

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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SUBMISSIONS

All women 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, classist, homophobic, able-ist, age-ist or which is oppressive in any other way will not be accepted for publication. Writer's guidelines are available.

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TABLE OF CONTENTS

FEATURES



"So You Think I Should be Shot?" Unteaching Homophobia

(sommaire en français)

by Lisa Jeffs

Help! (Not- so- Good Materials for Learning to Read)

(sommaire en français)

by Minke S. Venema

A Chip on Her Shoulder? New Technologies, Gender & In/equity

(sommaire en français)

by Mary Bryson & Suzanne de Castell

Education and Women in the Media: The Australian Context

(sommaire en français)

by Julie James Bailey

Administrative Pimping for Fame and Profit Part 2

(sommaire en français)

by Pamela J. Milne



Not Just Pen and Paper: Women's Access to Literacy

(sommaire en français)

by Bev Suderman

A Collaborative Response to the Green Paper on Social Security Reform

by CLOW, CFWEC, CRIAW & NOIVMC

Réponse conjointe au livre vert sur la réforme de la sécurité sociale

by CLOW, CFWEC, CRIAW & NOIVMC

Learning/Teaching Feminist Counselling

(sommaire en français)

by Carol Arkininstall

Women and Substance Abuse in New Brunswick:

WOMEN'S

EDUCATION DES

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

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(sommaire en français)

by Judith Grant

POETRY

On a Greek Island

by Susan Ioannou

Engorgement

by Mary Rudbeck Stanko

winter sleep

by Wilda Kruize

Cleaning Out Old Letters

by Susan Ioannou

The One We Thought was Mother

by Mary Rudbeck Stanko

DEPARTMENTS

Editorial

Éditorial

Letters

Resources/Ressources

Agenda

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From Charity to Investment

by Pat Webb

How can we convince our elected representatives to stop scooping funds out of Canada's social safety net?

As the effects of the federal budget begin to be felt deeply throughout the land, we demonstrate the usual responses to imposed change. Following initial denial, we feel anger (how dare they!), depression (it's all so hopeless...), and finally acceptance (ok, it's a done deal) with a view to the future (where do I go from here?).

How dare they!

Over \$100 million was promised for childcare when Canada's economic growth exceeded 3% in one year. Last year it did, but no additional childcare budget was mentioned.

The demise of the Canadian Advisory Council on the Status of Women "saved" several million dollars. The shutdown forestalls any future Council research on the impact of budget cuts on women's lives.

It's all so hopeless

Funds transferred to the provinces for post-secondary education and health care are to be reduced next year by \$2.5 billion and the following year by almost double that. The policies that were tied to that funding, to align provinces with Canada-wide goals such as gender equity in education, have been weakened or completely dropped.

Ok, it's a done deal

It is clear that Paul Martin and the people to whom he listens believe they are acting in the best interest of the country. It's not difficult to understand the sudden priority switch to deficit reduction, even though it's hardly a vote-getting ploy to transfer dollars from clearly visible internal programs to paying interest charges on money long spent. Those of us who have succumbed to the lure of credit cards may appreciate the growing horror of being unable to clear the monthly balance (the deficit) while watching the cumulative total (the debt) enlarge by leaps and bounds, augmented by growing interest charges.

Where do we go from here?

A big issue to many of us who are active in promoting social change is, "How can we convince our elected representatives to stop scooping funds out of Canada's social safety net?" I'm beginning to wonder whether one major difference between "us" and "them" is of perspective. We might want to devote some effort to changing the way the light falls on

their view of reality. Does funding spent on women's programming count as charitable aid to victims, or as an economic development initiative?

To go back to the credit card analogy, if we decide to payoff the accumulated debt we will have to cut spending somewhere. For quite a few of us, charitable donations would be an early target. Less likely cuts would be library membership, tuition fees, or other spending that develops ourselves or family members.

Women, who are a majority of economically disadvantaged Canadians, are often portrayed - even by us - as victims, helpless against forces beyond our control. Isn't it a fundamental view that when we make a donation to help victims, it is a charitable act? Do we not also have a sort of mental limit on how much we give to charity? And do we feel some resentment if the victims do so well from our giving that they begin to approach our own economic well-being?

Government budget developers are likely influenced by similar perceptions. They may think of grants to women's groups as charitable aid to victims. If we can help them view women as another category of full citizens worthy of appropriate development investments, there could be an increase in allocated funding. There is currently a much larger pot of money for investments in a collective future (such as the information highway, for example) than for women's programs.

Attitude change takes time. We must be careful ourselves not to lean on the victim image when soliciting funds for our projects. But we will make a difference if we repeatedly assert that funding for development programs that build on the realities of people's lives is quite different from income support. Such funding should not come out of the government's "charity" allocation, intended for those unable to survive on their own; development funds belong in the long term investment category.

Pat Webb is an Ottawa-area resident and the Ontario director of CCLOW.

À bas la charité, vivent les investissements

par Pat Webb

Alors que les effets du budget fédéral commencent à se faire profondément sentir dans tout le pays, nous réagissons comme d'habitude aux changements qui nous sont imposés. Après avoir nié, nous sommes en colère (comment osent-ils!), nous sombrons dans la dépression (c'est sans espoir...), et enfin nous acceptons (d'accord, c'est une affaire réglée) en regardant vers l'avenir (vers où se diriger maintenant?)

Comment osent-ils!

Plus de cent millions de dollars ont été promis aux garderies lorsque la croissance économique du Canada dépasserait 3 % en un an. L'année dernière, elle l'a dépassé, sans qu'un programme de garderie soit même mentionné.

La mort du Conseil consultatif canadien sur la situation de la femme a permis d'"économiser" plusieurs millions de dollars. En revanche, il n'y aura plus de recherches à l'avenir sur les conséquences des coupures budgétaires sur la vie des femmes.

C'est sans espoir

Les fonds transférés aux provinces pour l'enseignement postsecondaire et les soins de santé seront réduits de 2,5 millions de dollars l'an prochain et de plus de la moitié de cette somme l'année suivante. Les politiques connexes à ces subventions, qui visaient à aligner les provinces aux objectifs généraux du Canada, dont l'équité des sexes en matière d'éducation, ont été affaiblies, voire complètement abandonnées.

D'accord, c'est une affaire réglée

Il est évident que Paul Martin et les gens qu'il écoute croient qu'ils agissent dans l'intérêt du pays. Il n'est pas difficile de comprendre cette priorité soudaine accordée à la réduction du déficit, bien que transférer des dollars de programmes internes tout à fait visibles pour payer des intérêts sur des sommes dépensées depuis longtemps ne soit vraiment pas un stratagème qui glane des voix aux urnes. Ceux et celles qui parmi nous ont succombé à l'attrait des cartes de crédit comprendront peut-être l'horreur grandissante que l'on ressent face à l'impossibilité de payer le solde mensuel (le déficit) alors que le total cumulatif (la dette) augmente à vue d'oeil, aider en cela par des intérêts croissants.

Vers où se diriger maintenant?

L'une des grandes questions que se posent celles qui parmi nous s'efforcent de promouvoir des changements sociaux est la suivante: "Comment pouvons-nous convaincre nos représentants élus de ne plus puiser de fonds dans le système de sécurité sociale du

Canada?" Je commence à me demander si l'une des grandes différences entre "eux" et "nous" n'est pas une différence d'optique. Il se peut que nous ayons à déployer quelques efforts pour changer leur façon de voir la réalité. Est-ce que les subventions octroyées aux programmes destinés aux femmes se classent parmi les programmes d'aide de bienfaisance aux victimes ou s'agit-il de mesures visant le développement économique?

Les femmes, qui forment la majorité des Canadiens économiquement défavorisés, sont souvent représentées - même par nous - comme des victimes impuissantes, faisant face à des forces sur lesquelles elles n'exercent aucun contrôle. N'est-il pas fondamentalement vrai que lorsque nous faisons un don pour aider des victimes, nous pensons commettre un acte de charité? N'avons-nous pas non plus un bloc mental quant aux dons de bienfaisance maximum que nous pouvons faire?

Des idées semblables exercent probablement une influence sur les responsables des budgets gouvernementaux. Ils considèrent que les subventions octroyées à des groupes de femmes constituent une aide de bienfaisance à des victimes. Si nous parvenons à leur faire comprendre que les femmes forment une catégorie de citoyens à part entière, digne d'obtenir des fonds d'investissement convenables, il se pourrait que les sommes allouées augmentent.

Il faut du temps pour changer les attitudes. Nous devons de notre côté faire attention de ne pas nous appuyer sur l'image de la victime lorsque nous sollicitons des fonds pour nos projets. Mais nous changerons les choses si nous affirmons constamment que le financement de programmes de développement se fondant sur la vie réelle des gens est tout à fait différent de l'appui au revenu. Des subventions de ce genre ne devraient pas être puisées dans les allocations de bienfaisance du gouvernement, celles-ci étant destinées aux personnes dans l'incapacité de survivre par elles-mêmes. À long terme, les subventions de développement appartiennent à la catégorie des investissements.

Pat Webb est la directrice de l'Ontario du CCPEF.

LETTERS

An Open letter to the B.C. Ombudsman:

Growing numbers of women in B.C. universities have come forward to express their outrage at the B.C. Ombudsman's office. Women from the University of B.C.'s Counselling Psychology and Political Science departments are frustrated and angry with the silence and inaction by the Ombudsman. Women are alarmed by the recent decision to close an investigation into the University of Victoria's Political Science department which we do not consider to be an impartial resolution of the Chilly Climate Committee complaint [see "Against the Victoria Chill," Kinesis, June 1994, p.17; "Climate Report Opens Floodgates," Herizons, Fall 1994, p.28].

Is the Ombudsman merely the unwitting puppet of powerful university administrations?

Women from Counselling Psychology filed a complaint with the Ombudsman over a year ago because they were dissatisfied with the way the U.B.C. Administration handled threats of male violence at Counselling Psychology. Despite continued threats of physical and sexual violence to women in the department of Counselling Psychology at U.B.C. (most recently in February of 1995 and under investigation), the Ombudsman disregards women's urgent requests for information and action. Such a lack of response from the Ombudsman clearly contravenes section 25(2) of the Ombudsman's Act which indicates that she "shall in every case inform the complainant within a reasonable time of the result of the investigation."

In addition, several students from the department of Political Science at U.B.C., where there is an ongoing inquiry into "pervasive sexism and racism," have approached the Ombudsman and were brusquely turned away.

Women students are outraged by the Ombudsman's apparent disregard for their welfare and have lost faith in this office. In spite of numerous requests for action from students, who risk further retaliations by making complaints in the first place, the Ombudsman has virtually ignored them.

We are left asking, "Is the Ombudsman merely the unwitting puppet of powerful university administrations?"

Sincerely
Alliance of Feminists Across Campuses
University of British Columbia
University of Victoria
Simon Fraser University

Dear WEdf:

As a new subscriber to *Women's Education des femmes*, I would like to commend

Nancy Reid



everyone associated with its production. I have had the opportunity to see the special issue "Learning and Violence: Women Speak Out" and wondered if it would be possible to have my own copy. Are there any extra copies and how much would it cost? Thank you.

Sincerely,
Anne Brander
Langdon, Alberta

[Copies of "Learning and Violence: Women Speak Out" and "Violence Prevention" are still available at a cost of \$2.50 ea + GST + postage and handling.]

Cher WEdf:

Je suis un conseiller en orientation à l'École secondaire catholique Garneau d'Orléans. Nous désirons réapprovisionner notre "Banque d'information" sur les carrières avec des ressources pédagogiques plus récentes, révisées et à la fine pointe de l'actualité. Plus précisément, nous manquons de "monographies" et de matériel éducatif semblable.

Auriez-vous l'amabilité de nous faire parvenir deux copies de toute information disponible et pertinente reliée à la carrière de "sciences sociales," préférablement en français mais aussi en anglais, que ce soit sous forme de monographies, de brochures, de dépliants, etc. Si vous avez les noms et adresses d'Association ou d'Institutions qui pourraient nous être des sources d'informations additionnelles, pourriez-vous s'il vous plaît nous les fournir.

Clovis Paquette
Orienteur

Dear WEdf:

I am writing to introduce the National Women's Education Centre (NVEC). NVEC was established in 1977 as the only governmental women's centre affiliated to the Ministry of Education, Science and Culture of Japan. It conducts study, exchange, research and information programs on women's education and family education.

NVEC houses the Information Centre for Women's Education. It collects materials and other learning information on women and the family from Japan and overseas countries, and provides them to public use. It also constructs various databases and provides them to women's centers and other facilities and organizations all over Japan through the Women's Information Network System (WINET) .

Moreover, the Information Centre undertakes networking among related organizations, facilities, groups and individuals by publishing, disseminating and exchanging various materials. For readers in overseas countries, an English newsletter titled NVEC *Newsletter* is published biannually to widely disseminate information on NVEC's activities and the situation of Japanese women.

We have learned that your organization conducts activities concerning women, and we

would like to exchange information and materials. We would also like to receive and exchange information and materials from other women's organizations in Canada. I sincerely wish that this letter is the first step towards the solidarity between your organization and the NWECC.

Sincerely

Mizue Maeda

Director General

National Women's Education Centre

728 Sugaya, Ranzan-machi

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355-02, Japan

"So you think I should be shot?" Unteaching Homophobia

by **Lisa Jeffs**

When I walked into a downtown Toronto school last fall to speak to a high school class, I didn't expect a warm and fuzzy reception. As I would be talking about issues of concern to lesbians, gays and bisexuals, I anticipated the usual amount of subtle heterosexism ("I don't mind gays as long as they don't flaunt it"), or the occasional display of blatant lesbo/homophobia ("One of them queers had better not come on to me, man."). What I didn't expect was to be told that, because I am a lesbian, I should be killed.

Without a second's hesitation she answered "Yes. "

As representatives of the Toronto Board of Education's Human Sexuality Program, Steve Soloman and I had been asked to speak to this particular class because the teacher thought the students were lacking awareness on lesbian, gay and bisexual issues. The students were disruptive throughout our presentation, and most of them spent the time laughing, whispering, or divulging their worst experiences with lesbians, gays and bisexuals to their neighbours or to us. I

suppose we could have walked out. Or we could have asked the most disruptive students to leave, which would have left us with an audience of about three. Instead we decided to persevere (1).

The comment on the value of my lesbian life came about three quarters of the way through the presentation. The class had been getting increasingly rowdy when a student sitting near the front stated loudly, "All of them should be shot." In the few seconds my mind had to formulate a response, I thought of how one of the main reasons for going into classrooms as an out lesbian was to personalize the issue for young people. If a name and face can be attached to "queers" then we will no longer be somewhere "out there" (on

Mars, for example); we will be living, thinking and feeling human beings. Since I had been talking with this class for almost an hour, I thought maybe I had become a real live person, who also happens to be lesbian. With this in mind, I questioned the student's sincerity. "So you think I should be shot?" I asked. Without a second's hesitation she answered "Yes."

"À votre avis, on devrait me tuer?" : Désapprendre l'homophobie

par Lisa Jeffs

Je travaille au Conseil scolaire de Toronto dans le Programme de la sexualité humaine, lequel organise des cours de perfectionnement professionnel pour les enseignantes et enseignants des cycles primaire et secondaire; des ateliers pour les personnes s'occupant de jeunes; des services de ressources sur des questions relatives aux lesbiennes, aux homosexuels et aux bisexuels; et des groupes de soutien pour les élèves et le personnel du Conseil scolaire. Ce programme a été mis sur pied en 1985 après le meurtre de Ken Zeller, bibliothécaire scolaire homosexuel, par cinq étudiants d'une école secondaire.

Dans le cadre de notre travail et pendant les présentations que nous faisons dans les classes, nous sommes exposés à tout, des commentaires quelque peu homophobes à des menaces de mort. En tant que lesbienne, le manque de connaissances sur les questions concernant les lesbiennes me perturbe souvent, car on part du principe qu'elles sont les mêmes que celles des homosexuels. Cela s'applique au Conseil de Toronto qui ne considère pas nécessaire d'avoir deux emplois à plein temps, l'un occupé par une lesbienne, l'autre, comme c'est le cas actuellement, par un homosexuel.

Toutefois, pour appuyer davantage les élèves lesbiennes, homosexuels ou bisexuels, le Conseil scolaire met sur pied en septembre 1995 un programme scolaire de transition pour les jeunes courant des risques. Tous ceux et celles qui estiment qu'ils et elles ont été aux prises à l'homophobie et la lesbophobie pourront le suivre.

We could have asked the most disruptive students to leave, which would have left us with about three.

I didn't really have an opportunity to respond as the class went into an uproar with all of the students making comments at once. By the time they had calmed down enough for us to resume the presentation, they were off on another topic. Neither Steve nor I had the opportunity nor the inclination to return the discussion to what we both considered a death threat. Shortly thereafter the period was over. Since no one else in the class asked to return to the discussion either, it was clear that the idea of shooting people because they are

Nancy Reid



queer did not disturb most of the students at all.

Presentations in classrooms are just one part of the Human Sexuality Program at the Toronto Board of Education. Other educational work includes: professional development for teachers at both the primary and secondary levels; workshops and presentations for individuals who provide services to youth; acting as a resource for anyone connected with the Board who is interested in lesbian, gay, and bisexual issues; and consulting with other school boards or organizations. We also provide counseling to students, teachers, and parents who are lesbian, gay or bisexual. We offer individual and couple counselling, as well as two support groups: one for students, and one for employees of the board of education. We have also run groups for children whose parents are lesbian or gay.

The impetus to begin the Human Sexuality Program came from the murder of Ken Zeller in 1985. Zeller was a Toronto school librarian who was murdered by five male high school students in High Park because he was thought to be gay. This incident crystallized the reality of homophobia, lesbophobia, and heterosexism in Toronto schools. Individuals in the school system who had previously ignored or refused to acknowledge the intensity of the fear and hatred could no longer do so. The Toronto School Board was contacted by the co-ordinator of the Toronto Counselling Centre for Lesbians and Gays who demanded action. Consultations were held with community groups and social service agencies, which led to two main rationales for a program for lesbians, gays, and bisexuals within the school system: 1) services would be more accessible to youth in the system, and 2) educational work with students and teachers was essential.

In 1988 the proposal for the program was finally passed by the Board amid threats of legal suits from some religious groups. Tony Gambini, a school social worker, was hired to head the program. As Tony was not out as a gay man at the time he was hired, the Board theoretically hired a heterosexual for the position. The biggest problem that surfaced almost immediately was getting into schools. While the program was mandated to provide service, the schools were not mandated to receive it. Tony had to rely on being invited into schools by teachers or by the administration. And of course, almost no teachers or administrators wanted to be associated with the program, for reasons varying from being afraid of identification as a "homosexual" to not believing that lesbians, gays and bisexuals attended their school. Lesbian, gay and bisexual teachers and students were, on the other hand, very supportive. Teachers put their necks on the line inviting Tony to speak in their classrooms, and the students gave their own personal testimonies and promoted the program amongst their peers.

A disturbing problem I have noticed is the specific lack of awareness on lesbian issues.

After the initial "hesitation" diminished, requests for presentations and counselling increased and the program gained momentum. In 1991, however, it came under attack from Christian fundamentalist groups. The catalyst was a student conference on homophobia held at one of Toronto's alternative schools. After her daughter attended a workshop on lesbians, gays and bisexuals and religion, a Christian fundamentalist mother complained about the program to the Board trustees. This same woman went on to play an important role in the formation of Citizens United for Responsible Education

(C.U.R.E.) (2).



Her complaint and the media attention it garnered launched a period of extreme harassment for the program staff, who fielded hundreds of abusive and threatening phone calls and letters. Tony Gambini received death threats by mail and phone at work and at home. For a couple of weeks a woman waited everyday outside the Board building to tell him that she hoped he would get AIDS and die. Although the harassment has since lessened, it does continue. Last fall all four tires of Tony's jeep were slashed in the Board parking lot, and in the last few weeks, biblical quotation stickers have appeared on the front doors of the Board's office building with "repent" added in handwriting. Recently, a group of male students yelled "queers" as we entered a school in Mississauga on our way to a presentation.

But the usual, everyday, nine-to-five lesbo/homophobic reactions are a little more subtle. Given the growing recognition of the fundamental human rights of a diversity of individuals, some of those who feel hatred tend to be a little more guarded in their expression. And there is the silence of others who do not have an opinion one way or the other because the notion of a reality other than heterosexuality has simply not crossed their minds.

The main problem in all of these cases is lack of accurate information. Most people think about two things when they think about the word homosexual. The first can be described this way: homoSEXual. The second is a picture of a white gay man. The lack of information and the inaccurate and negative stereotypes that circulate among young people are evident in questions that are commonly asked in our presentations. For example: Why do all lesbians hate men? Are all gay men child molesters? If you know someone who is gay are you more likely to become gay yourself? If lesbians and gays have children will the children be gay too? Are there any black gays?

One of the primary ways presentations in classrooms are conducted is by answering questions like these that students write down anonymously and hand in. The questions are always varied, but usually fall into one of a number of categories: How did you get "that way"? What is it like living "that way"? Why don't you stop being "that way"? and "Don't you know that you will be unhappy/go to hell because you are "that way"?"

A disturbing problem I have noticed during presentations is the specific lack of awareness of lesbian issues. Lesbians are always lumped together with gay male experience, in the



same way that white people's experience marginalized the experience of people of colour. The reality is that most lesbians lead very different lives to gay men; not only because we are women, but because we are women living in a sexist, andocentric society. Unfortunately, even in lesbian and gay communities, lesbian issues often take a back seat to gay male concerns.

In classroom discussions where lesbian experience is assumed to be the same as that of gay men, we are often asked by the students what it is like to always be afraid of being gay bashed. Being afraid to walk alone at night may be a novel experience for a man, but as women, lesbians have always faced the threat of male violence. The possibility of being harassed, assaulted or insulted as lesbians is *in addition* to the threat we face as women, and the danger increases if we are also of colour or differently abled.

