



WOMEN'S EDUCATION DES FEMMES

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**WOMEN'S
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Women's **EDUCATION** *des femmes*

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SUBMISSIONS

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

ERROR:

WEdf regrets a typographical error which appeared in Jane Dawson's poem "Women on Broomsticks", page 28 of Volume 7, Number 4. The first line should have read "Women were tried...".

Design

Art & Facts Design and Communications

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

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COVER: The cover photograph was taken by Sandra Haar at Libido clothing store in Toronto. The feminists work here" banner was affixed in response to the murder of 14 women engineering students on December 6, 1989 in Montreal.

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**WOMEN'S
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Le senti après une tragédie: impressions personnelles ou collectives?

PAR ANNE-MARIE PHARAND

Je sais maintenant en partie pourquoi j'ai mis tant de temps avant de m'identifier au mouvement féministe. Je sais pourquoi je suis encore timide dans mes actions sociales et politiques. Voyez-vous, c'est que je reconnais depuis peu combien la souffrance fait partie de ma démarche de conscientisation. Je commence tout juste à laisser monter en moi la souffrance mais aussi la colère, la révolte, l'angoisse, la détresse.

Le 6 décembre 1989, en fin d'après-midi, dans une classe de l'école polytechnique de l'Université de Montréal, un jeune homme entre avec une arme semi-automatique. Il sépare les filles des garçons et tire sur les femmes en les accusant d'être féministes. Quatorze d'entre elles sont mortes! Dix femmes et trois hommes sont blessés! Combien d'autres souffrent?

Plus tard dans la soirée, j'écoute le lugubre récit au bulletin des nouvelles. J'ai peine à croire ce que j'entends, ce que je vois, tellement j'ai mal. Je veux nier que ce drâme ait eu lieu, nier que les hommes puissent encore si facilement exercer leur violence sur nous. Je me sens tout autant victime que les blessées. Je sens moi aussi qu'on veut ma peau.

Petit à petit, la douleur fait place à la colère lorsque je constate le déni généralisé manifesté par les médias francophones; par ces journalistes de la télévision, de la radio et des journaux et ces hommes psychiatres, travailleurs sociaux, criminologues qu'ils interrogent. Presque tous présentent une arrogance effrontée dont témoignent leurs attitudes corporelles et leur discours. Ils parlent des victimes; ils hésitent à spécifier clairement qu'il s'agit de femmes. Plusieurs refusent d'admettre le lien entre cette tuerie et la violence faite aux femmes. On met un temps fou à reconnaître le caractère anti-féministe de l'événement et le profond refus des hommes à renoncer à leurs privilèges ancestraux. La réalité me paraît évidente: les victimes sont des femmes qui aspiraient à évoluer dans un milieu d'élites traditionnellement réservé aux hommes.

La révolte m'envahit cette fois lorsque des leaders étudiants masculins de Poly prennent la parole lors d'une marche organisée par le collectif des femmes de l'Université de Concordia et le Comité de défense des femmes de Montréal. On étouffe la voix de celles qui veulent dénoncer le sort fait aux femmes, on les accuse de récupérer l'événement et on leur impose le silence. Les médias ont parlé d'un silence "touchant". C'était du baillonnement! C'était du mépris!

Aux funérailles, j'ai vu des dizaines d'hommes autour de l'autel, dominer la cérémonie et présenter un discours qui prenait l'égalité des femmes et des hommes dans la société alors

que l'église refuse d'actualiser ce principe dans ses fonctions sacerdotales et dans ses structures de pouvoir et de décisions. C'était ajouter l'insulte à l'outrage!

Pendant le reste du mois, la dépression pèse sur moi, sur mes amies, mes soeurs, mes voisines. Nous pleurons toutes de désespoir. Cet événement probant n'a pas fait cesser les injustices à l'égard des femmes, mais il a suscité un remous. Les journalistes ont reconnu deux mois après la tragédie avoir occulté le caractère sexiste et la violence faite aux femmes dans leur couverture médiatique. Un fond spécial a été créé par le Centre de prévention des agressions de Montréal pour aider au financement de cours d'autodéfense pour les femmes et d'ateliers pour les étudiantes et d'autres groupes vulnérables. La Fondation commémorative du génie canadien et l'école polytechnique offrent des bourses d'études pour encourager la participation des femmes en génie.

Une campagne de sensibilisation pour promouvoir la non-violence et le contrôle des armes est lancé par l'Association étudiante de Poly. Une femme dans mon quartier organise une journée en table ronde pour réfléchir sur la violence dans la société, dans l'école, dans les rapports hommes femmes. Evaluation-Médias a lancé une pétition pour exiger une réglementation plus sévère du contenu médiatique et publicitaire de l'Industrie des communications à l'égard du sexisme et de la violence.

Les éditions du remue-ménage, maison d'édition féministe, vient de publier un recueil de textes, de lettres et d'articles intitulé Polytechnique 6 décembre grâce à la généreuse contribution de femmes et d'hommes qui ne veulent pas que ce drame soit oublié. Les Québécoises garderont vivant ce douloureux souvenir et remercient toutes leurs soeurs canadiennes et du monde entier qui leur ont exprimé leur peine et leur indignation.

D'autres que moi ont si bien écrit sur le massacre du 6 décembre: analyses percutantes, commentaires éclairants, reportages édifiants. Je sais que j'ai oublié de nombreux éléments qui pourraient vous donner un portrait plus juste et plus précis, mais ce sont les émotions qui m'obsèdent et m'habitent encore aujourd'hui que je veux partager avec vous toutes. Une autre fois peut-être je pourrai vous parler des autres raisons qui font que maintenant je m'associe au mouvement des femmes et ce pour toute ma vie.

Anne-Marie Pharand est la directrice provinciale du CCPEF-Québec.

Feelings after a tragedy: personal or collective impressions?

BY ANNE-MARIE PHARAND

I now know why it took me so long to identify myself with the feminist movement. I know why I still feel shy about my social and political activities. And that's because it has not been long since I realized how much pain and sorrow are part of the awareness process I am going through. It is only now that feelings of anger, rebellion, anguish, and distress are rising up in me.

December 6, 1989. Late afternoon. A classroom at the école poly technique of the University of Montreal. A young man enters the room, armed with a gun. He separates the women from the men and shoots at the women, accusing them of being feminists. Fourteen women died! Ten women and three men were wounded. How many more are suffering?

Later on that day; I was listening to the very sad reports on the news. I could hardly believe what I was hearing, seeing on the screen, so intense was my pain. I wanted to erase this tragedy; I wanted to deny the evidence that men can still be so violent against us, so easily. I felt as much a victim as the wounded. I felt that somebody was out to get me as well.

Little by little, my grief was replaced by a feeling of anger when I realized that the francophone media, and the journalists, whether from the TV, the radio or the newspapers, the social workers, the male psychiatrists, the criminologists, were all denying the obvious. Almost all of them were arrogant in their attitude and words. They talked about the victims; they were hesitant to clearly state they were women. Several of them would not even link this massacre with violence against women. It took a long time to recognize the event was anti-feminist in its nature and to admit men are not ready yet to renounce their old privileges. As for me, reality is obvious: the victims were women longing to live in an educated environment traditionally reserved for men.

I was overcome by rebellious feelings when male student leaders from l'école polytechnique spoke during a march organized by the women of Concordia University and the Comité de défense des femmes de Montréal. The voices of the women who wanted to denounce the fate of women were stifled, they were accused of taking advantage of the event, and forced back into silence. The media talked about a "touching" silence. In fact, the women were gagged, despised!

At the funeral, I saw scores of men around the altar who took over the ceremony and advocated in their speeches that men and women be equal in our society. This in the

Church which itself refuses to apply this principle by rejecting women from the priesthood and by denying them any real power in its structures. It is insulting and offensive!

For the rest of the month, we all felt depressed, my friends, my sisters, my neighbours. We all cried in despair. This tragedy did not put an end to injustice toward women, but it created a stir. Two months later, some journalists recognized that their coverage had overshadowed the sexist nature of the event and the violence prevailing against women.

A special fund was established by the Montreal Assault Prevention Centre to help finance self-defense courses for women as well as workshops for female students and other groups at risk. The Foundation commemorative du genie canadien and the école polytechnique are granting scholarships to encourage women to study engineering. The Student Association of l'école polytechnique initiated an awareness campaign to promote non-violence and arms control. A woman in my neighborhood organized a one-day debate about violence in our society; in our schools, in male-female relationships. Media Watch launched a petition demanding that stricter rules be applied to advertising and media content of the communication industry in terms of gender-bias and violence. A feminist publisher, Les éditions du remue-ménage, just published Polytechnique 6 décembre, an anthology of texts, letters and articles, thanks to the generosity of some men and women who do not want this tragedy to be forgotten.

Women in Quebec will not forget this painful event, and are thankful to all their Canadian sisters, and their sisters around the world for expressing their sorrow and their indignation. Others have written effectively about the massacre of December 6th: forceful analyses, enlightening comments, constructive reports. I know I have forgotten many key aspects which would have given you a more precise picture of the situation. But I am overflowing with emotions, and today I am more concerned about sharing these with you. Later, I might be able to tell you why I have joined the women's movement, and decided to be part of it until the day I die.

Anne-Marie Pharand is CCLOW's Quebec director.

Passion and Popular Education: Notes from the Fourth World Assembly on Adult Education

BY SHAUNA BUTTERWICK

Dear Friends, Weather is beautiful, wish you were here! I think I'm over my jet lag now and ready to tell you the highlights of my visit to Bangkok, Thailand for the Fourth World Assembly on Adult Education. It has been an exciting, inspiring and sometimes disturbing experience, and I have a lot to share with you from my first international meeting and my first time in Asia.

Bangkok is a city of paradoxes, overwhelming in its noise, pollution and traffic jams, and enchanting with its exotic temples, colourful streets, friendly people and incredible bargains. I also traveled to the north east, visiting the "Golden Triangle" area and Chiang Mai, a delightful city which is less humid and congested than Bangkok.

It was a wonderful setting for the fourth world assembly on adult education, organized by the International Council For Adult Education (ICAE). The ICAE is a Toronto-based organization which has been promoting the education of adults in all its various forms and dimensions since 1973. It sponsors a World assembly every five years.

Each of the assemblies has been unique, shaped by the culture and politics of the host regions, and by changes happening throughout the world while the assemblies are planned. The theme for this year's assembly was Literacy, Popular Education and Democracy: Building the Movement. Together the ICAE and Thailand's Department of Non-Formal Education hosted one of the most exciting and smoothly-run conferences I have ever attended.

The assembly was held at the Sukhothai Thammathirat Open University (STOU), close to the airport and about one hour's drive from Bangkok, on a good day. The facilities were excellent, although construction was still going on at STOU.

Débats passionnés sur l'éducation populaire:
quelques remarques à propos du Quatrième
Congrès mondial de l'éducation des adultes.

par Shauna Butterwick

En janvier dernier, Shauna Butterwick a représenté le CCPEF au Quatrième Congrès mondial de l'éducation des adultes à Bangkok en Thaïlande. Le thème du Congrès était L'alphabétisation, l'éducation populaire et la démocratie. Sa visite, marquée par des moments d'excitation mais aussi de frustration, lui a permis de rencontrer beaucoup de Thaïlandaises et de femmes du monde entier énergiques et à l'esprit créateur. Parmi les

400 congressistes 45% étaient des femmes, chiffre sans précédent au Congrès mondial.

L'un des grands moments du voyage de Shauna fut le séjour qu'elle effectua dans le nord-est de la Thaïlande habitant la Tribu Hill. C'est là que Shauna fut témoin de ce qu'on appelle le développement communautaire. Elle se rendit aussi compte que les femmes de cette région comme tant d'autres dans le monde, font une journée double.

Au Congrès, Shauna dirigea un atelier sur l'influence qu'exercent les organismes non gouvernementaux au niveau des décisions politiques prises par le gouvernement. Pour ce faire, elle prit le CCPEF comme étude de cas. Elle assista à deux autres ateliers, l'un portant sur les femmes et l'alphabétisation l'autre sur le financement des programmes de femmes. Ce dernier lui apprit que la lutte que mènent les femmes pour obtenir un appui financier est la même dans le monde entier.

Un groupe de femmes organisa une manifestation pour s'insurger contre l'industrie du tourisme axée sur le sexe en Thaïlande. En face d'un centre de conférence sur l'éducation, dans un quartier connu pour son tourisme axé sur les divertissements érotiques, nombre de femmes prirent les mesures nécessaires pour que les congressistes se rendent compte de l'exploitation dont sont victimes les femmes et les jeunes filles dans ce genre d'industrie. Le Congrès approuva "l'unanimité une déclaration exprimant son inquiétude" propos de cette industrie touristique se fondant sur le sexe.

Women, with small children in tow, hefted wheel barrows, cement bags and lumber all over the site. These people live nearby in a shanty village and work long, grueling hours for miniscule wages. I often wondered what they thought about all of our comings and goings.

The assembly was officially opened by the Princess of Thailand on January 12th, coinciding with the launch of International Literacy Year, a colourful event with cultural displays and ceremony. During the first few days of the assembly, we made "solidarity visits" to various education and community development projects throughout Thailand. In the next few days, more than 400 people from over 100 countries (including, for the first time, learners from different countries, including Canada) participated in plenary sessions, thematic and skills workshops, and many more meetings. Women made up 45% of those in attendance, the largest proportion yet of all the assemblies. I was pleased to see that a major effort was made to learn about Thailand's educational challenges, and in particular, about programs which respond to the needs of girls and women.

SOLIDARITY VISITS

One of the highlights of my trip was traveling to the Mae Chan district of Chiang Rai province in the northeast of Thailand where we met with representatives both from the Department of Non-Formal Education and from the non-governmental Hill Area Development Foundation (HADF). I was impressed by the cooperation between government and non-government agencies.



Shauna with Margaret Machila of Zambia. (UBC graduate and old friend)

After a difficult 15 hour journey, we arrived in the Hill Area. We visited several Hill tribe villages and met with members of the Lisu, Akha and Lahu hill tribes, learning that the majority of community development work is focused on learning new agricultural techniques and the Thai language and culture. For these villagers, learning to read, speak and write in Thai is not only important in order to learn new crop growing techniques; it is also a criterion for obtaining Thai citizenship. Currently, most of these villagers are not considered Thai citizens by the government.

The women in these villages are distinguished by their colourful dress and by their silence. But with the help of a Thai-speaker, some women did respond to our questions. They told us that they put in long days, rising at 5 a.m. to pound the rice, make meals, work in the fields, only to Shauna with Margaret Machila of Zambia. (UBC graduate and old friend) return to their homes to prepare the evening meal and put the children to sleep. While women often outnumbered the men at literacy classes, once married with children (an average of 8), they would no longer have time for such activities. It seems women the world over work a double day.

Throughout our brief stay, we were treated as honoured guests, with special meals and an evening of song and dance during their full moon celebration. We left with a feeling of ambivalence about the work being done with these people: it was clear that on one hand the hill tribes suffered due to their marginal status as non-citizens of Thailand. Becoming Thai citizens would bring them services and allow them to have a voice in political decision making. On the other hand, there is a great risk that their culture and traditional languages will be eroded and lost.

THEMES FROM THE PLENARY SESSIONS

In general I found that the plenaries achieved their objectives of creating a context and providing inspiration for further discussion. However, there was limited opportunity for discussion during these sessions, and one important theme which should have been presented was missing - the relationship between women's empowerment and literacy. This topic was presented later as a skills workshop theme, which allowed for some discussion, but which also marginalized the issue. Given that 70% of illiterate people are women, this issue should have been a theme for a panel presentation to the entire

assembly.

A literacy worker from South Africa told us about fellow workers who had been harassed and jailed because of their literacy efforts.

Many perspectives were presented about the theme of literacy, popular education and democracy including feminist, native, first world, third world, local and global, north and south. I was struck repeatedly by the passion fueling people's presentations and by the predominance of political, cultural and economic issues in the stories. A literacy worker from South Africa told us about fellow workers who had been harassed and jailed because of their literacy efforts. One woman from Palestine put aside her planned presentation, riveting us with a talk about how the uprising is a perfect example of popular education.

