



WOMEN'S EDUCATION DES FEMMES

Volume 10 - No.2
SPRING - 1993

WOMEN'S EDUCATION DES FEMMES, a feminist connection to the world of learning and education, is published quarterly by the Canadian Congress for Learning Opportunities for Women. CLOW is a national, nonprofit organization promoting feminist education and the empowerment of women.

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Printed by

Hartley Gibson Ltd.

Subscriptions

Individual \$18.19
Organization \$32.10

ACKNOWLEDGMENTS

Back to a rambling, general issue of *Women's Education des femmes* with a cross-sectional look at women's issues in education. To thank for providing excellent articles on a number of topics: Debra Attenborough and Dorte Deans, Paula Chegwiddden, Kari Dehli, Diane Eastman, Judith Grant, Dolores Gagne, Patricia Hughes, and Barbara Yitsch. Insightful book reviews are provided by Gail M. Hilyer and Elizabeth J. Owens. Poetry is by Ruth Hendricks, Anne Le Dressay and Leslie Smith Dow. CLOW acknowledges the continuing financial support of the Women's Program, Secretary of State.

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SUBMISSIONS

All women readers are invited to submit articles, ideas, poetry, humor, commentary, reviews, resources, photographs, illustrations or graphics. Send submissions to the Editor, *WEdf*, 47 Main Street, Toronto, Ontario, M4E 2V6, or fax them to 416/699-2145. Material that is sexist, racist, classiest, homophobic, able-ist, age-ist or which is oppressive in any other way will not be accepted for publication. Submitter who wish their material returned should include a stamped, self-addressed envelope. Writer's guidelines are available.



COVER

The cover photograph shows a law school class at the University of New Brunswick in the early 1960s.

WELCOME TO OUR FIRST DESKTOPPED ISSUE!!

For the financial support to purchase equipment, software and training for in-house production of this and all future issues of *Women's Education des femmes*, the Ontario

Ministry of culture an Communications is gratefully acknowledged.

(GST included)

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

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47 Main Street
Toronto, Ontario
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Phone (416) 699-1909
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ISSN 0714-9786

Canadian Publications
Mail Sales Product
Agreement
No. 216747.

***CORRECTIONS
(Vol.10 No.1)***

Line 19 in Diane Driedger's poem "Dark Pit" should read "how many jesuses were there." Apologies.

Ralston Purina Canada Inc. should have been included in the list of those acknowledged for their financial support of our two special issues on education and violence.

**Discovering the strength
of our voices:
Women and literacy programs**

This is the report of the first phase of a CCLOW research project into women and literacy programs. Researched and compiled by Betty-Ann Lloyd, this report documents the concerns and questions of women students and teachers in four literacy programs in Canada.

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

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Imprimé par

Hartley Gibson Ltd.

by Anne Le Dressay

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by Debra Attenborough and Dorte Deans

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Inscription

Particulier 18,19 \$

Organisation 32,10 \$

(TPS inclus)

Les opinions exprimées
dans *Women's Education
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ISSN 0714-9786

EDITORIAL

Vive le feminism!

by Christina Starr

The revolution will continue as long as there are organizations like CLOW and publications like Women's Education des femmes to carry on the work.

Christina Starr is now happily a writer, mother and activist, and the Editor of Women's Education des femmes.

On a humid and uncomfortable Toronto day in 1985, I sat with my first year law school Torts exam in front of me. I was sickened to realize it did not make sense. Was this my fault or a mistake on the exam? Was the new name that appeared three quarters of the way through the text really a new character in the drama, or (which made much more sense) an existing one with the wrong name?

I had to make one assumption or the other. For an exam that counted as 100% of my mark and assigned me a grade which summed up eight months of studying, it was a serious decision. I assumed the name was wrong. But being furious at having to face this dilemma and having already decided I wasn't going to return to law school I addressed my professor directly at the end of my paper: "It is completely irresponsible and inexcusable that a mistake like this should appear on an exam. First year students writing 100% exams are under enough pressure without having to waste precious time deciding how to handle it."

This mistake (as I'm still sure it was) was one of the proverbial last straws which ended my entrancement with law school. I found the pedagogical style extremely competitive, the work load exhausting, the subject matter irrelevant, and professors generally unapproachable. According to my LSAT score I should have been a top student; instead it was the worst academic year of my life.

Thankfully, there has been something of a feminist revolution in legal education. Considering the bastion of male supremacy that law has traditionally been, some of the advancements Dr. Patricia Hughes describes are remarkable. This is undoubtedly due in part to the growing numbers of women in law school, some becoming professors, others strong enough to insist that feminist issues be addressed. And certainly, according to the old trickle-up theory, as more of these women become professors, judges, Supreme Court Justices, or political leaders, the revolution will continue.

But what do women themselves, women who have entered a

training program to upgrade their skills for a better job, women who may not have encountered feminist ideas about learning and education, think about a feminist revolution? Judith Grant tells us in "Women's Studies: Women's Lives" that taking women's studies courses is, for many students, an eye-opening, legitimizing, uplifting experience. Yet Paula Chegwiddden took the same question to women in Nova Scotia and got some surprising responses. Not all women like learning in a group, and some found life skills exercises "wishy washy." This disenchantment may be more a comment on how we need to better organize women's training and understand women's learning; Dolores Gagne and Kari Dehli give us different accounts of how to address these issues.

As we go on revolutionizing education, we forget at our peril that decidedly unfeminist forces still maintain control in our institutions; Barbara Yitsch pokes apart the politics of those in academia who fear the politically correct.

The revolution will continue, however, as long as there are organizations like CLOW and publications like *Women's Education des femmes* (among others) to carry on the work. In this issue we have inserted a subscription offer for Herizons and, as the ad at the side indicates, every subscription ordered using one of these inserts earns us \$5 bucks back. So order Herizons, renew your subscription to *Women's Education des femmes*, support CLOW, and fuel the revolution.

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is a co-operative fundraising/subscription campaign jointly sponsored by *HERIZONS* magazine and this organization. (Buy more than one subscription. \$5 from each one gets donated!)

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Vive le féminisme!

by Christina Starr

La révolution se poursuivra tant qu'il existera des organismes comme le CCPEF et des publications comme Women's Education des femmes pour porter le flambeau.

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

Par un après-midi humide et désagréable de 1985, j'étais assise en face de mon examen de première année de droit sur les délits civils. J'étais écoeurée, car le tout n'avait aucun sens. Est-ce que c'est moi qui ne comprenais pas ou y avait-il une erreur dans l'examen? Ce nouveau nom qui apparaissait au trois-quarts du texte était-il celui d'un nouveau personnage de la tragédie ou (ce qui était plus logique) celui d'un personnage existant, mais affublé du mauvais nom?

Je devais faire un choix entre ces deux hypothèses. Pour un examen qui représentait 100 % de ma note et concluait huit mois d'études, il s'agissait d'une grave décision. Je partis du principe que le nom était faux. Mais, furieuse d'avoir à faire face à ce genre de dilemme, j'abordais mon professeur à la fin de l'examen: "Je trouve complètement irresponsable et impardonnable qu'une erreur pareille se glisse dans un examen. La pression que ressentent les étudiants de première année qui passent un examen comptant pour 100 % de leur note est déjà suffisante sans qu'ils aient en plus à perdre de précieuses minutes à décider que faire."

Cette erreur (je suis toujours convaincue que c'en était une) a été la goutte d'eau qui fit déborder le vase. Ainsi se terminaient mes études de droit! Pendant les mois précédents, j'avais trouvé le style pédagogique extrêmement concurrentiel, le volume de travail épuisant, la matière étudiée sans pertinence, et l'ambiance dans l'ensemble peu amicale. D'après mon test d'admission à la Faculté de droit, j'aurais dû être une étudiante brillante; pourtant, ce fut la pire de toutes mes années universitaires.

Heureusement, un vent de révolution souffle quelque peu sur l'enseignement du droit. Lorsqu'on sait que le droit est traditionnellement un bastion masculin, les progrès dont parle Mme Hughes sont remarquables. Nul doute qu'il y a encore un long chemin à parcourir. Mais, peut-être que d'après la théorie de la percolation, la révolution se poursuivra à mesure que plus de femmes deviendront professeurs, juges, juges à la Cour suprême, ou dirigeantes politiques.

Mais les femmes elles-mêmes, celles qui ont entamé un programme de formation pour se recycler et trouver un meilleur emploi, celles qui n'ont peut-être pas été exposées à des idées féministes à propos de l'apprentissage et de l'éducation, que pensent-elles vraiment de la révolution féministe? Judith Grant affirme dans l'article s'intitulant "Études de femmes: Vies de femmes" que beaucoup d'étudiantes qui prennent des cours d'études de la femme trouvent l'expérience révélatrice, stimulante et légitimante.

En revanche, Paula Chegwidden a posé la même question à des femmes de Nouvelle-Écosse et a obtenu quelques réponses surprenantes. Toutes les femmes n'aiment pas apprendre en groupe et certaines estiment que les exercices sur la dynamique de la vie sont plutôt insipides. Il se peut que ce désenchantement se veule davantage un commentaire sur la nécessité de mieux s'organiser et d'améliorer la formation des femmes. Dolorès Gagné nous raconte comment deux cégeps du Québec abordent le problème, et Kari Dheli nous explique en détail comment un syndicat norvégien s'efforce d'insérer des modèles de formation dans le travail des femmes.

Pendant que nous révolutionnons l'enseignement, analysons les résultats et précisons nos positions, nous oublions à nos risques et périls que des forces anti-féministes occupent toujours des postes permanents respectés dans les universités et que de leur perchoir elles publient des diatribes réactionnaires contre le mouvement féministe ou tout mouvement avant-gardiste. Barbara Yitsch, qui possédait l'un de ces tracts, a eu beaucoup de mal à dépister les politiques de ceux qui craignent ce qui est politiquement acceptable.

La révolution se poursuivra néanmoins tant qu'il existera des organismes comme le CCPEF et des publications comme *Women's Education des femmes* (entre autres) pour porter le flambeau. Dans ce numéro, nous avons inséré un bon d'abonnement à Herizons et, comme l'explique l'annonce qui l'accompagne, chaque abonnement pris avec ce bon nous rapporte 5 \$. Commandez donc Herizons, renouveler votre abonnement à *Women's Education des femmes*, appuyez le CCPEF et attisez la révolution.

LETTERS

Dear *Women's Education des femmes*:

I am drawing to your attention a point of possible confusion to your readers. In the last issue of *WEdf* (vol.10, no. 1) there is an article about BRIDGES, an Employment Training Project for women situated in Victoria, B.C. ("BRIDGES: An Employability Program for Abused Women"). The City of Toronto has also initiated a BRIDGES Program, that is BRIDGES to Equity which assists women employees to move into trades, technical and operations type jobs in their own workplace. The Program is known across Canada and the U.S. and an article about it was published in *WEdf* in the fall of 1991.

The City of Toronto has trademark rights to BRIDGES to Equity and we also use the trademark BRIDGES. I have conveyed this information to the BRIDGES Employment Training Project co-ordinators. It is regretful that the duplication of two very different programs with the same name has happened. It would be helpful if a note of clarification about the two programs was published in the next issue of *WEdf*.

Thank you.

Sincerely

Eleanor C. Ross

Employment Equity Training Consultant, City of Toronto

"You are to be congratulated. This is a difficult topic and you have presented it in a sensitive and moving way."

The following comments are taken from the returned evaluation forms for our issues on "Learning and Violence" and "Violence Prevention. "

The issue on violence prevention is particularly good, because of the emphasis on taking action to get beyond women as victims.

- Jan Clarke

Janetville, Ontario

WEdf continues to be an excellent publication. The volume 9 no.4 on violence and learning is particularly so. Credit is due to the Guest Editorial Collective as well as to those of you who continue to work at the national level. Congratulations to you all, you continue to do us proud.

- Judith Hindle

Regina, Saskatchewan

This is a very unique publication and fills an important gap in information on women's learning and experiences. Keep up the great work!

- S. Adamson

Toronto, Ontario

I "enjoyed" these issues so much - if you can use that word to describe the feelings/thoughts that the diverse articles provoked. This was an excellent way to highlight this topic and I have copied many of the articles for friends and colleagues.

- C. Gilmour-Lammerse

Fort Smith, N.W.T

The personal stories (in "Learning and Violence") helps one realize they are not alone in this maze, and there is indeed a way out!! Keep up the good work.

- Anonymous

The Slights article ("Unwelcome Attention: Learning NOT to Live with Harassment") is extremely useful in the context of current university problems. This is an excellent issue! Thanks. I read it cover-to-cover. You are to be congratulated. It's a difficult topic and you have presented it in a sensitive and moving way.

- E. Cockburn

Guelph, Ontario

The Feminist Revolution in Legal Education

by Patricia Hughes

The promise (if not yet reality) of feminism is the transformation of legal education and, with it, of law itself.

In this article, I want to concentrate on two aspects of what I am pleased to call the feminist revolution in legal education: the law school curriculum and women's actual experiences in "getting through the day" in law school. The promise (if not yet reality) of feminism is the transformation of legal education--and with it, of law itself.

The revolution is far from complete. In some places, the seeds are barely sown and run the risk of being washed out by the storm of reaction. Everywhere, women must continually assert our place and right to be full participants in the curriculum, and justify that the curriculum should reflect our experiences. In yet other places, the word "feminist" is appropriated by those who use it to refer to "strident extremists," or "tiresome hags." This game of word association is intended to make

La révolution féministe dans le milieu de l'éducation juridique par Patricia Hughes

Dans toutes les facultés de droit, les femmes doivent continuellement faire valoir leur place et leurs droits pour participer pleinement et prouver que les programmes d'études devraient refléter leur vécu. Toutefois, une troupe grandissante de théoriciennes féministes jouent un rôle clé dans la critique de plus en plus vive dont les fondements du droit font l'objet et demandent une modification de ces derniers.

Le langage utilisé a constitué le premier volet de la remise en question. Puis, les femmes ont insisté pour être représentées (élaboration des lois, recueil de jurisprudence, articles, salle de classe). Insister pour que les femmes soient reconnues revient à révéler que l'univers du droit est profondément masculin. Depuis une dizaine d'années, des étudiantes ont établi dans de nombreuses facultés de droit des groupes féministes ou des groupes de la femme et le droit. Des cours d'études de la femme ont été lancés et dans les cours qu'elles enseignent les féministes commencent à exposer l'optique féministe.

Dans le corps professoral, la façon dont sont traitées les femmes s'est améliorée, ce qui ne veut pas dire que beaucoup de professeurs ne se sentent pas encore vulnérables, isolées et harcelées. Il serait faux d'affirmer que les choses progressent à une allure uniforme; toutefois, les femmes évoluant dans le milieu du droit trouvent constamment des moyens de le transformer.

feminism a bad word one to which antagonism by students and professors is warranted.

Nevertheless, an ever growing corps of theorists, female and male, have contributed to an expanding feminist critique and rewriting of the core area of law. Equally important, and integral to this challenge to the curriculum, we are changing how women are treated in the law school environment.

A Women-Centered Law School

In 1975, Adrienne Rich spoke of a "woman-centered" university and warned that this concept would appear "biased" or "outrageous." And yet, she said, listen to how "man-centered" university sounds:

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

Nearly twenty years later, Rich's description remains in considerable measure appropriate; yet it may not be so far-fetched to speak of the glimmering of a "women-centered law school," perhaps an "equity-centered law school."

With some significant exceptions, law shares with most disciplines a male image. Given the centrality of law in creating and enforcing societal norms, this has had ramifications far beyond the walls of the law school. For the law has been the means by which women have been excluded from the marketplace and by which the separate spheres have been reinforced. The men who made the law and interpreted it also decided to deny those powers to women. When women first received permission to study and practice law (as in fact they had to do), almost nothing changed; there was little, if any, questioning of the law's precepts, its methodology, its application, its exclusionary bent (2).