Similar assumptions are made about HIV and AIDS, particularly when the association between HIV/AIDS and homosexuality is being made for the sake of arguing that being lesbian, gay or bisexual is "against the law of nature" (read GOD). To begin with, this argument mistakenly associates HIV and AIDS with sexual orientation rather than with sexual behaviours. However, I often throw it back by pointing out that if HIV/AIDS is a punishment from god, then lesbians must be the chosen people since we are one of the lowest risk groups for HIV infection.

Another engaging dilemma is that, while students rarely ask what two men do in bed, they almost always ask what lesbians do in bed. The concern is usually phrased as "I just don't understand how they can be satisfied." Almost total bewilderment faces some who try to conceptualize sexual activity where no penis is involved. Not only does such bewilderment reveal a glaring unawareness of lesbian sexuality, it also illustrates what little knowledge and imagination there is of women's sexuality in general, and how heterosexual sexual activity is almost exclusively defined in terms of penetration by a penis.

Sadly, lack of awareness of lesbian issues is not restricted to students; it extends also to the Toronto Board. While Tony Gambini is employed full-time, there has only ever been a part-time position available for a lesbian to work with him. Working two days a week at the program, I am not able to be as visible a lesbian as Tony is a gay man. As a white women, I also do not and cannot represent visibility for lesbians of colour, or even for all white lesbians. Tony has been advocating for a full-time lesbian position for the program, but those with the power to decide do not see the necessity of having a visible and full-time lesbian staff person. The rationale is, as usual, lack of funding. But discrimination, invisibility, lesbophobia, and misinformation will not disappear until the balance is corrected somewhere. Lesbians are under-represented in the students and teachers who make use of our services, and this is in part as a result of there being no full-time lesbian on staff.

Sadly, lack of awareness is not restricted to students; it extends also to the Toronto Board.

As far as I am concerned, any strategy that does not include an analysis of all the isms - sexism, racism, heterosexism, classism, ableism, ageism, etc. - is inadequate. While sexism and racism are beginning to be acknowledged and addressed in schools, heterosexism and lesbo/homophobia are perceived as tolerable forms of bigotry. For sexist or racist comments, students today run the risk of being sent to the principal's office, but the same rarely occurs when the targets of the remarks are lesbians, gays or bisexuals. The indirect and direct harassment in the school system has had devastating effects on lesbian, gay and bisexual youth, as evidenced in poor attendance, high drop-out rates, and suicide.

As a measure of prevention, the Human Sexuality Program recently proposed a transitional school program for at-risk youth who have dropped out or who are planning to drop out of school because of homo/lesbophobia harassment. Administered through one of Toronto's alternative schools and housed in a lesbian, gay and bisexual community organization, students will follow a lesbian and gay positive curriculum in a supportive environment. Any student who feels they have experienced homo/lesbophobia, including those who are the children of lesbian, gay, or bisexual parents, will be able to attend. The idea is not necessarily to segregate all lesbian, gay and bisexual students, but to provide those who are having difficulty in school with a safe and supportive place to focus on their studies, afterwards returning to the regular school system. The program has been approved by the Toronto Board of Education and will accept its first students in September of 1995.

Judging from the level of intolerance and lack of accurate information in Toronto schools, the Human Sexuality Program will be a necessity for some time to come. Young lesbians, gays and bisexuals need to have the support of their teachers and their school boards. And all students need to be made more aware of issues of concern to lesbians, gays and bisexuals. The key to this kind of educational work is to teach the value of diversity. Differences of gender, skin color, class, ability, age or sexual orientation should be valued for the richness they bring to our lives, not used as excuses to value some lives over others.

For more information on the Human Sexuality Program, contact Lisa Jeffs or Tony Gambini at (416) 397-3755.

Lisa Jeffs is a lesbian feminist activist living and writing in downtown Toronto. She is currently pursuing her Mistress of Education in Counseling at the Ontario Institute for Studies in Education, and working part-time at the Toronto Board of Education. When she has a spare moment she likes to spend time with nathalie, her dog, four fish and a cat (in that order).

1. At one point a student asked why we do this work if we get so much abuse, to which Steve and I replied unrehearsed and in unison "Because it's important."
2. CURE was formed in July of 1992 and consists primarily of right wing Christian fundamentalists. They have been actively fighting what they call the "sexual orientation policy and curriculum of the School Board that permits the recruiting of our children into accepting a homosexual life-style" (from a pamphlet, *Unless*

You Act Now, Homosexuality Will be Promoted in Toronto Schools). CURE have lobbied trustees and organized pickets of the school board offices. They have also produced and distributed literature that labels lesbians and gays "wicked," "filthy dreamers," as "dishonoring their bodies," and as having "depraved minds," all of which they claim are direct biblical quotations. Another CURE-like group in Toronto passes under the slippery euphemism, "Metro Renaissance."

POETRY

On a Greek Island

Half bare on baked white rock
we overlook the bay.
The day is hot. Dry light
bronzes our skin
and water's turquoise
blinds, silvered with stars.

Over white stucco
and red tiled roofs
a taverna's *claríno*
twists on the air.
Hear the shuffle of dancing
-Kalamatianós, Hasápiko-
Sniff the sweat and smoke
spitting as souvlaki turns.

In your hands,
moist vine leaves I've plucked
to roll with rice, ground meat,
lemon, and oil for us
like lean, shirt-sleeved men
to swallow with *raki*
when the sun
slips a bloodied fin
under the wave.

Susan Ioannou
Toronto, Ontario

Help! (Not-so-good Materials for Learning to Read)

by **Minke S. Venema**

The purpose of this article is to illustrate the absurdity of a kind of sexism that deems that if a woman is capable of cognition at all, her intellectual processes are less desirable and less valuable than a man's.

Recently, I found myself trapped in a painful ethical dilemma as a literacy tutor.

As a female undergraduate student with little if any professional or academic credibility, I can only hope to justify writing this appeal through the authenticity of the experience it recounts and because some of the thinkers, writers and speakers in literacy education that have influenced me feel it's a good thing to write about counterproductive teaching and learning experiences.

Recently, I found myself trapped in a painful ethical dilemma as a literacy tutor. I was confronted with representations of sexist attitudes and practices in primary adult reading material published and distributed by a literacy learning centre in London England. As a practicum requirement for a Certificate in Literacy Instruction course at Simon Fraser University, I was asked by the coordinator of a literacy program at a local college to initiate reading in a retired tradesman. The literacy instructor who performed the student's assessment met with me to sketch out some short and long term learning goals and to talk about ways to get started. She selected some primary adult literature that she felt would appeal to a man of my student's interests and experiences.

All four narratives selected focused on the particular experiences of one or more male characters. With my student's learning needs at heart, I wanted to choose a narrative that related as much as possible to the day to day events of his life, hoping that reading would slip easily into writing. I settled on a narrative about a day on the job, the work experience of four male characters and one female. Two of the males are journeymen bricklayers: one is the older and more experienced owner of the operation and the other a senior tradesman and employee. The third male is an apprentice; the fourth male doubles the work for the two employees by demolishing the same brick wall twice with his car. The female character is the owner's wife.

Au secours! (des documents pas très bons pour apprendre à lire)

par Minke S. Venema

En ma qualité de professeur de cours d'alphabétisation, j'ai récemment été aux prises à un dilemme moral. En commençant mes cours de lecture avec un travailleur à la retraite, j'ai découvert des attitudes sexistes dans des livres de lecture pour adultes publiés par un centre d'alphabétisation de Londres.

Mon étudiant avait refusé que sa femme lui apprenne à lire et à écrire. Pourtant, le message sous-jacent du matériel de lecture par lequel nous avons commencé, où l'on décrivait la journée de travail d'un maçon, de sa femme et des employés de la compagnie, était le suivant: quoique vous fassiez, ne laissez jamais une femme vous apprendre quelque chose. Bien que la femme ait appris à faire des travaux de maçonnerie en observant son mari, ses compétences et la façon dont elle les avait acquises sont complètement discréditées dans l'histoire. Au moment où je me rendais compte des conséquences de ce message, je me demandais comment mon élève accepterait d'apprendre à lire ou à écrire avec une femme - qu'il s'agisse de moi ou de sa femme. Étais-je censée me servir d'exemples aussi passifs? Devrais-je offrir mes services gratuitement et sans me plaindre de ces livres qui sont une insulte à mon intelligence ainsi qu'au programme d'alphabétisation du Canada?

Donner des cours d'alphabétisation et en prendre sont suffisamment parsemés d'obstacles sociaux et techniques sans avoir à faire face en plus à la marginalisation des efforts et de l'intelligence des femmes. Ce genre de sexisme est inconvenant dans tout document d'apprentissage, et en particulier dans un domaine dépendant tant des efforts des femmes.

The narrative implies that, in the London milieu of a British labour class culture, a competent tradesman and his wife are enjoying the social and economic benefits of a long marriage and a stable business. The business is capable of generating wages and facilitates the training of apprentices. For the woman, marriage has ensured a roof over her head, a bed to sleep in, regular meals to eat, and clothes to wear. She has also learned how to drive, runs errands in the company van and gets invited to tip a pint in the pub with the men after the day's work is done. To the reader comfortable with British social organization and its cultural mores, and to women grateful for its favours and privileges, this may seem like an amiable milieu.

The narrative explicitly concludes that whatever you do, don't allow a woman to teach you.

This social and economic scene is one my literacy student and his wife are familiar with. He is also a tradesman. He is a metal worker who learned the trade from his father, and a hydraulic engineer who learned the trade by watching skilled men at work and imitating them. Like the experienced bricklayer and his wife in the story, skill and experience in a trade and a long marriage generated social and economic security and stability for my literacy student and his wife. As it turned out, they also spent several years in England; by

their own account, some of the happiest years of their lives.

My student provided economic security for his family as a competent and skilled tradesman even though, using his wife's metaphor, he was "blind" in the world of text. In turn, she raised their children and managed their home, and also performed, by her implication, a kind of reading, writing, speaking, and seeing-eye dog function. She negotiated and translated the world of text for her husband. Now that he has retired after a lifetime of meaningful work and travel, they have decided he needs to learn to read. He wants to read to his grandchildren and she wants him to be able to negotiate the world of text if she gets sick or dies.

They came together to the first tutorial session. I was sensitive to her special duty and invited her to join us. After an orientation, I asked them how they felt about reading together for homework so that he could learn to read more quickly. She spoke first and without hesitation: "All the years we've been married he has never let me help him learn to read." Her words were weighted with years of frustration and spoke of the burden she hoped to shed. Her husband responded by leaning back in his chair, crossing his legs, turning his body away from us and saying "My wife is very educated." His words were a strange blend of pride and cynicism. She set the record straight immediately: "Yes - that's true. But our son-in-law says my husband is very intelligent. He says - he's street-wise." Her husband's body began to relax as he basked in his wife's affirmation. True to the image of the loyal, obedient wife, she had done the right thing. She protected her husband's dignity at her own expense.

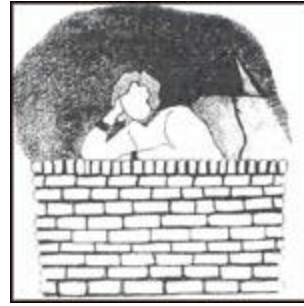
I pressed on through the painful emotional fog this discussion on reading and writing had so unexpectedly generated. Earlier they had both agreed that you can really only learn to read by reading a lot; I hoped I could introduce them to the possibility of reading for pleasure, alone or together. So I asked my student's wife if she would observe while I read with her husband, in order that they could model my reading strategy at home. They nodded. We proceeded.

The fog began to lift as we read and they related their happy experiences to the events in the narrative. They both recognized and enjoyed the colloquial expressions of the characters and I contributed what I knew of London through my familiarity with native British literature. Things were going great. I was beginning to take heart. Their willingness to trust my approach and the fun we were having promised some breakthroughs ahead. It wasn't until we had finished reading the whole story that I fully realized the sexist nature of the content.

The narrative explicitly concludes that on-the-job training supplemented with a college education means an easy job and easy money but, whatever you do, don't allow a woman to teach you. I was horrified that in my eagerness to accommodate the learning needs of my student I overlooked the misleading and demoralizing message embedded in the story. Am I not a woman and am I not trying to facilitate learning in a man with the help of another woman, his wife? And what about all the women in education at the university and in local learning centers and organizations, all the women that I have had the pleasure

of meeting and working with in the last four years?

In summary, when the owner's wife arrives in the van at five p.m. to pick up her husband's two employees, she sees they still have not finished repairing the brick wall. They don't tell her that the man that demolished it the night before drove through the newly repaired wall again while they were having lunch in the pub. The driver gave them twenty pounds to keep their mouths shut. She is therefore left to assume that they are somewhat incompetent and slow and says "Come on ... I will show you how to get this job done." She surprises them with her trade skills. When they ask her where she learned how to lay bricks she responds by saying she watched her husband. She adds, "I have always wanted to try it but I felt a bit silly asking." Then she gives herself credit, saying, "Good isn't it?" They laugh.



Minke Venema

Later over drinks in the pub the apprentice asks his boss if he can have day leave to go to college, as a supplement to apprenticeship training perhaps. When the owner does not take him seriously, his wife comes to the rescue by telling her husband, "If I have to help on the easy jobs ... they need some training." Her husband laughs and agrees. "If you have been showing Vincent what to do," he says, "he must go to college. We want him trained properly."

What is going on here? First the woman offers her bricklaying skills to help keep the workers her husband's "good books"; now she discredits her skills so that her husband will take his apprentice seriously. And why does she feel "a bit silly asking" to lay bricks in the context of a day on the job? In what cultural premise do the husband and wife mutually invest when they agree that her skill and how she developed it is less valuable than his and his employees'? What social or economic pressure is forcing these characters into a consensus on a better way to learn to lay bricks? Incidentally, she learned to lay bricks by watching and imitating her husband, and his apprentice wants to supplement his on-the-job training with college; how the husband and his senior journeyman learned to lay bricks is conveniently left out of the narrative.

The only female character in this story is briefly given a voice. With it she gives herself

Am I supposed to offer my services to the larger cultural project (literacy development in Canada) when the very material I use insults my intelligence?

credit. Her husband's employees laugh. This, then, must be the cue to discredit her contribution to the day's work for the sake of the larger social economic project. She brings in the wave of the future-apprenticeship training supplemented with a college education-by erasing herself and her skills. The message, then, is: seek training appropriate to the times and conditions, but learn from a wife or a woman? Never!

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Gulp! Isn't this what my literacy student was saying to his educated wife all these years when he refused to let her teach him how to read and write? And how is he going to come to terms with learning to read and write with the help of someone like me, an educated volunteer and a woman? Am I supposed to take a lead from the passive attitudes and practices of my literacy student's and the bricklayer's wife? Am I supposed to offer my services without remuneration and complaint to the larger cultural project (literacy development in Canada) when the very material I use insults my intelligence and, yes, threatens my dignity as a person?

What to do? I am not so certain. Talk to the authors perhaps? They could very well be literacy learners and instructors themselves. Talk to the publishers perhaps? These stories are often, as in this case, published by the learning centers that generate the narratives themselves. Talk to the people who select the reading materials for use in literacy programs?

My point is, the social and technical hurdles a person must face when he or she comes to reading and writing later in life are often plentiful and can seem overwhelming. As I have experienced, primary adult reading materials that reinforce the marginalization of the efforts and intelligence of women only present more obstacles to the learner and facilitator. A sexist exchange over a pint in a pub in London might be fun for some folks, but representations of it in primary adult reading materials are inappropriate in any learning context anywhere, and especially in a field so heavily populated by women.

Minke S. Venema, herself a skilled trades person and returning student, is completing the final semester of an undergraduate degree in Visual Arts and English as well as a

Literacy Instruction Certificate at Simon Fraser University. In the course of her studies she volunteers as a one-on-one tutor and classroom assistant in a number of learning centers throughout the Greater Lower Mainland of B.C.

A Chip on Her Shoulder?: New Technologies, Gender, and In/Equity

**by Sexed Têtes Collective
(in this con/text: Mary Bryson and Suzanne de Castell)**

The women say they have a concern for strategy and tactics. ... Their favourite weapons are portable. ... The women say that, with the world full of noise, they see themselves as already in possession of the industrial complexes. They are in the factories aerodromes radio stations. They have control of communications. They have taken possession of aeronautical electronic ballistic data-processing factories. They are in the foundries tall furnaces navy yards arsenals refineries distilleries. They have taken possession of pumps presses levers rolling-mills winches pulleys turbines pneumatic drills arcs blow-lamps. They say that they envisage themselves acting with strength and happiness. They say that they hear themselves shout and sing, Let the sun shine/the world is ours. (Monique Wittig, Les Guerilleres)

In the second year of a university-based tenure-track job, I was in charge of a large-scale research project (\$150,000+) looking at how female elementary school teachers modified (or didn't) their practices in relation to the implementation of new technologies. A large group of teachers, students, and faculty had convened at the university for hardware and software demonstrations by representatives of the "major vendors." Despite my senior institutional status as "principal investigator," I noticed "from the word go" that the reps directed all of their attention to the male participants. "So what's new?" I mused frothing in a very familiar silent anger.

"They say that they hear themselves shout and sing, Let the sun shine/the world is ours."

A white male rep began his presentation by recounting a story about a so-called "old native woman" and the marvel of her composing a grocery list using a word processor. I found the story patronizing, racist, and completely unsuitable for the context. At the end of the day, in a one-to-one chat, I told him that I found the story "problematic," and that it had really interfered with my ability to judge his product. The rep was, well, completely livid. He told me in no uncertain terms that I "had no business sharing my opinion with him," and that he had "never heard such garbage."

Nouvelles technologies, hommes et femmes, et in/équité
par Mary Bryson et Suzanne de Castell

Les femmes vivent en étroite relation avec les technologies et pourtant on les dépeint toujours comme ne pouvant y avoir recours: technophobiques. Nous affirmons que les mesures pratiques prises pour parvenir à l'équité des sexes a visé jusqu'à présent à rectifier l'attitude des étudiantes et leur rapport avec les technologies et n'a pas remis en question la masculinité prétendue des technologies.

Parmi ces méthodes citons, la resocialisation des femmes et des filles; une réorganisation de la pédagogie et des programmes d'études conformément aux modes d'apprentissage des femmes; et un refus d'admettre que la technologie est avant tout considéré comme masculine et par conséquent contre-indiqué à l'habilitation des femmes.

Toutefois, dans les théories post-modernistes, le sexe est complètement aboli, étant donné que les dichotomies explosent, les méthodes sont modifiées, les rôles et les règles renversés, les positions et les orientations interverties. Les technologies peuvent prendre de nouvelles formes et fonctions au sein de relations et de méthodes sociales repensées. Le post-modernisme affirme aussi que les compétences techniques ne sont pas l'apanage des hommes, mais que ces derniers les possèdent en raison de leur statut privilégié dans les écoles et les institutions. Depuis des générations, on ne comprend pas que l'acquisition de compétences techniques n'est pas le plus gros problème des femmes, au contraire. Pour de nombreuses femmes, le prix à payer pour se doter de ces compétences est trop élevé. Nous ne pouvons plus séparer les connaissances et les compétences à acquérir des relations sociales qui, elles, déterminent et façonnent les vraies méthodes d'enseignement et d'apprentissage.

Conceptions of gender identity and notions of technological competence are co-constructed and interdependent.

The next day, I was called into a formal meeting with representatives of the granting agency. I was in big trouble. I was a "public relations disaster." The agency was "considering taking the grant away." Wow! Never in my professional life had I heard of a grant *explicitly* withdrawn for reasons of PR value. Stunned, I stammered an explanation for my conduct pointing to the university's non-discrimination policy, and my obligation to "educate." Finally I found myself crying - big salty and very embarrassing tears. It proved a persuasive gender display. I was given a second chance. But for what?

Technologically Inept

The above experience manifests many of the major elements of women's relation to new technologies. Women live, paradoxically, in a state of intimate connection with the

technologies of re/production and yet are represented as perennially inadequate: groping towards and never reaching competence, technophobic and Luddite. As Cynthia Cockburn, Carolyn Marvin, Ursula Franklin and other feminist sociologists of science have argued, conceptions of gender identity and notions of technological competence are co-constructed and inter-dependent. Boys and men are typically represented as embodying an unproblematic and agentic relation to tools. Femininity eschews tool use, and yet is enacted by the skilled use of domestic technologies: sewing machines, washing machines, vacuums. These tools are no less complex than cellular phones or computers and yet to be able to use them is to embody a gendered identity as technologically inept.

Women have always had *access* to technologies, whether reproductive, domestic, industrial, or educational. However, a historical overview of the relationships between women and technologies suggests three tentative conclusions, all of which provide acute cause for concern and systematic inquiry into issues of en/gendered in/equities (1):

- a. Women are usually involved in the development and/or early uses of technologies, then squeezed out as "expertise" coalesces around male expertise, and attendant social relations and practices are redistributed (2).
- b. The kinds of technologies made readily accessible to women (like the "Fabulous Mark Eden Bust Developer," the Wang Word Processor or the Dalkon Shield) tend to reify and produce gender effects-effects which consolidate already inequitable class and race positionings. "Power tools" (laptops, cellular phones, automobiles) are targeted to men (3).
- c. As well as consolidating inequitable divisions of labour, new technologies often increase the subjection of women to surveillance, chemical and physical damages, and other regulatory and extraordinarily destructive and demeaning practices.

Sexing the Texts of Educational Technologies

One strategy for unpacking the complex relations between gender, in/equity, and tools is to analyze critically the conceptualization of "gender" in contemporary discussions of "equity." For the purposes of the analysis presented here, we restrict ourselves to recent articles from the domain of education. First, we consider a "positivistic" conception of gender as equivalent with biological sex; second, a constructivist conception of gender as socially produced and sustained; third, a critical conception of gender as the ideological product of a repressively patriarchal hegemony; and fourth, a "postmodern" conception of gender as a non-cohesive, open-textured "pastiche" of characteristics, aptitudes and dispositions whose ongoing construction and reconstruction it is a central task of feminist praxis to enable and encourage.

We argue that accounts of equity and technologies reflect differently ordered sets of assumptions about the nature of knowledge and sexual difference, the purposes of schooling, and about the scope - and the limits of- technologies in the classroom. In selecting texts for this analysis, we chose those that are frequently cited and within which the author/s explicitly commit themselves to engaging seriously with the goal of creating equitable technological environments for female students and teachers.