Literacy was also viewed with great caution. One speaker reminded us that the destruction of the world that we are now experiencing was brought about by literate people. Literacy, he argued, has limitations. He suggested that because morality requires you to keep your thoughts, your history and your stories in your mind, it allows for holistic thought. When we think holistically, we can anticipate the consequences of our actions. Thinking holistically was a theme also addressed by two Native speakers from Canada and New Zealand. Dr. Pamela Colorado, a sociologist at the University of Calgary, gave an inspiring talk about indigenous science which incorporates the capacity to love and feel, and the belief that all people are related to everything, historically and in the present. Katarina Mataira, a speaker from New Zealand, told us of the Maori philosophy of learning in which all humankind is "tapu", that is, they are to be treated with absolute respect. Learners, she reminded us, are the best judges of how much and how well they have learned.

WORKSHOPS

One of the frustrations of this assembly was choosing from among the many different workshops. I attended two, one entitled women and literacy and another called funding for women's programs. I also made a presentation in another workshop. Two questions organized our discussion in the women and literacy workshop: 1) what is the relationship between women's literacy and empowerment? and 2) What are the implications of a gender perspective on literacy? (These issues are discussed further in the recent issues of *Voices Rising and Convergence*², which I would highly recommend).

literacy programs should be developed and offered when learning to read and write are necessary for social, economic or physical survival.



Members of the Solidarity Visit

In the "funding for women's programs" workshop, I was disturbed to discover the extent to which women, not only in Canada, but throughout the world, are struggling to obtain financial support. Some funding agencies themselves are facing reduced budgets, while others are no longer interested in hearing about women's needs. Strategic, long term and operational funding has been replaced by inadequate short term project funding. Also of concern in the workshop were the contradictions and tensions inherent in the funding relationship. We generated a list of strategies for dealing with this new funding context, which included working collectively, diversifying our funding bases, linking up with alternative markets, and developing partnerships and solidarity links between north and south women's organizations.

I spoke at the workshop about the role of non-governmental organizations (NGOs) in influencing public policy, which was attended by over 25 people from many different countries and NGOs. I presented the work of CLOW as a case study, and began by outlining the conclusions and recommendations from Wismer's³ study. I then moved on to focus on the Women's Employment and Training Coalition (WETC), a coalition in Vancouver which the BC network helped to organize. Another case study was presented by Cathy Wright, from the Canadian Association for Adult Education, who discussed the lobbying effort which helped put literacy on the political agenda in Canada.

We asked those attending to describe their attempts to influence government policy. Participants and speakers emphasized many of the same themes, namely the need to articulate a clear position backed by good research, to establish credibility, to build coalitions, to maintain links with the grass roots, to maintain independence from government and to be able to demonstrate the effectiveness of suggested policies. I was pleased to present some of CLOW's research to an international audience, many of whom found it useful for their own work.

TASK FORCE ON PARTICIPATION OF WOMEN IN ICAE STRUCTURES

Although women's participation reached a high (45%) at this assembly, women's voices are still in the minority at the decision making levels of the ICAE. There are now 7 women out of a total 29 members of the Executive Committee. In response to this under-representation, a task force was created in 1989 to study and suggest ways in which women's participation in all of ICAE structures can be strengthened.

The task force has requested financial resources, a lengthened term (from two years to four) in which to report and the appointment of representatives from the Caribbean, Arab states and Latin America. As a representative of CLOW, which has been active on this task force, I urged the assembly and the ICAE executive to take a leadership role by implementing policy changes that would introduce gender parity in the decision-making levels.

<p><i>We argued before the assembly that resources mobilized for international meetings should work to facilitate people's emancipation, not further their exploitation.</i></p>	<p>POPULAR EDUCATION AT WORK</p> <p>It is not surprising, given the theme of popular education at this assembly that a real life popular uprising emerged at this gathering. With the help of the Women's Program of the ICAE, and several Thai women's organizations, an evening program concerning the sex-tourism industry opened up a space for women participants to take action. The evening began with a video portraying the economic exploitation and violence that Thai women suffer as a result of sex-tourism. It is a difficult problem to combat because tourism plays a major role in Thailand's economic development. However, many Thai women are doing amazing work, intervening on multiple levels, and trying to develop alternatives to the sex-tourist industry. Of course, this problem is not unique to Thailand. It is worldwide and a reflection of the colonization of women.</p>
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Many women were moved to take action within the assembly when we learned that an upcoming international meeting-the Education for all conference- was to be held in an area well known for its sex-tourism activity. At issue was a multi-million dollar conference complex being developed for this meeting, and the increasing numbers of girls and women who would be brought into the area to service the sex-tourists this complex would attract. Why not build a vocational centre? The hotel-conference complex, we argued, would remain behind long after the conference was over and would only contribute to the sex-tourism industry of Thailand. The conference planners had been confronted with this issue but had dismissed it as trivial.

Over the next few days we debated what our actions should be. What role should we play as visitors? Were we imposing our Western feminist perspective on Thailand? If we took

action, would there be negative consequences that would hamper the future of Thai women's groups? We all agreed that we had a responsibility to act as members of a global network, and that any action would take place in full consultation with our Thai sisters. It was clear to women at this meeting that the international community has a responsibility to live up to its rhetoric of democracy, equality and justice.

We argued before the assembly that resources mobilized for international meetings should work to facilitate people's emancipation, not further their exploitation. We then organized a study tour of the area designated for the conference. It was obvious that the main economic activities were sex shows and brothels.

At the same time we made efforts to raise awareness at the assembly. We adopted an "each one teach five" strategy, whereby each one of us approached five other participants about the issue. Another strategy involved placing slogans, such as "Is prostitution an issue for the ICAE?", on dining room tables, bulletin boards, and our name tags in order to stimulate further discussion. After much debate, among ourselves and with the ICAE executive, we read a statement to the general assembly, which is reprinted following this article. We received the unanimous support of the assembly, and the executive agreed to relay the statement and our concerns to the planners of the Education for All conference.

IN CLOSING

One of my fondest memories is of the evening "cultural event" where over one hundred men and women spontaneously flooded onto the stage, joining our Indian sisters in their song about women's struggles in their country. It didn't matter that we did not know the language. It was a universal song of solidarity which had everyone on their feet. It is vital that as we work locally and nationally that we maintain a vision of women throughout the globe and that we nurture our international links.

We are a powerful force, but we must take care to avoid depleting our most important resource - ourselves. We are experiencing enormous stress as our work increases and our financial resources diminish. I believe that the withdrawal of support women's groups are experiencing is a direct reflection of the threat we present to the established order. We need to join together with other women's groups, to share our strategies and to resist vigilantly, thoughtfully and attentively, at every step and everywhere.

FOOTNOTES

1. Voices Rising, Vol, no, Published by the Women's Program, ICAE, 394 Euclid Ave. Ste. 308, Toronto, Ontario, M5G 2S9
 2. Convergence, Vol. 23, No.1, Published by the ICAE.
 3. Wismer, Susan (1988), Women's Education and Training in Canada. Published by CCLOW.
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The International Adult Education Movement and
**WOMEN'S EXPLOITATION IN THE SEX TRADE
INDUSTRY
A CALL TO ACTION**

Introduction

As a group of concerned participants at the International Council for Adult Education's 4th World assembly, we wish to take the opportunity afforded by the democratic process of this organization to make some observations and recommendations about the venue of the Education for All by the Year 2000 conference, also taking place in Thailand in March of this year. Our concerns have arisen from a popular education process which occurred at the 4th World Assembly; We invite you to act on the words and statements we have heard at this meeting, i.e., that democracy, participation and equality begin at home, in our communities and in the structures of our organizations. The issue which we wish to bring to your attention is the problem of women in labour migration and tourist-related sexual exploitation.

Background

It was in the mid-70's that development plans for Third World countries began to promote the tourist industry. The compelling factor was the desperate need for foreign exchange to save from collapse the shaky economies of debt-ridden countries, dependent on the International Monetary Fund and the World Bank.

The promotion of tourism has resulted in the mushrooming of support structures in the entertainment business: discos, night clubs, massage parlours, hotels and brothels.

Sizeable numbers of men and women are pushed by rural underdevelopment and poverty to the urban centers in search of work. When they arrive in the cities, they find that opportunities to get a job enabling them to earn enough to survive and support their families back home are quite rare. Needless to say, jobs for women are much more scarce than jobs for men. Even jobs such as waitressing or domestic service are becoming harder to find. The only kind of job which always needs more female labour, and which requires no qualifications is providing "service" in the entertainment sector. Usually this implies sexual service as well.

The Vietnam War brought American servicemen to Thailand, promoting the development of the sex industry. After they left Thailand in 1976, tourists replaced them, perpetuating the sex market economy. For example, Pattaya, once a fishing village, became a beach resort and in a very short time became notorious as a sex-tourism spot.

Tourism and prostitution support each other. Sex tours are organized from countries such

as Germany, Switzerland, Holland and Japan. Through their brochures, the sex-tour operators tempt customers with prices which are relatively low for people from developed countries. At the same time, they distort some socio-cultural facts about the country of destination in order to save their customers from having feelings of guilt or qualms of conscience. Racist statements against Asian women are not uncommon.

Consequences of sex tourism include a loss of women's sense of personal worth and dignity, various forms of violence and threats of violence, the spread of the HIV virus, brought by sex tourists to Thailand, bad and worsening labour conditions for sex trade workers as the market-and thus competition-expands and other forms of exploitation such as that of "mail-order brides."

We draw your attention to the following: The World Bank, UNDP, UNESCO and UNICEF are sponsoring an international conference on Education for All by the Year 2000, in March 1990, at which there will be over 3,000 participants, including high-ranking government officials. We understand that between 3 and 4 million dollars. (U.S.) are being spent on organizing this conference to be held at Jomtien Beach, ten minutes away from Pattaya, and that an entirely new conference complex is being constructed for this purpose.

Whether or not any of the participants actually contribute directly to the sex trade industry, a dominant feature of the tourist trade in the area, we find the selection of the site offensive to both men and women, contrary to the spirit reflected in the concept of Education for All. As it is an infrastructure and system which exploits women and which will remain behind long after the conference is over.

WE urge you to act.

To express our solidarity with women organizing against exploitation everywhere we urge the Assembly:

1. Not to endorse the selection of the conference venue;
2. To contact those attending the Education for All conference in each of our countries and communicate our dismay and concern regarding the selection of this venue;
3. To communicate the concern and dismay of the participants and the secretariat of the I.C.A.E. to the New York-based inter-agency committee organizing the conference; and
4. To strongly recommend to the inter-agency committee that: decisions as to the location and program content for the forthcoming and subsequent meetings be based on a critical awareness of, and sensitivity to, the domestic context; programs at such meetings should have a priority, learning about the important issues of the country and region; and the mobilization of both human and material resources to support such meetings should be of a kind that contributes to, and supports the

development programs of the host country, vocational centers, schools and shelters.

Conclusion

The problem of women in labour migration and tourist-related sexual exploitation is indeed deeply rooted in complex social, economic and politics.

A viable long-term solution lies in basic changes to the level of structures and values - changes that are based on the recognition and actualization of the principles of human dignity, equal rights and participation of all people, especially those who are now excluded, i.e. women. Such changes will not come along as a free gift from those who control wealth and power. A resolute struggle is required.

This statement was prepared by the Women's Caucus and endorsed by participants in a plenary session of the 4th World Assembly on Adult Education, Jan. 17, 1990. (Fourth World Assembly on Adult Education, Bangkok, Thailand. January 8- 18, 1990)

Japanese Women's College

BY GENNI GUNN

32 exquisite Japanese dolls
moveable joints
eyelids lowered in modesty skins
pale lucid porcelain

You won't find them on the shelf
of an exclusive
 Import Emporium
in a Major City

Look through windows
of a classroom
see them
 fitted into small desks
no kimonos white faces hairpins
tradition replaced
 by oversize sweaters mini-skirts
 Canada Western World
they are here

A ski trip slip and slide
wind whittles a current
around bright cheeks
and flakes fall on lashes,
perfect as silver stars-cutouts
made from the mischief of clouds.

They are crocuses in February
laughter echoing in hollow valleys
porcelain snowbirds with clipped
wings
chameleons in Western clothes
and make up.

Ideals spill from a faltering tongue
pithless maxims
Harlequin romances
furs, cars and houses
imagined husbands in stretch
limousines,
riding high above a Canadian
landscape

to absorb culture
to fetch a higher price.

These moons in purdah
picot clouds raven hair
filtered across rosebud lips
never stare
tongues falter in mid-sentence.

I want to teach them
more than literature
they giggle at shake heads searching
meaning
within virginal embroidered cover of
tight dictionaries

but six weeks are not enough
like trying to dent an obelisk.

skis swinging
to the bowl of a mountain
frothy white with the whipping of
snow.

Back home, "marriage is
happiness"
"happiness is marriage"
interchangeable slogans
worn in the throat while

women empty alcohol behind
closed
doors and
men fill condoms
thrust into foreign wombs on stage
line up each night a public
display of masculinity.

These Japanese children are
dolls kept
under glass kept
ignorant kept
for sale.

If only they'd return a decade later
and show how they mastered the
slopes.

From Bride Price To Platitudes: A Cross-Cultural Look at Women in Education

BY JODY HANSON

In 1981 I taught English at a Government Secondary School in Kurgwi, a small bush village in West Africa. A frequent staffroom topic of conversation among the Nigerian and all-male-except-for-me teachers was desirable qualities to look for in a wife. Was it better to marry an educated woman (someone who had completed high school) or an uneducated woman (someone who had five years or less of formal schooling) ?

A frequent staffroom topic of conversation among the Nigerian and all-male-except-for-me teachers was desirable qualities to look for in a wife.

The general consensus was that an illiterate woman was a much better choice. The bride price for unschooled women was lower and that was a serious consideration for the recent university graduates who comprised the majority of our teaching staff. Illiterate women tended to be less demanding. They also obeyed orders without questioning and were, for some reason I failed to fully comprehend, considered more virtuous. Besides, in West Africa school fees are an investment.

Cultural norms-and common sense-dictate that it is wiser to spend the money on educating male children. Men command a higher salary. And in a country where old age pensions are an unheard-of luxury, security in later years comes from having educated one's male children. Females marry and are absorbed into the husband's extended family, where the stress is on supporting his parents in their later years.

I found it difficult to tolerate the idea that females were excluded from education for monetary-and more specifically, investment-reasons. I was, in fact, suitably outraged by the mere suggestion that female children do not deserve to be educated. But in looking at Canadian options in 1989 I have to ask if it is REALLY any different for women in North America.

Du prix d'une épouse à des platitudes:
un coup d'oeil sur l'éducation des femmes dans différentes cultures

PAR JODY HANSON

Est-ce que sur le plan de l'éducation la situation des Canadiennes est meilleure que celle de leurs homologues au Nigeria ou en Chine? Dans cet article, l'auteur affirme que si la Canadienne a surmonté les barrières en matière d'éducation, la collectivité féminine, en particulier les femmes des campagnes, la classe ouvrière et les groupes minoritaires, continue à faire l'objet de pressions qui réduisent ses espoirs d'avoir une éducation. Si

les tactiques pour empêcher les femmes de s'instruire varient d'une culture à l'autre, Jody Hanson affirme que les résultats sont les mêmes.

Que l'on pense à Nigeria, où la coutume veut qu'on ne paie pas les frais de scolarité des femmes, ou au Canada, où prévaut encore l'idée que les femmes se marieront et qu'elles n'ont pas besoin d'avoir d'instruction, et on se rend compte que dans le monde entier et autour de nous des barrières sont érigées pour que les femmes n'aient pas accès à une éducation convenable.

Ayisi's observation that "New laws have not changed most men's attitudes" is a truism for both continents. The educational limitations for a large number of North American women is similar to that of their African counterparts, the difference being that, in Canada, the issue is not addressed as openly, nor male privilege expressed as honestly.

My premise is that education in general, and literacy in particular, are gender issues. Mary O'Brien has said that "The notion of education as an objective uncovering of the truth and a subjective passing-on of knowledge obscures the fact that truth and knowledge are socially-defined and legitimated"². Yes, white middle-class males are the authors of what is considered genuine knowledge for everyone- including women.

My premise is that education in general, and literacy in particular, are gender issues.

Many men find education for women -and educated women- intimidating. Some "empowered" males-urban, mostly white and frequently left of centre-have adopted the correct jargon. But rather than examining what men say, it is far more insightful to scrutinize what they do. Are the words and actions consistent? A few-alas, very few- men have been able to set aside their individual economic, social, and political gains and are able to meet women as equals. But what about their brothers?