Today, however, the feminist challenge has extended to the substantive foundations of law: "doctrinally, feminist legal scholars have concluded legal theory or (masculinist) jurisprudence is basically nothing but an ideology of male supremacy; when the subject matter of legal doctrine is women, that doctrine is about the uses that men make (or would like to make) of women" (3). We are unveiling the oppression, and we are seeking to end it.

The challenge began with language and the insistence of a female presence in legislation, in casebooks, in articles and in the classroom. This was an important first step. Apart from forcing the recognition of women, it graphically revealed that

“... legal theory or (masculinist) jurisprudence is basically nothing but an ideology of male supremacy.”

it was not enough to substitute "woman" for "man" or to assume the two could be treated as interchangeable. To insist on a recognition of women was to reveal how malist the legal world is.

We thus began to establish our existence in that world, a preliminary step to redefining it. This allowed us to raise our own claims, demanding to know why matters of such fundamental consequence to women as, for example, rape, were always seen from the point of view of men; demanding to know why cases involving women always depicted them as weak or as foolish. It took courage to make these claims.

The sexist attitude and conduct exhibited in classrooms by (male) professors have been a great disincentive to women's speaking out. These attitudes range from ignoring women (referring to the class as "gentlemen" or not calling on women to speak), ridicule (through sexist jokes, demeaning hypothetical or snide comments to women who try to raise their concerns), to overt sexual harassment, including usage of sexual imagery and sexual advances. Women who raise feminist concerns are often told that these are not "legal" and have no place to the classroom. Even professors not exhibiting these behaviors might well allow derogatory comments about women by male students to pass without comment.

But we do not have to resort to the complications of law to understand what it is like for women, how inhospitable and humiliating an environment the law school can be. When I was at Osgoode Hall Law School, about 1981 or so, the women's caucus decided that the law school had to be more responsive to the realities of women's lives. For example, there were not tampax dispensers in the washrooms. One of our number went to see the Associate Dean of Students about this; his explanation was that the dispensers were often broken into and the money stolen and, therefore, the school did not want to use them. He generously offered to arrange that menstrual pads be kept at the reception desk so women could ask for them there on occasions when "normal habits slip."

As a result of such unsympathetic response to this and other issues, women began to gather outside the classroom, forming in many if not all law schools a Feminist Caucus or

The challenge began with the insistence of a female presence in legislation, casebooks, articles, and in the classroom.



Caucus of Women and Law. A corresponding development occurred in the curriculum. Despairing of the ability of the traditional courses and of male professors to respond to their claims, women began to call for women's studies courses in law.

Changing the Core Courses

Generally these courses were taught by women professors (usually untenured, often on contract) but there were exceptions; for example, at the school where I now teach (the University of New Brunswick), the first women's law course was introduced at the end of the eighties by a male professor who taught it as overload in order to get it on the curriculum. In contrast, the "core" courses (meaning the courses that matter in the law school tradition) were taught by men; the resistance to changing them was one reason for the development of separate women's courses.

These early courses looked fairly traditional in format. As one teacher, who was involved as a law student in creating one of these courses, explained, "as law students who had fully absorbed legal teaching methods, we proceeded to create a course, not surprisingly, that focused in a typically uncreative, detached, and structured way chiefly on laws, cases, and legal doctrines pertinent to women. The result was insufficient contact with real visceral issues and feelings and an over structured intellectualism" (4).

Now there are courses in women and law which specialize in different areas, such as women and violence, reproductive issues or feminist legal theories, and they are as much concerned with

process as content. Reading will contain material from variety of sources, not restricted to law (5). One of the characteristics of feminist scholarship is to break down the compartments of disciplines and categories of law. It is almost impossible to talk about feminist legal theory without calling on feminist analyses in the areas of politics, philosophy, psychology or sociology, for example.

Having only "women and law" courses, we might be concerned that they could be used to marginalize women's experiences, to treat women as "the other" and feminist concerns as "special interests," outside what really matters. As it is, the majority of students (men in particular) do not take these (and comparable) courses. They will leave law school without systemic exposure to most women's experiences (or to the experiences of women and men excluded for other reasons) or any understanding that these concerns are an important thing to

know about law.

In quite recent years, however, there has been a renewed attempt to transform the core courses with the goal of integrating women's experiences into the very definition of law. This process has barely started and may in some cases take place more outside the classroom (in scholarly discourse) than in it. Some courses lend themselves easily to this process because they directly affect women's lives in obvious ways; this is true of torts and criminal law. Other areas so deeply incorporate the patriarchal assumptions of law or are so closely associated with male areas of interest that it is more difficult to change them. Commercial law is one example.

Yet there have been significant incursions into the underlying assumptions of those courses, and not only on the basis of gender. As Joseph Singer asks in his article on "Re-Reading Property": "How can issues about race, gender, disability, and the like be integrated into the law school curriculum so that we are not merely reversing what is at the margin and what is at the centre but preconceiving the system as a whole?" (6). This process does not displace the "women and law" courses because they are necessary to "educate in a feminist perspective, ...encourage original scholarship on women's law, ... provide a base for organizing other projects, and ... support female students in a male world" (7). These purposes are less likely to be served by the regular curriculum than by separate courses, although they are often met by mainstream courses taught by feminists (of which there are not nearly enough).

Another interesting development in law schools is the so-called "bridge week." The University of Toronto has now held five or six feminist bridge weeks, and we at the University of New Brunswick held a similar (well-received) event for the Faculty of Law in January of 1993 and will be holding it again next year. During the specified week, the regular first year courses are suspended and workshops, lectures and discussions are held on gender or feminist concerns in various areas of the law, perhaps around a specific subject such as reproduction or violence. Similarly, female students are taking what they have learned and communicating it to their counterparts in practice. Female students at the University of New Brunswick organized a "Networking Conference" for female practitioners in early 1992. The response was so great they had to turn away potential registrants.

Women in the Academic Community

The treatment of women as serious members of the academic community has also improved in general terms, although this should not disguise the real differences among law schools. There are, at a number of larger schools, a critical mass of feminist teachers, enabling the introduction of serious feminist content and pedagogy. Female professors now teach in mainstream, "black letter" courses, others in social perspective types of courses, and of course, some in both. Other schools are not as fortunate and life for feminists is a

The experience of being a woman in a law school, whether professor or student, can be harrowing, painful, and alienating.

constant strain, either in the vulnerability of their positions as contract appointments or in the isolation they experience.

There are also female deans of law, and two law schools (New Brunswick and the University of British Columbia) have recently established Chairs of Women and Law. As the Chair at New Brunswick, part of my responsibility is to enhance feminist analysis and perspectives in the curriculum and in pedagogy. The establishment of the Chair reflects the faculty's recognition of the need to change the law school. On the other side, it is vital that members of the faculty do not use the Chair to avoid their responsibility to reconsider their own views, conduct, and courses.

Women as Students

The experience for female students is also different from what it was. Again, numbers have played a highly significant part here since the law schools now have approximately 50% female students. (It may or may not be significant that there has been a decline at some schools in female first year enrolment over the last year or two.)

Teachers are becoming more conscious that the classroom experience may be different for women than men. Efforts are made to encourage women to participate. More care is taken by some professors in teaching about law on domestic violence, sexual harassment, pornography or rape. Women may be able to call on escorts to walk to bus stops, parking lots or residences on campus. Washrooms and the library stacks may be patrolled in response to demands that women need to feel and be safe as students. Law schools now expect that professors and students will use gender-neutral language and exhibit non-sexist behaviour. Nevertheless, there are still offensive incidents and there are professors in almost all schools who are notorious for their misogyny - and still retain their positions and prestige.

Potential for Change

Feminist, gender-related, or in broader and more inclusive terms equity concerns are more and more treated as legitimate. During the summer of 1992, I attended the thirteenth Law Teaching Clinic which is funded by law deans across Canada. Feminist pedagogy was a specified topic and, quite apart from that, diversity constituted a major aspect of the week's discussion and workshops.

In writing this piece I wanted to celebrate the changes and the potential for change. It would be a distorted view, however, if I left the impression that all is moving forward at a consistent pace. The experience of being a woman in a law school, whether professor or student, can be harrowing, painful, and alienating (8). Still, I leave this message: we have found our voices to announce our presence and to begin to transform the legal world. And our voices are getting stronger.

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1. Adrienne Rich, "Towards a Woman-Centered University," in Florence Howe, ed., *Women and the Power to Change*, McGraw-Hill Book Company: New York, 1975, p.17.
2. On the struggle of Clara Brett Martin, the first woman admitted to the bar in the British Commonwealth (Ontario's in 1897), see Constance Backhouse, *Petticoats and Prejudice*, The Osgoode Society (Women's Press), Toronto: 1991, p.301-321. Part of the resistance took the form of wondering whether she was a "person." Mabel Penury French was also required to make the point that she was a person (twice) when she sought calls to the bars of New Brunswick in 1906 and British Columbia in 1912.
3. Kathleen A. Lahey, "Celebration and Struggle: Feminism and Law," in Angela Miles and Geraldine Finn, eds., *Feminism from Pressure to Politics* (2d ed.). Black Rose Books: Montreal, 1989, p.100.
4. Aleta Wallach, "A View from the Law School," in Howe, ed., (above), p.109.
5. T. Brettel Dawson, ed. *Women, Law and Social Change*. Captus Press: North York, 1990.
6. Joseph William Singer, "Re-Reading Property," *New England Law Review*, (1992) 26, p.713.
7. Aleta Wallach, p.111.
8. On life at the law schools today, see Sheila McIntyre, "Gender Bias within the Law School: 'The Memo' and its Impact," *Canadian Journal of Women and the Law*, (1987-88),2, p.362; Bruce Feldthusen, "The Gender Wars: 'Where the Boys are'" *C.J.W.L.* (1990),4, p.66; "Feminist Pedagogy: Critique and Commitment," Dawson, ed., (above), p.386.

POETRY

The Marriage

Even at 5 a.m. you knew
hardly time
for dressing, no boots for speed
in the early darkness

You could
run for miles in those far fields
blue-wet, for the soft-throated cows
moist nostrils welcoming your smell

Their
heavy udders waiting for the gentle
pressure
of your hands, so like him,
pleading

Pressing his
greasy pencil stub against
the paper, "Dear Maude,
whatever is the matter."

Leslie Smith Dow

Ottawa, Ontario

(from *The Pioneer Poems*:

The Life and Times of Alice Maude)

Women's Studies: Women's Lives

by Judith Grant

If women's studies is new knowledge, how is it affecting the women students within the program's

Women's Studies Program's, now presently taught in many universities across Canada, provide an alternative way of knowing for students. As a researcher interested in the growth of this discipline, I wished to know the following: If women's studies is new knowledge, how is it affecting the women students within the program's? Is this new knowledge making an impact in terms of the re-definition of their roles in society? How do they integrate such knowledge into their lives?

Ten students between the ages of 23 and 48 were interviewed for my M.A. thesis. The interview schedule consisted of four open-ended questions that queried the respondents regarding their experiences while in women's studies program's. The questions asked were then organized into four main categories, and the following is a summary of the students' responses.

Études de la femme: Vies de femmes par Judith Grant

Dans le cadre de ma thèse de maîtrise, j'ai interrogé dix étudiantes quant à leur décision de suivre des cours d'études de la femme, leurs expériences pendant les cours, leurs réactions à l'égard de ces cours et du style d'enseignement et les conséquences qu'auront ces cours sur leur carrière professionnelle et leurs objectifs personnels. Beaucoup d'étudiantes s'intéressaient à suivre ce genre de cours, car elles estimaient que les cours traditionnels ne tenaient pas compte de leur vécu et de leurs connaissances. Elles recherchaient un endroit où elles soient acceptées et puissent s'exprimer sans être critiquées. Pendant ces cours, elles avaient l'impression de détenir du pouvoir et de partager avec d'autres femmes la colère que suscitent en elles les injustices sociétales. L'enseignement féministe m'a été décrit de façon très positive, les étudiantes préférant en général la formule "séminaire" et "partage d'expériences en salle de classe" à la traditionnelle conférence. Les répondantes ont également décrit des changements dans leur vie et relations privées et ont expliqué qu'elles comprenaient mieux l'état d'oppression dans lequel les femmes vivent. La plupart d'entre elles ont exprimé le désir de travailler avec des femmes dans leur vie professionnelle pour déclencher des changements sociaux.

Mes recherches m'ont donné de l'espoir. Ensemble, et grâce à un programme qui déterre leur passé et le relie à leur présent, les femmes peuvent vraiment s'efforcer de provoquer des changements positifs dans notre société.

Decision To Take Women's Studies Courses

There were four distinct reasons why these students were in a women's studies program: they had seen an advertisement of the program; they were motivated by their intellectual curiosity; by their view that their experiences as women were missing in the regular curriculum; or they had simply "stumbled" into the program by accident.

One student stressed that from the beginning, she believed her past experiences were valid and that she could connect them to the relevant women's studies curriculum. She purposely took the courses because, as she said, "I understood what was being taught was my experiences. ... I wanted my experiences. I knew my experiences were valid because it worked. It worked from the day I was born. ... So I never questioned that it (women's studies) wasn't valid."

An interesting finding was that the younger students tended, as a group, to take the feminist courses without being aware that they were part of the women's studies program. Only after they had completed some of the courses did they consider enrolling in the program as a minor. The older students tended to enroll more out of intellectual curiosity and a belief that what they were learning in traditional courses neither validated their lives nor their experiences. One student admitted she had been criticized as "too subjective" in her regular courses, which made her realize that she needed feminist teaching and a place where she could "speak."

A significant barrier the students experienced to their learning while in the women studies program was the lack of support from male professors who did not see it as relevant. They indicated to the students that the program was more of a fad and would soon be out of vogue. Often, the students' families did not understand their reasons for wanting to study women. On the other hand, students stressed the wonderful encouragement they received from their female professors and the close relationships and greater understanding they experienced with their peers in the program.

Another interesting finding was that the older women had been active in women's issues before they had enrolled in university, whereas the younger women were less aware of such politics, being more involved with young children and other family relationships. However, one younger student stressed that her courses had made her realize that "it's not enough just to be a feminist. ... It's not just being aware of the inequalities in the world, it's working to change things."

"The program consolidated a lot of things. Like it's okay to be a woman. And up to then, I wasn't quite sure."

Student Experiences in Women's Studies

The respondents talked about having the "space to speak" in their classes and about the mutual respect, trust and the sense of community they experienced. They found themselves empowered by the new knowledge they were gaining. One student expressed this well, saying "it was such a feeling of empowerment to realize that other women felt the same way, felt angry about the same things, had experienced some of the exact same things as I did."

All the students talked about the pain and anger they experienced that related to their, and other women's, oppressive experiences in our society. But they talked also about the validation of themselves as women that they gained through their studies: "All of a sudden I had value ... there was acceptance in my classes. The program consolidated a lot of things. Like it's okay to be a woman. And up to then, I wasn't quite sure."

They informed me about changes that had occurred in their relationships and personal lives, in their marriages, and in relating to their mothers and significant others. They gained new ideas about relationships, a better understanding of feminism in general, and began to see how society is structured to oppress women as a group. They also learned to articulate their frustration: "I was angry at finding out why things were like they are," and "In a lot of my courses I would relate what they were talking about to a lot of my experiences. I would get so angry." One student said that her courses in women's studies "illuminated things that I took for granted before." She explained that there had been certain things "in her head" but it was not until she started taking women's studies courses that she felt justified in her anger at the inequality she experienced.

Several of the students had undergone the "click" of connecting the personal to the political in their lives, and they related this to the knowledge gained while in the women's studies courses. One student summarized her views by saying: "The biggest thing I can think of is understanding why things are the way they are. ... I have a lot more ideas about it and a lot more understanding about it than I did before."

