

WOMEN'S
EDUCATION
DES FEMMES

The War on Women in
Alberta

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A number of varied and insightful contributions have brought together this issue which looks at the social security review and reformist policies, barriers for students with disabilities, racism in multicultural education, a feminist shake-up in the Catholic school system, the struggle between progressive and traditional beliefs for women in Afghanistan, views on gender equity from francophone teachers and students, and the creative possibilities of working collectively. Contributors are Lisa Bendall, Helene Dallaire and Genevieve Rail, Sharon Ferguson-Hood, Helen Harper and Sheila Cavanagh, Kim Kennett and the Committee for the Preservation of the Women and Education Position, Joanna Manning, Sharifa Sharif, Bev Suderman, Alison Taylor, Patricia Williams, and Susan Wismer. Reviews are by Cathy Bray, and our very own Christina Starr. Poetry in this issue was contributed by Elaine Batcher, Rachele Hosten, Billie Livingston and Sue Nevill; original illustrations are by Nancy Reid and Fran Thobum.

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

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The cover
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EDITORIAL

Oh, Canada?

by Bev Suderman

Gloria Steinem once said, in the early years of Reagan's term, that you had to thank the guy because he "made your allies for you." I feel the same way about the Social Security Review process that Lloyd Axworthy's office is now undertaking. Suddenly CLOW's office is exchanging information, documents, and strategies with anti-poverty organizations, unions, other social justice organizations, and, of course, other women's groups, with unprecedented speed and vigour.

We need to consider what is the role of our government.

Social security reform will have a dramatic effect on all aspects of our lives. Most of us have benefited in some way at some time from Canada's social programs, whether , through collecting seniors' pensions or family allowances. I have directly benefited from having the federal government guarantee my student loans (which I paid back in full) and from collecting unemployment insurance. These programs have enabled a better quality of life for Canadians, through security of things like health care, access to education, and a guaranteed minimum income in times of need.

The tone of the discussions as reported in the media, however, seems to blame the recipients of social programs for needing them. Accusations of worker abuse of the unemployment system come in a context of the "jobless" economic recovery. Concerns about welfare fraud come at a time when the Canadian economy has been gripped by an on- going depression for more than ten years, and the "acceptable" rate of structural unemployment has risen to 12%. The Council of Canadians recently released a statistic which I find shocking: only 58% of the Canadian workforce has full time jobs. This means that the other 42% is marginally employed or unemployed, although not necessarily collecting unemployment insurance.

The direction of the social security review is also affected by the context in which it is occurring. The government argues that, the deficit and the debt are strangling the Canadian government (33% of the government's annual budget pays interest rates on Canada Savings Bonds, Treasury Bills, and other financial instruments through which it borrows money), and therefore the Canadian economy. What is not said is that the terms of the Canada-US Free Trade agreement and NAFTA require that the social security systems of the two countries be harmonized, to prevent "unfair competition." Harmonization apparently means lowering rather than raising the standards.

Another piece of the puzzle is that corporate taxes contribute only a fraction of government revenues, because the previous administration undertook tax reforms which reduced tax requirements on corporations and the rich, even though Canada has the highest

concentration of billionaires in the world. Such tax reforms are in line with an ideology called monetarism, or the globalization of capital, which is gripping the governments of Europe and North America.

All of this requires us to consider what is the role of our government. Is it to ensure that the rich get richer and everybody else gets poorer? Or is it to ensure that in the community of Canada everybody has the security of knowing their basic needs will be met and their basic human rights respected?

I am writing in the province of Alberta, where our government is undertaking the most radical social experiment of the century: eliminating the provincial deficit in four years without , raising taxes. The impact of the cuts can definitely be characterized as a war on women, as Alison Taylor terms it in this issue, as well as on other disadvantaged : groups, because women will be expected to pick up the slack of reduced medical care, reduced access to elementary education, reduced employment opportunities, and reduced access to welfare and social assistance. Is this the kind of Canada in which we want to live?

Speak up and speak out!

Bev Suderman recently made the transition from president to past-president of CLOW, and is energetically involved in CLOW's work on the social security review. Bev is also a student, and one of the marginally employed. For further information about how you can be involved with CLOW's response to the social security review, contact the office at 416-699-1909 (ph) or 416-699-2145 (fax).

ÉDITORIAL

Oh, Canada?

par Bev Suderman

Au début de la présidence de M. Reagan, Mme Gloria Steinem a dit un jour: "Il faut remercier ce type, car il vous crée des alliés". J'éprouve les mêmes sentiments à l'égard de l'étude sur la sécurité sociale qu'entreprend le bureau de M. Lloyd Axworthy. Voilà que tout d'un coup, le CCPEF échange à une vitesse et avec un dynamisme sans précédent renseignements, documents et stratégies avec des organismes de lutte contre la pauvreté, des syndicats, d'autres organismes se consacrant à la justice sociale et, bien entendu, avec des groupes de femmes.

La réforme de la sécurité sociale aura des conséquences dramatiques sur toute notre existence. La plupart d'entre nous avons été bénéficiaires à un moment donné des programmes sociaux du Canada, que ce soit en touchant les prestations de retraite ou les allocations familiales. Ces programmes ont amélioré la qualité de vie des Canadiens et Canadiennes et leur ont donné une certaine sécurité: soins médicaux, accès à une meilleure éducation et revenu minimum garanti en période de besoin.

Il faut se demander quel est le rôle du gouvernement?

Toutefois, les discussions, selon les reportages des médias, semblent blâmer les prestataires des programmes sociaux d'avoir besoin de ces derniers. On accuse les ouvriers de profiter du système d'assurance-chômage dans le cadre d'une relance économique sans emploi. Les inquiétudes que soulève la fraude dont fait l'objet le système du bien-être social surviennent à une époque où l'économie canadienne est aux prises avec une dépression qui dure depuis plus de dix ans et où le taux acceptable de chômage a atteint 12 %. Le Conseil des Canadiens a récemment publié des statistiques que je trouve choquantes: seuls 58 % de la main-d'oeuvre canadienne occupe un emploi à plein temps, c'est-à-dire que les 42 % restants sont employés de manière marginale ou sans emploi, ce qui ne signifie pas qu'ils touchent pour autant les allocations de l'assurance-chômage.

Le contexte dans lequel elle se déroule affecte aussi l'orientation de l'étude de la sécurité sociale. Le gouvernement canadien affirme que le déficit et la dette l'étranglent et, ce faisant, étranglent l'économie canadienne (33 % du budget annuel du gouvernement sert à payer les taux d'intérêt des Obligations d'épargne du Canada, des Bons du Trésor et d'autres institutions financières auxquelles il emprunte de l'argent). Ce qu'il dissimule en revanche, ce sont les conditions de l'Accord de libre-échange entre le Canada et les États-Unis et celles de l'ALENA, en vertu desquelles les systèmes de sécurité sociale des deux pays doivent être harmonisés pour éviter "une concurrence injuste". Harmonisation signifie donc baisser les standards et non les élever.

Autre morceau du casse-tête: les impôts sur les sociétés ne représentent qu'une infime partie des revenus du gouvernement, car le gouvernement précédent a entrepris une réforme de la fiscalité qui réduit les impôts des sociétés et des riches. Ce genre de réforme fiscale s'aligne sur une idéologie s'appelant le monétarisme ou la globalisation du capital, laquelle paralyse les gouvernements nord-américains et européens.

À la lumière de ces faits, il faut se demander quel est le rôle du gouvernement. Son rôle est-il de s'assurer que les riches deviennent plus riches et tous les autres plus pauvres? Ou doit-il faire en sorte que tous les Canadiens et Canadiennes sachent que leurs besoins fondamentaux seront comblés et les droits humains de base respectés?

J'écris de l'Alberta, où notre gouvernement se lance dans l'expérience sociale la plus radicale de ce siècle, soit éliminer le déficit provincial en quatre ans sans hausse des impôts. Les conséquences des coupures se traduisent définitivement comme une guerre contre les femmes, comme le dit Alison Taylor dans ce numéro, et contre d'autres groupes défavorisés. En effet, les femmes seront les premières touchées par la réduction des soins

médicaux, de l'accès à une éducation élémentaire, des débouchés professionnels et des programmes d'aide sociale. Est-ce bien dans ce genre de Canada que nous voulons habiter?

Parlez fort et parlez net!

Bev Suderman était jusqu'à encore récemment présidente du CCPEF. Elle participe toujours très activement aux travaux du CCPEF sur l'étude de la sécurité sociale. Bev poursuit aussi ses études et fait partie de la main- d'oeuvre marginale. Pour avoir de plus amples renseignements sur la façon dont vous pouvez participer à la réaction du CCPEF vi,-à-vis de l'étude sur la ,s'écurité sociale, veuillez contacter le bureau au (416) 699-1909 ou au (416) 699- 2145 (télécopieur).

Education Behind the Veil: Women in Afghanistan

by Sharifa Sharif

This article presents a glimpse of women's situation in Afghanistan with regard to their education. What you read here are selected stories from a group of educated women whom I interviewed from 1986 to 1988. The situation in Afghanistan has drastically changed since then and women's education, and all aspects of their social and legal lives, has taken a reverse turn.

The Supreme Court asks the government to enforce the law of seclusion and veil and to throw women out of the offices and close the womenwoem's schools..

The current regime, which is busy fighting the opposition parties for its day to day survival, has no time for any social reform I and rehabilitation after more than a decade of war. However, the time has been found to please stone-age fundamentalists by ordering closure to women's schools and removal of women from offices. The supreme court of the government of Afghanistan passed a declaration on September 25, 1993 which says: "The Supreme Court seriously and reiteratedly asks the government to immediately enforce all the Sharia [Islamic law], especially to enforce the law of seclusion and veil and to throw women out of the offices and close the women's schools which are in reality the centres for prostitution and adultery; and also to throw them out of the radio and T.V." (1).

In a country where a political regime can impose such conditions on half its population, any institutional progress or development is fragile. Schools, university, and public offices in instable political situations, such as in Afghanistan, can go through various super structural changes in their style and mode of operation. For many Islamic countries where political powers differ along the spectrum of fundamentalism and progressive views, women's rights, mainly their right to work and education, are among the first items in the changing agenda whether in a forward or a backward direction.

Education: An unquestioned luxury orr unjustified need?

The stories of the educated Afghan women in my study portray contrasting realities. Some of the women took their education for granted while others obtained it after determined struggles. All of the stories I heard concurred that having an education is a positive value; but since it requires women's public interaction, it also provokes those who believe in women's seclusion. While uneducated fathers tend to oppose their daughters' education, educated fathers encourage it because they understand how it enhances their prestige. To the majority of the middle-class women, education has been an easy, accessible, and free facility which the government provided and their families found for them without their asking for it; for others, it has been an inaccessible, expensive, and remote dream for which they have fought and struggled.

The overall picture of Afghan women and education also manifests a point of conflict between the modern and traditional. Education finds its way to the villages where it encounters resistance from the elder people, while the younger generation generally support their sisters' and daughters' education. Thus, another contrast emerges in the picture of women's education. Some get it easily, some fight for it, some are not even aware that it could be an option. The stories below narrate the confrontation that women's education poses between progressive and traditional beliefs.



The overall picture of Afghan women and education manifests a point of conflict between the modern and traditional.

Nasrin

Nasrin was a widow at twenty-five years old. She was married at the age of sixteen when she was in the 9th grade; her husband was killed during Admin's presidency. Admin was the second communist president (1979-80), and was notorious of the most brutal and massive destruction and torture of intellectuals and professionals in Kabul.

At the time of our interview, Nasrin was teaching in the Teachers' Academy, and wanted to obtain a university degree at the same time. But her quest to become a teacher was not an easy one. After marriage, Nasrin lived with her in-laws. This is a common custom; a proverb in Persian says that parents tell their daughters during their wedding: "We send you in a white wedding gown to the husband's house; we will get you back in a white coffin" (2). Nasrin's in-laws, as well as her own family, wanted her to quit school. But she insisted on continuing her education and even agreed to wear Chadari, the typical Afghan

veil which covers the whole figure and has little embroidered grills in the front to see through. She received a high school certificate, and wanted to enroll in the University but could not make the family agree. Her own husband was not opposed to school and education, but he could not oppose his father.

After six months of training, Nasrin obtained a teaching certificate in Early Childhood Education. This enabled her to find a teaching job in a kindergarten and help her family who had serious financial needs: "I hoped that the salary would make my father-in-law happy, who really needed the money. I thought this way, he would see with his own eyes that education was really making a difference. And I had hoped and really thought and planned that he would think the more the better, and would let me go for more and higher education at the university."

Thanks to the financial support that her education was providing, Nasrin went ahead and registered secretly for the university exam (3). She said: "I thought that I had proved that my education was not useless, and, in fact, was very helpful to the whole family. If I just confronted them with the successful results of the concur exam, they would not disapprove." But she was wrong; Nasrin's family did not permit her to join the university. She passed the exam, was admitted to one of the faculties, but was not allowed to go.

After a few years, conditions changed; she became a widow while still living with her in-laws, and joined the university. She studied part-time and kept her teaching job. She said: "I am happy about having a job outside the house. It somehow lightens the burden on me - the worries, the sad memories, the loneliness. ... It takes me away from the home, that atmosphere which is so lonely, so depressing. Also it enables me to learn how to interact socially." Nasrin was not complaining about living with her in-laws, she assured me, but about a system which had not given her an alternative.

*"You learned
how to read
and write,
what else do
you want?"*

Nasrin's story is one of success for those who fight for education. There are probably many others who have failed somewhere along the journey. Nasrin's message to other women is that, "One should always be determined. Look at me, I got what I wanted with my own determination." It cannot be denied, however, that there are likely many women with the same desire and determination without any access to schools.

In the provinces, there have been only secondary schools for girls. Many finished 8th grade and went home to wait to go to high school, but the day never came. Their parents would not let them go to the city and there was no girls' school nearby. The time when girls move from elementary to secondary school usually coincides with their puberty, a time when by custom they were expected to be separated from the public sphere. Many conservative families would not allow their daughters to go to school after 8th grade, even if the school was physically and economically accessible.

Parwin

Two of the study women were the first literate people in their families. Parwin's story is another example of a woman's struggle between two conflicting sets of values: those of her family and relatives, and those of her own and her peer group in the cities. She wanted to accommodate her family's expectations as much as she wanted to meet modern expectations.

After Parwin finished the 8th grade, her father and brothers did not want her to enter the 9th grade. They said, "it is a shame to the family to let an adult girl go to school. You learned how to read and write, what else do you want?" As Parwin explained, reading and writing were justifiable skills and were even encouraged by her parents and her community. Reading and writing were a *Senna* - what the Prophet had suggested through his statements and behaviour (4). Parwin's relatives thought that while learning to read and write was worth the effort and the years that girls were kept away from the house and the housework, young women were supposed to be involved with domestic work and to stay away from public sight.

Parwin was stopped from continuing her education by her family at almost every level. At the end of 6th grade they tried to stop her from entering the secondary level (7-9 grades), and at the end of 9th grade they tried to stop her from entering the high school (10-12 grades.) When she was in 6th grade, her father threatened that she would not be allowed to go to school without wearing the *Chadari*. Parwin felt that the economic reward of her education was overshadowed by the cultural obligations of keeping girls unseen and within the home. She remembered arguments with her father, and his response: "We don't need your little money, whatever you may bring."

However, like Nasrin, Parwin did not give up. She sat for the university exam without telling anyone and she asked some friends to try to influence her father and brothers. She said: "My father was upset and said, 'my daughter has never listened to me and now she has betrayed me'. But I went ahead and enrolled in university. He wouldn't talk to me for a while. Of course it was hard for me, but what could I do? As it was, I didn't get my first choice; I wanted to become an engineer, but they [the government] abolished the school because it was affiliated with an American school, so I went to my second choice, medicine. Now I am happy. My father doesn't show it, but I know he is also happy. And I am happier for other girls of my community. I fought the prejudice against girls' education, and I think, now, I have left the doors open to the girls in my family to pursue their wishes."

Generally, women who have been the first girls in their families to go to school have faced much resistance. The reasons for such resistance, as I heard from these women, were two fold. Firstly, and most simply, it is a new event and the consequences are unknown. Secondly, the position of women and what they should and should not do is not a personal or private issue; rather it relates to traditional norms and hence to the whole community. Those who are pioneer in sending their daughters to school have to assure that their decision does not alienate their daughters... from the community.

As with Nasrin and Pawrin, a girl's education, work, and activities which involve a public setting did not concern only the immediate family, but her distant relatives and even the entire community. With relation to honor and shame, the extent of women's involvement in the public sphere, the nature of their work, and the limits of their public appearance all reflect the image of men's honor and the amount of control they have over their private and personal affairs. In villages, people have a strong sense of community, living like one big family, and honor is connected to what women do; the choice of women to conform to or to deviate from the cultural norms can be seen to bring honor or shame on the community. A girl's education, then, especially after puberty, becomes a cultural issue in which everybody has a say, except the girl herself. Sometimes, even the immediate family who was not opposed to their daughter's education could not oppose the opinion of relatives and the community.

Supportive Fathers

Most of the women in my study had both physical and economic access to schools.

For some, fathers were their only support and protection against a resentful community. But fathers could only offer such protection if they were, themselves, influential in the community economically, socially, religiously, or educationally.

One of the women who was working as a legal consultant finished her elementary and secondary school in a suburb of one of the provinces. She was the only girl in her community who was going to school. Her community and relatives did not support her education but her father, who was both the son of a respected leader and an educated man, allowed her to finish school despite the lack of transportation and the distance between the school and their house. She said: "I knew it was my father's influence in the community that people did not stop me from school. Otherwise, I would be stopped long before I could ride the horse to school. But my father was so supportive that I had the confidence of a boy, now that I think of it. I recall my outrageous behavior now, and I am surprised at the extent of my fathers' tolerance for my eccentric behaviors. I was ridding my horse, racing with boys as fast as any man would do, while actually the

she works

the woman works singing to
make a man

fingers cleave air
like unexpected birds
from shadows of long standing
trees
she claims dreams
lays them down strokes
and breathes
with deep
hope

a sigh like snow shifting

she works she works her sweat
is
blood and beats
through roots and
limbs and sudden skin
as thin as leaves

the green world stops

someone who has never been
before
someone who will see her
clearly
touches her

Sue Nevill

Vancouver, B.C.

A girl's education becomes a cultural issue in which everybody has a say, except the girl herself.

girls were not supposed to even ride a horse. From the way people looked at me when I was riding my horse, I could see their resentment and hatred; I could read the question in their minds as to why would my father let me go to school with such outrageous behaviors. I am beginning to appreciate my father's support more and more now."

This and similar statements show that education for girls was slowly finding its way through families, but did not have a smooth and easy path. The support for a girl's education usually came from those who were educated themselves. Most of the women I spoke to described their fathers as supportive and encouraging mentors.

Muslim fathers are the first guardians of women and they are normally the decision makers about a girl's marriage, education, and work. In order to maintain their reputation among the government authorities, many fathers who were working in the government chose to illustrate their modern attitudes by being supportive of girls' education.

The majority of fathers in the study were themselves first-generation educated, professional men. As one woman put it, "I am sure that my uncles and cousins envy the fact that my father is educated and has a job and prestige. My father, they say, was the youngest child and my grandfather's favorite. He wanted to give him every chance that was available for young boys. While my uncles stayed back in the town to take care of the land and the property, my father came to Kabul and finished his education. When they disapproved of my education, I thought they were taking it out on me." When the fathers were educated and part of the elite, the education of their sons was a common, accepted phenomenon. But even at this social level, a girl's education was still controversial.

Invisible Mothers

As the first generation of educated women, most of the women in my study did not talk about their mothers. Mothers were invisible, with minimum or no influence in their daughter's education or choice of study. Most mothers were not educated themselves; among the thirty women, only two had literate mothers and the others never had an opportunity to go to school. The two women whose mothers were educated and working (in fact one had an educated grandmother, too), were the feminists who had unconventional professions: one was an engineer, the other a surgeon. The woman whose grandmother was also educated belonged to the ex-royal family who had exceptional exposure to the West and western ideas.

The engineer, whose mother was the first girl in her family to be educated, related to the stories of the other study women through her mother's experiences. That is, although she herself did not go through any hardship in gaining an education, her mother faced resistance: "I think my mother is a good feminist. She had really fought for her right of education. She always tells us about the difficult days that she had. She says she had tolerated many days when she was locked in a room without food and drink; and was punished with hard beatings. My mother was living with her grandfather, her father had

died, and he [her grandfather] was a very tough person. He wanted very much for his sons and grandsons to go to school and was especially anxious to see their good reports.

My mother went to school with a Chadari [veil] secretly, but "one day my grandfather discovered it, and, locked her in the room for two weeks in order to make sure that she did not go to school again. But since he was so anxious about his sons' academic performance, and his favourite grandson who was my mother's brother did very poorly, my mother tolerated all the beatings and persisted in sneaking to school. One day, my mother says, she brought her report of excellent performance while her brother had a poor report. She said after that day her grandfather did not oppose her going to school."

This woman felt that her mother influenced her by being strong, by being someone who could stand against the traditional misconceptions about women. She said her ambitions for engineering, which is still a very unconventional field, were connected to her mother's role. In her current job, she resented the fact that she could not practice engineering in the field and was instead confined to an office with a lot of clerical work.