Why do we speak of men who get up with baby in the middle of the night in awed tones? Why do we praise as outstanding men who do a comparable part of the housework? Housework, like parenting, only rates comment when women choose not to do it; it becomes a focus of conversation when men do. Similarly, in China men who carry the baby on walks or cook for company -the Middle Kingdom version of the backyard barbecue phenomenon-are regarded as model husbands. This is not to suggest that the important household tasks have been usurped; Chinese women still wash the floors and clean the toilets. Meulenbelt et al. offer a fair and equitable methodology for dealing with male enlightenment.

They suggest that this behaviour should be treated as normal, rather than held up as exceptional: "[Men] should behave as our equals, without the need for any 'applause' for being special"³.

Leaving the often questionable-usually verbal to the point of nausea-support of the liberated urban male masses, it is time to shift our concentration to their rural counterpart:

male farmers in the south and male trappers in the north. Having been raised in Mudhole (my generic name for small town Saskatchewan) I remember being told that women did not need a lot of education. We would just get married anyway. Isn't that simply another form-albeit the Canadian variety-of hedging one's educational investments and keeping down the bride price?

Working in the bank, or as a secretary at the town office were held up as desirable aspirations for the seriously career-minded woman. However, married women who continued to work, especially if they had children, were thought to be negligent wives and mothers. And that, as anyone who has ever lived in a small town can attest, is a cardinal sin. The only allowance made was for widows; they were allowed to work outside as well as inside the home. Besides, it kept them from being supported by the provincial welfare system, which was in turn supported by male taxpayers' dollars. Divorced women, from my recollections, did not venture into Mudhole, Saskatchewan in the 1960s, so we can't count them.

Teachers, peers and teen magazines all counselled that girls should allow-in fact encourage-boys to think that males are (a) smarter and (b) better at sports. Failure to comply with this social law resulted in a girl not being asked out. Such folly could leave her dateless for graduation, or-horror of horror-render her a spinster. And, while I can laugh at it now because it is so far removed from my life, the situation has not REALLY changed. Have you sat on coffee row in a small town recently?

Have you heard what the high school girls are saying? Rural women are working off the farm often to support-not supplement-the family income, yet teenage girls insist that they will "work for a while until they get married." Yes, things do stay the same in spite of the . women's movement-and rural men are often committed to seeing that they do. For anyone who remains unconvinced, I am prepared to arrange a tour of small town cafes and high schools. We can start in Wishart ... or Melville ... or Ponteix.

Child-care is as much considered a woman's job in the north as it is in the south. In 1988 I was teaching an Adult Basic Education class in a settlement north of La Ronge. To accommodate local needs, another teacher and I kept the classroom open as a learning centre in the evenings. An ever-so-common occurrence was a woman arriving with her child/ children in tow, explaining that - (fill in the name of husband and father) would not baby-sit. Hiring a babysitter is expensive.

Child-care is as much considered a woman's job in the north as it is in the south.

The only alternative was having a mother or a sister available who would look after the child/children. (This socially-sanctioned arrangement also ensures that child-minding remains an exclusively female task in the division of labour). Women attending classes, learning to think for themselves and questioning male privilege threaten the social, political and economic structure of both the north and the south. Tradition is being violated. The mothers of the ABE

students often walk three paces behind their men; but their daughters do not; and their granddaughters threaten to walk ahead.

What, exactly, is the difference between the West African practice of not paying girls' school fees, and the Canadian message to female students to limit their educational horizons? Isn't the Canadian man who refuses to parent in the evening while his wife attends classes helping to deny her access to education?

The differences among the Nigerian, Canadian and Chinese practices are negligible. The struggle to have women included as rightful actors in education will not be easy. But that does not mean we should throw up our arms in defeat. Rather, we have to be prepared for a long battle. Rowbothan offers a pragmatic summation-and a note of encouragement-for doing what has to be done: "We must not be discouraged by [men]. We must go our own way, but remember we are going to have to take them with us. They learn slowly. They are like creatures who have just crawled out of their shells after millennia of protection. They are sore and tender and afraid.

Jody Hanson currently lives and works in northern Saskatchewan. This particularly long, cold winter has renewed her desire to go overseas : in search of a warm climate and yet another cross-cultural learning experience.

This is an edited version of a paper presented at the SCENES conference in Prince Albert, Saskatchewan, October, 1989.

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Yukon Native Language Instructors: The Struggle for Recognition

BY C.J. PETTIGREW

The history of the Native Language Programs in Yukon schools spans more than fifteen years. In that time - there has been significant progress in the pioneering of a unique oral language curriculum and an accredited native language instructor training program. The success of the school programs is due in part to the support they have received from the Yukon Government and the Council of Yukon Indians. Unfortunately, this support has not been extended to the women who work as instructors in these programs. For fifteen years they have struggled for pay, benefits, a pension plan and some job security, without significant results.

As early as 1973, a few native language courses existed in one or two classrooms. They were instructed by native elders and non-native volunteer teachers who were not paid for their work. There was no standard curriculum, no instructional materials, and no instructor training available. Today there are twelve Native Language Programs in the rural schools of the Yukon and three in the city of Whitehorse, with a total enrolment of almost 800 students. Yet in the midst of all this improvement and growth, the status and pay of the native language instructors has changed very little.

In 1977 the Council for Yukon Indians and the Government of Yukon established the Yukon Native Language Project (Y.N.L.P.), jointly sponsored and funded by the two agencies. Under the direction of John Ritter, the focus of the project was to develop curriculum, instructor training, and support for the native language courses that were springing up as local programs in the schools. By the summer of 1980, the Y.N.L.P. had produced the curriculum guide, *Teaching Yukon Native Languages*, and the first native language instructors were taking periodic training to improve their knowledge of the basics of second-language teaching, and to learn how to use the curriculum guide.

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Enseigner les langues autochtones au Yukon ou la lutte pour se faire accepter

PAR C.J. PETTIGREW

Voici quinze ans que ceux et celles qui enseignent dans le cadre des Programmes des langues autochtones se battent au Yukon, et la lutte n'est pas finie. Au début des années soixante des Anciens et des bénévoles non autochtones s'acharnèrent pour que les langues autochtones du Yukon soient enseignées dans les écoles. Le Conseil des Indiens du Yukon et le gouvernement du Territoire créèrent le Programme du Yukon sur les langues autochtones et en 1980, était publié un programme-cadre à ce sujet. Toutefois, le programme était dispensé le plus souvent par des femmes âgées ayant nombre de personnes à charge. Elles étaient mal rémunérées, ne bénéficiaient d'aucuns n'avantages sociaux, d'aucun régime de retraite et n'avaient aucune sécurité d'emploi.

En 1983, le centre des langues autochtones du Yukon était bâti et un Programme de formation (trois ans) pour les enseignants lancé. Les instructeurs et instructrices commencèrent à sentir une certaine fierté et appartenance professionnelles. Pourtant, leurs conditions de travail précaires ne changèrent pas. Après avoir vainement essayé de se faire aider par l'Association des enseignants et enseignantes du Yukon et la Public Service Alliance, ils formèrent l'Association des enseignants et enseignantes de langues autochtones du Yukon. Entre-temps, des jeunes gens, hommes et femmes, en général diplômés de l'école secondaire, s'inscrivent au programme de formation, d'où le succès continu des programmes et l'intérêt qu'ils suscitent. Certes, les instructeurs doivent encore se battre pour obtenir des conditions de travail justes, mais leur volonté de fer ne s'érodera pas de si tôt.

Ninety-nine percent of the native language instructors at this time were women who were fluent speakers of the language they were teaching. They were mostly middle aged or older, with little or no formal education, but with a wealth of cultural knowledge accumulated in traditional Athapaskan life experiences. Many of them headed large extended families and many had young dependent relatives who relied on them for support. All of them were valuable cultural resource people in their communities, and they often had other jobs and responsibilities. Many of them had been with the Native Language Programs in their schools from the beginning, and had acquired years of classroom experience.

The instructors for these programs were hired as casual temporary workers and paid by the hour, with no benefits, no pension, no pay increments, and no job security.

Although the Yukon Government had a policy of support for the Native Language Programs, the instructors for these programs were hired as casual temporary workers and paid by the hour, with no benefits, no pension, no pay increments, and no job security. Ironically, they were invariably the senior staff members in their schools, while the "turn over" for teaching staff and administrators in rural schools averaged every two years. The native language instructor, an integral part of her community, remained in her position year after year.

Many of these instructors, when they think of their early teaching days, do not remember being too concerned with the lack of pay and benefits. They were concerned with learning how to do those jobs. They were satisfied with the development of curriculum, the training courses offered in Whitehorse, and the regular development of new

ideas and materials for their classrooms because their main concern was for the preservation of their language.

Although the Y.N.L.P. encouraged the instructors to join the Yukon Teacher's Association, or form an association of their own, the instructors as a group chose not to do so. But when some of the Elders who had founded the earliest programs began to retire with no accrued benefits, no pension and no official recognition of the contribution they had made, the instructors asked for information about associate membership in the Yukon Teacher's Association.

They received a series of delayed, ambiguous responses. In 1983, the Yukon Native Language Project had become a permanent institution-the Yukon Native Language Centre-and it had a small staff of trained "master language teachers" and a three-year Certificate Program certified by Yukon College. All Yukon native language instructors were required to enroll in this three year program. The instructors received credit for their classroom work in a practicum component of the course. Like other kinds of on-the-job training, this had the advantage of providing skill development without disrupting the salary and family life of the employees.



N.L.I. Jane Montgomery and Polly Fraser demonstrate a language activity with their Southern Tutchone students while Native Language Instructor trainees observe



N.L.I. Margaret Workman conducts a vocabulary drill with her Athapaskan language II class at F.H. Collins High School (1989).

The Certificate program was one of the few programs in Canada devoted exclusively to the training of skills of second-language instruction. By June 1989, over thirty native language instructors had graduated from the program. Part of the Certificate Program's success can be attributed to its unique approach to training people without removing them from their families and communities for long periods of time. And part of the success of the program comes from its unique approach to instruction. Y.N.L.C. staff employ the traditional Athapaskan method of instruction: demonstration and observation followed by practice.

A typical training session includes a lot of action, and very little of the lecturing and note-taking which characterize a non-native approach to instruction. These unique features have attracted native language instructors from all areas of the north-Alaska, N.W.T., and northern B.C.-and has sparked interest from other many places in Canada, the U.S. and most recently, the U.S.S.R. These regular training periods did more than provide the instructors with skills. They provided the opportunity to exchange thoughts and ideas with other instructors and before long, the group had developed a professional identity.

They discussed common professional goals and how to achieve them. They discussed common problems and how to solve them. They relied on their professional peers for moral support and encouragement in their work, and their initial concern for the survival of their languages grew into a commitment to the maintenance and improvement of their language programs. Initially, many of the concerns of the native language instructors were resolved through the support system provided by the Y.N.L.C.

But the issues surrounding the growth and development of Native Language Programs in the communities quickly became more complex and often it was the instructor herself who was called upon to provide information and leadership on issues affecting the programs. The professional duties of the native language instructor had extended beyond the school and into the community and sometimes, the issues brought the instructor into the political and economic arenas of the Territory.



Graduates of the 1989 Native Language Certificate Program receive congratulations from MLA Sam Johnson.

Professional pride and confidence in their knowledge and abilities grew naturally with the development of their teaching skills and the extension of their responsibilities. And with that growth of professional pride, the instructors became increasingly impatient with the lack of response to their requests for a pay scale that would acknowledge their training and experience, and for appropriate benefits, pensions and job security.

The Yukon Government, whose policy of support for the language programs helped to accomplish so much, has been very slow to translate this policy into a salary grid that values the native language instructors for their training and experience. A proposal for such a grid has been on the table for longer than three years and still has not been implemented. The Council for Yukon Indians, whose political lobby has helped to achieve one of the most credible training programs for native language instructors in Canada, now seems intent on preventing the instructors from achieving permanent status as Yukon Government employees so they can receive benefits and a pension plan. While a few chiefs support the instructors' requests, other Chiefs fear that such benefits for the instructors would somehow erode their control over the programs.

In 1989, after repeated attempts by the Y.N.L.C. to get action on these issues, and after repeated requests for help from the Yukon Teachers' Association and the Public Service Alliance had failed, the Yukon native language instructors realized that they must speak with their own voice. They formed the Yukon Native Language Teachers' Association for the purpose of achieving a salary pay scale, benefits, pension plan and job security.

In the meantime, the training program is attracting young women and men-most of them high school graduate and genuinely interested in helping to preserve the link between native language and culture. Young people who are not fluent in the language can team up with an older fluent speaker in the classroom, learning the language while they learn to teach. The interest of these young people in the program will help to ensure the future of the programs and the survival of the language. Fair pay, benefits, pension and job security are important incentives for further encouraging young people to choose native language instruction as a career.

Although the development of a professional identity among native language instructors has taken some time to develop, their Association was born out of necessity and has been shaped by its purpose. And because its members are the same women who demonstrated their tenacity and determination by staying with the programs through the difficult

developmental years, it is certain that they will accomplish their purpose.

C.J. Pettigrew has worked with the Yukon Native Language Centre for 10 years, developing the Yukon Native Language Instructors Certificate Program. She and her husband are partners in an outfitting business and she is a freelance fiction writer.

Les prisons de l'inconscience

PAR MICHELINE ST-CYR

"Quand on nie à un peuple le sentiment d'appartenance à sa culture...On le maintient en état d'infertilité..."

Les prisons de l'inconscience'
Manifeste sur la culture
Micheline St-Cyr, novembre 1978

"L' alphabétisation des Franco-Ontariens est devenue un mouvement social important et cette naissance a eu lieu au colloque Alpha Partage de 1988.¹²

En Ontario, l'alphabétisation est à l'ordre du jour chez les francophones. Depuis décembre 1988, une vingtaine de groupes en alphabétisation venant de tous les coins de la province se sont regroupés en une coalition qui porte le nom de "Regroupement des groupes francophones d'alphabétisation populaire de l'Ontario" (RGFAPO).

C'était le long aboutissement de débuts qui furent très lents et difficiles, voire désespérants, pour les ouvriers de la première heure.

Pendant dix ans, presque personne ne fut conscient qu'il existait un énorme problème dans ce domaine, et que, dans certaines régions, 40% de la population adulte était analphabète.

Aujourd'hui, les groupes d'alphabétisation n'atteignent qu'une minorité comparativement aux besoins des collectivités.

Pendant que certains groupes dressent devant les Canadiens le spectre d'un pouvoir francophone en Ontario, les francophones luttent pour garder une fierté et une identité sans cesse remises en questions et presque perdues au cours des années, et ce pour de multiples raisons.

Quarante pour cent d'analphabètes, c'est l'équivalent de 40% de personnes asservies et non-engagées dans l'action politique. C'est autant de gens qui sont désormais prisonniers d'une langue ne leur appartenant pas. Ces analphabètes sont économiquement très peu importants et à la merci continue de la majorité qui n'a jamais vraiment

voulu prendre conscience de l'existence des francophones en Ontario.

The Unconscious Trapped

BY MICHELINE ST-CYR

Literacy is an enormous concern among French-speaking Ontarians. In some regions in Ontario, as much as 40% of the francophone population is illiterate. Until 1968, French schools did not exist in Ontario and francophone students were forced to attend public school in English. Later, these French-speaking students had few opportunities to work in French. As a result, these francophones became alienated from their own language and marginalized in their own province.

In spite of these difficulties, the Franco-Ontarian identity and culture have not only survived; they have also flourished. Nurtured by the creativity of the women of the province, the culture has developed through the oral tradition of story-telling and songs. But the women want to live a full life in their own language, to have services and institutions to maintain their culture and their language. And first on the agenda is popular education and literacy to give back a voice—a French-speaking voice—to the women and men of Ontario. A popular approach to literacy brings the student's reality—her traditions, history and daily life—into the classroom.

Popular education and literacy movements are gaining momentum all over the world. The United Nations, in recognition of the enormous scope of the problem, has declared this the "International Year of Literacy". In Ontario, literacy programs for francophones are expanding, and the Ministry of Education has just taken over responsibility for literacy programs.

Pourtant, certains d'entre eux y habitent depuis quatre siècles...

Les francophones ont été les premiers colons de cette province. D'autres ont quitté le Québec ou l'Acadie dans les années trente pour venir travailler en Ontario car il n'y avait pas de travail dans ces régions. Ils sont arrivés en Ontario, pauvres, démunis, chargés d'enfants et ils furent obligés de parler anglais pour travailler. Les écoles se développèrent au gré des villages qui naissaient. Trop pauvres, les enfants n'allaient pas à l'école bien longtemps.