Feminist Courses /Feminist Teaching

The respondents had taken a wide and comprehensive range of feminist courses while in women's studies. Overall, they had

experienced the joy of learning about women and the excitement of gaining a comprehensive knowledge about the history of women in all of the disciplines, notably in the social sciences and humanities.

There were many positive responses from the students regarding feminist teaching. They liked the seminar approach to teaching instead of the traditional lectures. They enjoyed the discussions and the sharing of experiences in the classrooms. They found that feminist teaching enhanced their learning and enabled them to be active participants in that process.

The respondents also found that the courses they took had their own singular importance. They said it had been very difficult to choose one above the other because they all dealt with different aspects of women's lives. One student found the courses were "all helpful as they enabled me to look at the same problem from a variety of different issues."

Most of the respondents were uncomfortable with men teaching feminist courses. They did not believe that men could do it as well as their female professors, if at all. "A woman teaching women's studies can relate to her own experiences being a woman," explained one student, "and a man cannot. So he is not as sure on his feet as a woman. He's trying to explain, 'this is how I believe it is' as opposed to how it is." Another student found that one male teacher was "feminist from the neck up. He's still very much into classical theory and it's done in a very patriarchal way."

Future Career and Personal Goals

Generally, the responses students gave to questions about the influence of women's studies on their career plans were optimistic. They wished to work with other women for social change through teaching, working with women and the law, and through guidance and counseling. One student expressed her desire in her deep admiration for other women: "I'd like to work more with women because I think they need to believe that they have so much to offer. They're so valuable. They're so strong. Because they're so great. Women I've known for years who've lived through situations that I could never have coped with and who are still kind, loving, strong, good women and a lot of them don't realize how strong they've been."

Their personal lives had also undergone changes ranging from being conscious of gender roles to speaking up for women under all circumstances. They emphasized that women's studies course had validated their lives, and that "getting into feminist theory," as one student described it, "touched me as a woman, spoke to me as a woman ... and to my experiences."

"Getting into feminist theory spoke to me as a woman and to my experiences."

Other students talked about life changes in terms of gaining self-confidence and empowerment, and one emphasized how she felt "settled and balanced" by the knowledge she had gained in her program. Another stressed how she was learning to be happier with herself as she is, and "to learn through the wisdom that women have."

Conclusion

There is no doubt that attendance in the women's studies program's at the two universities studied brought about changes in these students' thinking. The program's gave them not only a woman's way of knowing but a greater knowledge of women that is missing from the traditional curriculum. Transformations that these students underwent included a wider knowledge of themselves and of society at large that connected them to themselves as women and to other women. "Women's Studies" said one student, "is women's lives." Another student found a distinct metaphor to describe her experience: "After I got into the courses I just sort of thought about it as looking at a jewel and turning it and looking at the facets, and you could just keep turning it and turning it."

I wish to emphasize that my research gave me hope. In working on my thesis and, in particular, in interviewing the respondents, I felt again the original joy of my earlier feminist work. It is a fact that, as women together, and through a program that stresses the unearthing of our past and linking it to our present, we can truly work for positive change in our society. We do have a herstory, and as feminist students and scholars we are making it a reality in the university environment.

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Les carrières d'avenir : agir et aider les femmes à s'y lancer

par Dolorès Gagné

Les femmes suivent encore peu de cours en techniques maritimes, en l'électronique et en l'aéronautique.

Depuis une décennie, les organismes d'emploi, les ministères et le milieu scolaire incitent les femmes à envisager des carrières où elles sont sous-représentées et à les considérer comme accessibles et attrayantes. Campagnes de sensibilisation, d'information, programmes de formation spéciaux ont été mis en place pour faire sortir les femmes des sentiers battus en matière de formation.

Si les femmes aujourd'hui plus nombreuses dans plusieurs secteurs de formation, il n'en demeure pas moins qu'elles

Helping Women Claim a Place in Careers of the Future

by Dolorès Gagné

Women are still very much under-represented in many professions, in particular those requiring a background in technology or physics. A survey undertaken in four Cégeps revealed that young women enrolled in these courses abandon their studies three times more frequently than male students.

The Cégep Adult Education Services in Rimouski and St-Jérôme launched a researchaction to identify specific causes of this problem and design an effective intervention. It was found that women students experience barriers to non-traditional careers in all aspects of their education: at college, in the classroom, in the teaching staff, in other students, in themselves and in the job market.

A program of sensitization, information, awareness-raising and support was offered to teachers, students, and two classes (including 6 women) in the technical physics program. The results were modest but sufficient to give bore. Though three women still left the program, they did so somewhat later than past dropouts. It is evident that some instructors have modified their teaching practices to better include women and we feel, too, that the students now have a better sense of the professions for which they are preparing.

The next challenge is not just to continue but to enlarge programs of intervention in order to include and support women in future careers.

suivent encore peu de cours en techniques physiques: programmes de techniques maritimes, de l'électronique et de l'aéronautique entre autres. Au

Québec, selon Lévesque et Pageau, qui ont effectué une étude de l'ensemble des programmes de ce secteur professionnel offerts dans les Cégeps, le taux de représentation féminine n'était que de "9 % en 1980, 11,4 % en 1983 et 11,7 % en 1986" (1). Par contre, si l'on prend l'ensemble des programmes en techniques physiques, les filles y obtiennent plus souvent un diplôme que leurs pairs masculins. Cependant, ce succès relatif cache des écarts importants dans certains programmes. Ainsi, dans plus de 30 % de ces programmes, dont ceux du secteur maritime, de l'électronique et de la fabrication mécanique, on constate que les filles abandonnent leurs études plus souvent que les garçons (2).

En ce qui concerne les étudiantes adultes, la situation est plutôt inquiétante. En effet, une enquête sommaire effectuée dans quatre collèges québécois montre que de 25 % à 100 % des étudiantes inscrites dans des programmes de techniques physiques abandonnent leurs études, alors que chez les hommes le taux se situe entre 8 % et 27 %. Ces données portent sur quatre programmes, soit l'électrotechnique générale, l'instrumentation et le contrôle, la fabrication de matériaux composites et le génie mécanique.

La sous-représentation des femmes dans ce secteur de formation ainsi que ce phénomène d'abandon des études chez les femmes adultes ont incité le milieu collégial à prendre des mesures concrètes pour enrayer le problème. Les Services de l'éducation des adultes des cégeps de Rimouski et de St- Jérôme ont entrepris de dépister les obstacles à l'origine de cette situation et de développer un ensemble de moyens pour faciliter l'intégration des femmes dans des métiers d'avenir.

Intégration des femmes: les principaux obstacles

On sait que tout adulte qui reprend des études se heurte à une myriade d'obstacles. Cependant, certaines recherches récentes font ressortir des difficultés que seules, les femmes éprouvent.

Ces difficultés sont liées à l'éducation reçue, aux valeurs véhiculées dans nos sociétés, aux rôles traditionnellement dévolus aux femmes, ainsi qu'aux conceptions et aux méthodes pédagogiques élaborées au fil des ans dans les milieux de formation. Voici les principaux obstacles empêchant l'intégration des femmes. Les femmes ne disposent pas de suffisamment d'information sur les programmes de formation en techniques physiques, sur le marché du travail (critères d'embauche, conditions de travail) et sur les conséquences qu'entraîne le choix d'une carrière traditionnelle; les étudiantes sont confrontées au sexisme de leurs pairs et des enseignants (discrimination, harcèlement sexuel, raillerie, division sexiste des tâches); étant minoritaires, elles sont isolées; elles n'ont pas de formation préalable suffisante; elles manquent de soutien pendant la formation; leur perception d'elles-mêmes, des étudiants et des résultats scolaires à obtenir minent leur confiance; elles éprouvent des difficultés à reconnaître leurs acquis et à les transférer dans le monde du travail et elles ne



Dolorès Gagné

reçoivent pas suffisamment d'aide pour le faire; la pédagogie ne tient pas toujours compte des caractéristiques particulières des femmes (besoin de coopération, préoccupations humaines et environnementales); les exemples utilisés en classe ne font pas appel à ce que vivent les femmes; les étudiantes ne se sentent pas partie prenante de la formation; les enseignantes et les enseignants ne sont pas au courant des problèmes réels des étudiantes; dans les collèges, la faible représentation des femmes aux postes d'enseignement et de direction empêchent les étudiantes de s'identifier à des modèles féminins; beaucoup de documents pédagogiques et informatifs ne sont pas féminisés; le rejet ou l'accueil mitigé des pairs rendent difficile l'intégration des filles; la famille et les amis ne soutiennent pas toujours la démarche de formation de l'étudiante; les employeurs et les travailleurs n'accueillent pas à bras ouverts les femmes dans les secteurs non traditionnels.

Intervention

Une brève analyse de ces éléments montre que les obstacles culturels sont véhiculés d'une part par le milieu éducatif (personnel enseignant, étudiants) et d'autre part par l'environnement dans son sens le plus large (marché du travail, entourage immédiat) et finalement par l'étudiante elle-même. Cette constatation nous a conduites à intervenir en tenant compte de l'origine multiple des obstacles. Pour des raisons pratiques, nous avons axé notre action sur l'étudiante, la classe et le personnel enseignant. Ce qui suit résume les activités organisées dans les deux cégeps du mois de septembre 1989 au moins de novembre 1990.

Activités de sensibilisation

- Présentation du projet (rencontres de groupes et rencontres individuelles).

Activités d'information

- Journal spécial
- Conférences sur les perspectives d'emploi
- Témoignages de diplômées
- Table ronde sur les perspectives professionnelles
- Visites industrielles
- Déjeuner-causerie
- Articles dans les publications internes
- Distribution de résumés de recherche sur les caractéristiques et les

conditions d'études des femmes

Activités de formation

- Ateliers d'aide à l'apprentissage (méthodes de travail, gestion du stress, gestion du temps, transfert des acquis pour les femmes, etc.)
- Perfectionnement pédagogique pour le personnel enseignant

Activités de soutien

- Rencontres individuelles avec les étudiantes et étudiants, sur demande
- Diffusion de documents sur l'aide à l'apprentissage
- Rencontres individuelles avec le personnel enseignant qui le désirent suite aux observations faites en classe

Les résultats

Cette recherche a eu comme première conséquence de susciter des discussions parmi les enseignants qui avaient participé aux ateliers de formation offerts dans le cadre du programme. De plus, certains d'entre eux ont commencé à changer d'attitude, à diviser plus équitablement les tâches au laboratoire, à mettre un frein à leurs "blagues" et propos sexistes.

Notre intervention n'a pu éviter les abandons. Trois étudiantes sur six ont quitté le programme. Ces abandons ont toutefois eu lieu au troisième trimestre, alors que dans les groupes précédents, les étudiantes quittaient au premier trimestre. Il faut ajouter que les activités de la recherche ont permis aux étudiantes de comprendre de façon plus réaliste la profession à laquelle elles se destinaient et, dans certains cas, de confirmer ou d'infirmer leur choix.

Enfin, les nombreux contacts établis avec les étudiantes au cours d'entrevues ont permis de déterminer les obstacles les plus flagrants empêchant l'intégration des femmes dans les techniques physiques. En voici quelques-uns: absence ou rareté de modèles féminins (enseignantes, techniciennes, travailleuses); malaise dans la classe (attitudes et comportements des enseignants et des pairs masculins); perception des résultats scolaires (crainte de l'échec, impossibilité d'obtenir la note visée, d'où grande anxiété); désillusion à l'égard de la profession (perspectives d'emploi, salaires); manque de formation préalable (mathématiques, physique, chimie); manque de soutien de l'entourage; surcharge de travail (formation intensive, cumul des études et de la vie familiale).

Il faut mettre en oeuvre des conditions générales minimales pour que tout adulte voulant se former dans ce secteur professionnel y réussisse.

Dolorès Gagné travaille actuellement au Service de l'éducation des adultes du Cégep de Rimouski. Elle est aussi formatrice depuis une douzaine d'années dans des programmes d'intégration des femmes sur le marché du travail.

Une oeuvre inachevée

Malgré les mesures prises dans de nombreux collèges, il reste beaucoup à faire à court terme et à long terme pour faciliter l'intégration des femmes dans ces secteurs non traditionnels où l'emploi est souvent mieux assuré, mieux protégé et bien rémunéré. Dans nos milieux de formation, on devrait établir des conditions d'apprentissage reposant sur une pédagogie non sexiste et chercher à développer chez les principaux agents de changement de la pédagogie la volonté et le désir d'innover; présenter des plans de cours féminisés et détaillés; surveiller davantage le personnel enseignant et les étudiantes sur le plan pédagogique; organiser des visites dans des usines ou dans des entreprises où le personnel féminin est visible;

De plus, il faudrait mettre en oeuvre des conditions générales minimales pour que tout adulte voulant se former dans ce secteur professionnel y réussisse, c'est-à-dire diffuser des renseignements scolaires et professionnels pertinents; sélectionner conjointement (Cégep, Centre d'emploi) les candidates et les candidats aux programmes intensifs de formation; favoriser un choix de carrière solide et motivé chez les adultes désirant reprendre des études; faciliter l'acquisition des préalables scolaires manquants; offrir des activités d'aide à l'apprentissage dans les programmes de formation; assurer une animation pédagogique qui soutient quotidiennement le personnel enseignant; recruter des enseignantes et enseignants disponibles, mais aussi attentifs aux besoins des élèves et soucieux de leur réussite; affecter des ressources financières et humaines appropriées pour mener à bien les mesures proposées.

Dans le contexte économique et social actuel, qui se caractérise par un manque de main-d'oeuvre spécialisée, un retour massif des adultes aux études (plus 70 % de femmes) et un taux de chômage élevé, le milieu scolaire fait face à un défi de taille qu'il se doit de relever. Quant aux femmes, si elles veulent accéder à l'autonomie financière, elles auront tout avantage à envisager ces carrières comme des avenues professionnelles intéressantes. Il leur faudra aussi se convaincre qu'elles peuvent réussir et jouer un rôle clé dans notre société.

1. Lévesque et Pageau, *La persévérance aux études*, Gouvernement du Québec: 1990, p.76.

2. Fichier CHESCO sur l'obtention de diplômes chez les nouveaux inscrits au niveau collégial, automne 1989 (Fichier informatique des données recueillies par les auteurs citées ci- dessus).

POETRY

Other Names

There are other words for it
you know.
Hunger is not its only name.
It can be anger
or fear
or wonder
or joy
or terror or strength
or aloneness or rage
or anguish even if
it only feels like hunger.
It has other names.

both poems by

Ruth Hendricks

Scarborough, Ontario

Let's Dance

I always wanted to dance
wearing lace crinolines
and dresses of pink satin.
I wanted to wear white tights
and pirouette
on my happy child's toes.
I wanted my body
to sing and laugh and rejoice
in the celebration of movement.
Lucky for me
at a very early age
my mother set me straight:
"Girls like you can't
wear such things.
You'll look big as a house
and people will laugh at you.
You can't dance!
It's best you stick
with cooking and sewing
and learning to be a wife."
And so I did.
But I always longed to dance,
so now that my own children
are grown and gone
I am learning how,
and I wear pink tights
and lycra leotards in happy
colours,
and I dance around my house
while the child in me
wears her lacy crinoline
and pirouettes gracefully
beneath the stars
laughing in the wind.

Apprenticeship Training Models for "Women's Work": The Norwegian Experience

**Can a change
in training
programs
and training
requirements
enhance the
status, pay,
and working
conditions of
the women's
work?**

by Karl Dehli

When we discuss training and education for women, a focus is often to imagine how women can obtain qualifications for access to non-traditional, professional or managerial occupations. A lot of effort has gone into changing the conditions that exclude women from such jobs, or that make it almost impossible for women to do non-traditional work with integrity and dignity.