Positivism/Technicism

Positivistic /Technicist accounts of equity, probably more accurately described as accounts of "equality" (4), provide a quantitative balancing model of "the two genders" in terms of differential access to, and usages of, educational technologies. With biological sex taken as equivalent to gender, the problem is construed as the numerical under-representation of female students in computer science classes, computer camps, in-class computer centers and the like (see Sutton, 1991). The goal is to increase numbers of female "users" and eliminate their apparent "attitude problems" in relation to new technologies. Two central assumptions made in these accounts are 1) that changes brought about by the advent of new educational technologies are necessarily positive in their effects, and 2) that female "resistance" to these changes can largely be attributed to psychological factors such as fear, insecurity, and the social conditioning provided by "biased" media advertisements of computers portraying few (if any) appropriate female role models.

Much ink has been spilled to date delineating the perceived pedagogical challenges implicit in the systematic under-representation of female students in school-based computer cultures (5). Collis, for example, reports an oft-cited study of "Sex-related differences in attitudes towards computers" which exemplifies the explicit technicism of positivistic/empirical accounts of gender inequities and educational technologies (6). The main argument Collis provides for the under-representation of female students in school-based computer activities is couched in a psychological model of "negative attitudes" and "poor self-efficacy." Collis presents these as "factors that influence women to resist occupations typically associated with men" and as "self-limiting stereotypes held by contemporary adolescents-towards computers." She speculates that "women may choose to be professionally disenfranchised because of the influence of attitude patterns similar to those they have traditionally shown toward mathematics and science" (7).

Drawing on data collected by administering an "Attitudes Towards Computers" survey to nearly 2,000 Grades 8 and 12 students, Collis reports on the degree of disassociation: "The results ... support low self-confidence among girls with regard to computers. The typical girl believes that women in general are capable, but that she, as an individual, is not competent or likely to be a computer user. ... Throughout the survey girls tended to endorse a stereotyped, somewhat negative view of computer users" (8).



Nancy Reid

Collis' main recommendations for reducing gender inequities in school computer use involve making use of the expertise of school-based counsellors "working to change girls' attitudes" and "expanding on the positive attitudes girls have about themselves and their writing abilities" by having them use computers in "English composition and information handling steps," with which Collis finds girls to be more confident (9).

The typical girl believes that women in general are capable, but that she, as an individual, is not.

Constructivism: Epistemological Pluralism and "Women's Ways of Knowing"

Strategies of teaching and methods of evaluation are rarely examined by faculty to see if they are compatible with women's preferred style of learning. ... We believe that connected knowing comes more easily to many women than does separate knowing. We have argued ... that educators can help women develop their own authentic voices if they emphasize connection over separation, understanding and acceptance over assessment, and collaboration over debate; if they accord respect to and allow time for the knowledge that emerges from firsthand experience. (Belenky et al., 1986; pp. 5, 229)

What is required is greater emphasis on the ways in which differences are produced rather than increasing the number of "ways of knowing" from one to two.

Several intellectual perspectives suggest that women would feel more comfortable with a relational, interactive, and connected approach to objects, and men with a more distanced stance, planning, commanding, and imposing principles on them. ... Epistemological pluralism is a necessary condition for a more inclusive computer culture. (Turkle & Papert 1990; pp. 150, 153)

Constructivist accounts of equity provide a qualitative leveling model both of "the two genders" (different but equal- *vive la difference!*) and of optimal strategies for equalizing access to, and usages of, educational technologies. That is, biological sex is no longer taken as determining gender; rather, gender is posited as socially constructed and historically contingent. The problem is construed as women's lack of access to a computer culture that could accommodate a diversity of "styles." The goal is to figure out how to accommodate female users and eliminate their problems in relation to new technologies by promoting and supporting "diversity."



Papert's ongoing research on technology and "at-risk" students' learning processes focuses directly on the relationship between certain thinking styles (exhibited by minority and female students), such as "narrative" or "concrete" thinking, and low levels of educational achievement (10). The direct linkage by Turkle and Papert, Belenky *et al.* among others, of the constructs of "thinking style" and "gender" constitutes essentialist ontological categories. Though these accounts begin with an analysis of gender as socially constructed, no argument is provided for why women (or other minority groups) might have different learning styles than (white) men. One is left with- again - an equation of biology and difference, when what is far more plausibly the case is vastly unequal access to power in school and in society (and in school because in society).

What is required is greater emphasis on the ways in which differences are produced through social relations and institutional practices, rather than on how to create, reify and to consolidate differences - perceived somehow as either "natural" or desirable - by liberalizing curricular options or by increasing the number of legitimated "ways of knowing" from one to two. The complete absence of an analysis of institutional power or

oppression, or of the existing hegemonic organization of social relations and practices within the context of formal schooling, makes the prescription of "epistemological pluralism" both politically naive and potentially quite debilitating for all members of minority groups-ostensibly admitted through the front door but quickly escorted to their "proper place."

Critical Theory: Just Say Nay!

I am writing with a mechanical pencil

I am sitting in an institution

I am hiding somewhere in my brain

I miss myself

(Written by Tica while in an otherwise all-male electrician's trades course, Images, 1991)

*The levelling
of all
traditions,
even the
previously
sacrosanct,
holds out the
promise of a
new
educational
equity.*

Critical accounts of equity provide a model of gender as ideologically and materially produced sets of differences which are manifested across groups within the social relations and practices particular to specific institutional settings, such as schools - differences that ought properly to be considered dynamically in relation to other key sites of both difference and oppression such as race and class. The goal is to figure out how to identify and characterize existing inequities, or oppressions, and how to radically intervene in the existing web of social relations and institutional practices in order to produce transformative and liberatory changes in otherwise inequitable or "hegemonic" contexts of work.

A significant body of critical research on educational technologies has accumulated over the past decade documenting systematic inequities in both access to, and utilization of, technology by members of marginalized groups. These critical discourses focus at the first level on technology as material commodity unequally distributed and hence only differentially accessible, and at a second level on how those in power adapt and channel innovation in order to retain control over emerging forms of knowledge (11). It is not clear how the authors of these critical texts construe the pervasive phenomenon of girls' and women's "resistances to new technologies" or their "technophobia" in a pedagogical context within which women (and female students) might be represented as endowed with agency and voice in relation to uses of culturally significant machines - tools both new and old. Critical theory accounts typically paint a gloomy picture, then, in which expectations of what female students and teachers do with new technologies are minimized and pathologized.

However, the critical tale's tragic predictions of inevitable reproduction of educational inequities have been revealed in recent years as a species of mechanistic determinism, construing female (and other minority) subjects as the unwitting dupes of an inexorable hegemonic process (12). Contestation and resistance by both teacher and students are proposed by "post-critical" stories of the pedagogic "possibilities" capable of transforming traditionally reproductive education into a new, postmodern pluralism. The leveling of all

traditions, even the previously sacrosanct, holds out the promise of a new educational equity, within which educational technology, because of its unique capacities for blurring male/female or human! machine binaries, plays a central role.

Postmodernism: Cyborgs Have More Fun!

This is a dream not of a common language, but of a powerful infidel heteroglossia. It is an imagination of a feminist speaking in tongues to strike fear into the circuits of the super-savers of the new right. It means both building and destroying machines, identities, categories, relationships, space stories. Though both are bound in the spiral dance, I would rather be a cyborg than a goddess. (Haraway 1991, p.181)

Postmodernist accounts of technology and opportunities for "agency amongst the oppressed" are located in ironic, "enfant terrible," or "bad attitude" models for the reconsideration of received notions of "equity." In these accounts, "being any gender is a drag"; carnival and a dis/continuous shifting amongst and between identities is the order of the day. The problem is construed as the need to dissolve the impasse created by conceptual dualisms, such as male/female gender models, natural/artificial ontological systems, or for/against intellectual frameworks, for thinking about educational technologies. As Donna Haraway put it, "It's about being in the belly of the monster and looking for another story to tell" (13). The goal is to figure out how to conceptualize/materialize new and "politically articulate" (14) relations with/in technologies. This goal is reached by reflecting critically on, and making fundamental changes in, conceptualizations about both the discursive categories of "gender," "technology," "difference," and related practices.

One of post modernism's main contributions to theories of difference has been the deconstruction of essentialist theorizing as fundamentally raced, heterosexist, classed, and probably politically unproductive in an ongoing struggle for equity, voice, and empowerment (15). Such essentialist approaches can be found in traditional and critical theorizing, such as in constructionist accounts of gender in terms of "women's ways of knowing" (Belenky *et al.*). Haraway's cyborg "women " in contrast embody fractured identities that are contested on multiple sites of oppression including age, race, sexual orientation, etc.



In educational discourses, postmodernist theorizing has cast doubt on the monolithic claims of latter-day critical theorists to be able to identify the ideological underpinnings of oppressive pedagogies, and, from a safe distance therefore, to restructure educational environments in such a manner as to realize the goals of their "libratory" or "emancipatory" projects.

Postmodern pedagogies can find videos, photographs, posters, and paper dolls capable of articulating sophisticated and complex theory.

In 1991, we co-created and co-taught a Women's Studies undergraduate course at the University of British Columbia entitled, "Lesbian Subjects Matter: Feminism/s From the Margins?" (16). We chose to focus on two major themes in constructing the course, representation and identity. These themes generated two central questions: first, whether the claiming of cultural representation and voice necessarily entails the inevitability of essentialism; second, whether the politics of identity, especially an identity constructed "on the margins," could be a viable strategy, either theoretically or politically.

We arranged for student access to, and instruction in, the use of a range of technologies in video production, photography, desktop publishing, and the like and encouraged them to make use of non-textual media for some part of their course work. This was in order to reconstruct the typically limited opportunities for both access to, and production of, non-stereotypic representations of lesbian identities and cultures. The students were asked to do a project, either individually or collaboratively, exploring some aspect of lesbian identity/representation and making use of any available technology. The curriculum included a wide range of kinds of presenters and texts, our purpose being to engage students with the ways in which the sliding signifier "lesbian" would be differently constructed as a function of age, ethnicity, race, class, body size, and other key axes that could/do function as sites for "systems of domination" (as bell hooks describes the interlocking forces of oppression).

For many participants in the course, the specific libratory contribution of technology was the provision of the means for (a) reconstructing the division of labour in classroom tasks that are historically assigned to, and completed by, individual students, (b) restructuring power relations between participants in educational contexts who typically occupy very unevenly positioned discursive roles in relation to power and (c) transforming received knowledge's, texts, and images through ironic acts of mis/representation, mimicry, collage, montage, and re/dogendering.

What we saw in much of the work created by the students were examples of "politically articulate" uses of technologies of cultural production characteristic of postmodernism; specifically, postmodernist practices of "recycling" which salvage icons, images and artifacts from within their original socio-historical context, and re-insert them into another, where the "detritus" can take on anew, significantly greater cultural value. Correspondingly, postmodern pedagogies can find videos, photographs, posters, and paper dolls capable of articulating sophisticated and complex theory, while formal essays and conventional book reviews may be relegated to the margins. Inversion indeed!

Final Thoughts

Do we really need a true sex? With a persistence that borders on stubbornness, modern Western societies have answered in the affirmative. They have obstinately brought into play this question of a "true sex" in an order of things where one might have imagined that all that counted was the reality of the body and the intensity of its pleasures.

(Foucault, p. vii)

"Gender" is de-gendered altogether, as dichotomies are exploded, practices are disrupted, roles and rules reversed.

It has frequently been asserted that technology is "always already" gendered, and that its gender is masculine (17). That being so, the practical strategies for effecting "gender equity" have, hitherto, involved adjustments directed at a re-genderment of the relation of female students and technology, whether that be: a resocialization of girls and women (the modernist/positivist view) in terms of their attitudes towards that technology; a pluralist reorganization of pedagogy and curriculum for girls and women in accordance with "women's way's" (the constructivist paradigm); or repudiation of the technology as pre-gendered (and raced and classed) and therefore inherently undermining goals of women's empowerment (the critical account). Each approach to technology and gender leaves the gender of technology intact, and operates in different ways on the re-genderment of women.

Postmodern theorizing brings about for, on this account, "gender" is de-gendered altogether, as dichotomies are exploded, practices are disrupted, roles and rules reversed, positions and directions inverted. Accordingly, technologies assume novel forms and functions with/in reconfigured sets of social relations and practices. In place of a mythologized "gender identity," there is a fluid and changing set of "gender effects" (see Butler, 1990) based upon a politics of location; a politics which, moreover, refuses to ignore the always intersecting differences of ethnicity, class, and material conditions in its acknowledgment of the realities of gendered positionality.

Postmodernism offers, too, a correspondingly novel blueprint for change: construing the skills, hitherto the usual preserve of males, as themselves only apparently gendered; in fact, merely contingent effects of the privileged positionality of males in institutionally produced relations to technology. Postmodern pedagogies, then, would recognize the tactical insufficiencies of contending approaches to intervention, based as they are on preservationist strategies equating technology with masculinity. A pedagogy of salvage and recycling might accordingly appropriate traditional skills, simultaneously abandoning traditional (gendered) meanings, functions and uses of those skills in a species of mimicry of (thus far usually masculine) competences. Because of its self-conscious playing with positions, thence its parodying of the fixity of position, such a pedagogy is at last capable of truly disrupting hegemonic relations between learners and technology.

Conclusion? "I've never heard such garbage!"

Technological competence is the most prominent arena for the creation, surveillance and enforcement of female deficit, but is by no means the only one. In her ground breaking

work on the psychological and physical violence experienced by her research subjects - a group of immigrant women enrolled in adult basic literacy course-Kathleen Rockhill laid bare the way in which literacy comes to be for these adult female students, both "threat and desire." However much these women may long for an education, their desires must be tempered by a clear recognition of the threat such education creates for their male partners, and therefore, physically, materially, for them.

What many female students have to accept and find a way to live with, is the everyday fact that the prohibition of female competence will be, one way or another, inscribed on their own bodies. Jennifer Horsman's study of 23 Nova Scotian women enrolled in adult basic education/literacy courses documents the vast array of threats and punishments which undermined these women's competence in the first place, and which continues to hold them hostage, as they dare to hope for "something in my mind besides the everyday." Young women who challenge the gender order in the computer lab are met with jeers, intimidation, undermining, and physical abuse, which successions of educational researchers have somehow managed to transform into a specifically "female trouble": computer-anxiety. But for too many generations of girls and women, what has been ill-understood is that learning - learning to use a computer, for example - is often the least difficulty they have to face.



What is really going on in such "learning" situations must be understood as first and foremost an acquiescence to a highly stratified, hierarchical and punitively enforced set of social relations, relations enforced as much by classroom teachers and by parents themselves, as by the particular male students who enact the prohibitions, the violence and the punishments. As many women students will attest, the price of competence is just too high, and the risks of success far too great, to permit oneself to "master" gender-anomalous learning tasks. And this notwithstanding a host of new policies, programs, initiatives addressing female "phobias" of new and varied kinds. Where does this all get us?

*It is high time
we took the
weaponry into
our own hands
and taught
each other,
guerilla
fashion, its
uses.*

It is high time we had the courage to look at how and why women and girls are actively being prevented from developing competence, and recognize that there has been for too many years now an active war being waged on women. It is high time we took into our own hands the very weaponry which has been deployed against us, and taught each other, guerilla fashion, its uses. And it is high time we acknowledged the brutal fact that no one else will do this for us, and explicitly acknowledged that this is because to develop competence at all, but most especially to develop competence in relation to high-status technologies, is to violate the unwritten law of gender. We can no longer separate off the knowledge/skills to be learned from the social relations which shape and constrain-and for women, severely limit-the actual material practices of teaching and learning.

Mary Bryson teaches in the Faculty of Education at the University of British Columbia, where both her department and her Dean have tried, vigorously, to eliminate her queer presence via the "tenure process" (unsuccessfully). She wishes she were a member of the Lesbian Avengers. **Suzanne de Castell** teaches in the Faculty of Education at Simon Fraser University. She hates writing biographical statements. She cares for one dog, three cats, and about a hundred Japanese Koi, with Mary. This article is a significantly abbreviated and adapted version of a chapter (forthcoming) in J. Willinsky and J. Gaskell, (eds.) *Gender In/forms Curriculum: From Enrichment to Transformation*, Teachers College Press.

1. See Benston (1993) "A new technology but the same old story," *Canadian Women's Studies*, 13(2),68-81; Cockburn, C. (1985) *Machinery of Dominance*, London: Pluto Press; Cowan, R. (1989). *More work for Mother*. London: Free Association Books; Edwards, P. (1990) "The army and the microworld: Computers and the politics of gender identity," *Signs: Journal of Women in Culture and Society*, 16, 102-127; Hacker, S. (1989). *Pleasure, power and technology*. Boston: Unwin; Hartouni, V. (1991) "Reproductive discourses in the 1980s," in C. Penley & A. Ross (eds.), *Technoculture*. Minneapolis: University of Minnesota Press; Rothschild, J., ed. (1983) *Machina Ex Dea*, New York: Pergamon Press; and Wajcman, J. (1991). *Feminism confronts technology*. University Park: Pennsylvania State University Press.
2. For examples, see Perry and Greber, L. (1990) "Women and Computers: An introduction," *Signs*., 16,74-101.
3. *Time* magazine named the computer "Man of the Year." As a past Director of Educational Marketing for Apple Computers affirmed, "The buyers of Apple computers are 98% male. We do not feel that women represent any great untapped audience" (cited in Sanders, J. (1985) "Making the computer neuter," *The Computing Teacher*, April, p.23).
4. Sutton, R. (1991). "Equity and computers in the schools: A decade of research," *Review of Educational Research*, 61, 475-503.
5. For comprehensive summaries of these findings, see Becker, H. (1986). "Our national report card: Preliminary results from the new John's Hopkin's survey," *Classroom Computer Learning*, 6, 30-33; Ragsdale, R. (1988). *Permissible computing in education: Values, assumptions, and needs*. New York: Praeger; Sanders, J., & Stone, A. (1986). *The neuter computer: Computers for girls and boys*. New York: Neal-Schuman; and Sutton, 1991.

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7. Collis, p.122.
8. Collis, p.129.
9. Collis, p.129.
10. Motherwell, L. (1988). *Gender and style differences in a Logo-based environment*. Unpublished doctoral dissertation, Boston: Massachusetts Institute of Technology.
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15. Bordo, S. (1990). "Feminism, postmodernism, and gender-skepticism," in L. Nicholson (ed.), *Feminism/Postmodernism*. New York: Routledge.
16. We include this example because it represents a material context of educational practice within which we were attempting to deal simultaneously with issues of equity, gender, and technologies. For a more complete account, see Bryson & de Castell (1993), "Queer Pedagogy: Praxis makes im/perfect," *Canadian Journal of Education*, 18(2), 285-305.
17. See Rothschild, J. (1983). "Introduction: Why Machina Ex Dea?" (note #1); and Benston, M. (1985). "The myth of computer literacy" *Canadian Women's Studies*, 5, 20-22.

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Engorgement

No one can even begin to understand
a breast
the size of a head
or imagine
its weight
making an embarrassment of melons.
With a chest
like a garden in the fall
one can do nothing
except lie as still as the earth
and wait
for relief.
Surely some harvester will appear
equipped
with lips
and an enormous appetite;
such a condition
will wish for anything.
The eyes
of a mother
search for foundlings in the grass;
wake up, the crop
of you,
and cry for your supper.

Mary Rudbeck Stanko
London, Ontario

Education and Women in the Media: The Australian Context

by Julie James Bailey

*Women TV
journalists
get interviews
against
extraordinary
odds, only to
be told that
their hair is
out of place.*

The media affects us all. "Media education" encompasses education about the media, embracing theoretical courses which examine what the media is presenting to an audience and the effect that that might be having on a viewer, listener or reader; and education for the media, which teaches students how to get those stories, images and sounds so that they can work in the media.

The Australian Media

Australia has twelve daily newspapers, including two national papers. Traditionally, newspapers have trained their own journalists as cadets who then move through the salary grades negotiated by the union. Of the twelve editors of daily newspapers, one is a woman.

The Australian Broadcasting Corporation has five full-time radio services and one television service, with radio and television studios in each state. There has been one woman chair of the board in the history of the ABC, no female managing director, and, of seven government-appointed current board members, three are women. The ABC employs 5,300 staff, 39 percent of whom are women.

The Special Broadcasting Service has a growing national radio and television network, with offices in Sydney and Melbourne (1). There has never been a female chair of the SBS board and of the five government-appointed directors, one is a woman. There has never been a female managing director, and of 39 senior positions, only five are held by women.

There are 148 commercial radio stations in Australia, with no statistics on the number of women employed though the Federation of Australian Radio Broadcasters suggests that there are nine or ten women station managers. There are very few prime-time women announcers in the capital cities; women's voices tend to be used to read traffic and weather reports.

Australia has 45 commercial television stations. No gender statistics are kept for the industry, though the *Encore Directory to the Film and Television Industry* lists only one woman station manager out of 34, no women chief executives, and only three of 54 other executives—a program coordinator, a traffic manager, and a director of publicity.

L'éducation et les femmes dans les médias: le contexte australien par Julie James Bailey

La nature de production de masse de l'industrie de l'imprimé, de la radio et de la télévision a voulu que les gens se forment sur le terrain et gravissent les échelons à force de travail. Toutefois, les femmes ont toujours été tenues à l'écart des postes de niveau d'entrée, sauf dans les emplois de secrétariat et de recherches, ou dans le secteur du maquillage et des costumes, qui sont de toute façon sans issue.

L'éducation a changé les choses. L'École nationale du film, de la télévision et de la radio a ouvert aux femmes de nouveaux débouchés. Elles peuvent y apprendre des métiers techniques, ce qui leur donne la chance d'être metteurs en scène ou productrices. Il existe aussi des cours du niveau secondaire sur la théorie et la pratique cinématographiques, mais les deux domaines sont souvent mal intégrés, ce qui crée des difficultés aux élèves qui s'intéressent aux deux sujets. La théorie cinématographique féministe exerce une influence de plus en plus grande, mais il faut encore la traduire dans une langue que les praticiens comprennent pour qu'elle soit davantage pertinente sur le plan pratique.