Les filles travaillaient dans les foyers anglophones, gardaient les enfants et servaient de bonnes à tout faire. Les garçons travaillaient dans les fermes ou les mines, les forêts, les moulins à papier et les manufactures. Faute d'argent, il leur était impossible de poursuivre des études secondaires car à l'époque celles-ci n'étaient pas gratuites. Il n'était pas nécessaire d'être très instruit pour travailler et la priorité était de gagner sa vie et de

manger trois repas par jour, pour être forts et en bonne santé. Le règlement 17 avait interdit le français dans les écoles de l'Ontario.

Les écoles publiques francophones n'existaient pas jusqu'en 1968. De plus, les livres étudiés dans les écoles primaires et secondaires étaient en anglais, même dans les écoles privées, également soumises aux règles ontariennes. Seul le catéchisme était enseigné en français.

Beaucoup d'enfants ne faisaient pas d'études secondaires, soit faute d'argent, soit parce que les études en anglais semblaient trop difficiles. Les autres, plus fortunés, plus ambitieux et de parents plus instruits, qui de toutes façons s'inscrivaient dans une université anglophone, décidaient de s'y mettre tout de suite.

Il n'était d'ailleurs pas question de travailler en français. C'est ainsi que, petit à petit, une bonne partie de la population se retrouve aujourd'hui marginalisée en Ontario.

Marginalisée et analphabète.

Le rôle des femmes dans la marginalité d'un peuple qui veut survivre En dépit des difficultés en matière d'éducation, il y a quand même aujourd'hui une majorité de la population franco-ontarienne qui, a non seulement survécu, mais a aussi réussi à développer une culture typiquement franco ontarienne. Bien qu'issue de France, d'Acadie, du Québec, cette culture est devenue grâce à l'esprit créateur et à l'inspiration des femmes et des mères de cette province, une culture qui leur est propre et exprime parfaitement leur identité.

Ces femmes ont su transmettre à leurs enfants une culture originale qui reflète bien la fierté de leurs origines. Pourtant, combien de ces femmes étaient analphabètes? Analphabète ne veut pas nécessairement dire privé d'intelligence.

Pendant les années difficiles, les femmes de cette province, par la tradition orale, ont réussi à garder vivante la langue parlée, les chansons, les traditions et les coutumes de chez nous ainsi que le sens de la fête comme un rituel éclairant les saisons.



Micheline St-Cyr est la présidente de la Société des écrivains canadiens (section de Toronto) et coordonnatrice et formatrice à Alpha Toronto. Elle est aussi membre du bureau de direction du RGFAPQ. Elle a été la fondatrice de la Chasse Galerie de Toronto et en fut la directrice pendant dix ans.

Les femmes ont toujours été conscientes de leur rôle en ce domaine et, pour que les enfants parlent français à la maison, elles n'apprenaient pas l'anglais, s'isolant ainsi volontairement de toute vie sociale.

On parle d'une époque où l'ignorance fut une alliée qui permit de conserver une certaine indépendance au coeur du Canada anglais. Ainsi, on pouvait avoir l'illusion d'être un peu chez soi.

Les femmes furent en mesure de préserver une identité plus que menacée et dont le seul et unique bastion était la maison.



L'atelier du soir. Nan Ellen Thérien, animatrice, Véronique et Habib, apprenants et Micheline St-Cyr

La femme passe à l'action...et la priorité de l'heure, c'est l'alphabétisation

Mais il faut maintenant, une fois de plus, se remettre à bâtir... Et ce n'est ni l'ignorance ni la marginalisation qui aideront les femmes à vivre le quotidien en français dans cette province. Il y a deux fois plus de femmes que d'hommes engagées dans cette campagne d'alphabétisation et on les retrouve partout, à tous les niveaux. Il est vrai que pendant longtemps les femmes (spécialement en Ontario français) ne régnaient que sur un royaume: leur foyer. Mais elles ont bien compris, qu'à la fin du XXe siècle, il n'était plus possible de vivre en vase clos. Elles ont compris qu'il fallait être conscientes et armées d'outils qu'il leur permettraient de participer "devenir" du pays.

La femme franco ontarienne veut vivre pleinement un quotidien en français, c'est-à-dire qu'elle veut des institutions, des services qui lui permettront à elle et à ses enfants de s'épanouir une culture qui lui appartient. De plus en plus, il lui faut trouver la clef qui lui permettra enfin de vivre au lieu de survivre. La femme d'aujourd'hui passe à l'action et la priorité de l'heure, c'est l'alphabétisation, car il faut bien rattraper le temps perdu.

"Le gouvernement ontarien doit reconnaître le droit, non seulement à l'alphabétisation en français, mais aussi le droit à l'alphabétisation selon des moyens et des méthodes définis par le milieu franco ontarien qui tien net compte de son histoire, de ses besoins, de sa culture"²

Les groupes d'alphabétisation populaire en Ontario français ont choisi d'emblée l'alphabétisation populaire pour la simple raison qu'il est impossible de s'appuyer sur des institutions qui n'existent pas.

L'Alphabétisation populaire... se réapproprier la parole...

Cela permet de se définir à partir de la personne analphabète et de ses besoins immédiats. Cela permet de véritablement coller à sa réalité et à ses traditions et à son histoire et de construire ensemble sur une base solide l'avenir.

"Tenter de donner conscience aux femmes et aux hommes de la grandeur qu'ils ignorent en eux".³

Voici une bonne définition de l'alphabétisation populaire. Revaloriser la personne humaine pour lui redonner sa fierté et lui faire prendre conscience de ce qu'elle peut accomplir. Se réappropriar la parole.

Cela dépasse de loin le simple fait d'apprendre à lire, à écrire, à compter. Il s'agit d'une prise de conscience collective, d'un projet englobant toute la société d'un effort général.

"La conscientisation exige que les femmes et les hommes créent leur existence avec le matériau que la vie leur offre...".⁴

C'est la raison pour laquelle l'alphabétisation populaire s'appuie sur de thèmes choisis par les apprenants et les animateurs s'inspirant de situations réelles et vécues. L'apprentissage de la lecture, de l'écriture et du calcul passe nécessairement par les mots dont les personnes analphabètes se servent tous les jours oralement. Ainsi, du connu à l'inconnu, on chemine de concert vers une nouvelle expression de l'être humain dans toute sa réalité, aussi complexe qu'elle puisse être.

L'année internationale de l'alphabétisation...une prise de conscience collective

L'alphabétisation est un problème clé dans le monde entier et, pour faire prendre conscience de cette réalité effarante au seuil du XXI^e siècle, l'UNESCO a proclamé cette année "Année internationale de l'alphabétisation". Nous réalisons également que nos systèmes scolaires, nos collèges et universités fabriquent à l'heure actuelle des analphabètes et ce, dans le monde entier.

Cette situation n'est pas surprenante: nous vivons à un rythme accéléré. Le XX^e siècle a projeté l'humanité dans un monde insoupçonné au siècle dernier. Après des siècles d'immobilisme, des siècles de pensées profondes, la science est passée à l'action et a appliqué d'un coup des concepts qui relevaient de l'utopie pour nos grands-parents. Il n'est pas étonnant qu'une importante partie de la population mondiale n'ait pas suivi.

Cette année doit servir à faire un examen de conscience collectif et à prendre les moyens qui s'imposent en la matière. L'alphabétisation populaire est née de ce problème. Nous ne l'avons pas inventée et i une des grandes figures de l'alphabétisation. populaire nous vient du Brésil. Son nom est Paolo Freire. Il n'en revendique d'ailleurs pas la paternité mais l'attribue plutôt à une équipe de professeurs de l'Institut supérieur des Études du Brésil. Mais Paolo Freire s'est vraiment fait l'apôtre d'une éducation se fondant sur la réalité et la conscientisation et ce, dans le monde entier.

Il existe dans le monde un mouvement populaire d'alphabétisation qui reconnaît que:
"La perception a-structurale de l'analphabétisme a révélé une vue erronée des analphabètes comme hommes et femmes marginaux. Ceux qui les considèrent comme

*marginiaux doivent cependant reconnaître l'existence d'une réalité par rapport à laquelle ils sont marginaux - non seulement dans un espace physique, mais des réalités historiques, sociales, culturelles et économiques."*⁵

L'alphabétisation populaire pourra-t-elle développer ses propres outils?

Les francophones de l'Ontario correspondent exactement à cette réalité. Ils prennent de plus en plus conscience qu'ils doivent eux-mêmes forger les outils pour répondre aux pressants besoins d'alphabétiser le plus rapidement possible un segment de la population qui ne peut pas suivre économiquement et surtout socialement.

Les groupes d'alphabétisation populaires de la province développent une didactique se fondant sur les principes de base de l'andragogie et s'appuient largement sur le vécu des apprenants.

Pendant que se forment des groupes et que l'on recrute de plus en plus d'adhérents, une préoccupation devient de plus en plus pressante: la formation des animateurs et des animatrices. Formation qui, en ce moment, permet à des bénévoles d'animer des ateliers d'alphabétisation.

L'alphabétisation est en pleine expansion dans la province et beaucoup ont démarré des groupes d'alphabétisation dans leur région.

Citons entre autres les collèges anglophones qui offre des cours de base en français, les Commissions scolaires ajoutant des cours d'alphabétisation à l'éducation permanente, les Centres culturels, les ACFO locales ou des groupes indépendants oeuvrant dans le Regroupement provincial d'alphabétisation populaire (RGFAPO).

Que fera le ministère de l'Éducation

Nous sommes à une croisée de chemin. Le ministère de l'éducation prend sous son aile la section de l'alphabétisation -ACO-qui faisait partie du ministère de la Formation professionnelle.

Est-ce une bonne nouvelle? Pourrons-nous compter davantage sur une planification à long terme qui permettra aux groupes d'alphabétisation populaire de vraiment jouer le rôle qui leur était assignés à leur création en 1988? Certains collègues songent à créer des cours de formation en français. Il n'en existe pas encore.

Les groupes d'alphabétisation populaire voudraient avoir la liberté de mettre sur pied leurs propres ateliers de formation. Le gouvernement a permis la rémunération des animateurs et animatrices, mais n'a pas augmenté les subventions d'exploitation, d'où impossibilité d'organiser une solide formation qui puisse surtout reposer sur une permanence.

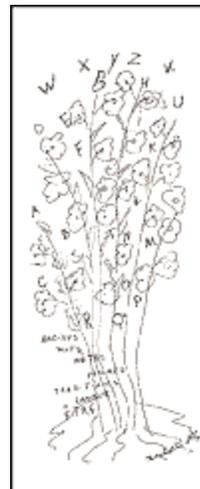
Comment former du personnel d'animation et faire comprendre que des groupes doivent

être mis sur pied alors que les formateurs sont bénévoles? Comment garder une approche non-scolarisante alors que les groupes d'alphabétisation sont souvent rémunérés par des Commissions scolaires ou des collèges, très souvent de langue anglaise?

Nous pourrions profiter du vide actuel existant dans le secteur de l'éducation post-secondaire en français pour ouvrir de nouvelles avenues en éducation. Mais l'éducation populaire me semble être une priorité. Au moment où nous voulons construire un avenir plus adapté à la réalité d'aujourd'hui, il faudrait permettre le développement de l'éducation populaire, dont la pierre angulaire pourrait être l'alphabétisation populaire.

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1. Synthèse de la rencontre Alpha Partage (15 mai 1988) Serge Wagner
2. Synthèse de la rencontre Alpha Partage (15 mai) Serge Wagner
3. André Malraux
4. Paolo Freire
5. Paolo Freire



Young feminists looking for learning

BY M.A. VEVICK

My younger friends and I are convinced feminists. We are also ignorant. This has been pointed out to us, not by patriarchy and their dupes and hangers on, but by older feminists, the women I would like to think of as our older sisters. They taught themselves much of what they know, and bear the scars to prove it.

From the viewpoint of a Ph.D. student, much of what is taught in undergraduate courses is oversimplified or even incorrect. In school they teach the rules, then the exceptions, and the longer you study, the more exceptions and contradictions you learn. But without the rules, the exceptions make no sense. The square roots of negative numbers are fascinating only when one knows they should not exist.

Likewise learning of Margaret Sanger's conversion to white supremacist thinking would probably have affected me more had I known anything else about her. It seems these days that the first I hear of women who have worked for good causes is that their sins have finally been discovered. I am not saying that every one should stop what they're doing to

start teaching kids like me their feminist ABC's. Just don't complain about anyone who is.

Try comparing the average age at 'politically correct' rallies with that of the Moral Majority representatives outside the abortion clinics on Harbord and Parliament Streets in Toronto. One of the strongest factors contributing to the current rise of the right wing seems to be their presence in the school system. The Ontario government helps fund Catholic schools which bus their pupils to anti-choice rallies. The long view sees young people as the key: few battles are finally won in one generation.

It isn't easy for the more experienced among us to find the time and patience to help us to learn. Not everyone is a teacher, but those who can teach should be encouraged. If we are not to become a highly incestuous movement of small interest groups fighting each other for the minds of those already converted, then we must stop taking the easy way out. We must stop fighting each other and concentrate on fighting the system that encourages our faults. We must stop excluding all whose minds are not precisely where ours are and start encouraging and helping them learn.

De jeunes féministes à la recherche de mentors

PAR M.A. VEVICK

Il n'est pas toujours facile pour les féministes expérimentées de trouver le temps et la patience d'aider à s'instruire les novices dans le domaine. Tout le monde n'a pas des talents pédagogiques, mais celles qui en possèdent devraient être encouragées à les partager. Les féministes doivent cesser d'exclure celles dont l'esprit n'est pas exactement branché sur la même longueur d'ondes que le leur et se mettre à pousser ces femmes à s'instruire. Serait-ce si difficile de les éduquer en douceur? De leur prêter des livres? De discuter sans blâmer celles qui ont des idées divergentes? Il faut aussi parler de nos points en commun.

Certes, il existe des sectes féministes différentes, mais elles doivent cesser de se battre pour récupérer les converties et s'en tenir à lutter contre un système qui nous opprime. Nous devons accueillir à bras ouverts celles qui ne militent pas et les pousser dans leurs analyses. Nous devons bâtir une collectivité solidaire et compatissante et un mouvement uni et fort qui aient des rêves pour l'avenir. Nous pouvons ensemble créer un monde où la discrimination raciale, sociale, religieuse et sexuelle n'existe pas, un monde qui n'exploite ni la nature ni les êtres humains pour accaparer davantage de richesses pour les nantis, un monde dans lequel nous puissions ou que nous allions être nous-mêmes à part entière sans peur de nous voir rejetées.

Women have fought against the ruling class for long enough, I would have thought, not to fall into its intolerant habits. Yet one of the dangers we face is that the women who have worked longest often lack understanding of their less experienced sisters. As a sometime computer whiz I understand how annoying it can be to try explaining advanced concepts to someone who does not know RAM from ROM. It is easy to shrug and say-"Come back when you have educated yourself, and we'll talk". Perhaps, if she seems particularly promising I might recommend a text or two, or the right community college course. Then if she never shows interest again, if she keeps right on doing things the old way I can always say, "Oh, she's just computer- phobic, she secretly hates hackers". It may even be true by then.

Some women like reading, and spending time in libraries and bookstores ransacking the shelves for that one definitive text that will explain everything. Others don't. The majority just don't have time.

While it may have worked for me, consciousness is not most easily raised by frequent applications of politically aware toes to the rears of those less knowledgeable. Would it be so difficult to educate gently? Lend books? Exchange reading lists? Discuss differences without blaming those who are different? It is not easy to discuss racism or classism without the words 'white' and 'middle-class' sounding like curses, but it is possible. We must recognize that our priorities are not going to be everyone's priorities. The ruling monolith can only be disassembled by people working on all fronts. While dynamiting one boulder, we cannot afford to drop rocks on those undermining other areas.

Yet one of the dangers we face is that the women who have worked longest often lack understanding of their less experienced sisters.

Lastly, though it may be even harder, it is also important that we discuss our similarities. While various feminist sects have different final goals, our intermediate goals are remarkably similar. We are fighting sexual abuse, abuses of working women, and the many abuses of women of colour. We are fighting for choice, and for resources. I have not decided whether my utopia is communist, socialist, anarchist or liberal democratic. Is it important? Must I find the right answer, by myself, before you can talk to me?