The Norwegian Union of Municipal Employees (NKF) has tried for the past ten years to incorporate apprenticeship training models and apprenticeship regulations as a way of improving the working conditions, wages and opportunities for women at the lowest levels of public sector employment.

Des modèles de formation dans le cadre du travail des femmes par Kari Dehli

Le Syndicat des employés municipaux de Norvège essaye depuis dix ans d'intégrer au travail traditionnel des femmes des modèles de formation et des règlements en matière d'apprentissage. Le programme vise à améliorer les conditions de travail et la rémunération des femmes fonctionnaires qui occupent les postes subalternes et à faire en sorte que les métiers traditionnellement féminins soient plus attirants pour les jeunes femmes. La stratégie principale: rendre les conditions d'emploi des femmes comparables à celles des hommes, c'est-à-dire leur offrir des contrats à plein temps et réguliers, reconnaître leur statut professionnel, leur formation et leurs références. Comme la tentative de faire occuper aux femmes des postes traditionnellement masculins s'est soldée par un succès mitigé, les propositions norvégiennes auraient l'avantage de présenter aux femmes des modèles d'apprentissage masculins au lieu de forcer ces dernières à exercer des métiers "masculins".

Le syndicat a essayé par le biais de cette initiative de tourner la discussion portant sur les compétences, les aptitudes, la formation et la souplesse à l'avantage des femmes. Il espère mettre au grand jour les connaissances, les compétences et l'expérience nécessaires dans les métiers "féminins" pour pouvoir dire que le travail accompli par ces femmes exige tout autant de compétence que celui des hommes ou des femmes professionnels.

The union's double agenda is to improve the wages and working conditions and

of women, and to make traditionally female occupations more attractive to young women. The union argues that the terms and conditions of employment must change to recognize jobs in health, education and social services as skilled work. Such recognition would require women to go through a more extensive organized training and education program, which will so the union predicts provide them with a broader base of skills and knowledge's, and hence greater security and portability in the labour market.

The union's initiatives have met with mixed responses and varying successes among women who work in these sectors, among different unions and professional organizations that organize women workers, and among employers, most of whom are municipal or federal government agencies.

For those interested in the conditions, organization, and recognition of women's paid and unpaid work in Canada, the Norwegian apprenticeship proposals raise some provocative questions. Can a change in training programs and training requirements enhance the status, pay, and working conditions of a group confined to a segregated area of employment? What are the implications for the social relations among workers in these sectors as a whole, especially with regard to professional and occupational boundaries? Is an apprenticeship model suitable as training and education for so-called feminine occupations? And finally, what is a skill, what should count as skilled labour?

In Canada, researchers contracted by the Ontario Women's Directorate and policy analysts in the Ontario Ministry of Health have confirmed that women in health care and social service occupations receive low pay, work part-time and/or irregular shifts, and complain about stress and burnout. There may be a great deal for us to learn from the Norwegian initiative and experience, although it is important to keep in mind that the Norwegian context is a much more comprehensive welfare state, where there are very few private health care or social services agencies.

Many women who would be affected by the NKF proposals work in home-care and visiting home-making, others in municipal homes for the elderly or childcare centers. Their wages are low, their work is often part-time, and it is categorized as low-skilled or unskilled. Feminists and union activists in Norway have spent much time debating gendered ideologies of care, and how these do or don't coincide with cuts to state services, privatization and changes in the conditions of women's paid and unpaid labour (1). Though issues have included gender and class divisions of public and private "caring" labour, struggles for the six-hour work day, pay equity, pension reforms for part-time workers and gender quotas in public sector hiring and promotion practices, it would be an overstatement to characterize recent Norwegian health, education and welfare policies as feminist.

In female dominated "caring" occupations, wages are low, work is part-time and categorized as unskilled.

Norway is a small country with about four million inhabitants, most of whom are ethnic, white Norwegians. There is a small, but growing immigrant population in the large southern cities while a few thousand indigenous Same inhabit the north. Their history of colonization and domination by white Norwegians (as well as Finns and Swedes) closely resembles the treatment of native peoples in North America. It is important to note that Norwegian employers and the Norwegian state have not used immigration as a significant tool in post-war labour market policy. While a large number of workers in low-paid caring occupations in Canada are immigrant women, their counterparts in Norway are almost exclusively ethnic Norwegians.

The NKF represents 180,000 municipal workers in hospitals, homes for the aged, day-care centers, public transit, libraries, and various home-care programs. Since the mid-1970s the union has pursued several strategies to improve the conditions of female dominated occupations in the health care and social service sectors. But after years of centralized bargaining to effect a fairer wage distribution and ten years of equal pay legislation, large numbers of women in the health care, education and welfare system continue to work part-time for low wages, and have few opportunities for mobility or advancement.

In the early 1980s the NKF began to argue that recruitment to the female dominated "caring" occupations would become more difficult while the need for health and social services would grow with an aging population (2). The union further predicted that turnover and attrition rates would increase unless something was done about wages and occupational status. The main strategy proposed was to make employment conditions for women more similar to those for men: full-time and regular contracts, with recognized occupational status, training and credentials.

Norwegian researchers had also begun to document some unsettling truths about girls' secondary schooling: it was dead-end, did not provide occupational qualifications, nor did it lead to certification or portable credentials that were of any value on the labour market. This contrasted with the very systematic ways in which "masculine" programs such as carpentry, plumbing, mechanics are directly linked into apprenticeships, and provide recognized certification (3).

Initially, the NKF focused its efforts on childcare assistants. Municipal governments are the largest providers of childcare services in Norway; municipal centers employ workers whose education is recognized and certified across the country, and assistants who often have little or no formal training or education beyond secondary school. Trained childcare workers carry out much of the administrative work, oversee relations with parents, and work directly with the children, while assistants work with the children, prepare food, supervise outdoor activities and so on. The division of labour between childcare workers and assistants is regulated by state policy and collective bargaining.

The union came up with what they call a generalist scheme. This scheme aims to provide women working in areas such as home-help and day-care assistance with a training model that could improve their wages and occupational mobility, both geographically and institutionally. The generalist apprenticeship model would offer a combination of experiential and theoretical learning, workplace and school-based training, and promises of increased status if "women's work" could be seen as a trade or craft. Women already in these occupations were to be offered grandmother clauses, whereby their skills and experiences would be recognized and accredited.

When the NKF began to work on an apprenticeship training model for childcare assistants, the organization of childcare workers had a mixed response. Although they took part in discussions about curriculum and organization of training, they were concerned that job classifications would be altered to the detriment of their members as trained childcare assistants became a cheaper and more competitive source of labour for cash-strapped municipal employers (4). Pilot projects are underway in Bergen and Oslo, and it is not clear whether or how the tensions between the two groups of female workers will be resolved.

Apprenticeship training presumes certain models of learning: it begins with experience rather than theory and it moves in and out of learning and work. It is a working class training system, regarded by working class men as a way of learning a job so that they can control access, obtain autonomy, organize collectively to protect employment, bargain for wages, negotiate job classifications and so on. The apprenticeship is also widely regarded in Norway as a solid and popular form of training. It has status attached to it, although it is a status hitherto reserved for working class men. As in Canada, attempts to "fit" women into traditional male apprenticeship have not paid off in terms of significant numbers, in spite of very dedicated efforts (5). The generalist proposal, then, brings "male" and working class models of learning to women's work, rather than bringing women to "male" employment.



Women affected by the NKF proposals work in home-care and visiting home-making, others in municipal homes for the elderly or childcare centers

This initiative could also have an effect on the class relations among women in the health and social service sector. As in Canada, there is a hierarchical division of labour between health/social service sector workers according to categories such as professional and non-professional, supervisors and front-line. While professionals such as nurses, social workers and teachers obtain their credentials and status through widely recognized and compulsory certification processes, non-professional and so-called unskilled workers may or may not have training, their employment is less secure, often part-time and low paid.

There is an intention built into the apprenticeship proposal to reach those who have been excluded from professional education and certification procedures those who take non-academic programs in secondary schools (or who drop out), or women who are returning to work after many years as full-time home-makers. In this way, one of the effects of the union initiative could be to reorganize class relations among women in affected sectors, to the advantage of the lowest paid and most vulnerable workers.

Professional women in the health sector have responded with unease, seeing challenges to their skills and knowledge, and to training and education models through which they have been able to obtain relatively well-paid and protected jobs. These women are rightfully suspicious of the ways in which such a training model may be used by employers to split women, to transfer job classifications now held by professionals to lower paid workers trained through the apprenticeship model. For example, women who are trained and work as supervisors of daycare centers worry that better trained assistants may encroach on their turf, pushing supervisors out of dealing with children altogether and into solely administrative positions. As assistants will continue to be paid less, but will have better training, employers can argue that they can also take on a larger share of jobs. The same sort of arguments have been made about the distinction between nurses and nursing assistants (6).

The male trade union movement leadership has been reluctant to accept female caring occupations as skilled work.



Municipal governments are the largest providers of childcare services in Norway

Such fears are quite justified when public sector spending is under increased scrutiny and cuts are the order of the day, when conservative and social democratic governments alike adopt cost-efficiency models as measurements of productivity. At the same time there are large numbers of women whose working conditions and wages are completely out of step with the responsibilities they hold, and with the incomes they need to survive.

Through its initiative, the NKF has tried to turn the discussions of skills, competence, training and flexibility to the advantage of these women. They have tried to make visible the knowledge, skills and experience that are required in caring occupations, and to shift assumptions that such work "only" requires "naturally" feminine attributes. In this sense they are attempting to subvert the discourse and take the political initiative to say: What women do is important; what women do is hard; what women do requires knowledge and experience; what these women do is just as much skilled work as what men or "professional" women do. The NKF argues that the type of know-how women develop during years of caring for children, managing households, budgeting, planning and preparing food, cleaning clothes and rooms, looking after the needs of others, is just as much a skill as those acquired by boys and men fixing cars and machines. In developing the proposal to bring training and regulation of caring occupations within the law governing apprenticeship, the NKF has been careful not to emphasize the wage implications, though it is widely recognized that workers who have a trade are better paid than those categorized as unskilled.

The union is therefore caught in a political dilemma. It must sell the proposal to employers who are concerned about wage implications, who will only accept the scheme if they can obtain a more flexible and skilled workforce, without having to pay higher wages for such a large group of employees. On the other hand, women who work in these occupations have an obvious interest in obtaining higher wages as a reward for taking training and further education. For them, the promise of higher status and recognition of

their skills are empty gestures in the face of employers' demands that they be more available and flexible.

At the same time, the male trade union movement leadership has been reluctant to accept female caring occupations as skilled work. One woman in the NKF talked about this experience at a public meeting: "We repeatedly meet male culture in the expressed views of those who give thumbs down to women's reasonable claims to fair and just reform" (7). Another woman union leader very tellingly asked me to turn off my tape recorder when I asked her about the responses of the union leadership to the NKF proposals. Her disappointment and frustration with her male trade union comrades were palpable, but too volatile to be expressed in an interview.

The response from organizations representing nurses, nursing assistants, teachers and early childhood educators has been to applaud for the initiative to organize more systematic education and training for women entering these occupations. Indeed, women themselves had pressed for this long before the union leadership launched their initiative. But they also see the need to critically assess the form and content of education for women, the possible effects the training may have, its organizational and workplace implications for groups who would be included or excluded from it.

These are difficult issues. Partly they are about defining the skills, knowledge's and competencies required to perform and organize certain kinds of work. Part of the solution may be a different approach to the notion of "skill." That is, we need to rescue skill from the idea that it consists of a capacity or possession of individuals, or that the degree of skill can be observed and measured directly in someone's performance of a job. Rather, skill must be seen as a feature of the social relations of education and work, and as part of ideological constructions which serve to divide people in the workplace. One of the key divisions which notions of skill serve to reinforce is the division between jobs done by women and men. As Phillips and Taylor, Jenson and others have argued, once you begin to look at what people actually do and what they need to know in order to do it well, you begin to see that the label "skilled work" is often attached to a job because of the male gender of the person usually performing it (8).

At the same time, however, we must acknowledge what workers learn by virtue of their experience or their training for a job. Thus, it is politically important to expand the notion of what counts as skilled work by claiming and defending women's knowledge and skills, while at the same time questioning the ways in which ideological notions of skill have been used to exclude women from many occupations.

The Norwegian health sector proposal is important here in its explicit objective to promote "feminine" occupations as skilled. That is, the work that women do in caring occupations is not something that we naturally know how to do; it is work

Skill must be seen as part of ideological constructions which serve to divide people in the workplace.

which requires extensive knowledge and a wide range of learning and competencies. And, finally, it is work that warrants wages that are comparable to "male" skilled occupations, or to professional "female" jobs.

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1. See Harriet Holter (ed.) *Patriarchy in a Welfare State*. Oslo: Universitetsforlaget, 1984, and Anne Maie Berg, Randi Lavik and Inger Lise Solvang, *Tid til Likestilling? Likestillingstpolitikk og Tidsorganisering*. (Sex Discrimination and Public Policy, Norway 1970/1990, English Summary), Oslo: SIFO Report No.5, 1990.
2. This section of the paper is based on interviews with public and private sector union leaders, employer representatives, government administrators and policymakers involved in education, apprenticeship and training issues. In addition, I collected policy reports, official legislation and regulations, curriculum guidelines, union and management journals and reports, and newspaper, magazine and journal articles.
3. Runa Haukaa and Birgit BrockUtne, *Kunnskap Uten Makt*. Oslo: Universitetsforlaget, 1980.
4. "Omsorgsfag," *Rode Fane*, No.1, 1989, pp. 8- 12. (Interview with leaders of organizations in the health/welfare sectors about the generalist training proposal.)
5. Liv Mjelde, "Between Schooling and Work, Women and Vocational Training in Scandinavia," *Resources for Feminist Research*, 1984.
6. "Omsorgsfag," *Rode Fane*.
7. Margot Dvalvik Seter, speaking as representative of the Norwegian Union of Municipal Employees to Public Hearings on Wages and Gender (Lonn og Kjonn). *Horingsrapport*, Oslo, 1987, p.61.

Jane Jenson, "The Talents of Women, The Skills of Men: Flexible Specialization and Women," in S. Wood, *The Degradation of Work (2nd ed.)*. London: Hutchinson 1988; Anne Phillips and Barbara Taylor, "Sex and Skill," in *Waged Work. A Reader*. (Collection of papers from Feminist Review) London: Verso, 1986.

Political Correctness (or, How to fish and cut bait)

by Barbara Yitsch

We females might have shuddered to think that correctness could one day grow big enough to haunt us.

Have we really reached the point in Canada of being forbidden by some undefined rule of correctness from joking, even obliquely, about some matter of current social behaviour? George Bain on sexual harassment. ("A questionable caterwauling," Maclean's March 1, 1993.)

Correctness. My first encounter with this word came in grade 3, when Miss Colbeck marked our math and spelling tests and graded them according to their correctness.

Miss Colbeck treated little girls in the class kindly, because little girls simply love to be correct. Miss Colbeck spoke meanly to little boys, because they behaved like worms and didn't care a nickel about being correct as long as everyone thought they waxed brilliant on subjects dear to their boyish hearts, like cars, trading cards or gross anatomy.

Despite Miss Colbeck's applauding our correctness and despite our lording it over the small, sniffing male slobs who pretended each recess to shoot us between the eyes, we females might have shuddered to think that correctness could one day grow big enough to haunt us. And indeed it has: simple correctness has flowered a formidable bloom on its stalk. Behold, political correctness.

And more or less the way that correctness functioned in Miss Colbeck's class, present-day political correctness describes how society, or some institution therein, consciously and deliberately grades your performance against prescriptive standards. The scheme works like this: politically correct you are, then equitable you be, or vice versa.