Whether having literate and educated mothers was the main inspiration for these two women to choose unconventional professions, and whether their mothers influenced them to be more career-oriented than the rest of the group, is not very clear. The engineer also has a sister who is a doctor. However, both of them talked more about their fathers than they did about their mothers; both said that their fathers were supportive and were their favorite parent. The doctor said: "My mother has been a career woman and was always bossy and dominant at home. She has sacrificed us and my father for her curiosity and career; she is always traveling. I want to get married and be a mother who can give all the affection of a mother to her children and home." The attitude that a career is important, but not better than being a devoted mother, was also expressed by other women in the study.

For women in the study, mothers still portrayed the culturally appropriate image of a woman.

For the remaining women of the study (whose mothers were not educated), mothers still portrayed the culturally appropriate image of a woman. Whether these women liked the image or not, it created a conflict in their minds. They visualized their future role differently from that of their mothers' present role. The difference was manifested in their education, work in the public sphere, and occupational alternatives. These educated women will influence their daughters when they grow and become the second generation of educated women in Afghanistan.

Education is still a rare opportunity for Afghan women. The women in my study obtained education either by the fortune of having an open minded father, or through determined will power. Yet they remain marginal in Afghan society and vulnerable to its changes. They cannot stabilize their educated status upon an earlier generation of educated mothers and sisters. They have been the generation to fight to gain education, and the generation to lose it during a turn for the worse in their political history.

Today, after a few decades of education and work, they have been thrown out of offices and schools by the supreme court of their country. Although this marginal population of educated working women could not stem the upheaval of this backward tide, they would certainly be part of a movement for establishing women's place in the mainstream of society, where education, work, and participation in society are not "given" to women, but are integrated into their identity as a right of the individual.

Sharifa Sharif was born in Kabul, Afghanistan. She studied literature at the University of Kabul and received an M.A. and M.Ed. from the University of Illinois. She returned to Afghanistan in the aftermath of the Soviet invasion to conduct doctoral research among educated and uneducated working women. It took six years for her to exit the country safely with the data intact, and she successfully defended her dissertation in May of 1994.

Une éducation derrière le voile: les femmes en Afghanistan

par Sharifa Sharif

Il y a un an, la Cour suprême d'Afghanistan a voté une déclaration, en vertu de laquelle les femmes ne pourraient plus travailler dans des bureaux et toutes les écoles de femmes seraient fermées. Selon le gouvernement, c'étaient des centres de prostitution et d'adultère.

En Afghanistan, l'éducation des femmes fait l'objet de conflits, les croyances modernes s'opposant aux croyances traditionnelles. Selon qu'une femme décide de se conformer aux normes culturelles ou de s'en écarter, elle honore la communauté ou au contraire elle l'éclabousse de honte. L'éducation d'une fille devient une question culturelle, sur laquelle tout le monde a le droit d'exprimer son opinion, sauf la principale intéressée. En Afghanistan, la plupart des femmes se heurtent à beaucoup d'adversité pour obtenir une éducation. Certaines fréquentent secrètement l'école. Celles qui sont découvertes sont battues ou enfermées. Même les atouts économiques que les femmes éduquées peuvent représenter dans le monde du travail ne sont pas pris au sérieux, voire rejetés. Bien que ce soit en général les pères qui s'opposent à ce que leurs filles et femmes reçoivent de l'instruction, ce sont toutefois eux qui, s'ils sont larges d'esprit, tirent parti de leur prestige et privilèges pour faciliter les études de leurs filles.

S'il est difficile aux Afghanes de s'opposer à la déclaration de la Cour suprême d'il y a un an, elles attendent avec impatience la création d'un mouvement qui donnerait aux femmes leur place dans une société où l'éducation et le travail sont un droit individuel inconditionnel.

1. Translated from *Sharia* (Islamic law), Declaration about Seclusion and Veil, Supreme Court of the Islamic Government of Afghanistan, September 25, 1993.
 2. The same phrase is used in Iran: "Go into your husband's home in a white wedding gown and come out in a white shroud."
 3. There was a nationwide exam for university enrolment called *concur*. Successful applicants were admitted to different colleges according to their scores and choices.
 4. Reference to the *Hateth*: "It is the duty of every Muslim woman and man to learn."
-

Criticizing the Pope.. A Catholic Teacher's Experience

by Joanna Manning

On August 31, 1992, at around 5:00 in the afternoon, I received a telephone call from my Superintendent. He asked, or rather, told me to come to a meeting with himself and the Superintendent of Personnel the following morning at 9:00 a.m. at the Catholic Education Centre. He said it was a "personnel matter" and could not be discussed over the phone.

*I took issue
with the
Vatican's
intervention at
the 1992
Earth Summit
in Rio*

The tone of his voice told me that this was not to be a friendly meeting. I had previously been on good terms with my Superintendent and his evasiveness was out of character. I decided it would be wise to request that a representative from the Ontario English Catholic Teachers' Association (OECTA) accompany me.

The next morning I arrived at the appointed venue along with Steve Kirby, the Vice President of Toronto Secondary Unit. The interview which followed set in motion a series of events culminating in an eight month Arbitration Panel process, the verdict of which was issued on August 29, 1994.

I have been a teacher in the Catholic school system for nine years, particularly dedicated to religious studies. I taught part time for a couple of years in order to pursue studies in theology at the University of Toronto and, in 1989, completed a Master's degree and then one year towards a doctorate. I concentrated on feminist theology and education, and I came to hold strong views on the place of women within the Catholic Church and the rest of society.

In May of 1992, I published an article in the Toronto Star entitled "Vatican Plays Roulette With the Face of the Earth." I took issue with the Vatican's intervention at the 1992 Earth Summit in Rio which had resulted in the removal of the word "contraception" from areas

dealing with family planning. I stated that Pope John Paul II's attempt to enforce natural family planning on the whole world had more to do with retaining the power of celibate clergy over the lives of women, despite the environmental focus of the summit. Adherence to this theologically suspect papal teaching disempowered women every where, especially in the Third World, and threatened the fate of the earth.

There had been rumblings of discontent from right-wing Catholic groups over my criticisms of the Church, but only two letters came to the Board in response to this particular article. The Director of Education and the Chair of the Board replied to these letters, stating that debates over such issues were a normal part of the process as the Catholic community attempted to interpret the values of the Gospel in the contemporary world.

Having felt protected and supported by the Board, the Toronto Star article was not on my mind as I approached the Catholic Education Centre on the morning of September 1, 1992. Imagine my surprise then, when, after telling me point blank that as of that day I was removed from teaching religion and restricted from taking part in chaplaincy work, the Superintendent told me that this directive was as a result of letters and phone calls about the article.



Fran Thoburn

I was stunned, shocked, and quietly furious that the Board could take such draconian measures without a single complaint from students, parents, colleagues, or the administration at my own school. I had no previous warning of their intent, and there was no documentation whatsoever on any of my activities, inside or outside the classroom. The Board's action was in violation of commonly accepted due process in labor relations, and in violation of basic human rights.

My Superintendent was obviously nervous and ill at ease in conveying the sanctions. He kept repeating phrases like, "I know how hard this must be for you, Joanna..." The Superintendent of Personnel, Mary Munnoch, remained silent for almost the entire interview, except to interject, "You must know that the Archbishop of Toronto [Aloysius Ambrozic] is the Honorary Chair of the Board." I realized then that the pressure to remove me must have come from the Archbishop himself.

Imagine my surprise

After the interview, Steve Kirby and I returned to the OECTA office to consult with Don Schmidt, the Toronto Secondary Unit President. We requested a notification of the decision and the reason for it, in writing. The former was provided, but no reason given. Again, a violation of due process.

We consulted with OECTA Provincial and decided that the Board's actions were in contravention of Article 10.01 of the collective agreement, which reads, "No teacher shall

be reprimanded, suspended, or demoted without just cause. In the event a teacher is so reprimanded, suspended or demoted, that teacher shall be given the reason therefore in writing, and failure to do so shall render such reprimand, suspension or demotion nugatory" (10.01, Just Cause).

The Just Cause clause was a very recent addition to our contract, and had been won at the cost of a bitter and prolonged work to rule strike by secondary teachers in 1991. Our unit had decided to hold out for this, even though our parallel elementary unit had given way on Just Cause and settled for more money. My situation would test the application of Just Cause, and how far it would go in guaranteeing basic freedom of thought and expression for Catholic teachers.

Over the next year, the grievance process moved through two further steps. I met again with Mary Munnoch and my Superintendent to argue the facts of the case. Again, the Archbishop's influence surfaced when Munnoch told me that I had "contravened the directions of the spiritual leader of the archdiocese." The Board did not agree that they were in violation of the Collective Agreement, and so we moved to Step Three: a meeting with the Assistant Directors at which OECTA's case was presented by Neil Doherty, from the Collective Bargaining department of OECTA Provincial. He warned the Directors that if no settlement was reached, they should be prepared for a challenge all the way to the Supreme Court of Canada. Again, they insisted that their decision was not politically motivated, but had been made in the interests of timetabling and the delivery of programs at my school. The case moved up to arbitration.

The School Board's case was that I had become too controversial and was using the Board "as a soapbox" to advance my career.

In October, 1993, arbitration began. The panel consisted of Gerald Charney, Q.C. (Chair), Eleanor Cronk, Q.C. (Board Nominee) and Mary Comish, Q.C (OECTA Nominee). The School Board's case, as presented by their counsel John Woon, was that I had become too controversial and was using the Board "as a soapbox" to advance my career and the interest of the Coalition of Concerned Canadian Catholics, a re-form group I had co-founded in 1989. My identification in the media as an employee of the Board, it was stated, could have led some people to believe that the Board supported my views and this was "causing heat" for the Director.

Counsel for OECTA, Paul Cavalluzzo, put the real issue out on the table. He argued that I had been disciplined because I had "challenged the patriarchal power of the Catholic Church."

Over the course of eight days of hearings, spread over the next eight months, the Arbitration Panel heard evidence from the Director of Education, Dr. Tony Barone, Mary Munnoch, Superintendent of Personnel, and myself. Dr. Barone continued to deny that Archbishop Ambrozic had played a direct part in my removal. In his evidence, the Director denied that the *Toronto Star* article had been the immediate motivation, or that he

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had spoken with the Archbishop. Barone's order for my removal had been conveyed through a secret and undated memo to the Assistant Directors of Education. But under cross examination, he admitted that his recollection was that the memo had been issued sometime in the two weeks after the article was published.

In the last two days of summary from the lawyers, James Woon opened up the issue of "denominational rights." He argued that the Arbitration Panel had no jurisdiction over the teaching of religion in a Catholic school because the constitution gives a Catholic Board "unfettered rights" over religion teachers. Woon insisted that, even were the Panel to find in my favor, they could not order me reinstated because such a move would impinge on the constitutional rights of the Board.

But August 29, 1994, the Arbitration Panel did, indeed, find in my favour. They stated that my removal from teaching religion was, in fact, a disciplinary measure that contravened Article 10.01 of the Collective Agreement. The Panel's decision was based on the following rationale. First of all, the Board's action was disciplinary because it

directly affected my employment and job opportunities, and removed me from my life's work. It had nothing to do with programming or staffing needs at the school; in fact, a non-Catholic teacher was moved from another department to teach my religion courses. And in the School Board's view, my actions would be correctable if I stopped identifying myself as a Board employee in the media.

Secondly, the School Board's action constituted a reprimand and public censure. Because I was one of the most knowledgeable, competent, and well known religion teachers, taking away my courses was a serious rebuke. School Board officials wanted me to have nothing more to do with religion until I had gone through some sort of cleansing period. They knew I would be upset by their action, and the Director of Education was responding to pressure from the "heat" he was receiving.

Because I was one of the most knowledgeable, competent, and well known religion teachers, taking away my courses was a serious rebuke.

Finally, the action amounted to a demotion. I was a devoted teacher of religion, involved in a number of religious projects and organizations in the Catholic world, of which the School Board was aware and from which I would have been restricted. For me to be prohibited from teaching religion involved a loss of status and constituted a devastating blow.

That the School Board's action was disciplinary, a reprimand, and a demotion contravened the Collective Agreement for the following reasons. The School Board had no clear or consistent rule which I had transgressed; they failed to provide me with the reason for their action in writing; they failed to inform me in advance that they intended to demote me; and they failed to give me any due process.

The arbitrators rejected the "denominational rights" argument on the grounds that the School Board was never concerned about my classroom teaching or practice; that they did not take issue with the substance of my critique of the Church in the media (as the Director had stated that my views were within the mainstream of a healthy debate taking place within the Catholic Church); and that my writings did not depart from denominational standards, neither had I offended against the religious or denominational aspects of the school.

"As a result of [Metro Separate School Board]'s actions," the arbitrators concluded, "the teaching of religion to students became inferior and ... the reasons for the action against Manning were not denominational but political." Not only have I been reinstated as a teacher of religion in the Catholic School Board, I have been vindicated in my right to criticize papal teachings on issues related to women - a right I will definitely continue to uphold.

Joanna Manning is a secondary school teacher with the Catholic School Board of Metropolitan Toronto. A longer article examining the repercussions of her experience will appear in a later issue.

EDITORIAL

Oh, Canada?

by Bev Suderman

Gloria Steinem once said, in the early years of Reagan's term, that you had to thank the guy because he "made your allies for you." I feel the same way about the Social Security Review process that Lloyd Axworthy's office is now undertaking. Suddenly CLOW's office is exchanging information, documents, and strategies with anti-poverty organizations, unions, other social justice organizations, and, of course, other women's groups, with unprecedented speed and vigour.

We need to consider what is the role of our government.

Social security reform will have a dramatic effect on all aspects of our lives. Most of us have benefited in some way at some time from Canada's social programs, whether , through collecting seniors' pensions or family allowances. I have directly benefited from having the federal government guarantee my student loans (which I paid back in full) and from collecting unemployment insurance. These programs have enabled a better quality of life for Canadians, through security of things like health care, access to education, and a guaranteed minimum income in times of need.

The tone of the discussions as reported in the media, however, seems to blame the recipients of social programs for needing them. Accusations of worker abuse of the unemployment system come in a context of the "jobless" economic recovery. Concerns about welfare fraud come at a time when the Canadian economy has been gripped by an on- going depression for more than ten years, and the "acceptable" rate of structural unemployment has risen to 12%. The Council of Canadians recently released a statistic which I find shocking: only 58% of the Canadian workforce has full time jobs. This means that the other 42% is marginally employed or unemployed, although not necessarily collecting unemployment insurance.

The direction of the social security review is also affected by the context in which it is occurring. The government argues that, the deficit and the debt are strangling the Canadian government (33% of the government's annual budget pays interest rates on Canada Savings Bonds, Treasury Bills, and other financial instruments through which it borrows money), and therefore the Canadian economy. What is not said is that the terms of the Canada-US Free Trade agreement and NAFTA require that the social security systems of the two countries be harmonized, to prevent "unfair competition." Harmonization apparently means lowering rather than raising the standards.

Another piece of the puzzle is that corporate taxes contribute only a fraction of government revenues, because the previous administration undertook tax reforms which reduced tax requirements on corporations and the rich, even though Canada has the highest

Critiquer le pape : l'expérience d'une enseignante catholique

par Joanne Manning

Je suis enseignante dans le système scolaire catholique depuis neuf ans. En mai 1992, j'ai rédigé un article, paru dans le Toronto Star, dans lequel je critiquais l'intervention du Vatican au Sommet de la Terre. Cette intervention a entraîné l'élimination du mot "contraception" dans tous les secteurs ayant affaire à la planification familiale. En septembre de la même année, mon superviseur me retirait mes cours de catéchisme et m'empêchait de participer aux travaux d'aumônerie (retraites, prières, liturgie).

J'entamai une procédure de règlements de griefs, mais le Conseil scolaire niait que l'article avait précipité ma rétrogradation, et alléguait au contraire que j'étais devenue trop polémique et l'associais démesurément à mes opinions personnelles. Toutefois, au cours de l'audience des griefs, on apprenait que des conseillers et conseillères scolaires avaient ressenti les pressions exercées par Opus Dei, un groupe catholique d'extrême-droite que le pape actuel soutient.

Le 29 août 1994, le groupe d'arbitrage se prononçait en ma faveur et disait que les raisons du Conseil scolaire étaient politiques, sans fondement et ne relevaient pas d'une procédure équitable.

The War on Women in Alberta

by Alison Taylor

It's called "A Better Way." Barely an inch thick, the contents of its 17 business plans will take weeks to digest, years to implement, and perhaps a decade to prove beneficial or damaging as Alberta is pushed into the post-deficit era. (Martin, Calgary Herald, February 25, 1994, p.A5).

The changes occurring in Alberta are part of the same corporate and state-driven reform movement that is sweeping the test of Canada.

These words describe the Alberta budget, released in February of 1994, the first step in a three-year plan to eliminate the provincial deficit of \$2.5 billion. While I agree that the full impact of the cuts and restructuring undertaken by the Tory government will take time to assess, it is possible to predict some of the negative consequences of the conservative agenda; specifically, the potential and actual impact on women and other disadvantaged groups of the cuts to and restructuring of public education.

It is important to acknowledge that the changes occurring in Alberta are part of the same corporate and state-driven reform movement that is sweeping the Test of Canada and several other Western industrialized countries. I choose to focus on the impact on traditionally marginalized groups because we know from experience that these groups frequently bear a greater burden as a result of

economic and political change.

Perhaps what is unique about Alberta, to cite the coordinator of a community organization in Calgary, "is the extent to which people have swallowed the hysteria about deficit reduction." The three-year "business plan" for education (Alberta Education, 1994) states that the budget for education will be reduced by 12.4 percent, or \$255 million. A columnist for the Calgary Herald suggested in the March 9th edition that these cuts will reduce government spending per child to \$-595 in the 1994-95 school year, compared with \$1260 in the 1993-94 school year. He goes on to suggest that the "hardest bit will be English-as-a-second language and special needs students."

The remainder of this paper will look at the impact of cuts to the following public school programs under the Calgary Board of Education: continuing education, native education, special education, English as a second language (ESL), and early childhood services (ECS). The Calgary Board is the largest public school Board in Canada with 96,000 students and an operating budget of \$484 million. It should be acknowledged, however, that there are pronounced differences between urban and rural Boards and that information based on the Calgary Board cannot be assumed to represent all of Alberta.

Continuing Education

The provincial government budget apparently eliminates all basic and adult extension grants, for a cost saving of \$10.8 million a year. This funding, from the Department of Advanced Education to adult upgrading programs, will be gone by the end of three years, and institutions will be forced to run programs on a cost - recovery basis, if at all. Such an approach would mean significantly increased costs for students and would eliminate educational choices for those who cannot afford the fees.

Adult upgrading programs are being choked into oblivion and will likely disappear.

According to a representative from Viscount Bennett, a high school that focuses on continuing education programs for adults, adult upgrading programs are being "choked into oblivion by tighter funding and will likely disappear." Similarly, Alberta Vocational College -- a Calgary school that has a mandate to serve adults for upgrading, ESL, and vocational programs -- is facing the prospect of a merger with one of two local colleges, depending on the results of a provincial government feasibility study. The potential loss of program spaces would clearly be a blow to adult students who are trying to increase their chances of competing in the new "global economy," or who simply want to join the ranks of the employed.



Let me provide one example of an adult student affected by the cuts. Brenda is a young woman from Guatemala who first came to Calgary in 1991 at 18 years of age. She attended a high school which offered an ESL program until she became pregnant in 1992, at which time she was placed in a high school for pregnant teens at the grade 10 level. This school had no ESL program, and after her baby was born she was no longer eligible to stay. She moved to an intensive ESL program at the Alberta Vocational College. As a single mother with a young daughter, she is now 21 years of age and has yet to complete her grade 10 courses. While opportunities for such young women have traditionally been poor, it is clear that provincial cuts to adult education programs, on top of cuts to social assistance and student assistance, will further narrow prospects for education and employment.

Native Education

Articles appearing in the Calgary Herald in January of 1994 tell of the financial difficulties faced by the one native high school in Calgary: the Plains Indians Cultural Survival School (PICSS). As the only native-controlled high school in the Calgary School Board, it is the only public school in the region that provides an alternative program of academic and cultural studies for aboriginals. Since about 75 percent of native students in mainstream high schools quit before graduation, the existence of such a school is clearly important.

But while the provincial cuts will impact on all schools in the Calgary Board, the financial

problems faced by PICSS have a longer history. In 1993, the Board cut funding to adult students. Since two thirds of PICSS' 450 or so students are over the age of 19, this action has had a devastating effect, as is evidenced by the desperate situation the school is now in. The principal is apparently appealing to the federal government to assist with the funding; however, the school may be forced to close. Though the recent provincial cuts will disproportionately effect particular programs and groups of students, the timing of the *Calgary Herald* articles could lead an uninformed reader to assume that the desperate situation of PICSS is due solely to the pending provincial cuts to education. It is important to recognize that funding cuts have been ongoing and that broader coalitions are necessary in order to increase public awareness of this fact.

Special Education

The Calgary Public Board of Education plans to save \$12 million in 1994-95 by eliminating designated ESL, special education, and resource teaching positions. Instead of designated positions in these areas, teachers will have to be "generalists," according to a quote from the Chief Superintendent. Educators predict that "special education" students will no longer receive the extra support that they require and that all students will suffer because of increased demands on regular classroom teachers.

The Calgary Public Board of Education plans to eliminate designated ESL, special education, and resource teaching positions

Parents are concerned that cuts to special education will impact on their children, as indicated by letters to the editor of the *Calgary Herald*. It may well be that parents (that is, mothers) will feel compelled to take on more volunteer work in their children's schools or that the low-paying work of child care aides, traditionally filled by women, will be increased. The Calgary Board hired approximately 450 teacher and child care aides in 1993-94 (not counting ESL assistants); it will be interesting to see whether this number increases as "specialist" teacher positions are eliminated.

