the least interference. Immediate attention and care, the ability to listen actively and not minimize what a woman is going through, characterize our style of support. This immediacy, and the more informal peer-based support system we offer distinguishes us from other services offered to women on campus, which are more entrenched in the university structure and are potentially more intimidating. It also provides an alternative to the sometimes well-intentioned, but often ill-trained security guards.

A large part of our work is referral, and we have developed over time an extensive list of resources and services available to women in situations of crisis or who are looking for guidance. We respond to calls for information concerning the whole range of sexual and physical harassment and assault. An important component of this work is the training it provides to the volunteers who staff the Centre, who not only get to familiarize themselves with the resources available in the region and elsewhere, but also gain hands-on experience and develop skills in dealing with emergencies. New volunteers at the centre are coupled with a more experienced worker, a system that allows us to offer and maintain an effective referral service. There is no doubt in our minds that this kind of experience heightens women students' awareness of the realities lived by women, and offers a valuable complement to the often very academic content of their women's studies courses.

1. Debbie Wise Harris, "Keeping Women in our Place, Violence at Canadian Universities," in *Canadian Women's Studies*, vol 11, no 4, 1991, p.37.
2. Adrienne Rich, "Claiming an Education," in *On Lies, Secrets and Silence*, W.W. Norton and Co., 1979, p. 234.

Elaine Carol



This work also encourages women students to establish connections between their own personal experiences of violence and those of other women, breaking the isolation they have often felt. Some women choose the centre as a place to help them come to terms with long histories of violence - not as the solution to their problems, but as a place where they can gain some of the strength necessary to heal and lead a less disrupted life.

We strongly believe that women must have a place where they can also be free to articulate and share their feelings about violence against women, their ideas and . interpretations, as well as create their own I strategies and solutions. Unfortunately even women's studies courses are not a guaranteed forum in which to explore without inhibitions. While we are aware of our limitations in terms of the role we can play as facilitator, we try to ensure the conditions and resources necessary for such discussion.

In dealing with issues of violence, therefore, we see our role as two-fold. On the one had we are reactive: responding directly to a woman's immediate needs in a given situation, and also through self-generated statements and actions, and through commentaries to the media (both campus and mainstream) in response to incidences and manifestations of violence. The other part of our stance can be described as pro-active or preventative and consists of a number of strategies that could be grouped under the following headings: education, expression and communication, action, analysis and advocacy.

Our educational work includes the publication of information material, organizing events such as the Sexual Assault Awareness Week and Take Back the Night, and maintenance of a print resource centre. Expression and communication also have an educational component, but focus more on activities that give women an opportunity to express the ir experiences and feeling through art exhibits, performances, or through writing. Action includes demonstrations and other public events, as well as the organization of self-defense courses on a regular basis - strategies that aim at empowering women and at freeing them of the paralysis they often feel. Analysis describes the efforts we under- take to remain informed and critical, through our analysis of the media, of reports submitted to the university, and of incidences of violence on and off campus. Finally, by taking a position on issues, and by participating on key university committees, we exercise a role as advocates working for change.

All women on campus are invited to participate and contribute to these various strategies, and, in turn, devise and develop new ones, adapted to the new situations we constantly face. The task of eliminating violence against women in this society, and ultimately all violence, is one which, in these increasingly conservative times, needs all the courage that women can muster: the courage to deal with violence in our lives; the courage to keep breaking the silence and naming the violence to which we are subjected in class- rooms, at home and on the streets; the courage to keep confronting the elements that perpetuate the violence as well as the individuals that resist the naming. Ultimately, a women's centre such as the Concordia Women's Centre is a place for women to gather and measure their

courage and, with the help of others, to use it, test it, foster it and make it grow.

Margot Lacroix is a member of the collective of the Concordia Women's Centre.

What we want

by **Claudette Dumont-Smith**

What aboriginal women want for themselves and their families is not much different than what the rest of women want.

I am writing this article primarily for one purpose. That is to inform or educate my non-aboriginal colleagues of the dreadful conditions aboriginal women are forced to live in, both on and off-reserve, even in today's modern world. I will share with the readers what aboriginal women want for themselves and their families, which is not different than what the rest of the women in mainstream society want. They have told me of their hopes and aspirations in various ways:

through a nation-wide study on family violence that I oversaw in 1991 and when I traveled as an aboriginal circle member on the Canadian Panel on Violence Against Women. It was through my professional career as a registered nurse and my many years of experience in the area of family violence that I was appointed to be a member of the aboriginal circle on the Panel by the Indian and Inuit Nurses Association of Canada.

Statistics continue to prove that aboriginal women are indeed the poorest of Canada's poor. Many of them, twice the national average at least, head single parent households and subsist on social assistance. Aboriginal women bear children at a much younger age and have more children than their non-native counterparts. They live in overcrowded dwellings on-reserve or in slum neighborhoods off-reserve. Eight aboriginal women out of ten are abused and they are about four times more likely to die from accidents or violence as compared to the rest of the Canadian female population; the suicide rate is more than twice the national average. They live in a society that is male dominated both on or off-reserve. Aboriginal leaders are customarily males as are non-aboriginal leaders.

Services to those living on-reserve are inadequate or non-existent. Services to those residing off-reserve are culturally inappropriate. Accessibility to services and programs for both groups remains a serious problem.

There is a lack of well-trained health and social service providers on-reserve and for the aboriginal women off-reserve these care-givers, in the majority of instances, lack cultural sensitivity. Many times the abused women must leave her home and children to seek services that are culturally inappropriate in a foreign surrounding. It does not surprise me

in the least that in many, many instances the victim will return to her abusive partner and former destructive life-style. What other choice does she have? She could choose to live off-reserve on social assistance in a ghettoized section of a city, away from family and friends and familiar surroundings. Her options to find a better life for her and her children are very limited indeed.

Ce que nous voulons

par Claudette Dumont Smith

Si j'écris, c'est pour mettre au courant mes collègues non autochtones des conditions épouvantables dans lesquelles vivent la plupart des femmes autochtones et de ce qu'elles souhaitent pour elles et leur famille. Les femmes autochtones sont toujours les membres les plus pauvres parmi les pauvres de la société canadienne. Au moins deux fois plus de femmes autochtones que la moyenne nationale sont à la tête d'une famille monoparentale et subsistent grâce à l'aide sociale. Huit femmes autochtones sur dix sont maltraitées; le taux de suicide chez les femmes autochtones est deux fois plus élevé que la moyenne nationale. Dans les réserves, les services sont soit inadéquats, soit inexistants. En dehors des réserves, les services ne font pas l'affaire sur plan culturel.

Les femmes autochtones veulent récupérer ce qu'elles avaient avant l'adoption de l'infâme *Loi sur les Indiens*; elles veulent se soigner et soigner leur famille selon les traditions ancestrales; elles veulent que des programmes tenant compte de leur culture soient offerts dans leurs communautés; elles veulent que l'église qui administrait les pensionnats et a joué un rôle clé dans la destruction de la langue, des moyens d'existence et du mode d'éducation des autochtones leur accorde des réparations. Elles veulent que le racisme disparaisse. Elles veulent occuper la place à laquelle elles ont droit dans la société canadienne.

Aboriginal women want to restore what they had prior to the implementation of the infamous "Indian Act" - the primary instrument used to destroy the language, tradition and culture of the aboriginal people of Canada. They want to return to the principle of equality between the male and female that was evident in many of Canada's First Nations. They want to heal themselves, their partners, their families and communities. They want to heal in the traditional way, they want access to healing lodges near their families and communities. They want culturally-appropriate programs and want them delivered from people of their own race or from people who are culturally sensitive. They want restitution from the churches who administered the residential schools and were instrumental in destroying language, living and parental skills that had been handed down for generations upon generations. They want services to be holistic in nature, that is, to treat the person in body, mind and spirit. They want racism to end. They want their rightful place in Canadian society.

In summary, what aboriginal women want is equality, holistic healing, restitution from the churches, a revival of their traditional way of life and an end to racism. Is that any different than what any women of mainstream society would want if they had lived and were living under these same conditions? I think not.

***Claudette Dumont-Smith** is an Algonquin and a registered nurse who was appointed to the aboriginal circle on the Canadian Panel on Violence Against Women by the Aboriginal Nurses Association of Canada. She is also serving as associate commissioner for the National Aboriginal Child Care Commission of the Native Council of Canada. She has been involved in the aboriginal health field since 1974.*

My Children's Ancestor

by Maureen Townsend

The decision to leave behind me a past scarred with violence from before my birth began a journey far beyond any concept I had known, into a realm of love and acceptance that at times has been freighting, challenging and beautiful, each step turning into a precious foothold on the earth, my new home. Exchanging memories I had chosen to forget for new memories, full of life, giving me hope for each new day. Learning to "be present" has been the most frightening of all; leaving my safety nest created to protect me felt like a strange place I had never been.

Once again, I feel the wonder of a child taking in the earth with amazement and anticipation, each day becoming a day to remember. A sense of grief often comes when I realize how much was stolen from me by someone else's hand, by their lack of skills to provide my needs, which I so desperately wanted them to do. I am saddened when I realize how many people, my ancestors, have been destroyed by what is called "family violence." I choose to see it more as "society violence," a tolerance towards behavior that is killing more people than all the famines, wars, and diseases put together.

Perhaps, one day, by choosing the steps I have taken, my children will look back and have some new knowledge to add to the book of ancestors, as their children's children look back to see their legacy. Preventing the violence is a never-ending job, as there is so much to repair in my life and in the lives of my children. Going forward sometimes seems like an endless race towards a goal that is invisible. My heros have become the women before me who have challenged and conquered this brutal enemy, some giving their lives to ensure my freedom to take the choices available to me. To these women I owe my life. I am my children's ancestor.

***Maureen Townsend** is a survivor of abuse suffered both in childhood and as an adult. She has been in the process of healing since 1988 and is by choice the non-custodial parent of four children.*

Tools not Rules: Challenging Traditional Power Dynamics as Assault Prevention

by **Nadya Burton**

Assault prevention is a radical idea.

Opposition is not enough. In that vacant space after one has resisted there is still the necessity to become - to make oneself anew. - bell hooks

I've been involved with the Montreal Assault Prevention Centre for over two years and it's still strange to me that people gloss over the word prevention in our name, regularly confusing us with the Montreal Sexual Assault Centre. It is as though, hearing the word assault, people automatically think "crisis centre," "counseling." Often they murmur sympathetically, "Oh, that must be such difficult work, dealing with people who have been assaulted all day; counseling is so admirable." And so it is. But I am ever amazed that the word prevention has no impact, seems to disappear, remain silent.

It is precisely this not so little word - prevention - which defines our work and informs all our ideas and approaches to assault. It is because of this word, this not so simple idea, that I was drawn to work here. The Montreal Assault Prevention Centre does precisely that, attempts to prevent assault. We offer unique prevention programs for many groups who are particularly vulnerable: women, children, elderly people, those with intellectual or physical disabilities.

Assault prevention is a radical idea. I worked for years in a rape crisis centre, helping women heal from the painful trauma of assault - everything from street harassment to ongoing incest and rape. Looking back, I see that besides being empathetic, caring, informed listeners, helping women break the incredible wall of silence which surrounds victims of violence, we were trying to educate, to generate change. We tried to impart to women that what happened to them was not personal, but political; that violence is part of a system where men regularly and easily assault women and children. What is radical, about rape crisis centers is the fervent belief that if only we could expose the truth - that men have power and women are victimized by the misuse of that power - then the whole patriarchal system we call society would *have* to change. If only we could get everyone to see the world as it is, a revolution would be inevitable.

Des outils à la place de règlements: prévenir la violence en remettant en question les rapports de force traditionnels

par Nadya Burton

La prévention de la violence est une idée radicale, car en insistant pour que les agressions soient prévenues, on semble insinuer que les victimes sont responsables des abus dont elles font l'objet. Au Centre de prévention de l'agression sexuelle de Montréal, on affirme sans hésiter qu'il y a presque toujours moyen de faire quelque chose pour prévenir ou arrêter une agression. On apprend aux femmes, aux enfants et à d'autres personnes, c'est-à-dire à celles et ceux traditionnellement privés de pouvoir, de s'imposer, de lutter et de faire l'impossible pour s'extirper d'une situation dangereuse. Si l'on croit fermement que nous pouvons prévenir la violence, nous nous débarrassons de l'idée selon laquelle les hommes sont les seuls à avoir du pouvoir; nous éliminons une structure qui confirme à nos yeux l'état d'oppression dans lequel nous vivons. Une fois éduquée, nous regrettons de ne pas l'avoir été plus tôt. Mais au moins, nous serons prêtes la prochaine fois.



David Singleton

Perhaps not all centers would share this analysis, but encouraging women to talk about the pain and trauma of violence is in itself a revolutionary project. Fighting to change blame-the-victim attitudes and helping women battle the medical and legal-justice systems were radical ideas when rape crisis centers came into being, and these continue to be the day-to-day, invaluable services the centers provide. However, as an individual counselor struggling through the daily pain of helping survivors to heal, I felt we had a parallel mission: to generate social change, to limit or stop sexual violence altogether. And we fought for this change, as I said, by educating, by exposing the reality of injustice and inequality.

But we were stuck within the confines of the very system we were seeking to change. We accepted, perhaps too uncritically, the notion of women as power-less victims. For to say that we *could* fight back, that we *could* take power and not let ourselves be victims, seemed to suggest that we were also responsible when we did not fight back, or *could not* get away. I stumbled over that one, and there was an uncomfortable silence around these questions at the rape crisis centre.

I wanted to teach self-defense almost from the beginning of my work at the rape crisis centre, though I never really thought about why. I had not yet come to believe that counseling and prevention services should operate in tandem. I had not yet noticed that one of the best ways to dispel the ever-present bum-out of crisis counselors is to have them work alongside those who teach assault prevention, and I had not yet seen that an assault prevention course can be an important part of the healing process. I now envision

an anti-violence movement in which these services are inseparable, where counselors and self-defense instructors work in shared facilities, taking coffee breaks together, learning from each other.

In assault situations we are one side of a power dynamic, not hapless victims.

When I moved to Montreal, I came across almost by accident the Montreal Assault Prevention Centre. Here we do say, quite comfortably, that there is almost always something you can do to prevent or stop an aggressive situation. Here we teach women, children, and others to fight back; to stand and confront aggressors; to yell, make a scene; to use instinct and awareness to get out of dangerous situations; to kick and punch; to do what is necessary to get to safety. We teach those who are traditionally disempowered to *take some power*. Power is not something men have in the absence of women; power is a relation between people or between groups. In assault situations we are one side of a power dynamic, not hapless victims.

I do not want to imply that the notion of prevention is simple or unproblematic. Prevention based on rules governing our behavior, which keep us fearful and still skillless when facing an aggressor, is not empowering. Rather, empowering prevention is grounded in the notion of developing tools, instincts, awareness, confidence, verbal skills, assertiveness, and physical maneuvers. These tools are varied, adaptable, and flexible; they improve the quality of our lives, they give us choices and freedoms we may never have felt before.

So when we say that women and others vulnerable to assault can fight back, we are changing the parameters of the debate. We are not accepting as immutable the notion that men are *powerful*, women *powerless*. Women can take power, can invent new ways of using power to protect ourselves, and can challenge old ideas of power-over as the only power dynamic possible. Perhaps it is for this reason that the word prevention gets ignored so often. Because in believing we can prevent assault, we are throwing off the notion that men and other groups have exclusive access to power; we are stepping out of the structure which keeps us believing in our own oppression.

Which is not to blame the victim. Most of us have never learned to take power, to kick, yell, fight back, say *no*. Many of us have no idea how to do so. And once we learn, perhaps we will carry with us a sad sense of not having learned earlier, of having missed opportunities to stop some of the violence in our lives. But at least we are ready for the next time.

Nadya Burton is a co-Guest Editor of this issue of Women's Education des femmes.

Success Stories

Scattered throughout the journal, we have included women's and children's stories of assault prevention. These are situations where the person has been able, through some action, to stop or change an aggression by retaking control of the situation. These are

all true stories told to us by women who have taken our assault prevention courses. Success stories from children who have participated in the Child Assault Prevention Project (CAPP) are not only indications of the power children have with information and support, but shows us how prevention starts most importantly with our children.

PREVENTED!

A woman went out with a friend, and they returned to her apartment after dinner. He started to make love to her and she kept saying no while he continued to be sexual. Finally she said loudly and clearly, "I said no. If you continue this will be rape and I won't be your friend any more." He stopped, they talked it over, and have been friends for years since this night.

Violence faite aux femmes

Fédération nationale des femmes canadiennes-françaises

[Le point de vue de la FNFCF présenté devant le Comité canadien sur la violence faite aux femmes, le 27 mars 1992.]

La collectivité canadienne-française ne reconnaît pas l'existence de la violence à l'égard des femmes.

Ce court document exprime les principales préoccupations de la Fédération nationale des femmes canadiennes-françaises face à la violence faite aux femmes. Nous présentons ici la situation particulière des femmes francophones vivant en milieu minoritaire et quelques réflexions.

La situation des femmes francophones en milieu

minoritaire

La population féminine vivant en milieu minoritaire au Canada représente 500 000 personnes. Celles-ci, éparpillées sur tout ce vaste territoire, vivent soit dans de grandes agglomérations, soit dans de petits villages isolés situés à de grandes distances les uns des autres. Indépendamment de la province ou du lieu où elles habitent, les femmes francophones vivant en milieu minoritaire sont aux prises avec la violence, problème encore tabou bien que les médias diffusent davantage d'information à ce sujet.

Dans l'ensemble, la collectivité canadienne-française ne reconnaît pas l'existence de la violence à l'égard des femmes. Pour elle, il ne s'agit que d'un dossier intéressant les groupes de femmes.

C'est une question sur laquelle nos communautés ferment encore les yeux. Les valeurs

traditionnelles qui prévalent dans les communautés isolées murent les femmes victimes de violence dans le plus grand silence et dans l'acceptation de leur sort. Cela fait partie du domaine du privé.

Très souvent, toute démarche qu'entreprend la femme pour être plus autonome (scolarisation, marché du travail, engagement au sein d'un groupe de femmes) est freinée par le conjoint et n'est pas encouragée par la communauté. Toute émancipation est considérée dangereuse, car dans les petites communautés francophones, elle signifie également le démantèlement du modèle patriarcal. Si la femme ne reste plus au foyer, si elle n'est plus l'unique gardienne de la foi et de la culture, si en raison de son autonomie et de ses idées nouvelles, elle n'est plus la propriété de son conjoint ... de qui, ce dernier sera-t-il le maître?

Même si la violence envers les femmes est généralisée dans toute la société, peu importe la classe sociale, il existe au niveau individuel et collectif des modèles qui incitent à la violence. Il faut reconnaître que là où l'homme ne possède aucune fierté d'exister, là où il n'est pas reconnu et respecté par son entourage (enfant maltraité), là où on lui nie tout sentiment, toute expression de ses émotions, là où on ne retrouve aucun autre mode de comportement que celui calqué sur le mode patriarcal, là où il se sent bafoué et humilié dans ses droits (au niveau social et comme citoyen), il ne peut, en tant que victime, qu'écraser plus petit que lui. Dans le cas de la violence conjugale: sa conjointe, ses enfants.

Comme dans la société canadienne, la violence envers les femmes en milieu minoritaire est un problème lié à la non-reconnaissance de l'égalité des sexes. Dans certains milieux, cette violence se double d'un problème lié à l'oppression du groupe social lui-même.

Violence Against Women

by FNFCF (National Federation of French-Canadian Women), presentation to the Canadian Panel on Violence Against Women

The collective francophone community in Canada does not recognize the problem of violence against women; for them, it is only an issue for women's groups. A group of women in Kapuskasing initiated an anti-violence group three years ago; however, without any other support, isolated and rejected by their community, they did not survive. In other provinces, women lack the means, the support and the resources to effectively address the problem of violence; a group of women in Manitoba demanded in 1984 that the government set up a shelter for francophone women and children but by 1992 the government had still not recognized their demand. It is therefore critical that all of us support the work and initiatives of francophone women across Canada in their efforts to have violence against women addressed in their communities. It is also critical that the governments, municipal, provincial, and federal, learn to respect, support and work with the feminist movement everywhere in Canada to end violence against women and children.