Some sisters (dare I call them such?) say that one should not work to reform society because it just delays The Revolution. This implies that change cannot occur slowly. No revolution yet, but ask your mother or your grandmother or your unmarried aunt who lives with a female 'companion' whether or not our society has changed radically.

It is important to teach those, feminist already, who come seeking involvement. It is also important to welcome the uncommitted, and encourage their explorations. To do this we must be able to show a caring and supportive community. A strong and united movement which has had victories, and celebrates them, but which also has a vision for the future can attract converts. Given the choice between conservative vision and no coherent vision at all, people are either joining the conservatives or giving up in disgust. The result is

Toronto municipal elections with a 30 percent turnout, and a mayor who thinks 'world class' means miles of cold glass with no place for people.

Let us get together to create a common platform, a feminist dream which can give hope to people too disillusioned to vote. A dream which is broad enough to espouse the separate visions of our community for a world that does not discriminate on the basis of class, race, religion, sex, or sexual orientation.

A dream for a world that does not exploit the resources of nature or humanity in the pursuit of more capital for the 10 percent of society that already owns 70 percent of it all.

A dream which includes planning and action, the wisdom of our veterans, the enthusiasm and fumbles of our converts.

A dream which welcomes and encourages those who are discovering that the world is unnecessarily harsh and unjust, and beginning to dream better. A dream like Pat Parker's "simple dream," for a world where we can all take all our parts with us wherever we go without fear of rejection.

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Some Women Speak on Access to Higher Education

BY MALA NARAINÉ

Several studies conducted by CLOW, among others, show that although - women enter undergraduate level programs in about the same proportions as men, they are still under-represented at the M.A. and Ph.D. levels. In gaining access to higher education women usually encounter obstacles resulting from a lack of financial resources, inadequate child care, the need to arrange special transportation (especially for those with physical disabilities), inflexible course scheduling, and outdated cultural mores which do not acknowledge women's right to have both a career and a family life.

I recently conducted a study to examine some of the barriers which women may not have encountered and to explore the significant factors that deter women from pursuing graduate work. I carried out an interview survey with women enrolled in graduate programs in the Toronto area. Participants were selected on the basis that one of the following criteria was relevant for them: that they had a learning disability; a physical disability; had re-entered the education system; were an international student; part-time student; or had dependents. Except for one woman who was from an ethnic minority, all the interviewees were of Anglo origin. This sample was not intended to be representative; participants were selected because they indicated an interest in the study.

The women were asked to describe personal experiences of the obstacles they face with respect to four categories in particular: information about financial resources, student loans, child care, and the foreign student experience.

Inadequate access to information about financial resources was identified as a fundamental problem by all the women interviewed. One interviewee, frustrated because there was no information available about scholarships for persons with disabilities, proceeded to compile a directory. Although most universities produce an annual bulletin for students, it is often the only source of accessible information and is usually inadequate. Another student explained:

There're other things that aren't written down and you have to hear about them.

Accès à l'enseignement supérieur: les réflexions de quelques femmes à ce sujet
Par MALA NARAINÉ .

Si on compte autant de femmes que d'hommes dans les programmes universitaires du premier cycle, les femmes sont encore toutefois sous-représentées dans les programmes du deuxième et troisième cycles. Les femmes, en particulier celles souffrant d'un handicap physique, se butent "de nombreux obstacles pour accéder" l'enseignement supérieur.

Mala Narainé a demandé à certaines femmes diplômées quels obstacles elles avaient de surmonter. Elle choisit des femmes ayant un handicap au niveau de l'apprentissage ou un handicap physique, des femmes étrangères ou à temps partiel et des femmes ayant des personnes à charge.

Les femmes interrogées indiquèrent que le problème fondamental est le manque d'information à propos des programmes d'aide financière, ainsi que le peu d'assistance pécuniaire existant en fait dans ce domaine. Les mères de famille s'inquiètent aussi de la garde de leurs enfants, car les centres sont souvent inaccessibles et chers.

Les étudiantes étrangères et à temps partiel se sentent isolées, isolement qui leur pose des difficultés dans leurs études. Beaucoup de femmes disent ne pas être appuyées moralement par leur famille, voire dissuadées de poursuivre des études supérieures en raison de leur sexe. Mala Narainé suggère que les normes appliquées en matière d'aide aux étudiantes soient revues de façon à tenir compte de leur situation. Il faudrait qu'existe la possibilité de prendre un congé de formation ainsi que des programmes de partage d'emploi.

Les établissements d'enseignement devraient mettre sur pied des services pour répondre aux besoins de toutes les femmes, des femmes handicapées, des femmes ayant des personnes à charge, des femmes pauvres, des étudiantes étrangères et à temps partiel. Il ne s'agit-là que de quelques mesures pour aider les femmes à accéder à l'enseignement supérieur.

Obtaining information on financial resources frequently requires a considerable amount of research.

All of the women emphasized their frustration with not knowing who to speak with or where to go to gain access to information about financial and other resources, but it is especially a problem for new foreign students:

Some students live and work here and so are very familiar with information and what is going on, but I am a newcomer and not familiar with the campus. People talk to me about financial aid and what is going on, but I don't think I'm very clear.

Information is also seldom available through alternative forms and students with special needs also have to rely on others to assist them:

Just from my own experience, I don't think the information readily available. One has to ask. And it is probably not available to someone who can't read print.

People who work are not necessarily eligible to apply for financial assistance and several of the women interviewed encountered difficulties even though they had a part-time job. Many women's situation may be similar to this part-time M.A.'s:

I have to pay all my course fees because I am not eligible for assistance as a part-time student. As someone who's not streamlined into the doctoral program, there isn't a lot of access to grants. And I can't have a Teaching Assistantship.

Women in the paid work force often prefer to complete their education by returning to school full time but many cannot do so unless they obtain an Assistantship. A woman who returned full time as a result of such assistance, pointed out:

Financially the barriers are significant. Often you are the only person bringing in an income, and so a loss of that income for a specific period can create great hardship. I am lucky. I am single-I don't have anybody to support.

However, many women do have someone to support. A mother of two who is a part-time student said:

Money is a big thing. I could never see how I could manage [returning full time] with two kids. Somebody has to feed them and you couldn't live in a one-room apartment.

The comments of these women show that the eligibility criteria for obtaining student loans or grant assistance are biased since women's particular needs are still being overlooked.

The cost and availability of child care was identified as a personal barrier by the two interviewees with children. These women not only have an additional expense, they often sacrifice their educational goals to care for their children. One dedicated wife and mother

put it:

A women in my position who wants to have a family usually ends up carrying the load. My husband has pursued his career as though nothing else has happened to him, and I am the one who put everything on the back burner in order to be with the children.

For a single mother, this sacrifice is due also to a lack of adequate financial resources to pay for quality child care. The assistance provided by the government is insignificant. A single mother ruefully commented:

You are allowed to claim \$730.00 per child a year. I would like to see anyone raise a child on that! It's ridiculous. You are penalized for having children.

Women seldom receive moral support from their spouses or families. Many struggle to overcome negative criticism and still feel compelled to justify their decision to pursue a graduate degree.

The foreign student's experience is seldom acknowledged. Even though there is a foreign students' office and advisor within every university, often such people are employed part-time and are not always available. In addition to their feelings of isolation, many foreign students encounter financial difficulties. They are subjected to paying the differential fees and are not eligible for a Canada or Ontario student loan. Assistantships are available to foreign students, but many miss the February deadline because the mailing system in third world countries is extremely slow and places foreign students at a disadvantage in competing with Canadians.

Lack of physical access to a university was identified as a barrier, especially for those part-time students who live out of town. Since many may attend classes only once a week, they, like foreign students, experience isolation. They are seldom able to participate in student activities on campus and consequently have little contact with the university community. One interviewee described her

experience this way:

I was driving two hours each way to get here. I would come in, take my class, spend a couple of hours in the library and go home. I don't have time to get to know other people except those in my class and then only if I had to do things with them. So you feel really, at times, alienated from the place and isolated, and then I would go home and not have anybody to talk to about school.

Since most part-time students are women, this isolation is experienced by them as an additional barrier to education. Barriers are also encountered on a psychological level. One woman expressed a fear of failure:

There are a lot of psychological barriers that women have been socialized into-that we shouldn't go for further education and that it takes a lot of courage, guts and determination. It took me thirteen years after I got my last degree. I had to spend the time

building up my courage to apply. I was scared that they were going to reject me and I was afraid of failing. I still am.

Moreover, women seldom receive moral support from their spouses or families. Many struggle to overcome negative criticism and still feel compelled to justify their decision to pursue a graduate degree. One interviewee exclaimed:

My mother always says what's wrong with her that she has a daughter who's not married with children. How has she failed as a mother that I have done this!

Another interviewee reported that a male faculty member attempted to discourage her from pursuing her M.A. because she is married and has two children.

Barriers relating to socio-economic status were overtly expressed by one interviewee, by others more subtly. This woman from a working-class background asserted:

I think a lot of it is not only financial, but also psychological. We think that only certain kinds of people should get degrees or go to college or university and get an education.

Another interviewee said:

If I had been the one going to law school, things might have been different. But I wasn't. Being a woman, my goals were less high.

The interviewees were asked whether they were getting the same educational opportunity as male students, and were given three areas to consider: access, program content, and outcome. All of the women interviewed indicated they have not experienced any difficulties with actual access to institutions. A student explained:

I think I have equal access. I am taking a feminist theory course so there are no guys there. I haven't encountered any difficulties from instructors treating me differently because I am a woman.

The women were less positive, however, in their response about outcome. Many felt they did not receive the same pay as their male counterparts. For example:

Women with graduate degrees get about thirty percent less in salary than men with graduate degrees, doesn't matter where the graduate degree is from or how good it is. That's the way the work force is. It's not right. I think that if a man were in the position I'm in at the college right now he might be paid at a higher level. I know that men in similar positions with similar experiences and skill to myself are at a significantly higher level in other places and other jobs.

The views of these women are supported by studies which show that on an average basis women receive less pay than men and get less "value" out of their education. When asked

to evaluate program content, views from both ends of the spectrum were expressed. Some of the women said their institutions are very much aware of feminist issues and offer a wide variety of courses. A satisfied student commented:

The professors, are very good. I haven't personally encountered any difficulties of that kind.

However, other students cited a dearth of feminist courses centered on women or feminism, and the limited selection available is not always offered at times convenient for part-time students. One student reflected:

What I would say is unequal is there aren't the same amount of courses offering the content I want to take. There's not the same emphasis on women's studies, women's literature. And all the courses I take on women's literature are always full of women. There's not an interest by the male students generally, which means they've got a wide range of other courses to choose from.

Recommendations

Reflecting on their respective experiences, several women felt that because information on financial resources was not widely available, their pursuit of post-secondary education had been postponed or prolonged. Some women in the study were working as a result of not being eligible for grants or loans. These situations reveal that the criteria for the Ontario Student Assistant Program are still based on the traditional concept that people go directly from high school into university.

Family income is assessed instead of individual income with the assumption that a spouse or male family member will contribute to a woman's education. Moreover, most scholarships and special grants are awarded on the basis of outstanding academic achievement, which excludes many women struggling with the added responsibilities of family commitments. Although there are bursaries available to assist students in financial need, the demand is so great that limited funds are divided into small amounts.

More options should be available to women in employment as well. For example, paid educational leave for women returning to school from the work force would help those who have to adjust to a loss in income and a change in life-style. There is also the need to develop job-sharing programs so that women can have flexible working arrangements. Educational institutions should also establish support services and develop alternative programs to accommodate women's particular needs. Many working single mothers have few choices of a university which will allow them to complete a graduate program part-time and often part-time students have to pay fees for a semester even if they are not enrolled in courses.



Mala Naraine

On the other hand, people with special needs are usually forced to complete their degree programs part-time because undertaking a regular course load entails having access to adequate support facilities which are seldom available on campus. The needs and concerns of such students should no longer be left to services within the community; rather, it should be the mandate of educational institutions to ensure these needs are being met.

There ought also to be provisions for special funding for women with disabilities. Although Vocational Rehabilitation Services provides some assistance, this program is directed at employment and therefore does not help with tuition and other education-related expenses. Persons with disabilities usually have low incomes; they also have expenses the non-disabled population does not face such as medication, assistive devices, and special transportation. The range and availability of support services varies from province to province and, frequently, the education and training for persons with disabilities must be acquired in alternative settings.

There should be consideration in policy with respect to foreign students. Since their eligibility for scholarships and bursaries is limited, they ought to be granted an extension on the deadline for applying for an Assistantship. Many third world countries have legal restrictions regarding the amount of money a student is allowed to have each year and this is often not sufficient for the actual cost of living in an expensive Canadian city such as Toronto. Emergency funds ought to be provided through bursaries or special grants for those students who are in need.

Since women are members of one or more of the above groups, the barriers they face are compounded because of their gender. A mere acknowledgment of this fact is not sufficient. Universities need to respond actively to the needs of female students. More courses should encompass women's interests; program content ought to include their preferred learning styles; admissions policies should make provisions for recognition and acceptance of the life experiences of women. These suggestions, elucidated and confirmed by the testimonies of the women I interviewed, are only some of the measures necessary to removing the obstacles to women's access to higher education.

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Mother wit

BY BONNIE WOOD

This paper provides a review of the transcripts of the CLOW research proposal, "Women's Learning and Women's Work".

Women seem to speak a common language. As givers-of-life or potential givers-of-life, women from all around the world are connected by their shared experiences. Groups of women need no language to admire one another's children. A woman's smile can comfort another woman's fears. Women are connected to other women through a tradition of nursing, teaching, feeding and protecting children. As mothers, we bear and care for our children as did our mothers and grandmothers. Yet this shared knowledge, this common experience, this link that spans generations is often unacknowledged when we consider the women from whom we were born.

Women are hesitant to acknowledge their mother's contribution to their own development. Working as an assistant researcher on the CLOW study of women's learning and women's work (MacKeracker and McFarland, 1990), I heard the women participants talk about their skills, their life experience, and their work. What I didn't hear was an acknowledgment of their mothers' input into their experiences.

During the interviews, nineteen (19) women shared their stories of learning, working and living. The interviews were primarily designed to provide information about women's work and the learning styles that result from their experiences in life. Despite this focus, or perhaps because of it, I expected to hear more about women's learning; about some distinct type of learning that women value in their lives apart from the traditional learning that men do in their careers and education.

Hymne à la sagesse maternelle

PAR BONNIE WOOD

Bonnie Wood, assistante de recherche dans le cadre d'une étude sur l'apprentissage et le travail des femmes, fut frappée par le fait que les femmes ne reconnaissent pas l'influence que leurs mères ont exercée sur leur vie. Dix-neuf femmes parlèrent de leur apprentissage, de leur travail, de leur existence, tout en mettant l'accent sur le rôle joué par leur père. Seule une femme mentionna l'influence de sa mère.

Les femmes interrogées ne reconnurent pas les aptitudes et les compétences de leur mère. Elles craignaient d'emprunter les mêmes chemins que leurs mères qui ont selon

elles des valeurs, des comportements et un mode de vie inférieurs à ceux des hommes.

Nombre de ces femmes refusaient de voir les parallèles existant entre elles-mêmes et leurs mères, bien que ceux-ci furent quelquefois flatteurs. Elles estimaient qu'elles tenaient leurs traits positifs, dont aptitudes sociales et intelligence, de leur père, alors qu'elles devaient leurs faiblesses, comme la timidité et cette tendance à manipuler autrui, à leur mère. On a décrit le travail des femmes comme ordinaire, coulant de source, dépourvu de créativité ou d'intelligence. Les habiletés et les valeurs enseignées par les mères ne sont pas considérées comme aussi importantes que celles transmises par les hommes.

Les femmes ont appris à ne pas accorder de valeur à la sagesse maternelle, ou à "la sagesse maternelle" comme Marilyn Bell l'appelle. Nous avons appris à donner de l'importance à des connaissances définies par les hommes et à des talents traditionnellement masculins. Les femmes se sont efforcé de s'adapter aux travaux masculins, à l'éducation masculine et au monde des hommes. Pour connaître les femmes, il faut que nous connaissions le bon sens des mères, de façon à comprendre comment les femmes travaillent et apprennent et à redonner une certaine valeur à ces deux processus.