English as a Second Language

The elimination of designated ESL teachers in the Calgary Public Board of Education is in contrast with previous practice which treated ESL teachers as outside of the pupil/teacher ratio; that is, as specialists who were allocated where needed.



Again, this is not the first attack on such programs in Calgary. In 1992, the "ESL program was targeted for a cut of 30 percent, or \$1.5 million, by the Calgary Board. As a result, the Coalition for Equal Access to Education was formed, through the efforts of various community groups, to fight the cuts and to "ensure equal access to public education for all children in Calgary regardless of cultural background, first language, or colour" (Coalition pamphlet).

In the end, the ESL program was cut by 15 percent. In more concrete terms, 32 ESL teachers (of 100) were cut in the spring of 1993, and were replaced by ESL assistants or

teacher aides. An ESL teacher with the Board made the following comments after recent discussions with officials: "We met with the Senior Administration last year at this time when they were proposing these huge cuts to ESL and they were patronizing. ... And when I looked around the room... [I thought of] how heavily we are women, ESL teachers are very much a female group. ... [When a teacher questioned why physical education programs, for example, couldn't be cut] one of the senior superintendents, his; reply to us was 'we could never cut phys ed teachers, they are specialists'."

Her comment indicates the extent to which ESL programs are marginalized (viewed as non-core) within the system and reveals the gendered nature of the ESL teaching cohort in this Board. Suneri Thobani's comment that cuts in Alberta disproportionately affect women workers is reflected here, as it is in the following discussions of cut to ECS programs.

Early Childhood Services

Perhaps the loudest public outcry to provincial cuts stems from the 50 percent cut to ECS (or kindergarten) funding, undoubtedly because of the wide range and numbers of families affected: 11,300 children were enrolled in ECS in the Calgary school system in 1993-94, and 40,569 children were enrolled in the province as a whole. In Calgary, the public board has responded by imposing a user fee of \$466 on parents of children in ECS programs; parents whose children attend Catholic schools will be asked to pay \$450

The cuts to ECS raise a couple of issues that particularly impact on women. First, as the majority of ECS teachers are women, cuts to programs will affect women's employment. Second, although the Calgary Board has agreed to waive the fee in cases of financial hardship, it is acknowledged that many people will not ask for this assistance but will simply not enroll their children in the program. Indeed, cuts to ECS combined with the provincial cuts to daycare subsidies could place an enormous burden on women, who are most often the primary care givers. Undoubtedly, more women will be forced to stay home due to the increasing costs of childcare and ECS.

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increasing
costs of
childcare and
Early
Childhood
Services.*

Amalgamation of School Boards

The number of school boards in Alberta is to be reduced from approximately 140 to 60 in 1995-96. In addition, the business plan originally called for an amendment to the School Act to allow the : province to collect all education taxes and to then re-allocate them in a (geographically) equitable manner. A challenge from Catholic schools spurred the government to strike a deal that permits Catholic schools to opt out of this arrangement and to continue to retain some local control. This prompted the Alberta School Boards Association and the Public School Boards Association to launch court challenges against the province over this matter.

Some educators and trustees worry that the "tax grab" by the province will take away the power of various stakeholder groups and will give the government total control over education. Others see this move as another step toward a system of "choice" in education where funding follows the student. This would be similar to the British voucher system where schools can opt out of the Local Education Authority (school board) and receive funding directly from the national Department of Education. While the amalgamation of school boards is generally supported, there is the distinct possibility that cuts in education administration will reverse recent gains made by women into this traditionally male bastion.

Charter School Legislation

The intention of the Charter school legislation, recently created by Alberta Education, is to introduce some flexibility and competition into the public system. Bill 19 amended the School Act to allow the Minister of Education, or school boards, to establish Charter schools run by a "society, company or provincial corporation." Although Bill 19 lays out format requirements for Charter schools (for example, they cannot charge fees above those charged by school boards, they must be non-sectarian, etc.) there is a concern that education in this province is moving to competition: between children and between schools for children.



An ESL teacher suggests that Charter schools, along with other aspects of restructuring, will perpetuate an education system characterized that is further divided along race and class lines. She and other critics are concerned about how Charter school legislation will be implemented, and particularly how and by whom such schools will be regulated. These concerns generally stem from a suspicion about the motives of Charter school advocates.

For example, it is suggested that supporters of Bill 19 are seeking a greater homogeneity in schools along lines of religion, class, ethnic origin, etc.), and that groups of "like-minded" parents will get together to start a school. This is not far-fetched scenario given that one of the first discussions about starting a Charter school in Calgary has involved parents who are followers of Joe Freedman (a "back-to-basics" reformer in Alberta) who look forward to developing a school to promote their common philosophies and values.

POETRY

An Island

fertile lush and vibrant
an island is she
tawny hilly
stars hover in a halo
her red loins arch brazenly
heaving, sighing

The move to greater parental choice goes hand-in-hand with the issue of greater funding for private schools. A trustee with the Calgary Board only half facetiously comments on the increasing desire of parents to differentiate their children: "If who you're going to know is important then I'd better get my kids to go to school with, who they're going to [have to] know. We'd better decide on where we're all going to go to school so we can all know the right people." The move toward the

to greet the consummate
warmth
of her lover at bay
a spell is cast
upon a fragile moonlit silhouette

bloomy milky
abandoned eerie silences dot
the horizon
she beats on and on and on
as times come and go
along the shores of her eroded
soul
solitude echoes within a
mountainous cavern
this rocky fortress ripens
to yield bountiful wild crops
generations begotten in hope
suckle tethered breasts
whilst fallen passion fruit
decay lazily in the sun's fire
awaiting the lips of her tropical
lover

muddy green
her weathered terrains cradle
civilization
roots planted
she rises majestic from the
water
fresh and salient
briny tears salt thick parted lips
she tastes sacred memories
rushing in like the tide
limbs extended
the moody winds encircle her
carrying the scents of her future

Rachele Hasten
Toronto, Ontario

privatization of education is arguably a part of the increasing interest of (particularly) middle- and upper middle-class parents in giving their children a "competitive edge."

Expanded Testing

The business plan for education also expands the provincial achievement testing program for grades 3, 6, and 9 students, and outlines other measures that will be used to determine the "efficiency and effectiveness" of the education system. The incursion of business language into discussions of public education is obvious. It propels the drive towards competition and at the same masks the inevitable correlation of students as commodities, to be quantified and assessed.

A teacher writing in the *Edmonton Journal* suggests that the rhetoric of global competition and the increasing influence of business in education has affected graduation requirements: "Now most university-bound high school graduates are as likely to have as many as 35 credits in science and 20 in math - as compared with 15 credits in English or Social Studies." A member of the Status of Women Committee in Calgary comments on the increased math and science: "It's going to disadvantage the female students. Because they can't get out of there fast enough, some of them." While the shift in emphasis is not overtly part of the recent restructuring efforts by the province, the growing importance of these subjects clearly fits into the provincial focus on quantifiable, results-oriented reporting in education. It also fits well into an emphasis on producing graduates who meet the needs of businesses in Alberta and who are able to improve the province's competitive position in the world.

But increased public reporting of school

results could have a number of negative consequences. It will disadvantage schools with greater numbers of ESL or "special needs" students, particularly if these students are made to compete at the same level as others their age. There are also ongoing concerns about "teaching to a test," and the cultural/gender biases of many tests.

Business Influence

The coordinator of a community group in Calgary recently articulated the fundamental contradiction between "human capital" arguments (that Canada and Alberta need a more skilled, more educated workforce) and the provincial cuts to education that will occur in the next three years. She went on to suggest that we are returning to a time then the answer to everything is "charity." Provincial cuts also open the door for business to become more involved in public education, since someone will have to "take up the slack" that is left.. In my view, this describes in a nutshell what will happen in Alberta.

Large companies in Calgary are already receiving regular requests from schools for financial assistance, and this is increasing. However, businesses are limited in the amount of support that they are prepared to give, and inevitably the voluntary work of parents in fundraising activities and volunteer time in schools will increase. An ESL teacher comments on the trend: "Well, the problem that I see with [putting the onus back on parents] is that so often the onus does not go back on the parents. The onus goes back on the female, whether it's mum, aunt, sister, whoever the female position is in that family. Because we know, I mean, in the end, who probably is responsible for the children, who takes on that role?"

The cuts in Alberta and similar cuts across the country are a war on women, on all "voiceless " people.

Of course, another problem is that "the filling in of holes" left by funding cuts will not occur evenly. That is, the parents who have time to spend in their children's school, and the choices that businesses make in allocating resources, will undoubtedly reflect existing inequities. In short, the groups who will suffer most are those who are traditionally disadvantaged (women, visible minorities, native people and people with disabilities) and this disadvantage will be perpetuated along existing class lines.

The cuts in Alberta and similar cuts across the country are a war on women, and on all "voiceless" people. It is essential that coalitions be built among labor unions and social advocacy groups who are fighting for justice, and this is beginning to happen in Alberta through the formation of a coalition called the Common Front. We hope -- those of us who see a brighter future -- that the process of grass - roots organizing and activism will be rekindled in Alberta and that a truly "Better Way" will be found.

Alison Taylor is completing her doctorate at the Ontario Institute for Studies in Education. Her thesis is entitled, "Partnerships for 'Post-Industrial' Purposes; Understanding the Context of Change in Alberta Schools.

La guerre menée aux femmes en Alberta

par Alison Taylor

Les femmes et d'autres groupes défavorisés seront particulièrement touchés par les coupures et la restructuration de l'enseignement public que le gouvernement de l'Alberta prévoit pour éliminer le déficit provincial.

Les subventions de tous les programmes de base et d'éducation des adultes seront coupées. En ce qui concerne les cours dont les inscriptions couvrent les frais, le choix des personnes qui n'ont pas les moyens de les payer diminuera considérablement. Ces coupures dans l'éducation des adultes touchera particulièrement les autochtones, puisque 75 % quittent l'école avant d'être diplômés et reprennent souvent des études plus tard. La suppression de postes d'enseignement d'anglais langue seconde affectera directement l'emploi des femmes, car ce sont souvent des femmes qui dispensent ce genre de cours. Les coupures dans le secteur de l'éducation spéciale et des services à la petite enfance feront encore porter le fardeau aux femmes, car ce sont elles qui s'occupent principalement des enfants.

Toutes ces coupures dans le secteur de l'éducation permettent au milieu des affaires d'intervenir et d'exercer davantage d'influence, en demandant une aide financière plus importante. On note déjà cette tendance dans les écoles où la concurrence devient plus forte et où on met l'accent sur des disciplines comme les maths et les sciences. Les syndicats et les groupes de défense sociale doivent former des coalitions pour sauvegarder un droit fondamental, soit le droit de tous et de toutes de recevoir une même éducation habilitante.

Articles by the following authors appearing in the *Calgary Herald* were used as information sources: Collins, R. (March 9, 1994, p.B1); Cunningham, J. (February 14, 1994, p.B1); Dempster, L. (April 14, 1994, p.B3); Dempster, L. (April 8, 1994, p.B2); Dudley, W. (Jan 31, 1994, p.B1); Norton, K. (April 12, 1994, p.A6); Somerville, L. (March 19, 1994, p.A9).

POETRY

Granny Dear

tall she sits
on a public throne
a guiding light in her humbled eyes
spawns tales of travel through
decades
eras linger on her lips
chapped from multicultural Canadian
winters
obviously knowing
more than I dare presume
her wizened brow
so grey in the wind
gently fallen
rests
a laurel to her yellowed gaze
soft lines
carved of Mount Olympus
remember a jeweled girlish grin
must have been different years ago
coal eyes flash behind tortoise shell
catseye
bifocals
ancient attire honours history
a regal patience abides
within fragile bones
fumbling for busfare
ritual precise
toting a polished buggy and an old
pocketbook
she plods graceful tranquil steps
one...two...three tedious breaths
to arrive at a vacant seat
I brace myself in awe
a weary flank and buttocks once high
seek support of a bench
tarnished
her brown grasp warms
within my soft unpledged fingers

we touch
embraced around the sleek silver
pole
twisted gnarled
from decades of arduous labor
in a white urban bastion
you built a ladder my foresister
with your backbone
bent now
a silvered black head raised to seek
glory
amongst raging white caps
grand-daughters of the diaspora
still standing after all these years
off roared the bus and I stumbled
you held me up yet again
your invisible strength
passing into my bones shoring me up
I stood tall and firm
wondering how long I will endure

Rachele Hasten

Toronto, Ontario

Vers l'équité en éducation physique

par Hélène Dallaire et Geneviève Rail

En septembre 1993 démarrait le projet "Vers l'équité en éducation physique: partenariat et création d'un milieu non-sexiste pour les jeunes francophones". Ce projet comporte deux phases: "Recherche" et "Action". La Phase II, qui débutera sous peu, reposera sur l'étude effectuée dans le cadre de la Phase I. Cet article est un résumé du rapport préliminaire sur les résultats de la Phase I.

«Les journées pédagogiques n'existent plus et quand on se rencontre l'équité n'est pas à l'agenda.»

Problématique de l'étude

La question fondamentale que soulève cette étude est la suivante: peut-on dire que les cours d'éducation physique se déroulent dans un milieu équitable favorisant (par le biais de la participation à des activités physiques ou sportives) l'estime de soi et le processus de prise en charge chez les jeunes filles ou constitue-t-il un milieu où s'exerce la domination masculine?

Compte tenu des efforts que déploient actuellement les différents paliers de gouvernement pour promouvoir le concept de "vie active", cette question est très pertinente. En effet, on doit reconnaître que l'éducation et plus particulièrement l'intervention éducative sont des éléments cruciaux qui jouent un rôle clé en ce qui concerne l'autonomie et, par conséquent, la qualité de vie et le désir de mener une vie active. Toutefois, faut-il encore s'assurer que le processus éducatif vise à la prise en charge et non au contrôle, à l'équité et non à la domination.

D'où l'importance de l'étude: il fallait rassembler de la documentation sur la situation au Canada, en particulier chez les francophones en milieu minoritaire, lesquels n'avaient pas fait jusqu'à présent l'objet d'une telle étude. Chez les jeunes filles, les cours d'éducation physique mènent-ils à l'émancipation ou à l'aliénation, et leur impact social dépend-il de l'attitude des enseignants et enseignantes? L'étude "Vers l'équité en éducation physique" a non seulement permis de se documenter sur cette question, mais aussi d'y apporter des éléments de solution

Groupes visés par l'étude

Deux groupes de sujets étaient visés par l'étude, soit: (a) des enseignants et enseignantes d'éducation physique au niveau secondaire et (b) des élèves du niveau secondaire suivant des cours d'éducation physique. Les deux groupes de sujets provenaient d'écoles secondaires de langue française situées en milieu minoritaire au Canada. L'échantillon se composait de 22 écoles situées dans toutes les provinces canadiennes, à l'exception du Québec et de la Colombie-Britannique.

"Il y a des choses qu'on a fait qui n'ont jamais abouti à rien parce qu'on n'a jamais été prises au sérieux."

En ce qui concerne les élèves, l'échantillon ne comptait que des individus de 9^e et 11^e année (ex: des jeunes qui ont en moyenne 14 et 16 ans). En Ontario et dans la plupart des autres provinces, les élèves obtiennent leur crédit obligatoire en éducation physique dès la 9^e année, alors qu'en 11^e année, l'éducation physique est la plupart du temps facultative.

LES ENSEIGNANTS ET ENSEIGNANTES

L'échantillon a été constitué de manière à comprendre le plus de femmes possible. Pourtant, il n'y a eu que onze répondantes par rapport à vingt-neuf répondants. Il semble donc que la profession se compose surtout d'hommes et que ceux-ci ont passablement d'expérience. En effet, 70 % d'entre eux comptaient sept ans ou plus d'enseignement en éducation physique. Il y a toutefois une nouvelle encourageante: plusieurs des dernières venues dans le domaine sont des femmes. Ces dernières sont évidemment plus jeunes (54 % ont moins de 29 ans par rapport à 55 % qui ont plus de 39 ans chez leurs homologues masculins) et ont moins d'expérience (77 % d'entre elles ont moins de sept années d'enseignement en éducation physique).

Contenu des cours

Au niveau du contenu des cours, les enseignants et enseignantes privilégient les sports traditionnels, dont les sports d'équipe, comme le basket-ball et le volley-ball, et les activités à deux comme le badminton. En revanche, ils n'accordent guère d'importance aux activités aquatiques et aux sports de combat, quoique les enseignantes soient en général moins réticentes à ces deux types d'activités. Ces différences entre les sexes sont encore plus marquées lorsqu'il s'agit d'activités expressives comme la danse: celles-ci font l'unanimité chez les femmes tandis que les hommes les rejettent de manière assez catégorique.

Aux questions qu'on leur pose sur les éléments importants de l'éducation physique, les enseignants et enseignantes répondent à l'unanimité «que les jeunes aient du plaisir» et «que les jeunes : apprennent à jouer en équipe». Que les jeunes puissent se tenir en forme, se détendre, se défouler et apprendre les techniques sont également des objectifs privilégiés. La majorité des enseignants et enseignantes classent en bas de liste «la compétition,» puis le fait «que les jeunes soient avec leurs ami(e)s» et «que les jeunes puissent malgré ou muscler leur corps.»

En ce qui concerne la composition des classes, les enseignants et enseignantes estiment que les garçons participent davantage dans les cours unisexes. Pour ce qui est de la qualité de la participation des filles, les opinions sont partagées: 36 % des enseignants estiment qu'elle est meilleure dans les cours mixtes (par rapport à 41 % meilleure dans les cours unisexes) et 67 % des enseignantes la jugent meilleure dans les cours unisexes. Il semble y avoir donc une disparité assez frappante entre les enseignants et enseignantes à ce propos.

La mixité

Une majorité (62 %) des enseignants et enseignantes confirment qu'ils et elles n'ont pas du tout ou très peu été préparés pendant leur formation universitaire à s'occuper de groupes mixtes et 57 % avouent ne pas ou très peu discuter de la mixité avec leurs collègues. Seuls 37 % des répondants et répondantes pensent que la mixité en éducation physique est surtout une mesure pédagogique qui vise à favoriser la participation équitable des garçons et des filles; 37 % considèrent la mixité comme une mesure administrative. La majorité (61 %) des enseignants et enseignantes préfèrent la non-mixité en 9^e année, tandis qu'ils et elles sont partagés en ce qui concerne la 10^e année (50 % en faveur). C'est au niveau des cours facultatifs (en 11^e, 12^e et 13^e année) que l'on accepte l'idée des cours mixtes.

Équité

Il faut préciser d'emblée que le concept d'équité semble nouveau. Les entrevues téléphoniques ont permis de faire ressortir autant de définitions de ce concept qu'il y a eu de répondants et répondantes. Une constante cependant: le problème de l'équité diminue si l'on donne aux jeunes filles des chances égales de participer aux cours d'éducation physique. Dans cette optique, il n'est pas très étonnant de constater que pour beaucoup la mixité est synonyme d'équité.

Une majorité d'enseignants et d'enseignantes (68 %) adaptent leur façon d'enseigner selon qu'ils et elles ont affaire à un groupe mixte ou non, cette attitude caractérisant toutefois davantage les enseignantes. Seuls 8 % des répondants et répondantes ont indiqué que le sexisme était inexistant en éducation physique, tandis que 47 % ont indiqué qu'il y en avait "très peu", 45 % qu'il y en avait "assez" et aucun, qu'il y en avait "beaucoup."

«Nos profs font faire de la lutte aux filles, mais jamais de l'aérobic aux garçons.»

Il semble qu'on ne discute pas ou très peu du problème de l'équité entre collègues (65 %) et qu'on en parle pas du tout ou très peu lors des journées pédagogiques (87 %). Cependant, la majorité des répondants et répondantes expriment leur intérêt pour les services suivants en français: matériel didactique portant sur l'équité en éducation physique (92 %), articles sur l'équité (87 %), ateliers locaux ou régionaux sur l'équité (87 %) et sessions sur l'équité lors de conférences académiques (82 %).

De plus, dans la dernière partie du questionnaire, des répondants et répondantes ont insisté sur la nécessité de faire de la formation continue et sur l'importance d'établir des partenariats avec les organismes du milieu. Une question ouverte a été posée aux enseignants et enseignantes: que changeraient-ils pour rendre les cours d'éducation physique équitables. Voici les suggestions faites par ordre d'importance: un plus grand nombre d'enseignantes en éducation physique (19 %), cours d'éducation physique obligatoires de la première à la douzième année (17 %), attitudes différentes, moins sexistes, moins paternalistes de la part des élèves et des enseignants (13 %), division des groupes selon le niveau d'habileté (13 %), cours mixtes, (10 %), sensibilisation à l'équité (7 %) et groupes plus petits (7 %).

Identité et appartenance

Il semble que la dynamique dans les départements d'éducation physique et les écoles soit un élément important pour comprendre les sentiments d'identité et d'appartenance des enseignants et enseignantes d'éducation physique. Mentionnons que dans l'ensemble les enseignants et enseignantes se sentent bien dans leur département: ils et elles y ont du plaisir (100 % ont mentionné "quelquefois" ou "souvent"), s'y sentent compétents (100 %), importants (95 %), écoutés (95 %), encouragés (87 %) et que 62 % ne s'y sentent que "rarement" ou "jamais" seuls ou isolés.