Comment obtenir les renseignements publiés par le gouvernement de sa province quand rien n'est traduit?

Le rôle des groupes de femmes pour contrer la violence

La violence faite aux femmes est un problème social qui met en cause les femmes et s'adresse aux hommes. Il faut parvenir à faire naître de nouvelles valeurs dans notre société et mettre fin aux abus de pouvoir s'exerçant à tous les niveaux. Les groupes de femmes et les féministes ont beaucoup contribué à faire prendre conscience du rôle que jouent les femmes dans notre société et à la nécessité de mettre fin à la violence.

En milieu minoritaire, la FNFCF, en collaboration avec les groupes et les femmes, s'efforce depuis plusieurs années déjà de revaloriser le rôle des femmes dans la société. Par la sensibilisation et la formation, par les recherches-actions exprimant la réalité des femmes francophones, les groupes ont provoqué l'émergence d'une nouvelle conscience féministe. Et ce, en marge de l'implication majeure des femmes à la cause francophone: celle qui, dans plusieurs provinces, draine l'énergie des femmes engagées.

Pour le mouvement féministe en milieu minoritaire, la lutte contre la violence faite aux femmes, à quelques exceptions près, en est à ses balbutiements. Dans le nord de l'Ontario, par exemple, un groupe de femmes de Kapuskasing a mis sur pied il y a trois ans environ un comité de lutte contre la violence, voire un groupe "féministe". Sans autre appui que leur bonne volonté, elles ont souffert d'isolement, de rejet de la part de la communauté et d'épuisement. En dépit de l'appui de quelques sympathisantes, elles n'ont pu survivre. Comme nous le disions plus haut, l'environnement traditionnel, la peur de déranger l'ordre établi, de nuire au bien-être de la communauté font que les femmes francophones n'ont pas pris en main ce problème. Ceci explique en partie la situation.

Dans plusieurs provinces, notamment en Colombie-Britannique, en Nouvelle-Écosse, en Alberta et en Saskatchewan, les groupes de femmes manquent de moyens, de soutien et de ressources pour mettre au jour ce problème. "Comment, avec une personne d'un regroupement provincial qui travaille à temps partiel, peut-on espérer lutter efficacement contre la violence? Comment obtenir les renseignements publiés par le gouvernement de sa province quand rien n'est traduit? Comment s'informer adéquatement quand chaque province, chaque municipalité, ne divulgue pas hors de ses frontières géographiques ses initiatives et ses programmes pour lutter contre la violence?"

Autre exemple d'une situation pour le moins aberrante. Au Manitoba, le groupe Réseau a présenté en 1984 une demande se fondant sur une étude exhaustive de la situation pour mettre sur pied une maison d'hébergement pour femmes victimes de violence conjugale. En 1992, le gouvernement provincial ne reconnaît toujours pas la nécessité de participer financièrement à cette initiative, même si la Société canadienne d'hypothèque et de logement avait accordé une subvention pour une maison d'hébergement. On peut alors se poser une question: où est la concertation entre le fédéral et les provinces? On peut aussi se demander, comme c'est souvent le cas pour les francophones en milieu minoritaire, pourquoi s'acharner puisque l'on tombe à tous les coups dans l'invisibilité? Pis encore, lorsque l'on est femme et francophone.

Le groupe Réseau du Manitoba qui s'est allié au Bureau d'éducation française et à d'autres groupes participe à un projet de sensibilisation à la violence (dépliants et guides) pour les élèves et les professeurs de français et d'immersion au Manitoba. Réseau demande avec vigueur qu'on l'appuie pour qu'il puisse mettre sur pied des programmes là où on a décelé des besoins. Il faut pouvoir passer à l'action dit le groupe pour agir contre la violence. À quand une maison d'hébergement pour les femmes francophones à Winnipeg (il y en a sept pour les anglophones et deux pour les autochtones)? (1)

Les gouvernements ont dans les groupes de femmes de solides partenaires qui ne demandent qu'à agir pour contrer la violence.

L'apport des groupes de femmes: pourquoi ne pas le reconnaître?

Ce sont pourtant les groupes de femmes qui, dans les communautés francophones, sont les plus à même d'identifier les besoins; de rejoindre d'autres femmes; de mettre sur pied des groupes d'entraide; des services; de travailler à sensibiliser la communauté à ce problème social; d'œuvrer à la mise sur pied de centres de transition et d'hébergement; de trouver des alliés chez les autres groupes communautaires; d'appuyer les programmes et les professeurs pour qu'ils sensibilisent les enfants; d'encourager les femmes à se prendre en main, etc. L'exemple du Réseau des femmes du Sud de l'Ontario, dont le siège social est à Toronto, est éloquent à ce propos. Le Réseau des femmes du Sud de l'Ontario a fait de la lutte contre la violence sa priorité et il agit efficacement à divers niveaux: programme de sensibilisation pour les conseils scolaires, de formation pour les enseignantes; publication d'un guide d'animation pour les groupes de femmes (Guide que la FNFCF a acheté et distribué à ses groupes) et ligne téléphonique accessible dans le sud de la province.

Malheureusement, ce rôle des groupes de femmes n'est pas pris en considération, ni dans le document "Forger des alliances: Plan d'action pour une stratégie nationale contre la violence faite aux femmes" adopté par les ministres de la Condition féminine l'an dernier, ni ailleurs.

Pourtant, et pour toutes les raisons mentionnées ci-haut, il faut, nous disent nos membres dans les provinces, appuyer les initiatives des groupes de femmes (locaux et provinciaux), les épauler dans leurs actions et leurs démarches. Les gouvernements provinciaux et fédéral ont dans les groupes de femmes de solides partenaires qui ne demandent qu'à agir pour contrer la violence. C'est le cas des groupes de femmes francophones en milieu minoritaire. Les gouvernements se doivent de reconnaître cet appui dans leur lutte contre la violence.

Le gouvernement doit appuyer et travailler de concert avec le mouvement féministe

Dans cette même veine, le gouvernement doit appuyer le mouvement féministe pancanadien. Le mouvement a une longue expérience de la lutte menée pour que les femmes participent sur un pied d'égalité avec les hommes à la société. Si le Canada a aujourd'hui la réputation "d'être l'une des nations les plus progressives au monde en reconnaissant l'ampleur et la gravité du problème de la violence, en prenant des mesures pour le corriger" et si "cette réputation positive est l'aboutissement de près de deux décennies d'action de la part des groupes féminins, des autorités gouvernementales et des

organisations impliquées à tous les paliers pour opérer des changements," comme l'affirme le document *Vivre sans peur*, le gouvernement se doit d'encourager le mouvement des femmes au Canada à poursuivre son travail pour que les femmes soient un jour de réelles partenaires et n'aient plus à souffrir de la violence en raison de la discrimination dont elles sont victimes.

Dans une campagne de sensibilisation contre la violence, le gouvernement doit, parallèlement, rendre hommage aux femmes et à leur rôle dans la société. Il doit les encourager à prendre leur place au soleil. (À cet égard, l'abolition du programme national des garderies est une décision honteuse!) Le gouvernement doit faire valoir les valeurs d'équité, de partenariats entre hommes et femmes, mettre en évidence un nouveau paradigme pour bâtir la société de demain : une société non violente se fondant sur le respect.

La Fédération nationale des femmes canadiennes-françaises existe depuis 1914 et regroupe plus d'une quarantaine de groupes de femmes (des groupes oeuvrant aux niveaux local, régional et provincial) et ce dans toutes les provinces canadiennes, à l'exception du Québec. Veuillez contacter FNFCF, pièce 525, 325 rue Dalhousie, Ottawa (Ontario) K1N 7G2 Tél. (613)232-5791.

1. Le Groupe Réseau a finalement obtenu, à l'automne 1992, les fonds nécessaires à l'établissement d'une maison d'hébergement pour les femmes victimes de violence et leurs enfants.

From One Who Works with Crones

by Cheryl Storey

A crucial aspect of violence prevention for older women is reclaiming our herstories, celebrating our chronologies.

... women's minds are constantly being filled with debased images of Crones [wise old women]. These range from the "wicked stepmother" images injected through fairy tales and Halloween caricatures of witches, to the mother-in-law jokes that enliven" parties and t. v. situation comedies (1).

Discrimination against older women is an educational form of violence in our society. Its ultimate end rationalizes the erasure of women's individual and collective presence, energy and empowerment which often grow and develop as women age. As the above quotation illustrates, "[a]ging in women is 'unbeautiful' since women grow more powerful with time and since the links

between generations of women must always be newly broken: older women fear young ones, young women fear old" (2). In an ageist and patriarchal society, aging in women is not just considered "ugly," but an outright disease.

Menopause, for example, has been described as "the most serious endocrinological disorder next to diabetes" by a member of the Western medical establishment and as "the death of womanhood" by others (3). Our worth, power, presence - erased. When we are the majority of voices in old age, when we have the benefit of experience and the energy for our own pursuits, patriarchy teaches us that our power was in our youth, that we are continually diseased.

Firstly, I will examine how what we learn about growing old as women serves to rationalize and perpetuate the violence committed against us throughout our lives be it through commission, omission or outright denial. And secondly, how a crucial aspect of violence prevention in relation to older women is celebrating and re-claiming our herstories, our "chronologies" (4), our "power-from-within" (5).

De la part de quelqu'un qui travaille avec des vieilles femmes

par Cheryl Storey

La discrimination à l'égard des femmes âgées est une forme de violence qui efface la présence, l'énergie et le pouvoir individuel et collectif de ces femmes. Bien qu'elles soient les plus nombreuses, aient l'expérience et l'énergie nécessaires pour faire ce qui les tente, cette société patriarcale dit qu'elles sont malades. Tous les jours, des femmes âgées sont victimes de crimes, et on leur fait constamment croire qu'elles méritent d'être dévalorisées sans merci.

Pour prévenir la violence faite aux femmes âgées, il est crucial de célébrer et reprendre possession de notre existence. Par prévention de la violence, j'entends toute mesure ou toute méthode qui défende notre droit de nous sentir saines et en sécurité (affectivement, physiquement et financièrement) et celui de participer librement à la vie de notre communauté. Avoir conscience de notre valeur immanente est aussi important que tout changement social ou toute mesure sociale. Parmi les autres méthodes préventives qu'appliquent les personnes âgées au Conseil des aîlés et des aînées de NDG à Montréal, citons: la participation tous les ans aux festivités de la Journée internationale de la femme; des cours de prévention contre la violence et d'autodéfense; un atelier, "À l'écoute de nos corps" pour comprendre notre peur et notre panique et les contrôler; la participation à la journée "Les femmes sans peur". Le Conseil existe pour lutter contre la vieillesse et célébrer notre communauté de vieilles femmes, qui est l'essence de la prévention de la violence contre les femmes âgées.

Crimes against aging women are committed every minute, and women are taught we deserve such devaluation and erasure.

Ageism: The Perpetuation of Violence Against Crones

I work with old women (at the Notre- Dame de Grace Senior Citizens' Council). Some of the women I've met and learned from include professionals, world travelers, writers, homemakers, mothers, grandmothers and great grandmothers, dancers, bakers, clerks, assembly-line workers, seamstresses, carpenters, and even a female wrestler. Some have gone from riches to rags, some manage on a limited income, some have their money managed for them, a few are financially

comfortable. Some of these women live in apartments, some in houses, or foster homes for senior citizens. Some wear badges against nuclear arms, in support of ecology, or others that say "How dare you presume I'd rather be young?". Many of the women I work with are Canadian born but many have come from around the world. Some have survived the holocaust, others have survived their children. Some women are healthy, others are frail. Some enjoy the thrill of a downhill ski, some just a good hot cup of tea.

Yet the strengths and diversity of this community of older women remains invisible. Invisible in present government, health, social welfare and income policies, in sociological and social gerontological literature, in much of the literature on women and in most people's minds:

Our numbers and our presence receive only limited attention from researchers and policy makers. Most of the geriatric literature focuses on men. Research on women is done primarily in institutionalized settings such as nursing homes and chronic care hospitals, yet only 8% of older women are institutionalized. It is not surprising that the evidence depicts us as frail, unbalanced and objects of sympathy. What of the other 92% of older women, the poorest in our society? (6)

The experiences, knowledge and power of old women are actively erased, silenced, marginalized, and denied. The lack of any systematic knowledge of older women's need and experiences, of policies and positive images that support and celebrate us, erases our presence and our worth, our unique and collective contributions to society as a whole. This silencing is a form of violence. This erasure continues to make (older) women dependent on sources of power outside of our own "knowing" and "knowledge-able" selves. It also fragments the whole community of women into "us," the young ones, and "them," the old ones.

Our invisibility often forces us to de- value and to doubt our own inner authority and each other since most of us have not learned about our collective herstories, our chronologies. Invisibility feeds the cycles of dependency on sources of power outside of ourselves and this is a form of violence. The more dependent we are forced to become - on doctors, husbands, family and/or the state - the more at risk we are.

Macdonald and Rich have argued that "ageism is a point of convergence for many repressive forces in our society" including:

- the violence of men against women and against weaker, less powerful men;
- the life-long economic and social status of women;
- capitalism's definition of productivity and who can engage in it, and its indifference to those it forces to be unproductive;
- contempt for the physically challenged;
- enforced and institutionalized heterosexuality and the family which [can] confine women to male-defined roles and economic dependencies;
- and, inevitably, racism [where, for example], 41% of Black women aged 65 or over, lived in poverty in 1977 [in the USA] while 8% of white men in this age group were poor. (8)

Old women have a lot to be angry about.

We are expected to participate in an ongoing battle against "our bodies, our selves" as we age, be it through plastic surgery, or the ingestion of an array of prescription drugs to help us "ease" the pain of growing old in an ageist society. Forms of violence so subtle, yet so acute are deeply penetrating. We come to learn "that an insidious process of rejection begins at thirty and escalates in middle age and beyond until women become both undesirable and untouchable" (9). We learn that if we don't take up arms against this terrible disease (aging), we can expect to be on the margins - isolated, alone, and man-less - and that this is both natural and inevitable. Crimes against aging women are committed every minute, every day, and one of the more enraging aspects of this form of violence is that once again women are taught to believe we deserve such relentless devaluation and erasure.

We sometimes seek help for feeling depressed, sick, full of disease by turning to the medical establishment, but the medical paradigm and practices are underpinned by and perpetuate the same set of sexist and ageist assumptions. There is an emphasis on our presumed psychological and physical deterioration. Doctors are taught to prescribe old women an array of vitamins, hormones, tranquilizers and anti-depressants in order "help" us combat the pain of aging (10). This is done to the neglect of any systematic critique of the myriad of health and social problems that arise for old women precisely because we live in an ageist society.

Older women are prescribed more mood altering drugs than any other group in North America. A study undertaken in the province of Saskatchewan found that "an astonishing 42% of women between 65 and 74, and 47% of women over 75 received mood modifiers in 1977" (11). These statistics read like something out of a horror movie, but the numbers and effects of this form of socially sanctioned violence against women is indeed very real! This crime is done, "for [our] own good" (12).



Nancy Ackerman / The Gazette

Old women have a lot to be angry about, but as Macdonald and Rich have made clear,

"old women's anger is denied, tamed, drugged infantilized, trivialized. And yet anger in an old woman is a remarkable act of bravery" (13).

Re-Claiming Crone-Power: Some Violence Prevention Strategies

Validating our anger, understanding its sources, and channeling this energy is a necessary process in re-claiming our power-from-within, an indispensable component of any violence prevention strategy.

The Senior Citizens' Council is a non-profit grassroots community organization on the island of Montreal in the community of Notre-Dame de Grâce (NDG). It was founded in 1973 by senior citizens, predominantly persons over the age of 60 years, who were, and continue to be, concerned about the lack of resources to help maintain their independence and autonomy in the community. This goal underpins the philosophy, services, programs, and direction of the Council. Some forums include: various political and social, action committees; direct home support services such as drives to medical appointments (Action Transport); the construction of wooden living aids (Woodworks); the provision of a weekly visit by volunteers to frail and isolated seniors who are usually female (Friendly Visiting); public information meetings, education and leisure programming (including a women's program); direct advocacy on behalf of many individuals.

Violence prevention is any action or process that promotes our right to feel whole and secure.

Simply stated, the Council tries hard not to just *talk* about the various social problems that arise in our community, but to do something on every conceivable level of social action. So when, for example, participation in community meetings on public security and safety seemed futile (as ideas in the meetings were often infused with ageist and sexist assumptions), we decided to rechannel our energies on what could work within our own model of empowerment, mutual respect and mutual aid.

Violence prevention is understood as any action or process that promotes our right to feel whole and secure including our right to physical, emotional, and financial autonomy and well-being, as well as our right to participate freely in our community and beyond. In other words, that the consciousness of our immanent worth is as important a factor in any violence prevention strategy as the most structural levels of social change and social action.



David Singleton

Some of the violence prevention strategies exercised at the NDG Senior Citizens' Council include:

1. Annual participation in International Women's Day festivities. Last year, for example, women of all ages were invited to prepare a dish of food representative of their cultural heritage. We hoped to celebrate the Chronologies of women, the traditions of women's work and, of course, to make visible our community of women. We invited two Mohawk women who are members of the Longhouse to come and speak to us about their traditional roles as women living in

contemporary Mohawk society. This was most definitely an empowering experience for all who attended and we receive many requests to have these potluck luncheons for women on a regular basis.

2. Courses by the Montreal Assault Prevention Centre. So successful was the center's original demonstration in the fall of 1990 that we have continued to run it once or twice a year, as often as the Centre is able. I took the first series of classes with women who were predominantly over the age of 60 years. We were reminded of the wisdom in our bodies, our intuition, our strength, our power-from-within, and we amazed ourselves as we experienced putting our power-from-within into "action". This course celebrated our strengths as women and validated the pain and fear that we experience as women living in a man-made world. We unlearned many of the practices we were socialized to believe are natural: passivity in the face of danger; denial of our feelings at critical moments in our lives; and to be afraid of men because they are made of unbreakable materials and substances whereas we are constructed to break oh so easily.

I'm sure the energy and excitement released in this course could light an entire community. One of the Cronos remarked on her evaluation: "[This course] has given me a lot more confidence in myself, knowing that I can walk the streets or be more comfortable living alone now that I have learned how to defend myself if I am ever attacked."

3. Women of all ages who suffer or have suffered from panic attacks gathered to form a much needed self-help group called Listening to Our Bodies. This group often serves as a consciousness-raising forum where we rediscover that the violence committed against us throughout our lives is the product of our experiences, not the imagining of our crazy minds. We learn that fear and panic are a direct result of living in a patriarchal and misogynous society. We take back our power as women, we celebrate our herstories/chronchoneologies and the links between generations of women are newly remembered as we demand the validity of our feelings, and the right to a safe and healthy life.
4. Members of the Senior Citizens' Council gathered with women of all ages and from numerous communities on the island of Montreal two years ago to participate in the annual Take Back The Night march. The streets are often intimidating for most women but many elders are isolated in their homes for fear of getting attacked should they dare venture out-of-doors. Participation in the Assault Prevention Class inspired our courage to march through the streets, and at night.

One of the women who "didn't believe in marches" participated in the event as well as the Assault Prevention class. Last year she rallied to get an additional, parallel march organized in the NDG community since a disproportionate number of older women live in this part of Montreal, though she received little support. She also ran for and got herself elected to one of the hospital boards on the island to fight for better health-care for older women and men. A little inspiration goes a long, long way.

5. Another violence prevention strategy grew out of the seamstress skills of some of the women at the Council. The Pocket Project worked at devising alternatives to the handbag by altering garments to install secret pockets and by making money belts.

When as elders we are empowered and less dependent on sources outside ourselves, we are less at risk of being abused.