La critique du contenu a joué un rôle beaucoup plus utile pour modifier la façon dont les femmes sont dépeintes dans les médias et le rôle qu'elles y jouent. En fait, une agence de publicité novatrice s'est appuyée sur les résultats de ces recherches pour convaincre la Australienn Meat and Livestock Company de changer sa campagne publicitaire.

Il est également important que les femmes se plaignent de la façon dont elles sont dépeintes pour faire comprendre aux décideurs ce qu'elles veulent voir et entendre.

Occasionally, executives try out a woman, but often make the working conditions impossible.

Male Hierarchies

Each newspaper, radio and television program is an individually crafted product, using creative talents but a manufacturing process. The manufacturing process dictates the form. For example, large capital investments are needed to produce and distribute the film, newspaper, TV or radio program; deadlines are paramount; and the capacity to deliver to an acceptable formula is very important.

Hierarchical methods of working have been developed to feed the manufacturing process, and those hierarchies are controlled by men. It is men who determine what we see, read and hear. Women are acknowledged by men as consumers. This has given us women's magazines and women's pages in the print media. Women have been allowed to write for and edit women's magazines, but often only within the confines of a male perception of what is appropriate for women and what they will buy. Because male executives have decided that television programs should

appeal to as wide an audience as possible, there are no longer programs especially for women. In commercial radio, men have made the judgment that women want to hear men's voices.

Occasionally, executives may try out a woman but often make the working conditions impossible. For example, my daughter gave up a job as a television journalist to be, she was told, an equal on-air partner with two men on a Melbourne breakfast show. She was made the butt of sexist jokes, and could not control her microphone to respond.

Conditions are especially difficult for women who work in front of the camera. Women TV journalists tell about getting interviews against extraordinary odds, such as when covering a story on an earthquake or a fire, only to be told that what they were wearing was unsuitable or that their hair was out of place.



Props buyer

The mass production nature of the print, radio and television industries has dictated that, as in any other industry, people learn on the job. You start at the bottom, often as the postboy or scene shifter, and work your way up. The only jobs available for women have been traditionally female ones, such as secretary, research, make-up or wardrobe, and these are all dead-end. There is no training for women into senior positions in production, as there is for men. And there are no formally recognized qualifications for production jobs. A journalism degree is now more or less recognized by most newspapers, but not necessarily by radio or television managements, even though the first journalism course began in 1922.

Unfortunately, many women who have managed to work themselves into non-traditional production positions have usually succeeded by taking on the male culture and being "one of the boys." They have consequently also adopted an attitude not very supportive to women, as in "I did it, so why can't you?"

Film and Feminism

The coincidence of the renaissance of the Australian film industry and the second wave of feminism in the 1970s meant that women already working in the mainstream broadcasting media saw the burgeoning film industry as an opportunity to get jobs which had been the preserve of men in other media. Other women viewed it as a political opportunity to use film for the feminist cause and they, and others, saw the new funding opportunities as a way of influencing the types of films that were being made and of making them in new ways.



Art director

But the dominance of the male structures in the mainstream television and commercial industry meant that those same structures were transferred to the new film industry, which inevitably became driven by men's perception of what was commercially viable. This situation, coupled with the lack of film study courses, meant that there was no real challenge to the existing structures. So, after twenty years, we have a male-dominated mainstream film industry with a growing list of anecdotes about outrageous misogynist practices; 23 percent of women in the industry state that general sexism is the main barrier to their progress.

Women who have been exposed to women's studies and feminist theory often find working in the industry much more difficult.

The situation today is that on one side, there are women who have succeeded at the creative/ideas end of the industry as a result of vocational courses and are helping other women get jobs; on the other side, there is an industry still antagonistic to any form of training and often skeptical about working with women. This is the environment into which women have to insert themselves and make daily compromises.

The extent to which women are conscious that they have to sublimate their own personalities and critical faculties about the content of productions on which they work will often depend on their age and whether they have had any tertiary education. In other words, women who have been exposed to women's studies and feminist theory at university often find working in the industry

much more difficult than older women who have never thought to challenge the male culture and have worked hard to be accepted in it. Women who are less willing to compromise their behavior either leave the industry or try to set up alternative ways of working.

Formal Training

Education has made a difference. The National Film, Television and Radio School was set up as a Commonwealth statutory authority in 1973. In that twenty-one year history, it has had one female director, and currently has its first female chair of Council. Gender equity has been attempted in recruitment of students, but has not been sustained in technical areas of camera and sound.

Because a national film and television school was part of the agenda to revitalize the film industry, politically aware women had high hopes that it would provide the opportunity to challenge the male hierarchies. But the school has copied the industry's hierarchial practices and has been criticized by some women for not providing enough space for alternative filmmaking practices, nor supporting attempts to change the industry. The school defends itself by saying that it has to operate in an industry environment hostile to training; that it must provide graduates acceptable to the industry if it is to maintain credibility and continue to receive funding.

The positive side is that the school has provided an alternative route for women to enter the film industry, training them in technical jobs which were otherwise impossible for women to get. It has also given women the opportunity to direct film - practically unheard of after the silent film era of the late 1920s-and to produce films other than educational or children's. The school has trained women to be inserted into the mainstream structure at different levels, relying on their talents and craft skills as a personal life raft in order to survive.

This process has produced some successful women in the mainstream, the most obvious examples being Jane Campion (Academy Award winner for *The Piano*), Jocelyn Moorhouse (director of *Proof* and co-producer of *Muriel's Wedding*, both of which received acclaim at the Cannes Film Festival), and Gillian Armstrong (*My Brilliant Career*, *Mrs. Soffel*, *High Tide*, *The Last Days of Chez Nous* and *Little Women*), though her basic training was at Swinburne Film and Television School, not the national school. All these women have acknowledged that formal training gave them the confidence as well as the skills to battle it out in the male-dominated industry. They have, in turn, provided opportunities for other women in non- traditional roles.

Tertiary Education

Where does tertiary education fit in this scenario? There are two types of courses, which can roughly be divided into theory (the study of film and television programs as texts - a word that sends shivers down the spine of anyone working in the film industry) and practice (hands-on courses in film and video production). Women students usually attempt to straddle both, particularly if there is a component of feminist film theory. But as staff are frequently ideologically opposed, there is often very little integration between the two. This raises complicated issues for women students, saddling them with a kind of split personality.



*Doing what they like
best: blowing things up*

Production courses developed in the 1970s in universities, colleges of advanced education, technical colleges and art schools. The recent university amalgamations have meant that production courses have had to identify their roles in a university structure which does not recognize film and video production as academic research, nor allow for the cost of equipment or for the necessity of small classes. Within the industry, these courses are given little credibility by employers, who insist that graduates still start at the bottom.

However, such production courses provide the only route into the industry open to women not through traditional roles. They also provide opportunities to give women role models by using women in the industry as guest lecturers. For example, this past semester we invited Georgina Gledhill, a designer, to talk to students about her work. In her presentation, she used drawings that show women in the decision-making positions of production designer, art director and props buyer. She showed men doing the job they really love: blowing things up.

Theoretical courses in media studies developed in Australia at much the same time as the resurgence of the film industry and at a time when semiotics was all the rage. Some of these courses, and the emerging women's studies in the 1980s, taught feminist film theory as it was developing in the United States and the UK.

Feminist film theory has been increasingly influential in media education and has informed some aspects of women's filmmaking. It starts from the premise that, in films, women do not speak in their own voice. They are represented only in terms of a male debate, so that films tell us more about male fantasies about women than women's role in society. The problem with feminist theory is that the language used is inaccessible for anyone but theorists, and is therefore seen by most women in the industry as not having much practical relevance.

The theory needs to be translated into a language that practitioners can understand in order that policies can be developed to challenge both the basis on which films are funded and the structures in which they are being made. Women film theorists have not initiated that debate and are slow to enter the policy area. This means that feminist film theory remains in an academic closet, helping to raise the consciousness of women who take the courses, many of whom want to work in the film industry, but not providing any support or tools to put that theory into practice.

POETRY

winter sleep

too cold to find the
door the keys to her
car her white hands
still bloody just another
attempt they'll say and
shake their heads her
husband how does he
put up with it?
she trembles with fear
or joy feels the sleep of
winter cover her tracks
a white cat glides by
strange it must be a
weasel no white cats
live here it watches
her presence mouse in
mouth you've intruded
it seems to say
not to worry
not to worry winter
sleep lie her down
the mouse will die it always
does
nature does it
quietly

Wilda Kruize
Edmonton, Alberta

Content Analysis

Far more effective in changing the depiction of women in the media than academic theoretical studies has been content analysis, undertaken with a practical policy goal in mind. In a 1987-88 study by the Office of the Status of Women (many of the findings of which are still relevant), such analysis showed that, in television advertisements, 86 percent of voice-overs were male; presenters were male 61 percent of the time; leading male characters were frequently supported by other males while female characters were likely to have male characters in supporting roles; women were most often used in advertisements for personal care, food and cleaning products and were very seldom depicted participating in active sport; and women were most often cast as parents and nurturers but were seldom seen as the recipients of another character's care and attention.

Women's participation in radio was much worse. Only 8 percent of the advertisements in the radio sample used female characters alone while 72 percent used male characters alone. In the print media, women were primarily shown as models or product demonstrators and not engaged in any occupational activity.

This Status of Women project included the development of a teaching kit. Organizations have used this kit to educate women and teach them how to complain to the media. One of the more innovative advertising agencies took the research to heart and succeeded in persuading the Australian Meat and Livestock Company to change the thrust of their advertising campaign, from "Feed the Man Meat" to "Beef Short Cuts."

In 1993, the Working Party on the Portrayal of Women in the Media conducted a study of newspapers, television news and current affairs programs. Women gained only 18 percent of all references in 5,000 news items. In the print media, only 27 percent of by-lines and

pictures included females, and only 14 percent of women's proper names were mentioned in the body of all news stories. In TV news and current affairs programs, one quarter of reports were women and only one quarter of subjects interviewed were women.

Though the results are discouraging, it is this sort of research, together with an analysis of those stories which do depict women, that needs to be done in the academy if education is going to have any impact on the media.

Content analysis needs to be done in the academy if education is going to have any impact on the media.

Work to be Done

Education for the media offers wonderful opportunities for women to get hands-on experience with equipment to enable them to experiment with different ways of working; women working in the media ought to be getting educational institutions to provide access to equipment in the long periods when it is not used for teaching. There are also important research tasks to be carried out in order to inform policy debates about the relationship between the process by which media is manufactured, and the product that it produces. But if education for the media is going to have any impact on what we see and hear, there has to be a much greater effort by women working in theoretical studies to make their work accessible and relevant to policy makers and to those working in the various sections of the industry .

It is also important that women, who do not like the way we are portrayed by the media, should complain, and so raise the consciousness of those who are daily making judgments about our desires and fantasies and what they think we will enjoy.

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1. The SBS is a government/sponsorship service providing minority language programs to the multicultural community and English language programs to minority interests.

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Administrative Pimping for Fame and Profit: Part 2

by Pamela J. Milne

Part I (published March 6, 1994)

What is administrative pimping? It isn't that different from the kind where some guy sends someone else (usually women but sometimes men and boys) out to do a little sex work. When the work is done the pimp takes most or all of the money earned.

On the surface, it seems a small thing to expect a little nod to the equity workers.

Administration pimping is the grown-up version of student plagiarism, except there is no dean of administrative affairs nor administrative codes of conduct in order to lay charges, investigate, adjudicate, or punish.

This past week at the University of Windsor, we had a breathtaking example of administrative pimping, raised to a true art form. It occurred in the midst of one of the most exciting developments ever

witnessed on our campus: the appointment of an outstandingly well-qualified women as Dean of Engineering. The University of Windsor made Canadian university history; there was so much to be proud of. A press conference was held and, subsequently, numerous television, radio and print media pieces appeared. They all described the qualifications of Dr. Hoda ElMaraghy, the tremendous potential she brings and the many research talents she possesses. Some courageously (in this time of neo-sexism) made mention of the important contribution she will make as a role model for women and men students in engineering (1). The new Dean herself spoke eloquently and honestly about the difficulties women have faced in the male-dominated discipline and of her goal of attracting more women to engineering and of providing a supportive environment in which to study. There was much discussion of the historic nature of her appointment and many pictures of proud University of Windsor administrators and engineers.

Proxénétisme administratif pour la gloire et l'argent: Partie II

par Pamela J. Milne

En mars 1994, j'ai publié un court article dans lequel je décrivais comme du proxénétisme administratif le fait que les administrateurs supérieurs de l'Université de Windsor avaient pris à leur compte le succès du programme d'équité en matière d'emploi. Au milieu des félicitations et des accolades que provoqua la nomination de la première doyenne de la Faculté d'ingénierie, ni les administrateurs, ni les médias ne mentionnèrent une seule fois les milliers d'heures que des personnes dévouées avaient passées pour que l'université devienne un chef de file en matière d'équité d'emploi.

L'université a mis en oeuvre en 1988 un nouveau plan d'équité d'emploi progressiste. Il y est dit que le processus d'embauche, de promotion et de titularisation doit être surveillé dès le commencement et peut être interrompu ou réorienté si les règlements sur l'équité ne sont pas appliqués à un moment donné. Ce genre de surveillance exige beaucoup de travail et revient largement aux membres féminins du corps professoral, d'où entrave à leur carrière puisque les travaux du comité ne leur laissent guère le temps de répondre aux normes exigées pour être titularisé.

Le plan d'équité de Windsor a peut-être été pendant ses deux ou trois premières années le plus efficace du Canada. Toutefois, il a régulièrement perdu du terrain, la situation étant aggravée par la baisse des subventions gouvernementales, d'où moindre responsabilité publique et possibilité d'injecter des fonds trouvés dans le privé dans des secteurs prestigieux où les hommes dominent. Les femmes porteront de façon disproportionnée le poids de la crise financière de l'éducation postsecondaire et le proxénétisme administratif pourrait bien devenir le moyen de survivre dans les institutions.

It all seemed so perfect; what could possibly be wrong? What was missing from the picture, literally and figuratively, was any reference to the University of Windsor's employment equity positive action plan and to those who have worked for the past six years to make moments like the appointment of Dr. ElMaraghy a reality. The person who served for eight months as equity assessor to the search committee (and without whose presence a meeting could not be held) was not invited to the press conference. There was no mention of the university's successful employment equity plan in the news release and, not surprisingly, not a single media story made any connection between the historic moment and the thousands of hours a small group of women and men have devoted to moving the university from being one of the most inequitable post-secondary institutions to being an equity leader.

Those who probably cannot even define equity were front and centre for the television cameras, microphones and photographers.

On the surface, it seems a small thing to expect a little nod to the equity workers. After all, they volunteer to do this work in addition to all their regular committee and university responsibilities. They do it out of dedication to a vision of equity and inclusivity for women and for men from groups traditionally excluded from the higher educational system. They do it on their own research time and on the time they might spend with their families. And they do it for no official credit of any kind.

Not only will their equity work not help them win tenure or promotion, but every hour they spend doing it is an impediment to their progress through the academic ranks. And the work often produces stress and tension, at times even open anti-equity, anti-woman, anti-feminist, racist hostility towards them. It is never easy. But it has produced much benefit for the University of Windsor, not just in reducing the deliberate and systemic bias and discrimination in hiring, promotion and tenure processes, or in meeting the requirements of the Federal Contractors Program, but in generating more accountable procedures that have significantly improved the overall academic quality of the hiring, promotion and tenure decisions made.

Equity workers might reasonably have expected their institution to include them in the moment of national recognition. It would have been a sign of a gracious administration to give some credit to those in the trenches, so to speak. And it might have happened if we had a gracious administration. Instead, we have a petty and greedy administration engaged in well-practiced administrative pimping. Those who, on their own initiative, have done little or nothing to make the institution more equitable, those who probably cannot even define equity, were front and centre for the television cameras, microphones and photographers. They basked in the glory as they siphoned off the wages of the real equity workers. They will go down in Canadian history while those who toil so long and hard are overlooked.

And next year, as the budget cuts get deeper, those same people will be asking for more teaching hours, more research, more service and more equity assessing hours from the

same few workers, the fruits of whose labour they continue to steal for their own profit.

Part 2

It is now a year since I wrote the above article. After writing it, I gave copies to those senior administrators I felt were directly responsible for the exploitation. Subsequently, I discussed my concerns with them directly. I asked that some concrete and public form of recognition be given to the equity process and to the equity workers for Windsor's improved record as an equitable employer.

Had there been any such gesture, my reflections on administrative pimping would have remained my own. But there was not. I began, therefore, to make my concerns public, first by reading the piece to the students in my classes and explaining to them the issues involved. Next, I sent copies to feminist colleagues on my own and other campuses. The responses I got were markedly different from the responses of the senior administrators about whom the piece was written. My colleagues identified immediately with the pimping analogy. They, in turn, sent copies of the article to others. Some put it on e-mail lists. Within days it came to the attention of the Status of Women Committee of the Canadian Association of University Teachers (CAUT), who invited me to submit it for publication in *Women and CAUT News* (vol.vii, no.2, Spring 1994). In the published version, I prefaced my reflection with a description of the University of Windsor's employment equity action plan so that readers could understand the extent to which it depends on the voluntary labour of (mostly) women faculty.

As far as I am aware, the Windsor model is unique among Canadian universities (2). It promotes equity procedures both from the top down and the bottom up. At the top is a presidential commission on employment equity which reviews every hiring process. At least two of its members are senior women faculty "and one is a faculty member from one of the other designated groups (visible minority, Aboriginal, persons with a disability). It is chaired by the vice-president, academic. This commission must give its approval before any hiring can be completed. It has the power to turn the process back at any point. It can ask that an initial advertisement be redone, that a short list be revised, that more candidates be interviewed, if it appears that the letter or spirit of the equity process has not been observed.

At the bottom working upward are the equity assessors-faculty members who have been approved for the task by both the president of the university and the president of the faculty association. Equity assessors must be present at every meeting of committees which hire faculty and administrators or who consider faculty members for renewal, promotion and tenure. Their role is one of non-voting observer/participant whose job it is to ensure that all the equity procedures set out in the bylaws of the Senate are followed.



Administration pimping is the grown-up version of student plagiarism.

In addition to the equity assessor, these committee must have at least one woman voting member. Given that women comprise only about 20% of all full-time faculty, not all of whom would necessarily be eligible to serve on these committees, the committee burden for women faculty can be quite onerous. Many women faculty serve as "the woman" committee member in their own department and as the equity assessor on committees in other departments. The Windsor equity plan is very labour-intensive, but its strength has been in the fact that processes are monitored from the very beginning and can be halted or redirected at any point, up to and including when a single candidate's name is proposed for a position. By way of contrast, the equity plan at York University leaves the equity review to the end when it is very difficult to stop a hiring process, no matter how many procedural or equity-related problems might exist.

In its initial three or four years, the University of Windsor equity plan was arguably the most effective in Canada. It represented the first truly productive effort to increase the percentage of women faculty and administrators. When the plan was inaugurated in 1988, the university had one of the worst equity hiring records among all Canadian universities with respect to women.

Administrative pimping now seems characteristic of the entire equity effort at the University of Windsor.

Previous attempts to hire more women had been weak and unsuccessful. Between 1975 and 1985, when the university had a stated but voluntary commitment to equity, the percentage of women in full-time faculty positions increased a mere 1 %, from 12.5 to 13.5%, though the pool of qualified women stood at about 36%. In 1985, the provincial government in Ontario offered grants to institutions like ours for hiring an employment equity officer and implementing related programs. To be eligible for the grant, the university had to adopt an official affirmative action policy. Between 1985 and 1988, with both a policy and an equity officer in place, our percentage of women faculty slowly, but steadily, declined.



Alarmed by the situation, the Status of Women Committee of the Faculty Association tried a different strategy. In 1987 it succeeded, with much difficulty, in having an employment equity clause negotiated into the collective agreement, and as a result, the new equity plan was developed and implemented in 1988. Over the initial three years the number of women in tenure-track positions almost doubled, while during the next two years the effectiveness of the plan began to decrease. As frustrated as I was by the behaviour of our senior administrators in the engineering appointment, I still felt that the efforts of equity assessors were worthwhile and productive. However, I felt it necessary to conclude my original article with a look ahead to what might happen if equity continued

to slip down the administrative priorities list.

By 1994, our equity plan had been expanded to include initiatives for men in designated groups as well as for women. But nothing concrete was actually done to set goals or make equity gains for these other groups. The fact that the Ontario government was in the process of passing new employment equity legislation gave me some hope that our president would recognize the need to keep equity as an institutional priority (3). I was mistaken. During the past year our equity plan has moved into failure mode. The percentage of women hired has now dropped to the low 30s (from 69, 72 and 74% at its highest), and this is compounded by cuts to university funding which have meant that the total number of new hiring's has fallen to less than ten.

What changed? Senior administrators no longer seem to regard equity as an institutional responsibility. When the employment equity officer left nearly two years ago, her position remained vacant. Even with new employer obligations under the provincial legislation, the president has refused to fund the position. It appears that the institutional strategy is to off-load responsibility for equity once again to women faculty. But there has also been a change in the attitude of many equity assessors. As they have realized that, in return for all their hours of work and all the stress they endure, their institution gave them nothing, not even the satisfaction of seeing progress toward an equitable workplace, not even public credit for any equity successes, many withdrew their services, burned out and/or disillusioned.

Administrative pimping now seems characteristic of the entire equity effort at the University of Windsor, not just the appointment of one Dean. Even though the equity procedures are failing, it is in the interest of the administration to keep the facade in place. Having equity workers remains of significant benefit to the institution insofar as it can give the outward appearance of being an equity-seeking organization. There are public relations benefits, and legal and financial benefits under the Federal Contractors Program and the provincial legislation. Having earned the reputation of an "equity leader," the University of Windsor can now ride on past successes while it does little more than go through the equity motions.