En ventilant les données par sexe, on se rend compte que les enseignantes ont un peu moins de plaisir et se sentent un peu moins importantes, moins compétentes, moins écoutées et moins encouragées que leurs homologues masculins. De plus, si 31 % des hommes se sentent quelquefois ou souvent isolés dans leur département, la situation s'aggrave en ce qui concerne les femmes, puisque la majorité indiquent qu'elles éprouvent ces sentiments (54 %).

LES ÉLÈVES

Un total de 1965 jeunes (986 garçons et 979 filles) ont répondu au questionnaire, les élèves de 9^e année constituant la majorité (70 %) puisque les cours sont obligatoires dans presque toutes les provinces pendant cette année scolaire. Le reste de l'échantillon se composait d'élèves de 11^e année (27 %) et d'élèves de 12^e année qui se joignent à eux dans le cadre des cours d'éducation physique facultatifs dans les provinces où le petit nombre de francophones justifie ce jumelage. La majorité des participants et participantes (64 %) suivent des cours d'éducation physique mixtes.

Contenu des cours

Les jeunes aiment surtout les activités à deux (ex: badminton), puis viennent les sports d'équipe (ex: volley-ball), les activités de plein air (ex: camping) et les sports individuels (ex: tir à l'arc). Les pourcentages pour ces différentes catégories d'activités sont très rapprochés, ce qui semble indiquer que la variété et la nouveauté jouent un rôle important dans l'appréciation du contenu des cours. Cette situation a été nettement confirmée lors des entrevues de groupes.

«Les gars passent souvent des commentaires sexistes à notre égard.»

Les activités expressives (ex: danse) et les activités de combat (ex: judo) sont moins appréciées par les élèves. Quoique les différences entre sexe soient minimales, il ressort que les garçons aiment moins les activités expressives et aquatiques que les filles, tandis que les filles aiment moins les sports d'équipe et de combat que les garçons.

Des informations complémentaires émanent des entrevues de groupe. Ainsi, l'apprentissage des techniques est un objectif prioritaire chez les jeunes, mais ils n'apprécient pas la manière dont l'objectif est réalisé. Les jeunes ont clairement exprimé leur envie d'apprendre ces

techniques en situation réelle de jeu. De plus, lors des entrevues de groupe, les jeunes ont surtout mis l'accent sur l'importance de se détendre, d'être avec leurs ami(e)s et de se défouler. La dimension sociale, peu apparente dans les questionnaires, a été un sujet mentionné aussi bien par les filles que par les garçons pendant les entrevues: il nous paraît important de le souligner.

Il semble que pour une majorité de jeunes (66 %), la compétition est appréciée pendant les cours d'éducation physique, car elle incite à se dépasser et rend le jeu plus intéressant. Parmi ceux et celles qui n'apprécient pas la compétition, les raisons invoquées sont les suivantes: elle décourage ceux et celles qui sont moins bons, elle crée des conflits et elle encourage la violence. Précisons que les garçons s'intéressent en général davantage à la compétition que les filles.

La mixité

Au total, 94 % des jeunes ont indiqué avoir déjà suivi des cours d'éducation physique mixtes. Questionnés sur une série d'énoncés concernant la mixité, ils et elles nous ont donné les renseignements suivants. Les jeunes sont assez ou tout à fait d'accord d'avoir pour connaître l'autre sexe dans un contexte sportif (80 %). Ils et elles sont partagés quant au fait d'être satisfaits de se rendre compte d'être meilleur(e)s que certaines personnes de l'autre sexe (51 %) et quant au fait de ne pas aimer être comparé(e)s aux filles/gars devant les gars/filles (50 %). Les jeunes sont tout à fait ou plutôt en désaccord avec l'énoncé «je n'aime pas ça parce que les [gars/filles] rient de nous" (80 %), l'énoncé "je suis mal à l'aise parce que les [gars/filles] nous, dévisagent dans les cours d'éducation physique, par exemple en natation" (75 %) et l'énoncé "je suis porté(e) à me dépasser un peu plus parce que je veux impressionner les [gars/filles]" (60 %).

Il semble que la mixité soit acceptée par les filles puisque seulement 28 % d'entre elles sont plutôt ou tout à fait d'accord avec l'énoncé "je n'aime pas ça parce que je me compare aux gars et je me sens moins bonne" et 46 %, avec l'énoncé "c'est plate dans les sports d'équipe parce que les gars ne nous laissent pas jouer ." De plus, une large majorité (77 %) est plutôt ou tout à fait d'accord avec l'énoncé "j'aime ça parce qu'on travaille plus fort et ça me fait découvrir que j'ai plus de potentiel que je ne le pensais."

La situation est comparable chez les garçons puisque seulement 28 % d'entre eux sont plutôt ou tout à fait d'accord avec l'énoncé "je trouve ça plate dans les sports d'équipe à cause des filles" et 11 % avec l'énoncé "je n'aime pas ça parce qu'il y a des filles qui sont meilleures que moi." D'autre part, une majorité (54 %) est plutôt ou tout à fait d'accord avec l'énoncé "j'aime ça parce que c'est moins compétitif quand il y a des filles et on a plus de plaisir" et avec l'énoncé «j'aime ça parce qu'on travaille plus de la tête que des bras" (65 %).

Une majorité des répondants et répondantes considère que la plupart des activités pratiquées en éducation physique devraient être mixtes (ex: activités à deux, aquatiques, expressives, individuelles et de plein-air). Les opinions sont partagées lorsqu'il s'agit des activités de combats. Les cours d'hygiène, d'après eux et elles, devraient être séparés. Les

différences de sexe sont à peu près inexistantes, sauf pour les activités aquatiques où les filles semblent privilégier un environnement non-mixte.

Une forte majorité des élèves est en faveur de la mixité en éducation physique (83 %). Toutefois, il est intéressant de constater que 71 % des jeunes disent préférer faire de l'éducation physique avec des gens (gars ou filles) qui sont du même niveau d'habileté. Or, lorsqu'on demande aux jeunes de se comparer avec les autres personnes du même sexe, un plus fort pourcentage de garçons que de filles se considère parmi les "très bons" et inversement, un plus fort pourcentage de filles que de garçons se considère "parmi les faibles."

«Les gars jouent pour gagner, les filles pour participer.»

Ces observations correspondent bien aux commentaires faits lors des entrevues de groupe. Ainsi les filles ont exprimé leur accord avec la mixité, mais dans certaines conditions. Par exemple: lorsque les sports d'équipe sont moins axés sur la compétition et plus sur la participation, l'interaction et le "fun"; lorsque les gars n'adoptent pas d'attitude de supériorité vis-à-vis d'elles; lorsqu'on leur donne l'opportunité de se sentir compétentes; lorsqu'elles peuvent jouer selon des règlements qui ne les briment pas trop; lorsque l'enseignant(e) démontre une complicité et des habiletés d'écoute envers elles; et lorsque le jeu se déroule dans une atmosphère où le langage et les attitudes sexistes sont absents.

En ce qui concerne les garçons, la mixité semble appréciée, mais en entrevue les raisons énoncées étaient surtout les suivantes: parce qu'elle leur permet de connaître les filles, de se sentir et de démontrer qu'ils sont supérieurs, d'aider la situation des filles en sports collectifs et enfin, d'être "show off."

Identité et appartenance

En général, les jeunes aiment assez (31 %) ou beaucoup (64 %) leur cours d'éducation physique. Par contre, il y a de nettes différences à ce sujet entre les garçons et les filles. Ainsi 73 % des garçons aiment beaucoup leur cours d'éducation physique, comparativement à 56 % des filles. Ce différentiel s'explique peut-être par les sentiments qu'éprouvent les filles dans leur cours d'éducation physique. Comme les garçons, les filles ont beaucoup de plaisir dans leurs cours et ont des sentiments plutôt positifs envers ces cours, mais il n'en reste pas moins qu'en comparaison avec les garçons, elles s'y sentent moins importantes, moins bonnes, moins écoutées et plus seules ou isolées. De telles différences sont définitivement problématiques si le but visé est d'en arriver à un climat équitable au sein duquel les jeunes filles autant que les jeunes garçons peuvent s'épanouir.

Additionnement, il ne semble pas que le sexe de l'intervenant(e) soit une variable explicative de ces sentiments puisque questionnées sur leur préférence quant au sexe de leur professeur(e) d'éducation physique, 8 % des filles ont répondu un homme, 18 % une femme, et 74 % ont indiqué qu'elles n'avaient pas de préférence. Il faut toutefois considérer ces statistiques avec précaution puisque les élèves ont presque tous eu des hommes comme professeur (96 %); ils et elles sont beaucoup moins nombreux à avoir été

exposés à une femme professeur (77 %).

Lors des entrevues, la problématique de l'équité a été abordée surtout par des filles et une conclusion générale qui peut être tirée est que, pour elles, la mixité n'est pas synonyme d'équité. D'autre part, il est également clair pour ces filles, qu'une situation non-mixte n'est pas plus garante d'équité. Le climat, la coopération, le sentiment d'appartenance, le respect, l'écoute, la qualité des interactions avec les enseignant(e)s et les étudiant(e)s sont des thèmes qui ont été abordés lors des entrevues et pour l'ensemble de ces éléments, tout le travail reste à faire.

Conclusion

En conclusion, les tendances suivantes se dégagent au niveau des enseignants et enseignantes: (a) les contenus de cours privilégiés sont plutôt traditionnels; (b) l'orientation des cours se situe au niveau de plaisir et de la participation au jeu d'équipe; (c) la qualité de la participation est perçue comme meilleure dans les cours optionnels et non-mixtes; (d) la mixité n'est pas favorisée en 9^e année; (e) le sexisme n'est pas perçue comme un problème important en éducation physique, ceci étant vrai surtout pour les professeurs masculins; (f) l'équité n'est pas à l'agenda; et (g) la situation des professeurs féminins est précaire, d'autant plus qu'elles sont peu nombreuses.

«On devrait mettre les bons contre les bons et les moins bons contre les moins bons en compétition: ça serait plus égal.»

Pour ce qui est des élèves, l'enquête et les entrevues de groupe nous permettent de conclure que: (a) les contenus de cours appréciés sont plutôt ceux privilégiant des activités nouvelles et variées; (b) l'orientation des cours se situe au niveau de plaisir, de la forme physique et de l'aspect social et relationnel; (c) la mixité est privilégiée à toutes les années, mais dans certaines conditions, particulièrement pour les jeunes filles; (d) le sexisme est perçu surtout par les filles, et il contribue à une expérience éducative de moins bonne qualité chez ces dernières; (e) l'équité est très peu à l'agenda, mais les filles revendiquent tout de même des conditions favorisant l'équité.

Cette synthèse des résultats nous laisse entrevoir des ingrédients intéressants en ce qui concerne les actions concrètes à poser pour favoriser l'équité en éducation physique. Ainsi, les étudiants masculins sont ouverts à la mixité et à des activités nouvelles qui ne sont pas nécessairement axées sur la compétition. Les étudiantes, pour leur part, sont sensibilisées au sexisme et ont déjà fait des recommandations concrètes qui mènent à un environnement éducatif plus équitable. L'expérience vécue par les femmes professeurs leur a permis de se conscientiser aux problèmes soulevés par l'existence du sexisme et des inéquités et elles revendiquent des changements en ce sens. Finalement, les professeurs masculins sont très réceptifs à l'idée d'une formation continue qui leur permettrait de se familiariser avec la problématique de l'équité.

Ces ingrédients de choix facilitent la réalisation de la deuxième phase, qui se fait

présentement par le biais d'une concertation provinciale avec les participants et participantes de l'étude et les différents partenaires (autres éducateurs et éducatrices, conseillers et conseillères scolaires, directeurs ou directrices d'école, parents, représentant(e)s de groupes communautaires, etc.). Inspirées d'une approche de prise en charge éducative, ces sessions provinciales visent donc à : (a) s'approprier les résultats de l'étude; (b) soumettre les constats et les suggestions de solutions apportées par les élèves et par les enseignants et enseignantes; et , (c) identifier des stratégies d'action susceptibles de permettre la mise en oeuvre de solutions proposées et, ainsi, influencer les curricula d'éducation physique dans le sens de l'amélioration et de la promotion des pratiques équitables en éducation physique.

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Towards Equity in Physical Education

by Hélène Dallaire and Geneviève Rail

This article summarizes the research phase of a project to create a non-sexist environment in physical education for young francophone women. Our basic question was: is the environment in physical education one that favors the self-esteem and self-direction of girls, or is it marred by masculine domination? We interviewed and received questionnaires from both teachers and students.

The majority of teachers confirmed that their university training did not prepare them to work with mixed groups; in many cases, mixed classes were taken to be the equivalent of equity. The following responses were given to an open question about improving equity: more female teachers in physical education; obligatory classes from the first to the twelfth grade; less sexist, less paternalistic attitudes; division of groups according to ability (rather than sex); mixed classes; smaller classes.

Eighty-three percent of the students favored mixed classes, though girls wanted to attach specific conditions: that team sports be based more on participation than competition; that the boys not take a superior attitude to them; that they are given the opportunity to develop their ability and to feel competent; that the teacher listen to and respect them; that sexist language and attitudes are absent from activities.

Lady Bountiful: The White Woman Teacher in Multicultural Education

by Helen Harper & Sheila Cavanagh

This paper concerns the construction of white female teacher identity in the current discourse on multicultural education. Specifically, the paper delineates an image of the white woman teacher referred to more generally in the work of Honor Ford Smith as "Lady Bountiful" (1993). We begin with a brief discussion distinguishing multicultural and anti-racist education.

Multicultural education, in its liberal guise, began in the United States, Britain and Canada in response to racial tensions and unrest. It was developed to create what Cameron McCarthy (1988) calls a "curricular truce." While acknowledging that multicultural education is not a unified practice, part of what is assumed under this rubric is that cultural diversity is both a condition to be celebrated and a source of conflict. Within this frame, conflict is said to develop because of the ignorance and negative attitudes of individuals towards cultural difference, so it becomes paramount to change attitudes through information and cultural sensitization (Thomas, 1987; Mukherjee, 1988). School strategies and approaches have focused primarily on supplementing curricular content with information about and from minority cultures and on changing (white) teacher and student prejudices.

Anti-racist education demands an engagement with the politics of power.

Quite unlike multicultural education, anti-racist education, locates the "problem" not within culture or cultural diversity per se but with the differences or values attached to particular cultures and cultural practices. In other words, the issue is not culture, but racism and ethnocentrism. Anti-racist education demands an "engagement with the politics of power" (Britzman, 1993). In part, this means paying attention to how practices, histories, and identities are produced and translated into the everyday, into "common sense," into what seems natural or normal. For example, consider what is marked and unmarked in the term "writer," "woman writer," "black woman writer," or "doctor," and "lady doctor." Whiteness and maleness are assumed within the term "writer" and "doctor" and do not need to be marked. Whiteness is the invisible norm and it "colonizes the definitions of other norms class, gender, heterosexuality, nationality and so on -- it also masks whiteness as itself a category" (Dryer, 1988: 45).

In many versions of multicultural education the specificity of whiteness is not named. Rather, information about non-white, non-Anglo-Saxon people becomes the focus. This focus, or "supplement" to existing curriculum, does not question schooling practices which render Eurocentric teachings as central (and normative) and other teachings as marginal (and problematic). Such an approach often means that "other" cultures are represented only on special occasions -- Hanukkah or Passover, Chinese New Years, Black History month.

This kind of curricular reform serves to keep invisible the authority and power of dominant groups and turn non-dominant groups into the exotic. As Richard Dryer notes: "Looking with such passion and single-mindedness at non-dominant groups has had the effect of reproducing the sense of the oddness, different ness, exceptionality of these groups, the feeling that they are departures from the norm. Meanwhile the norm had carried on as if it is the natural, inevitable, ordinary way of being human" (Dryer, 1988: 44). Thus the minority student and her culture become, to use Deborah Britzman's term, "a special event." White Anglo-Saxon Protestant students and teachers remain outside of race, culture and ethnicity.

To make visible how white identities are constructed and normalized is of tremendous importance in exposing Eurocentric assumptions about the world.

To avoid a multicultural focus that centres on the exotic "other," some educators have made efforts to emphasize differences among all students usually by an examination of ethnic rather than racial backgrounds. Such an approach to multiculturalism depends upon a "proliferation of particularisms" (Laclou, 1992: 87). That is to say, we all embody particular differences and these many differences should be celebrated. The notion that "we are all different" and therefore "we are all the same" ignores how power operates to determine the difference some differences make. The processes and practices by which certain differences are normalized, minimized or ignored is not explored and thus the power and invisibility of dominant groups is assured.

To make visible the norm of whiteness and how white identities are constructed, conferred and normalized is of tremendous importance in exposing white, Eurocentric assumptions about the world. This exposure will help to create the possibility for change. With this in mind that we now turn to an examination of the production of white "lady" teacher identity in the context of multicultural education.

Lady Bountiful

"Lady Bountiful" is a representation of the white lady missionary or white lady teacher that emerged during the time of British imperialism. It is an image in which "notions of imperial destiny and class and racial superiority were grafted onto the traditional views of refined English motherhood to produce a concept of the English woman as an invincible global, civilizing agent" (Ware, 1992). She was seen as having a unique duty to bring civilization to the "uncivilized." In the early 1800s, her role was to educate British working-class women in religion, morality and hygiene. Exported to the colonies, the ideal of femininity became the white woman, an embodiment of chastity and purity who acted as a "civilizing" force.

According to Honor Ford Smith, this image and role carries with it the imperative "to know" and the incredible arrogance of that imperative. Lady Bountiful, to be bountiful, must know and feel what is wrong and be able to fix it. She needs to be at the centre but at

the same time her needs -- her own "self" -- remain absent. Her ability to act as the civilizing force, to be the white teacher-mother in the service of the Empire, is dependent upon her need to be at the centre, knowing and helping her charges. If Lady Bountiful doesn't know, can't feel, can't be in control, then she will feel guilt as well as the fear that she is unmotherly or unladylike or unchristian (Ford Smith, 1993).

Examples of Lady Bountiful abound, in historical documents, in popular culture, and especially in texts concerning English as a second language. Until relatively recently in Canada, it was charitable organizations and religious denominations: that offered English instruction to immigrant families. The teachers were often the wives or daughters of ministers or church elders. Evident in the earlier part of the century, at a time when there was a large influx of immigrants from Eastern and Southern Europe, the task of these ladies was to assimilate or "Canadianize" their students. It was at this same time that the term "New Canadians" came into the lexicon and that in literature and speeches teachers were sometimes referred to as "cultural missionaries" (Jaesen, 1977).

In *Multiculturalism: A Handbook for Teachers*, a text co-printed by the Canadian Secretary of State and the Nova Scotia Teachers Union, the encoding of Lady Bountiful and minority students is particularly salient: "In a multicultural, multi-social, multi-ethnic society such as ours, it is essential that those who presume to teach should know and understand adequately the cultures of those they are likely to teach... Quite often, a major cause of difficulty for teachers in understanding children of culturally different backgrounds is that they are in ignorance of the life these children lead outside school -- except insofar as they may read or hear about it in its more sordid aspects through press reports of local crime and delinquency. ... The knowledge of students and their environment, their aspirations, their frustrations and their dreams, is the first requisite of the teacher. ... All students need support, security, understanding and empathy, but those who are different culturally need them most of all" (McCreath, 1981: 59-60). Lady Bountiful is produced in this appeal. In her "bountifulness" she will emphatically get to know her minority/immigrant students--to hear their frustration and their dreams, to sympathize with and support these "more needy" children.

In *Teaching to Diversity*, a 1993 text that earned an award from the Federation of Women Teacher's Association of Ontario, Mary Meyers offers a construct of Lady Bountiful. In this case she is rather inadequate. As depicted in an illustration taken from the book, a confused and frazzled looking white woman is surrounded by a series of ethnic categories; Greek, Portuguese, Korean, Hindustani, Italian, Spanish, Farsi, Bengali, Egyptian, Ukrainian, Chinese, Somali, Latvian, Vietnamese, and Russian. Beside the picture the following question is posed: "Am I supposed to speak all these languages???" The white woman teacher is graphically represented outside of race, ethnicity and culture. Evidently she does not have a personal history of immigration. She does not know how to manage the ethnic identities emerging in the context of her classroom and so is in need of support and guidance.

Meyers argues that the white woman teacher must collect information about culture. She must learn "facts" about "immigrant" culture such as "your students' special days, religions and cultures" (Meyers 1993: 3) and languages. The teacher must learn basic facts about the immigrant child's personal history including information about geography, culture, family situation, skills in the first language, personality, etc.

Under the category Family Situation, the following questions are suggested: "Are parents alive and are they together with the children? Are or have the siblings been separated? How long and where? Have all the siblings had schooling? In which languages?"

Am I supposed to speak all these languages????



Teaching to Diversity by Mary Meyers, p.20

Has the family joined friends or relatives in the new country? What is the family's immigration status? Is there someone in the home who can speak English? Is anyone in the house employed? Does the family have knowledge of its ethnic associations in our city? Has the child witnessed or been the victim of any trauma before or during the move to our country? Is the family here for business, for example, a three year term? Has a parent or family member had previous experience with North American culture?" (Meyers, 1993: 4-5).