All of the programs and services offered by the Senior Citizens' Council arguably serve as violence prevention strategies because we exist to fight ageism and to empower and celebrate our community of Crones and our elders in general. When our elders are empowered, and the resources, social structures and attitudes exist to facilitate our independence and autonomy, then we are not dependent on sources of power outside of ourselves and are, therefore, less at risk of being abused.

In short, violence prevention strategies are all related to the importance of feeling our power-from-within, our "self-esteem". And, as Gloria Steinem demonstrates in *Revolution From Within*, self esteem has been a major force in motivating social change around the world and throughout history (14). Is it any wonder that a potential (social and political) force for (positive and constructive) social change as powerful as a strong community of wise old women, is made to feel powerless, ugly, diseased and at risk? The Crones at the Senior Citizens' Council are fighting back!

Cheryl Storey is Program Coordinator with the NDG Senior Citizens' Council, 6870 Terrebonne, Montreal, Québec, H4B 1C5 (514) 487-1311.

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Beach Story

by Debra Handler

**There, on the rocks,
under the dimming
full moonlight, we
fought.**

It was a wondrous night. A beach party like no other, brimful of strong energy and powerful magic.

I left the dancers, leaping and stamping in loose ease among the palm trees, and wandered onto the shore. I moved to some

bushes for a nature call.

The moon, the stars, the rocks and the ocean called me further. The music and lights grew fainter. I found a comfortable rock and sat down for a smoke. As I took in the smoke, I felt this fire mix with joy: I was energized and content

Oops! *En garde*, male approaching. My senses grew wary in a familiar reaction. He asked for a light With cautious hand, I extended matches. He grabbed my arm, he grabbed my waist "Sex sex I want to make sex sex with you," he demanded.

"No! I don't want! I have my period. I have another man. I don't want" I babbled feebly; it took some moments to believe this was really happening to me. Finally, I believed, and my strength and rage gathered quickly.

There on the rocks, under the dimming full moon, we fought I howled and I punched and I pushed and I kicked. I fought. He screamed, "Sex sex I want to make sex sex with you." I screamed, "I hate you! I don't want! I hate you!"

I had a crazy idea. too, remnant of earlier visions. I thought my attacker and I were brother and sister. I told him so, I told him no sex because it would be like incest, unclean and taboo. We fought.

Finally, with the moon down and darkness everywhere, I held him. I lay back on a shelf of rocks and I held him pressed tightly to me. He could not wiggle or move in my grip. He seemed pacified. We slept or passed out for a few minutes.

I woke dream-filled, still holding. The eastern sky was getting lighter. With relief, I saw that dawn was coming. In the growing light, I could see the party, I could even see the dancers.

I stood us up, the young man who wanted sex sex, and me, who didn't. I pushed - followed him over the rocks back to the sand, passing the cigarette sitting-rock. At the shore, he tried former once more, weakly. I pushed him away, strongly. He walked away, away from me and away from the party.

I shuffled over the sand, back to the dancers. I was dazed. My bones felt empty. I felt at peace, too, and tall. I joined the dancers. I too swayed and stamped, leaped and moved. I felt light and pure, and I danced a prayer for positive space.

I was not certain anything had happened out there on the rocks. Not until I found my trousers ripped, my legs scratched and my body suddenly strong with new muscles did I believe, again.

Debra Handler lives in Montreal. Many encounters with aggression have stirred a determination to work with women to create change. Debra teaches ACTION, a women's self-defense course, and volunteers at a feminist abortion clinic.

Sur une plage

par Debra Handler

Voici le bref récit de la résistance sans faille qu'une femme opposa à un homme qui tenta de la violer sur une plage tranquille, à quelques mètres d'une "party " entre amis. Elle donna à l'homme des coups de pied, des coups de poings, le bouscula, se battit jusqu'à ce que tous les deux à bout de forces, elle réussisse à le maintenir fermement. Lorsqu'elle le libéra, il essaya encore une fois de l'agresser, faiblement. Mais elle le repoussa fermement. Elle alla rejoindre ses amis en éprouvant un sentiment de légèreté et de pureté, pleine d'une force nouvelle.

Beyond the "Culturally Sensitive": Violence Prevention by Education Wife Assault

by Nupur Gogia

For any education or training to be effective, all resources must be developed in conjunction with the communities they serve.

In 1978, one woman had a vision - one that started with support groups for women who worked on changing their personal lives and on connecting these changes with those that were needed in their communities. Sally Cross took this vision and these groups and evolved them into **Education Wife Assault**. Fourteen years later, Education Wife Assault is actively raising awareness on issues of wife assault and woman abuse and working together with community groups, government ministries, hospitals and community health clinics, students and women who have been abused, in the prevention of violence against women.

A staff of seven women (including women on contract and women on training), students, and dedicated volunteers are the foundation of Education Wife Assault, which operates as the only organization in Canada whose sole focus is training and education based on preventing men's violence against women and its impact on women, children and society. With a variety of budgetary limitations, which include on-going work to sustain core funding and time spent on fund-raising, Education Wife Assault is responsible for a number of activities including: conducting workshops with a broad variety of groups (from school boards to women's centers); various publications (including a pamphlet in ten languages, fact sheets, articles, training manuals and two new handbooks in Urdu and Vietnamese); information and referrals about counseling, crisis and other support services; a newsletter; and a resource centre.

Education Wife Assault has always maintained that for any education or training to be effective, all resources have to be developed in conjunction with the communities they serve. One focus of Education Wife Assault's mandate is to work with various immigrant and refugee communities to produce resources serving these communities. The assumption behind these activities is that no project of outreach can be done without community consultations. Partnership is key to producing any materials.

Working under this assumption is not an easy task. For a long time, immigrant and refugee women have been kept out of projects and out of mainstream organizations by those who control these establishments - namely white, Canadian-born women and men. These organizations often operate as a reflection of the general society where predominantly white, english-speaking, able-bodied men control both the decision-making bodies and process. Frequently, the only time immigrant and refugee women are included in the agenda of mainstream organizations is through misguided notions of

charity or political correctness. Both these notions assume a relationship based on dominance and control, which defines the managers/funders/coordinators of mainstream organizations (who are usually white) as having power over immigrant and refugee women. This relationship is further reinforced by racist and sexist immigration and accreditation policies which reject the education and work experience of immigrant and refugee women, particularly those coming from "developing" countries. Immigrant and refugee women are viewed as being incapable of producing resources even for their own communities and are often excluded from these initiatives.

«Tenir vraiment compte des différences culturelles» : la prévention de la violence comme la voit l'organisme Education Wife Assault

par Nupur Gogia

L'organisme **Education Wife Assault** (EWA) a été mis sur pied en 1978 par des groupes de soutien à l'intention de femmes qui désiraient changer le cours de leur existence. EWA, qui se concentre actuellement sur la sensibilisation du public à la violence faite aux femmes, croit que toute éducation ou formation doivent se faire en collaboration avec les communautés qu'elle sert. Trop souvent, les grands organismes n'incluent à leur programme les immigrantes et les réfugiées qu'en raison d'idées peu judicieuses sur la charité ou par conformisme politique. Il faut bien qu'ils montrent qu'ils sont sensibles aux différences culturelles!

Récemment, EWA a publié deux brochures sur la violence faite aux femmes en ourdou et en vietnamien, en collaboration totale avec ces deux communautés. Nous avons organisé l'embauchage de coordonnatrices pour le projet, lesquelles ont ensuite formé des groupes consultatifs de femmes de la communauté pour élaborer et préparer de la documentation pertinente et efficace. Ce genre de processus redonne tout son sens à l'expression "tenir compte des différences culturelles".

There is an increasing number of immigrant and refugee people entering Canada. This fact, combined with public pressure from women's groups and community groups, has resulted in a push to have materials developed to serve these populations. Recently, government and mainstream organizations have increasingly been using words such as "culturally-sensitive," "culturally-appropriate," and "collaboration" to demonstrate their commitment to addressing these populations. However, these words have simply become new catch phrases used in government and various mainstream organizations to alleviate any real responsibility these bodies have to actually do something about who controls the production of resources.

At Education Wife Assault, paying lip service to terms such as "culturally-sensitive" is not enough. Instead, we are working towards reclaiming these words by learning to let go of the power that has traditionally rested in the hands of established organizations and to hand over control to immigrant and refugee women to produce the resources. We make a concerted effort at Education Wife Assault to work with immigrant and refugee women

and also to distinguish between these two groups of women. Women of color, immigrants, refugees and "visible minorities" (a government term) are not a homogenous group as is so often assumed (for convenience) by those in power. Even within these named categories differences exist between communities. Questions such as "What are the themes that need to be addressed in each community when dealing with wife assault?" and "What skills can Education Wife Assault share with women in the community to address these needs?" formed the basis of Education Wife Assault's most recent projects in Vietnamese and Urdu speaking communities. The result: two entirely different information tools for service providers, activists, and women who are victims of abuse or who want information on their rights in Canada.

The Wellbeing of a Community is in the Wellbeing of Women: A Handbook for Assaulted Immigrant Women is unique in its inception, process and end result. It is one of the rare times material has been produced in a community, by the community, and for the community in collaboration with an established feminist organization. Education Wife Assault's role in the project has been that of a partner. We facilitated hiring project coordinators from each of the communities and worked with them and their communities to set up frameworks, timeliness, and contents for each of the handbooks. The coordinators themselves formed advisory groups from their respective communities to guide the process of these handbooks and to contribute to the content.

Throughout the process, the challenge was how to share power, as an organization who controlled and was responsible for the project funds, with women who were the project. We had to trust the project coordinators and their communities with the content they produced, particularly since it was written in Urdu and Vietnamese - languages that nobody at Education Wife Assault could read or understand. The end result is two resource tools that are the first of their kind. They have not been translated from English - the English resource tool still remains to be developed - and were developed through community participation specifically for both the Urdu-speaking and Vietnamese-speaking communities. In addition, many women from each of the communities worked together to develop new terms for words that had never previously been used in their communities.

The success of both these resource tools demonstrates that there is life beyond paying lip service to terms like "culturally sensitive" and "culturally appropriate." This success continues to grow, as women involved in the project are now working on extensive education and training campaigns in their communities. Through partnership based on sharing power and trust, Education Wife Assault and the Vietnamese and Urdu speaking communities have produced materials that put meaning back into being "culturally-sensitive."

Nupur Gogia is a volunteer with Education Wife Assault. For more information contact Education Wife Assault at 427 Bloor Street West, Toronto, Ontario M5S 1X7, (416) 968-3422. This article originally appeared under the title "Education Wife Assault: One Feminist Vision of Change" in vol.6 no.2/3 of Inscan, the newsletter of International Settlement Canada, Research Resource Division for Refugees, Centre for Immigration

and Ethno-Cultural Studies, Carleton University, Ottawa, K1S 5B6.

PREVENTED!

After the prevention workshop in his class, a young boy went to the library to talk to the director of the prevention program. He began by saying, "My dad hits me every night and it scares me. I heard on TV that hitting gets passed from one family to the next. I'm scared that when I grow up I'm going to hit my children." Then he began crying and saying, "I don't want to hurt them...please help me...is there a counselor I can talk to?" The boy was seven years old. With the long-term help of a counselor things changed very much for the better in his family, and he was no longer afraid of growing up to become an abuser.

POETRY

Dark Pit

the staircase went down
into the pit
darkness is a marshmallow
punctured by the small circle
of children like myself
faces upturned
teacher tells us
about the bible
god and the devil
hell and its blackness bleakness darkness
i was always afraid of the dark
i sure didn't want to be in hell
with hounds in spiked collars
teeth bared at me
saliva dripping
i knew i already had jesus in my heart
how many times could you let him in
was it crowded in there
how may jesuses were there
how did i know he'd stay in there
i wanted to be sure
i accepted
stayed behind to disavow hell
yes i wanted to be in heaven
and have jesus in my heart
if there were no dogs there

Diane Driedger

Winnipeg, Manitoba

BRIDGES: An Employability Program For Abused Women

by Joan Krisch and Arlene Wells

How does a woman who has survived abuse put her life together? What does she need to regain her self-esteem and independence in the work world? A program in Victoria has been assisting women to make the transition to employment. BRIDGES Employment Training Project is unique in Canada in that the participants are women survivors of childhood and/or adult abuse who identify the abuse as a major barrier to employment. Overcoming this barrier and making changes is accomplished through learning, both academic and social.

BRIDGES addresses gaps in education that are part of the legacy of abuse. Many of the women entering the program have not completed high school and few have formal vocational training. Childhood abuse influences early schooling; victimized children are frequently unable to concentrate at school and consequently are labeled "stupid" or incapable of learning, a label they come to believe and accept. In unhealthy adult relationships, the assaultive partner may denigrate the woman's intelligence or undermine her attempts to get training or employment.

At BRIDGES, all curriculum areas work together toward changing the woman's perception of herself to that of an individual who can and wants to learn. We feel it is important to assess knowledge and attitudes, to start teaching from where she is now, to create a supportive and positive learning environment, and to design activities that are experience-based and challenging.



*Women in a BRIDGES
classroom*

The BRIDGES program is divided into two 14-week phases. The first phase is classroom teaching in Life and Communication Skills, Employment Preparation Skills and Bridging Skills, which consist of upgrading english and math skills and introduction to computers. The second half of the program includes one or more work experiences which give on-the-job training in a woman's chosen career area.

Un programme d'emploi pour les femmes maltraitées

par Joan Krisch et Arlene Wells

Le projet BRIDGES de formation à l'emploi est un programme unique de cours en salle de classe et de stages professionnels visant à aider des femmes qui ont survécu à des mauvais traitements dans leur enfance ou à l'âge adulte à se réinsérer dans le monde du travail. Tous les sujets du programme d'études se renforcent mutuellement pour remplacer les idées erronées que ces femmes se font d'elles-mêmes et de leurs points faibles par une perception positive de leur force et de leur instinct de survie, méthode efficace pour qu'une femme puisse s'exprimer. L'apprentissage expérimental est la clé du programme BRIDGES, aussi bien en salle de classe qu'en milieu de travail. Grâce à des discussions et à des séances de rétroaction constructives, chaque femme a la possibilité d'évaluer ses aptitudes et ses centres d'intérêt. BRIDGES est en train d'élaborer un manuel, de façon que le programme puisse servir de modèle à d'autres communautés du pays et changer l'existence des femmes maltraitées. Veuillez contacter: BRIDGES, C.P. 5732, Succursale B, Victoria (Colombie-Britannique) V8R 6S8 (604) 385-7419, Télécopieur: (604) 385-7459.

PREVENTED!

A woman took a self-defense course and didn't say a word throughout the session. She returned to take the course again, and during one class told the following story. She had been in an abusive relationship with her husband for the past twenty years. She finally decided to take self-defense, but didn't tell her husband. One night, as she was preparing to leave for class, he asked her where she was going. She said, "None of your business." He never hurt her since.

PREVENTED!

A grade eight teacher was keeping his female students after class, one at a time, asking them personal questions. After several months, the young women realized he was doing it to all of them. They went together, twenty 14-year-old women, to confront the teacher. They told him they wanted him to stop harassing them. He stopped.

The BRIDGES program includes a variety of approaches to engage the learner. We have developed a Learning Style Inventory through which a participant identifies her own style and learning strengths and finds out how to use that information to choose and adapt to different learning situations. We introduce her to "superlearning" techniques which, through holistic strategies and creativity, help dissolve fear, self-blame, cramped self-images, and negative suggestions about limited abilities.

Carol Gilligan and Mary Belenky have documented the silencing of women, and their need to speak in their own voices (1). Reframing negative self-concepts and perceptions of personal weakness in positive terms of strength and survival is a powerful way for a woman to find her voice. An example of reframing is the "Talking Paper," in which each participant writes about and presents herself in terms of what she is, rather than what she is not - in terms of her values, strengths, skills, and desires.

Experiential learning is fundamental to BRIDGES both in the classroom and in the work experience. Theory is always accompanied by demonstration and opportunities to practice a new skill in a non-competitive, supportive environment. Through discussion and constructive feedback, each woman can assess her own ability. In the work placement, each participant defines what she wants to learn and evaluates the experience in terms of her goals. It is these personal experiences of success that make BRIDGES a place where a woman makes meaningful changes in the direction of her life.

A recent follow-up study on women who have graduated from BRIDGES in the years 1988 to 1991 shows dramatic shifts in self-perception and ability to capably function in the world. Of the 74 graduates interviewed, 51 went on to take some form of further training and education, 60 have participated in the workforce since graduation, and 50 are currently working in either a full or part-time capacity.

BRIDGES is currently funded by Health and Welfare Canada through a demonstration grant. Under this funding agreement, we will be putting together a program manual so that other Canadian communities can use this model as a strategy for change in the lives of women with a history of abuse.

Joan Krisch is Administrator and **Arlene Wells** is Program Coordinator with BRIDGES in Victoria, B.C. For more information, contact Bridges Employment Training Project, Box 5732, Station B, Victoria, B.C., V8R 6S8, (604) 385-7410, Fax (604) 385-7459.

1. Carol Gilligan, *In a Different Voice: Psychological Theory and Women's Development*, Cambridge: Harvard University Press, 1982; and Mary Belenky et al., *Women's Ways of Knowing*, New York: Basic Books, 1986.

Presentation to the Canadian Panel on Power and Control Against Women

by **Wanita J. Koczka**

**The focus must shift
from violence to
identification of the
issue in terms of
power and control.**

It is my experience that women face violence and threats of violence every where in everyday life. The list is endless: violence at home, in the workplace, at school, on the street, in the media, in religious organizations, and in agencies set up to serve women such as hospitals, social service agencies, and mental health centers. The violence women and their children experience is evident. What is not evident or spoken is the root cause of this violence.

Power and control, and the need of the male system to maintain the status quo, is what we should be speaking of. The focus must shift from violence, which is a form of oppression and control, to the identification of the issue in terms of power or the misuse of power by a dominant group (men) to maintain the submissiveness of another group (women).

The widespread and daily incidents of violence (power and control) towards women and children lead me to believe that violence is in the same category as racism and sexism, and is necessary to maintain white male-dominated power systems - is therefore, systemic in nature.

Violence, like racism, is an ideology - an outcome of a systemic process of domination and exploitation in unequal relationships. Any approaches/solutions to deal with violence must deal with the imbalance of power and control, and with the institutionalization and systemic perpetuation of violence at all levels: political, social, economic, religious, legal, individual, home, community, etc.

The impact and inter-relationships of violence is clear. Violence, and threats of violence, toward women and children are interwoven in all our institutions. It cannot be addressed with the fragmented approach presently being used.

I point out that the panel is using a "white male system" tool, in terms of the work and the mandate of the panel, to describe what has been called "a woman's problem." This process uses linear male logic and requires that victims "name" the violence so that it can be identified as real. Male research requires identifying, naming, objectifying and reinterpreting what women know, experience and feel before the concerns may be acknowledged. This process is not acceptable! It continues to perpetuate, trivialize and subordinate the events in women's lives.

Exposé devant le Comité canadien sur la violence faite aux femmes

par Wanita J. Koczka

Il faut nous concentrer sur les causes profondes de la violence, soit le problème du pouvoir et du contrôle et le besoin que ressentent les hommes de maintenir le statu quo. Le Comité a recours à un outil utilisé dans le monde des hommes blancs pour définir un "problème féminin". La recherche masculine exige que l'on détermine, objectiviste et réinterprète ce que les femmes *savent, expérimentent et ressentent* avant de reconnaître ces inquiétudes. Des femmes et des enfants meurent, et beaucoup continueront de vivre des situations extrêmement dangereuses pendant que nous définissons et étudions le problème. Il faut se servir des méthodes auxquelles ont recours les femmes pour comprendre, évaluer et trouver des solutions. Voici quelques suggestions: enseignement de l'optique féministe de l'existence et de modèles holistes, apprentissage, résolution de problèmes, gouvernement; refus de se prêter aux systèmes qui permettent aux hommes de perpétrer des actes de violence contre les femmes et les enfants; financement de longue durée de programmes qui abordent tous les aspects de la violence faite aux femmes; adoption d'idées axées sur les femmes, souples et holistes quant à la vérité, l'équité, la justice et le droit.