I have described the situation at the University of Windsor in some detail, but I doubt that administrative pimping is an activity confined to our campus (4). Committee work, or "service to the university," seems to provide many opportunities for pimping in virtually any university. Committee work, in general, is regarded as women's work, except of course for important decision-making committees. Not surprisingly, service - though nominally required of all - is of little value. Giving extraordinary service to your institution will not earn you promotion or tenure because what really counts is publication. Service work frequently impedes career advancement since heavy committee work tends to reduce the research time needed to publish.



"University administrations will need to be attentive to the service workload of the women whose participation they encourage "

A recent case at Wilfrid Laurier University illustrates the problem. The president of the university rejected Dr. Cheryl Harvey's application for tenure because, although she had a strong record of service and her teaching was good, her research activity was deemed insufficient. However, an arbitration board found Dr. Harvey's committee load to be above average. The university wanted to appoint more women to positions of responsibility and, although a junior faculty member, Dr. Harvey had been invited by her area head to fill that position when he stepped down. The board found that the university, therefore, had to take some responsibility for the consequences of encouraging an untenured faculty member to take on an administrative load which impeded her chances of meeting the standards set for tenure.

The Harvey case strikes me as a rather classic example of administrative pimping. The institution receives the benefit of having the administrative work done and of appearing to promote women to positions of authority, while the woman who actually does the work and makes the institution appear progressive is not rewarded for her efforts. Perhaps the arbitration decision is a sign that administrations will be held accountable for such exploitation. Kevin Banks, a professional officer with CAUT, observed that "One clear implication of this case is that university administrations wishing to improve the gender balance of administrative assignments will need to be attentive to the service workload of the women whose participation they encourage" (5).

As serious as these forms of administrative pimping have been, and continue : to be for women in universities, there is, in my view, the potential for even more damage in the severe financial cutbacks imposed by governments on universities across the country. This systemic disinvestment comes at a time when women (and other groups traditionally excluded from post-secondary institutions) have begun to claim their rightful place.

There is a danger that as universities seek to replace government funding by increasing enrolments and tuition fees, areas that have traditionally attracted women will be used as the cash cows to supplement the funding of traditionally male-dominated disciplines. Institutions do not have to account for funds raised through tuition fees in the same way as for operating grants received from government. When universities are publicly funded, there is at least the possibility of holding them socially accountable. But as public funding decreases, there could be an increased opportunity for university administrators (the majority of whom are still white, male, able-bodied and heterosexual) to direct discretionary funds toward perceived "prestige" areas where men predominate as faculty and students. As well, funding will be sought mostly from those who own big companies- white, able-bodied, heterosexual men- and this, too, will dictate how it can be spent (6).

The financial crisis in post-secondary education will be born disproportionately by women.

One of the key questions we need to be asking today is why, just as women are finally gaining greater access to universities, do governments no longer regard universities as a high public priority? The education women will have access to in the future will simply not be of the same quality their male counterparts received in the past. Women who find academic employment in universities will have greater workloads and lower salaries than their male predecessors. The financial crisis in post-secondary education will be born disproportionately by women and administrative pimping will serve as the very infrastructure of institutional survival.

The "restructuring" and "performance-indicator" driven changes now occurring are not gender neutral. It will only be with the greatest effort and determination that women in post-secondary education in Canada will be able to avoid being remarginalized and increasingly exploited in this process.

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1. I prefer to use the term "neo-sexism" instead of "backlash." As Janice Newson (York University) has pointed out, "backlash" implies a natural and legitimate response to the push of feminism. But feminism is a response to sexism and patriarchy and the reaction to feminism is simply the reassertion of sexism and patriarchy; hence, we should call it what it is: new sexism.
2. The University of Winnipeg has adopted some aspects of the Windsor plan but, as I understand, not the full form.
3. Ontario's Employment Equity Act came into effect on September 1, 1994 and requires universities to be in compliance by March 1, 1996.
4. Other examples of administrative pimping can be found. At the University of Windsor, as at many universities, women faculty and librarians experience salary discrimination. Obviously, the administration siphons off the money that women should be earning for the work they do which is equal to that of their male colleagues. A 1990 study of faculty salaries at the university of Windsor "uncovered systemic [gender-related] anomalies" (K. Hildebrandt and E. Czilli, *A Study of University of Windsor Faculty Salary Anomalies*, University of Windsor Anomalies Committee: Windsor, May 1990, p.17). One gender-based anomalies fund partially corrected the situation for some women but none of the corrections are retroactive and it would take several more anomalies funds of similar amounts to correct the problem completely. The Social Contract legislation, which froze

salaries in Ontario, has, therefore, a particularly adverse effect on women who are the victims of pay discrimination.

5. Banks, K., "Service Load May Block Road to Tenure," *CAUT Bulletin*, December 1994.
6. At Windsor, we needed a new faculty of education building, but because it would have been difficult to raise the money, the faculty of education was given the old business administration building, and we raised money for a new, bigger building for business administration. Corporate donations were instrumental. Our planned new performing arts centre has been put indefinitely on hold, but we could likely raise money for a new engineering building.

POETRY

Cleaning Out Old Letters

Little by little
the past flutters
into a cardboard box, overflowing
leaves, like a nibbled white flower
dangling staples and 3-ring holes.

Rising aromatic
under the clutter
winters, springs, highway signs
spiral from dusty roads in the mind
wafting on *Dears and Sincerelys*
far countryside, long fallow.

Throw one letter away
- a chain is broken.
Darkness thickens over forgetting.
No daisies blink as the sun
slips from gold to rose.

Tomorrow is
a quilt with patches missing
tossed on a clothesline across the sky.
See how the fields flap through?
Yesterdays blur into bushes and lawn
- no handing back for mends
in digital time.

Knowing, I still throw away.
The box will bounce through the city's
streets on top of a truck,
dreams, aches, words,
soon to be heaved on the dump,
more and more fragrant
with Nothingness,

as I too will drop
into a box, a hole
- housecleaned for the hereafter.

Susan Ioannou
Toronto, Ontario

Not Just Pen and Paper: Women's Access to Literacy

by **Bey Sude rman**

Why are women's literacy skills still so low and, in fact, declining?

Why is it that, after years of trying to improve women's literacy skills globally, they continue to be so low and, in fact, are declining rather than showing signs of improvement? There was no consensus in the responses to this question at the "Women, Literacy and Development" conference organized by the International Council for Adult Education and held in Cairo, Egypt, in September of 1994. Some blamed women for not trying hard enough.

Some argued literacy curriculum content has been irrelevant so women have not seen how they would benefit from literacy. Some contended that not enough money has been spent on setting up programs. Some made a strong, convincing case that patriarchal structures have a vested interest in ensuring that the majority of women remain illiterate, and therefore vulnerable. Some recognized that while some women are illiterate because of lack of access to training or resources, other women resist becoming part of the modern world because modernization will not improve their lives or the lives of their communities. With the exception of the first, all of these responses are probably true for some illiterate women, some of the time, depending on their context and situation. None is a complete answer.

It is easy enough to refute the first premise - that women don't try hard enough - by examining the situations of women in Canada and in the South (1). The reality is, and is demonstrated over and over again, that women do the majority of the world's work. This is true whether we are talking about Zambia, or China, or Canada. Far from not trying hard enough, women may simply not have the resource of time to attend literacy programs, even if such opportunities are available, because they are working too hard.

Lack of literacy skills in adults is also linked to early schooling experiences. In Canada, where we have universal primary schooling, our rates of illiteracy, while high (2), are significantly lower than in certain other parts of the world. From Canadian women who lack literacy skills we can learn that there are many reasons why women might reach adulthood without achieving literacy: the school system could not accommodate their learning style; their lives were chaotic as children, meaning that survival was a higher priority than schooling; they were pulled out of school to assist with work in the home; or they have been living with learning disorders that were never diagnosed, to give just a few reasons.

In the South, children frequently do not have the opportunity to attend school, because of the lack of schools and teachers. And not every child who attends school becomes literate, due to poor pedagogical practices; UNICEF argues that current rates of adult illiteracy are

related to poor schooling (3). As well, girl children are much more likely to be pulled out of school early in most places (parts of southern Africa (4) and the Caribbean are an exception to this generalization) to assist with work at home, and prepare them for their expected roles as wives and mothers, and so on. It is clear that there is no justification at all for the position that women have not acquired literacy skills because they have not tried hard enough.

L'accès des femmes aux cours d'alphabétisation

par Bev Suderman

Un certain nombre d'inquiétudes ont été exprimées au sujet de l'alphabétisation des femmes à la Conférence des femmes sur l'alphabétisation et le développement au Caire en septembre 1994.

On a dit que les femmes ne déployaient pas suffisamment d'efforts. Étant donné que les femmes accomplissent la majorité des travaux dans le monde, il se peut qu'elles n'aient tout simplement pas le temps d'assister à des programmes d'alphabétisation, même s'il en existe. On a dit que le contenu des programmes ne convient pas aux femmes, ce que de nombreuses recherches corroborent. Beaucoup de documents d'alphabétisation perpétuent l'oppression des femmes et leur rôle. On a dit qu'il n'y a pas suffisamment d'argent pour les programmes d'alphabétisation. En fait, l'endettement chronique des pays et les programmes d'adaptation structurelle ont entraîné une baisse des dépenses sociales, en particulier dans le secteur de l'éducation et de la santé.

D'autres ont affirmé avec insistance que les structures patriarcales ont tout intérêt à ne pas alphabétiser les femmes, ce qui vaut pour le Canada et les pays du Sud. Les maris, pères et frères voyant souvent dans les programmes d'alphabétisation une menace y réagissent avec violence. Enfin, d'autres prétendent que les femmes rechignent à s'intégrer dans le monde moderne, car l'autorité et le respect dont elles jouissent dans les sociétés traditionnelles seraient alors sapés. La modernisation est inséparable de l'urbanisation et de la mise en circulation d'argent en espèces dans les économies traditionnelles, ce qui engendre une dichotomie artificielle entre les travaux de subsistance non rémunérés (effectués par les femmes) et les travaux rémunérés (effectués par les hommes).

Être alphabétisé constitue un droit de la personne. La prochaine conférence sur les droits des femmes à Beijing sera une autre occasion d'affirmer notre engagement vis-à-vis de l'équité des sexes.

The second reason given for women's low literacy skills, that the content of literacy materials and programs has been irrelevant, has much research to back it up. Indeed, in many places, people do not yet see the full value and use of literacy (5). We know that it is human to resist change, unless the benefits of making change outweigh the discomforts of the status quo. Indeed, in many places of the world, education is not a felt need because

There is no justification for the position that women have not have not tried hard enough.

meeting the demands of survival is a consuming struggle every day (6).

When women are actually in literacy programs, the materials they have access to tend to reinforce ghettoized roles - reproductive and domestic labour - at the expense of recognizing women's multiple roles within families and communities (7). Pictures in these materials tend to reflect and reproduce women's oppression and invisibility by showing women only in passive stances, by drawing women smaller than men in pictures, and by reinforcing strictly domestic and reproductive roles.

When on a solidarity visit in Giza, I examined the official government textbook. I was illiterate in this situation - not able to read, write or speak Arabic at all. This is important to note because all the information I could gain about the content of this book came from the pictures I saw and the questions I could therefore generate. I leafed through the whole textbook looking for pictures of women and found only one, though every story was accompanied by a picture. In this picture, every woman was pregnant or accompanied by small children, or both. I asked what the story was about and was told that the subject was family planning. This confirmed what I had been told at the conference about the paucity of images of women in literacy materials. It also showed me that the only role for women recognized by the writers and developers of the Egyptian government's literacy textbook was their reproductive role. The agricultural work Egyptian women undertake, participation in the paid labour force in a variety of capacities, food preparation, household work, beer-brewing, and all the other types of work with which women engage, were completely ignored.

The third reason, that not enough money has been spent on programs, does not need much more clarification. The needs are vast; the numbers are growing. It seems self-evident. However, it is important to recognize the role of the debt crisis in aggravating this situation. Structural adjustment programs, imposed by the International Monetary Fund and adopted by many countries, have meant significantly less resources for social spending - which covers things like education and health - as well as the deterioration of living standards for most people, and decreasing formal employment opportunities (8). Many poor families have been forced to withdraw their children from school, especially girl children, due to the imposition of school fees. Structural Adjustment Programs also result in increasing demands on women's work and duties, as well as increasing frustrations among unemployed men.

Adult literacy programs in Canada have been hard-won and are under almost constant threat, especially gender-specific programs where women can create community with each other and can build a safe place to address the issues of growing up in a chaotic environment, which frequently includes histories of abuse and incest. With the rapid and profound economic changes taking place Here - in effect, a form of structural adjustment program - we need to be vigilant that we do not lose what we have achieved in terms of women-specific and woman-positive programming.

The fourth reason, that patriarchal structures have a vested interest in ensuring that the majority of women remain illiterate, and therefore vulnerable, has long been evident in both

Students have had their jaws broken, been kidnapped, and been attacked in public.

Canada and many nations of the South. Literacy programs present an opportunity for women to expand their power and control over their environments. This process can be seen as a threat by husbands, ex-husbands, fathers and others, who may respond with physical abuse, or increased violence of various types, in an attempt to force women to leave the program. Students I have taught in Canada have had their jaws broken, been kidnapped, and been attacked in public as they tried to pursue their education. When this type of oppressive behavior occurs in the South it is often associated with "traditional" or fundamentalist views of women's role - at least this is the way it is reported in the western media.

The fifth reason for women's illiteracy rates, that some women resist becoming part of the modern world because modernization will not improve their lives or the lives of their communities, tells us a lot about the diversity of experience we must respect and learn from as we work for justice. For many women, power lies in traditional roles. For these women, violence comes with modernization, a process that undermines traditional values and structures, particularly through the "relocation of production to the newly - industrializing countries where labour is cheaper and more docile," (9). Modernization processes include urbanization and the introduction of cash into traditional economies, both of which have further marginalized women by creating an artificial dichotomy between types of labour: traditional, subsistence work, and modern, waged work. Women are expected to continue the subsistence work, but in a modernized economy it becomes less valued than waged work. As this transformation is linked to the introduction of consumerism as an ideology, men frequently embrace the concept work for wages, seeing potential individual consumption benefits without necessarily seeing that they should use their wages to compensate for the withdrawal of their labor from the community's or family's subsistence.

The disruptions in social relationships caused by modernization are not yet fully understood by its advocates. We can see this in the Canadian situation as well, although we went through the changes and disruptions in the more distant past (10). I would question whether we have yet adapted fully to the changes imposed by industrialization, given the continuance of excess workloads for women. In some respects things appears to be changing, but slowly. Very slowly. Is it any wonder that some women resist becoming part of a process that will undermine their traditional authority, without replacing it with something equally valuable?



People sometimes wonder why it matters that women are more illiterate than men, particularly in the South. If women "only" do a little traditional agriculture, and have babies, and cook the food, why do they need to be literate?

Literacy is a fundamental human right, and needs all the protection such a right entails.

While it is true that women around the world do the majority of domestic labour, it is now recognized that the majority of the world's women also participate in the cash-based labour force, whether through a job or through small-scale trading or agriculture. I do not believe that there are any people left on earth who are not in the grip of the global economy, and who do not, in some way, require cash to negotiate their relationship to day to day life (11). The reality today is that women would feel more competent, be less likely to be cheated, more likely to benefit from modern medical treatments, and be better able to manage their own affairs if they could read and write. Illiteracy is a barrier to a woman's ability to exercise control over her destiny.

Literacy is a fundamental human right, and needs all the protections and encouragements that such a right entails. The upcoming World Conference on Women's Rights in Beijing will be another occasion for us to affirm our commitments to "gender equity and maximum resource development in the field of women's literacy" (12).

Bev Suderman is currently past-president of CCLOW, and represented the organization at the ICAE conference in Cairo, September 1994.

1. I am using the term "South" to indicate countries with a history of colonialism and severe poverty for the majority of their citizens in these times. Other terms for this group of countries have included Third World, under-developed nations, and so on.
 2. The most recent Statistics Canada study, defining literacy as the ability to function with reading, writing and numeracy skills at a level of comfort day to day life, found that approximately 38% of the Canadian population has difficulty reading and writing. Earlier studies, based on years of education, indicated that 25% of the population was illiterate, on the basis of having 8 or fewer years of education.
 3. Rosa Maria Torres of UNICEF's Education Cluster in New York made this point during her presentation in Cairo. Reported in Blais *et al.* p.15.
 4. Lind, p.3.
 5. Manandhar & Leslie, p.103.
 6. Mishra, Ghose & Bhog, p.126.
 7. Aksomkool, p.2.
 8. Lind, p.2 & p.10.
 9. Limage, p.38.
 10. Features of the industrial revolution in England must have looked much the same
-

as much of the South looks today; i.e. people forced to participate in cash economies through the imposition of taxes, forcible evictions from the land and therefore from subsistence activities, immense poverty, disease, starvation, and the immense wealth of the few.

11. By "people" I am referring to groups of people. For example, before I traveled to Zambia, I believed that Zambian peasants were relatively free from the constraints and pressures placed on people by the cash economy, but I found that I was wrong.

12. Limage, p.30.

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The One We Thought was Mother

Hidden within a metaphor of eyes
your glance became the character of windows,
a place where mirrors refracted
subdued and ghostly rays which we mistook for
ornaments of shade.

Upon your tragic face
the dancing candles drew us near
like moths on a cold night
that seek out particles of stars.

Now that you sleep, the sky recedes,
grey diamonds of dusk produce a light we see
through the soot of our vague realities,
the salvaged gems and memories of love
from all the times you covered your head with fire
and drew back your lids again.

Mary Rudbeck Stanko

London, Ontario

A Collaborative Response to the Green Paper on Social Security Reform

by **CLOW, Canadian Farm Women's Education Council, Canadian Research Institute for the Advancement of Women, and National Organization of Immigrant and Visible Minority Women of Canada**

The following article is a summary of the recommendations from a brief prepared by the above organizations.

Systemic barriers exclude women from training, jobs, and social programs. Visible minority women, immigrant women, women living in rural and remote areas, and women with disabilities generally face even greater barriers than other women. Any proposals for change to the current social security system must be informed by women's perspectives and contributions and must not create further disadvantages, nor result in further poverty for any group of women.

The full brief proposes a range of measures aimed at improving women's access to the labour market, to social and income security, to a minimum standard of well-being, and to equality. Highlighted below are the main components of our recommendations.

Training

Women's access to and success in completing any training program, including literacy, job skill, life skill or general scholastic upgrading, will only be achieved by recognizing that women face systemic barriers created by violence, social isolation and discrimination on the basis of gender, race, class, (dis)ability, and sexual orientation. For women living in rural, remote, northern and coastal areas, geographic isolation is often an insurmountable barrier. Specific accommodation for women with disabilities, including removal of physical barriers, is essential. Access to child care, financial assistance, transportation, woman-positive curricula and program services are key requirements for all women.

Any proposals for change must be informed by women's perspectives and must not create further disadvantages.

We propose, therefore, as an alternative to the suggested Income Contingent Repayment Plan, the development of a student loan program which recognizes the needs of women in Canada for equitable access to post-secondary education and for non-punitive financial support for women who are: on social assistance, who experience interruptions in their education, who lack high-paying employment, or who require child care, counseling, or other non-tuition supports.

We also recommend that the voluntary nature of training be preserved: coercive measures are unacceptable. UI funds should not be used for training and social assistance should not be tied to training in any way. Training should be funded through Consolidated Revenues, and resource allocations should be restored to 1989 levels immediately.

Language Training, Accreditation and Immigration Policy

Many immigrant and refugee women are denied access to language training because of family pressures, or because of inadequate child care or other support services. Even where women are able to access language training, there are questions about the quality of the courses.

We recommend that appropriate supports for women's participation in literacy and language programs be guaranteed, including accommodation of the specific needs of women with disabilities, and immigrant, refugee and visible minority women regardless of citizenship or residency status. Prior Learning Assessment measures should be established for ensuring the portability and transferability of skills, knowledge and certification acquired in another province or outside of Canada.

The new Immigrant Policy must be closely examined for its potential impact on the economic and social security of immigrants and refugees.

Unemployment Insurance

Currently, there is economic growth in , Canada; wealth is being created, but it is not being tunneled through the labour market to create jobs. We are living through a "jobless recovery"- an inevitable outcome of the accumulated pressures of globalization. Many women, among whom labour force poverty has grown by about 160%, find themselves trapped in low-skill, low-pay, non-standard jobs without access to unemployment insurance.

Options and opportunities should be made available to individual Canadians, free from any form of coercion.

The proposed two-tier system of premiums and benefits would penalize the most vulnerable workers - women in particular - and discourage employers from hiring precisely those people most in need of employment. Similarly, the proposals to extend the time required to qualify for ill fail to recognize the seasonal nature of many jobs. For example, rural farm workers would generally be excluded from UI by a prolonged qualification period. Secondly, farmers - including women - would lose access to a pool of experienced workers forced to seek employment that provides UI coverage.

We recommend, therefore, that the UI fund be returned to an unemployment insurance program exclusively and that everyone in the paid labour force, including part-time, temporary, self-employed, "home workers," and other "non-standard" workers be eligible for coverage.

Child Care

Every parent and child has the right to universally accessible, comprehensive, high quality, not-for-profit, accountable child care. The Green Paper does not adequately address the provision of this service, and seems to overlook the fact that the lack of adequate and affordable child care is one of the greatest impediments to employment outside the home for low income and moderate income families.

We therefore recommend that the federal government develop a Child Care Action Plan to ensure that child care is universally accessible in Canada by the year 2005.

Poverty

The Green Paper speaks to the need to address child poverty, yet overlooks the reality that children are most often poor because their mothers are poor. We recommend the following: that social assistance never be contingent on participation in training or employment programs; that unpaid work, both domestic labour and volunteer work, be recognized and compensated; that pay and employment equity legislation be enforced and that the federal government assume a greater role in promoting economic development at community, provincial and national levels.

In Summary

We propose that any future actions taken by the federal government in the area of social security reform reflect the following three key considerations:

1. The right to choose must be a fundamental component of Canada's revised social contract. This means that options and opportunities should be made available to individual Canadians, free from any form of coercion. Social programs containing elements of coercion foster resistance, abuse of the system and poor performance, and often penalize women experiencing systemic and institutionalized discrimination.
2. The federal government must continue to allocate time for a serious and thorough

public debate prior to any decisions about social security reform, including discussion around the general framework for reform. This debate must consider major changes to the tax system.