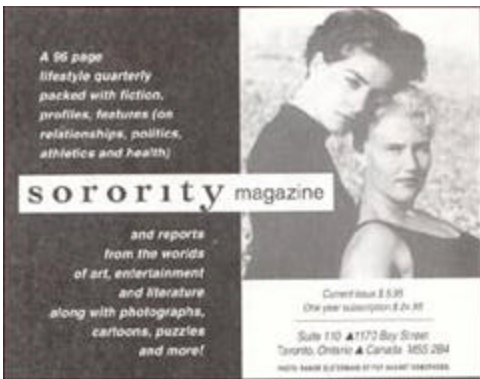
The historical relationship between and among dominant and non-dominant children can be easily ignored.

The production of knowledge about a child's family situation is important for considering the child's personal history, but lends itself to a form of disciplinary practice which resembles the traditional work of white Canadian women in the area of social and moral reform. In the early 20th century reform was organized around a series of issues which included attention to prostitution, prohibition, divorce, illegitimacy, poverty and the "Indians and the Chinese" (Valverde, 1991). English-Canadian women worked to "raise the moral tone" of society, to purify the nation state of Canada (Valverde, 1991:17). Constructions of Lady Bountiful intersect with ideas about white women and social and moral reform. Lady Bountiful "collects" culture in the form of facts about immigrants. Social and moral reformers also collect "facts" about immigrants to Canadianize the foreign other.

Such facts are provided in the 1992 text *Multicultural Education of Children and Adolescents* by Leroy G. Baruth and M. Lee Manning. The Table of Content reads: Chapter 1) Our Increasingly Multicultural Society; Chapter 2) Understanding Native-American Children; Chapter 3) Understanding African-American Children; Chapter 4) Understanding Asian-American Children; Chapter 5) Understanding Hispanic-American Children. The notion that one can understand and know the "other" is all within the capabilities of Lady Bountiful, particularly if the "other" is neatly totalized in chapters in a

book. Identities of minority groups becomes stable, fixed and knowable while whiteness is rendered invisible.

The Baruth and Manning text has its Canadian counterpart in the recently published *Children of the Canadian Mosaic* (Ashworth, 1993). The text, which is already on the curriculum for teacher training courses in Ontario, provides chapters describing the history of Native, Métis, Black, Chinese, Jewish, Ukrainian, Doukhobor, and Japanese children as well as street or poor children in Canada. The histories of white, middle-class Anglo-Saxon children in Canada are not named and become the invisible norm, separated from the "mosaic." This kind of depiction insures that the historical relationship between and among dominant and non-dominant children can be easily ignored.



It is important that teachers acquaint themselves with their students and their families. What we are suggesting is that the imperative to "know" minority students and the language and image in which it 284 is couched operates to keep invisible white privilege and the hegemony of dominant culture. This serves only to reinforce the marginality of non- dominant groups. Lady Bountiful, in her more current day representation, may not overtly contain any colonizing aim or intent but the effect is nonetheless similar. *cont'd...*

The Authorities (poem for a chorus of three women wearing black)

Voice One

What's that you say?
 You don't like my daughter?
 Well, who're you to pronounce judgment?
 Just cause you're breathing?
 You think you're allowed to have opinions?
 Yeah?
 On my daughter?
 Lissen.

Voice Two

No one alive

POETRY

Voice Two

And when he didn't listen,
 when he refused to hear me--
 I am, after all, her mother--
 I sent him packing.
 She didn't like it, though.
 Deluded sweetheart, claimed I was interfering.

Voice Three

Oh, he comes back, that fella,
 a few times, tries to see her.
 But I'm ready for him. Ha!
 Pretend to get the law on him.
 When he took off ...

is allowed to have an opinion
about my daughter.
Unless it's a good one. I said so, and
I ought to know.
I'm her mother.

Voice Three

A guy
shows up once,
has an opinion I don't like.
I tell him, put something else on yer
mind, fella.
You don't know my daughter,
yer never gonna know my daughter,
an yer not welcome here.

I thought she forgot him.
But then this new guy comes along,
and I guess she's of a mind to fly.

Voice One

She packed up her stuff
...took off with him.
But that don't make her bad!
Don't be sayin it do!

Elaine Batcher
North York, Ontario

It is predictable that for *Lady Bountiful*, and more generally, for white academics operating within the multicultural frame, a crisis point occurs when people of non-dominant cultures will not surrender their knowledge, their cultural practices, or their artifacts. Without this knowledge the role of *Lady Bountiful* cannot be enacted. It becomes imperative that the margin speak to the centre. As captured in the book *When Cultures Clash: Case Studies in Multiculturalism* (1984), there can be an almost aggressive insistence that this happen. After indicating the need to find community support for implementing multiculturalism, the author writes: "There are many other resources yet untapped. Not the least of these is the membership of minorities themselves (many of whom are recent immigrants), whose task is to adjust to the Canadian way of life while sharing aspects of their own identity. In the same sense that newcomers have an obligation to their new homeland they should be expected to share freely of their background as a means of enriching this land culturally" (Friesen, 1985: 16).

*It is time in the
anti-racist
education of
white students
and teachers
to turn the
gaze inward.*

Nobel Peace Prize winner Rigoberta Menchu depicts the determination to keep her identity and culture from academics, who would have it otherwise. She writes at the end of her book (*I Rigoberta Menchu*): "Of course I'd need a lot of time to tell you all about my people, because it's not easy to understand just like that. And I think I've given some idea of that in my account. Nevertheless, I'm still keeping my Indian identity a secret. I'm still keeping secret what I think no-one should know. Not even anthropologists or intellectuals, no matter how many books they have, can find out all our secrets" (1991: 247).

Conclusion

It is time in the anti-racist education of white students and teachers to turn the gaze inward. Instead of probing to find out about the "other," we must think about how our personal and collective histories and identities are produced in educational texts in relation to that of minority and immigrant children. As we have shown, constructions of white women teachers, such as Lady Bountiful, organize ways of thinking about gender, race and ethnicity that serve to reproduce rather than challenge dominant relations of power. By analysing this construct we hope the possibility exists to rewrite "Lady Bountiful," among other images, in texts of our lives and those of all our students.

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Helen Harper is completing her Ph.D. thesis in the Department of Curriculum at the Ontario Institute for Studies in Education. This fall she will be teaching in the Faculty of Education, University of Western Ontario. Her work is focused on issues of identity, representation and pedagogy.

La généreuse bienfaitrice: l'enseignante blanche dans un système d'éducation multiculturel

par Helen Harper et Sheila Cavanagh

Cet article montre les hypothèses qui sous-tendent l'image donnée des enseignantes blanches dans un système d'éducation multiculturel. L'article dépeint plus précisément le portrait de l'enseignante blanche, appelée par Honor Ford Smith dans ses écrits "La généreuse bienfaitrice" -- la dame blanche missionnaire ou enseignante qui a vu le jour à l'époque de l'impérialisme britannique et dont la tâche était de "civiliser" les colonies. La façon dont est représentée l'enseignante blanche dans les textes scolaires reflète le rôle de cette bienfaitrice. On incite l'enseignante blanche à "canadianiser" ses élèves et à apprendre à "connaître" leur culture, tandis que la culture blanche dominante et axée sur l'Europe reste une donnée invisible.

Les relations entre l'enseignante blanche et ses élèves immigrants ou minoritaires doivent être à nouveau analysées de manière anti-racistes, de façon à modifier les rapports de pouvoir dominants au lieu de les reproduire.

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Educational Indignitie: Claire and Cyrus Mehta

by Lisa Bendall

"I remember a sense of obligation not to be disabled."

When Claire Mehta was eleven years old, her mother got an unexpected phone call from the school. Claire's grade six teacher explained that the female students would be attending a special health class to learn about puberty, menstruation and reproduction. She presumed that this was not appropriate for Claire and recommended she avoid the class while the subject was being taught. Jean Kelly immediately asked why her daughter should not participate.

"Obviously, your daughter is disabled," exclaimed the teacher. "She's not going to be having her period. She might be upset with all of this talk."

The revelation that Claire would, indeed, be interested in the subject and find it relevant caught the teacher and the school utterly by surprise and likely embarrassed them. But the episode for Claire, who had a neuromuscular disorder and used a wheelchair, was just one more incident in the ongoing lack of awareness she faced as she attended school in the

1960s.

So many myths and misguided assumptions follow people with disabilities to school, to the work place and into their communities that it is much more often public attitudes that are handicapping than the physical difference itself. Claire's sixth-grade teacher was not the first individual to assume that people with disabilities are not interested in or capable of ordinary life experiences. Images of incompetence and inferiority, and assignment of second-class status, have throughout history been associated with disability. It was, in fact, assumed that Claire would not even attend school. Had her condition not been considered seriously life-threatening, she may never have been integrated into regular classes.

Since she would not likely live, Claire's parents were told, they should educate their daughter at home. But come September, Claire watched jealously as her brothers and sisters left for school every day. "I used to cry every morning and say I wanted to go with them," she remembers. Her parents felt compelled to approach their neighborhood school, who agreed to accept Claire provided she underwent aptitude and psychological tests to ensure her competence, and on the condition that she could be expelled if things didn't work out. With this lopsided agreement, Claire launched her career as a mainstreamed student with a disability, a unequivocal rarity at the time.

"At times it was okay, and at times it was very, very, very difficult," recalls Claire, "There weren't teacher's aides, or any type of attendants to help. There weren't ramps. There weren't even accessible desks. So there were a lot of small obstacles."

She also remembers that many individuals -- students, teachers and administrators alike -- had no understanding of disability and simply did not know how to treat her like a regular student. "I remember a sense of obligation not to be disabled," Claire recalls. "I think I realized that being disabled was something that people did not want to accept. They were trying to be helpful by finding ways that I could not be disabled."

Some of her teachers might have seemed cruel in their intention to help. When Claire was eight, her grade-three teacher decided that if only she would exercise, she would have more strength. This teacher devised a morning ritual in which Claire had to push her own wheelchair down a long corridor to the classroom. She once missed half an assembly because she could not wheel to the gym fast enough. "It didn't occur to me to challenge her," she says "She was an adult and I was only a child."

A couple of teachers told Claire flat out that they did not want her in their class. "But there would be teachers where you had the feeling they didn't want you in their class. That was a more unspoken thing. But I was quite determined to be



"There was always some part of me aware that there was something worthwhile in this difficulty."

where I was, so even though I may have sensed that perception and understood it, I didn't let it interfere with my desire to continue."

Difficulties usually eased as the other students and teachers got to know Claire, and this helped her persevere. She also recalls a sense of purpose, that throughout her years at school, "I had a conscious awareness that what I was doing was affecting other people, and helping them. I was helping them to understand, helping them to learn how to accept people. It was sort of a two-way street. As much as I was getting educated in terms of academics, I was contributing to an education of people around me. There was always some part of me, no matter how difficult it was, aware that there was something worthwhile in this difficulty. And if I didn't believe that, I may not have wanted to stay."

Claire completed her high school studies and went on to earn a bachelor degree from Carleton University and a law degree from the University of Western Ontario. She was admitted to the bar in Ottawa in 1984. In 1986, against the judgment of her doctors, Claire gave birth to a beautiful baby boy, Cyrus, after she had met and married Ardeshir Mehta. By the birth of her second son Authur in 1988, Claire was earning considerable news coverage as the woman who had "defied the odds."

But despite her achievements, Claire's fight for equal education is far from history. Her older son, a bright, creative, attractive boy, has been diagnosed with multiple disabilities. He doesn't use a wheelchair; his disabilities are hidden, invisible. And as Claire and Ardeshir strive to secure the best education for Cyrus, they find themselves frustrated by the same discrimination that hindered Claire's own schooling 30 years ago.

Claire questioned whether the principal's authority allowed him to suspend a child for having a disability.

By the time that Cyrus was four and a half, Claire and Ardeshir had serious concerns. Staff at his play school had complaints about behavior, saying that he was difficult to control. The Mehtas wondered if they needed to know more about parenting, and consulted their physician for advice.

After tests, it was determined that Cyrus had Tourette's syndrome, a neurological disorder that can cause uncontrollable movements and involuntary behavior. Although Claire and Ardeshir were stunned, the diagnosis at least provided answers, and they knew from firsthand experience that they were equipped to handle a disability.

Other disabilities were gradually uncovered over time. In the spring of 1993, Cyrus was diagnosed with learning disabilities, including attention deficit disorder. Early that summer, just days before the family was to leave for India, Cyrus was also diagnosed with epilepsy. Fearing their son might have a seizure on the flight, they were ready to cancel the trip. But the neurologist countered that decision: "He's going to have epilepsy all his life. You have to learn how to cope with it, and so does he."

Although the Mehtas did quickly learn to deal with their son's disabilities, it was a different story at school. When Cyrus was enrolled in senior kindergarten, Claire's regular

calls were continually met with complaints about difficult behavior. After a doctor observed Cyrus in the classroom it was recommended that a teaching aide be assigned to the class. But the school did nothing until the second half of the school year, when the teacher reported that she could no longer effectively do her job while she had no assistance with Cyrus. An aide was quickly assigned.

For grade one, Claire and Ardeshir's first choice for Cyrus was the neighborhood school which his younger brother attended, but administration was reluctant to accommodate a child with different needs. Last year, Cyrus was under so much stress that his behavior escalated for several months. He kicked and slapped teachers, spat in people's faces, yelled and screamed. Finally one evening, the principal phoned Claire at home. He told her that he had decided to suspend Cyrus in order to communicate to him that his behavior was not acceptable.

Claire was furious. She insisted that since the problems were related to a neurological disorder, making Cyrus stay home would not cause them to go away. When the principal asserted his authority to take such an action, Claire questioned whether such authority allowed him to suspend a child for having a disability. After a heated discussion, the principal reluctantly revoked his decision.

It seemed to Claire and Ardeshir that the staff at Cyrus' school were simply documenting problems rather than trying to find solutions to difficulties that arose. As with Claire's experience, there has been almost no willingness to acknowledge Cyrus' right to be in school, nor the school's responsibility to accommodate him. Parents pay taxes and the government provides funding for an education that we, as a society, have deemed a right and necessity. But gaining an education is still a struggle for those whose needs go beyond what is minimally necessary.

Claire and Ardeshir have also encountered an overall sense of disregard for their son's school work. They reacted with frustration and disbelief when they were not informed until three-quarters of the way through the grade one year that he had only learned four letters of the alphabet. They demanded what should have been obvious to the school, that Cyrus be given Language Arts lessons in a daily one-on-one tutorial until the end of the school year. He improved, but too late to avoid having to continue grade one in the fall.

September started with another indignity: the school had not yet hired a promised teaching aide. The first two weeks were very hard, especially since all concerned were only beginning to understand that Cyrus does not work well in large groups. In an average-sized class of 18 or 19 children he is hyperactive and restless, losing concentration and self-control. In March of last year, he tried a new school in a class of children with behavior problems whose needs are acknowledged and accommodated. His abilities shone through; his parents were informed that he was the best-behaved child in the class.

But for every step forward, another barrier lies ahead; whenever needs are different from those of the mainstream (that is, usually white, male, able-bodied and heterosexual), their accommodation must be justified again and again. Although Cyrus has done well with one-on-one support, his I parents have been told that a teaching aide, will not be available to him in the new school year. The school board has decided that he should try his classes alone, and an aide will be hired only after he demonstrates that he cannot manage without one. His parents are not looking forward to a possibly difficult first month.

"It's always, save on the budget, save on the budget," Claire says. "But Ardeshir and I say that if a person doesn't get an education because you haven't given him the environment, years later there are a lot more costs and a lot bigger losses."

And so the struggles continue, even as a little progress is made. "At school, I sensed there were people on staff who doubted Cyrus's intellectual and academic ability. I found it hard to believe that they would make conclusions about somebody they obviously hadn't bothered to get to know. Because if they had, they would see a very different child."

The very different child is the one I visit in an accommodating environment: a sunny, comfortable home, where Cyrus appears to be an friendly, intelligent, creative boy, coloring quietly on his own for an hour at the kitchen table, getting up periodically only to show his father his progress. He and his mother show me a story he has written; it is exceptionally good. He has many interests. "I like to paint and draw," he tells me, "and write stories. I like to soak my brother with the hose. And I love swimming."

At school, Cyrus says, he wants to learn "how to draw and write. I want to learn how to use computers." He sometimes poses philosophical questions ("Can something have no beginning but an end?") and displays an overall great interest in learning. Determined that Cyrus feel good about himself and make the most of his potential, Claire struggles to understand the lack of awareness which is too reminiscent of the ignorance she faced so many years ago. "When you can see that someone's disabled, you don't ask the question, are they really disabled? But when it's a disability that manifests itself in behavior, when you can't see the actual problem, people seem to find a way to say that there's nothing wrong here, that the person is accountable for the behavior.

"I found it hard to believe that they would make conclusions about somebody they obviously hadn't bothered to get to know."

"Too often, people perceive that socially acceptable behaviors are more valuable than a human being. People put a lot of value into conformity and social roles, without ever finding out how much they would be prepared to accept differences in another person." For Cyrus and for so many students with disabilities, this acceptance is crucial to their success in a school system that has a lot of learning to do.

Indignités dans l'enseignement : Claire et Cyrus Mehta

par Lisa Bendall

Claire Mehta avait onze ans. Son institutrice téléphona chez elle pour expliquer à sa mère que Claire n'assisterait pas au cours spécial sur la puberté, les menstruations et la reproduction. Lorsque la mère de Claire en demanda la raison, l'institutrice répondit que, comme Claire était handicapée, le sujet ne l'intéresserait pas.

Bien entendu, Claire assista au cours, mais l'attitude de son enseignante s'ajouta à la longue liste des obstacles auxquels elle se heurta pendant sa scolarité dans les années soixante. Certaines enseignantes lui indiquèrent clairement qu'elle ne la voulait pas dans leur classe, d'autres manifestèrent leur opposition de manière plus silencieuse. Toutefois, Claire, à laquelle la détermination ne manquait pas, poursuivit ses études: elle obtint un baccalauréat à l'Université Carleton et un diplôme de droit à l'Université Western Ontario.

Elle continue aujourd'hui son combat pour que tout le monde ait les mêmes chances en matière d'éducation, car son fils a un certain nombre d'handicaps invisibles. Claire s'est rendu compte que dans notre société, où l'éducation est un droit fondamental, quiconque a des besoins dépassant ceux absolument nécessaires doit lutter pour les faire respecter.

Lisa Bendall is the Editorial Coordinator of Abilities magazine, a lifestyle publication for people with disabilities (see Resources, this issue). Lisa has been involved in disability issues for the past ten years.

Collective Strength, Collective Wisdom

by Patricia Williams

We decided to work as a collective, which we feel is a ... process that acknowledges our collective wisdom and experience. We gather strength from each other, we learn from each other, and we see this as a way all women learn. ("Guest Editorial Collective," inside front cover, WEdf, vol.9 no.4).

This is about why and how four women formed a collective to guest edit an issue of Women's Education des femmes.

Feminists debate whether or not there is a "woman's way" of behaving in groups. There is persuasive evidence that women are no better able than men to put aside a desire for personal power in order to achieve a collective goal. Many of us have been in groups with women who seem mainly interested in achieving power or getting their way; their behaviour contradicts the view that women are able to work collectively.

On the other hand, many of us have been part of highly successful groups and collectives. One such collective, formed in 1972 with the goal of discovering and writing about the history of women in Canada, is still active. Individual members of the Saskatoon Women's Calendar Collective have come and gone over time, but the collective still creates *Herstory: The Canadian Women's Calendar*.

We have just published our 20th issue. So much for predictions that *Herstory* would soon run out of subjects or that a group of women, working as a collective, could not create an annual publication. Past and present collective members speak of the skills and knowledge they acquired, of the friendships they formed, of the strength they gained. There are other on-going collectives with equally distinguished stories.

Sometimes a collective is created to accomplish a single, one-time job. This article is about why and how four women, who lived in Saskatchewan, who were members of CLOW and who were interested in various aspects of women's education, decided to form a collective to guest edit a special issue of *Women's Education des femmes (WEdf)*. By describing what we learned and how we functioned, we hope you will become interested in the collective process and use it for other projects.

Like other stories, this one begins with once upon a time, sometime in the late 1980s. CLOW members in various parts of northern Saskatchewan were invited to a meeting where we discovered we all knew at least some of the other women. We decided to be an active chapter of the Saskatchewan network. A few months later, Regina CLOW members, who had begun to plan for CLOW's annual general meeting to be held in Saskatoon, asked if we could take over. Four of us agreed, and with a paid coordinator already hired, we organized the meeting as well as a conference, "Sharing Our Experiences, Connecting Our Stories." The conference was a success and the four of us became friends.

A few months later Anne Elliott, who was just finishing her term on the national board as the Saskatchewan director, told us that CLOW was looking for a guest editor for a special issue of *WEdf* on the effects of violence on learning and education. She felt strongly that she, Wanita, Pip and myself should submit a proposal to collectively edit this issue. Although we felt excited by the idea, we were not sure we would be able to do it. After a discussion about content, focus, and process, as well as mutual pep talks, we decided to try.

A collective process can create a product far superior to what anyone individual might accomplish on her own.

We submitted a proposal to edit the issue *as a collective*. That is, we would be four equals, not a boss and three helpers. We carefully drew up the proposal and waited to hear what would happen. We were confident that the topic and our treatment of it would be acceptable; we were not so sure about our suggested collective. I suspect that the Editorial Board of CLOW was not so sure either. It had not been done before; it is easier to work with one or two people than with a committee, where things might take forever. To the credit of CLOW, they accepted our proposal and we became editors of the summer 1992 edition of *Women's Education des femmes*.