Women's ways of understanding, evaluating, and seeking solutions must be used.

I argue that this forum is, in the words of the philosopher Herben Marcuse, an "obsolete form of struggle" which impedes the liberation of women from violence as power and control. This forum forces women to use "white male" tools to research and define issues and seek solutions based on the male myth of objectivity.

Secondly, the issues and concerns for violence against women and children have already been identified and studied to death, literally! Women and children continue to die from unprovoked, sadistic acts of violence, and many more continue to exist in horrific life-threatening situations, while we define and study the problem. The need for immediate concrete action which results in change of the system is required, now! Change in balance of power and change in behaviors and attitudes is also required, now!

Ask any woman who has been subject to violence, and she will tell you that she could sense, feel, that she was going to be beaten. Women draw on their emotion for this knowledge, not on objectified and researched material, and they are accurate in their perceptions. This knowledge and perception needs to be validated, acknowledged, accepted and dealt with, from a female holistic perspective.

Given today's economic, political, and social climate, violence (power and control) against women and their children is again on the rise. Traditional male models and concepts, though they have been unsuccessful in the past, continue to be used to identify the problem and seek solutions. With no change in perspective, I see only doom for women and children. Women's ways of understanding, evaluating and seeking solutions

must be used. Coupled with the aboriginal holistic perspective and way of life, these ways will provide new solutions and changes necessary to build a future without violence.

Recently, I have seen the beginning of a shift from assistance for women and their children to assistance for men, who in most cases are the perpetrators of violence. It is satisfying to see some responsibility and accountability for the impact of violent behavior and the need for men to deal with this. However, I feel emotionally drained by this focus on men's healing when I hear women speak of healing their partners and their communities. I do not disagree that all need to be healed, but not at the expense and exclusion of women and their children. Again I see signs of male linear logic, power and control and half-hearted attempts for change, only to maintain the present power/control systems. I remain very skeptical.

Some solutions to consider are:

- Teaching of and commitment to female perspective and holistic models of living, learning, problem-solving and government.
- Coordinated efforts to alleviate violence, recognizing it is based on white male needs for power, control and oppression (new model will be female-oriented and holistic in nature).
- Breaking the silence - refusing to play along with the present systems that allow men to continue to subject women and their children to acts of violence and power and control; speaking of the root cause, power and control, when we speak of violence.
- Long-term funding for necessary programs that address all areas as part of a holistic model. Fragmented and short-term funding impede change and maintain if not make many situations worse than they were before.
- Need to ensure women and children are not further displaced and victimized as men begin to focus on healing themselves.
- Ideologies of truth, fairness, justice and law all require immediate change as they are presently defined and applied by male linear logic terms; new principles must include female-oriented, spiral and holistic perspectives of same.

I believe women are spiritually powerful and have gained much positive life energy and knowledge in the past ten years. I believe this energy will continue to grow and that women will very soon take their rightful places as leaders.

Wanita Koczka is Deputy Director of Pine Grove Correctional Centre, Saskatchewan's only female correctional facility, where she has a unique perspective on violence, power, and control with respect to women in conflict with the law.

Girl Lost on the Ice, 1914

What stillness sits between
these cracks of frozen
water broken apart
of sub-zeros splitting

like kindling
on these vast plains of ice
I walk on and on
for fear the crust
thin and sharp as a familiar voice

will break and heave apart
in this glowering
this evening of the lake
there is no welcome
only the rumblings of empty

and your shapeless call to follow
on the which-way wind
I stumble
my own gasps hanging long and
frozen on my face: white on white

into the double white
of darkness looming,
luminous like your skin
and warm
as cows' milky breath

into the foaming drifts
of dairy cream
I sink
at last in sleep enfolded
in your strong arms of birch.

Leslie Smith Dow

Ottawa, Ontario

*(from The Pioneer Poems: The Life
and Times of Alice Maude)*

Women in the Police Force

by Katherine Spillar

Women officers are less inclined to use deadly force, even though they are involved in just as many violent confrontations.

The following article is excerpted from the testimony of Katherine Spillar (National Coordinator, The Fund for the Feminist Majority) before the Independent Commission on the Los Angeles Police Department, May 13, 1991. Though it refers to American police forces, the information and recommendations are relevant for Canada.

Studies in the 1980s and early 1990s have shown women to be more effective than men in many facets of policing. Women police officers rely less on violence and more on verbal skills in handling altercations, they are less likely to be involved in "serious unbecoming conduct" (1), and they are more effective in handling female victims of violence.

In his 1983 study of the performance of women in the Los Angeles Police Department, Kenneth Hickman noted that women had superior communication skills, field tactics, initiative and self-confidence, and were more adept at public relations. The 1990 Claremont Graduate School study on the selection, recruitment, training, appointment and performance of women and minorities found that "females on probation were the subject of significantly fewer citizen complaints than either male or minority officers" (2).

In perhaps the most significant empirical research on the differences in the use of force between women and men police officers, Sean Grennan studied the 3,515 complaints filed against the New York City Police Department in 1989. Women officers received fewer complaints, were less inclined to use deadly force and were involved in fewer shooting incidents, even though they were involved in just as many violent confrontations as their male counterparts. Grennan concluded:

The reality of the information related to the [lower] proportion of shooting incidents involving female officers and the [lower] number of civilian complaints against female officers is that these figures have remained, consistently, at the same levels for the past seven years. This, of course, seems to indicate that female officers have not accepted the overly aggressive style of policing that has become the trademark of most male officers.

(3)

Les femmes dans la police

par Katherine Spillar

Des études ont montré que les femmes font à bien des égards de meilleures policières que les hommes. Elles s'appuient moins sur la violence et davantage sur leurs talents oratoires, elles sont moins susceptibles d'avoir un comportement tout à fait inconvenant, elles sont plus tendres et plus coopératives avec les femmes victimes de violence. En fait, une étude effectuée par Katherine Van Wormer suggère que la propension à la violence d'un policier et la résistance qu'il oppose aux policières font qu'il est contre-productif. Une autre étude cite plusieurs cas où le policier qui était arrivé le premier sur la scène d'un viol profita de la vulnérabilité de la victime pour la violer à son tour.

Si on augmente le nombre des policières, les comportements misogynes et les tendances à blâmer les femmes diminueront, les femmes victimes de violence seront moins réticentes à signaler une agression à la police, et la force nécessaire pour résoudre les conflits sera moindre en raison des qualités de médiatrices des femmes.

In several cases, the police officer first reporting to the scene of a rape actually sexually assaulted the woman again.

In an earlier article entitled "Findings on the Role of Officer Gender in Violent Encounters with Citizens," Grennan writes:

*Police officials and the public have speculated that because women lacked the physical stature and body strength of male officers a female officer may be more inclined to use a firearm than her male counterpart. This research indicates that this belief is incorrect. Women police officers ... lack a need to project the "macho" image that seems to be inherent in the personality of most male officers. The female officer, with her less aggressive personality, **is more likely to calm a potentially violent situation and avoid injury to all of the participants.** [emphasis added] (4)*

Studies show that because of their less authoritarian personalities, there is less likelihood of escalation of potentially violent situations with women police officers than with men. Researcher Carol Ann Martin found that "Women have proven that they have excellent communication skills which can be extremely helpful in police-citizen encounters where there may be potential violence. Quite often if the male officer is of the John Wayne-type he will provoke a fight or violence, instead of calming down the situation" (5).

In an extensive review of the research on women in policing, Joseph Balkin reports that "policemen see police work as involving *control through authority*, while policewomen see it as a public service. The women's orientation is more likely to result in better relations with the public and a better image of police department" (6). Balkin went on to suggest that "...in some respects at least, women are better suited for police work than men ... not all women are able to handle all police jobs - but neither are men" (7).

Katharine Van Wormer went even further in an article entitled "Are Males Suited to Police Patrol Work?". She found that the policeman's proclivity for violence and his resistance to women officers tends to make him counter-productive. His attitudes jeopardize both community and inter-police relations and threaten his ability to effectively serve his community. Van Wormer concludes that policewomen meet the public better and are better at dealing with rape victims and domestic violence. To overcome the men's shortcomings, Van Wormer proposed police departments create "special" selection and training policies for male recruits.

More Women Officers Improves Police Response to Violence Against Women

The gross absence of women on the police force not only contributes to the problems of police violence, but violence against women is treated less seriously. Violence against women is a nationwide epidemic; yet the majority of violent crimes against women go unreported, uninvestigated, and unpunished.

Police departments have shown a lack of serious attention to domestic violence. As a result, women victims are reluctant to call the police because they believe the officers won't help or, worse yet, will side with the male perpetrator of violence. The views expressed by and reinforced within the male-dominated police department serve to obstruct justice for women victims. Jalna Hanmer and associates explain:

Research indicates that police attitudes towards crimes such as rape, sexual assault, and battering include assumptions about male rights and female blame. Police attitudes ... are likely to dissuade women from complaining about men's violence. (8)

Victims of rape and domestic violence often report feeling humiliated, accused and alienated from the criminal justice system - the very system that is supposed to help them. One study found that in several cases the police officer who first reported to the scene of a rape actually took advantage of the victim's vulnerable situation to *sexually assault her again* (9).

In many instances, there is simply *no* response by the police to male violence against women. An internal investigation by the Oakland Police Department found that 90% of the sexual assault reports it ignored in 1989 and 1990 should have been investigated. According to *The Los Angeles Times*, "police administrators called for the investigation in January after *The San Francisco Examiner* revealed that nearly one in four women who reported a rape or an attempted rape were ignored" (10).

Update

On July 9, 1991, the Independent Commission issued its report. The Commission's findings on the relationship of police brutality to officer gender and the impacts of sex discrimination and sexism within the LAPD are compelling:

- that no females were among the top 120 officers with the most use of force reports, and no females were among the top 132 officers with the most combined use of force reports, personnel complaints, and officer-involved shooting's;
- that continued discrimination against female officers deprives the Department of specific skills, and contributes to the problem of excessive force;
- that the sexual harassment in routine treatment of women officers and women victims of violence, most notably women beaten by male partners, is severe, including participation by male officers themselves in severe harassment and physical violence toward women officers and victims.

Nearly one year later, the Los Angeles City Council unanimously passed a number of proposals initiated by the Feminist Majority to gender balance the LAPD and address the serious inappropriate police response to women victims of violence. The City's new Chief of Police quickly established a joint working group of command level officers and Department specialists to meet with feminist experts to develop a blueprint for implementation of the directives. That working group will make its report in May of 1993. For more information, contact the Feminist Majority at 8105 West Third Street, Suite 1, Los Angeles, California, 90048, (213) 651-0495.

A 1985 study by Homant and Kennedy found a strong correlation between police officer gender and the amount of "involvement" displayed by the officer reporting to a scene of domestic violence. Women police officers believed more strongly in the need to show sympathy and understanding in order to successfully handle the dispute. Additionally, women officers were more convinced of the importance of responding to family fights as a crucial police duty and less apt to think "that a certain amount of physical fighting between couples was to be expected" (11). Women officers expressed greater disagreement that marital rape should be legal. The Homant and Kennedy study concluded "that policewomen have a different set of values and goals for dealing with family fights." Battered women "who had had contact with policewomen had a more favorable evaluation of police in general, and policewomen in particular, than did those women without policewomen contact" (12).

Clearly, police officer attitude plays a pivotal role in how that officer approaches incidents of violence against women. Daniel Saunders and Patricia Size, in a 1986 study, report that:

Traditional views of women were associated with holding rape victims accountable for

their rapes. ... Attitudes determine the extent of officer action, with stronger sexist attitudes and greater general approval of marital violence associated with a lessened tendency to arrest, counsel, or refer in domestic violence cases (13).

Sexist attitudes and approval of marital violence among police officers correlate with greater police violence: it should be noted that the same officers who beat Rodney King so severely referred to an earlier domestic violence call as a scene out of "Gorillas in the Mist."

Increasing the number of women in the police force will decrease the prevalence of anti-woman, victim-blaming attitudes which preclude the appropriate and critical handling of domestic violence and sexual assault cases. Women victims of violence will be less hesitant to report incidents of violence to police, as they will be more confident their pleas for help will be taken seriously. Women's stronger verbal mediation skills will also reduce the amount of force needed to resolve incidents of domestic violence.

Formal Structures Needed for Gender Balance

The goal must be a police force that reflects the community's entire population. But in order to increase the numbers of women in the Police Department across all police functions, it will be necessary to have formal plans and administrative structures for mandated change and gender balance.

Experts emphasize the need to create a "formal administrative structure" established specifically to achieve social equity for women in policing. Susan Martin, in *Women on the Move*, recommends police departments:

- concentrate voluntary affirmative action efforts on enlarging the pool of women recruits
- alter promotional standards to eliminate criteria that are irrelevant to supervisory ability or potential
- adopt stringent policies for dealing with sexual harassment
- alter work conditions to increase the number of women in recruitment training and assignments
- periodically monitor departments to ensure that women are not tracked into clerical (or "female") assignments.

Michael Hennessey, the Sheriff of San Francisco, writes: "the only way we can overcome the mistakes of the past is by implementing pro-active policies today." He concludes: "It is not enough to announce a commitment to equal opportunity we must reach out and bring these opportunities directly to those who have been traditionally under-represented" (14).

The Fund for the Feminist Majority is a national American organization specializing in research on the impacts of, and public policy responses to, the under-representation of women in decision-making positions and positions of authority in all sectors of society.

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2. "The Impact of Fanchon Blake v. City of Los Angeles," Claremont Graduate School Study, July 1990, p.108.
3. Sean Grennan, "Who is More Violent: The Male or Female Police Officer," Article submitted to *Glamour Magazine* for publication, April 1991.
4. Sean Grennan, "Findings on the Role of Officer Gender in Violent Encounters with Citizens," *Journal of Police Science and Administration* 15:1, 1987,84.
5. Carol Ann Martin, "Women Police and Stress: Remarks," *The Police Chief*, March 1983, 108.
6. Joseph Balkin, "Why Policemen Don't Like Policewomen," *Journal of Police Science and Administration*, 16, p.34.
7. Balkin, p.35.
8. Jalna Hanmer et al. *Women, Policing and Male Violence: International Perspectives*. Routledge: New York, 1989, pages 65 and 52, respectively. (See review in this issue.)
9. "Testimony Before the House Select Committee on Children, Youth and Families," Dean Kilpatrick, Ph.D., 1990.
10. "Police Were Wrong in Rapes, Chief Says," *Los Angeles Times*, 2/4/1992.
11. Robert J. Homant and Daniel B. Kennedy, "Police Perceptions of Spouse Abuse: A Comparison of Male and Female Officers," *Journal of Criminal Justice*, 13: 29-47.
12. Homant and Kennedy, p. 42.
13. Daniel Saunders and Patricia Sire, "Attitudes About Woman Abuse Among Police Officers, Victims, and Victim Advocates," *Journal of Interpersonal Violence*, 1, 1986: 25-42.
14. Michael Hennessey, *Law Enforcement News*, 2/28/1989, 8-9.

PREVENTED!

A few months after CAPP had done workshops in a Montreal school, a grade three student disclosed to her teacher that she was being sexually abused in her home. The girl told the teacher that the workshop allowed her to realize what was happening to her, and helped her to tell someone she trusted.

Family Violence Prevention and Curriculum Development

by Suzanne Mulligan and Dr. Donna Mitchell

The end result of any prevention program is empowerment to break the cycle.

We know that child abuse and violence against adolescent and adult women is a serious societal problem. If we are ever going to effectively address this problem, it must be through prevention, and there are several key components which any successful prevention program must incorporate.

Firstly, awareness of the issue of child abuse and woman abuse must be raised. Many children think that what is happening to them is "normal" and happens to all of their friends. We have heard numerous examples from adults who were abused as children and from children who witness violence in their home that they needed someone else to confirm that the abusive behavior was, in fact, not "normal." Secondly, it must be possible to talk about the issue in an atmosphere that values the self-worth of the victim and does not blame her or him. Examples and models of constructive and positive ways of handling conflict must be available, thereby enabling the student to change, and band in band with these models must come information about resources for both victims and potential helpers. Finally, a prevention program must also pass on the encouragement to know that we as individuals have the right and ability to make choices about how we act, who we choose as friends, and what we do with our lives. The end result of any successful prevention program is empowerment to *break the cycle*.

The Community Child Abuse Council has been working for over 15 years to deal with these issues. The Council has broad community representation from over twenty agencies and organizations including hospitals, government, child and adolescent services, women's shelters, public health services, and local school boards. The mandate of the Council is to reduce the incidence of child abuse and the impact on children of wife assault and other forms of family violence by developing and implementing prevention programs, increasing public awareness with regard to child abuse and family violence, and advocating on behalf of the victims of abuse.

Violence Prevention in the Curriculum

In 1986, the Council initiated a study of a variety of prevention efforts throughout Canada and the U.S. to determine the most effective method of prevention for our community. After a year of research, the Task Force concluded "that the most comprehensive approach to prevention programming would appear to be through curriculum development." Apart from the family, school is the one institution that influences nearly all children in our society. The time children spend in school is recognized by experts such as Dr. Pat Kincaid from the Ministry of Education and Dr. Peter Jaffe from the

London Court Clinic as that which needs to be spent on violence prevention curriculum and experiences.

Dr. Jaffe notes, "It would be a challenge to find any book written on the topic of family violence that does not end with an appeal to school systems for prevention programs." He suggests three specific areas as a basis for such programs: "These areas relate to teacher training, curriculum development and student involvement in addressing family violence" (1). In a recent report to the Standing Committee on Health and Welfare, Dr. Jaffe recommended that the federal government work with the provinces to promote strong and consistent violence prevention education in schools.

Prévention de la violence familiale : élaboration d'un programme d'études

par Suzanne Mulligan et Donna Mitchell

En 1986, une étude, effectuée par le Conseil communautaire sur les enfants maltraités de Hamilton-Wentworth, concluait que le meilleur moyen de prévenir la violence était d'élaborer un programme d'études. Le Programme de prévention de la violence familiale qu'a mis sur pied le Conseil est d'inspiration populaire, modelé en permanence en fonction des besoins véritables des élèves, du corps enseignant, des parents et de l'administration. L'objectif: intégrer un programme de prévention de la violence familiale dans le programme d'études des enseignantes et enseignants et dans la structure de l'école. En s'appuyant sur leur domaine de spécialisation pour s'instruire sur la violence familiale, les enseignantes et enseignants acquièrent un sentiment de sécurité et de compétence et font comprendre aux élèves qu'il ne s'agit pas d'un sujet séparé ou "spécial". L'éducation joue un rôle clé pour prévenir la violence faite aux femmes et aux enfants, et les écoles doivent servir d'outils pédagogiques, car c'est ce qu'elles sont après tout.

Numerous attempts to conduct prevention programs in schools suffer from major flaws.

Traditionally, schools have assumed responsibility for preparing young people for their roles in society. The Ontario Ministry of Education states that its overall purpose is "helping individual learners to achieve their potential in physical, intellectual, emotional, social, cultural and moral development." Within this broad mandate is a commitment to the whole child and to the development of students' social competence, feelings of well-being, and self-confidence. For students who are victims of family violence, the school environment can provide an alternate reality that challenges beliefs from home such as that "violence is a way to solve problems," or "I am unlovable."

There have already been numerous attempts to conduct prevention programs in the schools but most programs in existence suffer from major flaws. Most have been developed outside the school environment, many by shelters and women's coalitions, for example. Often the lessons emphasize only one issue and are not linked to what the

teacher is doing either through curriculum or classroom experiences. These programs may be used in the short term by a highly motivated teacher but have poor staying power, and there is no continuous program that extends across the school years.