What emerged for me are stories of how women have modeled their lives after their fathers-adopting his style, his advice, his values as a standard. Only one of the nineteen women refers to her mother's influence. Nine attribute their father's influence as a major factor in the development of their own abilities and attitudes. Seven women speak of mother and father as parents and two did not mention either parent.

Women do not easily recognize their mother's abilities and skills.

Women do not easily recognize their mother's abilities and skills. This lack of recognition of our mothers' learning may have a bearing on women's learning as we understand it now,

...if, in our eye, mother becomes less of a cardboard figure and more fully a person, can daughter be far behind? (Sanguiliano, 1980: 259).

Researching women's skills is like panning for gold. So little language exists to describe women's wisdom that it is difficult to recognize when we discover something of value. As Sandra, one of the women interviewed, describes:

We were talking about making soup and what you put in soup and that they were talking about putting in celery stalks and putting in leaves, making sure you put in the leaves.. I do that and I know I do that because my mother did that; so, of course, that is the way recipes get handed down through generations because of what you have seen your mother do. (page 15 1.35 Women's Learning and Women's Work, 1990.)

We learn from our mothers almost without realizing it. What other recipes have mothers handed down across the generations?

Many of the women interviewed suggested that somehow the recipes from their mothers had been altered or lost. For example, Sara credits her father and "different teachers" as encouraging her to do well academically. When questioned concerning her mother's role Sara said: "*I don't really know. I don't think she...discouraged me, I don't think she really encouraged me...*" (p.51.20).

Sara felt that she was not close to her mother.

...my mother and I are just starting to try to rebuild that relationship. She was very present in my life and always has been but not in necessarily, I think, healthy ways for either of us and so we are just trying to work on that now.



Martine Thériault

Later she discusses the importance of music in her life. She feels it really helped her "centre" herself and was therapeutic for her.

I guess it (music) is really important to me because it really allows me to keep in touch with my core and be creative because so much of my life is very task oriented where you have to be efficient and you have to think about things very concretely...(Music) allows me to be more free-flowing, expressive kind of thing, which helps to balance things.

Sara's mother taught her to play two instruments. Similarly, Sara, obviously an outstanding student, credits her pre-school reading experience as an advantage that helped her academically. When asked what helped her read so early, she explained that her mother had taught her.

Music and academic ability are two strong points of pride and importance to Sara. Both were taught to her by her mother and yet she never cites these skills when asked about her mother's role.

As women, we are fearful of following our mothers' recipe for life, if in fact it produces values, behaviours and a life style that is inferior to men's. To emulate our mothers, who have earned no entitlement to pension, no sick days or vacation pay, no gold watch, and have been taught to sacrifice for others, may be a poor investment. To say the least, we may avoid seeing the comparisons between mothers and ourselves. We may hold our mothers responsible for the confusion that living with inequality has generated. As Adrienne Rich has written.

We are, none of us "either" mothers or daughters; to our amazement, confusion, and greater complexity, we are both. To accept and integrate and strengthen both the mother and the daughter in ourselves is no easy matter, because patriarchal attitudes have encouraged us to split, to polarize these images, and to project all unwanted guilt, anger, shame, power, freedom, onto the "other" woman.

(Adrienne Rich, 1976: 253).

Many of the women interviewed could be interpreted as ignoring parallels between themselves and their mothers even when the comparison was flattering. Bev explains that her mother had a great passion for ceramic dolls:

She liked to make them out of moulds, liked to paint and dress them and she would sew everything for them by hand and they never once talked back to her and they never once disagreed with her or gave her any problem, she was in total control. I felt she wanted me to be like a ceramic doll- you know, to accept all her values and to be something that I was not I guess (p. 8 1.30).

Two interesting skills appear related to Bev's mother. First, although Bev can design and make her own quilted cushions, does needlework, refinishes furniture and actually takes classes at the Craft School, she strongly asserts, "I cannot do crafts". The term "crafts" means something very specific to Bev. She does not see a parallel between her own creative work and her mother's "crafts".

Bev also discusses her ability to influence others but she recognizes it as "not always a positive thing".

...I do like to be in control of things sometimes and I find to be in control in certain situations, I will try to influence somebody and I try to influence them in such a way that there is no resistance...(p. 101.24).

Perhaps Bev is afraid of using her ability (which she acknowledges as a powerful and well-developed skill) to exert influence in a negative way; the way she perceives that her mother did. She does not view her mother's ability as a good communication skill or as intelligence or as deserving admiration from others or in any way a strength or positive attribute. Instead, Bev credits all of her positive development to her father.

I can remember really studying how he (her father) was with people and really taking it all in and noticing how he did this and that. And sort of analyzing the components of his inter-personal skills although I didn't realize what I was doing at the time. My father was a very social, a very gregarious man. He could make anyone feel comfortable. (p.12 1.5)

Bev did not realize when she was younger that her mother was shy and had a "feeling of inadequacy with her social skills". "My father was so gregarious that he compensated for my mother's shyness...to go out socially...always brought about a big migraine" (for mother).

Clearly, Bev views her mother and father very differently. She does not criticize her father and she does not embrace her mother. She sees her mother's social skills as inadequate in comparison to her father's. He is able to "compensate" for her mother. Bev models her own behaviours after her father to avoid her mother's "inadequacy".

Failing to recognize the skills, talents and accomplishments of our mothers must have a direct impact on our own development as women. Jess describes her work experience, which spanned twenty-five years and numerous types of labour, as providing very little definition of who she is,

...I would houseclean, I would do things for people in the neighbourhood, I just wanted to keep busy. I think, too, at the time when I decided to take the real estate course, I think it was beginning to get to me that I never-I did all this work, but I never did have an identity ...if we went to parties or functions or anything and with the job that my husband had, not that I discredit or, you know, hate it; but everything, I was always known as Jim's wife, I was never known as ! Jess Dean; you always had to be in the shadow of someone else and I think sometimes that did bother me. (p. 71.30) .

Despite raising three children and working hard all her life, Jess felt that she had no identity of her own. She explains that she is like her father who "always wanted more I was never content to sit back and just be happy with the every day, ordinary things. I always wanted to be something...". Jess's mother is not acknowledged as influential in Jess's development.

...she (her mother) always worked in the home and as my father in those days-he was - always the ruler of the home. And it seemed like they (women) really never had a lot to say-you just went along with everything, and she was so proud when I did...accomplish things.

Jess's mother circulated her picture around her home town and told everyone about Jess's success. But any ingredients of Jess's success that were handed down from her mother seem to be lost.

Jess's father stands for a refusal to accept the "ordinary". Her mother raised ten children and kept the peace by never really having a lot to say. Her father was the "ruler" of the home. By extension, her mother was a servant. And it is sometimes hard to recognize the servant's contribution.

More direct is Alice's comparison between intelligence and mothering. She begins:

...I was a very intelligent person and there was a whole source of intelligence that was being untapped...I think that (motherhood) is a whole different side. That is a whole other nature. The motherhood side had nothing to do with intelligence; although, I mean to be a good parent you have to be intelligent too; but, I think that was satisfying a strong motherly feeling that I had.

Alice was brought up to believe that "a woman grew up and the highest aspiration could be to get married and have babies. So that was what I was geared to-that is where my goal was". Combining these ideas suggests that Alice regards women's intelligence as almost unnecessary since mothering is a "whole other nature" removed from intelligence and one that women are "geared to".

If women perceive woman's work, (mother's work), as natural and requiring neither skill above the "ordinary" nor intelligence, then it is understandable to describe skills and learning in terms of our fathers rather than our mothers. Terri's father described her as a hired man- because of her work on the farm. Terri dug potatoes, did the haying, loading truck driving, tractor driving, plowing and harrowing. She enjoyed the *accomplishment; I was with my father too. He always paid me-see I was a hired man...that felt like a great achievement...* .

Terri remembers learning cooking, gardening and planting flowers from her mother. Her mother also taught her how to wallpaper and paint. These skills, and the learning associated with them, are not recognized as accomplishments. Terri's standards, attitudes and values are set according to a male activity and male expectation. Perhaps this accounts for why mother's teaching, wisdom and ability are not seen to be as important as father's.

Florance is a nurse. She speaks of technical skills as secondary to her ability to communicate with her co-workers, the physicians and the patients. When asked where she learned her communication skills, Florence attributed them to her nature. "I think we are born with the skill but you have to work to develop it" (p. 121.14).

Florance places an extremely high value on her ability to be "cheerful" at work despite her personal feelings. She feels that she makes an important contribution to the work environment that is essentially unrecognized as a skill by her employer.

There are few formal, job-related categories that recognize the nontechnical job skills. Women are often employed because they possess distinct abilities. Tara, as a police officer, noted that females bring special (additional) skills to the police department.

They bring skills of talking to women, talking to children and not being that authoritarian; figure in at least size; they don't have that fear that comes with-I know a lot of times we will be called in on sexual assault cases, on any cases involving children, on situations involving women certainly are an asset...you bring that motherly figure...and it has helped in a lot of situations. (p. 22 1.32)

She continues:

Wisdom and femaleness and human hood are irrevocably linked, and present especially in older women whose very conditions make the politics of their survival a lesson for us all.

...police work is changing in the respect that we are not the punching, dragging down, fighting type police officer any more. ...twenty-five years ago people were hired for their brawn-they really were and I think now they are hired for their brain.

Just what contribution women have made to changing police work can not be documented here but the movement from "brawn to brain" as characteristic of a new style, may speak about women. Here "mother-like" qualities require brain work and are valued on the job market. Should that not equally refer to mothering skills when applied to child-rearing?

For Tara, her job involves applying all the skills of her male counterparts. She respects and obeys her superiors. She tries to learn where things are unfamiliar. We often see women struggling to obtain traditional male skills; however, we do not see men commonly struggling to accomplish what Tara calls "motherly" assets. In fact, very little praise can be heard for the teachers of mother's wisdom or as Marilyn Bell writes, "mother-wit".

Mother-wit is a survival-type wisdom (1986: 18). Contrasting mother-wit to the western sense of knowledge as accumulated fact, Marilyn Bell says mother-wit is "often subtle, not just likely to be, transmitted in spoken language but also in song or in deed". She warns that we are in danger of losing the past. Mothers' critical role may well be to insure that the messages of the past are transmitted in the many forms necessary to assure their survival. Mother-wit "clarifies, for those of us who are sure or who are in danger of loss, that wisdom and femaleness and human hood are irrevocably linked, and present especially in older women whose very conditions make the politics of their survival a lesson for us all" (1986: 23).

Marilyn Bell's term "mother-wit" helps us to name our mothers' lessons. Like Sandra's idea of a recipe, handed down from mother to daughter, I am sure the women questioned in this research know much more about and from their mothers than they can voice; it is knowledge that has helped them survive. When we are not aware of the truth about our mothers, a mythology takes over. We believe the myths about mothers and internalize them. This is how propaganda is born and how misunderstanding is perpetuated. I believe that the women interviewed were speaking myths and not about their mothers. I think they are losing their link to "mother-wit"; I think that women's common language is being threatened.

Women who cannot connect to their mothers inevitably lose something in the way they view themselves, their skills and their work. This glimpse suggests that it is painful to connect to our mothers, that we are not encouraged to do so, and that unless we do, our daughters will be further removed from their maternal heritage. The result will be the loss of all that women truly create, apart from the myths, apart from revisions of ourselves and our modeling ourselves after men.

Women's learning is really a record of how women struggle, endure and survive our adaptation to men's work, men's education and a man's world. To learn about women, we

need to know a great deal more about mother's wit. From that understanding will come the revelation of how women truly work and learn-not a study of how women survive. Jess described her much-loved father as "ruler of the house". If we are to learn more about women we must do more than observe the servant in the ruler's house, we must look beyond the work she does for him. Daughters have observed their mothers in this perspective for centuries.

But, at the edge of adolescence, we find ourselves drawing back from our natural mothers as if by a similar edict. It is toward men, henceforth, that our sensual and emotional energies are intended to flow. The culture makes it clear that neither the black mother, nor the white mother, nor any of the other mothers, are 'worthy' of our profoundest love and loyalty. Women are made taboo to women-not just sexually, but as comrades, co-creators, conspirators. In breaking this taboo, we are reuniting with our mothers; we are breaking this taboo. (Rich, 1976:255)



Bonnie Wood is studying towards an M.Ed. in Adult Education at the University of New Brunswick where she is researching maternal teaching and women's learning. She is an active member of Women Working with Immigrant Women.

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Non-Traditional Fields for Women: Against the Odds

BY SHARON GOLDBERG

At the School of Natural Resources in Lindsay, Ontario, the emphasis is on practical, natural resources-oriented education in such diverse programs as Resources Drilling, Geological Techniques, Fish and Wildlife Technology and Natural Resources Law Enforcement. For many years, very few female students applied or were accepted for admission to the programs and, currently, approximately 20% of the student body is made up of women.

As a faculty member of the School of Natural Resources, which is a division of Sir Sanford Fleming College, I became interested in the motivation of women to seek post-secondary education in non-traditional occupations. In the 1987-88 school year, I developed and administered a survey dealing with the attitudes of female adult students to studying in non-traditional areas.

Of the twenty-three women who participated in the survey, ten were in their first year, eight were second-year students and five were third-year students. Their ages ranged from nineteen to fifty-one. They were enrolled in programs including Cartography, Farm Business, Fish & Wildlife, Forest Recreation, Forestry, Heavy Equipment, Law Enforcement, Environment Pest Control Management, and Water and Terrain Geology.

The educational background of the women ranged from high school completion, to some college, to college completion, to some undergraduate work at university, to university completion in an undergraduate program. Their employment background covered all spheres: traditional (waitress, sales clerk, office clerk), non-traditional (farm labour, forestry, tree planting), a combination of traditional and non-traditional experience, and one woman who had never had paid employment prior to studying at the School of Natural Resources and who is also an international student from Zimbabwe.

Parents' educational and employment backgrounds were also varied. Some of their parents did not complete high school, some did, some a combination of high school and college education, and some had completed university. In addition, there was a split between those whose mothers worked outside the home, and those whose mothers did not. Surprisingly (to me), not one of the respondents had a mother who had paid employment in a non-traditional area.

Les femmes dans les secteurs de nature non traditionnelle

PAR SHARON GOLDBERG

En tant que membre du corps professoral de l'école des ressources naturelles du Collège Sir Sanford Fleming Sharon Goldberg élaboré et mené une enquête portant sur l'étude des étudiants à l'égard des études de nature non traditionnelle. Ont participé à cette enquête vingt-trois femmes, âgées de 19 à 51 ans. Sharon a découvert que la famille, les amis et les professeurs de la plupart de ces femmes avaient essayé de les dissuader de se lancer dans des études non traditionnelles. Les femmes sont tout à fait conscientes des obstacles qui se dressent devant elles lorsqu'elles poursuivent des études supérieures et se lancent dans la carrière de leur choix.

Des écueils comme le harcèlement de leurs pairs et instructeurs et autres difficultés du même genre dans la main-d'oeuvre, empêchent les femmes d'aller de l'avant dans le secteur des emplois non traditionnels. Toutefois, les femmes ne perdent pas l'espoir de voir des changements survenir à l'avenir et d'être un jour considérées par les hommes comme des partenaires à part entière. Il incombe à ceux et celles d'entre nous qui forment des femmes à des emplois non traditionnels de leur apprendre à surmonter les attitudes négatives auxquelles elles se butent pour les aider à atteindre cette égalité dont elles rêvent .

I asked, "What was the main reason that made you decide to attend the School of Natural Resources?", hoping to find out if there were any specific influences from the media, from their previous school, from their peers, etc. Instead the responses I got were very practical. Ten of the women chose Sir Sanford Fleming College because it "had the courses I wanted to study" or because it "was the best place to study in my field". Fourteen more stated that the deciding factor was their "interest in the environment" or that they "wanted a field where I could work in the outdoors."

In terms of their plans for after graduation, not surprisingly, a healthy majority plan to work in their field, either self-employed or for someone else. Some stated that they would like to continue their education. Four students said as part of their response that they would like to get married and have a family, but none stated this as their only goal.

In the next section of the survey, I asked the respondents if they saw any difference between themselves and the male members of their classes in academic performance and in employment goals. For academic performance, the response was "no difference" (14), but a strong minority (9) felt that women students did better, mostly because "they did not take knowing everything for granted" and in some cases were more motivated. The majority also felt there was no difference in employment goals, but here too, there was an undercurrent of feeling that women had to try harder, or were more motivated (3 respondents).