You might wonder why we wanted to be a collective. Like most other women we know, we are busy, with many demands on our time. No one of us had the time to be individually responsible for such a project. Together, we did.

Perhaps more importantly, we all have talents and experiences that would contribute to an excellent issue, but no one of us had all those talents and experiences combined. We felt that with four viewpoints, we might see things that a single individual, no matter how talented, might miss. It is also true that a well functioning group is typically more creative of ideas than a single person (1). A collective structure, then, allowed us to combine our individual strengths, and to explore and to exploit our collective creativity. It also provided a ready-made support group in what might otherwise be a lonely project.

At the same time, working as a collective meant that we did not always get things done exactly as anyone of us wanted. Each of us had to give up some of our power to the group. Some people are uncomfortable with collective decision-making and would find such restrictions confining. Those of us comfortable with a collective process find that it can liberate and educate. It can liberate because as you become familiar with the group and its workings, you might well be less self-conscious, you might well feel comfortable saying what you really think, not what you think is expected. It can educate because if you accept the equality of all, which involves active listening, you learn from other members of the collective.

A collective process can also create a product far superior to what anyone individual might accomplish on her own. I think it is accurate to say that in this particular collective, none of us had a problem with the decisions that were made, even if, in the process of arriving at that decision, we disagreed. In the course of discussion, we modified,

explained and clarified our positions and arrived at a decision we all liked (2).

Since communication is *the* organizing tool of collectives or small groups, it is essential to talk about process when you establish a working collective. We had a discussion about how we would operate, how we would make decisions, how we would implement them. We each acknowledged that we could discuss any topic and disagree with any idea proposed by another member, but that we would all support the decision of the group. Our use of this process actually took very little time, as we had all been or were part of other collectives and cooperatives. Collectives are, after all, a way of life in Saskatchewan. Discussion about process might take longer if a group has just formed or for groups of people not used to the collective process.

Groups need to acknowledge that conflict over ideas is creative and to embrace such conflict, not flee from it.

Leadership is a preoccupation of small group research. In groups without an appointed leader, and most collectives have no appointed leader, leadership evolves through group interaction. In well-functioning collectives, leadership is typically shared. Since we all have abilities and strengths, an individual who has the strengths needed by the group at a specific point in the collective's life will probably perform leadership functions at that point. This does not mean that this individual is *the* leader, but rather that she performs leadership functions that help the group accomplish a task (3). That leadership is typically shared among members in a small collective is something that should be acknowledged by the group when it discusses process.

While some groups appoint a leader, most collectives are more satisfying and more productive with informal shared leadership. As well, collectives should acknowledge the process of idea modification inherent in discussion. You have to balance the need for consensus -- that is, that each member support the decision of the group even if that is not the decision she would have made -- with real world demands such as deadlines. Groups also need to acknowledge that conflict over ideas is creative and to embrace such conflict, not flee from it. On the other hand, individuals must be willing to compromise and approach such conflict with good will and the collective goal in mind. As collective members share their expectations and ideas, they begin to create trust in each other and in themselves. A high level of trust generally means a high level of cohesiveness (how well the members interact interpersonally) and a high level of productivity (how much they accomplish).

The collective then becomes a non-summative entity -- the whole is greater than the sum of its parts. Our editorial collective first established some expectations of what we would or would not do. Since we have different strengths, we divided primary responsibilities among us. Each of us, however, was able to contribute to any area, and any decision had to be collectively made. We also committed to a number of face-to-face meetings, often over lunch, or at least over date bars and tea.

One of us was responsible for contacting artists and collecting art for the issue. Together,

we decided which art to use and where it went in the magazine. One of us was in charge of receiving submissions; we used her address for the contact point. She read each piece submitted, made recommendations to the others, and corresponded with the authors. Each of us, however, read all the pieces submitted and together we decided whether to accept an article as is, with revisions, or not at all.

We also made a number of decisions about the focus of the issue. We had a session where we talked about directions we could take, how we could make the points we wanted to make, how we would define violence, who we would approach to write for us. Perhaps the most important content decision we made was to seek out women who are seldom heard -- for example, those in literacy or adult upgrading programs. Through our various contacts and networks, we sought women who have experienced violence that interfered with their education, who had taken steps to do something about it, who had thought about what this violence did to them.

Because we are in Saskatchewan, we were particularly aware of the violence that many aboriginal women experienced in residential schools. All of us know women who were sent to these schools and who live with the effects to this day. We wanted others to know about this. We also wanted to hear from women in literacy programs, from women who have managed to heal to the point where they were able to enter the traditional education system and succeed, from women who were trying to challenge the system, from those who questioned the so-called "normal" order.

In each of these instances, we did not want to hear from an "expert" reporting the results of a research project. We wanted the *real* experts, the women who had survived and overcome or who are still working to overcome the effects of violence. Since we wanted to hear the authentic voices of these women, we agreed to do as little editing as possible; we suggested changes only to make sure the meaning was clear. As we told you in our editorial, we were overwhelmed by the number and quality of the stories we received. The women who shared their experiences with you in the summer 1992 issue were really the ones who made it possible.

As editors, we were responsible for writing the editorial, and this we also approached collectively. We did not write it until we had a firm list of the contents because we wanted to comment on some of the issues raised by the authors. The four of us spent an hour or so brainstorming for the editorial, deciding on the points we must make, the points it would be nice to make, why we were doing this at all. After we had several pages of notes, one member wrote a draft and each of us got a copy.



At our next meeting, we went through it word by word. Some sentences we thought were fine, most generated a great deal of discussion. In the process, we all learned a lot about how we use language and how we define violence. We went through the re-write process several times. We followed the same process with other sections we wrote and, yes, it does take longer to do this than to have one person write. However, we feel the benefits outweigh the disadvantages. We had a better editorial using the experiences and ideas of four women and we each learned more about violence and education, and the fine shades of distinction that can be made among ways of describing violence and its effects. It is safe to say that we had a positive experience in this collective. First, we produced an excellent issue; it more than fulfilled the goals we had set. We feel good that we provided a forum for women to tell their stories and, in the process, helped other women understand or find their way. We created a national back fence across which women from all over Canada were able to exchange their stories and find validation and support.

Second, the four women in the collective became better friends and gained even more respect for the abilities of the others. Third, we all learned a great deal, which, for women involved in education, is important. We also noted that when CLOW next sent out a call for a guest editor, it included the option of an "editorial collective." It seems the organization learned something too. Fourth, we gained strength from each other and from the women who contributed; some of them became our friends. When we share ourselves and our abilities, and when what we share is valued and respected by those we share with, we gain strength and confidence. A collective is an ideal way to nurture this process in ourselves and in others.

As collective members share their expectations and ideas, they create trust in each other and in themselves.

We encourage other women to form and work in a collective. In order to be successful, a potential collective must discuss the process to be used and each woman in the group must have a clear understanding of the shared nature of decision-making. Likewise, each woman must accept her part of the responsibility. And each individual must be willing to suspend some of her individual power so that the group can function well.

We encourage other women to form and work in a collective.

The benefits of collectives are many. We share and help each other. If you don't have the answer someone else is bound to have an idea, and when the group discusses an idea, the creative process is superior to one individual thinking alone. We learn new skills and polish old ones. We learn new ways of knowing. We develop trust and an appreciation for the talents and abilities of other women. We become friends and have fun. We produce a product that is worthwhile.

Force collective, sagesse collective
par Patricia Williams

En 1990, quatre femmes de la Saskatchewan ont décidé de former un groupe pour rédiger un numéro spécial de Women's Education des femmes sur l'éducation et la violence (vol.9, no 4). C'était la première fois que la revue était préparée par un groupe. Cette expérience a été stimulante pour nous et pour le CCPEF.

En groupe, nous avons pu associer nos talents et notre expérience, et tirer le meilleur parti du temps dont nous disposions. De plus, chacune d'entre nous a dû se défaire de son pouvoir individuel; nous n'avons pas toujours fait les choses comme chacune d'entre nous le voulait, mais nous discutons de nos positions, les modifions, les expliquons et les clarifions jusqu'à en arriver à un consensus. Bien que cette méthode prenne davantage de temps, nous estimons que ses avantages sont supérieurs à ses inconvénients. Nous avons préparé un produit supérieur à celui qu'aurait pu préparer seule n'importe laquelle d'entre nous et personne n'a dû assumer tout le travail et toutes les responsabilités.

Nous incitons fortement d'autres femmes à s'essayer à ce genre de méthode de création collective. Nous procédons à des échanges et nous nous aidons; nous acquérons de nouvelles compétences et améliorons celles que nous possédons déjà; nous nous dotons de nouveaux moyens d'apprentissage.

Patricia Williams is a member of the CLOW- Saskatoon chapter. She designs and give workshops on communication and does writing and research on women's issues. She is a member of the Saskatoon Women's Calendar Collective and, with Anne Elliott, Wanita Koczka and Pip Van Nispen, formed the editorial collective that edited volume 9 number 4 of Women's Education des femmes, "Learning and Violence: Women Speak Out" (summer 1992).

1. Research on communication in small groups demonstrates that through the process of idea modification, groups are creative. "Actually the slowness of the group process and the inherent start-and-stop process of modifying decisions encourage creativity from group members. Each member has the time and the opportunity to mull over [her] own ideas and the ideas of others and exercise [her] own potential for developing new insights. Experts in creativity consider the incubation period essential to the creative process." See Aubrey B. Fisher and Donald Ellis, *Small Groups Decision Making: Communication and the Group Process*, 3rd edition, Toronto: McGraw- Hill, 1990.
2. Groups arrive at decisions through an idea modification process that has several phases. One model describes these phases as: orientation, conflict, emergence, and reinforcement. See B.A. Fisher, "Decision Emergence: Phases in Groups Decision Making," *Speech Monographs*, 37 (1970), pp. 53-66; and Ernest G. Bormann, *Discussion and Group Methods: Theory and Practice*. (1975), New York: Harper and Row, pp.280-308 and 383-390.
3. For instance, if there seems to be an impasse over an issue, the member who can step in with mediation skills might perform leadership functions for a time; in

another group the situation might call for someone with specific information or experience to share. If the group has to organize many bits of information, the person with the best organizing skills might emerge as leader for that task. As the group needs change, as the situation changes, the leadership needs change. Style, which is sometimes referred to as an answer (as in, "you need x style of leadership to solve your problems") tends to be counter-productive in looking at small group evolution.

Life Writing: Empowerment for the Future

by Sharon Ferguson-Hood

Women who have been victims of violence, whether verbal, emotional, psychological, or physical, often have been deprived of some part of their education. Coping with violence at home, in society, or at school can make it impossible to find the energy and concentration required in the classroom. The underlying assumption in most educational settings, as in our larger society, is that violence does not exist (1). One technique that can open the learning process to women who have been alienated from educational institutions, or that can reverse the effects of violence, is life writing.

I found writing for university professors a very difficult process.

Life writing can be a painful experience. Memories return that have been suppressed for years. I find it a long process; while the first draft may come quite quickly, it can be some time before I can attempt to read it or rework it.

Life writing is the opportunity to write about our lives. In the beginning, we put aside worries about structure, grammar and punctuation. Kristjana Gunnars, who taught me creative writing at the University of Alberta, says that we must simply write and not worry about our work being formally correct. If we are allowed to write freely and let the story come from within, it will appear with more tension and emotion than if we worry about sentence structure and grammar.

In my first year of university as a mature student, I was given the opportunity, in a Sociology class, to write a paper that involved life experience. But that was the only opportunity I had in three years. I found writing for university professors a very difficult process. I was seldom allowed to use the word "I" in formal essays. Nor do most professors consider the problems a mature student might encounter with grammar, sentence structure or the rules of good writing. I was expected to acquire such knowledge on my own, and no exceptions were made for alternative learning styles.

In my final year, I entered a class called "Feminist Critical Theory and Literature by Women." We used a text called *Women's Voices* and from that text we studied such pieces as "The Poets in the Kitchen" by Paule Marshall and "Birthing" by Kate Simone. This was literature known as life writing. We were then given the opportunity to write our own stories and the assignment was to write about kitchens we had lived in. That was the first time I felt I was in control of my writing. I wrote about the violence that had taken place in my kitchen and I felt empowered by my writing. Later, I published the story.

I also used life writing when I submitted a story to the issue of *Women's Education des femmes* on learning and violence. The empowerment I felt from writing, I realized, contributed to the process of healing, and I wanted to continue that process for myself and for other women. That story was accepted, and was published in the issue under the title "Between Silence and Silence."

There is justice and healing in writing our stories. It is a political act to write and be heard.

Since my own first successes with life writing, I have gone on to use it in my work. This past year I used it as a tool in pastoral care" when I did an internship at a large United church in Edmonton. I worked with two groups: one group used writing as a healing process, and the other to tell their stories. Both groups produced powerful material and the experience leads me to believe that life writing has many purposes. In the future, I hope to use life writing as a process for healing in counseling, and as a way for people to tell their stories. Our own life stories are lifegiving. They are our history, and writing them is a creative way to bring us together in our diversity.

I also used life writing with a women's spirituality group, and had the most success here. Not all the women had experienced violence in their lives but most had. They all agreed that writing their stories was a very emotional and empowering experience. All of them said they had no idea they could write this sort of story. Or they said, "I don't know where this came from."

There are many techniques to start the writing process. One I often use in classes is to read a few sentences from a story, and then have the students write whatever the reading has evoked for them. They write non-stop for ten to fifteen minutes. When finished, the students can share their writing with the others, if they wish. For the following week everybody is asked to prepare a piece at home, which can be shared and workshopped in class. Workshopping means that the class works together, commenting and giving a critique of the work offered.

For women who have never had any power, no opportunity to tell their stories nor any chance to be heard, life writing is a powerful experience. I believe that justice and healing are closely connected and there is justice and healing in writing our stories. It is a very political act to write and to be heard. Language is power.

I don't believe it is relevant to question anybody's ability to learn. The question is, where can we go to inherit the power to learn the way we learn best? Learning the way we learn best is difficult for women in our male dominated institutions. However, we can survive in them, and we will find the occasional offering there. I found life writing. And if we can find a way for empowerment to happen *before* we get there, we will survive even better.

Écrire sa vie ou s'habiller pour l'avenir

par Sharon Ferguson-Hood

Les femmes victimes de violence sont souvent privées d'une partie de leur éducation. Écrire sur sa vie constitue une technique qui peut ouvrir aux femmes un processus d'apprentissage et les aider à contrecarrer les effets de la violence. C'est l'occasion d'écrire sur notre existence, de façon libre sans se soucier de la grammaire et de la syntaxe. J'ai découvert pour la première fois cette possibilité dans le cadre d'un cours sur la théorie critique féministe et la littérature féminine. C'était la première fois qu'en tant qu'étudiante adulte reprenant des études, j'avais l'impression de contrôler mes écrits et d'en tirer du pouvoir.

Pour les femmes qui n'ont jamais eu de pouvoir, qui n'ont jamais eu l'occasion de raconter leur histoire ou de se faire entendre, écrire leur vie constitue une expérience forte. Écrire et être entendues devient pour elles un acte politique.

Sharon Ferguson-Hood is in her last year of a four year Masters of Divinity program at St. Andrew's College, University of Saskatchewan. In November of 1993, she participated in the annual CRIAW conference as a presenter on life writing and the collective process of producing "Learning and Violence: Women Speak Out" (WEdf, vol.9 no.4).

1. For an in-depth and powerful look at the ways that violence affects the education of women and girls, see *Women's Education des femmes*, volume 9, no.4, "Learning and Violence: Women Speak Out."
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In the Park

Lying on my stomach, on thick blades
of Park's Board grass, I am reading
the same paragraph over same
paragraph over
same paragraph over

The sun beating, swatting, pushing
down on my head is ruining my
concentration --
glaring irritably off my page,
piercing, poking, spitting
into my sun-weak blue eyes.

I am leaving, pushing myself up
when I hear a psst -- low "s"ed psst --
The sound before a snakebite, and I
turn
to see him there on the smallest
swing;
jeans undone, smiling, violently
jerking.

Repulsion. Blasphemy.
Masturbator on child's swing!
I can't leave --
Ushered out by that garter snake.
He pssts again.

I will not leave -- I am a She - warrior,
I refuse. I sit up instead, giving
the view of my ass to the grass, I
read
the same paragraph
same paragraph

POETRY

same paragraph
He pssts. Same paragraph. Psst
Silence. Silence.
I look back -- he is there, still yanking
like a farmer with a dried up cow.

He tires finally and sadly
wilts down a dirt path.

Now I can leave.

Billie Livingston
Toronto, Ontario

Can this Marriage Be Saved? Women and the Canadian Labor Market

by Susan Wismer

Recently, Karen Lior (for Advocates for Community-Based Training and Education for Women) and I participated in a research project which, for me, is the latest in a series of projects I have conducted over the last fifteen years on women's education and training policy and its relation to the labor market. Our role in the current project was to take a look at the positive contribution that training can make to the lives of women.

We have very little information about the impact of training on women's position in the labor market

For the purposes of the research project, Karen and I were asked to set aside concerns about insufficient and poorly-used training resources in order to focus on situations in which training has proven itself to be of clear benefit to women. Using a gender analysis framework, we set out to find case studies of exemplary training. We looked at both women-only and mixed programs.

Good Training

During June and July of 1994, we contacted close to 100 people involved in training in Canada. Some of what we heard was disturbing. Major cutbacks and radical down-sizing in both private and public sectors are happening everywhere. As a result, many highly respected programs are either not operating at all, or only on a severely restricted basis. Among currently operating programs, insecurity about funding is endemic. Evaluation is difficult. Few training initiatives have good baseline data; even fewer are able to carry out long term follow-up, so that we lose the perspective of the only people who really know how useful (or not) training has been. We really have very little systematic information about the impact of training on women's position in the labor market (1).

Those programs which have managed to weather the storms of recession and globalization are surviving with an artfully constructed crazy quilt of program sponsors (2). We found very few high quality programs which were funded only by government or only by the private sector.

Virtually all depend on partnerships. The patchwork effort involved in crafting and maintaining multiple partnerships with funders and supporters of every shape, size and political persuasion is not easy. It demands high levels of skill, an enormous amount of time, and inordinate patience.

Most importantly, however, we found that training *can* make a difference to women's lives. We were thoroughly impressed by the program quality, creativity and the dedication we encountered during the study in the face of considerable financial and bureaucratic adversity. On a practical level, women who receive good training have found that their capacity to find and keep a good job is enhanced. On a strategic level, the models and best practices, together with principles identified earlier in the project, provide a coherent argument for a women's training strategy which is meaningful, useful and inclusive of the diversity of women's needs and interests. As problems with training for women in Canada have been well-documented over a distressingly long period of years, it was very reassuring to affirm - that training which contributes to good labor market relationships for women is taking place in locations all across the country (3).

*As a group,
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Labor Market Letdown

Good training certainly is needed. Throughout the recent thirty-year period in which women have been entering the labor market in large numbers, it has continued to let us down miserably. Between 1990 and 1992, women's labor market participation decreased for the first time in 25 years. We would have good reason to reject the labor market. Despite pay equity provisions, low wages for women persist. Where the "wage gap" is lessening, there is evidence to show that it is because average male wages are dropping, not because women's wages are rising (4). Part-time and temporary work is increasing in clerical work and services, which have traditionally been women's employment, while full-time full-year jobs are disappearing. In goods-producing jobs, women are concentrated in textiles, clothing, and food processing, areas particularly vulnerable to job loss based on global economic restructuring and technological change (5).

However, it is more likely that the labor market is rejecting women. As a group, women seek jobs in order to try to avoid poverty. And, as a group, our experience has been disappointing. A good job is very hard to find. Since 1991, the number of full-time jobs in Canada has been declining steadily, while the number of women living in poverty has been increasing (6). Even higher education is no sure ticket to a good job. In 1990, nearly 30% of all unattached women who had at least a high school diploma were living in poverty, while nearly half of all single parent mothers who had at least a high school diploma were poor. Between 1971 and 1986, the number of women who were working and poor rose by a shocking 160% (7).

In 1972, Indira Ghandi stood up at the first United Nations Conference on the Human Environment and told the delegates to that august gathering that poverty is the worst form of pollution. At the time, very few people understood her. Now, over twenty years later, we understand much more clearly that the experience of poverty is a violation of the right of all living beings to draw the sustenance that we need from the earth which supports us. Persistent poverty removes from people the security they need to maintain the quality of the resources on which we all depend. Poverty is an experience of social, economic and

environmental violation and moves us further and further away from the socially just, ecologically vibrant, economically viable communities which we want for ourselves, for our children and their children.

Employment Abuse

One of the accomplishments of the women's movement in Canada during the past twenty years has been to make domestic violence a public issue. Community standards now support the idea that no woman should be forced to remain in an abusive or violent relationship. Recognizing that as many as six out of every ten spousal relationships involve some form of abuse, the social welfare system now provides a number of supportive services which were originally initiated by community-based women's groups on a voluntary basis. Transition houses, sexual assault centres, counseling for women and for their abusive partners and support groups to assist women to remove themselves and/or transform their spousal relationships have all become accepted parts of the broader network of social and community services.

Sexual harassment is only the tip of a large iceberg of abusive relations between the labor market and the women who depend upon it.