The approach for the development of the Family Violence Prevention Program in Hamilton-Wentworth is grass-roots, working with school staff in their own environment. The emerging program is continually shaped by the real needs of students, teachers, administrators and parents. It is being developed at three levels: primary/junior (including kindergarten to grade 6); intermediate (including grades 7 and 8); and secondary (including grades 9 through to OAC - Ontario Academic Credits, formerly grade 13).

The initial development occurred at the Intermediate level during the 1990-91 school year. Working closely with the staff, our aim was to experience and fully understand their concerns, challenges and needs in order to carry out a family violence prevention program and integrate it into the teacher's curriculum and into the fabric of the school. Disclosure of abuse, for example, was one of the issues for which staff expressed much concern. They were anxious about how they would react to a child who was telling a story of abuse, and how they could be helpful when they might be feeling shock, disgust, and anger. Teachers had real fears of revictimizing these children by saying or doing the wrong things.

Critical Learning's

The work during the 1990-91 school year produced a number of significant discoveries. In particular, we defined six areas in which children need to be given knowledge, skills, and attitudes in order to prevent family violence through their own empowerment: **Family Violence Awareness** (raising awareness that there is violence in some families, that violence is condoned in society, that there are no appropriate or allowable victims); **Personal Safety** (understanding that some situations are not safe, that problem-solving strategies which avoid harm can be developed, that there are community resources available for assistance); **Communications Skills** (development of congruent expression of verbal and non-verbal messages, development of assertiveness, active listening, and conflict resolution skills); **Healthy Relationships** (gaining an awareness of the components of a healthy relationship, using social skills to develop healthy relationships); **Self-Esteem** (helping students to recognize and appreciate their own worth); and **Prevention of Stereotyping** (recognizing stereotyping and its effects, learning to value individual uniqueness). These critical learning's provide a foundation for the development of a program that can begin in kindergarten and build to OAC.

Staff Team Work

The school planning process is an important ingredient for success. Teachers tend to work in isolation, rarely inviting another teacher into their classroom. In planning the first family violence unit, teachers came together to share concerns about the topic and identify their own learning needs. As they began to consider how they would communicate these issues to their students, they brainstormed strategies, shared ideas and resources and many ended up working in pairs to present certain content.

1. From Dr. Peter Jaffe, Susan Kaye Wilson, and David Wolfe, *Children of Battered Women*, Newbury Park, Calif.: Sage Publications, 1990.

One of the strongest features of our approach is that the family violence learning's are integrated with mandated curriculum. So that, for example, a math class might learn about grids and percentages by charting the frequency of wife assault in Canada. Although initially teachers may have discomfort about their understanding of family violence, they are experts in their own subject area. Using these areas provides teachers with a sense of security and competence that enables them to take risks in planning a program for the prevention of family violence. The integration with mandated curriculum also assists teachers in evaluating students' learning during the unit and removes any appearance that what is happening is superficial or unimportant learning.

One of our strongest features is that family violence learning's are integrated with mandated curriculum.

Student Acceptance

Students who have participated in the Family Violence Units at the intermediate level have evaluated their experiences very positively. Most students appreciate the opportunity to discuss the issue and most know of someone who has experienced some form of violence. Parents too have been supportive, and the most frequent comment has been that the program should

occur earlier in the students' education.

Teachers have found that students learn a great deal during the family violence units. For some, it becomes an opportunity to disclose that they have experienced abuse or have witnessed wife assault. One necessary component in the planning for this program is ensuring that mechanisms are in place for children to tell their stories in a safe setting in order to get help.

Conclusion

Our school-based program helps school staff and students identify issues and needs and reach out to appropriate community contacts. It is well documented that since the beginning of our initiatives, requests for information and speakers from the Council have risen dramatically. A strong link is made between the community and schools.

Family violence prevention curriculum is not mandated. The Boards and teachers themselves have identified this issue as a high priority. They are giving up lunch hours and other planning time to accommodate program development. Staff volunteer to be involved in the program and, in our experience, staff who were initially reluctant to get involved have come on board, resulting in a strong school-based team.

The Family Violence Prevention Project is one example of an innovative and ambitious program. In the course of planning and discussion, there has emerged, at least, a common understanding of the nature and prevalence of the problem. Education is a crucial factor in any strategy for change and, while schools are the focus of this particular project, the elimination of violence against women and children will require the education of all

members of society.

Suzanne Mulligan is the Executive Director of the Community Child Abuse Council of Hamilton-Wentworth. Dr. Donna Mitchell has been with the Council as Curriculum Design and Development Coordinator since the inception of the program, and now shares the development of curriculum for elementary and secondary levels with Joan Fisher. For more information contact the Council c/o Lloyd George School, Room 15, 360 Beach Road, Hamilton, Ontario, L8H 3K4, (416) 549-1353.

Statement of Rights



I am an important and worthwhile human being.

I deserve to be treated with respect.

I have power over my own life and can make good decisions for myself.

I can decide, with the help of trusted adults, what is best for me.

I am not alone. I can ask others for help.

I am worth working and changing for.

I deserve a safe and happy life.

POETRY

So Long

If I had known, she said
if I had known the price I'd pay,
I might never have left.
But who knows
what the price of staying
would have been.

This is the way we make our lives,
my friends and I,
with gentle conversation,
half-full tea cups and open hearts
set out between us
on kitchen tables,
mourning together the losses that
come
with every choice life brings us,

moving together in the evenings,
while children play at our feet,
towards places inside us where
sadness and contentment become
one another.

But you know, she said
it had been so long
it seemed so long
since I had felt
someone touch me,
touch my cheek softly, tenderly,
and say,
I am here.

For me too, I said
it seems as if
it's been so long
and who knows
what price we pay
for staying, for leaving,
for reaching towards, for turning
away from these,
our choices, our hopes, our dreams
and this,
this softness, this tenderness
wherever we find it,
however it comes.

Susan Wismer
Guelph, Ontario

As An Educator, What Can I Do?

**As educators, we
must acknowledge
that woman abuse is
a social issue we can
and must respond to.**

*[The following two pieces are borrowed from materials
produced by Education Wife Assault, an educational, anti-
violence, prevention focused organization.]*

Many students from violent homes and many abused women
express frustration in dealing with professionals and service

providers as they too often meet with well intentioned responses that, in fact, blame the victim and minimize the danger. As educators we must acknowledge that wife assault/women abuse in the home or in dating relationships is not only a personal problem but an important social issue that we can and must respond to.

Generally, we can:

- educate ourselves about the facts and the resources;
- work for change by espousing the following values and incorporating them into our school curriculum and programs:
 1. encourage cooperation rather than competition;
 2. model the equality of men and women;
 3. acknowledge and encourage the gentleness of men and the strength of women;
- understand and teach that violence is always a choice and that other choices are possible;
- encourage the hiring of a social worker or life skills instructor trained to respond to violence against women and children;
- learn the necessary skills in order to recognize signs of abuse in students' behavior.

Specifically, if you know or suspect a student is living in an abusive home:

- Listen. Find a quiet place where you won't be interrupted.
- Help them understand that they are not to blame for the violence.
- Let them know that no one has the right to assault/abuse another person.
- Tell the student that many others come from violent homes and that they have a right to tell someone and to seek help; this is not a private family matter but is a violation of Canadian law.
- Know and tell the students that there are safe places to go with their moms. Children, even adolescent boys, must be told not to endanger themselves by intervening personally on their mother's behalf. Help them to develop safety plan for themselves and younger brothers and sisters and to learn how to call for help for their mother.
- Let them know that their mother is not to blame for the violence. There are places where their father can go for help if he wants the violence to stop.

En ma qualité d'éducatrice, que puis-je faire?

par Education Wife Assault

En tant qu'éducatrices nous devons reconnaître que la violence faite aux femmes n'est pas un problème individuel, mais une question sociale brûlante contre laquelle nous pouvons et devons réagir. Nous pouvons nous instruire sur les faits et les ressources, enseigner que la violence est un choix et que d'autres choix existent, apprendre à

détecter des signes de violence dans le comportement d'un ou d'une élève et à y réagir convenablement. Si vous soupçonnez que des élèves habitent dans un foyer violent ou qu'elles ont un partenaire violent, vous pouvez les écouter, les aider à comprendre que ni elles, ni d'autres membres de leur famille ne sont à blâmer, qu'elles ont le droit de se faire aider, et qu'il existe des endroits sûrs auxquels elles peuvent s'adresser, éviter de donner des conseils ou de porter un jugement, aider un petit ami violent à comprendre qu'il est responsable de sa violence et qu'il peut apprendre à changer de comportement, l'encourager à s'adresser à un service de counseling ou à un groupe d'entraide masculin luttant contre la violence.

Lutter contre la violence conjugale: Tout être humain possède le droit fondamental de vivre sans être violenté. Être battue n'est pas le dilemme privé d'une femme, c'est une agression et non une relation qui a mal tourné. La violence conjugale est un crime, et non une maladie. Les hommes battent leur conjointe parce qu'ils en ont la permission et que personne ne les arrête.

If you know or suspect a student is in a violent dating relationship:

- Assure her that you believe her story.
- Tell her that she does not deserve to be hurt nor is she to blame for the abuse, regardless of any argument that preceded the abuse.
- Do not give advice or judge. Talk with her about options and help her plan how to respond to a crisis.
- Find out what she wants to do about her relationship and support her no matter what she decides.
- Allow her to feel the way she does. Let her talk about the caring aspects of the relationship as well. Don't try to diminish her feelings about her boyfriend. Don't criticize her for staying with him, but share information on how abuse increases over time without intervention.
- Listen to an abuser. Support change in his behavior. Don't be silent or ignore abusive comments about women.
- Help him understand that he is the only one responsible for the violence even if his girlfriend is responsible for other problems in the relationship. Violence is learned behavior and can be unlearned.
- Encourage him to seek help in a counseling program for batterers and to contact men's groups working against violence against women. The violence will not stop on its own.

The way to stop wife abuse is to remove the social permission.

Our ultimate goal is that all people live free of violence. We are all responsible. And if each of us is willing to learn more about the issue and how to respond individually and collectively, there is hope.

A Conceptual Framework for Dealing with Wife-Beating

1. *Freedom from assault is every person's basic right*

A woman should not have to earn the right to freedom from assault by being submissive, being a model housekeeper or whatever.

2. *Wife-beating should no longer be defined as a woman's private dilemma*

The principle of non-interference in so-called "domestic disputes" leaves a woman unprotected when she experiences violence in her home. Defining wife-beating as a woman's private dilemma leaves her at the mercy of someone who is physically stronger and on whom she is usually financially and emotionally dependent. The community must take the initiative to give her the protection she needs; wife assault must be seen as a public issue not a women's private trouble.

3. *Wife-beating is assault, not interaction gone wrong*

When it's defined as an "argument gotten out of hand," the victim gets blamed for provoking the argument. The offender is tacitly given permission to use violence as a way of winning an argument.

4. *It's violence against women, not family violence*

If you view wife assault as one form of violence against women, the protection of the victim is your first focus. "Family violence" leads to a focus on interaction, which leads, in turn, to blaming the victim.

5. *It's not a sickness, it's a crime*

To call wife-beating a sickness implies that a man is not responsible for his behavior, his violence. A woman should not have to accept responsibility for "nursing" a man through this so-called sickness.

6. *Men beat their wives because they're permitted to and nobody stops them*

A violent husband typically feels he has the right to treat his wife as someone he owns; he feels he is entitled to use physical force to control her. This concept of ownership is re-enforced by the lack of protection given to assaulted women: violent husbands quickly learn they can get away with beating their wives. The way to stop wife assault is to remove the social permission.

Validation as Prevention for Women with Disabilities

by **Maria Barile**

Myth: Women with disabilities do not experience violence.

For survivors of violence, having their experiences denied by peers and others is a cruel and traumatic form of invalidation. One way to prevent violence is to stop denying that it happens. When the survivors are members of oppressed groups such as women with physical, intellectual, and/or psychiatric disabilities, women of color, older women, or women from minority ethnic backgrounds, their experiences tend to be invalidated by denial more often.

This social denial creates a cycle of silence, which in turn enables aggressors to continue perpetrating violence against women with disabilities. The cycle is fed by myths about women with disabilities which support trends in behavior toward us, which in turn reinforce the myths. It goes like this:

Myth: Women with disabilities do not experience violence.

Facts: This myth is reinforced every time anyone discussing women's issues refers to women with disabilities as people with disabilities, or as "the disabled," thereby rendering women with disabilities invisible.

Trend: Rendering women with disabilities invisible also renders their life experience invisible.

Myth: The problems/issues of women with disabilities do not exist, so no solution is required.

Facts: Society continues to support two predominant stereotypes of women with disabilities: that they are a) happy, humble, and accepting of all that objectifies them, or b) embittered, blaming everyone for their situation and lashing out indiscriminately.

Trend: Whatever women with disabilities say is doubted and placed under scrutiny by both the general public and legal authorities.

Myth: Those who abuse women with disabilities do so unintentionally, or because they are tired and over-worked.

Facts: Women with disabilities are often physically as well as economically dependent upon their aggressors. In many cases, aggressors are people paid by state institutions (personal/home care attendants, audiologists, doctors, transit drivers, etc.). These

institutions have a vested interest in protecting their "good name" and often make it difficult for women to disclose what has happened to them by saying "It was just an isolated incident" or by finding other excuses.

Trend: Protection of the aggressor by the system robs women with disabilities of their credibility and dignity, both individually and collectively.

La validation, outil de prévention pour les femmes handicapées

par Maria Barile

L'un des moyens de prévenir la violence est d'arrêter de nier qu'elle existe. Cela s'applique en particulier aux femmes handicapées, dont on nie souvent le vécu et dont les expériences sont invalidées par un système qui, lui aussi, réfute leur existence et protège ceux qui les maltraitent. Le silence s'installe... il renforce le comportement de l'agresseur, empêche quasiment une femme handicapée de révéler ce qu'il lui est arrivé et de croire encore en son droit de ne pas être maltraitée. Toutes les femmes doivent valider le vécu d'une survivante d'abus en lui apportant leur soutien, en lui donnant des renseignements, en ne lui faisant pas la morale, en se tenant tout simplement à son côté pendant tout le processus. Les femmes handicapées peuvent également reprendre confiance en elles en prenant des cours d'autodéfense, en ayant confiance en elles et en ce qu'elles croient et en se rappelant de leur force.

All women must validate the experiences of survivors.

This cycle serves to reinforce the self-doubt that some women with disabilities feel, self-doubt arising from the myth that they are genderless, thus invalidating all their experiences as women. The cycle further casts a blanket of invisibility over the reality of the violence experienced by women with disabilities.

A study conducted by Action femmes handicapées during their 1988 conference revealed the following: of 30 women who participated in the study, 37% said they had been abused by parents, 17% by medical personnel, 17% by their spouses, and 17% by caregivers all people in positions of social and/or economic authority. The cycle of silence allows these people to gain more power through the validation they receive by knowing that women with disabilities are unlikely to be believed by other service providers or anyone else.

Even when a woman with a disability is believed, the legal system makes it difficult if not impossible for her aggressor to be prosecuted. All of this strengthens the aggressor's position. The delay caused by the amount of time it takes for the woman to be believed and the legal system to be set in motion positively reinforces the aggressor's behavior and weakens the survivor's ability to fight back, as well as her belief in her right not to be abused.

One of the most effective ways to prevent violence against women with disabilities is for all women to validate survivors' experiences. Some of the ways this can be done is by

providing support and information, even when the survivor of violence is not ready to share her experience; not insisting that the survivor come forward before she is ready; not patronizing her; and most importantly, not negating her experience, but simply being with her throughout her process.

Women with disabilities are documenting the fact that they experience episodes of violence. Forty percent of those responding to a 1989 survey by Dis-Abled Women's Network (DAWN Canada) had been abused or assaulted, and 64% had experienced verbal abuse. It is important that we, as women, find tools to validate the fact that these experiences actually occur, and happen to us because we are women and because the aggressors want to exert power over us. This is deplorable! *Women must learn to believe each other.*

It is very important for women with disabilities who have survived violence not to fall into the cycle of silence. Yes, the authorities will/may not believe you. They may patronize you as usual and tell you to go play bingo. It is also important, above all else, that you trust yourself, just as you do when your disability takes an odd turn and you experience something new. You know, when the medical people tell you it's all in your head. You need to stay in charge and be persistent until one person - any person - believes you.

Find another woman with a disability who lives in or comes to the same place where the aggressor is hurting you. More than likely he has done this to someone else. To build your self-confidence, remember your strength. As soon as you can, take a self-defense course. At the very least it will validate what you already know; that is, that you have a right to be safe, a right supposedly guaranteed to all Canadians by the Canadian Charter. Take self-defense as often as you wish. It can be the best thing you will ever do for yourself.

Maria Barile is vice-chair of DAWN Canada and is co-chair of Action femmes handicapées in Montreal. She also gives workshops to women's groups on anti-ableism.

PREVENTED!

A women in a wheelchair was in the adapted transport van, alone with the driver. He was staring at her in the rearview mirror, clearly meaning to intimidate her. When they arrived at her house, she said, "Here we are" and he answered, "Yes, but you aren't on The sidewalk yet." She replied, while looking in his eyes, "No, but I know I will be, very soon!" He helped her out of the van without saying another word.

Un rêve pour notre temps

par **Monique Dumont**

**Un pas vers la
résolution du
problème de la
violence consiste à
oser faire face à la
violence interne.**

En tant que conseillère travaillant avec les femmes et les enfants victimes d'abus physiques et sexuels, je suis témoin de la violence, parfois extrême, qui habite les femmes. Celle-ci se révèle surtout dans le monde symbolique (les rêves, les cauchemars, les jeux, les dessins, les images qui surgissent dans l'inconscient sans que nous puissions les contrôler) parce que dans le monde conscient, il faut être "aimables." Les victimes d'abus apprennent à refouler leur colère et leur violence et se construisent par besoin d'adaptation et pour se faire accepter une personnalité ne correspondant pas avec ce qu'elles sont vraiment (1). A mon avis, la résolution du problème social de la violence consiste en partie à se regarder et à oser faire face à la violence interne.

Dans mes rapports avec des femmes survivantes d'abus sexuel, j'ai pris conscience que la plupart d'entre elles font fréquemment des rêves ou des cauchemars très puissants. Une étude menée par Patricia Garfield (2) sur les pires cauchemars que font les adolescentes victimes d'abus sexuels m'a permis de comprendre les émotions d'impuissance, de terreur, de honte, de culpabilité et de haine qui caractérisent le monde symbolique de ces jeunes femmes. Si ces émotions restent emprisonnées dans le psychisme, il y a blocage ou fixation dans le développement de la personnalité. Bloquées dans leur créativité et dans leur potentiel énergétique, les survivantes ne peuvent pas briser le cycle de l'abus ou participer à la construction de nouveaux paradigmes sociaux où la domination du pouvoir paternel sera remplacée par un nouveau rapport des sexes.

Nous savons que les traumatismes causés par des abus dans la petite enfance façonnent une structure psychique qui ressemble à ce que Jung a appelé l'ombre ou le côté négatif de l'être (3). Ainsi la femme violente a grandi avec l'impression d'être souillée et se sent responsable de ce qui lui est arrivé. Enfant, elle est souvent condamnée au silence. Le secret étant souvent maintenu par sa famille, elle se sent trahie par ses proches. Cette première trahison engendre un manque de confiance vis-à-vis des relations intimes et des hommes. Ainsi, à l'âge adulte, elle s'isole par peur de l'intimité et développe souvent un besoin exagéré de contrôle.

A Dream for Our Times

by Monique Dumont

My work with survivors of physical and sexual abuse has shown me that often these persons are inhabited by violence themselves in the form of anger and rage. These

emotions are often blocked and inhibit the development of these individuals and have negative consequences for their adult relationships. Survivors need to learn how to redirect their very legitimate anger away from themselves in order to avoid recreating destructive lifestyles. It is only through taking hold of these emotions and directing them towards that which is actually responsible for the abuse - a sexist, elitist, materialist and hierarchical system of patriarchal values which does not acknowledge the feminine - that a process of healing can truly begin. Through examining the symbolic language of one survivor's dream, we can note the disequilibrium in her potential for both destruction and liberation. We can follow part of the path of her healing, towards a new conscience nourished by the knowledge of her desire to be well.