I wanted to find out if these women had been supported in their plans to study in a non-traditional field by family, friends, teachers and others, because I believe that support or lack of it can have a strong influence on the choices we make in our professional development and education. Those people closest to us can have a strong influence either by setting up additional barriers or by helping us to deal with and overcome the barriers that exist. Following is a selection of the comments:

My father was the type who thought I would decide to get married and quit school half-way through. He did not have this attitude with my brothers.

I am going to go after what I want no matter who likes it or not. The support I have received has made it easier to cope with events.

Our high school does not push anything non- traditional. They like to keep girls as secretaries [and] in the home ec. shop.

In a further question, the women spoke about the support they are receiving or are not receiving from their family, friends, and teachers now that they are enrolled in a program at the school.

One faculty member told the girls in my class we should be looking for different jobs in a different field.

I worked approximately 30 hours a week and it left me pressed for time homework-wise. Most staff did not care because it was waitressing. But when a few guys in class got weekend jobs pruning and did not get things finished it was "all right".

In response to a question regarding what kind of support they were receiving in their career choices, most of the women appeared aware of the problems they would face once out in the work force.

Now I just have to get the support from the employers in my career choice.

My friends are a bit worried I might not be able to defend myself. They are worried about my well-being.

I do not feel the teachers here really care what my career choices are.

Through the study I wanted to discover if any of the women had been influenced in their choices of study and training by women's organizations and by the work of feminists in support of greater equality of opportunity and access to training. I also wanted to find out how these women felt about this support. I received a range of responses:

Freedom. Feminism frees me (women) from having to follow the traditional norm of getting married, having kids and looking after them and the husband. It allows me to

choose. I can be traditional if I wish but I do not have to be. It also makes me realize that I can be a total woman without a man. I do not need men's approval in order to feel good about myself.

Women's rights-I do not know really much about it, but-anything a guy can do I can do better.

Even if these groups did not speak out I would still be doing this on my own.

Sometimes I feel they are a bit too strong or pushy and tend to anger people more than help them understand our desire to work in these fields.

I do not think these groups have done anything but talk.

Yes because this school used to be all men but now women attend too.

In response to the question, "Have you any role models that assisted in your decision to study at the School of Natural Resources?", I received few answers. One woman said David Suzuki, another said her brother, a third said a close friend's mother.

In the final question, I asked, "Do you have anything else you would like to say on the subject of women working in non- traditional fields?". It was as if I had pushed the right button-opinions, feelings, personal stories, came pouring out. I have divided the responses included here into first, second and third year students.

1st year

All I have to say to women who want to go into non-traditional fields is that: you have to be able to handle the teasing and harassing. Once the guys see that you mean business and you know as much as they do, they begin to respect what you are doing. At first they treated me as if I were only there to get attention from them! Now that they know that is the last thing I would want they just treat me as one of the guys.

I think that teachers need to be educated regarding how to encourage equality-oriented attitudes. I have spoken to several of them during my past year here and although I initially elicited some defensive hostility in the end they all agreed with me and promised to make a better effort in the future. It is crucial that the education system reflect an equality- oriented attitude so that in the work force, the same attitude will prevail. I have had to supervise a male-chauvinist "pig" and it was no picnic!! Perhaps some professional development seminars would be helpful.

2nd Year

I get so angry at the injustice in the system we live by. I think it will take a long time for the sexes to become equal because not only do we have to fight against the ignorance and fear of men but also against the women who do all they can to ensure that women stay

second-class citizens. There will always be women who want to work in non-traditional fields just as there will always be women who feel the place they belong is at home looking after the husband and kids. I have found very little difficulty in being a woman in a non-traditional field. In carpentry, I have occasionally encountered men who are a bit skeptical towards my abilities, but once they see I know what I am doing, they fully accept me as a carpenter. Things are slowly getting better each year as more and more women stick it out in fields of their choice.

3rd Year

I think it is great if the woman is genuinely interested in the field and is not just trying to make a statement about equal rights. I think time will help women in the workplace.

All of the hoop-la and complaining done by women will probably just turn the men off (not to mention other women) and probably cause the transition to go slower. Women do not want to wait for their rights, but if we keep on pushing it we may not get anywhere. I do not think a woman should get a job because she is a woman-which is something that I see happening as a way to temporarily appease the vocal women's organizations.

While at school, they are verbally harassed by peers and instructors who ridicule and resent their presence .

My pet peeve concerns the fact that in this school we are forced into practicing verbally our women's rights by competitions that develop between male and female students. I do not consider myself a "women's libber" by any means, but find myself continuously harassed by comments from my classmates to which I feel I must defend myself. I feel that the "spotlight" should be dimmed somewhat, so that we can prove ourselves in the field by our work, and not by verbal comments. I know I am capable of any job given to me and I will complete that job to the best of my ability.

In spite of the division of the responses into three groups, it can be seen that, for the most part, they indicate the same concerns.

The issues do not change, even though some of the respondents have been students at the school for one or two years longer.

These women are quite aware of the barriers that exist to pursuing their education and training and to further pursuing employment in their field of choice. While at school, they are verbally harassed by peers and instructors who ridicule and resent their presence. These women are also aware of the barriers they will have to overcome once in the work force. They are aware that someone has to be the first in order for the others following to reap the benefits, but they find the pressures and responsibilities that come with being among the first aggravating and distasteful.

But rather than resignation to accept things as they are, I found in the students strength, hope, and determination to change their future work situations so that they can be accepted as equal partners. As a third year student said:

I feel that if a woman is capable of doing the work required she should be given a chance to do so.

How can we better prepare these women to face these challenges? The faculty at the School of Natural Resources teaches them the skills of their trade, but is this their only responsibility? I do not believe so. Those of us who are working with women, training them for work in non-traditional occupations, also have the responsibility to teach them how to live in a male-dominated work world, how to deal with the negative attitudes they will encounter and how to achieve a more equal and equitable working and living situation.

Sharon Goldberg, CCLOW's Ontario Director, is currently employed as the Supervisor, Continuing Education/Conference Centre, Frost Campus at Sir Sandford Fleming College. She is completing her M.A. in Adult Education at O.I.S.E.



This is my hope chest. So far I have a hammer, a saw and a hand drill.

Operation Access: A Pre-Apprenticeship Bridging Program for Women

REVIEW BY MARCIA BRAUNDY

Published by ACTEW
Toronto, Ontario

This three volume set, prepared by Shelly Gordon for Advocates for Community Based Training and Employment for Women (ACTEW) is both enlightening and frustrating. It is enlightening in that it offers, in one document, a clear description of the issues facing women, and Canada as a whole, as we enter the labour market of the 1990s. Its detail provides an excellent rationale for increased funding and federal and provincial support for bridging programs and ongoing training for women. A significant innovation is that it notes and analyzes where, within course content and practice, Native and multicultural issues need special attention.

It is frustrating because although the books are sub-titled a "pre-apprenticeship bridging

program for women," they provide only a brief outline of what components such a program should include rather than suggesting specific activities and exercises that could assist an instructor implementing the course. This is in spite of the fact that course developers and instructors, program participants and tradeswomen working in the field were surveyed to determine what would be useful.

In the first volume, *Framing Women's Options*, Gordon has compiled, through a comprehensive review of the current literature, an extensive and well-documented description of the issues facing women in the labour force today. From participation rates to occupational segregation, from undervaluing women's work to the unequal burden of child care responsibility and systemic discrimination in the workplace, the issues are clear.

Current options for resolving these issues are also included. By describing employment equity, pay equity, child care and parental support initiatives, Gordon shows how affirmative action can change the situation for women, Natives, visible minorities, and persons with disabilities.

Ontario's current economic and labour market trends are also examined in this volume. The significant effects that free trade will have on women's employment are explored, as well as the current position of women in the particular sectors of the labour market where shortages are occurring, which together make a dynamic argument for more skills training for women.

The barriers to training and employment in these fields are well documented also, and Gordon includes suggestions that can assist in alleviating the problems. The section on Skilled Trades Apprenticeships presents a good overview on apprenticeship in the country, and in Ontario specifically and the discussion of women's access is extensive and well documented, addressing both barriers and proposed recommendations for action.



I really wanted to be a mechanic, but there were no apprenticeships for women!

All of this provides an excellent argument in support of bridging programs, as well as good background material for use in any "Women In The Labour Market" presentation or discussion. The first volume is the most useful book of the series especially for administrators, government funders and analysts, and instructors on the front line.

Part 2, *Summary Findings & Recommendations for a Pre-Apprenticeship Bridging Program for Women* gives the details of the needs assessment survey that directed development of the model. Community and college-based educators, trade union or

industry representatives, policy consultants, others with particular expertise, and tradeswomen were chosen as respondents: program reviews were also used in the assessment.

When ACTEW found that many of the women who were working at a trade did not have qualifications, they decided to include them anyway because they wanted to know "why the majority of the sample had not apprenticed." This is probably the most unique research question in the work, yet there is no further mention of this subject in the three books.

After completing a review of existing programs a list of subject areas was developed for respondents to comment on, for example, Outreach and Recruitment, Placement and Follow-up, and English Communications. The most innovative materials in this section are the responses relating to the impact of access, or the lack thereof, to the particular subject areas on Native and visible minority women. There is certainly a crying need to address the double and triple oppression of these women, and comments provide a good start for our thinking and practices.

Unfortunately at some parts in this section, sweeping generalizations are made without any analysis or rationale. For example, the statement, "A community group is more likely than a large institution to be able to provide the kind of learner-centered program women need," is made without any discussion of who thinks this and why.

Chapter 3 of Part 2 is entitled "A pre- apprenticeship bridging program for women: The Model." It begins by describing the program objectives and goes on to discuss general organization of the program as well as financial support, flexible scheduling, multiculturalism/race relations, etc. Where the description falls short of expectations is in the program content section and in the model itself. The program content is a brief list of the subject areas identified earlier, and the model is only one page of modules in a flow chart, with twelve pages of the same rationale that was mentioned in the survey section, and little practical suggestion for the question, "What do I do today in my classroom?" Volume 3 of the set is only a repetition, under separate cover, of Chapter 3 of Part 2.

The danger involved in having produced a set like this is that the government can point to it, claiming to have done their duty when, in fact, only the very first stage has been accomplished. Still necessary is a manual for those who teach these courses—a book that takes the module headings ("occupation exploration, "life skills", "generic tool skills") and provides learning objectives, performance objectives and most of all, learning activities, that can turn a woman with minor or inactive attachment of the labour market into a potential tradeswoman, technologist, or blue collar worker.

Three such possible manuals are the Ontario *Women in Trades and Technology* (WIT) course curriculum, written by Susan Booth and the Women's Workshop in 1980 and published by the Ministry of Skills Development; *Orientation to Trades and Technology—A Curriculum Guide and Resource Book with Special Emphasis on the Needs of Women*, (on), written by myself and published by the B.C. Ministry of Advanced Education and

Job Training in 1987; and *Bridges: A Program Manual Introducing Women Employees to Non-Traditional Occupations*, by Pat Hacker with Eleanor Ross, published by the City of Toronto.

a poetry like arson
by Linda Wikene Johnson

a poetry like arson
creeps into my hands
how will you stop me
you can't watch me every
minute

I'm good with matches
and want every page

in flames
every heart

burning

every eye

on the licking fire

torching

the words

flickering down

the page

criticism is kindling

The first two both have extensive annotated film and print bibliographies and resource sections along with suggestions for day to day activities. Regretfully, the WITT curriculum relied heavily on mimeographed sheets developed by instructors many of which have been lost in the turnover.

OTT tries to incorporate some of that borrowed and footnoted material in the resources section of appropriate skills units, and provides an eighteen week sample curriculum. Also of significant use to instructors would be the Toronto YWCA's *Discovering Life Skills With Women*, a four volume set.

Even if the Province of Ontario does not want out-of-province resources, it would do well to use the model of a practical course manual to standardize curricula, ensuring the delivery of basic developmental training to women seeking bridging or pre-trades training. Instructors familiar with these programs can always be more creative, but for those who are new to the field a more detailed map is often useful.

Operation Access is available from ACTEW, 801 Eglinton Ave. W., 3rd Floor, Toronto, Ont., M5N 1E3, (416) 783-3590: Part I \$13.00, Part II \$13.00, Part III \$8.00; Part I & 2 \$20.00; Part 1,11,&111, \$24.00; Part I & III \$15.00.

Marcia Braundy is a union carpenter and employment equity advocate. She has developed and instructed WITT courses at colleges in British Columbia and, and recently edited Surviving and Training: Women in Trades and Technology and Employment Equity, a compilation of presentations made at the WITT conference in October of 1988. .

applause is

gasoline

THE NETWORKS

BRITISH COLUMBIA

by Shauna Butterwick

There is nothing like adversity to bring people together! Over the last few months, most of my energies have been directed to working with a coalition of concerned women from both B.C. groups and national organizations to protest the recent budget cuts to the Women's Program of the Secretary of State. Our activities included rallies, sit-ins at local Secretary of State offices, letter writing campaigns, and symbolic bake sales. Our efforts obviously paid off with the recent announcement that some funding is to be restored to women's centers for the next year. Unfortunately, restoration of funding to CCLOW and other national research and advocacy groups was not part of the change of heart.

B.C. has finally caught up with many of the other provinces and created a status of women position in the senior government. Carol Gran was recently appointed Minister Responsible for Women's Programs. She began her term by traveling throughout the Province and talking to women. I made a submission to her on behalf of CCLOW-BC urging for core funding, more literacy programs for women, and better coordination between public and private job training. We are hoping women's concerns will receive more attention with this new position. I have also continued to be actively involved with the Women's Employment and Training Coalition in Vancouver.

We are currently developing a proposal to various ministries and to college administrators calling for core funding for bridging programs for women. It has been a collaboration of ideas and energy which has added to my firm conviction that acting collectively is what will bring about change. CCLOW-BC also had its first major fund raising event-a garage sale where we raised almost \$400. One woman's junk is another woman's treasure! We are hoping to have another retreat during June where we can rest, relax and refuel after these hectic few months.

NEW FOUNDLAND

by Wendy Mishkin

The CLOW Nfld network hosted a province-wide teleconference on February 14, 1990 to give participants an opportunity to speak with Susan Wismer about her work on the study *Women's Education and Training in Canada*. Close to 100 participants at 17 sites around the province took part in the discussions which centered around problems of women's access to education such as lack of day care and funding, the need for distance education programs, the need for training for high quality jobs and for cooperation among government, volunteer agencies and the private sector.

Prior to the discussion participants viewed a video-taped interview of Susan Wismer which was made in Newfoundland in November 1989 during a CLOW-sponsored workshop on this topic. Because the workshop was in St. John's and women in rural areas could not attend, it was decided to host this teleconference. Participation was enthusiastic and the network has been asked to host another one next year.

In February, Newfoundland provincial government released *Equality, Excellence and Efficiency: a post-secondary educational agenda for the future* describing their five year plan for education in this province. They invited interested individuals and groups to comment on this policy paper. Some members of CLOW-NFLD met in St. John's to discuss the paper and to prepare a brief. The brief focused on what was missing in the white paper, namely an analysis of the specific barriers to education that women faced.

NORTH WEST TERRITORIES

by Lynn Fogwill

The most exciting event ever in the history of the NWT CLOW happened in April. We all (or nearly all) got together...in the same half of the continent, in the same city, in the same room! Many of our members were in Yellowknife to participate in the Circumpolar Conference on Literacy and we took advantage of this rare coming together to hold a meeting. We were able to share network news, discuss the implications of federal cutbacks on women's programs, recruit some new members and do some planning for the coming year. We are so few in number and scattered over such vast distances that we cautiously approached one or two projects that we might take on.

We decided to connect with one of the women's centers in the NWT who have researched issues concerning women and literacy to see if there is interest in jointly preparing a formal brief. We also decided to investigate the feasibility of establishing a workshop for young women in high school to help them confront the many myths they have about their economic future and to encourage them to stay in school and consider non-traditional occupations. The N.W.T. has double the national average birthrate and double the national

proportion of single mothers.

ONTARIO

by Sharon Goldberg

The last few months have been active ones. As with all the other networks, we have been writing letters and campaigning to overturn the decision on the cuts in the federal budget to the women's program. All Ontario network members were sent information about these cuts and, specifically about how they would affect CLOW's operation. Members were strongly encouraged to write letters of protest to the federal members of parliament responsible for the cuts.