3. Social and economic programs have different impacts for women than for men. The federal government must commit to completing this consultation process, and to incorporating a complete gender analysis of the social security system into its proposals for change.
4. *Copies of the full brief are available from CCLOW.*

Réponse conjointe au livre vert sur la réforme de la sécurité sociale

par le Congrès canadien pour la promotion des études chez la femme, le Conseil canadien d'éducation des agricultrices, l'Institut canadien de recherches sur les femmes, l'Organisme national des femmes immigrantes et des femmes appartenant à une minorité visible du Canada

L'article suivant est un résumé des recommandations contenues dans un document préparé par les organismes ci-dessus.

Des barrières systémiques excluent les femmes des programmes de formation, d'emploi et des programmes sociaux. Les femmes appartenant à une minorité visible, les femmes immigrantes, les femmes des régions rurales et reculées, et les femmes ayant un handicap se heurtent en général à des obstacles encore plus grands que les autres femmes. Toute proposition de changement au système de la sécurité sociale actuel doit tenir compte de l'optique des femmes et de leurs contributions et ne doit pas engendrer de plus grands problèmes. Il ne doit pas non plus entraîner une pauvreté plus profonde dans tel ou tel groupe de femmes.

Le dossier complet propose un éventail de mesures visant à améliorer l'accès des femmes au marché du travail, à consolider leur sécurité sociale et financière et à leur assurer un niveau de bien-être minimal et l'égalité. On trouvera ci-dessous les principaux volets de nos recommandations.

Toute proposition de changement doit tenir compte de l'optique des femmes et ne doit pas engendrer de plus grands problèmes.

Formation

L'accès des femmes à des programmes de formation et leur succès à ces programmes, qu'il s'agisse de cours d'alphabétisation, de formation professionnelle, de formation à la dynamique de la vie ou de cours de rattrapage scolaires généraux, ne pourront être réalisés que si on reconnaît qu'elles se heurtent à des obstacles systémiques, ceux-ci étant dus à la violence, à l'isolement social et à la discrimination basée sur le sexe, la race, la classe sociale, les handicaps, les aptitudes et l'orientation sexuelle. Pour les femmes qui habitent dans des régions rurales, reculées, côtières et du Nord, l'isolement géographique crée souvent des barrières insurmontables. Pour les femmes ayant un handicap, il faut absolument se doter d'installations précises pour éliminer les obstacles physiques. L'accès à une garderie, une aide financière, des services de transport, des programmes d'études axés sur les femmes s'imposent.

Nous proposons, par conséquent, pour remplacer le Programme prévu de repaiement relatif au revenu l'élaboration d'un programme de prêts aux étudiants qui reconnaisse que les femmes au Canada ont besoin d'avoir équitablement accès au système d'éducation postsecondaire et aide financièrement, mais de manière non punitive, celles qui sont prestataires de l'aide sociale, doivent interrompre leurs études, n'ont pas accès à des postes bien rémunérés, ont besoin de service de garderie, de counselling ou d'autres services d'appui.

Nous recommandons aussi que le caractère volontaire de la formation soit sauvegardé: des mesures de coercition ne sont pas acceptables. Par conséquent, les fonds de l'assurance-chômage ne devraient pas servir à la formation et l'aide sociale ne devrait être d'aucune façon liée à la formation. La formation devrait être subventionnée par le biais de revenus consolidés et il faudrait immédiatement lui allouer des ressources équivalentes à celles de 1989.

Formation linguistique, reconnaissance des titres de compétence et politique en matière d'immigration

Beaucoup de femmes immigrantes et de réfugiées n'ont pas accès à des programmes de formation en langue en raison des pressions exercées par leur famille, ou parce qu'elles ne peuvent bénéficier de services de garderie ou d'autres services d'appui. Et même lorsque les femmes ont accès à des cours de langue, la qualité et la pertinence de ces derniers sont remises en question.

Il faut tenir compte des besoins spécifiques des femmes handicapées, ainsi que de ceux des immigrantes, des réfugiées et des femmes appartenant à une minorité visible.

Nous recommandons que soient garantis des services d'appui adéquats, de façon que les femmes puissent participer à des programmes d'alphabétisation et de langues. Il faut entre autres tenir compte des besoins spécifiques des femmes handicapées, ainsi que de ceux des immigrantes, des réfugiées et des femmes appartenant à une minorité visible, indépendamment de leur citoyenneté ou de leur statut de résidente. Il faudrait de plus établir des mesures visant à évaluer l'apprentissage antérieur pour s'assurer de la portabilité et de la transférabilité des compétences, connaissances et diplômes acquis à l'étranger ou dans d'autres provinces.

De surcroît, la nouvelle politique d'immigration doit être étudiée de près pour déterminer les répercussions sur la sécurité sociale et économique des immigrantes et des réfugiées.

Assurance-chômage

À l'heure actuelle, le Canada connaît une période de croissance économique; des richesses sont créées, mais elles ne sont pas canalisées par le biais du marché du travail pour créer des emplois. Nous traversons une période de redressement où le nombre des sans-emploi augmentent, résultat inévitable de la globalisation et des pressions en découlant. Beaucoup de femmes, parmi lesquelles la pauvreté a augmenté de quelque 160 %, se retrouvent prisonnières d'emplois subalternes, mal rémunérés, atypiques, sans pouvoir prétendre aux prestations d'assurance-chômage.

Le système prévu de prestations et de primes à deux niveaux pénaliserait les membres de la main-d'oeuvre les plus vulnérables, les femmes en particulier, et découragerait les employeurs d'embaucher ceux et celles qui ont en fait le plus besoin de travailler. De la même façon, en prolongeant la période prévue pour pouvoir être admissible aux prestations d'assurance-chômage, on ne reconnaît pas le caractère saisonnier de nombre d'emplois. Ainsi, les ouvriers agricoles n'auraient pas droit dans la plupart des cas à l'assurance-chômage si la période d'admissibilité était prolongée. De plus, les agriculteurs, y compris les femmes, n'auraient plus accès à un réservoir d'ouvriers compétents qui se verraient dans l'obligation de chercher un autre emploi couvert par l'assurance-chômage.

Nous recommandons, par conséquent, que le fonds de l'assurance-chômage fasse à nouveau partie, et exclusivement partie, d'un programme d'assurance-chômage et que tous les membres de la main-d'oeuvre rémunérée, y compris les employé(e)s à temps partiel, le personnel temporaire, les travailleurs et travailleuses indépendants, les personnes travaillant à domicile et autres personnes occupant un emploi atypique soient admissibles à l'assurance-chômage.

Garderies

Tous les parents et tous les enfants ont le droit d'avoir accès à des services de garderie de bonne qualité, à but non lucratif et responsables. Le Livre vert ne se penche pas de manière adéquate sur la question de la prestation de ce service et semble ne pas tenir

compte du fait que la pénurie de bonnes garderies abordables constitue l'un des principaux obstacles des familles à faible revenu et à revenu modéré en matière d'emploi.

Nous recommandons, par conséquent, que le gouvernement fédéral élabore un Plan d'action à propos des garderies qui garantirait au Canada l'accès universel à des services de garderie d'ici à l'an 2005.

Pauvreté

Le livre vert affirme qu'il faut se pencher sur la question de la pauvreté des enfants. Pourtant, il semble oublier que les enfants sont pauvres parce que leur mère le sont. Compte tenu de ce lapsus, nous recommandons que l'aide sociale ne dépende jamais de la participation à des programmes de formation ou d'emploi; que tout travail non rémunéré, dont les travaux domestiques et le bénévolat, soit reconnu et rémunéré; que les lois sur l'équité en matière d'emploi et l'équité salariale soient appliquées; et que le gouvernement fédéral joue un plus grand rôle dans la promotion du développement économique aux niveaux communautaire, provincial et national.

Résumé

En bref, nous proposons que toute mesure prise par le gouvernement fédéral à l'avenir dans le domaine de la réforme de la sécurité sociale reflète ces trois éléments principaux:

1. Le droit de choisir doit constituer un élément fondamental du nouveau contrat social au Canada, c'est-à-dire qu'on devrait donner à tout Canadien et toute Canadienne des choix et des possibilités, où aucune forme de coercition n'intervienne. Des programmes sociaux émaillés d'éléments de coercition déclenchent une résistance et un mauvais rendement et permettent d'abuser du système. De plus, ils pénalisent souvent les femmes qui se heurtent à une discrimination dans le système et les institutions.
2. Le gouvernement fédéral doit prendre le temps de laisser se dérouler un débat public, sérieux et en profondeur, avant de prendre toute décision sur la réforme de la sécurité sociale. Même une discussion sur le cadre général de la réforme s'impose. Le débat doit tenir compte des changements importants dans le système fiscal.
3. Les programmes sociaux et économiques ont des effets différents pour les femmes et pour les hommes. Le gouvernement fédéral doit s'engager à terminer le processus de consultations et à inclure dans les changements qu'il propose une analyse complète du système de la sécurité sociale qui tienne compte des femmes et des hommes.

Exemplaires du document sont disponibles au CCPEF.

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When asked in 1979 whether she had any thoughts about the civil rights movement & the women's movement, Clementine Hunter's response was simple, "No, not much." Despite the artist's disinterest, both movements enabled a new and different kind of attention for her work. The civil rights movement in particular enabled a greater appreciation of her role as artiste For it was during the decade of the 1960's, that many academically-trained black artists resurrected the notion of community art and affirmed the role of the visual artist in the liberation struggle.

from "Clementine Hunter's Subversive Joy" by A.
Jean Billingslea-Brown forthcoming May '95
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Learning/Teaching Feminist Counselling

by Carol Arkininstall

The course is designed for women in counselling settings who are interested in a feminist perspective.

Last June I was among the first graduates of a new course which combines contemporary feminist theory with the practice of counselling. The Counselling Women Certificate Program (C.W.C.P.) is offered by the Women's Program through the Faculty of Extension at the University of Alberta. The course is designed for women who work with women in counseling settings and who are interested in a feminist perspective. Its purpose is to expand the range of counselling services available to women by providing education in women-centered counselling. Although completion of the program does not confer professional status, it does enable students to apply feminist approaches to counselling women.

The prerequisites are a familiarity with the language and skills of basic counselling, credit in an introductory level psychology course, and experience in working with women in a relationship which involves an element of counselling. Course topics include feminist psychology and sociology, communication and counselling skill development, advanced counselling in the context of multiple oppression, and advocacy. The program ends with an applied project which resembles a practicum.

The program is two years in length and is intended for part-time students. Classes are held in the Department of Extension on the university campus in Edmonton. The first class began in September 1991, with forty students registered. There were two basic scheduling patterns: two or three consecutive days once a month, or a particular weekday throughout the month. As would be expected, students who live far from the city chose the first option. In my section two women traveled from a neighboring province and several like myself came from as far as three hundred miles away. Costs of travel and accommodation add significantly to the overall expense of the course. Fees for each of the six core courses are about \$275 and electives are approximately half of that amount. Material costs are included.

Le counseling féministe: Apprentissage et enseignement

par Carol Arkinstall

En juin dernier, j'ai été l'une des premières diplômées du Programme de counseling féministe menant à un certificat, un nouveau cours que dispense la Faculté d'éducation continue de l'Université de l'Alberta. Ce cours comprend un volet sur la théorie féministe et un volet de travaux pratiques sur le counseling.

Je me suis rendu compte que nombre de points communs rapprochent une bonne enseignante féministe et une conseillère féministe. La qualité de la relation entre la cliente et la conseillère est essentielle, cela s'appliquant aussi dans une situation d'apprentissage. De façon idéale, la cliente/conseillère et l'enseignante/étudiante se considèrent comme des coéquipières dont les champs de compétences sont différents. La conseillère et l'enseignante doivent l'une comme l'autre faire attention de ne pas abuser du pouvoir que leur confère leur rôle.

La responsabilité de la conseillère et de l'enseignante est de faciliter le développement. Une conseillère peut faire prendre conscience à sa cliente de l'importance d'exercer un contrôle plus grand sur sa vie et une enseignante peut donner confiance à ses étudiantes et les encourager à apprendre par elles-mêmes. Une conseillère et une enseignante féministes tiendront également compte des facteurs externes jouant un rôle dans la vie des femmes, et toutes deux doivent être conscientes de leur propre optique au lieu d'affirmer qu'elles sont objectives et dépourvues de toute valeur.

Le programme a posé bien entendu quelques difficultés. Les problèmes tenaient surtout à la politique relative à la fréquentation des cours obligatoires, aux changements de date de la fin du programme, aux méthodes d'évaluation et à l'accessibilité des ressources.

Students in the course vary widely in their beliefs and knowledge regarding feminism. Some have little or no connection to the women's movement. Others have the beginnings of feminist consciousness and still others are committed feminists representing a wide range of philosophical positions. This range of opinion provides valuable experience in dealing with difference. Those with little feminist background find the new concepts challenging but the overall effect of such diverse starting points is, I believe, positive.

Although all of the students have worked with women, there is also much diversity in their training and experience. Many work in areas such as sexual abuse or battering. Others are in fields of education, social work, or health care. Some are not directly involved in counselling. The program features courses which accommodate different experiences among students, and teaching methods provide a balance between the two defined learning areas: feminism and counselling.

The classroom environment is interactive, validating women's lived experience and knowledge. The instructional format is a blend of lecture, discussion, group work, and skill practice. The requirement for each course is at least one major paper and possibly other written assignments. Small group practice allows students to progress at their own rate and to learn from one another.

The course instructors all have graduate degrees, and several are practicing feminist counsellors. Some teach in Alberta universities and others are completing doctorates or working in other fields. All have strong connections to the feminist community. Half a dozen of these instructors, along with ten or twelve other women, worked with the director of the Women's Program over a two year period to develop the C.W.C.P.

In keeping with feminist theory, these women are more than instructors. They are role models for their students - as women, and as feminist counsellors. There is much common ground between the role of effective feminist instructor and that of feminist counsellor. As I learned more about the latter's defining characteristics, I realized how often they were displayed by these women, and how that affected the learning and teaching processes.



Until last year, classes were held in the Women's Program building, of the Faculty of Extension.

Because of the conviction that the feminist counsellor, as an involved and present person, must be a vital ingredient in the process, there is considerable focus on her individual qualities. She must exhibit warmth, empathy, and relevant knowledge including knowledge about women and women's issues. She must have feminist values and live in a manner congruent with these values, in which case she may be involved in some feminist social action. Positive relationships with other women are an important part of her life-style. The counsellor is, then, a positive role model for her clients as the instructor is for her students. This function is central to feminist counselling, and is, in fact, of more significance than any particular counselling mode or technique.

The quality of the relationship between the client and counselor is also an essential feature of feminist counselling. Trust, emotional connection, and equality should be paramount, and these are created in part as the counsellor shares a certain amount of her own life experience with her client. Appropriate disclosure from the counsellor can play a role in validating the client's perceptions and building her self trust, and facilitates a shared ownership of the counselling situation. Ideally, the two women regard each other as co-workers with differing areas of expertise, and this can also be true of the relationship between instructor and students. The counsellor/instructor asks for, and is receptive to, feedback regarding the counselling/learning process as it unfolds. Both the counselor and instructor must take care not to abuse the power inherent in their roles.

The feminist counsellor's work as well as the feminist instructor's work is perhaps best understood in terms of facilitating growth. In counselling, a growth and development model replaces the traditional illness model. This helps create a positive and egalitarian atmosphere. The client does not have something "wrong" with her which the counsellor is supposed to "fix." Change is identified as an overall goal. The counsellor works with the client in increasing her self-awareness so that she has sufficient insight to work effectively in the personal sphere. Similarly, a feminist instructor can increase the confidence and security of her students, to facilitate their independent and self-motivated learning.

A feminist counsellor or instructor's work will also reflect the significance of external factors in women's lives. This is a radical departure from the focus on the internal common to most counselling approaches. Feminist counselling addresses both levels and how they are intimately related. Issues such as battering, anxiety, substance abuse, or depression must be examined in a socio-cultural context not only in counselling, but in teaching the realities of women's lives. Throughout, the counsellor/instructor strives for balance, ensuring that in addition to focusing on personal change, feminist political concerns are also addressed. Both counsellor and instructor must freely acknowledge her own perspective rather than claiming to be value free and objective.

One woman said, "This is the group of women I've been looking for all of my life."

In the C.W.C.P. classroom, the student has the freedom to examine her own value position and that of others in a safe yet challenging setting. I came to the program with a variety of feminist attitudes, and the positive learning experience has enabled me to clarify my position. I developed a more complete picture of the types of feminism. Radical feminism, especially, became more focused for me and I began to incorporate some of its tenets into my own beliefs. Today, my concept of feminism goes beyond the liberal feminist focus on equality of opportunity for women and men, to an amalgam of socialist and radical feminism. In looking at women's oppression, the former emphasizes economics and the class system while the latter focuses on structures built around sexuality. For me, both viewpoints contain essential elements. I also developed a greater appreciation of the many political realities of other women. The presence of classmates, instructors, and guests for whom racism, ableism, classism, or heterosexism are personal issues was a broadening experience.

No description of the C.W.C.P. would be complete without acknowledging the major contribution of the women who took the course. Many of us feel our shared experience to be the very best feature of the program. One woman said, "This is the group of women I've been looking for all of my life." As my learning experience continued, I began to realize that I wanted my relationships with women to be characterized by the empathy and acceptance displayed by many of the women I came to know. Whether one works with women in a crises centre or a classroom, a counselling office or a support group, there are many opportunities to work toward such an ideal. And this is certainly one of the areas in which the program has enhanced my personal as well as professional growth.

*The C.W.C.P.
is
an attempt to
establish a
ground
breaking
feminist
program
within a
patriarchal
structure.*

However, there have been significant hurdles. As with any new venture, difficulties were inevitable. Policies and procedures were still being developed. For us in the first class, the excitement of being in the forefront was tempered by frustration with problems. There has been a high rate of attrition, and some of the concerns centered around issues such as: the mandatory attendance policy, changes in the program completion date, methods of evaluation, accessibility of resources, and multiple problems with the applied project. Students questioned the appropriateness of the heavy work load for part-time students. This issue in particular reflects the all too common circumstance of long work days for women. Most of the staff and students had work commitments beyond the program as well as home responsibilities. Student workplaces had different responses to this problem. Some employers were supportive and arranged schedules accordingly. Others were less so, requiring students to make up missed time or disregarding student needs altogether. Some placements were comfortable with the course's feminist perspectives and were open to new ideas. Others were critical.

In this context it is important to remember that the C.W.C.P. does not exist in a vacuum. It too has to consider a variety of institutional realities. The C.W.C.P. represents an attempt to establish a ground breaking feminist program within a patriarchal university structure. One issue illustrates the type of dilemma which can arise. In the third year of the program a man applied for entrance to the C.W.C.P. Given the university position that courses should be available to anyone who meets the academic prerequisites, he was accepted as a student and will complete the course. However, after lengthy consideration, a decision was made that enrolment of men is not the best interest of the program; women need to be with other women in this educational experience. Although certain measures have been instituted to make this decision acceptable to the university, it remains a difficult problem.

Women's programs in general have fought long and hard to gain credibility. Maintenance of rigorous standards, then, is a must, but this effects decisions regarding many concerns expressed by students. Some instructors are willing to accommodate requests for flexibility in methods of evaluation or due dates for assignments; the issue of advanced standing has remained problematic. The program has attempted to change in response to the needs of those involved; however, many students feel that there has been a breakdown in the feminist process of valuing women's experience. It may also be true that, at times, students have not been sufficiently aware of constraints faced by instructors and administration.

In order to carry out a comprehensive program review, new intakes were suspended in the fall of 1993. The program resumed in September of 1994 with an enrolment of forty-four students. The review led to significant changes. Purposes are set out more clearly, an information session is offered before registration, and the theoretical aspect is somewhat less demanding. The curriculum has been revised to provide more attention to the issues

of immigrant women.

One major change in delivery is evident. In response to low rural enrolment and the costs of running more than one section of a course, the scheduling format has been totally revamped so that an evening pattern prevails. Unfortunately, this change has negative implications for students who live far from the city. However, the program has been expanded to a regional college in Northern Alberta, and beginning this year, twelve C.W.C.P. students are enrolled in Grande Prairie.

Plans are being made for expansion to other colleges and universities. The C.W.C.P. looks forward to an exciting future in which women across Canada will benefit from this unique learning opportunity.

Carol Arkinstall is a former teacher with life-long involvement in learning and teaching. She received her Bachelor of Education from the University of Alberta and taught elementary students for twenty years. She has done extensive volunteer work in women's issues and is a founding member of the Peace Country Crisis Association which has established a crisis line, built a shelter for battered women, and provides ongoing public education.

Women and Substance Abuse in New Brunswick: Educational Priorities

by **Judith Grant**

Most research has assumed that findings from men can be applied to women. This is not the case.

Women represent only 16 percent of consumers of services and programs in the area of alcoholism and drug dependency in New Brunswick, but one third of all alcoholic or drug-dependent New Brunswickers are women.

Such a discrepancy is paralleled in the research literature. Alcoholism has long been considered a man's disease, and researchers contribute to this perception by using all-male or predominantly male samples in their investigations (1). Current research shows that women are also under-represented in chemical dependency treatment. Women account for only eight percent of research subjects in the field of drug addiction, though they comprise 20 to 25 percent of the narcotic addicted population, and the number is steadily growing (2).

Most research has also assumed that data based on findings from men can be applied to women. This is not the case. Alcohol has a much faster and more devastating affect on the

health of women who drink, resulting in a death rate of three to seven times that of women who do not drink (compared to alcoholic men, whose death rate is twice that of non-alcoholic men). Heavy drinking also affects women's hormonal and reproductive systems. Menstrual periods and ovulation can become erratic as the production of various types of female hormones is altered. Anaemia, especially that due to deficiencies of iron and folic acid, is much more common in women drinkers than male drinkers by a ratio of three to one (3).