Beaucoup de survivantes dessinent leur rêve parce que le dessin permet de comprendre le message du rêve.

Patricia Garfield affirme que les survivantes d'abus sexuel revivent souvent dans leurs rêves les abus subis, affirmation soutenue par les recherches de Marion Cuddy (4). Le rêve, tentative du



psychisme pour guérir une blessure personnelle ou sociale, vise à rétablir l'équilibre psychique de la personne et à la faire se sentir en harmonie avec elle-même. Beaucoup de survivantes dessinent leur rêve parce que le dessin permet de comprendre le message du rêve et de mieux l'intégrer. Dans cet article, je considère un rêve qu'une survivante d'abus sexuel a fait pendant une période de dépression. En nous appuyant sur l'approche jungienne de l'interprétation des rêves, nous avons essayé de comprendre la signification de son rêve à la lumière de son cheminement vers la guérison psychologique et vers une prise de conscience accrue de sa responsabilité sociale en tant que femme.

L'image centrale du dessin montre une femme en gris pâle qui s'apprête à plonger un enfant dans une eau poissonneuse où évolue un énorme poisson menaçant. De prime abord, l'enfant-sacrifice semble servir d'appât pour attirer le méchant poisson. La corde nous rappelle le cordon ombilical qui lie la femme en gris à l'enfant. Quand la survivante s'identifie à cette femme en gris, le désir de se séparer de l'enfant qui souffre en elle l'envahit. Elle veut cesser de souffrir. Elle éprouve en même temps une immense culpabilité à la pensée de lâcher prise. Quand elle s'identifie à l'enfant, un sentiment d'impuissance et de désespoir l'accable: cette enfant qui n'a pas demandé qu'on l'abuse sexuellement, qu'on lui vole à tout jamais la possibilité de se développer "normalement" - cette enfant victime, héritière désormais de schèmes dysfonctionnels qui se sont imprégnés dans sa personnalité au moment de l'abus. L'image de la survivante voulant se couper de l'enfant qui lui rappelle sans cesse sa souffrance nous montre à quel point l'archétype (5) de la mère négative a marqué la survivante.

Quand elle dépasse cette réaction initiale, une autre analyse s'impose à la survivante. Elle est liée à tout jamais à son enfant intérieur; l'enfant et la femme forment donc une seule entité psychique, la descente de l'enfant étant aussi celle de la femme-enfant. La descente

lui permettrait de confronter les démons de son passé l'abus et l'abuseur - qui ont contaminé ceux du présent. Elle lui permettrait donc d'entrer simultanément en contact avec son propre côté abuseur, dû à son vécu antérieur: ce côté qui chaque jour lui projette des images de violence, de catastrophes, voire de mutilations personnelles. Ce côté qui fait qu'elle se fait violence à elle-même. La confrontation pourrait l'aider à faire remonter le poisson-monstre à sa conscience, à le maîtriser et à l'assimiler pour triompher de la peur qui bloque son potentiel, son énergie créatrice. Cette confrontation est possible si la structure psychique de la victime est assez forte et stable.

Quand elle s'identifie à la femme en gris foncé assise (sa mère), la survivante ressent rage et colère car celle-ci n'a pas su la protéger quand elle était enfant; elle l'a abandonnée. Sa mère est assise, accentuant la passivité qui la caractérise. Mais la survivante pourrait avoir le même geste d'abandon que sa mère, répétant ainsi le cycle d'abus, à un autre niveau bien sûr puisque l'enfant du dessin est son enfant intérieur. Une analyse du dessin représentant l'enfant nous porte à croire qu'il s'agit d'un petit garçon, hypothèse confirmée par la survivante. C'est peut-être le désir de la mort de la masculinité de l'enfant ou de son animus (6) qui est signifiée par l'inconscient à travers le rêve. La mort symbolique de l'enfant mâle témoignerait du désir chez la survivante de se dissocier du monde masculin, de l'agresseur qui est responsable de sa déchirure. Cette dissociation déstabiliserait sa structure psychique.

Afin de libérer le potentiel énergétique, il faut entrer en contact avec ces démons et lutter contre eux.

menaçant).

Une analyse plus poussée nous suggère qu'il s'agirait plutôt du développement d'un côté masculin positif chez la survivante. C'est l'intégration de son côté masculin ou de son animus positif qui l'aidera à confronter le gigantesque poisson maléfique. Et c'est sous l'eau (dans son inconscient) que doit se livrer une bataille entre l'anima et l'animus positif (femme + enfant mâle) et l'animus négatif (poisson agresseur

Notons le lien entre la figure de la mère et le poisson mangeur d'enfant, lien mis en évidence par le même ton de gris et leur position en diagonal. Le poisson n'a pas vraiment l'air d'un poisson avec sa tête de dinosaure. Ces proportions dinosauriennes sont ici identifiées à l'image de la mère: la passivité des femmes, soit la norme culturelle, est présentée dans le rêve comme étant aussi ancienne et aussi gigantesque que le dinosaure. L'identification de la mère à une victime rappelle toutes les femmes écrasées par des siècles et des millénaires de silence, poids qui empêche la mère de se lever. L'image du dinosaure dans le rêve représenterait l'agression et la violence masculine qui sévissent depuis des millénaires.

Mais, de sa position assise, la mère essaie de pousser un cri : première tentative pour laisser émerger la parole de la profondeur de l'inconscient. Est-ce la parole qui brisera le silence déclenché par l'abus et réclamera l'intégration de son enfant? Quand la survivante s'identifie à cette image de la mère, elle veut remonter l'enfant, et croit ainsi le sauver et sauver en même temps son équilibre psychique. Mais cet équilibre psychique est-il possible sans la confrontation avec la bête noire qui nage dans les profondeurs de

l'inconscient?

Quand nous nous reportons directement au récit intégral du rêve, la survivante nous fait entrevoir un autre aspect de ce cri. Il y a un élément qui n'est pas mis en évidence dans le dessin de la survivante, mais qui est très important dans son rêve: avant de commencer à descendre l'enfant dans l'eau, l'ombre blanche a aidé la femme en gris pâle, à laquelle la survivante s'identifie, à induire tout le corps de l'enfant de crème blanche. Ce qui nous laisse penser que cette descente de l'enfant (lequel est de toute façon protégé par la crème blanche qui contient toute l'énergie positive de l'ombre blanche - de la bonne mère ou de l'anima positif), ou de la femme-enfant, permettrait à la survivante de franchir une étape importante en confrontant les démons de son passé: l'abus et l'abuseur. Le cri de la mère essaierait d'empêcher la fille de franchir cette étape très importante dans le processus de sa transformation et de sa guérison psychologique.

Une présence menaçante et maléfique dans les rêves symbolise souvent les forces de régression de l'inconscient qui bloquent le potentiel énergétique. Afin de libérer ce potentiel, il faut descendre dans les ténèbres de l'inconscient, entrer en contact avec ses démons (son ombre), et lutter contre eux. Il en résulte une reconnaissance et une validation qui permettent la maîtrise et l'assimilation de l'ombre. En faisant remonter les démons à la conscience, ces derniers perdent leur allure menaçante et le Moi triomphe des tendances régressives. Ainsi la confrontation avec la figure menaçante et effrayante qu'est le poisson-dinosaure permettrait à la survivante d'atteindre une autre étape: transformer sa peur, libérer le potentiel de son enfant intérieur et augmenter son sentiment de force, de contrôle et de détermination.

L'enfant est souvent le symbole de l'innocence, de la pureté, de la spontanéité et des possibilités que réservent l'avenir. Ce sont justement ces composantes psychiques, dont elle a été dérobée au moment de l'abus, que la victime doit retrouver pour être entière. Nous sommes ici témoins de l'apparition de l'archétype de la bonne mère. Cette transformation de la mère, confirmée par l'ombre blanche entre la fille et la mère dans le dessin, nous indique que la survivante est en train d'intégrer son ombre féminine blanche (3), elle qui dans le passé a tellement évolué dans la noirceur. La présence lumineuse de l'enfant mâle nous indique qu'elle est en voie d'intégrer aussi son animus positif.

La survivante peut, grâce à l'analyse de son rêve, apprendre à ne pas diriger sa juste colère contre elle-même.

Le poisson-dinosaure, dont la tête épouse la forme phallique (rappel de l'agression), dissimule très bien sa présence menaçante sous l'eau qui apparaît très calme. Le ciel d'un bleu clair et l'eau très calme caractérisent la persona de la survivante, c'est-à-dire sa fausse personnalité qui cache très bien sa blessure sous une apparence de "Tout va bien."

L'abondance des poissons évoque l'abondance de spermatozoïdes et contribue à l'allusion sexuelle. L'eau, symbole universel de fécondité, de fertilité et de créativité, est essentiellement un symbole féminin. Mais elle est ici peuplée d'énergie masculine dont la composante principale, le poisson-dinosaure, est destructrice: il peut surgir à tout moment pour avaler le potentiel de l'enfant. Cette image rappelle le contexte étouffant d'une société patriarcale aliénante pour la femme, puisqu'on

ne lui permet pas d'occuper sa place. Mais la femme ne doit pas se laisser avaler: elle doit puiser en elle la force de livrer bataille.

Dans sa thèse de maîtrise Jeannine M. Ouellette résume les mécanismes de dissuasion puissants qui maintiennent les femmes dans le silence: "Les croyances populaires, les valeurs traditionnelles, la socialisation différenciée, les pratiques sociales sexistes, les stéréotypes, le sexisme des règles grammaticales et la violence faite aux femmes" (7). L'image du poisson-dinosaure exprime bien dans ce rêve la place prépondérante qu'occupent les valeurs patriarcales.

Mais le rêve nous dit que comme le dinosaure, ce temps est révolu: le moment est venu pour les femmes de percer le mur du silence grâce à un langage bien à elles, de dépasser le conditionnement imposé par la culture masculine. Ainsi la survivante peut, grâce à l'analyse de son rêve et de son dessin, apprendre à ne pas diriger sa juste colère et sa violence contre elle-même. Si elle le fait, la maladie prolifère. Ce n'est qu'en les canalisant et en les dirigeant vers le vrai responsable de l'oppression et de l'abus des femmes - un système sexiste, élitiste, matérialiste et hiérarchique régi par des valeurs patriarcales qui ne tiennent pas compte du féminin - que leur pouvoir de guérison se fera sentir. C'est en surmontant ce sentiment d'impuissance et leur passivité, en se libérant de leur colère et en reliant leur agression au désir de se protéger et de protéger leurs enfants, de briser le cycle de l'abus, que les femmes participeront à l'émergence d'un nouveau système qui libérera l'énergie féminine, l'énergie créatrice. Énergie qui est présente à la fois chez l'homme et chez la femme.

On a accordé trop de place aux valeurs masculines. De plus en plus d'hommes dénoncent aussi cette "culture masculine de domination qui prévaut encore partout sur la planète, cette culture de tête froide et de sous-développement affectif ... ce clan masculin qui a prétendu pendant des siècles avoir le monopole de l'intelligence, ainsi que celle de l'âme, en fait, ce clan masculin qui n'a toujours pas trouvé une façon intelligente et autonome, avec quelques grammes d'initiative, de réagir à l'interpellation féminine" (8). Aujourd'hui une violence explosive fait éruption pour rétablir un juste équilibre qui permettra à la femme et à l'homme de rebâtir leur vie affective, leur vie créative, si importante à la survie et à l'épanouissement de notre espèce.

Tout en essayant de comprendre son langage symbolique, le rêve de la survivante nous indique avec son potentiel de destruction et son potentiel de libération l'ampleur de ce déséquilibre. Il nous a permis de suivre le cheminement d'une femme au cours de sa guérison psychologique, vers une conscience nouvelle nourrie de l'espoir encore fragile de pouvoir travailler ensemble avec l'homme à cette restitution. Vers une confiance accrue en ses pouvoirs de guérison.

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1. Dallet, Janet O. (1988), *When the Spirits Come Back*, Inner City Books: Toronto,

- Ontario, p.17.
2. Garfield, Patricia (1987), "Nightmares in the sexually abused female teenager," *Psychiatric Journal of the University of Ottawa*, 12, p.93-97.
 3. Dallet, Janet (1988), p.60. Selon l'analyse jungienne, l'ombre représente cette partie inconsciente de la personnalité, caractérisée par des traits de caractère, des paroles, des actes et des attitudes, qu'ils soient positifs ou négatifs, que le moi conscient rejette ou ignore, mais qui s'imposent toujours à lui. Quand l'ombre noire (aspects négatifs) ou l'ombre blanche (aspects positifs) n'est pas intégrée à la personnalité et qu'elle reste refoulée dans l'inconscient, elle risque de se manifester de façon incontrôlée, trahissant ainsi cet aspect du psychisme.
 4. Garfield, Patricia (1988), *Women's Bodies, Women's Dreams*, Ballantine Books: New York, p.124; Cuddy, Marion A. (1988), "Is there a case to link nightmares to a history of sexual abuse?" Article présenté dans le cadre de son doctorate en philosophie, Université York, Toronto (Ontario).
 5. Les archétypes selon C.G. Jung sont des prototypes d'ensembles symboliques, c'est-à-dire des ensembles représentatifs et émotifs structurés, doués d'un dynamisme formateur et se manifestant comme des structures psychiques provenant d'une conscience collective. Pour C.G. Jung les archétypes s'expriment à travers des symboles particuliers chargés d'une grande puissance énergétique et jouent un rôle moteur et unificateur dans l'évolution de la personnalité. Définition inspirée du *Dictionnaire des symboles*, Robert Laffont/ Jupiter: Paris, 1982, p.XI.
 6. L'animus selon Jung est l'indice masculin de l'inconscient de la femme ou la composante masculine de la psyché féminine. L'anima est l'indice féminin de l'inconscient de l'homme ou la composante féminine de la psyché masculine. (*Dictionnaire des symboles*, p.34).
 7. Ouellette, Jeannine M. (1992), "La situation des femmes en milieu universitaire: le moi, la parole et la pensée réinventés." Thèse de maîtrise, Université d'Ottawa, p.82.
 8. Champagne, Maurice (1991), *L'homme têtard--Une fiction sur le monde masculin*, Éditions Québec/Amérique: Québec, p.157 et 231.

ÉVITÉE!

Il a décidé de me quitter

par Monica-Gina Durstberger

Quand je me suis réveillée cette nuit-là j'ai constaté qu'il y avait un homme sur moi. Alors, ne pouvant tolérer ça, j'ai réagi instinctivement: je lui ai donné un coup de poing au visage. Ce comportement violent de ma part avait comme conséquence que le jeune homme s'est retrouvé sur le tapis. Une fois debout, je lui ai offert la possibilité de revenir à un moment plus propice pour lui donner la chance de discuter un peu son problème avec moi. En plus, je lui ai posé toute sorte de questions. Enfin, il a décidé de me quitter. Cette situation dangereuse, je l'ai contrôlée avec mon attitude

compréhensible et avec ma force physique. Cette dernière était le produit des cours de Karaté que je suivais à ce moment! Par ailleurs, il s'agissait d'un jeune drogué qui habitait dans la même maison que moi, comme j'ai pu le constater plus tard.

Monica-Gina Durstberger habite à Montréal.

Gun Control: An Analysis of Bill C -17

by Heidi Rathjen

The Ruger Mini-14, made infamous by The École Polytechnique massacre, remains treated as a regular hunting rifle.

There's no denying it: recent measures by the Minister of Justice to improve gun control in Canada through Bill C- 17 are a step in the right direction, and will help save many lives in the upcoming years.

But as tempting as it may be for supporters of gun control to sit down and savor their victory, it would be foolish to consider the battle over and done with. Not only could the recently released regulations be markedly improved, but the legislation itself is still silent on many critical issues.

The most glaring omission is the Minister's failure to ban military assault weapons, even though over half a million people called for such a move in one of the largest petitions in Canadian history. While a few of these firearms are now prohibited, the vast majority are merely restricted which means they will still be available to the public but have to be registered and cannot be used for hunting. This includes the deadly AK-47 which has been featured prominently in "Rambo" movies and by the military in the 1990 Oka crisis; as for the Ruger Mini-14 made infamous by the Ecole Polytechnique massacre, it is not even on the list, and remains treated as a regular hunting rifle.

In fact, the 200 weapons that Minister Campbell announced would now be restricted is not much of a change from the status quo, as all weapons with barrel lengths under 460 mm were already in the category. The majority of Canadians, including a great number of gun owners, would agree that these weapons are not appropriate for "civilian" uses such as target practice, as most of them are designed to spray bullets rather than hit precise objects. Since this kind of firepower cannot be justified in the hands of civilians, these guns should be banned altogether, even if this only applied to future sales and importation. That they aren't is particularly ironic, given how swiftly the Minister moved

to ban comparatively innocuous stun guns.

The other weaknesses of the legislation are, to say the least, disquieting. The law now requires two references on applications for Firearm Acquisition Certificates, and adds optional community checks for rifle and shotgun owners. However, aside from spouses and co-workers, the list of allowed references includes professionals such as dentists and bank officers and there is no guarantee that the selected people will have personal knowledge of the applicant's character. Physicians and specialists in family violence have maintained that at least one reference ought to be a family member, but this recommendation was ignored. It is true that, in theory, community checks could supplement the references and help the police root out people with violent or irresponsible history from the crowd of would-be gun owners. But since these investigations are optional, they will likely be curtailed by budgetary constraints. They should have been mandatory, with cost recovery built into the fee structure.

Réglementation des armes : une analyse du projet de loi C-17

par Heidi Rathjen

Bien que les récentes mesures prises par le ministère de la Justice pour réglementer la vente des armes au Canada permettront de sauver des vies, la nouvelle loi (projet de loi C-17) pourrait être améliorée de maintes façons. Le fait que le Ministère ait imposé des restrictions sur deux cents armes ne constitue pas un changement important puisque beaucoup de ces armes faisaient déjà l'objet d'un contrôle. À l'heure actuelle, seules les armes à autorisation restreinte, dont les armes à poing et les armes d'assaut, doivent être enregistrées, alors que la plupart des homicides, des accidents et des suicides sont commis avec des carabines et des fusils de chasse qui ne doivent pas être déclarés et dont personne ne connaît les propriétaires. Si ces armes étaient enregistrées, on pourrait retracer celles qui ont été volées, la police pourrait plus facilement faire respecter les décrets d'interdiction et les policiers s'occupant de cas de violence domestique seraient mieux informés des risques, puisque 47 % des femmes assassinées par leur conjoint le sont à coup de fusil.

Le projet de loi C-17 s'arrête à mi-chemin pour s'assurer que les fusils sont en bonnes mains et réduire la violence que causent ces armes. Les partisans du contrôle des armes à feu doivent continuer à exercer des pressions sur le gouvernement pour qu'il adopte des règlements plus stricts et restreigne l'usage de ces armes.

Forty-seven percent of women killed by their spouses are shot.

The screening process for restricted weapons does include some community checks, and has always been more rigorous - and therefore more expensive. But while the fees required for rifle and shotgun certificates have been increased, the restricted weapons permits are still free! Since gun owning is a privilege, not a right, applicants should at the very least pay for the costs of the procedure, instead of leaving it all to the taxpayers.

The new storage requirements will not necessarily keep someone's guns out of the hands of unauthorized parties. Locking either the trigger or the gun case is of little value if the key or combination is accessible. And the alternative of removing the firing mechanism, an option which was added to accommodate gun collectors, will not prevent theft, and gun components are readily available even through mail order.

High-capacity magazines may now be illegal, but exceptions are provided for a number of competitions which have yet to be defined, as well as for specific weapons like the .22 calibre rifle, which just happens to be one of the most common firearms found in Canadian households.