The abuse of women in labor market relationships has not been so clearly identified. Yet it is a systemic problem requiring both crisis intervention to solve immediate practical difficulties and longer term initiatives to remove the sources of the problem. Consider the large number of women in Canada who are in jobs which pay poverty wages, in jobs which compromise their health and safety and/or that of their young or elderly dependents; who are involuntarily unemployed and or holding part-time or temporary positions when full-time work is needed. These women represent a significant proportion of the female workforce. Many of them are in situations which have all the elements of coercion and systematic detriment to personal well-being which we consider to be unacceptably abusive in domestic relationships. Seen from this perspective, sexual harassment at work is only the tip of a large and systemic iceberg of abusive relations between the labor market and the women who depend upon it.

Quite apart from its insufficiency in providing adequate income, the labor market is notoriously disrespectful of other key relationships in women's lives. Women usually carry responsibilities involving three major spheres of effort: (under)paid work within the labor market; unpaid work within the home (including the nurturing of children, the care of elderly family members and management of the household); and community work (supportive, unpaid work, that maintains the cultural and social fabric of neighborhoods and communities). Employment in the labor market typically undermines, complicates and overextends the lives of women who try to maintain a balanced and integrated existence involving productive and enjoyable activity in all three spheres (8)

What's Happening to Women's Training in Canada?

Volume 10, No. 3/4 of **Women's Education des femmes** critiques recent changes to training policy and unemployment insurance eligibility, proposes workable models (for language training, training in trades, technology and operations, training for women with disabilities and immigrant women, for private sector training), and defines in detail how training should be structured provide access for all women.



\$4.50 ea. (+ 10% handling + 7% GST) or **\$18.19** for a subscription to **Women's Education des femmes** with "What's Happening to Women's Training in Canada" as your first issue).

**Canadian Congress for Learning
Opportunities for Women**

For Better or Worse

Disappointing and disrespectful as many women's experiences with the labor market may be, divorce is not usually an option. Social assistance does not provide an adequate alternative source of income, no matter where you live in Canada. Winning the lottery, inheriting family wealth, or being in a long term spousal relationship with a partner whose income can adequately support all family members are alternatives available to relatively few of us. For the majority of women in Canada, there really is no choice. We cannot hope to meet our income needs except in relationship with the labor market (9).

Women's labor market poverty, women's unemployment, women's involuntary membership in a contingent workforce of part-time, temporary, mostly unprotected workers are not just problems of "labor market development." For the women involved, these experiences are situations of abuse which should be no more acceptable at work than they would be at home. Our survey of a wide range of training initiatives across the country 'confirmed that training offers one means of intervention and a way to work at restructuring women's relationships.

Unfortunately, good quality training is very difficult to come by. And, of course, , training alone--even if we could provide all that we wanted to--is not enough to create a safe, supportive and adequately paid environment for every woman in the labor force. Pay equity, employment equity, legislated access to child care, valuing of women's non-market labor are among a whole range of regulatory and legislated measures which women's groups have identified as essential.

Women have the right to expect that "our relationships with the labor market should be nurturing, rewarding, supportive, productive and convivial. We should not have to tolerate abuse in any sphere - at work, at home or in the broader community. Abuse is not inevitable. Both common sense and the results of research projects like the one I recently participated in tell us that opportunities to create positive change do exist.

*Women should
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Ce mariage peut-il être sauvé? Les femmes et le marché du travail canadien

par Susan Wismer

J'ai récemment participé à un projet de recherche qui visait à déterminer en quoi les programmes de formation ont des conséquences positives sur l'existence des femmes. Nous nous sommes rendu compte qu'une formation peut changer le cours des choses. Ainsi, les femmes qui reçoivent une bonne formation trouvent qu'il leur est plus facile de trouver et de garder un emploi convenable. Comme les problèmes auxquels se heurtent les femmes en matière de formation sont bien documentés, on a trouvé rassurant d'apprendre que des programmes qui mènent à des expériences positives sur le marché du travail sont en train d'être mis en oeuvre dans le pays.

Toutefois, le marché du travail est souvent décevant pour les femmes. Si le mouvement féministe a réussi à faire reconnaître l'inadmissibilité des abus physiques, les abus dont font l'objet les femmes dans le milieu de travail n'ont pas encore été cernés avec précision. Des salaires de misère, des emplois qui mettent en péril la santé et posent des dangers, des emplois à temps partiel ou temporaires contribuent tous à créer des relations abusives entre les femmes et le marché du travail.

Mais, comme les femmes n'ont d'autres choix que celui de faire partie du marché du travail pour répondre à leurs besoins financiers, nous devrions insister pour que nos relations avec le marché du travail soient stimulantes, rémunératrices, solidaires, productives et amicales.

Susan Wismer is currently Assistant Professor in the Faculty of Environmental Studies at the University of Waterloo. She lives in Guelph with her two daughters (Sarah and Rachel), a dog, a cat and a rabbit. Karen Lior is Coordinator of ACTEW (Advocates for Community-based Training and Education for Women). ACTEW is a coalition of Ontario organizations providing community-based employment and training services;

1. During a recent review of the current situation, we could find no comprehensive evaluation of the impact of training on women's economic situation carried out since *Women's Education and Training*, published by the Canadian Congress on Learning Opportunities for Women in 1988. See Susan Wismer, "Notes on Women and the Economy," prepared for the Ontario Advisory Council on Women's Issues, February 1994.
2. A crazy quilt is made of bits and pieces of available fabric in varied shapes, sizes and colors, stitched together in whatever way is possible to create a quilt top of the required Size.

3. For a good survey of the current situation, see the Winter 1993/94 issue of *Women's Education des femmes* (Vol. 10, No.3/4). See also Ingrid Wellmeier, *Report and Recommendations of the Ad Hoc Committee on Transitions Research* (Ottawa: Canadian Labor Force Development Board, 1993) and Susan Wismer, *Women's Education and Training in Canada: A Policy Analysis* (Toronto: CLOW, 1988).
 4. Paul Phillips and Erin Phillips, *Women and Work*, James Lorimer and Co.: Toronto, 1993.
 5. Committee on *Women and Economic Restructuring*, Women and Economic Restructuring. Canadian Labor Market and Productivity Centre: Ottawa, 1994.
 6. *ibid.*
 7. Morley Gunderson, Leon Muszynski, Jennifer Keck, *Women and Labor Market Poverty*. Canadian Advisory Council on the Status of Women, 1990.
 8. Beth Moore Milroy and Susan Wismer, "Communities, Work and Public/Private Sphere Models" in *Gender, Space and Culture*. Vol. 1: No.1, 1994, pp. 71-90.
 9. Recent proposals for social welfare reform in Canada indicate that this situation is unlikely to change. These proposals place heavy reliance on the labor market and provide very little room for opting out based on previous bad experience.
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REVIEWS

Lifting a Ton of Feathers, by Paula Caplan

Review by Catherine Bray

The author pays close attention to the various forms of discrimination based on race, ability, and sexual orientation as well as gender.

Lifting a Ton of Feather the book or the task, can be completed in two ways: through a series of small efforts or by one long rather wearying exertion. I recommend that Paula Caplan's book be lifted a number of times, briefly.

The book is divided into useful chunks, and acts as a manual for the aspiring, succeeding or successful woman academic. Chapters six and seven, which explain "What you can do" in accessible lists with clear examples, are the most helpful. Caplan's general suggestions include building your own self-esteem in various ways, reviewing potential traps, connecting with supporters, documenting everything, educating and acting. Her more specific suggestions are grouped and directed toward women in graduate school, those looking for jobs, those seeking tenure or promotion, and those already at the top.

The practical ideas range from the mundane ("read the advertisements in regular publications for your discipline") to the practical ("If you are asked to give a lecture [as part of the hiring process] prepare it very carefully but do not read it word for word"), to the somewhat quirky ("Pretend that your dissertation is just an extremely time-consuming, lengthy paper"). As a mid-life academic woman, I found these suggestions to be stimulating reminders which reinforced most of my own strategies and suggested alternatives, even though they were geared toward those working in large relatively well-funded graduate institutions, unlike my own.

Other feathery segments of the book include chapter 3 on unwritten-rules, chapter 4 on myths, and chapter 5 on the catch 22's of the workplace. These three chapters overlap in several areas, and could have been improved with some reorganization, and additional editing. The appendices (which offer data on gender bias, the maleness of the environment and guidelines for hiring, promotion and tenure committees) can be lifted and readily applied in many contexts. The bibliography, although extensive, is difficult to use in association with the footnotes because of its content-related subdivisions.

A further problem which is more associated with the mercurial changes in education, business and politics in the late twentieth century than with the book itself is the relevance of some of the issues. Controversies such as the one over secretarial support of male but not female students have nearly vanished in times when secretaries are often unavailable to faculty members. As well, hiring to tenure track positions has become infrequent, so discussion of how to win tenure is of less common interest. Finally, as the restructuring of

the economy severely affects more and more people, it has become clearer to many of us that, as individuals, we are not at fault when we are affected by raging unemployment, the degradation of all labor, and few social supports.

Perhaps the self-esteem issue, which Caplan emphasizes, is not as paramount in the 1990s. Young women, especially the daughters of feminists, may be learning to blame themselves less than earlier generations when they don't attain "success" as described by their elders.

Overall, however, I am satisfied with the book. The author pays close attention to the various forms of discrimination based on race, ability, and sexual orientation as well as gender. The book is accessible, and especially appropriate for graduate students and those considering entering post-graduate programs. The frustrations for academic women are clearly represented, substantiated, and linked carefully to practical solutions. Lifting a ton of feathers, a tedious task no matter what method is employed, is probably analogous with the lives of most academic women. *Lifting a Ton of Feathers* makes some helpful suggestions about how to lift efficiently and safely.

Catherine Bray is a former CLOW Board member and is currently on sabbatical from her position as Associate Professor of women's Studies at the University of Athabasca.

REVIEWS

Women and Work, a video series by the National Film Board

Review by Christina Starr

I must confess, I am an NFB, Studio D fan. Studio D has produced a number of intelligent, insightful films about the lives of women, always grounded in reality, always based on the real life mix of what's funny about what happens to us, and what's tragic.

The four films which make up the women and work series follow the pattern. A diversity of women representing a diversity of work situations (with the exception of one man who is the only person with a disability represented) talk about their career choices, conditions of work, and trying to earn a living in a labor market which more often than not refuses to see women as contributing, productive partners.

But there is an inconsistency in the series. *Careers to Discover* follows three teenaged women as they interview women working in male-dominated fields. *A Balancing Act* surveys ways in which women (and one man) balance their work and family lives through initiatives such as flex time, satellite offices, job sharing, and telecommuting. Both films present workable and rewarding ways that women can participate in the labor force, but untempered by any discussion of barriers, they feel like propaganda for how calm,

wonderful, and interesting a woman's working life can be if she just gets the right pieces sorted out.

Careers to Discover especially, and unfortunately, neglects to mention sexist and misogynist barriers that girls and women face. "It's up to us" is the final lesson for the girls, and I am uncomfortable with their complete assumption of responsibility for their own success in a society which so often hates to see girls successful. I also dislike - or have grown tired of - the emphasis on math and science, and careers in white collar engineering; couldn't we *sometimes* mention that careers in the arts, in social justice work, or in the non-profit sector are also rewarding and interesting?

The *Glass Ceiling* and *A Web Not a Ladder* solidly counter this optimism. After enduring the "anything is possible" approach, it was oddly reassuring to hear the first voice in *The Glass Ceiling* state categorically that equality has not yet been achieved. Asking for a raise for her work as a secretary, this woman was told - apparently without sarcasm - that what she did was not hard, that when you work with a computer "you just push a button and it does the rest by itself."

An older woman who traded her work as a bar tender to become a machine operator in a furniture factory relates how most of her male co-workers spend "all their time" thinking of ways to sabotage her work. And a manager in a government position admits the stress she feels to perform to perfection nearly all the time, partly because she's a role model and partly because as a woman she feels there's far less allowance for her mistakes.

I was particularly pleased by the portrayals of Native women in *A Web Not a Ladder*, which account for three out of six portraits of women business owners. With the exception of one of these six, all the women speak about the discrimination they faced in setting up and running their own businesses and the difficulties in keeping it going.

The Glass Ceiling and *A Web Not a Ladder* deliver the characteristically Studio D reality of the sour along with the sweet. The other two films are purely motivational: *A Balancing Act* for corporations and organizations that want to better meet the needs of their employees, and *Careers to Discover* for young women on the verge of making important scholastic choices. But at our own and our daughters' peril we neglect to mention that larger forces sometimes dictate the directions of our lives, and it is often exceptional women who resist. *A Web Not a Ladder* and *The Glass Ceiling* give us this reality.

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

Les femmes et le travail, une série de vidéos de l'Office national du film

Critique par Christina Starr

Cette série se compose de quatre films qui décrivent le vécu professionnel de différentes femmes. *Se donner des "elles"* suit trois adolescentes qui s'informent sur les choix professionnels des femmes; *Question d'Équilibre* étudie diverses mesures qui peuvent aider les femmes à équilibrer leur vie professionnelle et familiale. *La Plafond de verre* décrit la discrimination à laquelle se heurtent beaucoup de femmes dans le monde du travail; *Les Affaires au féminin* trace le portrait de six femmes à leur compte, leurs succès et leurs frustrations.

Les deux premiers films, faute d'analyser les obstacles, ont des relents de propagande car ils veulent montrer à quel point la vie professionnelle d'une femme peut-être intéressante et merveilleuse si celle-ci parvient seulement à en trier les bons morceaux. Les deux autres films équilibrent quelque peu cet optimisme en donnant une vue plus réaliste des difficultés et des possibilités de succès.

COMMENTARY

The Magpie Approach to Gender Equity Committee for the Preservation of Women and Education

In his budget submission for 1994-95 and 1995-96, the Dean of the College of Education, University of Saskatchewan, has proposed the deletion of the "Women and Education" position in the Department of Educational Foundations, at the end of the academic year 1994-95. The deletion of this position will effectively silence feminist research and teaching at the College of Education. That this deletion was announced the same year that was designated the year of feminist pedagogy at the University of Saskatchewan (1993) was perhaps an unintended irony.

The deletion of this position will effectively silence feminist research and teaching at the College of Education.

According to the Dean, "With the deletion of the EDFTD 1 (Women in [sic] Education) position, the field of study would be discontinued in the Department of Educational Foundations. Since the Department of Women [sic] and Gender Studies is to be expanded, since gender issues are to be addressed in various courses in the College, and since several new faculty members with some expertise in the area have been hired in the past three years, there is a 'safety net' for the preservation of this field of study" (Murray P. Scharf, October 1993).

The position, as Professor Emerita Irene A. Poelzer has developed it for over twenty years, is unique in the College of Education in that it provides two courses where undergraduate students are able to explore the sociological, historical, and ideological dimensions of gender inequity, a particularly important study in the context of an institution which prepares mainly women for a profession administered mainly by men. In these courses, students examine gender inequity within the teaching profession, its historical roots, and its changing character. Future educators are encouraged to develop teaching styles that avoid perpetuating sexism and that promote the fullest development of girls' and women's potential.

Other courses within the College do not offer, nor can they be reasonably expected to offer, this type of in-depth investigation and reflection. Students in these classes, both male and female, commonly express their appreciation for the course in comments similar to this one: "As [someone] who will soon be responsible for the development of students' minds, I feel I would have been short-changed if I hadn't taken a course like this."

The elimination of the Women and Education position comes at a time when both Saskatchewan Education and the Saskatchewan Teachers' Federation have developed official policies on gender equity which they are presently implementing. The College of

Education has an obligation to equip teachers with the knowledge and skills to fulfill what has been mandated by the Ministry and by their professional association, and, indeed, the mission statements of both the College and the University make a commitment to gender equity in their educational programs. Even in the face of cutbacks, the University's Budget Committee has recommended that special resources be allocated to programs that foster equity.

The position also offers a feminist/women's studies focus for graduate study and research. In addition to teaching a graduate class, the term appointee who presently holds the position has served, over the course of a year, on ten committees for theses or projects. That so many students are willing to have a term appointee on their committee indicates both that they are deeply committed to feminist research, and that they are unable to find the expertise among senior and more secure faculty. Graduate students at the College are producing highly creditable and publishable feminist research. However, with the magpie approach to budget cuts being proposed, one of the most attractive and fruitful areas of study within the College of Education will be virtually eliminated.

*Gender equity
might then
mean
whatever
Humpty
Dumpty says it
means.*

The "safety net" is illusory. The Women's and Gender Studies department in the College of Arts and Sciences is currently being expanded from one overburdened person to two. Moreover, this department insists that the responsibility for teaching future elementary and secondary teachers and school administrators with respect to issues of gender equity and feminist pedagogy rightfully belongs with the College of Education, not the College of Arts and Sciences. As well, courses in the Women's and Gender Studies Department are not readily accessible to education students for credit in the new program currently being implemented in the College of Education.

Gender equity is one strand of an "equity grid" that new and revamped courses are expected to address "as much as possible" (the other strands are aboriginal issues, multiculturalism, and exceptionalities). No parameters have been established to indicate what should be included in terms of course content of pedagogy, and without the Women and Education position, there will be no leadership to set those parameters. Gender equity might then be taken to mean whatever Humpty Dumpty says it means at any given historical moment.

Moreover, while some of the new faculty recently hired are sympathetic to feminist inquiry, none identify themselves as feminist scholars capable of teaching a "women and education" course or supervising a Master's thesis in the area of feminist research. It must also be added that some of the most sympathetic of the new faculty have recently resigned.

In the fall of 1993, a group of undergraduate and graduate students at the College of Education, together with supportive faculty and women's groups from across the university, mobilized in an attempt to preserve this position (Preservation of the Women

and Education Position, or POWe). One of our committee's goals has been to impress upon senior administrators that the advancement of human knowledge gained as a result of feminist research and scholarship should not be sacrificed to budget cuts made on the basis of expedience.

Over the past year, we have encouraged those concerned with the deletion of this position to write to the president of the university, Dr. George Ivany. As a result, Dr. Ivany has received numerous letters. Please add your voice to the struggle by writing a letter of support which outlines briefly what you see as important reasons for retention of the position. Address it to Dr. George Ivany, President, University of Saskatchewan, Saskatoon, Canada, S7N 0W0 (c.c. Department Head, Educational Foundations, College of Education).

We deeply appreciate your support.

L'Équité entre les femmes et les hommes en éducation : où disparaît-elle?

L'automne dernier, le doyen de l'éducation de l'Université de la Saskatchewan a proposé dans son plan budgétaire de supprimer à la fin de 1994-1995 le poste réservé aux "Femmes et à l'éducation" dans le département de la Fondation de l'éducation.

Ce poste permet aux étudiantes du Collège de l'éducation d'analyser en détail la question de l'équité des sexes et d'élaborer des méthodes d'enseignement qui ne perpétuent pas le sexisme. Ce poste est particulièrement important dans un établissement qui prépare des femmes à des professions surtout exercées par des hommes. Les autres départements ne peuvent combler ce besoin, pas plus qu'ils ne peuvent surveiller les recherches novatrices féministes qu'effectuent à l'heure actuelle les étudiantes du deuxième cycle au Collège.

Un groupe d'étudiantes, des membres du corps professoral sympathisants et des groupes de femmes se sont mobilisés pour essayer de sauvegarder ce poste. Vous pouvez nous aider en écrivant une lettre au président de l'Université, Dr. George Ivany, University of Saskatchewan, Saskatoon (Saskatchewan) S7N 0W0 (aux bons soins du Chef du département, Educational Foundations, College of Education).

ORGANIZATIONS**Cassandra Projects**

Hamilton, Ontario

Cassandra Projects is a training, education and consultation service working towards ending violence against women, and its effects on children. Services include: professional training; written materials and on-site education in formats suitable for a range of group and individual needs; private consultation on issues affecting survivors of abuse; design and preparation of safer intervention programs. For more information on these services, contact Cassandra Projects, at 24 Charlton Avenue West, Suite 3, Hamilton, L8P 2B9, telephone (905) 522-9464.

Women's Voices Bookclub Foundation

Columbia, MD and Plymouth, Montserrat

This non-profit organization joins the promotion and distribution of publications: by/for/about women, to the funding of women's issues. They are working toward becoming an easily accessible source of the best of women's writings, available internationally on a 24-hour toll-free telephone order line, by mail, fax and on-line. Net proceeds of the book club are used to support various women's organizations. For more information, contact the Women's Voices Bookclub Foundation, at 5661 Columbia Road, #302, Columbia, MD 21044, telephone (410) 715-3991 or (800) 215-5037, fax (410) 715-3993, or PO Box 338, Plymouth, Montserrat, West Indies, telephone (809) 491-5881, fax (809) 491-7881.

CALLS FOR SUBMISSIONS**Body Image & Identity in the Lesbian, Bisexual & Gay Community(ies)**

Dawn Atkins

PO Box 861

Iowa City

IA, 62244-0861

This book will explore the ways in which our communities both challenge and perpetuate society's beauty standard.

Articles and non-fiction narratives (700-2500 words) should be typed double spaced and include self-addressed stamped envelope. Some poetry considered. Would prefer that contributors be self-identified as lesbian, gay or bisexual. Deadline for contributions: **December 1, 1994.**

Spread The Word

637 Logan Avenue

Toronto, Ontario

M4K 3C4

This new forum for literacy and adult basic education concerns, is looking for submissions. The magazine, with the help of its participants, will explore the social context of literacy from the viewpoint of practitioners, volunteers, and learners. Anyone involved in literacy, education, or any other field where literacy is a related concern is invited to contribute stories, articles and opinions on any factors that affect literacy.