But unlike teacher's petting approval which resulted from elementary fights for grades and correctitude, in this round, sisters and brothers, the purse pays well: you've entered the big classroom, competing not for math or spelling marks, not even for the pleasure of seeing Miss Colbeck's benign satisfaction, but for your fair share of power and all its trappings. Wait a minute. "Fair share" and "power"? Impossible you say. Power means control and share means

Isobel Grundy: "Every sentence makes assumptions I'd wish to argue against."



50-50. Does it make sense to yoke together power (political) and equity (correctness) in the same phrase? Oxymoronic as they sound, correctness, power, and equity are royally related.

Correctness and power connect originally through Latin: first from the verb *regere*, *regens*, *regent*, which means to rule or to make straight; and then, from *corregere*: to correct or to straighten together. Who would have imagined that political correctness flirts with redundancy?

Well, Miss Colbeck must have known how to apply Latin because she eventually straightened out the boys in our class. And now, in the Colbeck mode, many women, some men and most minorities want to straighten out a few power systems in various Canadian establishments.

Politiquement acceptable ou inacceptable?

par Barbara Yitsch

Pour être en rapport avec le risible objectif de l'équité, l'expression politiquement acceptable devrait être porteuse de connotations positives. Pourtant, on s'en sert souvent pour exprimer le contraire de ce qu'elle veut dire, soit politiquement inacceptable, programme caché, incompetence, échec, corruption. Comment cela est-il arrivé? Trois professeurs de l'Université de l'Alberta affirment que l'utilisation de l'expression "politiquement acceptable" pour décrire le programme d'un département signifie que celui-ci a mis sur pied des cours sur les femmes ou les minorités raciales, mais que des personnes visant à discréditer celles et ceux prônant un agenda féministe, équitable et social y ont fréquemment recours. Parmi ces personnes, citons Martin Anderson, auteur de *Imposters in the Temple*, livre réactionnaire sur les dangers qu'il y a à changer les programmes d'études universitaires pour refléter diverses optiques. D'après la professeur Shirley Neuman, Anderson ne craint pas tant que les universités éliminent "les grandes oeuvres de la civilisation", mais qu'elles élargissent la source d'influence de leur élite.

L'expression "politiquement acceptable" est devenue une plaisanterie linguistique, qu'utilisent positivement celles et ceux qui appuient l'égalité et l'équité, et négativement celles et ceux qui s'y opposent. Elle constitue un microcosme de la lutte menée pour que les femmes et les minorités gagnent du universitaire.

So here's the point. Why has the meaning of this innocuous expression turned itself inside out? In keeping with laudable Colbeckian goals, the expression

political correctness should carry happy and positive connotations. But it doesn't. And it doesn't to the extent that those who pepper their remarks with it usually mean exactly the opposite of what they say: they mean political incorrectness, also mistake, hidden agenda, incompetence, doom, corruption. You know, scare-tactic words left over from the list of excuses some folks give when they don't want other folks to vote.

Anyway, for help on the matter of political correctness, I turn to three women in the English department at the University of Alberta Shirley Neuman, chair, Isobel Grundy, professor, and Dianne Chisholm, assistant professor.

At the university, all of these women agree that hearing the expression politically correct to describe a department's program signals that the department has added courses on women and/or racial minorities to its curriculum.

I ask the professors whether they can conclude anything about the attitude of a person who uses this expression: Would someone who chooses "politically correct" to describe a department feel pleased or displeased about courses on women's perspectives? The professors' tendency is to say, no, such a person isn't delighted about the addition of women's perspectives. But Isobel Grundy and Dianne Chisholm caution against hasty deductions.

"Of course it depends on the speaker," explains Grundy, recalling an article by Ruth Perry who points out that "the phrase was first used with irony, in the 1960s, by left-wing people about themselves." Still, when I press and ask who most often uses the term political correctness and why, Grundy admits that the words pass frequently over the lips of "people who wish to discredit those with a feminist, or any kind of egalitarian or socially committed agenda."

To the same question, Shirley Neuman comments, "those whose values rest on a 'canonical' curriculum or those opposed to 'equity policies' in hiring" will be the most likely to trot out political correctness as part of their descriptive lexicon.

When I ask Neuman about her expectations regarding the speaker women or man? - she qualifies her response: "I don't," she says, "expect the person to be one or the other. I observe, however, that men use the term more often in an unironic way; that some though not all women using this term ironize it."

Finally, I ask each woman to respond to the dangers of political correctness expressed by Professor Martin Anderson in his book *Imposters in the Temple* (1). I quote from the section entitled "Political Corruption," where Anderson connects political correctness with what he calls the "grotesque reasoning" of deconstruction (149).

Do they have a political agenda of their own? Of course. They want things done their way.

For the sake of his team of reactionaries, Anderson sets himself up with a perfect pitch: "Why must one acknowledged great work be banished for every new one that is added?" Then he bats a homer by suggesting "The only answer is that a political agenda, not a desire to improve the education of young minds, is behind the drive to eliminate the great works of Western civilization [from university curricula]" (148).

Anderson strikes at the heart of the university's politically correct dilemma: can he, and others like him, frighten the public into cooperating with reactionary elements in the establishment, together to resist the effects of political correctness?

If the interviewees so far have spoken ambivalently, they react to Anderson's position with one mind. Chisholm seems to speak for all when she shrugs: "Anderson is arguing like an idiot."

Grundy appears overwhelmed. "One can't argue with Anderson," she says, because "his every sentence makes assumptions I'd wish to argue against." And she adds, thoughtfully, "I could respect his fear of losing the great works if I thought he was a good advertisement for the great works, if I thought he was open to the argument of liberal humanism, which, I believe, is itself a proper philosophical foundation for broadening the power base."

I ask Neuman: "In your opinion, what do people like Martin Anderson fear most? That universities will eliminate the great works of Western civilization or that universities will broaden the power base of the university establishment?" "They think they fear the first [option]," Neuman comments wryly. "I think they fear the second."

Chisholm concludes her comments on the *Imposters* excerpt by asking her own rhetorical question: "From what politics does Anderson forge an agenda for civilization that seeks to eliminate such radical self-critique [as deconstruction]?"

From what politics indeed. Anderson, it must be remembered, never admits that he and his colleagues have a political agenda of their own. Do they have one? Of course. They want things done their way.

Moreover, Anderson speaks of "the great works of Western

civilization" as though they dropped out of the sky, landing, without social, cultural or political context, directly on the noggins of university professors, et al. On that issue alone, Neuman, Grundy and Chisholm would have a field day with the man's presumption.

That pleasure aside, what shows up so far in this discussion is that political correctness must win the prize for ironic application. For example, when Martin Anderson says "[a]lmost no device is overlooked in the rush to introduce [to the university] politically correct forms of thinking" (150), does he use politically correct ironically? I think we can say he does. Here's why: he doesn't believe that political correctness means political correctness, but, indeed, the opposite. If he believed in political correctness, he would advocate our rushing to implement it. Instead, he condemns the rush. Ergo, Anderson flips the meaning of the noun "correct," to its antonym, "incorrect." We understand that he's using sarcasm here, and that's irony.

So why then have the professors I've interviewed noted that some academics, mainly women, speak about themselves as politically correct with "affectionate irony"? Affectionate, yes; but why irony? If correct. means correct and if you believe in the validity of equity and parity and the straightening out of an imbalanced system, why do people who feel they're behaving correctly imagine they're being ironic when they describe their behavior?

For an answer to this question, I hark back to grade 3. Maybe Miss Colbeck's little boys never got straightened out after all. Maybe they have indulged in some sly revenge to put Miss Colbeck and her pets in their places. Maybe they have turned correct into a mean and prissy word, poor in connotation, compared to brilliant, innovative, original and powerful. So what if you're correct about stuff like English and history, they chuckle as they dismiss your ability to win the spelling bee. They're better than correct, they're intelligent.

The Ohio State University's linguistic workbook, *Language Files*, spells it out for us: "Associated with the stereotype of politeness, we have the stereotype that women are more prescriptively correct than men are. ... Many men think that prescriptive grammar is trivial and therefore not worth worrying about. Since women worry about such matters [as correctness], they have been stereotyped as being concerned with the small, unimportant issues in life." (2) If, as a result of stereotyping, correctness has picked up a whiff of fussiness and rectitude, then some academics probably use the phrase ironically, and humorously, when they understate their political acumen by calling themselves politically correct instead of politically brilliant or brilliantly political.

Political correctness has turned into a linguistic clown that easily wears whatever moral mask you want it to wear.

Political correctness rather neatly illustrates the power games that language allows people to play.

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Gaining ground for women and minorities has been tough. When you feel that you understate the importance of your achievements and commitment - and when you mean ideology, although you say correctness - that's not mere metonymy, sports fans. That's irony.

Irony begets irony. Whereas an active woman may refer to herself as politically correct and marvel that she's come a long way, a reactionary male may wonder just how far she's going. He would probably interpret her pointing to herself and saying, me, politically correct, as devious in the extreme and his fear would run along these lines: she really plans to take over the company, but she's told management that she and her friends want only to correct the system. In so saying, deduces the worried executive, she's chosen Orwellian double-speak to express herself ironically: she has substituted one word's meaning for another. She's used the infinitive "to correct," he thinks, when she really means "to take-over."

What's been turned up by all this poking at a single phrase? Contradiction, opposites, suggestiveness, understatement, substitution and balderdash. Analysis of political correctness can provide hours of fun for anyone interested in the function of irony at the present time.

Because, you finally realize, political correctness has deconstructed itself to the point that it has no conventional meaning. It has turned into a joke, a linguistic clown that easily wears whatever moral mask you want it to wear. Should you apply political correctness to the agenda of some stranger, you want the expression to hold up its ironic frowning- smiling face: a politically correct "other" usually connotes someone who's badly directed. Should you apply political correctness to yourself and your friends, you need the ironic smiling-frowning face: a politically correct "self" connotes someone with good intentions.

1. Anderson, Martin, *Imposters in the Temple*, New York: Simon and Shuster, 1992.
2. Ohio State University, *Language Files*, Reynoldsburg: Advocate Publishing Group, 1987, p.366.

POETRY

Afterwards

I wanted to tell you what it was like:
breaking for the hundredth time
into separate pieces
brittle under your hand.
That was all you saw.

But afterwards,
with all the sharp-edged pieces
smoothed aside, that
and the silence after anger,
I heard you.

You didn't see that.

Anne Le Dressay
Edmonton, Alberta

Women and CJS Programs in Nova Scotia

by Paula Chegwidden

CJS has not been designed to get women into jobs other than the traditional ones they already occupy.

Previous articles in *Women's Education des femmes (WEdf)* have discussed the re-entry component of the Canadian Jobs Strategy since it began in 1985 (1). By the winter of 1992 most re-entry funding had tapered off, as federally funded job training was increasingly directed towards people on unemployment insurance. My own observations, looking back at the impact of re-entry training in Nova Scotia, reveal positive sides to the experience for the women who participated as well as the inevitable limitations to any approach which focuses on training as the key to improving women's chances in the labour market.

Les femmes et les programmes de réinsertion en Nouvelle-Écosse par Paula Chegwidden

Les programmes de réinsertion de la Planification de l'emploi se sont dotés de quelques politiques féministes qui facilitent l'accès des femmes à la formation; toutefois, les femmes ont été sous-représentées dans les programmes d'apprentissage et dans le secteur de la formation débouchant sur des métiers autres que ceux qu'elles exercent traditionnellement. Dans le cadre de certaines recherches que j'effectuai, j'ai interrogé des femmes qui avaient suivi un programme de réinsertion en gestion. Le concept sous-jacent était le suivant: les femmes au foyer sont des gestionnaires et détiennent des compétences dont elles devraient pouvoir tirer parti pour entrer dans la main-d'oeuvre rémunérée.

Hormis quelques brèves descriptions de la gestion des affaires, presque tout l'apprentissage se fait collectivement. Parmi les femmes que j'ai interviewées, certaines n'aimaient pas cette approche. De plus, la nature amorphe et mal définie des exercices sur la dynamique de la vie en irritait certaines et en embrouillaient d'autres. D'autres appréciaient davantage ce genre de formation et en tiraient quelque inspiration. À l'époque de mes recherches, seules dix femmes sur vingt-deux avaient des responsabilités de gestionnaires, encore que huit occupaient un poste traditionnel. Pourtant, ce cours de gestion destiné aux femmes, même s'il se fondait sur les meilleures intentions et méthodes, ne réussit pas en fin de compte à faire sortir les femmes du secteur d'emploi traditionnel où on les trouve.

In many respects, the CJS re-entry component incorporated policies to enhance women's access to training and used insights from feminist ideas about learning. Most critics would agree that the re-entry program was an improvement on anything before it.

However, the Canadian Advisory Council on the Status of Women found serious fault with CJS in its 1987 and 1988 assessments (2). Women have consistently been under-represented in the non re-entry component of the program, especially in apprenticeships (3). Despite rhetoric to the contrary, CJS has not been designed to get women into jobs other than the traditional ones they already occupy. The conventional nature of many re-entry courses is exemplified in a February 1992 article in *Canadian Living Magazine* describing a program in Toronto. The article is subtitled "Fifteen graduates of a job re-entry program get dynamite new looks." Similarly, Lona Smiley notes, in an article about her own experience in a re-entry program, she was regarded as a success because she learned to look and act like a middle-class person (4).

The most common program's in Nova Scotia, taken by the 1500 women who had passed through them by 1990, combined training for office reception, wordprocessing, and computerized accounting. Of the 68 re-entry program's sponsored by CEIC in Nova Scotia in 1988-1990, 42 were clerical or clerical with computing skills program's.

The others included hospitality, personal care, and sales. Similar percentages occur in Ontario (5). Clearly the trend in re-entry is to offer women conventional, if "enriched," occupational training.

There have been exceptions in Nova Scotia. Although training for male blue-collar work has been confined to provincially administered Social Assistance Recipients (SARS) program's, re-entry training in entrepreneurship and management skills has been sponsored. During the course of my more general research, I traced one of the managerial courses as an example of an attempt to get women into higher level jobs than those typically targeted by the program.

Women in Management Training Program,

The private contract nature of most re-entry courses made it possible for community groups to design training for their constituencies. A Women in Management course, inspired by a feminist educator, was run in Halifax from 1987- 1990. The underlying concept was that women working in the home are managers; they have managerial skills which should be translatable into experience valued in the labour force (6).

Aside from brief general descriptions of the areas of business management, such as marketing and finance, a good deal of the curriculum fit into the life skills category. Life skills is a required component of all re-entry and SARS courses in Nova Scotia; my observations of many different life skills classes showed the



Women working in the home have managerial skills which should be translatable into experience valued in the labour force.

“Talking about very vague things like decision-making. It’s wishy washy.”

actual material presented varies. The WIM approach to life skills, as remembered by the participants, put a great deal of emphasis on group decision-making, cooperation, building self-esteem, and constant and intense self-evaluation.

Learning as a Group

The idea that women learn cooperatively has been influential in the design of CJS courses and is a central tenet of feminist pedagogy (7). I was curious to see what a group of women really thought of this approach. During 1991 I interviewed close to half of the forty-six graduates of the WIM program. The comments below, all from the same year of the course, reveal the complexities of trying to achieve an ability to work together.

I tend to not be a group person. I tend to prefer to work totally alone. I found it hard to be probably one of three or four people who wasn't extremely well off, going back to work for something to do. I was the only person in there who desperately needed to work. I had a lot of trouble emotionally dealing with a group of women whose biggest concerns were things like "should I buy the \$250,000 house or should I buy the \$150,000 one" and I was sitting there barely able to buy groceries. It would have been better if there had a balance but there wasn't.