Right now, only restricted firearms like handguns and assault weapons have to be registered. However, most homicides, accidents and suicides involve rifles and shotguns, which are not registered and no one knows who owns them. Given that we register all cars and, in most cities, all dogs, it would hardly be an extraordinary requirement. This procedure would not greatly inconvenience legitimate gun owners, but it would reduce criminal uses: stolen weapons become traceable, and police could more easily enforce prohibition orders if they know how many guns an individual owns. Also, officers on their way to violent family disputes would be better informed of the risks; when one considers that 47% of the women killed by spouses are shot, this type of information is far from trivial.

Permits for restricted weapons are presently valid until the end of time - even if the reason for which they were granted has ceased to exist. For instance, target shooters can let their membership in a gun club lapse and still keep their permit, even though they were supposed to use their firearm only in that specific context; there are no controls on ammunition sales - which is odd, because it would be extremely simple to show one's permit upon each transaction. This little gesture would make it much more difficult to get ammunition for illegal guns.

Finally, while significant resources are being devoted to publicizing the new law to gun-owners, very little public education is being done. Given the aggressive efforts of the gun lobby to promote arming as a measure of self-protection for the public (with a lot of help from popular American culture), this is sorely needed.

All this being said, the changes achieved by Minister Campbell are impressive, especially when one considers the enormous pressure applied on all the MPs by the gun lobby during the last two years. Support from the general public has played a crucial role in getting even minimal modifications adopted. This outcry shouldn't stop now that a few improvements have been thrown our way.

By their own admission, the groups opposed to Bill C-17 have just hired even more lobbyists. They are planning to challenge the law in court, and they have taken over riding associations across the country in an effort to run pro-gun candidates. The victories of the gun control supporters may very well be short-lived. Increasing our vigilance is the price we have to pay to avoid a similar yearly slaughter which the United States government so

happily chooses to ignore.

Heidi Rathjen is the executive director of the Coalition for Gun Control. For more information, contact the Coalition at 3175 Cote Ste-Catherine Road, #7707, Montreal (Québec) H3T 1C5, (514)345-4992.

Reduce the Risk

Women Educating in Self-Defense Training

You can be a positive statistic of escape and survival.

As women, we have been told what NOT to do since we were babies. Even if it were possible to follow all the advice, the "Don'ts" will not stop a determined assaulter. And the feeling that you are not doing the "right thing" or are somehow "wrong," may stop you from trying to escape or to defend yourself at all.

If you want to know what you are doing wrong, most people will be glad to tell you. What is critical for each one of us is to identify what we are doing RIGHT. If we're still alive, we know we're doing lots of things right.

Use Awareness and Avoidance

When you are aware of what is happening around you, you have better odds of seeing a developing problem and getting away before it becomes a personal threat Listen to, and act on, your own feelings about situations; they are proven, valid evidence that something is happening around you and to you.

We want to be aware of and avoid potentially dangerous situations whenever possible. One place is not necessarily more dangerous than another. Any place is not a problem unless it has an attacker in it. If you walk past a dark park and you are nervous, it may be because of fear of the dark or it may be because someone is there. When we don't know, it is better to avoid or to research from a safe distance. *Your Intuition is correct. Trust yourself and your feelings, and then Act on them.*

On a physical level, we can become aware of noises and where they come from, what they mean; of movement, and changes in light patterns or shadows. Respond to your environment instead of only wishing that a problem will go away. Ignoring a problem only allows it to grow unchecked.

Statistics and Survival

As women we have a one in four chance of being violently assaulted during our life-

times. The statistics concerning assault tell us that it can happen to anyone, at any time, in any place, and by anybody. There is no reliable profile of the attacker, nor of the "when, where, what, and how." Fortunately, all statistics are only an indication of the probability that something "might" happen. When an assault is happening to you, it's at the rate of one hundred percent, no matter what the statistics indicated before.

You *can* be a positive statistic of escape and survival rather than a negative one. Every day many women avoid dangerous situations and defend themselves successfully from a variety of assaults. We have been doing this for so long we behave as if it is natural to take the "usual precautions".

There is good evidence that the more strategies we have for personal safety, the less likely we are to need a physical defense. It is genuinely important to discover the things that you CAN DO, and to apply them to your life in a positive way.

Women Educating in Self-Defense Training can be contacted at 2349 St. Catherine's St., Vancouver, B.C., V5T 3X8, (604) 876-6390.

Réduire le risque

par WEST (Groupe de femmes qui donne des cours d'autodéfense)

Les femmes savent dès leur jeune âge ce qu'elles NE doivent PAS faire pour éviter d'être violentées. Le plus important, pourtant, c'est que chaque femme sache ce qu'elle fait de BIEN. Être sur le qui-vive et éviter certaines situations; se fier à ses propres sentiments et agir en fonction d'eux dans une situation quelconque. Faire attention aux bruits et aux mouvements autour de soi. Réagir à son environnement physique au lieu de souhaiter que le problème disparaisse. Tous les jours, les femmes, évitent des situations dangereuses et se défendent contre toutes sortes d'agressions. Il est vraiment habilitant de découvrir ce que nous POUVONS FAIRE et d'appliquer de façon positive ces mesures dans notre existence.

BOOK REVIEWS

Women, Policing and Male Violence

Edited by Jalna Hanmer, Jill Radford, Elizabeth Stanko Routledge, 1989 *Review by Wendy Fidkalo-Weight*

Police officers are likely to view women as tormentors, making violence a justifiable response.

Women, Policing and Male Violence is an edited collection of research devoted to exploring police response to violence against women and evaluating current reforms in four Western democratic countries: Holland, Australia, England and the United States. This work exposes the failure of police to treat violence against women as "real crime" and, by uncovering the needs of women, forms a significant beginning in our exploration of how the policing of male violence can be improved.

Jill Radford traces the history of women and police in England, using newspaper excerpts to support her view that women's concern to combat male violence formed part of the call for suffrage and for female representation among police officers. She argues that early nineteenth century concerns over violence directed at women and children by men, including the failure of police and the judicial system to treat such violence seriously, and the intimidation of interrogation, parallel those being voiced by women today.

Of particular interest is Radford's presentation of how, after initial refusals to accept women as legitimate police officers, government institutions ultimately usurped feminist organizations to their own ends of controlling women. The clarity of Radford's work is useful in understanding the principles by which patriarchal institutions sustain themselves in the guise of progress and by which they diffuse the energy of feminists working for real change. She uses this historical perspective of male violence and policing to urge feminists to be cautious of superficial and tokenistic reforms which ultimately serve to uphold and strengthen the status quo.

Elizabeth Stanko and Kathleen Ferraro of the U.S., Suzanne Hatty of Australia, Jalna Hanmer of Britain and Olga Zoomer of the Netherlands describe their research into the policing of violence against women with a focus on the rank and file police officer's response to wife battering. The contributors review a wide variety of studies across several countries, including Canada, documenting recent government action on violence against women. They examine the effects of pro-arrest policies currently presented as the most successful way of protecting women and ensuring their safety.

Through the information gathered in their interviews, the authors clarify the reasons why police officers are still reticent to lay charges and discuss the problems associated with implementing pro-arrest policies in police forces where the masculine rank and file culture continues to excuse the batterer and blame the victim. Public violence is viewed by the police as "real crime" while private violence is seen as an issue to be resolved through mediation. Coupled with the perception that responding to family assault is a social service, wife-battering is considered by many officers as a low status and non-policing issue.

Though somewhat repetitive in their presentation, the findings of these five major studies show police officers are likely to view women as tormentors, making violence a justifiable response, or as helpless and unwilling to change. Officers, the vast majority of whom are men, see male violence as a natural and understandable response. Throughout

the book these attitudes are contrasted with the voices of women experiencing the violence as unprovoked and highly debilitating to their self-esteem. These invisible effects, ignored by a male stream legal and academic standard which defines violence as physical harm and does not account for psychological harm, may be the most significant of all.

The most common police response to wife-battering involves mediation and allowing men "cooling off time," thus minimizing and supporting the violence and working only to sanction that which is considered overly public or overly excessive. Olga Zoomer notes how even the language used by police officers minimizes the significance of violence, specifically the use of terms such as "domestic dispute," "family dispute," and "marriage problems" in lieu of more appropriate terms such as (wo)manslaughter.

Although much of the book focuses on the use of pro-arrest policies to ensure the safety of women, the authors point out that such policies can lead to a greater loss of control for women in situations where their real need is to gain control. Further, the authors highlight the contradiction inherent in feminist promotion of pro-arrest policies which tacitly support the use of policing as a method of social control. It is still debated, Kathleen Ferraro asserts, whether the existing legal system, designed to maintain women's subordinate status, can work to support women. She believes that to empower women rather than reinforce dependency, women must have knowledge of the law, its implementation, and an understanding of their own needs. Such reforms involve a fundamental shift in police attitudes toward women and women's autonomy.

The authors acknowledge that women's lives and experiences of policing and violence are affected by the interaction of differing structures of power related to race, class, age, and sexuality, although much of the research focuses on white, heterosexual women. Emphasis is placed on the need for feminists to hold police accountable for differential enforcement in order to ensure new legal protection is not used to separate women into "deserving" and "undeserving" groups.

The selection of work from Western, democratic, capitalist countries negates the value of this book as an internationally representative work. Within each of the countries the research also fails to examine the situation of rural women, living outside of urban areas with large police forces. As I closed the final pages, I felt unresolved and full of questions. Nonetheless, the book had done what the authors intended, in opening the issues of policing and male violence to feminist critique, thus providing an excellent new resource for Women's Studies courses and for all of us who are working to end violence against women.

***Wendy Fidkalo-Weight** is Co-coordinator of the Manitoba Teachers' Society Equality In Education Resource Team. She has recently completed her Master of Education degree at the University of Manitoba, focusing on gender issues in science and technology.*

Patterns of Violence in the Lives of Girls and Women: A reading guide

Edited Lisa S. Price. Vancouver: Women's Research Centre, 1989 97 pp. \$9.00 paper, plus postage and handling

Review by Leslie Russell

Violence and the threat of violence are a day-to-day reality for girls and women.

119 women died in Canada as a result of domestic violence in 1989. That means every week, two Canadian women are killed by a current or former partner.

1 in 8 women report physical or sexual assault by intimate partners.

In her lifetime, 1 out of every 4 women will be sexually assaulted, largely by someone known to her. 50% of these women are under the age of 17 at the time of the sexual assault.

1 in 3 women has been subjected to unwanted sexual remarks or attention.

In Canada, young people (aged 12 to 17 years) are the primary consumers of pornography.

The above statistics are reported by the *Ontario Women's Directorate and the National Action Committee on the Status of Women*. They serve to demonstrate that violence and the threat of violence are a day-to-day reality in the lives of girls and women. So much so, in fact, that we are expected to make dramatic adjustments to the manner in which we conduct our lives in attempts to avoid such violence. Violence against women is pervasive - indeed, it is inherent in societal attitudes and is a firmly entrenched component of our misogynist culture.

Until recently, the reality of violence against women and children had been shrouded in myths (for example, that women must beware of strangers and psychopaths who wish to harm us; that men who rape are sexually starved, or that women "led them on"; that women who walk alone at night are asking for it). It is largely the work of feminists which has dispelled these and other falsehoods surrounding violence against women. We must continue this movement away from victim-blaming attitudes. As females in a culture which largely accepts male dominance, we are all vulnerable to male violence. There is no "us" and "them" all women suffer.

The Guide is an excellent resource for any reader wanting a no-nonsense feminist analysis of violence against women.

We must also be aware that the distinction between "aberrant" and "normal" males is not so straightforward as we have been led to believe. It is essential to dispel the perception that men who physically or sexually assault women have a certain profile that makes them easily identifiable and readily differentiated from someone who is not abusive. Most men (from all socio-economic positions, racial/ethnic backgrounds, etc.) use their positions of power and control over women, in varying degrees, to benefit themselves. Abuse is largely facilitated through the social expectation that men and women will conform to masculine and feminine gender roles, and the assumptions of dominance and submission which they entail.

Patterns of Violence in the lives of Girls and Women: A Reading Guide is an excellent resource for any reader wanting a "no non-sense feminist analysis of specific issues of violence against women and of the commonalities of women's experience" (p. 3). It is a compendium of excerpts, much like an annotated bibliography, from articles and books written by feminists on issues of: wife assault, dating violence, child sexual abuse, workplace sexual harassment, rape/sexual assault, prostitution, and pornography. There is also a section on patterns of violence, which links the issues by discussing the similarities of intent and effect of various forms of violence and by placing male violence within the context of a misogynist society.

Using interviews from earlier projects, the research committee developed a composite of women's experiences of violence. These "pictures" begin each section, providing a framework and a reference point from which themes are developed. The composites are powerful as documented anecdotes from real women who have endured and survived horrific violence. They serve to personalize anonymous statistics and also speak for the many women who do not survive the violence or who cannot yet come forward to tell their stories.

The list is not exhaustive; it omits elder abuse and abuse within lesbian relationships (this noted by the editor and committee themselves, at p.5). The Guide and the research contained therein is, however, sensitive to the influence of factors such as race, class, culture, age, geographic setting, and mental or physical condition upon the incidence and effects of violence. As well, most of the references are Canadian-based, and even the non-Canadian content is highly appropriate.

The Guide is well-grounded in feminist pedagogy, making it as appropriate for someone just beginning to look at the issues as it is for someone with extensive personal or, professional experience in the area. It is an exceptional reference tool for discourse both within the academic and non-academic communities.

The Guide has been written under the assumption that "[w]omen's survival is both the base and the goal of feminist actions against male violence" (p.97), and powerfully. But it is also necessary to move toward methods and means of prevention - to educate the young and old on issues of violence against women and to change attitudes which reinforce gender roles and support myths of power, control and domination. It is essential that we develop proactive strategies in order to ensure safety and freedom for women and children from male violence.

Leslie Russell is completing her Master's thesis in Applied Psychology at the Ontario Institute for Studies in Education, focusing on issues of violence against women. She is also an active feminist and presently works with female street youth in the Metropolitan Toronto area

Ordinary Wonders: Living Recovery from Sexual Abuse

by **Lilian Green, Women's Press, 1991**

Review by Lorelee Elliot

Lilian Green has written a personal disclosure of her own story which gives a strong sense of hope to other incest survivors.

She is a survivor of sexual and physical abuse by her brother and grandmother. She married thinking all was well, but it was not. Her husband was also abusive. His abuse was more emotional and verbal so it was harder for her to realize that what her husband did was abuse. It was when she recognized that the way her husband treated her was abuse that all her memories started to come back. This book is her personal journey through her healing process.

She writes to let other survivors know that you can recover from abuse, no matter what type of abuse or how deep the wounds. No abuse is right and no one has the right to use or abuse anyone else.

Lilian writes, "I wrote *Ordinary Wonders* to give back something of the many gifts that were given me along the road to recovery. I had a resource I wanted to share, the words that chart my journey, words of pain and joy and discovery. I offer you my experience and understanding in the hope that it will make your journey a little easier" (p.10).

She tells about her feelings of powerlessness and abandonment, and about how she is torn between feeling guilt, feeling that the things done to her were because she was bad, and feeling that she should be strong. Her parents and grandmother were strong people; as

Jews, they lived through a number of hardships during the holocaust.

This book is made up of some of Lilian's journal entries and poetry that she wrote through out her recovery. I found it very moving and inspiring. As a survivor myself, this book said a lot of the things I cannot yet write myself. At some points, I felt as if I was reading my own story.

I think that any survivor or partner of a survivor or anyone working in or interested in learning more about the effects of childhood violence would find this book a welcomed resource.

Loralee Elliot is a single mother living in Toronto.

POETRY

"it's all about commitment"

she says,
her voice, a bruised sound

her addiction, gift-wrapped
in a smile

her laughter,
anecdotal.

"i stick around for the good times"
she says, wishing
for anything to last forever.

"i'm a survivor, and i belong with him"

listening to her is a déjà vu
i don't have room for

familiarity is breeding
contempt
again.

Janet B. Fitzsimmons
Toronto, Ontario

ORGANIZATIONS**Women Educating in Self-Defense Training**

W.E.S.T. teaches self-defense training by women for women. They can be reached in **B.C.** at 2349 St. Catherines Street, Vancouver, B.C., V5 T 3X8, (604) 876-6390; and in **N.W.T.** at the Yellowknife Y.W.C.A., (403) 920-2777.

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Wen-Do

Wen-do self-defense courses are taught by women to women and girls over 12. For more information on courses available across Canada, contact Wen-Do at P.O. Box 139, 260 Adelaide Street E., Toronto, Ontario, M5A 1N0, (416) 533-1201.

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Women's Awareness Method

Calgary, Alberta

W.A.M. is an assault prevention course taught by women for women. Contact Fern Yee, 1427-44th Street S.W., Calgary, Alberta, T3C 2A7.

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Montreal Assault Prevention Centre

Montreal, Quebec

The Centre teaches safety skills and assault prevention 10 girls and women in Montreal and, on request, can send instructors to other parts of the province. Contact the Centre at P.O. Box 237, Station Place du Parc, Montreal, Québec, H2W 2M9, (514) 284-1212.

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Self-Offense for Girls and Women

New Brunswick

Tara Atkin teaches self-defense in New Brunswick to women and girls over 12. Contact her through General Delivery, Sackville, New Brunswick, E0A 3C0.

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Jamaican Canadian Association Program for Abused/Assaulted Black Women

Toronto, Ontario

The program provides: crisis and long-term counseling; escort for women; legal support and guidance; referral information for housing, financial assistance, educational programs; and advocacy on issues pertaining to abused/assaulted Black women. The Association

also runs a collective for abused/assaulted Black women. Contact the Association at 1621 Dupont Street, Toronto, Ontario, M6P 3S8, (416) 535- 4476.

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YWCA of/du Canada

In 1992 the YW launched a nation-wide anti-violence program which includes developing community-based programs, implementing a media campaign, collecting data, and organizing public speakers and public education. For more information, contact the YWCA of/du Canada, 80 Gerrard Street E., Toronto, Ontario, M5B 1G6, (416) 593-9886. Your local YW will also have information on self-defense courses.

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Victoria Women's Sexual Assault Centre

The Centre has a number of publications and booklets available on the issues of sexual assault and child sexual abuse, and offers information on prevention and intervention. Contact the Centre at 306. 630 View Street, Victoria, B.C., V8W 1J6, (604) 383-5545, Fax (604) 383-6112. Crisis line: (604) 383-3232.

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Maison Jeanne-Simard

Montreal, Québec

Maison Jeanne-Simard provides direct services to 10 victims of elder abuse who need temporary accommodation, recruits and trains volunteers to work with seniors, and conducts public awareness and education on issues of elder abuse. For more information, contact Seniors Secretariat, Health and Welfare Canada, Ottawa, Ontario, K1A 0K9, (613) 952-7606.

ORGANISMES

Wen-Do

Wen-do est un cours d'auto-défense que des femmes enseignent à d'autres femmes et à des jeunes filles âgées d'au moins douze ans. Pour obtenir des renseignements sur les cours offerts au Canada, veuillez contacter Wen-Do, C.P. 139,260, rue Adelaide Est, Toronto (Ontario) M5A 1N0

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Centre de prévention des agressions de Montréal

Montréal (Québec)

Le Centre offre un programme de prévention des agressions aux femmes et aux jeunes

filles âgées de 12 ans et plus. Les instructrices se trouvent à Montréal, mais se déplacent si des groupes de 10 à 20 femmes désirent suivre le programme. Veuillez contacter: Centre de prévention des agressions de Montréal, C.P. 237, Place du Parc, Montréal (Québec) H2W 2M9 (514) 284-1212.

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Cours d'auto-défense au Nouveau- Brunswick

Tara Atkin offre des cours d'auto-défense à des femmes et à des jeunes filles âgées de 12 ans et plus. Veuillez la contacter à Livraison générale, Sackville (Nouveau-Brunswick) E0A 3C0.