With such a discrepancy in the literature and a lack of understanding in the research, several important questions need to be asked concerning women and substance use/abuse: how and why do women become substance abusers, why do women not receive proper services from the appropriate agencies, why is there not more information available and research done about women, and why is there a need to educate the social service agencies, the general public and women themselves about substances?

Les femmes et la toxicomanie au Nouveau-Brunswick: les priorités en matière d'éducation

par Judith Grant

Au Nouveau-Brunswick, un tiers des toxicomanes ou des alcooliques sont des femmes. Pourtant, seuls 16 % ayant recours aux services offerts aux toxicomanes sont des femmes. On trouve aussi insuffisamment de femmes dans la recherche où la toxicomanie et l'alcoolisme sont trop considérés comme des maladies masculines.

En janvier 1994, un projet de trois ans, Les Femmes et la toxicomanie, a été conjointement lancé à Moncton par trois organismes: Support for Single Women, le Conseil consultatif sur la situation de la femme et Crossroads for Women (une maison de transition locale). Ce programme vise à faire connaître les inquiétudes et les besoins des femmes en matière de toxicomanie, à sensibiliser les médias et le public sur les questions relatives aux femmes et aux toxicomanies, à éduquer les toxicomanes elles-mêmes et à répondre à certains des besoins exprimés par les femmes.

Les travaux éducatifs entrepris dans le cadre du programme comprennent des entrevues à la télévision et à la radio ainsi que des présentations à des élèves des écoles secondaires et à des membres du personnel provincial de centres de désintoxication et de réadaptation. Un cours d'une durée de dix semaines, s'intitulant Les femmes dans la société, sera aussi offert pour contrebalancer le manque d'estime de soi dont souffrent souvent les toxicomanes et les personnes maltraitées par leur conjoint. Le cours visera à ce que les femmes soient fières d'être femmes. Pour ce faire, on leur donnera des renseignements sur le contexte social dans lequel s'inscrit l'oppression des femmes et sur les points saillants et les réussites des femmes.

In January of 1994, a three-year project entitled Women and Substance Abuse (WASA) was initiated as a collaborative effort between three agencies in Moncton: the Support to Single Mothers Agency, the Advisory Council on the Status of Women and a local transition house, Crossroads for Women. The project is funded by the Health Promotion Directorate, Health Canada.

Education is needed within the community, the medical field, with women, social service agencies, and in schools.

There are three phases to the project. The first year (1994) was dedicated to research, setting up treatment models for women, and educating and informing the public, the media and women about substance use and abuse. The second year will test the treatment models and continue to educate the public and various agencies on women's needs. In 1996 a provincial conference will be held enabling service providers, health professionals, and women who are substance abusers to come together to share knowledge and strategies regarding women and their addictions.

The need for such a project is pressing. Research in the past decade that has paid more attention to the effects of alcohol and drugs on women has uncovered some alarming differences in women's experience of addiction. Women drinkers are more prone to nerve inflammation caused by the lack of Vitamin B1, are more apt to develop cirrhosis of the liver and mental deterioration at half the alcohol consumption of men, and they are at a higher risk for osteoporosis and are more likely to suffer from depression than male drinkers. Recent studies have also linked alcohol to the development of breast cancer. One study found that as little as three drinks per week increased breast cancer significantly (4).

In terms of minority women, the research shows that African-American women, ages 15 to 34, have cirrhosis of the liver rates over six times those of white women. Native American women have cirrhosis of the liver 36 times the rate of white women, and lesbian women experience a rate of alcoholism seven times higher than the heterosexual population (5).

Worldwide prevalence of fetal alcohol syndrome has been estimated between one and three per 1000 live births and may be the leading cause of mental disability in the Western world (6). The research also shows that women are the fastest growing segment of the population developing HIV infection and AIDS as a result of drug-related high-risk behaviors (7). Findings such as these signal the education that is needed within the community, not only with the women themselves, but also within the medical field, with social service agencies, and within schools.

But the whole story regarding substance abuse and women is larger. Women suffer in society from a triple stigma related to their alcoholism. First, women are victims of the same stigma attached to all alcoholics, that alcoholism affects people who are weak-willed and immoral. Most people do not believe that alcoholism is a disease. Second, women's

place in society is often on a pedestal. When women fall off the pedestal, they fall much further than men since conduct acceptable for men is considered scandalous for women. Third is the sexual stigma attached to women who drink or use drugs. These women are considered sexually fair game, as in "You get what you ask for" (8).

Given the lack of access to addiction information for women, the distinct risks and particular needs that women face, and the misunderstanding and blame that exist in both addiction agencies and the general population, the WASA project identified education as one of its chief activities. The aim was twofold: to gather information from women in order to establish a larger base of research on women and addictions and to provide this information to service agencies as well as the general public; and to educate women themselves about substance use and abuse. The WASA project also intended to respond to some of the needs women articulated.

In the summer of 1994, a needs assessment questionnaire was distributed to a total of thirty-six women (9 teen and 27 older women) asking them about their substance use/abuse and what they needed to resolve their problems. As well, twenty-three out of twenty-four social service agencies completed a questionnaire on their services specifically for women. Following is a summary discussion of relevant factors that emerged through the women's voices.



Sharon (seated), a member of the WASA "Talking Group" and researcher Judith Grant.

The older women respondents (aged 28 to 56) in the Moncton community stressed various reasons for their using/abusing substances. Generally, the women stated that a specific situation in their lives was the catalyst for their initial use, ranging from the breakup of their marriages to bad relationships in which they were abused. A high percentage had had bad experiences in marriage and had witnessed drug and alcohol abuse in their families when they were growing up. Many of the WASA respondents stated that they were addicted to drugs they had been prescribed for various ailments.

Fifty-five percent of the respondents in our local study stated that they had been abused either physically, sexually, emotionally and/or mentally as children and in their adult relationships. Research shows that over 70 percent of women in treatment for alcohol and drug problems are survivors of incest and sexual abuse; in fact, such abuse is seen as being under-reported nationwide. A history of rape, incest, or both, has been reported by 45-70 percent of women admitted to alcohol treatment programs (9).

A partner's use and influence was an important factor for many of the women in the WASA study. One teen woman talked about this problem for her: "I've been clean from drugs for eight months now and I still drink. I want to get alcohol out of my life. I'm trying really hard but my boyfriend drinks every weekend, and I just want to drink too. Now that I've been in this class twice, I'm going to try really hard to stop drinking

altogether."

A recent study of 598 treatment centers across Canada and the United States showed that 50 percent of women seeking treatment for alcoholism were between the ages of 18 and 34. And the number of female drinkers is growing- more rapidly than male drinkers. Studies are increasingly showing strong links between early alcohol and drug use and unwanted pregnancies, high school drop-out rates and suicide rates among girls (10).

Educational work undertaken by the WASA project includes extensive media work, with interviews on local radio stations and cable television, and presentations to local high schools as well as to provincial Detox/Rehab Centre employees on research connected to the project. Young women have responded positively to our education sessions in the local high schools. One teen women stated that: "It was a great idea to have the workshop on women teens and substance abuse - it's nice to know that someone cares about our individual needs as women. It was a great source of information as well." Another echoed this statement by declaring, "I have learned a lot about the effects of abuse (alcohol and drugs) on women and how people treat women with problems." Obviously, there needs to be more educational workshops within schools regarding adolescent girls and substance use and abuse.

Young women have responded positively to our education sessions in local high schools.

Women also articulated a need to know what services are available. As one respondent to our community questionnaire said: "The biggest problem I see in obtaining help for alcoholism is the lack of knowledge of where to go for help. I went a long time not knowing what help is available." Another woman echoed her sentiments: "I went a long time not knowing what help was available besides AA. I think Detox Centers and Rehab programs should be more advertised and people should be told where to call and what to expect." Since December, 1994, we have been providing an information session once a month to the local transition house, giving women information on substance use/abuse and inviting them to attend our sessions and workshops if they feel the need.

A "talking" or self-help group, attended by women in the community, has been implemented in response to needs expressed in the questionnaire and runs each Tuesday for two hours. This group has been ongoing since May, 1994, with over 45 women passing through since its inception. One of the strongest reasons women have found the "talking group" relevant to their lives is the absence of "sex games" and sexual harassment that are so often present in mixed groups. Women also expressed appreciation for the feelings of comfort, empathy and understanding that the women in the talking group give one another. Women in the group have been through similar situations and can relate extremely well to one another.

Community support for women with substance abuse in their lives should be readily available. As the WASA research indicated, lack of money is for many women the number one barrier to seeking treatment, as well as having sole responsibility for their

children. One woman in the WASA project highlighted this by saying: "Women wishing to enter a recovery program must seek help from women who have found recovery. Money and a babysitter must be made available along with assertiveness training and self-esteem courses." Free childcare is provided for all workshops related to the WASA project.

The lack of women-centered services with no network support were other barriers reported. One respondent clearly articulated this need: "I believe there should be available a facility for women, staffed by women, focusing on women's issues." So, too, did one teen woman: "I agree that women should have facilities to go to that will increase their own personal feelings toward themselves. Women need women counsellors."

The women found that they received insensitive referral from agencies, and that the agencies had less information about women's needs. They also stated that they were not assessed properly by the agencies and that the gender of the intake worker was extremely important to them. Important, also, to one woman was the fact that: "Many facilities are run by 'caretaker' personalities who care but don't have understanding through experience. Book study knowledge could be quoted, but I always felt they couldn't relate and they often admitted it. They made me feel they were above me and I was less than them. I was the broken person and they were the fixers."

A ten-week course entitled Women in Society will be offered to give women a sense of pride in their herstory.

Low self-esteem as a factor for women in either abusive relationships or in women who abuse alcohol and/or drugs has been widely documented (11). Self-esteem programs were mentioned by many of the women as a priority in their healing and recovery from substance abuse. Many of the women echoed the statement made by one teen woman: "I wish to be more self-confident, to be more aggressive, not to be afraid of situations in my life." Another said: "I wish to have more self-esteem, to be able to handle situations better and learn to say 'no' under peer pressure." An eight-week self-esteem group is now ongoing each Thursday with a complement of eight women. This specific workshop for women will be continuing throughout the spring and summer of 1995.

Connected to women's low sense of self-esteem is the lack of knowledge they have about

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their place in society. Another educational need identified by the WASA project is to provide information on women's herstory. As a result, a ten-week course entitled Women in Society will eventually be offered for interested women to educate them about courageous women in the past, to inform them of the social norms that have dictated women's roles in society, and to give them a sense of pride in being women.

Though we are just finishing the first year of the three-year project, many educational and learning priorities have emerged and many more will undoubtedly materialize before the conclusion of the project in 1996. This approach to education and learning around the issue of women and substance use and abuse has given rise to a number of real and potential changes in the women's lives and, maybe, through them, to larger parts of our society.

Judith Grant, M.A., is the researcher and educator for the WASA project. The WASA project team is led by Pauline Doirion, MSW, with Pauline Cassidy as a project worker.

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RESOURCES/RESSOURCES

ORGANIZATIONS

Project ZORA

Montréal, Québec

Project ZORA is a non-profit, non-governmental organization formed to help women victims of war crimes in Croatia and Bosnia-Herzegovina regain their self-esteem and achieve a measure of economic independence by offering job training and employment opportunities. To give financial support or to help in any way contact Project ZORA, c/o Groupe de recherche interdisciplinaire en santé (GRIS), Université de Montréal, P.O. Box 6128, Succursale centre ville, Montréal (Québec) H3C 3J7.

North American Alliance for Popular and Adult Education (NAAPAE)

Toronto, Ontario

NAAPAE was formed for organizations engaged in popular and adult education to come together as a unified, continent-wide force. Current areas of focus include: literacy, environment, labor/ economic relations, indigenous issues, women, peace and human rights, youth, solidarity with the South, participatory research, educational resources. For more information, contact NAAPAE, at 6 Mildred Avenue, Toronto, M6N 4H9, (416) 762-1766.

Women's Centre, Douglas College

New Westminster, British Columbia

The Women's Centre is to assist women in gaining equal access to college programs and services as well as to assist the College in responding positively to the changing needs of women students. Services include a resource library, advocacy services to support women voicing their concerns or making a personal stand, workshops on a variety of topics. Contact the Women's Centre, at Douglas College, 700 Royal Avenue, New Westminster, B.C. or P.O. Box 2503, Westminster, B.C. V3L 5B2, (604) 527- 5148.

El Colegio de Mexico, A.C.

Mexico, D.F.

El Colegio de Mexico announces its fifth Summer Course for Foreign Scholars interested in the status of women in Mexico. This course will cover topics as: contemporary feminist theory from a latin american perspective; women's social and political participation, women's history, literature and literary criticism; women living in the border cities. Contact El Colegio Mexico, A.C., Camino Al Ajusco No. 20, Codigo Postal 01000, Mexico, D.F., telephone 645-59-55, fax 645-04- 64.

Nurses for Social Responsibility

Toronto, Ontario

Nurses for Social Responsibility was formed to be a collective nursing voice on the politics of health from a social justice perspective and to work for social justice through education, lobbying and direct political action. NSR also publishes a journal, *Towards Justice in Health*. Contact NSR, P.O. Box 46040, College Park Post Office, 444 Yonge Street, Toronto M5B 2L6, telephone (416) 469- 3098 or (416) 863-1610.

ORGANISMES

Vidéo Femmes

Québec (Québec)

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Programme de diplôme en Études féministes - Université Laval

Québec (Québec)

L'Université Laval offre depuis 1994 un programme de diplôme de deuxième cycle en études féministes, offert à la Faculté des sciences sociales en collaboration avec le Groupe de recherche multidisciplinaire féministe (GREMF). Les objectifs généraux du programme sont les suivants: analyser l'expérience social des femmes selon une vision interdisciplinaire; acquérir une connaissance approfondie des fondements et de la pratique de l'intervention féministe. Pour de plus amples renseignements, s'adresser à GREMF- Faculté des sciences sociales, Édifice Jean-Durand, bureau 3800, Université Laval, Québec (Québec) G1K 7P4, téléphone (418) 656-5421, télécopieur (418) 656-3266.

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c/o Pamela Moss

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Proposals for papers and presentations are invited from scholars, graduate students, and community activists for a conference January 18-20, 1996. Suggested topics include: being in the community as a scholar/being in the academy as an activist/being an activist and a scholar; successful projects/failed attempts; theoretical implications of a changing feminist praxis; methodological frontiers and cautions; solidarity in praxis/divisions in practice; legitimation of subjugated knowledge; research design; epistemological advances and the implications for praxis. Submit one-page abstracts or proposals by August 25, 1995.

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SOUSSION DE TEXTES

Praxis Nexus: Méthodologies et théories féministes dans la communauté

a/s Pamela Moss

Département de géographie

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Victoria (Colombie-Britannique) V8N 3P5

(604) 721-7347

(604) 721-6216 (télécopieur)

Nous invitons des soumissions de la part de chercheuses, d'étudiantes graduées et d'activistes pour une conférence qui aura lieu le 18-20 janvier 1996. Sujets proposés: être chercheuse dans la communauté/être activiste dans le monde académique/être activiste et chercheuse à la fois; les projets réussis; ceux qui ont échoué; implications théoriques d'une pratique féministe en évolution; les frontières et dangers méthodologiques; solidarité et division sur le terrain; la légitimité des connaissances subjuguées; plans de recherches; l'avancement épistémologique et ses répercussions sur la pratique. Faites parvenir vos résumés à l'adresse ci-dessus au plus tard le 25 août 1995.

Association nationale de la femme et du droit

9^e concours littéraire annuel

Les étudiantes et les étudiants des établissements postsecondaires du Canada sont invité(e)s à soumettre un essai entre 2 500 – 10 000 mots sur le sujet suivant: Redéfinir le droit de la famille: Le défi de la diversité. Tous les textes, en triple exemplaire, doivent parvenir au plus tard **le 31 mai 1995** et doivent être sur du papier de 8 1/2 p. sur 11 p. et dactylographié à double interligne. Veuillez communiquer avec: La directrice générale, ANFD, 604-1, rue Nicholas, Ottawa (Ontario) K1N 7B7, (613) 241- 7570.

AWARDS

A Friend Indeed Award

3375 boul. St. Laurent, Suite 402

Montréal (Québec) H2X 2T7

(514) 843-5730

(514) 843-5681 (fax)

\$5,000 (U.S.) will be awarded to the person(s) who demonstrate(s) innovation in studies about, or services to women in menopause. The criterion: Evident current or potential benefit to women in menopause as a result of programming, research, writing or other services. Nominations should be sent to Janine O'Leary Cobb (address above).
Submission deadline: **July 31, 1995.**

Michael Smith Awards for Science Promotion

Industry Canada
235 Queen Street
8th Floor, West Tower
Ottawa, Ont., K1A 0H5
(613) 993-5249
(613) 998-0943 fax

Up to 9 non-monetary awards will be given to any individual (including teachers and administrators), organization or company who have demonstrated a sustained effort in encouraging young people's interest in science, technology, engineering and mathematics. Deadline for nominations: **September 8.**

SUBVENTIONS

Prix Michael Smith pour la promotion des sciences

Industrie Canada
235, rue Queen
8e étage, Tour Ouest
Ottawa (Ontario) K1A 0R5
(613) 993-5249
(613) 998-0943 téléc. éà

On décernera jusqu'à neuf prix non monétaires à toute personne (y compris des enseignants et enseignantes et administrateurs et administratrices), organisme ou compagnie qui ont déployé des efforts constants pour encourager les jeunes gens à s'intéresser aux sciences, à la technologie, à l'ingénierie et aux mathématiques. La date limite des nominations: **8 septembre.**

FILM/VIDEO

Bold Step

The Indo-Canadian Women's Association
Millwoods Centre for Immigrants
#106, 2024-57 Street
Edmonton, Alberta T6L 2Z3

Bold Step is a video presentation about surviving violence. \$49 plus \$6 s/h (for non-profit). \$99 plus \$6 s/h (for government, libraries, etc).

Motherland: Tales of Wonder

National Film Board of Canada
All About Family, D-5
P.O. Box 6100, Station Centre-Ville
Montréal (Québec) H3C 3H5
1-800-267-7710
(514) 496-2573 (fax)

This feature-length documentary spans two generations of women of different backgrounds and cultures: those who raised children in the 1950s and '60s, and those raising children today.

Confronting the Mean Society and Sexual Orientation

CLC Regional Offices
(414) 441-3710
or Women's & Human Rights Department
2841 Riverside Drive
Ottawa, Ontario K1V 8X7
(613) 521-3400
(613) 521-4655 (fax)

These videos highlight the floor debate during the recent CLC Convention where policy statements on these issues were addressed by delegates.

Street Kids North & South

Frontier College
35 Jackes Avenue
Toronto M4T 1E2
(416) 923-3591
(416) 323-3522 fax

This video is produced by Beat the Street Literacy program and is available for \$15 + \$2.75 for one copy and \$0.75 each additional copy, + 7% GST.

Come on in: Women's Centres in Nova Scotia

Women's Centres CONNECT!
624 King Street
Bridgewater, Nova Scotia B4V 1B4
(902) 543-1315

This video takes you into the women's centres for a look at some of the ways women's centres address issues of family violence, and at distinctions between women's centres and transition bouses (shelters for battered women). \$26.95 plus tax and shipping

No Means NO!

Second Story Women's Centre
624 King Street
Bridgewater, Nova Scotia B4V 1B4
(902) 543-1315

This video was written and performed by teens to speak to other teens in a format that would be listened to and learned from, to raise awareness about date and acquaintance rape. \$19.95 plus tax and shipping.

We've Got a Story to Tell: Putting Oral History on Video

Storylinks
295 Evelyn Avenue
Toronto, Ontario M6P 2Z8

This video is resource tool for literacy learners and workers as well as other educators, activists, cultural and community groups, about the process of videotaping oral history, from planning a project through to "thinking visually" to create a product an audience will appreciate. \$15 (includes shipping, GST exempt).

Without Fear

Canadian Panel on Violence Against Women
National Film Board
1-800-267-7110

The testimonies of six women of the 4,000 people who appeared before the panel.

FILM/VIDÉO**Pour ne plus avoir peur**

Comité canadien sur la violence faite aux femmes
Bureau national du film
1-800-267-7110

Un film qui montre comment six femmes ont survécu à la violence. Ces six femmes font partie des 4 000 personnes qui se sont adressées au Comité.

BOOKS/PUBLICATIONS

Legal Information and Wife Abuse in Immigrant Families

San Sly and Sudha Choldin
Department of Justice, 9th Floor
222 Queen Street
Ottawa, Ontario K1P 5V9
(613) 941-4191 or 941-2266

An exploratory study of the role of legal information in addressing the issue of wife assault in immigrant families.

A.S.A.P.-A School-Based Anti-Violence Program

Violence Prevention
London Family Court Clinic
254 Pall Mall Street, Suite 200
London, Ontario N6A 5P6
(519) 679-7250
(519) 675-7772 fax

This manual has an accompanying video with facilitator's discussion guide and includes quotes, graphics, newspaper articles, lists, outlines, sample agendas for meetings, sample school protocols, and samples of things to do with students.

Learning to Learn

Patty Bossort, Bruce Cottingham, Leslie Gardner
Adult Basic Education Association of British Columbia
27035-1395 Marine Drive
West Vancouver, B.C. V7T 1H0
(604) 926-8960
(604) 925-3567 (fax)

This document explores the impacts of the adult basic education experience on the lives of participants.

Growing Bolder

Ann Moore and the Women's Group of Action Read
20 Fountain Street West
Guelph, Ont. N1H 3P2
(519) 836-2759

Published by Garlic Press, this workbook is about growing older and herstory for women in literacy programs. \$12 per copy plus 10% postage plus 7% GST. (\$10 for more than one copy).

Hope in Healing

Source RE/Source

998 Bloor St West, Box 10546

Toronto, Ontario M6H 4H9

(416) 466-4435

(416) 463-3949 (fax)

This 50 page booklet is written by survivors of sexual abuse, in easy-to-read and reassuring style, its self-healing techniques are a vital companion in the healing journey. \$10.00 plus \$2.00 shipping per copy. Ten or more copies: \$8.50 per copy plus \$6.00 shipping for 10 copies.