Another participant liked the group work aspect of the course, and felt it was an eye opener for the well-to-do to meet other kinds of people. However, she found the "encounter group" very difficult because she was used to working alone, especially after her recent completion of university. One day she nearly quit in tears, feeling the group to be very critical of each other and experiencing lots of conflict. Other women had more positive experiences to recall:

We got along very well. I found it very difficult the first six weeks I guess because we worked in groups of five, then you'd switch. ... You expected the second group to work like the first and of course it didn't. And there were people who ... were intimidated by enthusiasm or they felt you were trying to take control.



Women in management trainees came together recently to celebrate the fifth anniversary of their graduation.

“I think it’s better [for women] to develop something on their own.”

... And of course these women, because they were in the home, were used to running their own show and all of a sudden we had to work together on someone else's timetable. ... Getting to work as a team was the hardest part.

The whole magic of it was being in such tight quarters with fifteen women. In the workforce you never have that intensity because you have your own office or you're at your own desk. You don't have to rely on each other that much. We had to rely on each other totally. The whole concept was so intense. It was a very emotional experience for most of us.

It certainly was group oriented. I'm more of a group person. If you're part of a team you can bounce ideas off of one another. It stimulated you, you get going. ... I'm not a leader. I found that out. I liked the group very much ... There was one individual in the group that I was intimidated by and I will say it now, was a very competent woman ... She just had a wonderful sense of humor but it can be rather caustic and she has little patience with people who don't learn really fast. ... That particularly came up on the computers. She was really well versed before she went in.

I'm not like that [people who like to work by themselves]. I like people. I guess that's why I've always gone toward the helping professions. ... Certainly there were days that had more tension especially if someone was having a problem. I found it more interesting [to have a mix of people in the course]. I felt I learned to appreciate other people's viewpoints. ... There was definitely some of the group that didn't get along as well.

There really were very few people that absolutely positively needed a job at the very last day of the program. ... I think there should have been more of those people in the group and I think their needs should have been addressed more.

Group learning took an unexpected form in the

third year of the program, where the group described a lack of facilities and organization which was not the case in the earlier two versions of the program. These participants said they developed a real sense of solidarity because of their need to protest how the course was being run. Interviews I have had with participants and life skills teachers in other re-entry courses have noted that group work which confronts the problems that come up in the course can be one of the best learning experiences in it.

Life Skills

Life skills required intense self- reflection, which could be stressful:

At a critical part of the course I was thinking, I'm going to quit this, I don't need this abuse any more. I looked out the window and I saw a leaf falling off a tree on to the road and a car drove over it. Then I thought if I quit this I'll be just like that leaf I'd end up coming home and thinking badly of myself ... I went back with a new invigorated attitude about the course.

[I got] so much insight into myself; it was earth shattering. The amorphous nature of many life skills exercises irritated or confused some:

It's soft knowledge, I'm not used to that ... talking about very vague things like decision-making. It's wishy washy.

I'm not an abstract thinker ... a lot of the atmosphere was kind of abstract, in that there was no right or wrong way. ... When the course was over I was very confused. ... I came back again to the way I had always done things.

It was a waste of time. ... There was almost chaos initially. I don't think anyone knew what it was we were there for or how we would get new skills or whatever. ... We played a lot of guidance counsellor type games. ... Basically it was get to know yourself; try to find out what your skills are. Most people knew what their skills were. Most of them were rusty people who had worked 15, 20 years ago, and knew exactly what they could do, but maybe didn't have a whole lot of confidence.

I should add that another participant found this particular aspect of the course - that "you discover you have the same skills at 40 as at 20" - a useful self-discovery rather than a waste of time.

I was surprised by the extent to which so many women in the course reported that they had low confidence in themselves even when, in most cases, they struck me as very competent and articulate people.

Looking at our first job experience. How are we going to be able to do that? We were quite worried about that ... [we asked for] just a lot of reassurance on how to deal with people. ... The material in the course reinforced that even though we

sat home and raised our kids we still had skills.

Another woman's comment may suggest the origin of this low self-esteem that she and others brought to the course:

For most of us up to that point in our lives we only were known as somebody's wife or somebody's mother. ...I didn't even know their husbands' names. It didn't matter. We were accepted as people not as part and parcel of something else.

To summarize, reactions to the course were highly variable. Among the twenty-two women I met, evaluations varied from "fluff" to the "best thing that ever happened to me."

On-the-Job Placements

My research indicated persistent problems with on-the-job placements in re-entry and SARS program's. The activities at the placement and the extent to which program organizers could supervise the workplace varied. There was disagreement among CEIC personnel and trainers about what the purpose of placements was. Some of the placements for WIM women were more useful than others, depending on what trainees were given to do. The most favorable comments came from women who were given a specific project they could carry out from beginning to end. However, others said they were not treated as management trainees, but as free clerical labour. One woman in a group of seven I interviewed said, "They didn't have a clue what to do with us."

Outcomes

If one defines the purpose of re-entry courses as assisting women to make the transition into the labour force, the WIM program was not a conspicuous success. Of the twenty-two women interviewed, only ten were in jobs that could be considered managerial and of these, eight had jobs which suggested a pattern. Three women were doing employment counselling, one for a private employment agency, two on short term municipal contracts. (A fourth woman, un-interviewed, had also gone into this field.) That trying to help people find jobs should be a source of employment for the unemployed is not surprising: social program's employing former clients is a general pattern. As well, many of the basic interpersonal skills required to counsel someone looking for a job (reinforcing self-esteem, role-playing) are a basic part of female repertoire and seeing these skills modeled in the WIM course clearly had an effect on these women.

The other five were employed by non-profit organizations: two charities and two hospitals. All were in charge of a department, but the jobs varied considerably in levels of responsibility; two would certainly be recorded in the census as supervisors rather than managers. The pattern that struck me was that these women 'managers' had reached the top end of what was still a traditional labour force place for women. Even with the best intentions and methods, the course did not break women out of their traditional segment of the job market.

Conclusion

It was not my intention to evaluate the detailed content of this particular course. Rather I was interested in the guiding concept, i.e., that women have learned very real skills from their unpaid work which could be useful in the labour force. This is not to be doubted, but how to obtain substantive recognition for these skills is an ongoing dilemma. One of the graduates of the course described this dilemma as an impasse:

[Even] the census does not value women's volunteer work. So I think it's an unrealistic expectation that you can take and insert ... [women] into the labour market. That doesn't happen. One day I hope to develop more programs for women. I think the way to go about it is to develop more cooperatives, to develop businesses with [only] women in them. Why insert them somewhere else which doesn't want them, isn't going to pay them? ... There are a lot of capable women and they have to learn how to take care of themselves ... [but] you can't compete in a job market that says you don't have enough experience, [which is] what I'm told. I'm sure I've tired them out applying for things. I think I do have the capacity, but in their eyes I don't. ... So I think it's better [for women] to develop something on their own.

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Woman-Positive Literacy: One Example by Diane Eastman

I never felt qualified to deal with situations when a woman asked, "Can I speak with you a moment?"

During 1991-92, I participated in a two-year national action research project sponsored by the Canadian Congress for Learning Opportunities for Women and funded by the National Literacy Secretariat. With women from 11 other adult literacy and basic education programs across the country, I developed and implemented a woman-positive activity in my program.

For a very long time I have been concerned by the fact that so many of the women who attend the upgrading program at the Brandon Friendship Centre (in Manitoba) have been abused. The abuse cannot be described as any particular type happening at any particular age. Most of the women have suffered from some form of abuse since childhood and continue to be involved in abusive relationships.

I never felt qualified to deal with situations when a woman asked, "Can I speak with you a moment?" Many of these women had tried to access counselling which, for a variety of reasons, did not work out. Coming to me was something of a last resort. Since part of my job as a literacy instructor is to listen when students need to talk, I would sit down with them. But what I heard was frightening. It took me a long while to be able to react on more than just an emotional level. As time passed, I got better at it and more of the women in the program began to tell me their stories.

I still did not know how to help the women deal with their situations, however, and I always encouraged them to find others in the community who were more qualified. Then I could back away and let "the professionals" take over. Unfortunately, the women did not want me to back away. They still needed me to help with writing assigned by their

counsellors, with reading information, and with listening while they told their stories.

When I had the opportunity to apply to CLOW for involvement in their national research project, I looked forward to meeting other women who I knew must have the same experiences. I felt that in order to help the women in my program I needed to have as much general knowledge as I could get. I had to be able to discuss alternatives and healing, and I had to learn to hear their stories with empathy and emotional strength. I looked to the CLOW project to set me on that path.

After attending the first of three national workshops in which the women involved in the research met, I called together the women in my program so we might discuss possible processes and content for our work. I wanted them to decide what focus they would take and how they would go about it. The group made some initial decisions before we began our discussions; for example, that what was said in the group stayed there; that we would be supportive, not critical, of each other; that we would all listen without interruption; and that if someone was too emotional to continue we would break and continue the group at another time.

The women brainstormed almost fifty possible topics. They chose to focus on abuse, with a strong emphasis on sexual abuse. It happened that one of the women had made an effort to join a group for adults who had been molested as children. She could not, however, read the pamphlet that was given to her. When she explained her situation, the group decided that our project would be to re-write the information so more people would be able to read it.

Alphabétisation axée sur les femmes: un exemple par Diane Eastman

En ma qualité d'animatrice en éducation des adultes au Centre d'Amitié de Brandon (Manitoba), j'ai participé au programme national de recherches du CCPEF sur l'alphabétisation axée sur les femmes. Parmi les femmes qui suivent le programme de recyclage du Centre d'Amitié, beaucoup sont victimes d'une forme ou d'une autre d'abus. Lorsqu'une femme a dit qu'elle ne pouvait pas lire la documentation que lui avait remise un groupe d'adultes qui avaient été molestés dans l'enfance, le groupe a décidé de réécrire le document de façon que davantage de personnes puissent en prendre connaissance. Ce processus a permis aux femmes de partager une foule de choses sur elles-mêmes et, de toute évidence, toutes en ont tiré grandement parti sur le plan personnel et académique. Elles se sentaient fières d'avoir pu accomplir quelque chose qui changeait tant soit peu la vie de quelqu'un d'autre et, à la fin du programme, elles avaient plus d'estime d'elles-mêmes et d'espoir dans l'avenir qu'à leur arrivée.

A facilitator came to talk to the group about clear language and plain publishing. The group then took the pamphlet, and through trial and error, re-wrote it. In this process, the women looked at the information from not only an academic but also a personal perspective. Many of the women discovered that they shared the same feelings, and talked about how they had overcome them. They offered each other guidance and counselling from a position that few counsellors can have. Not only did the women understand what it was like to suffer so terribly, they were also still in the process of coming to terms with what they had experienced. They were truly peers.

After the first few weeks of group meetings, it became clear to me that every woman was experiencing significant academic and personal growth. They all looked forward to "CLOW" as our group was called. In response to their enthusiasm, we extended the group meetings to twice a week and then to every morning. During this time, CLOW reimbursed the program for one-half day each week during which I talked about, reflected on, and wrote about what was happening in this woman-positive activity. The coordinating researcher, Betty-Ann Lloyd, came to visit the program twice and I attended the remaining two national workshops where I met with women from the other eleven programs involved.

All of the women felt very good about re-writing the pamphlet, "Adults Molested as Children." They saw this pamphlet as the first step in getting women to seek counselling and felt that if it were easy to read, more women would begin the process of healing. Having this work treated as important and being able to do something to help others in the community were a tremendous boost to the women's sense of self-confidence. Now that this particular activity has ended, all of the women have continued on paths to personal and academic growth, fueled by the gains each made in this innovative and productive project.

Diane Eastman is an Adult Education Facilitator at the Brandon Friendship Centre in Manitoba. *Discovering the Strength of Our Voices* documents the first part of CLOW's women and literacy project. See ordering information on the inside front cover. Also available is "A Chance to Talk: the Birth of the Feminist Literacy Workers' Network" from CLOW for a cost of \$1.50 to cover postage and handling.

Theresa

Theresa was only able to say that she had been abused. She couldn't or wouldn't say any more. After hearing the other women tell parts of their stories and talk about the issue of abuse, however, she was able to tell me her story for the very first time.

She said she didn't know where to begin. I suggested she treat it as a writing assignment and we followed the steps we use in the classroom. The only difference was that she spoke and I scribed for her; Two days later she held the finished piece in her hand. She told me she had never been able to think about it before without being overwhelmed by feelings. She had never admitted the abuse to anyone because she hadn't been able to put it into words.

Theresa also learned much about the process of writing. It was probably the most useful assignment she had ever done. She and I discussed every aspect of the writing from punctuation to readability. The writing she did in her class assignments improved as a result of working on this in-depth story that meant so much to her.

Theresa is now attending a high school program.

Schoolgirl Fictions

by Valerie Walkerdine, Verso 1991, 216 pp., \$22.50

Review by Gail M. Hilyer

Education has made "the ordinary girls of the fifties ... dangerous."

"So they tell you that you can pull yourself up by your bootstraps and then, when you've done it (got the job, become clever, got the 'things you wanted,' 'married the prince'), they tell you it's all bad" (p.172). This sentence says so much about this book and so much about its author's perception of life. The conflict of "class" and "clever" rages throughout *Schoolgirl Fictions*.

Walkerdine struggles to convince the reader, by the complexity of her written language, that she has "become clever" and, therefore, left "the very ordinariness of my past" (p.161). She often writes in obtuse academic language. Some of the work defied all of this reviewer's efforts to engage with the content and/or to comprehend it at all. Reading the book, with the intent of considering it as a textbook, was a discouraging process. Theories of gender-based differences in both learning and life experiences become lost in "clever" language and complex sentences.

The human story, however, is compelling. The safe world of the academic, from which the writer speaks early in the book, gives away to an intimate look at the person in Part III, "Working-Class Rooms." One is immediately struck by the conflict with which the author struggles: she writes about being ordinary and then clearly draws the framework that "To be clever is to be chosen" (p. 169).

Talented intellect and discipline are evident, yet Walkerdine does not appear to be able to find the value of herself as woman and teacher, daughter and friend. Her roots are described as being of "supreme ordinariness" (p.161). She tries to tell a story that is different from her personal one through theory and analysis. In a most poignant paragraph, Walkerdine describes the wish of her working-class father that his daughter become a doctor. She speaks of taking her Ph.D. to his grave as a trophy – now a doctor, yes, but not one who could have cured him. She seems to say that she cannot move outside of her working class background and she cannot be comfortable as a gifted educator, given her background.

The material is filled with images well-known to us whose life experience covers the same decades ... images of the quiet and proper little girl who was a pleasure to her

elementary school teachers, a restrained rebel in the 1950s and beyond, always looking for the reassurance that she has succeeded at something, wearing the coat of "special" with dignity and a sense of appropriateness. Walkerdine struggles to find the right in the dichotomy of Right and Left. She looks to authority to give power back and in the end breaks through the barrier of her language when she allows that we carry a "burden of pain" and that education has made "the ordinary girls of the fifties ... dangerous" (p. 170).

Her willingness to let us see the little girl still struggling to grow into her Ph.D. may be a sign that there is a beginning place of comfort for her, both within her working-class background and within the academic world that holds such importance for her in its applause. The value of this book lies Dot in its portrait of the one working-class woman who wrote it; it lies in the challenge to us who read it to learn and grow in understanding.

It would be wonderful to have traveled with the whole person throughout this text. Perhaps someday, someone will join her on her journey and write a diary for all of us to share.

Gail Hilyer is Dean of Instruction at Arctic College in the North West Territories. She has an Masters of Education from the University of Toronto and plans to continue work on a Doctorate as a retirement project.

BOOK REVIEWS

Feminism and Education: A Canadian Perspective

Forman, F., O'Brien, M., Haddad, J., Hallman, D., Masters, P. (eds.). Centre for Women's Studies in Education, OISE, Toronto, 1990

Review by Elizabeth J. Owens

This book is full of deliciously acid facts that burn into one's mind.