As well, CLOW Ontario was one of a number of groups which sponsored a dialogue and evening talk with Charlotte Bunch. The talk took place at OISE on April 20th to a sold-out crowd. CLOW Ontario was also involved in sponsoring the conference on women in non-traditional occupations which took place on May 8.

MANITOBA

by Pat Fraser

The Manitoba network has been responding to issues identified by our members in a survey-questionnaire conducted by Reta Owens last summer. A major theme was the need to develop networks, pulling together organizations with varying mandates in educational activity. On March 6, a forum entitled "Empowering Women through Education" was held at the University of Winnipeg.

CLOW members participated in other International Women's Day activities including Winnipeg's Popular Theatre Alliance production and workshop on violence against women. Our CLOW display at the IWD rally got local news coverage. More visibility to us!

We are, beginning this month, trying to build an ad hoc coalition of more than 100 women's groups in order to identify issues about women and education.

We would like to thank our board member, Donna Marion, for all of her hard work. Congratulations to Donna for becoming CLOW's new president-elect. Welcome to Jackie Stalker, CLOW Manitoba's new director.

SASKATCHEWAN

by Judith Hindle

- Membership Survey: A 40% return with helpful suggestions was obtained from our January membership survey.
- Newsletter: We are just about to release our first newsletter. We have appreciated copies of the BC and Yukon newsletters to use as guidelines;
- Film series: We began a film-discussion series with the films *Prairie Women* and *Black Mother, Black Daughter*.
- Informal gatherings: We have had several informal gatherings, which along with pot-luck nibbles seem to be the most appealing events for members in Regina.
- New Chapters: We hope our retreat and annual conference now planned for fall will enable us to pull new members from across the province and heighten interest in new chapter formation.
- Response to funding cutbacks: Judith met with Marg Brown of the Saskatchewan Action Committee to discuss networking and strategies for dealing with funding cutbacks. Judith represented CCLOW Saskatchewan at a SAC protest rally at Regina offices of the Secretary of State. We have also agreed to exchange memberships and to network more closely in future.
- Meeting with WITT Saskatchewan: Judith and Kathy Sted will meet with members of Women in Trades and Technology (WITT) who are attempting to establish a strong network for their members here in the province.
- Support for New Bridging Program Initiatives: We sent letters of support regarding a new, Bridging Program with literacy components for immigrant women and an entrepreneurial program for women.

YUKON

by Janeane MacGillivray

Like every other women's group funded by the federal government, our local activities over the past months have dealt with cutbacks, cutbacks, cutbacks. 15% cut last year, and now a further 20% cut this spring. We MUST keep speaking out.

Here in the Yukon, native and women's groups have formed a 'Budget Cuts Coalition Group', in which CCLOW has participated. The territorial government passed an unanimous motion urging the Government of Canada to reexamine its budgetary policies about women's and native groups. Yukoners were relieved to hear that funding to the ONE women's centre north of Prince George (the Victoria Faulkner Women's Centre in Whitehorse) will be temporarily restored.

In February, we reviewed the draft Education Act and saw two of the three changes we recommended incorporated into the final version. We held a planning brunch in March

and decided that our main focus for the upcoming year would continue to be the Julie Cruikshank bursary for Yukon women returning to learning. We donated monies toward student Karen Kaill's trip to Simon Fraser University to attend a *Women do Math* conference, and Betty Irwin, long-time CLOW member, awarded the Betty Irwin Science Prize for Girls at the annual Yukon Region Science Fair. Member Madeline Sauve organized a local Women do Math conference for girls in grades 7 to 9 and continues to work on setting up a women's studies course for high school students.

We were able to set up a display at the Trade Fair through generous donations by the Yukon Literacy Council. As well, we're finding that participating in the women's group coalition' is proving to be an excellent way to keep in touch with what's happening in the women's community. On a personal note, I'd like to say how much I'm learning from my participation on the national board and on its Financial Committee. We truly operate on a consensus decision-making model, and I invariably come away from these meetings rejuvenated, full of renewed hope for the organization, and thankful for the privilege of working with the women involved in CLOW.

RESOURCES/RESSOURCES

BOOKS AND PUBLICATIONS:

Books by Anne Innis Dagg,
available from Otter Press,
Box 747, Waterloo,
Ontario N2J 4C2

The Fifty Per Cent Solution: Why should women pay for men's culture? (\$8.00 plus \$1.00 postage and handling)

and

Harems and other Horrors: Sexual Bias in Behavioral Biology (\$12.00 plus \$1.00 postage and handling)



Taking Control: An Action Handbook on Women and Tobacco Canadian council on smoking and health (Conseil canadien sur le tabagisme et la santé) 1565 Carling Avenue, Suite 400, Ottawa Ontario K1Z 5S1 \$5.00 each (including postage and handling)

Taking control is a comprehensive resource for groups or individuals working to promote

a smoke-free society, but particularly for those who have a special interest in women's use of tobacco. It places women's smoking in the context of their lives.

LIVRES/PUBLICATION

Le Choix de carrière de la femme dans une perspective systématique "Collection Education no. 9" par Evelyn Gagne et Pierre Poirier. 14.95\$ Les Presses de l'université d'Ottawa, 603 Cumberland, Ottawa (Ontario) K1N 6N5

Fruit de quatre années de travail universitaire, cet ouvrage scientifique nous livre les résultats de cinq recherches sur le choix de carrière de la femme.

Ça fait pas partie d'la job!

Ça fait pas partie d'la job! est un livre qui offre une synthèse claire de l'expérience accumulée depuis 1981 par le Groupe d'aide et d'information sur le harcèlement sexuel au travail, Montréal, La Pleine Lune, 1989, 115p.



Patterns of violence in the lives of girls and women:

A reading guide

Women's Research centre
#101-2245 West Broadway,
Vancouver, B.C. V6K 2E4
\$7.50 plus mailing costs :'

This guide reviews some of the best and truest feminist texts of a range of issues of violence against women. Particular attention is given to the overall patterns of violence in women's lives. Front line workers, students, educators, community groups and others will find the book a useful addition to their libraries.

Linking Women's Global Struggles to End Violence (A Resource Kit) MATCH International Centre 1102-200 Elgin Street, Ottawa, Ontario K2P 1L5 \$15.00 (includes postage; discount for orders of 10 or more)

Women from developing countries and Canada share their experiences in this kit which includes materials examining the global dimension of violence; international statistics on violence; women's personal accounts; profiles of groups around the world strategizing to end violence; poetry and art; a "Real men don't abuse women" bumper sticker; and a short list of recent readings and audio-visual materials.



Feminism and Education: A Canadian Perspective Edited by Mary O'Brien, Frieda Forman, Jane Haddad and Dianne Hallman Centre for Women's Studies in Education O.I.S.E. 252 Bloor Street West, Toronto, Ontario, M5S 1V6 \$14.95 (plus \$2.00 handling; cheques payable to CWSE)

A sampler in the field of feminism and Canadian education, *Feminism and Education* brings together articles and papers by academics and researchers associated with the Ontario Institute for Studies in Education.

Awakening Thunder: Asian Canadian Women

Fireweed Issue 30 \$4.00

This is an anthology of works written by Asian Canadian women as part of their struggles against isolation and racist and sexist portrayals of Asian women.

Job Stories: I like the work; I like the money

Learning Resources

#1-2445 East Hastings Street,
Vancouver, B.C. V5K 1 YB

\$19.95 plus postage and handling

This book is a compilation of interviews of more than fifty women working in trades, technologies, profession and management.

Women in Canada: A Statistical Report

Statistics Canada Publications Sales, Ottawa Ontario, KIA OT6

\$35.00

This report is looks at the significant trends in the status of women in Canada.

Portrait Statistique des femmes au Canada (deuxième édition)

35\$ Vente des publications,

Statistique Canada, Ottawa
(Ontario) KIA OT6

Cette publication examine la situation des femmes au Canada.

VIDEOS AND FILMS

Media and Society

National Film Board of Canada

Customer Services 0-10 P.O. Box 6100,

Station A, Montreal, Quebec H3C 3H5

\$279.00 + P.S.T.

This video resource for media education features four hours of viewing about media and its influences. Includes "Images of Women" video. Comes with teaching guide.

Goddess Remembered and Adam's World " from the National Film Board of Canada

Directed by Donna Read

Home use: \$29.95 each

Institutional use: (Goddess)\$79.39 and (Adam's)\$45.34

These films present an eco-feminist perspective on current environmental concerns.

No Choice

by Christene Browne available for rent or purchase from Canadian Filmmakers
Distribution Centre
67 A Portland Street
Toronto, Ontario M5V 2M9

No Choice is a five minute documentary film that deals with complex issue of abortion and how it relates to women living in poverty.

CALLS FOR SUBMISSION/PAPERS

Les Editions Communique'Elles seek submissions for an anthology entitled "Canadian Women and Aids: Beyond the Statistics". Submit scholarly articles, research papers, fiction, poetry, personal testimonies and interviews to Jacquie Manthorne, Editor, Les Editions Communique'Elles, 3585 rue St-Urbain Street, Montreal, Quebec H2X 2N6 Fax (514)-842- 1067/phone (514) 842-1067 before September 1, 1990. Work can be submitted, and will be published, in either English or French.

DEMANDES DE SOUMISSIONS

Les Editions Communique'Elles est à la recherche de soumissions pour une anthologie qui s'intitule *Les femmes canadiennes et la SIDA: au-delà des statistiques*. Des articles pertinents, des documents de recherches, de la fiction, de la poésie, des témoignages personnels et d'entrevues seront pris en considération. La date limite est le 1er septembre, 1990. Veuillez faire parvenir votre soumission, en anglais ou en français à Jacquie Manthorne, Redactrice-en-chef, Les Éditions Communique 'Elles, 3585 rue St- Urbain, Montréal (Québec)H2X 2N6; télécopieur (514) 842-1067, téléphone (514) 844-1761.

La 17e Consultation nationale sur l'orientation professionnelle se tiendra a Ottawa du 22 au 24 janvier, 1991. Les propositions doivent se rapporter aux objectifs vocationnels dans les domaines suivants: projets d'éducation, programmes gouvernementaux, groupes spéciaux, recherche, programmes de rééducation, éducation des conseillers, programmes spéciaux pour les coummunautés.

Toutes les sou missions doivent nous parvenir avant le 31 août 1990. Veuillez les envoyer à: (Mlle) Lou Hawkes, Coordinatrice des programmes, Consultations nationale touchant l'orientation professionnelle, Centre des carrières, Université de Toronto, 214 rue Collège, Toronto (Ontario) M5T 2Z9 416-978-8089

SCHOLARSHIPS/GRANTS

Scholarships in economic development for Native Students : The Canadian Northern Studies Trust will award graduate scholarship- valued at \$10,000 each-to support native students enrolled in post-baccalaureate degree or diploma programs at a Canadian university, who will be commencing graduate studies on or after January 1990. Successful candidates' educational program will have special relevance to economic development for native peoples in Canada. Preference given on the basis of academic excellence, with work-related experience and leadership qualities taken into account. To apply, write to : Association of Canadian Universities for Northern Studies 130 Albert Street, Suite 1915 Ottawa, Ontario K1P 5G4 Tel. 613-238-3525
Deadline: November 1, 1990



National Women's Studies Association (NWSA) scholarships in women's studies 1) Illinois-NSWA Manuscript Award for best book-length manuscript in Women's Studies (\$500) 2) Two Pergamon-NSWA Scholarships for graduate interdisciplinary work in Women's Studies (\$500) 3) One award for graduate work in Jewish Women's Studies (\$500) 4) One award for graduate work in Lesbian Women's Studies (\$250) 5) One fellowship to a visiting Chinese student or scholar from the People's Republic of China for research about women, national liberation movements, or areas that might have a special impact on the lives of women in China. (\$500)

For applications or further information, contact NSWA, University of Maryland, College Park, MD, USA 20842- 1325 Telephone: (301)454-3757

SOME LITERACY RESOURCES

Upcoming guide to Canadian literacy materials for women learning to read. To be published in June, 1990 by the CCLOW.

Report on the Literacy Needs of Women in Conflict with The Law Barbara MacDonald, researcher for Canadian Association of Elizabeth Fry Societies
600-251 Bank Street,
Ottawa, Ontario
K2P 1X3 (613)-238-2422 .

She's Speaking out,

Janet Ryan Published by Parkdale People's Press, Project Read 1303 Queen Street West Toronto, Ontario M6K 1L6 \$5.00

Janet Ryan is determined to speak out-and to encourage other literacy learners to do the same. She shares the story of her struggles in the school system and in the work world. She also explains how she became active in the literacy movement.



Some people is asking...

St. Christopher House Adult Literacy Program 248 Ossington Avenue Toronto, Ontario
M6J 3A2

\$4.00 (+ 20% postage and handling)

Some people is asking... is a collection of writing by Caribbean learners in the Literacy program. It expresses feelings about racism, language, memories, and hopes. The book is illustrated with beautiful photographs taken in the Caribbean and in Toronto, and with drawings by program learner Jerry Lee Miller.

Voices: New Writers for New Readers

(a magazine for literacy students)

14525110A Avenue, Surrey, B.C.

V3R 2B4 (604)-584-0251

subscription (quarterly) \$12.00

copies \$4.00 each

This magazine provides the opportunity for literacy and ESL students to see their work published, and it gives students the chance to read the work of other students from all over the world.

Let's Talk about Women and Literacy

CLOW - Canadian Congress for Learning Opportunities for Women

47 Main Street, Toronto, Ontario

M4E 2V6 This pamphlet provides statistics and answers frequently asked questions about women and literacy.

Literacy in the Industrialized Countries: A Focus on Practice

The International Council for Adult Education

720 Bathurst Street Suite 500 Toronto, Ontario M5S 2R4 \$12.00 plus postage and handling

This bilingual report gives highlights of the 1987 International seminar on Literacy in Industrialized Countries, including presentations by speakers, reports from workshops, descriptions of work in eight other countries and a complete resource list of participants.

LITERACY CONFERENCES

Launching the Literacy Decade: Awareness into Action

The Second North American Conference on Adult and Adolescent Literacy March 21-23, 1991

Banff Springs Hotel, Banff, Alberta As a follow-up to the conference held in Washington D.C. in January 1990, the International Reading Association is hosting a second conference on adult and adolescent literacy to help launch the 1990s as the Literacy Decade. More information regarding calls for proposals and registration will be available soon.

Responsibilities for Literacy: Communities, Schools and Workplaces

Pittsburgh Hilton & Towers (Pittsburgh, Penn.)
13-16 September 1990 \$55.00 For more information, or to register, write: Modern Language Association
10 Astor Place New York, NY, USA 10003-6981

This publication is regularly indexed in the Canadian Women's Periodicals Index.

The index is a reference guide to articles about women printed in more than 80 English and French periodicals, for use by researchers, lecturers, students and anyone else interested in women's studies.

This alphabetized hardcopy of a comprehensive computerized index is produced three times a year by the Canadian Research Institute for the Advancement of Women, and is available on a subscription basis.

For more information, please write:

Canadian Women's
Periodicals Index
University of Alberta
11019 - 90 Avenue
Edmonton, Alberta
CANADA
T6G 2E1

Literacy in a World of Change

Stavanger, Norway
24-26 October, 1990

Sponsored by the Centre for Reading Research

The aim of the conference is to narrow the gap between literacy researchers, policy makers and practitioners, and to increase the public awareness of illiteracy as a major cultural problem. For more information write: Stavanger Forum Postboks 410 N-4001 Stavanger, Norway

The Literacy Conference, 1990

Launching the '90s

Edmonton Convention Centre,
Edmonton, Alberta
October 9-12, 1990

If you would like to submit a proposal for a presentation or if you wish more information, contact:

The Literacy Conference (Grant MacEwan
Community College Seventh Street Plaza Campus)
208,10030-107 Avenue, Edmonton, Alta. TSJ 3E4

EDUCATION EXCHANGE

Linda A. Wright, a lecturer in the Adult Education Service of the London Borough of Corydon seeks a partner to participate in a job exchange sponsored by the League for the Exchange of Commonwealth Teachers. Her current post is primarily concerned with the in-service training of teachers of English as a Second Language, but also includes organizational and developmental work, as well as some regular classroom teaching. If you are interested in participating, please contact Linda at 3 Mellows Road, Wallington, Surrey United Kingdom SM6 8PS

Date of exchange would be
September 1991.



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.



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.



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Canadian Congress for
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for Women

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chez la femme

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