Truth Tellers

c/o Barbra Schlifer Commemorative Clinic

489 College Street, Suite 503

Toronto, Ont. M2G 1A5

Truth Tellers announces its 2nd newsletter in which feminist survivors rise up against the lies of the "false memory syndrome." This issue includes a special insert on the C.R.A.P. Foundation (cults, Rapists, and Abusers' Protection Foundation). \$5.00 for employed or professional organization, \$3.00 for low income. Send cheque or money order plus \$1.50 postage and handling to above address.

An Education Manual: Preventive Education on Family Violence for Senior Secondary Students

Sara Society

P.O. Box 16

Surrey, B.C., V3T 4W4

(604) 584-2626

(604) 584-2888 fax

The curriculum serves a dual purpose: to free those who are trapped in a cycle of family violence through sexual abuse, and to prevent exploitation among young people who may become victims. \$63.50 (includes postage and handling).

A Manual For Early Education: Personal Safety and Sexual Abuse Prevention

Sara Society (see above)

The Early Education Manual is appropriate for children between the ages of 3 and 7. Prepared dialogue for volunteer presentations and ten detailed lesson plans for teachers facilitate lesson plans for teachers facilitate lesson delivery in a simple format. \$139.50 (includes shipping and handling).

DA JUICE! A Black Lesbian Thang

P.O. Box 156

Station P

Toronto, Ont., M5S 2S7

(416) 423-8031

De Poonani Posse callin' Black dykes/lesbians/gay wimmin/queer gyals everywhere! Send your support, ideas, poetry, cap, stories, essays, songs, recipes, love letters, slides or photographs of prints/paintings/photographs/collages/ cloth-based artwork like quilts or clothing, hairstyling tips etc. for a Black Lesbian magazine: DA JUICE! Please send SASE and bio by **July 15, 1995** (for next issue on identify) to above address.

The Magazine Shelf: A Look Inside the Magazines at Alpha Ontario

Alpha Ontario

21 Park Road

Toronto, Ont., M4W 2N1

Lists the covers and tables of contents of approximately 25 magazines in Alpha Ontario's collection. Alphacard holders may order photocopies of articles that interest them at \$4.00 per article and all others may order photocopies of articles at \$8.00 each.

Getting Together Against Elder Abuse: Seniors Speak Out

National Clearinghouse on Family Violence

Family Violence Prevention Division

Health Programs and Services Branch

Ottawa, Ontario K1A 1B4

1-800-267-1291

(613) 941-8930 (fax)

This document describes the problem of elder abuse, identifies the characteristics of abusive situations and suggests solutions in education and training, legal issues and seniors' rights, financial issues and legislation as well as available support services.

Sexual Assault: A Guide to the Criminal System

METRAC

185 Spadina Road

Toronto, Ontario M5R 2T8

(416) 392-3135

(416) 392-3136 fax

Only about 6% of women who are sexually assaulted ever report to the police and end up in the criminal system. This guidebook will provides information about the process and addresses the systemic racism, sexism, homophobia and other forms of discrimination that women will inevitably face. Also provides questions to ask the police, lawyers, Crown Attorneys, probation officers etc. and includes checklists in each section. \$6.00 (\$10.00

institutions). Available in English only.

Aboriginal Peoples: Toward Self-Government

Marie Léger (editor)

Black Rose Books

(514) 844-4076

(514) 849-1956 fax

Native writers from central and south America demonstrate in first hand accounts that power sharing and native self-government are possible.

Portraits to the Wall: Historic Lesbian Lives Unveiled

Rose Collis

Cassell

387 Park Avenue South

New York, NY 10016-8810

(212) 779-1822

(212) 779-1834 fax

A celebration of lesbian lives hitherto concealed by history using examples from Britain and Europe. \$14.95.

Daring to Dissent: Lesbian Culture from Margin to Mainstream

Liz Gibbs (editor)

Cassell (see above)

This collection of critical essays includes perspectives on lesbians in TV, radio, journalism, theatre, film and poetry. It also examines inroads that lesbians have made into mainstream, notably through a series of interviews with the editors of *Cosmopolitan*, *Marie Claire* and *New Women*. \$15.95.

User Friendly University: What Every Student Should Know

Otter Press

81 Albert Street

Waterloo, Ont. N2L 3S6

(519) 885-4130

This 76-page book discusses in detail the barriers (racism, sexism, lesbian studies, native studies, power and hierarchy, women's studies, etc.) that have been problematic for some university students. It gives students a better idea about how a university functions and how it can suit their needs more effectively. \$4.00 plus \$1.80 postage and handling. Five copies or more, postage and handling is \$4.00

Strategies That Work: Women in Trades, Technology and Applied Science

Joyce Scane, Pat Staton, Margaret Schneider

Green Dragon Press

135 George Street South, #902

Toronto, Ontario M5A 4E8

(416) 360-6006

(416) 360-6788 fax

\$20.00 + \$4.00 ph + GST = \$25.68.

Women's Education: An Annotated Bibliography Based on the Holdings of the International Council for Adult Education Resource Centre

International Council for Adult Education

720 Bathurst Street, Suite 500

Toronto, Ontario M5S 2R4

(416) 588-1211

(416) 588-5725 (fax)

This document provides access to 178 international resources on women's education, covering the period from the 1960s to the present and including monographs, conference proceedings, reports, special issues of periodicals, teaching resources and reference materials. \$5.00 developing countries. \$10.00 developed countries.

Doing the Gender Boogie

Debbie Culbertson (editor) Ten Days

85 St. Clair Avenue East

Toronto, Ontario M4T 1M8

(416) 922-0591

(416) 922-1419 (fax)

This book for those, North and South, who are exploring gender and global justice. It contains an introductory article, Women Uniting for Global Change, and includes information for five hands-on workshops. \$12.00 per copy. five or more copies are \$8.00 each.

Women Get Credit: An Introductory Kit On Alternative Financing

Women Futures Community Economic Development Society

217,1956 West Broadway

Vancouver, B.C. V6J 1Z2

(604) 737-1338

The kit contains an introduction, information about savings groups, lending circles, barter systems, loan guarantee funds, glossary, and network information form.

IQ

National Council for Research on Women
530 Broadway at Spring Street, 10th Floor
New York, NY 10012-3920
(212) 274-0730
(212) 274-0821 fax

IQ translates current research, its practical applications, public policy, and political action into accessible language for broad audiences. This journal creates a forum for discussing research, policy, and practice from the perspectives of diverse professions, cultures, areas of expertise, and interests. 1-year subscription \$35.00.

Gathered by the River: Reflections and essays of women doing ministry

Gertrude Lebens (editor)
artemis enterprises
RR#2, Box 54
Dundas, Ontario L9H 5E2
(905) 628-0596
(905) 628-3765 (fax)

A collection of essays, reflections and prose, this book is about the theology, struggles and celebrations of women doing ministry. \$16.95.

Adult Environmental Education: A Workbook to Move From Words to Action

Anne Camozzi
International Council for Adult Education
720 Bathurst Street, Suite 500
Toronto, Ontario M5S 2R4
(416)588-1211

This is the first in a series of workbooks to help encourage action-oriented environmental education programming for adults of all ages and from all sectors (home, work, community, church etc.).

Fairness in Family Law

Manitoba Association of Women and the Law
c/o Mona Brown
McKenzie, Mooney & Brown
Box 1240
Carman, Manitoba R0G 0J0
(204) 745-2028
(204) 745-3513 (fax)

This report examines the extent of gender inequality in spousal and child support orders.

All cases litigated in Manitoba from 1988 to 1992 were analyzed, including unreported decisions and interviews with lawyers on out of court settlements were conducted.

Girls Succeeding... Report & Recommendations

Project 200 - Victoria County
c/o Victoria County Career Services
6 King Street
Lindsay, Ontario K9V 1C5
(705) 328-0180

Report of a research project documenting current educational programs and perceived educational needs of girls and young women in Victoria County and including recommendations and strategies for implementation in Victoria County to meet educational needs by the year 2000.

Mothers and Children

Susan M. Clark
(905) 688-5550, XT 4121
(905) 684-2277 (fax)

By comparing the circumstances of married and unmarried mothers, teenaged and aider mothers, this document challenges the myths surrounding unmarried mothers and the well-being of their children.

Women of the Fishery

Educational Planning and Design Associates
18 Leslie Street
St. John's, Newfoundland A1E 2V6
(709) 753-8815
(709) 753-8856 (fax)

Eighty-seven women in 42 coastal communities throughout Newfoundland and Labrador talk about their experience of the closure and the programs which have been designed to assist them, their roles in the fishery, and their expectations for the future of women's work in the industry. \$10.00 (includes GST, postage & handling).

International Women's Writing: New Landscapes of Identity

Anne E. Brown and Marjanne E. Goozé (editors)
Greenwood Publishing Group Inc.
88 Post Road West, P.O. Box 5007
Westport, CT 06881-5007
(203) 226-3751
(203) 222-1502 (fax)

A collection of essays on women's writing since 1945 exploring the diversity of female identity in the literatures of Africa, India, Latin America, the Caribbean, Western Europe,

Russia, Canada (Québec), and the United States (including texts by African, Chinese, Hispanic, and Jewish American writers). The essays address the issues of sexism, racism, classism, heterosexism and colonialism, in the construction of identity. \$55.00.

A Walnut Sapling on Masih's Grave and other stories by Iranian Women

John Green & Farzin Yazdanfar (editors)

TSAR Publications

P.O. Box 6996, Station A

Toronto, Ontario M5W 1X7

(416) 483-7191

(416) 486-0706 (fax)

14 stories by Iranian women, translated from the Persian. \$14.95.

Stopping the Violence Against Women in Relationships: A Resource Inventory

Okanagan University College

3333 College Way

Kelowna, B.C. V1V 1V7

(604) 762-5445

(604) 470-6001 (fax)

This resource describes over 1,500 resources published since 1990, including training and teaching material, articles, books, audio-visual aids, and the latest research in the area of violence against women produced in Canada, the USA, and internationally. \$17.00 plus \$4.00 postage and packaging in B.C. (\$5.00 elsewhere).

Learner involvement on the boards of adult literacy coalitions - 12 discussion topics

National Literacy Secretariat

Human Resources Development

Ottawa, Ontario K1A 1K5

This research was undertaken as a tool to facilitate board development of English-language adult literacy umbrella groups or coalitions in Canada.

Our Education, Our Future: What NWT Girls Said

NWT Status of Women Council

Box 1320

Yellowknife, NT X1A 2L9

(403) 920-6177

(403) 873-0285 (fax)

What will the future be for today's teenage girls in the NWT? Does school make a difference? This CLOW-NWT report is result of research into such questions. Also available in Inuktituk.

Adult Education and Women's Needs

CACE Publications
University of the Western Cape
Private Bag X17
7535 Bellville, South Africa
(021) 959-2798
(021) 959-2481 fax

Published by the Centre for Adult and Continuing Education this book by AnnMarie Woolpe examines the provision of adult education in 28 community organizations in terms of women's needs.

Books for Adult Literacy and ESL

East End Literacy
269 Gerrard Street E.
Toronto, Ont., M5A 2G3
(416) 968-6989
(416) 968-0597 fax

A catalogue of resources published by East End Literacy.

Canadian Women's Issues Volume II: Bold Visions

Ruth Roach Pierson & Majorie Griffin Cohen, eds.
James Lorimer & Company Limited
\$27.95 paper
\$39.95 cloth

This second volume looks at: the politics of the domestic sphere, paid work, education and training, feminism and economic policy, and global issues. Chapters include an editorial overview, primary source materials, and original documents.

LIVRES/PUBLICATIONS

Un savoir à notre image? Critiques féministes des disciplines

Roberta Mura
Groupe de Recherche multidisciplinaire féministe
Faculté des sciences sociales
Édifice Jean-Durand, Bureau 3800
Université Laval
Québec (Québec) G1K 7P4

Ce livre rassemble une variété intéressante d'exemples d'interactions entre le féminisme et les champs du savoir, et les auteures souhaitent, avec cette publication, élargir le cadre des échanges sur la critique féministe des disciplines. 18\$ (prix réduit) + 2\$ frais de poste + TPS 7%.

Profil des femmes entrepreneures en montérégie

Association des Collaboratrices et Partenaires en Affaires
2099, boulevard Édouard
Saint-Hubert (Québec) J4T 2A2
(514) 465-4565
(514) 923-0810 téléc.

Bulletin Franco-Femmes

a/s Présence Francophone
Université de Sherbrooke
Faculté des lettres et sciences humaines - DLC
Sherbrooke (Québec) J1K 2R1
(819) 821-7266
(819) 821-7238 téléc.

Le BFF est un espace ouvert à l'information concernant les femmes de la francophonie. Conformément à la mission de *Présence Francophone* et dans la tradition du BREFF (Bulletin de Recherches et d'Études Féministes Francophones), souhaite faire connaître davantage les activités littéraires, culturelles et socio-politiques des femmes qui s'expriment en français. Le BFF est indépendant, gynocentré par définition et coordonné en particulier avec la gazette du groupe Women in French. Il suffit de souscrire à un abonnement à *Présence Francophone* pour recevoir gratuitement le *Bulletin Franco-Femmes*.

La violence dans la société: Une perspective de santé publique

Association canadienne de santé publique
400-1565 avenue Carling
Ottawa (Ontario) K1Z 8R1
(613) 725-3769
(613) 725-9826 téléc.

De A à Z - Une porte ouverte sur le monde (cahier spécial)

Fédération canadienne pour l'alphabétisation en français
235, chemin Montréal
Vanier (Ontario) K1L 6C7
(613) 749-5333
(613) 749-6660 téléc.

Le but de ce cahier est de sensibiliser la population canadienne au problème de l'analphabétisme.

AGENDA

Women in Engineering Update

May 10-12, Fredericton, N.B.

Chaired by Dr. Monique Frize, this conference will look at findings of recent studies and explore the present. Discussion groups will focus on K-12, universities, associations, workplaces. Contact: Women in Engineering Update Conference, University of New Brunswick, P.O. Box 4400, Fredericton, NB, E3B 5A3.

Redefining Family Law: The Challenge of Diversity

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

The National Association of Women and the Law national conference will address changes in the social ideal of family and challenges posed to law-makers. Topics include: incarceration, alternative dispute resolution, family violence, same sex couples, child support, AIDS and the family, new reproductive technologies, etc. Contact: NAWL, Suite 401, 155 Water Street, St. John's, NF, A1C 1B3, (709) 579-2595, fax (709) 579-2670.

Together We Thrive

May 14-17, Guelph, Ontario

The Association for Media and Technology in Education conference will focus on partnerships in education, in training, in technology and in the environment. Contact: Leslie Richards, Teaching Support Services, University of Guelph, Guelph, ON, N1G 2W1, (519) 824-4120 ext.3106, fax (519) 821-8530.

Adult Education Research Conference

May 19-21, Edmonton, Alberta

For a detailed conference brochure and information, contact Sue Scott or Dave Vollett, Educational Policy Studies, 7-133G Education North, University of Alberta, Edmonton, AB, T6G 2G5; Sue (403) 492-0551, Dave (403) 492-5621; fax (403) 492-2024.

Broadening our Vision: Class and Cultural Issues in Women's Health

June 2-4, Montreal, Quebec

The Society for Menstrual Cycle Research is hosting this conference. For more information, contact: Janine O'Leary Cobb, 3575 boul. Saint-Laurent, Suite 402, Montreal, PQ, H2X 2T7, (514) 843- 5730, fax (514) 843-5681.

Élargir nos horizons: santé des femmes, classe sociale et communautés culturelles

2-4 juin, Montréal (Québec)

Organisé par la Society for Menstrual Cycle Research. Pour tout renseignement, veuillez contacter: Janine O'Leary Cobb, 3575, boul. Saint-Laurent, bureau 402, Montréal

(Québec) H2X 2T7, (514) 843- 5730, téléc. (514) 843-5681.

Strategic Alliances: ACCC

June 4-6, Victoria, B.C.

For a detailed conference brochure, contact: the Association of Canadian Community Colleges, 200,1223 Michael Street North, Ottawa, ON, K1J 7T2, (613) 746-5916, fax (613) 746-6721.

There is Another Way: Women Fight Back

June 9-11, Ottawa, Ontario

The National Action Committee on the Status of Women's annual general meeting and conference will look at: Canadian economic restructuring, ending violence against women, on the road to Beijing, and preparations for lobbying on Parliament Hill. Contact: NAC, 203, 234 Eglinton Avenue E., Toronto, ON, M4P 1K5, 1-800-665-5124, (416) 932-1718, fax (416) 932-0646.

Sexuality: Towards Equality

June 19-21, Guelph, Ontario

Topics at the 17th annual Guelph conference and training institute on sexuality include: sexuality education in the classroom, education for persons with developmental disabilities, socially constructed sexualities, lesbian and gay history, HIV/AIDS, etc. Contact: Guelph Sexuality Conference, Office of Continuing Education, 159 Johnston Hall, University of Guelph, Guelph, ON, N1C 2W1, fax (519) 767-1114.

One World, Many Voices: Quality in Open and Distance Learning

June 26-30, Birmingham, U.K.

This conference is organized by the Open University, UK on behalf of the International Council for Distance Education. Contact: ICDE Conference Officer, Open University, West Midlands Region, 66-68 High Street, Harorne, Birmingham, B17 9NB, U.K., 44-21-426- 1661 ext. 6486, fax 44-21-427-9484

Literacy Learning & Technology

June 28-30, Montreal, Quebec

"The Promise & the Peril" of technology is the theme of the 1995 summer institute of the Centre for Literacy. For information, contact: The Centre for Literacy, 3040 Sherbrooke Street W., Montreal, Quebec, H3Z 1A4, (514) 931- 8731, ext.1415, fax (514) 931-5181.

Educating for a Sustainable Future
September 19-22, Winnipeg, Manitoba

The Canadian Education Association's conference will look at using scarce resources effectively, utilizing emerging technologies, collaboration between parents, business and communities. Contact: CEA, 252 Bloor Street W., Suite 8-200, Toronto, ON, M5S 1V5, (416) 924-7721, Fax (416) 924-3188.

L'Éducation pour un développement durable
19-22 septembre, Winnipeg (Manitoba)

On étudiera, à ce colloque organisé par l'Association canadienne d'éducation la façon d'utiliser des ressources décroissantes et les nouvelles technologies, et comment les éducateurs, les parents, les entreprises et les communautés peuvent collaborer. Contacter: ACE, 252, rue Bloor ouest, bureau 8-200, Toronto (Ontario) M5S 1V5, (416) 924-7721, téléc. (416) 924-3188.

Gender, "Race," and Science
October 12-15, Kingston, Ontario

Three general topic areas will be addressed at this conference: Gender, "Race," and Science: Past, Present and Future; What Has Science Said about Women?; and Epistemology and Science. Contact: Professor Jim Leith, Department of History, Queen's University, Kingston, Ontario, K7L 3N6, (613) 545-6000, ext.4375, Fax (613) 545-6298.

Northern Visions: Northern Futures
November 10-12, Prince George, B.C.

The 1995 CRIAW conference will look at women enabling women to build connections in the North and for the North. Contact: CRIAW Conference 95, c/o Deborah Poff, University of Northern British Columbia, 3333 University Way, Prince George, B.C., V2N 4Z9, (604) 960-5611, fax (604) 960-5791.

The 6th International Interdisciplinary Congress on Women
April 22-26 1996, Adelaide, Australia

Topics will include: global restructuring, women's studies, feminist politics, health and sexuality, indigenous peoples, community education, cultural representations, etc. Contact: Festival City Conventions, P.o. Box 986, Kent Town, South Australia, 5071, 61-8-363-1307, fax 61-8-363-1604.

MEMBERSHIP
(G.S.T. included)

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

Membership Fees

- Low income/student/
un/underemployed, retired \$10.70
 - Individual \$30.70*
 - Sustaining Member \$250.70**
 - Organization with an annual
budget up to \$100, 000 \$48.25
 - Organization with an annual
budget \$100, 000 to \$500,000 \$80.25
 - Organization with an annual
budget over \$500, 000 \$133.75
- Associate Member (receives *Women's Education des Femmes* only)
- Individual \$18.19
 - Organization \$32.10

* A \$20.00 income tax receipt will be issued.
* * A \$240.00 income tax receipt will be issued.
Additional donations will be receipted for income tax purposes.

Enclosed, payable to CLOW, is my cheque for :

Membership \$ _____
Additional Donation \$ _____

INSCRIPTION
(T.P.S. incluse)

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

Droits d' adhésion

- Etudiante/Sans Emploi/
Retraitée 10.70\$
 - Inscription personnelle 30.70\$*
 - Membre commanditaire 250.70\$**
 - Organisation: budget annuel
inférieur ou égal à 100 000 \$ 48.25\$
 - Organisation: budget annuel
entre 100 000\$ et 500 000 \$ 80.25\$
 - Organisation: budget annuel
supérieur à 500 000 \$ 133.75\$
- Abonnement seulement *Women's Education des femmes*
- Particulier 18.19\$
 - Organisation 32.10\$

* Un reçu de 20,00 \$ aux fins de l'impôt sera remis.

* * Un reçu de 240,00 \$ aux fins de l'impôt sera remis.

Les dons supplémentaires feront l'objet d'un reçu aux fins de l'impôt.

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

Adhésion ou abonnement _____ \$
Donation _____ \$
Total _____ \$

Veillez renvoyer le formulaire et le

Total \$ _____

Please return form and payment to
CCLOW, 47 Main Street, Toronto,
Ontario, M4E 2V6.

Name _____

Address _____

Postal Code _____

Telephone _____ (home)

_____ (business)

Occupation _____

Areas of interest _____

I do NOT give CCLOW permission to
trade, or sell my name and address to
other like-minded social action groups
for the purpose of fundraising or as a
means of networking.

paiement au CCPEF, 47 rue Main,
Toronto (Ontario), M4E 2V6.

Nom _____

Adresse _____

Code postal _____

Téléphone _____ (res)

_____ (bur)

Profession _____

Intérêts _____

Je N'AUTORISE PAS le CCPEF à
échanger, prêter ou vendre mon nom ou
mon adresse à d'autres groupes d'action
sociale aux fins d'une campagne de
souscription ou à des objectifs de réseau.

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.