This prestigious work is both focused and reflective, using reference points to provide a history of gender segregation in the teaching profession. Divided into three parts (a synopsis of patriarchy in education; teachers and women; programs and curriculum) the volume sets out, sometimes in weighty academic rhetoric, in some history and a great deal of opinion, a prevailing

Canadian perspective of feminism and the continuing struggle for equality.

While many examples of both history and current practice in the book are narrowly focused on one or two provinces, it must be conceded that the illustrative material can be generalized to a pan-Canadian scene.

The book is definitive in that it focuses the reader on the traditional and continuing assigned work and education of women over the past 100 years in this country. This history has been presented in other works, as identified by the authors in their detailed and often lengthy notes. The case is forcefully put forward here, however, that no matter what gains have been made in the work lives and education of women, they have been far from flawed and never equal.

The "gems" in this book are not readily apparent as one begins the journey through very academic pieces. Heather Menzies makes one of the most depressing points in the entire collection. She states, "a high proportion of new jobs being created today is directly computer-related ... and requires an engineering or computer science background" (p.318). She goes on to identify the jobs that will be available as a result of the new technology and makes the point again and again that female students currently in our school system from kindergarten onward are not being reared to believe that they can, in fact, aspire to such "unfeminine" jobs.

The direct and specific solution offered is worth quoting here: "1) Rigorous hard Science and Math courses for female students; 2) special girls-only classes in Science and Mathematics where they tend to do better than in co-ed settings; 3) more female role models teaching Science, Math and technical courses; 4) introducing computers differently to girls than to boys; 5) corrective career and personal counselling." Six other points incorporate additional actions that are needed.

Further pessimism is expressed in Gail Posen's article "New Technology" when she notes that the new technologies will not serve the interests of women, who will be sustained in low paying jobs through systemic discrimination in both the school curriculum and society's continuing expectations as interpreted by female adolescents.

The book is demanding and thought-provoking, and although full of deliciously acid facts that burn into one's mind, it is, essentially, a reference book.

What makes it important is perhaps not its timelessness, but its timeliness. It is a reference work for women who wish to think and debate feminism and the female condition; it is a "must read" for educators and for those who develop and implement, but more importantly, for those who monitor gender equity policies and practices in the schools and education system. I would recommend that this book be placed in high school libraries and faculties of education, where it might be well used.

As a pragmatist, I found the work slightly irritating. It left me wanting to say that we need more positive approaches on how we can improve the situation as opposed to chronicling how it went wrong.

More literature is definitely needed in the area of feminism in education, but perhaps the next efforts should be placed on programs and practices which appear to be meeting with some modest success. While this historical perspective on feminism and education is useful for reference material and to remind all of us about our roots, we also need to get on with the job. I am still waiting for the book called "Fixing Our Future."

*Elizabeth J. Owens is the Acting Assistant Deputy Minister of Education for the province of New Brunswick. The Centre for Women's Studies in Education at OISE is at work on second volume of *Feminism and Education: A Canadian Perspective*, due out this fall.*

Images and Education

by Debra Attenborough and Dorte Deans

North American children grow up in a society in which appearance is of major importance. Some would argue that this is a fact of life outside the concern of the teacher or the school system. Teach the kids to read, write and calculate and they will succeed in life despite what they learn through the visual images that surround them, or so the argument goes.



The problem for educators is that this influence is so broad, so deep, and largely unconscious that it pulls classroom teaching off its track. To ignore such strong preconceptions in students is to ignore the context in which they are learning, a context which will affect all of their interactions in school and beyond.

The issue is difficult for teachers to deal with because it does not relate to the curriculum directly nor does it overtly manifest itself in most classrooms. Unless curriculum deals specifically with the question of bias in the media, the problem remains hidden. Even in those classes where the question is raised directly, the strength of the bias must first be brought to the surface of the students' conscious thought.

Jean Kilbourne stresses in her 1987 film *Still Killing Us Softly* that the strength of media influence lies in the very fact that it is subconscious (1). People often deny that they are affected by it, yet the constant assault of well-groomed, thin, silly and sexy females, with so few realistic women to show a contrasting view, dulls our sense of reality and makes most of us calmly accept that women should be, above all else, attractive.

Although some children's television programs, like Sesame Street, try to counter with ugly monsters who turn out to be friendly and skits that teach children to appreciate personal strength, the gender bias is still evident. The attempts at positive messages are also negated by the commercials that alternate with the program. Through them, children learn that girls spend their time being pretty, passive, and playing with dolls while boys' games are vigorous and action-packed affairs. Because commercials are so similar and are shown so frequently, their messages get much more cumulative air time. Indeed, they become the dominant program.

Images et éducation

par Debra Attenborough et Dorte Deans

Les enseignants ont du mal à régler la question de l'influence des médias sur les enfants, car elle n'est pas directement liée au programme d'études. Pourtant, si l'on ignore les idées préconçues des élèves, on ignore également le contexte dans lequel ils apprennent, contexte qui aura des répercussions sur toutes leurs interactions à l'école et plus tard. Même les émissions d'enfants qui contiennent des messages positifs pour tenter de rétablir l'équilibre sont réduites à pas grand chose à cause du temps plus grand que l'on accorde sur les ondes aux annonces publicitaires. Les enfants sont très affectés par la façon dont ils se perçoivent en tant qu'apprenants. Lorsqu'ils intériorisent des images sur la passivité et le manque d'intelligence des filles et sur la tendance à la domination des garçons pour avoir du succès, ils modèlent leurs propres succès et échecs en fonction de ces idées préconçues.

En notre qualité d'éducatrices, nous devons développer l'esprit critique des élèves, de façon à amoindrir l'impact des images qu'ils voient. Il se peut que notre conception de l'enseignement, pour qu'elle soit valable, doive comprendre les notions d'acceptation, d'égalité, de compréhension et de respect.

By the time these young children enter school they have already absorbed a number of important concepts. They have learned which are girls' toys and which are boys' toys, that prettiness is important to females and power is important to males. As they mature and watch television shows aimed at older children, they see beautiful women always acting with their appearance in mind and bouncy men adoring them, courting them for their bodies.

Why should this make a difference to the curriculum of a school? Can students not learn their school subjects regardless of the lessons they learn from the imaging? Many studies demonstrate that children are strongly affected by how they imagine themselves as learners. Children who feel that they are intelligent and can do well usually do so. Those who feel they cannot succeed often do not. When children internalize messages that women are merely objects of desire, that power makes women ugly, that only beautiful women achieve wealth and that men have to dominate to succeed in life, they build their images of their own success or failure on these assumptions.

Although girls in school now can speak clearly about the need for equality and their own ability to find and maintain a job, many still act on the belief that their main goal is to get married. Television and magazine ads tell them that a woman without a man is a person without a purpose, and that to attract man they must be thin, well-dressed, made-up and sexy.

Children are strongly affected by how they imagine themselves as learners.

Another issue that is starting to be addressed in education is the belief that boys cannot sew and cook, and girls cannot do well in science and mathematics. The institutionalized gender bias in the first subject is being addressed largely through its disappearance from the curriculum. But science and mathematics are the subjects that many business and "back to basics" interests are calling for added attention to. If these subjects are the symbols of the success of our schools, then girls need to overcome the images of themselves as unintelligent or of these subjects as unimportant to them.

Changes *are* beginning to occur in the images we see of each other, and this involves a new perspective of not just how we look but how we see. Naomi Wolf writes in *The Beauty Myth* that, "Though women can give this new perspective to one another, men's participation in overturning the myth is welcome. Some men, certainly, have used the beauty myth abusively against women, the way some men use their fists; but there is a strong consciousness among both sexes that the real agents enforcing the myth today are not men as individual lovers or husbands, but institutions that depend on male dominance. Both sexes seem to be finding that the full force of the myth derives little from private sexual relations, and much from the cultural and economic megalith 'out there' in the public realm. Increasingly, both sexes know they are being cheated" (2).

In the meantime, we as educators must raise the conscious critical viewing skills of students to lessen the impact and control of the visual images they see. By pointing out the inequities, unrealistic expectations, senseless pressure and inherent biases of these images, teachers and instructors can continue and perhaps speed up the slow process of change in the portrayal of women. The question is: when do we have the time? Schools are supposed to teach children to be successful in the world. Perhaps our concept of that success needs to change to incorporate the 'new' curriculum of acceptance, equality, understanding and respect.

Debra Attenborough is Curator of Education at Rodman Hall Arts Centre in St. Catharines, Ontario and is an instructor in Visual Arts and Women's Studies at Brock University.

Dorte Deans is a visual arts teacher for the Hamilton Board of Education and is the author of *In the Mind's Eye* (1992) a

textbook for media literacy.

1. Jean Kilbourne, *Still Killing Us Softly: Advertising's Images of Women*. Cambridge: Doubleday Film Inc., 1987. Available through local National Film Board libraries.
2. Naomi Wolf, *The Beauty Myth*. Toronto: Vintage Books, 1990, p.288.

RESOURCES / RESSOURCES

ORGANIZATIONS

Counselling Women Certificate Program

University of Alberta, Edmonton

Created to foster a community base of people able to provide basic counselling for women from feminist perspectives, this part-time program provides a foundation in psychology and sociology, feminist theory, and counselling skills. For a brochure and application form contact the Women's Program and Resource Centre, Faculty of Extension, University of Alberta, 11019 - 90 Avenue, Edmonton, Alberta, T6G 2E1, 403/492- 3093, Fax 403/492-1186.

Sexual Assault Recovery Anonymous

The SARA Society is a nonprofit charitable organization that provides crisis intervention and therapeutic support to victims of sexual assault and incest through mutual-aid peer groups. Its double mandate is to provide assistance to victims and their families, and education resources for the prevention of child sexual abuse. Contact SARA at P.O. Box 16, Surrey, B.C., V3T 4W4, 604/584-2626, Fax 604/584-2888.

Breast Cancer Action

This survivor-directed, independent organization was created to promote progress in research, education, early detection, treatment and support services for women with breast cancer. Contact Breast Cancer Action, Billings Bridge Plaza, P.O. Box 39041, Ottawa, Ontario, K1H 1A1, 613/731-6975, Fax 613/521- 9976.

ORGANISMES

S.O.S. femmes 1-800-387-8603

Le Réseau des femmes du Sud de l'Ontario

S.O.S. femmes est un service téléphonique de soutien destiné aux femmes en crise ou en détresse. La ligne téléphonique est ouverte de 8 heures à 22 heures, du lundi au samedi. De plus, le Réseau organise des groupes d'entraide pour les femmes seules, les mères célibataires, les victimes de violence et d'inceste, ou

des séances de mieux-être, d' auto-défense et de promotion de la santé. A Toronto, composez le 759-0138.

CALLS FOR SUBMISSION

Canadian Woman Studies

Women Writing

The Fall 1993 issue of CWS will celebrate writing by, for, and about women, highlighting the past achievements of published women and the work of new writers. Submissions in English and/or French from writers of all races, ethnic backgrounds, classes, sexual orientations, ages and abilities are invited in the form of short fiction, novel excerpts, drama, life writing or journal entries, poetry or other experimental forms. Send submissions by **August 30** to CWS, 212 Founders College, York University, 4700 Keele Street, North York, Ontario, M3J 1P3, 416/736-5356, Fax 416/736-5700 (indicate ext. 55356).

An Anthology on Identity and Assimilation in Canada

Sister Vision Press

Essays, personal narratives, articles, commentaries and poetry are invited from non-white and mixed-race women of all ages and backgrounds for an anthology on identity and assimilation in Canada. Send submissions by **January 15, 1994** to Sister Vision Press, P.O. Box 217, Station E, Toronto, Ontario, M6H 4E2, or contact Hazelle Palmer at 416/691-5749.

An Anthology on Bisexual Women

Sister Vision Press

An editorial collective of six bisexual feminist women are seeking submissions of all forms of written and visual work, especially from women of color, for an anthology by and about bisexual women. Send submissions by **October 31** to Bisexual Women's Anthology, c/o Sister Vision Press, P.O. Box 217, Station E. Toronto, Ontario, M6H 4E2.

Publishing Feminist Scholarship

Proposals for presentations and workshops are invited for a conference on publishing feminist scholarship to be held October 30 at the University of New Hampshire. Send proposals by **August 1** to Patrocínio Schweickart, Editor, NWSA Journal, English Department, University of New Hampshire, Durham, NH, 03824, U.S.A., 603/862-3976, Fax 603/862-4217.

SOUSSION DE TEXTES

Les cahiers de la femme

Les femmes écrivantes

Les Cahiers de la femme mettront à l'honneur dans le numéro de l'automne 1993 des textes écrits par des femmes, pour des femmes et sur les femmes, l'accent étant porté sur les réalisations d'hier de certaines femmes de lettres et les travaux de nouvelles auteurs. On invite des auteurs de toute race, origine ethnique, classe sociale, orientation sexuelle et de tout âge de soumettre en anglais ou en français des nouvelles, des extraits de roman ou de pièces, des textes sur l'existence, des poèmes et des écrits expérimentaux. Veuillez envoyer les textes au plus tard le **30 août** aux *Cahiers de la femme*, 212 Collège Founders, Université York, 4700, rue Keele, North York (Ontario) M3J 1P3, 416/736-5356, téléc. 416/736-5700 (poste 5356).

Les Prix Breakthrough 1994

L'Association canadienne pour l'avancement des femmes dans les sports

On vous invite à soumettre le nom de personnes dignes de recevoir les prix Breakthrough 1994. Ces prix sont décernés à une personne ou un groupe qui a remis en question les limites traditionnelles attribuées aux femmes et aux filles dans le monde des sports et des activités physiques. Veuillez contacter ACAFS, 1600 James Naismith Drive, Gloucester (Ontario) K1B 5N4. Date limite: **18 octobre 1993**.

GRANTS / SCHOLARSHIPS

A Friend Indeed Award

An annual award of \$5,000 (U. S.) will be awarded to person(s) who demonstrate innovation in studies about or in services to women in menopause. The work of any nominee must demonstrate evident current or potential benefit to women in menopause as a result of research, writing, or other services. Send nominations to Janine O'Leary Cobb, A Friend Indeed, 3575 boul. St. Laurent, Suite 402, Montreal, Quebec, H2X 2T7, 514/843- 5730, Fax 514/843-5681.

Prime Minister's Awards for Teaching Excellence

in Science, Technology and Mathematics

Awards worth \$7,000 (national), \$3,000 (provincial/territorial), \$1,000 (local) will honour outstanding elementary and secondary school teachers and other educators. Teachers who have taught full-time for at least three years are eligible; nominators may be any person or group with direct knowledge of the nominee's contribution. For more information, contact Prime Minister's Awards for Teaching Excellence, c/o Canadian Centre for Creative Technology, Suite 206, 20641

Logan Avenue, Langley, B.C. V3A 7R3, 604/888-3030.

Learning About Canada

Canadian Studies and Special Projects Directorate

The Directorate offers support for the development of materials, including books, videos, audio-cassettes, films, and computer software, to teach Canadians about Canada. Deadlines are April 1 and **November 1**. Contact Canadian Studies and Special Projects Directorate, Department of Secretary of State, Ottawa, Ontario, K1A 0M5, 819/994-1544, Fax 819/953-8147.

SUBVENTIONS

Prix du Premier ministre pour l'excellence dans l'enseignement des sciences, de la technologie et des mathématiques

Des prix de 7 000 \$ (national), 3 000 \$ (provincial/territorial), 1 000 \$ (local) seront décernés à des enseignantes et enseignants et à des éducatrices et éducateurs remarquables du niveau secondaire. Les enseignantes et enseignants en poste depuis au moins trois ans sont admissibles. Peuvent soumettre des noms des individus ou des groupes connaissant bien les accomplissements des personnes nommées. Veuillez contacter: Prix du Premier ministre pour l'excellence dans l'enseignement, a/s Centre canadien de technologie créative, Bureau 206, 20641, av. Logan, Langley (C.-B.), V3A 7R3, 604/888-3030.