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YWCA of/du Canada

En 1992, le YW a lancé un programme national de lutte contre la violence, qui comprend l'élaboration de programmes communautaires, la mise en œuvre d'une campagne dans les médias, la collecte de données, le recours à des conférencières publiques et des séances de sensibilisation du public. Veuillez contacter le YWCA of/du Canada, 80, rue Gerrard Est, Toronto (Ontario), M5B 1G6, (416) 593-9886. Le YW de votre localité détient aussi des renseignements sur les cours d'autodéfense.

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Children, Enfants, Jeunesse, Youth

CEJY fait paraître des documents portant sur le mauvais traitement des enfants. Veuillez contacter: CEJY, 55, avenue Parkdale, Ottawa (Ontario) K1Y 1E5.

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Maison Jeanne-Simard

Montréal (Québec)

Maison Jeanne-Simard fournit des services directs aux personnes âgées victimes d'abus qui ont besoin d'être hébergées pendant quelque temps, recrute et forme des bénévoles à s'occuper de personnes du troisième âge, et organise des séances de sensibilisation et d'éducation du public sur la violence faite aux personnes âgées. La résidence peut loger jusqu'à dix personnes âgées de cinquante-cinq ans et plus. Pour de plus amples renseignements, veuillez contacter le Secrétariat aux personnes âgées, Santé et Bien-être Canada, Ottawa (Ontario) K1A 0K9, (613) 952-7606.

CALLS FOR SUBMISSIONS

New Initiatives in Film

Studio D, National Film Board

NIF Film Institute is a 14-day program for women of color and first nations women who are emerging film and video makers. Basic travel, accommodation and meals are provided for the 8 women from across Canada accepted into the program. For more information, contact Studio D, NFB, Box 6100 Station A, Montreal, Québec, H3C 3H5, (514) 283-9534, Fax (514) 283-5487.

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National Association of Women and the Law

7th Essay Competition

The theme of NAWL's essay competition, open to an students at recognized post-secondary institutions in Canada, is Gender Equality in the Courts. Submissions in English or French are accepted until May31,1993. Prizes of \$500, \$300 and \$100 will be awarded. Contact NAWL at 604, 1 Nicholas Street, Ottawa, Ontario, K1N 7B7, (613) 238-1544.

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17th Annual CRIA W Conference

Expanding the Healing Circle

Proposals for workshops, panels, discussions, etc., are invited for the 1993 CRIAW conference on the theme of surviving and challenging violence against women by expanding the healing circle, particularly through multi- disciplinary, skills-oriented approaches. Deadline for proposals is March 31. For more information, contact the Conference Coordinator at (709) 753-7270, or mail your proposal to: CRIAW Conference '93, c/o 131 LeMarchant Road, St. John's, Nfld., A1C 2H3.

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Canadian Journal of Women and the Law

Lesbianism and Feminism

The Journal is accepting submissions of ideas, research projects, and articles for an issue on lesbianism and feminism Deadline is March 1. Contact C.J. W.L. at 575 King Edward Ave., Ottawa, Ontario K1N 6N5 (613) 564-5617, Fax (613) 564-7190.

SOUSSION DE TEXTES

Association nationale de la femme et du droit

7^e concours de dissertation

Le thème du concours de dissertation (celui-ci est ouvert à tous les élèves fréquentant un établissement d'études post-secondaires reconnu au Canada) est "L'équité des sexes dans les tribunaux". Les soumissions, en français ou en anglais, seront acceptées jusqu'au 31 mai 1993. Des prix de 500 \$, 300 \$ ou 100 \$ seront décernés. Veuillez contacter l'ANFD au 604, 1, rue Nicholas, Ottawa (Ontario) K1N 7B7, (613) 238-1544.

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17^e Conférence annuelle de l'ICREF

Élargir le cercle de guérison

Des propositions d'ateliers, de débats avec des spécialistes, de discussions, etc. sont demandés pour la Conférence 1993 de l'ICREF, qui porte sur le thème: "La violence faite aux femmes: survie et lutte". La Conférence se fondera sur une approche pluridisciplinaire et sera axée sur les compétences. Les soumissions doivent parvenir à l'organisme au plus tard le 31 mars 1993. Pour de plus amples renseignements, veuillez contacter la coordonnatrice de la Conférence au (709) 753-7270, ou envoyer votre soumission par la poste à : Conférence 1993 de l'ICREF, c/o 131, route Le Marchant, Saint-Jean (Terre-Neuve) A1C 2H3.

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Revue Femmes et Droit

Lesbianisme et féminisme

Le Journal accepte des propositions d'idées, de projets de recherche et d'articles pour le numéro qu'il prévoit préparer sur le lesbianisme et le féminisme. Envoyer les manuscrits avant le 1^{er} mars à R.F.D., 575, avenue King Edward, Ottawa (Ontario), K1N 6N5, (613) 564-5617. Télécopieur: (613) 564-7190.

GRANTS/SCHOLARSHIPS

Breaking the Cycle of Violence

City of Toronto

The City of Toronto has approved a special grants program available to community organizations working to prevent violence against women. For information contact Sue Kaiser at (416) 392-0406 or Lorin MacDonald at (416) 392-0403.

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University of Winnipeg

December 6 Memorial Bursary

This bursary is awarded annually in memory of the women killed at the École Polytechnique to a female student at the University of Winnipeg in a science program.

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Canadian International Development Agency

Canadian Bureau for Intl. Education

Two awards programs are available through CIDA: CIDA Professional Awards (for Canadians with 5-7 years working experience interested in international development) of

\$15-25,000 for projects of 2-6 months; and CIDA Award for Canadians (for Canadians with an undergraduate degree or diploma and a demonstrated interest in international development) of up to \$25,000 for projects of 7-24 months. Contact: Manager, CIDA Awards Programs, C.B.I.E., 85 Albert Street, Suite 1400, Ottawa, Ontario, K1P 6A4, (613) 237-4820, Fax (613) 237-1073.

Ontario Ministry of Education

Roberta Bondar Science and Technology Awards

This awards program recognizes educational achievement in science and technology and is available to schools, teachers, and students. For more information, contact Roberta Bondar Awards, Ministry of Education, Mowat Block, 16th Floor, Queen's Park, Toronto, Ontario, M7A 1L2.

SUBVENTIONS

Bourses de l'Association canadienne de développement international

Bureau canadien de l'éducation internationale L'ACDI a deux programmes de bourses: Bourses de l'ACDI de 15000 \$ à 25 000 \$ pour des projets de deux à six mois pour des personnes - Canadiennes et Canadiens comptant de cinq à sept ans d'expérience professionnelle et s'intéressant au développement international; et bourses de l'ACDI d'un montant maximal de 25 000 \$ pour les projets de sept à vingt- quatre mois mis sur pied par des Canadiennes et Canadiens détenant un diplôme du premier cycle ou un diplôme et s'intéressant au développement international. Veuillez contacter: Bourses de l'ACDI, B.C.E.I., 85, rue Albert, Bureau 1400, Ottawa (Ontario) K1P 6A4, (613) 237-4820. Télécopieur: (613) 237-1073.

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Prix d'excellence Roberta Bondar

Ministère de l'Éducation de l'Ontario

Ce programme récompense les écoles, les enseignantes et enseignants et les élèves qui se sont distingués en sciences. Veuillez contacter: Prix d'excellence Roberta Bondar, Ministère de l'Éducation, Édifice Mowat, 16e étage, Queen's Park, Toronto (Ontario) M7A 1L2.

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Fondation accès femmes Canada

Réseau national d'action éducation femmes

Les objectifs de la fondation sont d'octroyer des bourses d'études ou des subventions aux groupes désireux de promouvoir l'éducation des femmes francophones. Contacter le Réseau national d'action éducation femmes, 50, rue Vaughan, local 3, Ottawa (Ontario) K1M 1X1, (613) 741-9978.

FILM/ VIDEO

Women, Crisis, Participation

Women in El Salvador

In this 30 minute video Salvadorean women speak about domestic violence, sexual assault, economic violence, living with war, and the solutions they are struggling to create. Send \$50.00 (payable to Esperanza) to CRIAW, 151 Slater Street, #408, Ottawa, Ontario, K1P 5H3.

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One Hit Leads to Another/Time to Change

These sequential films on family violence follow one man from the lime of arrest through to treatment and include interviews with other treatment participants. Available from Kinetic, 408 Dundas Street E., Toronto, Ontario, M5A 2A5, (416) 963-5979.

• • • •

Women's Campus Safety Audit

The Women's Campus Safety Resource package includes: a 27 minute video highlighting safety for women who work, study, and live on campus; a how-to guide on evaluating the safety of any campus; a guide for safety audits by community groups and organizations; a discussion paper on the safety of women in urban environments and recommendations. Available for \$149.00 (+ tax and postage) from METRAC, 158 Spadina Road, Toronto, Ontario, M5R 2T8, (416) 392-3135, Fax (416) 392-3136.

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Children Are Not the Problem

Produced by the Congress of Black Women (Toronto) this 30 minute film addresses anti-racist education in early childhood through the voices of children, childcare workers, parents, and educators. Available from Full Frame Video, 394 Euclid Avenue, Toronto, Ontario, M6G 2S9, (416) 925-9338, Fax (416) 324-8268.

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Waking Up to Rape

This 35 minute film explores the experiences of three rape victims and looks at self - defense training as both preventative and part of the healing process. This film and others on violence against women are available from Full Frame Video (see above).

BOOKS / PUBLICATIONS

Canadian Advisory Council on the Status of Women

110 O'Connor Street, 9th Floor Box 1541, Station B Ottawa, Ontario K1P 5R5 (613) 992-4976 (613) 992-1715 Fax

CACSW has several publications available on violence against women, including: *Male Violence Against Women: The Brutal Face of Inequality*, *Preventing Wife Battering: Towards a New Understanding*, and *Battered But Not Beaten: Preventing Wife Battering in Canada, provided for free*.

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Liberty: A Manual for Group Facilitators and Survivors of Woman Abuse

Family Service Association 5614 Fenwick Street, #106 Halifax, N.S. B3H 1P9 (902) 420-1980 \$15 (+ \$3.50 postage & handling)

The manual outlines a program of eleven workshops for women who have left abusive partners.

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Women's Strength News

Women Educating in Self-Defense Training 2349 St. Catherines Street Vancouver, B.C. V5T 3X8 (604) 876-6390

This quarterly newsletter reflects issues and concerns about self-defense for women and their children.

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Vis-a-Vis

Canadian Council on Social Development 55 Parkdale Avenue P.O. Box 3505, Station C Ottawa, Ontario K1Y 401

This free quarterly publication focuses on family violence and issues of prevention.

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Handbook for the Prevention of Family Violence/Family Violence Prevention: Getting Started

Community Child Abuse Council of Hamilton-Wentworth c/o Lloyd George School Rm 16, 360 Beach Road Hamilton, Ontario L8H 3K4 (416) 549-1353

The Handbook provides a concise and in-depth look at family violence and the getting started kit provides strategies for addressing family violence within the school curriculum. Handbook: \$30 (soft cover), \$35 (3-ring binder); Getting Started: \$35. (+ GST; bulk rates

available).

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On Our Feet

CACE Publications University of the Western Cape Private Bag X17 7535 Bellville South Africa

This handbook for educators and trainers in communities, labor, and educational organizations provides practical steps to challenging women's oppression through popular education.

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Wife Assault South Asian Perspectives

Diva 427 Bloor Street W. Toronto, Ontario M5S 1X7 A special edition of Diva, a quarterly journal of South Asian women, focuses on wife assault.

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The Wellbeing of a Community is in the Wellbeing of Women

Education Wife Assault 427 Bloor Street W. Toronto, Ontario M5S 1X7 (416) 968-3422 Two booklets on wife assault and woman abuse, including information on resources and services, are available in Urdu and Vietnamese.

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Taking Action: A Union Guide to Ending Violence Against Women

Women's Research Centre 101, 2245 West Broadway Vancouver, B.C. V6K 2E4 (604) 734-0485 (604) 734-0484 Fax

Designed to provide union members with information to take action on violence against women in the home, workplace and community. \$10,52 pp. Other publications dealing with violence are also available from the Women's Research Centre.

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Women Educating to End Violence Against Women

Popular Education Research Group 606 Shaw Street Toronto, Ontario M6G 3L6 (416) 532-8584 (416) 532-7688 Fax

Part of an occasional paper series, this 36 page booklet looks at violence prevention in Jamaica, Argentina, Nicaragua, Thailand, Chile and with Canada's aboriginal peoples. \$5.00 (10% discount on orders of ten or more).

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Safety in Numbers: Resisting Men's Violence Against Women and Girls

Women's Press 517 College Street, #233 Toronto, Ontario M6G 4A2 (416) 921-2425
(416) 921-4428

This anthology of essays addressing violence prevention is expected to be published in the fall of 1993

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Freedom from Violence

Women, Ink 777 United Nations Plaza Third Floor New York, N.Y. 10017 U.S.A. (212)
687-8633 (212) 661-2704 Fax

Twelve case studies from around the world tell the stories of women organizing to combat physical and psychological abuse in their various cultures.

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Token Recourse

Partners in Works P.O. Box 53012, Dorval Postal Station Dorval, Québec H9S 5W4 (514)
631-8797 (514) 631-7690 Fax

This book by Rachele Labelle exposes the pattern of retaliation common to all complaints of ghettoization and sex discrimination in the workplace. \$12.50, 302 pp.

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Developing An Anti-Racism Action Plan

Cross Cultural Communications Centre 2909 Dundas Street W. Toronto, Ontario M6P
1Z1 (416) 760-7855 (416) 767-4342 Fax

CCCC and Women Working with Immigrant Women developed this handbook which outlines the systemic nature of racism, and procedures, policies and mechanisms for community services to effectively respond.

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Imprinting Our Image

gynergy books P.O. Box 2023 Charlottetown, P.E.I. C1A 7N7
In this collection of writings from 18 countries, women with disabilities articulate their needs, fight to be equal members of their communities, and document their struggle to form international alliances for change. \$12.95, 180 pp.



David Singleton

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Choices and Changes: How Literacy Changes our Lives

Ontario Literacy Coalition 365 Bloor St. E. Suite 1003 Toronto, Ontario M4W 3L4

A booklet of interviews from literacy learners across Ontario about literacy and social change. Free to learners, \$10 for others and organizations.

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The Faraway Hills are Green

Women's Press 517 College Street, #233 Toronto, Ontario M6G 4A2 (416) 921-2425
(416) 921-4428 Fax

The first Canadian oral history of Irish women, this book by Sheelagh Conway provides the visions of women who have struggled against sexism, poverty, neocolonialism and religious constraints. \$18.95, 280 pp.

LIVRES/PUBLICATIONS

Vis-à-Vis

Conseil canadien de développement social C.P. 3505, Succ. C 55, avenue Parkdale
Ottawa (Ontario) K1Y 401 Publié chaque trimestre, ce bulletin comprend souvent des articles sur la prévention des agressions. Abonnement gratuit.

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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) 992-4976 Télécopieur (613) 992-1715

Le CCCSF publie des livres, brochures, documents de référence, mémoires ou feuillets documentaires, souvent sur le sujet de violence, comme: *La violence conjugale: comprendre pour prévenir*, *La violence faite aux femmes par les hommes: la brutalité de l'inégalité*, etc. Les publications sont distribuées gratuitement.

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La prévention de la violence faite aux femmes

Hélène Gagné Conseillère en promotion de la santé Centre ontarien d'information en prévention 984, rue Bay, bureau 603 Toronto (Ontario) M5S 2A5 1-800-263-2846
Télécopieur (416) 928-5975

Cet répertoire contient un aperçu de la problématique sur la violence faite aux femmes; un survol des ressources didactiques, des services et des programmes en français; et une liste d'organismes qui offrent des services.

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Association nationale de la femme et du droit

604, 1, rue Nicholas Ottawa (Ontario) K1N 7B7 (613) 238-1544
Télécopieur (613) 238-1545

L'Association publie surtout des documents sur le sujet des droits des femmes et des enfants victimes de la violence.

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Almanda Walker-Marchand: Une féministe franco-ontarienne de la première heure

Les Éditions l'Interligne 282, rue Dupuis Bureau 202 Vanier (Ontario) K1L 7H9 (613) 748-0850 Télécopieur (613) 748-0852

La biographie de la fondatrice de la Fédération nationale des femmes canadiennes-françaises, une mère de neuf enfants engagée dans les luttes sociales, féministes et nationalistes de son époque (1868-1949). 16 \$, 303 pages.

• • • •

Victoria 1990 : Vers une égalité nouvelle

Fédération canadienne des sciences sociales 415, 151, rue Slater Ottawa (Ontario) K1P 5H3 (613) 238-6112 Télécopieur (613) 238-6114

Cette publication traite de la situation de la femme dans les universités canadiennes. 5 \$.

Réussir l'alphabétisation/ Pour vous les adultes atteints de troubles d'apprentissage

Troubles d'apprentissage, association canadienne Maison Kildare 323, rue Chapel, bureau 200 Ottawa (Ontario) K1N 7Z2 (613) 238-5721 Télécopieur (613) 238-5391

Ces deux publications traitent de l'alphabétisation et des troubles d'apprentissage.

AGENDA

Agenda

Women, Health and Healing

Calgary Status of Women Action Committee February, March, April

CSWAC is hosting a series of gatherings for women examining issues of women and health from a political perspective. Feb. 27&28 (The Politics of Women's Health); Mar.27 (Reproductive Rights and Freedoms); Apr.24 (Conference: Health in Our Hands). Contact CSWAC at 319,223-12 Avenue S.W., Calgary, Alta., T2R 0G9, (403) 262-1873; Fax (403) 265-1980.

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South Asian Women's National Conference Against Sexual Violence and Abuse

March 17-19, Toronto, Ontario

A national conference of women of South Asian origin on violence against women and racism and sexism which act as barriers to meaningful support and change. Contact Diva, 427 Bloor Street W., Toronto, Ontario, M5X 1X7 (416) 921-7004.

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Young Children in a Violent World: Strategies for a Non-Violent Tomorrow

North York Inter-Agency and Community Council May 12-14 North York, Ontario

This conference will focus on practical strategies for working with children to build non-violent communities. For more information on this conference, contact Patricia Quinn at NYIACC, 270 Yorkland Blvd., Unit 101, North York, Ontario, M2J 5C9, (416) 490-8903.

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Gender and Science and Technology

July 31-August 5 University of Waterloo

The theme of the 7th international GASAT conference, sponsored by the Ontario Women's Directorate, is Transforming Science and Technology: Our Future Depends on It. For more information contact Anne Holmes, Ontario Women's Directorate, 12th floor, 2 Carlton Street, Toronto, Ontario, M5B 2M9, (416) 314-0300.

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L'Équité des sexes en sciences et en technologie

31 juillet-5 août

Université de Waterloo

Parrainée par Direction générale de la condition féminine de l'Ontario, la 7e conférence internationale traitera du thème: Transformer les sciences et la technologie: notre avenir en dépend. Pour de plus amples renseignements, veuillez contacter la Direction, 12e étage, 2, rue Carlton, Toronto (Ontario) M5B 2M9, (416) 314-0300.

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Expanding the Healing Circle

November 12-14, St. John's, Nfld.

The 17th annual CRIAW conference will look at surviving and challenging violence against women by sharing healing strategies and bringing more women and ideas into the healing circle. For more information, contact the Conference Coordinator, CRIAW Conference '93, 131 LeMarchant Road, St. John's, Nfld., A1C 2H3, (709) 753-7270.

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Élargir le cercle de guérison

Du 12 au 14 novembre, Saint-Jean (Terre-Neuve)

La 17^e Conférence de l'ICREF étudiera la question de la survie des femmes violentées et de la lutte contre la violence faite aux femmes en échangeant des idées de stratégies et en élargissant le cercle de guérison en y accueillant d'autres femmes et idées. Pour de plus amples renseignements, veuillez contacter la coordonnatrice de la Conférence au (709) 753-7270, ou envoyer votre soumission par la poste à : Conférence 1993 de l'ICREF, c/o 131, route LeMarchant, Saint-Jean (Terre-Neuve) A1C 2H3, (709) 753-7270.

Women's EDUCATION des femmes

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• • • •

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