FILM/ VIDEO

Voice of Women: The First Thirty Years

This 50 min. film documents the ground-breaking actions of Canadian women organizing for their vision of a peaceful world. Questions raised include the portrayal of women in official history, the role of the media, international solidarity and the status of women, and the importance of individual action. Contact: Full Frame Video, 394 Euclid Avenue, Toronto, Ontario M6G 2S9, 416/925- 9338, Fax 416/324-8268.

Words

New Brunswick Committee on Literacy

In this 10 min. documentary three adults describe how their learning experiences with literacy have opened new opportunities and brought new self-esteem. Created as a teaching video, it is designed to be used with a wide range of audiences. To order send payment of \$19.95 to New Brunswick Committee on Literacy, 900 Hanwell Road, Fredericton, N.B., E3B 6A2, 506/457-1227, Fax 506/459-0007.

First Nations: The Circle Unbroken

National Film Board

This series of 13 twenty minute documentaries, appropriate for audiences age 9 to adult, is accompanied by a 50 page teacher's guide and covers topics such as education, culture, self-government, environment, land titles, low level flights in Labrador. Contact your local National Film Board office, or request ordering information by fax at 514/283-7564.

To be a Woman

African Women's Response to the Economic Crisis

The video and accompanying guide offer a critical analysis of the impact of Structural Adjustment Program's on women and children in Africa. To order, send \$29.95 (individual) or \$39.95 (organizations) + \$3.00 shipping to Inter-Church Coalition on Africa, 129 St. Clair Ave. W. Toronto, Ontario, M4V 1N5, 416/927-1124, Fax 416/927-7554.

Black on Screen: Images of Black Canadians 1950s-1990s

Studio D, National Film Board

This catalogue of films and videos has been produced and is available from Studio D of the National Film Board. Contact your local NFB office.

FILM / VIDÉO

Harcèlement sexuel au travail: ça nous concerne!

Fédération du travail de l'Ontario

La FTO et la Direction générale de la condition féminine de l'Ontario ont produit un vidéo sur le harcèlement sexuel, qui comprend entre autres une discussion sur l'importance de la question dans le mouvement syndical et une description des mesures prises par les syndicats pour se pencher sur le problème et le prévenir. Le guide qui accompagne le film vise à faire prendre davantage conscience du problème aux dirigeants et aux membres des syndicats. Pour en commander une copie (40 \$ pour les syndicats affiliés; 80 \$ pour les organismes non affiliés), veuillez contacter Sylvia Stewart au 416/443-7674 ou composer le 1-800-668-9138.

BOOKS/ PUBLICATIONS

Women in Universities: A Survey of the Status of Female Faculty and Students at Canadian Universities

Canadian Federation of University Women (613) 722-8732

This CFUW report, prepared by Mary Saunders, Margaret Therrien, and Linda

Williams, examines the status of women students and faculty at Canadian Universities.

Violence Against Women with Disabilities: A Service Needs Assessment

Ontario Women's Directorate 12th Floor, 2 Carlton Street Toronto, Ontario M5B 2M9 (416) 314-0333 (416) 314-0248 TDD

This report documents the findings of a study jointly sponsored by the Ontario Women's Directorate, the Ministry of Community and Social Services, and the Office for Disability Issues. Information was gathered from women with disabilities and service providers through focus groups and questionnaires.

And Still We Rise

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

Edited by Linda Carty, this anthology of essays honoring women's organizing in Canada attempts to construct an integrated analysis of gender, race, class and sexuality as they are manifested in Canadian feminist organizing.

Jin Guo: Voices of Chinese Canadian Women

Women's Press (see above)

Compiled by the Women's Book Committee of the Chinese Canadian National Council, this collection of over twenty women's voices expands the official story of Canadian history.

NAC Voters Guide

National Action Committee on the Status of Women 57 Mobile Drive Toronto, Ontario M4A 1H5 (416) 759-5252 (416) 759-5370 Fax

Available in bookstores and newsstands across Canada and in bulk from NAC, the voters guide outlines the position of the major parties on issues of concern for women, and includes questions to candidates and a report card on their performance.

Educational Travel '93

Marketing and Communications Athabasca University Athabasca, Alberta T0G 2R0 (403) 675-5864 (403) 675-3420 Fax

This directory provides descriptions of educational vacations including language schools around the world, Third World travel, eco tours, and study tours offered by Canadian universities and colleges. \$16.26 (total). Available in bookstores or from Athabasca University.

Sisters Pick You Up: Sistering's Outreach Program

Sistering 181 Bathurst Street Toronto, Ontario M5T 2R7 (416) 861-1954

This booklet is about the development of a community support program for women who live on low incomes in isolation from their family and friends. Free of charge.

Learning from Diversity

CRIAW 151 Slater Street, Suite 408 Ottawa, Ontario K1P 5H3 (613)563-0681
(613) 563-1921 TDD (613) 563-0682 Fax

Learning from Diversity: an Information Tool on, by, and for Racial Minority and Immigrant Women in Canada documents over 100 community-based projects dealing with issues including violence, women organizing for change, employment and economic participation. \$15 including postage (GST not applicable).

The More We Get Together: Women & Disability

CRIAW (see above)

Papers from the 1990 CRIAW conference, focusing on women with disabilities and examining disability and difference, herstories, care-giving and mothering, language and writing, are collected in this anthology. \$12.95

Women in Science and Engineering: Volume II, Colleges

Industry, Science and Technology Canada Universities and College Affairs
Branch Science and Technology Sector (613) 993-7146 (613) 991-0363 Fax

The second in a series of three statistical profiles on women in the natural, health and social sciences and engineering is available. Free of charge.

Anti-Racist, Anti-Sexist Education: A Handbook of Resources

Ontario Literacy Coalition 365 Bloor Street E.

Suite 1003 Toronto, Ontario M4W 3M7 (416) 963-5787 (416) 961-8138 Fax

This handbook offers a selection of resources for literacy workers who want to integrate an anti-racist/anti-sexist perspective into adult literacy curriculum materials. \$10/copy + GST + \$3 postage & handling.

Literacy & Poverty: A View from the Inside

National Anti-Poverty Association 316,256 King Edward Avenue Ottawa, Ontario
K1N 7M1

This report presents the findings of a recent study exploring the connections between poverty, social inequality and literacy. \$10 (full report), \$1 (summary report, useful for literacy and anti-poverty groups, and literacy learners).

LIVRES/ PUBLICATIONS

Le racisme ... si nous vous en parlions

La Revue femmes et droit 575, Av. King Edward Ottawa (Ontario) K1N 6N5 (613) 564-5617 (613) 564-7190 téléc.

"Le racisme ... si nous vous en parlions" est le premier texte juridique du genre au Canada qui traite des questions de race/couleur et du racisme. Profitez du prix spécial s'appliquant à toute commande en gros.

Guide électoral du CCA

Comité canadien d'action sur le statut de la femme 57 Mobile Drive Toronto (Ontario) M4A 1H5 (416)759-5252 (416) 759-5370 téléc.

En prévision des prochaines élections fédérales, le CCA a publié un guide électoral qui analyse diverses questions touchant les femmes. Le guide décrit les diverses positions adoptées par les principaux partis, de même que la position du mouvement des femmes. Disponible en librairies et dans les kiosques à journaux. On peut aussi se procurer directement le guide en grandes quantités auprès du CCA et bénéficier d'une remise de 25%.

La violence faite aux femmes handicapées: Évaluation des besoins en matière de services

Direction générale de la condition féminine de l'Ontario 12^e étage, 2 rue Carlton, Toronto (Ontario) M5B 2M9 (416) 314-0333 (416) 314-0248 ATT

Ce rapport contient les résultats d'une étude qu'ont conjointement effectuée la Direction générale de la condition féminine de l'Ontario, le ministère des Services sociaux et communautaires et l'Office des personnes handicapées. Les informations ont été obtenues auprès de femmes handicapées et de fournisseuses et fournisseurs de services au cours de séances de réflexion et grâce à des questionnaires.

La violence faite aux femmes: une question de prévention

Conseillère en promotion de la santé Ministère de la Santé de l'Ontario 984, rue Bay, bureau 603 Toronto (Ontario) M5S 2A5 (416) 928-1838 (416) 928-5975 téléc.

Ce répertoire comprend un aperçu de la problématique sur la violence faite aux femmes, un survol des ressources didactiques, des services et des programmes qui visent la prévention de la violence faite aux femmes tout en sensibilisant les adolescent(e)s, les adultes et les intervenant(e)s, et une liste d'organismes qui offrent des services dans ce domaine.

La pauvreté change-t-elle nos pratiques?

Relais-femmes 1265, rue Berri Bureau 810 Montréal (Québec) H2L 4X4

Une recherche sur la pauvreté des femmes vue à travers ses effets sur le travail d'intervenantes de première ligne. Propos d'intervenantes et d'enseignantes. 60 pages, 5 \$ + 30 % pour frais d'envoi et de manutention.

Apprendre de la diversité

Institut canadien de recherches sur les femmes 151 rue Slater, bureau 408
Ottawa (Ontario) K1P 5H3 (613) 563-0681 (613) 563-0682 téléc.

Apprendre de la diversité est un outil d'information sur, par et pour les femmes immigrantes et les minorités raciales du Canada. Plus de 100 projets communautaires, touchant un grand nombre de questions, dont la violence, la mobilisation pour le changement, le travail, etc., y sont résumés. 15 \$, frais de poste inclus (pas de TPS)

Les femmes en sciences et en génie, Volume II: Collèges

Industrie, Sciences et Technologie Canada Direction générale des affaires universitaires et des collèges Secteur des sciences et de la technologie (613) 993-7146 (613) 991-0363 téléc.

Cette recherche constitue le deuxième volet d'une série de trois profils statistiques sur les femmes en sciences naturelles, sciences sociales, sciences de la santé et en génie. Le premier volume porte sur la situation des femmes dans les universités canadiennes et le troisième examinera la participation des femmes diplômées en sciences et en génie sur le marché du travail.

L'analphabétisme et la pauvreté: une perspective de l'intérieur

Organisation nationale anti-pauvreté 316-256, av. King Edward Ottawa (Ontario)
K1N 7M1

Ce rapport présente les conclusions d'une récente étude de l'ONAP où l'on examine les liens qui existent entre la pauvreté, l'inégalité sociale et l'analphabétisme. 10 \$ (rapport intégral), 1 \$ (texte vulgarisé, utile aux groupes d'alphabétisation et anti-pauvreté, ainsi qu'aux apprenants).

AGENDA

Ready to Learn: Better Beginnings & Brighter Futures

Christian Children's Fund of Canada September 14 - 15, Toronto, Ontario

All those interested in the welfare of children in Canada are invited to share ideas and experience regarding pre-school children and poverty, violence, media, abuse, day care, parenting skills, etc. Contact Christian Children's Fund of Canada, 1027 McNicoll Avenue, Scarborough, Ontario, 416/495-1174, Fax

416/495-9395.

21st Century: Issues & Challenges Facing Education

Canadian Education Association September 28 - October 1, Victoria, B.C.

Topics to be addressed include global development, environment, human rights and peace. Contact Morag Masterton, Registration Committee, Ministry of Education, 620 Superior Street, 3rd Floor, Victoria, B.C., V8V 2M4, 604/356-8199, Fax 604/356-2604.

L'éducation au 21^e siècle: les nouvelles règles du jeu

Association canadienne d'éducation 28 septembre - 1^{er} octobre, Victoria (C.-B.)

Parmi les sujets traités, citons le développement mondial, l'environnement, les droits de la personne et la paix. Veuillez contacter Morag Masterton, Comité des inscriptions, Ministère de l'Éducation, 3^e étage, 620 rue Superior, Victoria (C.- B.), V8V 2M4, 604/356-8199; Télécopieur: 604/356-2604.

Rendez-vous '93

Active Living Alliance for Canadians with a Disability September 30 - October 2

Topics will be related to active living for persons with a disability, such as education and services to children with a disability, playground accessibility, rights and responsibilities of active living, leisure services, etc. Contact Mrs. José Malo, Association régionale pour le loisir des personnes handicapées de l'île de Montréal, 525 Dominion Street, 3rd Floor, Montreal, Quebec, H3J 2B7, 514/933-2739 (Voice and TDD) or Fax 514/933-9384.

Rendez-vous '93

Alliance de vie active pour les Canadien(ne)s ayant un handicap 1^{er} - 2 octobre

Les sujets traités dans le cadre de ce rassemblement annuel seront l'éducation, la place faite aux jeunes handicapés dans les structures scolaires, l'accès aux terrains de jeux, les expériences d'accès aux loisirs municipaux, etc. Veuillez contacter Mme José Malo, Association régionale pour le loisir des personnes handicapées de l'île de Montréal, 525, rue Dominion, 3^e étage, Montréal (Québec) H3J 2B7, 514/933-2739; télécopieur: 514/933-9384.

Women, Sexual Expression & Psychotherapy

October 1 - 4, Toronto, Ontario

This is a clinical conference exploring sexual expression issues from a feminist perspective. Workshops include infertility and sexuality, sexual expression and group treatment, heterosexual therapists and lesbian clients, sexual abuse and sexual expression, body image and sexuality, etc. Contact Community Resources and Initiatives, 344 Dupont Street, Suite 106, Toronto, Ontario M5R 1V9 or the

Registration Coordinator at (416) 924-8998.

Alternatives: Directions in the 90s to End Abuse of Women

Educational Committee Against the Abuse of Women October 5 - 7, Winnipeg, Manitoba

This 2nd annual conference will be divided into three sessions: abused children, abused women, and abused elderly. Wheelchair accessible, signing available. Contact Waltraud Grieger, Manitoba Association of Women's Shelters, P.O. Box 337, Selkirk, Manitoba, R1A 2B3, 204/482-7882, Fax 204/482-8483.

Developing a Learning Culture: A Road Map for Change

Centre for Continuing Education, Laurentian University October 8 - 10, Sudbury, Ontario

Educators of all levels from public and private sectors will meet to discuss life-long learning and components of a learning culture in the current Canadian climate. Contact Monica Collins, Assistant Director, Centre for Continuing Education, Laurentian University, Ramsey Lake Road, Sudbury, Ontario, P3E 2C6, 705/675-1151, ext.3933, Fax 705/673-6533.

Sexual Harassment: No More Excuses

Canadian Assoc. Against Sexual Harassment in Higher Education November 10 - 13, Ottawa, Ontario

For more information about this 9th annual conference, contact Mariette Blanchette, CAASHHE/1993, Canadian Association of University Teachers, 294 Albert Street, Suite 308, Ottawa, Ontario, K1P 6E6, 613/237- 6885.

Le harcèlement sexuel: il n'y a plus d'excuse

Assoc. canadienne contre le harcèlement sexuel en milieu d'enseignement supérieur 10 - 13 novembre, Ottawa (Ontario)

Pour de plus amples renseignements, veuillez contacter Me Mariette Blanchette, ACCHSMES/1993, Assoc. canadienne des professeurs et professeurs d'université, 294, rue Albert, bureau 308, Ottawa (Ontario) K1P 6E6, 613/237-6885.

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CLOW

The Canadian Congress for Learning Opportunities for Women (CLOW) was founded in 1979 and is a national, voluntary, feminist organization with networks in every province and territory. CLOW advocates equality between women and men by promoting equal participation in our educational, political, economic, legal, social and cultural systems. To overcome discrimination based on gender, age, race, class, ethnicity, and sexual orientation, CLOW focuses on improving educational and learning systems. Our work and research includes maintaining a Women's Learning Resource Centre, publishing a quarterly magazine *Women's Education des femmes*, advocacy, program development in local areas and involvement in educational - related activities and events.

• • • •
CCPEF

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