Canadian Woman Studies/les cahiers de la femme

212 Founders College
York University
4700 Keele Street
North York, Ontario M3J 1P3
(416) 736-5356

CWS/cf is seeking submissions for two upcoming issues: **Women and Sport** (due date **March 31, 1995**) and **Women in Central and Eastern Europe** (due date **March 15, 1995**). **Women and Sport** will critique the barriers that girls and women face to full and fair access in sport, recreation and physical activity, and address the declining enrolment of women in sport. **Women in Central and Eastern Europe** will focus on women's experiences in the former Soviet Union, Czechoslovakia, Yugoslavia, GDR, Poland, Hungary, Romania, Albania and Bulgaria since 1989. Essays, Research reports, true stories, poetry, cartoons, drawings and other artwork are welcome as submissions to both issues.

**Graduate Women's Studies:
Visions and Realities (Conference)**

York University

Submissions are invited for this conference to take place in May of 1995. Opportunities for reflection and conversation, with plenary sessions, seminars, panel discussions, and workshops, will be offered. Contact: Rusty Shteir, Director, Graduate Program in Women's Studies, York University, N-910 Ross, 4700 Keele Street, North York, Ontario, M3J 1P3.

SOUMISSION DE TEXTES

**Graduate Women's Studies: Visions
and Realities (Conference)**

Les intéressées sont invitées à faire parvenir des propositions sur des présentations individuelles, des séances, des colloques, des débats de spécialistes et des ateliers dans le cadre d'une conférence qui aura lieu en mai 1995. Veuillez contacter: Rusty Shteir, Directrice du programme d'Etudes féministes de deuxième cycle, Université York, N910 Ross, 4700, rue Keele, North York (Ontario), M3J 1P3, (416) 736-5607.

L'expression écrite des nations

Tessera
350 Stong Collège
Université York
4700, rue Keele
North York (Ontario)
M3J 1P3

Les responsables de la publication Tessera vous invitent à leur envoyer des textes en français ou en anglais, écrits ou visuels. Des femmes réagissent à l'expression qui qualifie le Canada de "groupe de nationaux à l'intérieur d'une nation": Six-Nations, Premières Nations, Nation homosexuelle, etc. Date limite: **31 décembre 1994**.

Corps, vêtements, parures

Tessera
(voir ci-dessus)

Les responsables de la publication Tessera vous invitent à leur envoyer des textes en français ou en anglais, tant verbaux que visuels. Comment une femme (écrivaine, actrice ou chercheuse célèbre, par exemple) se sert-elle de son corps? Le corps est-il toujours un outil de discours ou le réceptacle de la construction sociale en ce qui concerne les rapports entre les sexes? Les étiquettes "hommasse", "femme", "prostituée" ou "de luxe" . produisent-elles des effets différents? Date limite: **le 31 mai 1995**.

AWARDS

Race Unity Award

Bahá'í Community of Canada
7200 Leslie Street
Thornhill, ON, L3T 6L8

The purpose of the Race Unity Award is to "promote the unity of the human race and to foster the spirit of love and fellowship..." This national award will be presented to an individual or organization that has made a significant contribution to fostering racial harmony. A presentation ceremony will be held on or about March 21, the United Nations International Day for the Elimination of Racial Discrimination. Nomination deadline: **December 31, 1994**.

Canadian National (CN) Scholarships for Women

Employment Equity and Official Languages
Canadian National
935 de la Gauchetière St. West
Montreal, PQ, H3B 2M9
(514) 399-3666

The scholarships are aimed at assisting women develop skills for trades, technology, operations and blue-collar entry-level jobs in the Canadian workforce. Fifty-eight scholarships of \$500 each are being offered at education institutions across Canada.

**Imasco Scholarship Program and
Mattinson Scholarship Program**

Association of Universities and Colleges
of Canada (AUCC)
Canadian Awards Program
151 Slater Street
Ottawa, ON, K1P 5N1
(613) 563-1236
(613) 563-9745 (Fax)

The AUCC has two scholarships available for post-secondary students with disabilities: the Imasco Scholarship Program and the Mattinson Scholarship Program. The programs were designed to provide financial assistance to disabled students who wish to pursue university studies at the undergraduate level on a full-time basis. These scholarships are valued at \$2,000 for each student who is chosen as a recipient. Yearly deadline: **June 1**.

Doreen Kronick Scholarship

Learning Disabilities Association of
Canada
323 Chapel Street
Ottawa, ON, K1N 7Z2
(613) 238-5721

A \$500 scholarship will be presented to one full or part-time student with a bachelor's degree from any faculty, attending a Canadian university, and who is enrolled in a graduate program leading to the ability to assist persons with learning disabilities. Deadline for receipt of applications: **May 15**.

**Carol Thomson Memorial Fund
Scholarship**

Learning Disabilities Association of
Canada
(as above)

The scholarship will be presented to one individual with learning disabilities attending a Canadian college or university on a full or part-time basis. The student may be enrolled in any field of study. The amount of the award is \$500.00. Deadline for receipt of applications: **May 15**.

SUBVENTIONS

Communauté baha'ie du Canada
7200, rue Leslie
Thornhill (Ontario), L3T 6L8
(416) 889-8168

Ce prix est décerné chaque année par la Communauté baha'ie du Canada à des individus ou à des organismes qui ont beaucoup contribué à la promotion de l'entente, du respect et de l'unité entre les différentes races. Date limite: **31 décembre 1994.**

FILM/VIDEO

A Picture of Health

Attn: Ethiraju Ramachandar
OFL Health Research Project
15 Gervais Drive, Suite 202
Don Mills, ON, M3C 14Y8
(416) 443-7687
(416) 441-0722 (Fax)

A Picture of Health describes the fight of front-line workers in the health system for quality health care services and the right to care. The program reveals the impact of recent changes in the health care system on the ability of workers to care for their patients. \$26.75 including tax and shipping and handling, or \$21.40 for unions for unions and non-profit organizations. Also available on audio cassette for \$5.00 (all inclusive).

The Gay & Lesbian Video Collection

National Film Board of Canada
Gay and Lesbian Video Collection, D-5
PO Box 6100, Station Centre-ville
Montréal, PQ, H3C 3H5
(800) 267-7710
(514) 496-2573 (Fax)

A resource for community workers, counselors and educators, these videos will facilitate discussion about issues of gay and lesbian life. The Collection includes ten videos: *Out: Stories of Lesbian and Gay Youth; When Shirley Met Florence; Long Time Comin'; Forbidden Love; Father and Son; A Kind of Family, Sandra's Garden; Toward Intimacy; The Company of Stranger; Lorri: The Recovery Series.* \$224.95 (set of ten videos).

Good Things Can Still Happen - For Teens

National Film Board of Canada, D-5
PO Box 6100
Station Centre-Ville Montreal, PQ, H3C 3H5

This 45- to 50-minute production is for sexually abused teenagers and others concerned

with providing therapy and understanding. The film aims to raise awareness amongst both youth and adults of the emotional trauma caused by sexual abuse. Scheduled for release in spring 1995.

Taking Back Our Talk: Aboriginal Language Literacy Roundtable

Alpha Toronto
21 Park Road
Toronto, ON, M4W 2N1
(416) 397-5901

This video, also containing the tape script, is of a roundtable discussion where participants talked about what they felt would be important in an Aboriginal language literacy program.

The Ground Shook Beneath Her

Indo-Canadian Women's Association
Millwoods Centre for Immigrants
2024 57th Street
Suite 106
Edmonton, AB, T6L 2Z3
(403) 490-0477

This educational video explores how immigrant women can deal with violence in their homes. It tells the story of an immigrant survivor of violence and includes dramatized vignettes detailing abuse in an immigrant family.

FILM/VIDÉO

Lumière des mots

L'Union culturelle des Franco-Ontariennes
6-50 rue Vaughan
Ottawa (Ontario), K1M 1X1
(613) 741-1334

Cette vidéo de 40 minutes démontre l'importance pour les femmes de dévoiler toutes les formes d'agression sexuelle. Elle se veut un outil de cheminement pour la personne vivant ou ayant vécu une agression sexuelle, ainsi qu'un outil d'information et de formation pour toute personne touchée de près ou de loin par cette problématique.

BOOKS/PUBLICATIONS

Feminist Pedagogy: Teaching and Learning Liberation

Linda Briskin, CRIAW
151 Slater Street

Suite 408
Ottawa, ON, KIP 5H3
(613)563-0681
(613) 563-0682 (Fax)

In this paper the author argues that in order to develop a feminist pedagogy, we must unravel the contradictions' women experience as learners, as teachers, as feminists, as change-makers. \$5.00.

**Sex-Role Learning and the Woman
Teacher: A Feminist Perspective**

Rosonna Tite, CRIAW
151 Slater Street
Suite 408
Ottawa, ON, KIP 5H3
(613) 563-0681
(613) 563-0682 (Fax)

In this insightful account of an elementary school action research project that evolved into a "Gender issues" committee, Rosonna Tite challenges those researching sex-role stereotyping in the schools to understand the work of the classroom from the teacher's point of view. \$5.00.

Multicultural Calendar Skills For Change

791 St. Clair Avenue West
Toronto, ON, M6C 1B8
(416) 658-3101 ext. 325

This colorful calendar features: summary tables of religious holidays and cultural events; major holidays for each faith; brief explanations of each major festival; original ethno-specific artwork on each page. \$12.00.

Resist! Essays Against a Homophobic Culture

Women's Press
517 College Street
Suite 233
Toronto, ON, M6G 4A2
(416) 922-4428

Lesbians and bisexual women examine and challenge the ways in which homophobia, lesbophobia and heterosexism function - individually, socially and politically - and celebrate the ways in which we resist. \$15.95.

**Directory of Scholarships, Awards and Bursaries For Post-Secondary
Students With Disabilities**

NEADS

Room 513, Unicentre Building
Carleton University
Ottawa, ON, K1S 5B6
(613) 233-5963

This directory has been prepared in response to frequent requests from students for accurate information on financial aid that is available to disabled students pursuing college and university study in Canada. \$10.00 (members). \$15.00 (non-members).

"We're Rooted Here and They Can't Pull Us Up": Essays in African Canadian Women's History
University of Toronto Press
10 St. Mary Street
Suite 700
Toronto, ON, M4Y 2W8

Peggy Bristow, Dionne Brand, Linda Carty, Afua Cooper, Sylvia Hamilton, and Adrienne Shadd contributed essays covering 300 years of Black women in Canada. \$45.00 cloth. \$17.95 paper.

Financial EXPRESS
914 Carlaw Avenue
Toronto, ON, M4K 3L3
(416) 461-4614
(416) 466-3262 (Fax)

This is the first Canadian financial magazine designed specifically for women by women. The aim of this magazine is to make financial information easy to understand. Subscriptions cost \$36.00 / year.

Memories
Kiwassa Women's Writing Circle
1155 East Broadway
Box 24620, Station F
Vancouver, BC, V5N 5T9
(604) 875-6111
(604) 871-7100

This collection of stories is written by women in the Kiwassa community of Vancouver, B.C. The writing is at the "fundamental" or literacy level.

Native Studies of Northeastern B.C. An Adult Basic Education Curriculum Guide
Alpha Toronto
21 Park Road

Toronto, ON, M4W 2N1
(416) 397-5901

This three-part curriculum is relevant to the experiences and needs of the Native adult learner. The three parts are designed to encourage critical thinking through group activities, interactive discussions and co-operative learning.

Assessing Child Trauma

Darlene Kordich Hall
The Institute for the Prevention of Child Abuse
25 Spadina Road
Toronto, ON, M5R 2S9
(416) 921-3151
(416) 921-4997

This detailed handbook for practitioners working with abused children draws attention to the differences between "victimization" and "traumatization," the need for systematic trauma assessment, and the identification of the signs of trauma. \$29.95 (+ \$5.00 shipping and handling in Ontario, \$10.00 elsewhere).

Women, Sport and Physical Activity: Selected Research Themes

Helen Jefferson Lenskyj
Sport Information Resource Centre
1600 James Naismith Drive
Gloucester, ON, K1B 5N4
(613) 748-5658
(800) 665-6413

This is a unique literature review, from a feminist perspective, of current research in: sport socialization; women in sport and recreation leadership; discrimination and oppression in sport and recreation. \$10.00 (+ 7% GST, includes postage and handling).

Kelusultiek: Original Women's Voices of Atlantic Canada

Institute for the Study of Women
Mount Saint Vincent University
Halifax, NS, B3M 2J6
(902) 422-8581
(902) 455-0707

This book is the first collection of literary works (poems, stories, music, autobiographies and essays) by indigenous women writers from the east coast of Canada. \$14.95.

Racism and Gender

Canadian Woman Studies/les cahiers de la femme

212 Founders College
York University
4700 Keele Street
North York, ON, M3J 1P3
(416) 736-5356

This issue is committed to an exploration of the links between racism and gender at the grass roots, political, and institutional levels locally and nationally. \$8.00.

Grace MacInnis: A Story of Love & Integrity

Ann Farrell
Fitzhenry & Whiteside
195 Allstate Parkway
Markham, ON, L3R 4T8
(905) 477-9700
(905) 477-9179 (Fax)

This is the story of a strong woman who paved the way for women in politics in British Columbia and in Ottawa. During her remarkable political career, MacInnis opened the door on many issues that continue to be debated: abortion, day care, affordable housing, pensions and fair practices in the workplace: \$19.95.

**Educational Campaign to Combat Date
and Acquaintance Rape**

Paula Bourne
Centre for Women's Studies in Education
OISE 252 Bloor Street
West Toronto, ON, M5S 1V6
(416) 923-6641 ext. 2368
(416) 926-4725 (Fax)

The English language kit includes: manual, educator's guide, annotated bibliography, annotated audio-visual list, community resource list, pamphlets (1 for men, 1 for women), posters (2), button, decal. \$40.00. Une version francophone de cette trousse existe également.

**Gender and Violence in the Mass Media
National Clearinghouse on Family
Violence**

Family Violence Prevention Division
Health Canada
Ottawa, ON, KIA 1B5
(800) 267-1291
(800) 561-5643 (TOD)
(613) 941-8930 (Fax)

This report presents a review of the portrayal of gender and gendered violence in the mass media, focusing on recent Canadian sources and on the electronic media. Free. Ce rapport est également disponible en français.

From Awareness to Action, Strategies to Stop Sexual Harassment in the Workplace

Publication Distribution Centre
Human Resources Development Canada
Ottawa, ON, K1A 0J2
(819) 994-0543
(819) 997-1664 (Fax)

This collection of essays by business and labor leaders as well as by other experts provides an overview of the progress made to solve the problem of sexual harassment in the workplace. Free. Cet ouvrage est également disponible en français.

Feminism and Education: A Canadian Perspective, Volume 2

Paula Bourne, Philinda Masters, Nuzhat Amin, Marnina Gonick, Lisa Gribowski (eds)
Centre for Women's Studies in Education
OISE
252 Bloor Street West
Toronto, ON, M5S 1V6

This publication includes articles on Anti-Racist Feminist Pedagogy; Distance/Electronic Education; Classroom Discourse/Practice; Curriculum Content. \$24.95 (+ \$1.75 GST and \$2.30 handling).

Women and Health

Canadian Woman Studies/les cahiers de la femme
212 Founders College
York University
4700 Keele Street
North York, ON, M3J 1P3
(416) 736-5356

This issue examines gender bias in women's health issues and service provision. It looks at the politics of health services for women, addressing the way the health care system marginalizes certain groups of women (i.e. older women, teenagers, women of color, lesbians, incarcerated women, Native women, single mothers, women without children). \$8.00.

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Women and Health

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Gender and the Law: An Introductory Handbook for Law Students

National Association of Women and the
Law
604-1 Nicholas Street
Ottawa, ON, K1N 7B7
(613) 238-1544

This handbook critically analyzes legal education and demonstrates the impact that feminism can have on the academic setting. The barriers women often face in institutes of higher learning are described as well as strategies women have used to ensure that policies and practices are implemented "as if women mattered." \$7.50 (+ \$1.25 postage and handling).

Abilities

Canadian Abilities Foundation
Access Place Canada
444 Yonge Street
Toronto, ON, M5B 2H4
(416) 977-5185
(416) 977-5098 (Fax)

Abilities, Canada's Lifestyle Magazine for People with Disabilities, is published by the non-profit Canadian Abilities Foundation. Each quarterly issue is a source of information and inspiration, reaching the professional and the end user. *Abilities* contains articles on products, technology, sports, social policy, employment, education, health, travel,

transportation, events, etc. Subscription rates: \$14.00 for one year (4 issues), \$22.00 for two years (8 issues).

**Getting Ready: Preparing for Ontario's
Employment Equity Act**

Ministry of Citizenship
Office of the Employment Equity
Commissioner
10th Floor
77 Bloor Street West
Toronto, ON, M7A 2R9
(416) 314-7806
(416) 314-0011 (TDD)

This new booklet is for everyone who may be involved in the employment equity process in the workplace: employers, bargaining agents, employees, including designated group members, and designated group organizations. It provides general information on how to get ready to implement employment equity. It also lists major requirements for different sized employers.

**When in Doubt, Do Both: The Times of
My Life**

Kay Macpherson
University of Toronto Press
10 St. Mary Street
Suite 700
Toronto, ON, M4Y 2W8

Macpherson's autobiography paints the portrait of a woman who discovered that political activism is often rooted in everyday realities. \$50.00 cloth. \$18.95 paper.

**The Events of Poly technique Analyses
and Proposals For Action**

CRIA W
151 Slater Street
Suite 408
Ottawa, ON, K1P 5H3

Translated from the original French by Gisele Landry, this publication discusses the 1989 murder of 14 young female students enrolled at l'Ecole Poly technique de Montreal. \$5.00 (postage included).

LIVERS/PUBLICATIONS

Bilan et perspectives de recherches

Francine Descarries-Belanger et
Micheline de Sève
ICREF 151, rue Slater Suite 408 Ottawa (Ontario), K1P 5H3 ". (613) 563-0681
(613) 563-0682 (Télec.)

Cette publication comprend deux communications qui jettent un oeil critique sur le rôle et l'impact des études des femmes ainsi sur les recherches féministes au Québec. En raison de l'importance des recherches féministes entreprises au Québec, et du manque d'accès de cette information au Canada anglais, ces essais paraissent ici en français et en anglais afin d'atteindre un plus grand public.

La Trousse a outils d'éducation aux medias

L'Institut canadien d'éducation des adultes (ICEA)
(514) 948-2044

Cette trousse comprend un livre de référence, La population face aux medias (VLB; Editeur), une vidéo de sensibilisation de trente minutes réalisée avec la CEQ, et un guide d'animation pour des sessions.

Racisme et Sexisme

Canadian Women Studies/les cahiers de la femme
212, collège Founders
Université York
4700, rue Keele
North York (Ontario), M3J 1P3
(416) 736-5356

RESSOURCES/RESSOURCES

Ce numéro examine les liens qui existent entre le racisme et le sexisme a la base, au niveau politique et institutionnel et a l'échelle tant locale que nationale.

Un avenir bien fondé!

Fondation Franco-Ontarienne
325, rue Dalhousie
Pièce 900
Ottawa (Ontario), (613) 241-1017
(613) 241-6193 (Telec.)

Cette publication se veut un document mettant en relief la place qu'occupent les

entreprises, institutions et associations au sein de la vaste communauté francophone d'ici.

L'égalité sexuelle et le droit: Guide à l'intention des étudiantes et étudiants en droit

Association nationale de la femme et du droit
1, rue Nicholas
pièce 604
Ottawa (Ontario), K1N 7B7
(613) 241-7570

Cette publication jette un regard critique sur l'éducation juridique et montre comment le féminisme peut influencer sur notre milieu universitaire. Y sont décrits les obstacles auxquels les femmes font souvent face dans les établissements d'enseignement supérieur, de même que les stratégies qu'elles ont utilisées pour faire en sorte que des politiques et des règles de comportement soient mises en oeuvre "en tenant compte des femmes."

Rendre visible l'invisible

Sexuel Assault Support Centre
CP 4441
Succursale E
Ottawa (Ontario), K1S 5B4
(613) 725-2160

Une étude des besoins visant la création de services en français à l'intention des survivantes d'agression à caractère sexuel résidant dans la région de la capitale nationale.

AGENDA

First Global Conference on Lifelong Learning

November 30-December 2, Rome, Italy

Co-sponsored by the European Lifelong Learning Initiative, the America Council on Education's Business-Higher Education Forum and Center for Adult Learning and Educational Credentials. Contact Debbie Mueller, Executive Assistant, Business-Higher Education Forum, One Dupont Circle NW, Suite 800, Washington, DC, 20036-1193, U.S.A., (202) 939-9345, Fax (202) 833- 4723.

C'est écrit dans le ciel

1-4 décembre, Aylmer (Québec)

Ce colloque sur l'alphabétisation familiale a pour but de vous fournir tous les outils nécessaires à la mise sur pied d'un projet d'alphabétisation familiale dans votre région. Veuillez contacter: Fédération canadienne pour l'alphabétisation en français, à l'attention

de Suzanne Jeanson, 235, chemin Montréal, pièce 205, Vanier (Ontario) K1L 6C7, (613) 749-5333, Téléc. (613) 749-6660.

Health & Safety Issues for Working Women

December 14-16, Toronto, Ontario

The Ontario Federation of Labor is holding this conference to provide education on health and safety issues for women workers; provide activists with information on health and safety concerns for working women; provide education on workers' rights and employer responsibilities; encourage participation of women in health and safety issues. Contact Sylvie Stewart at (416) 443-7674 or Jill Michalko at (416) 443-7677, or toll free at 1-800-668-9138.

National Consultation on Career Development

January 23-25 1995, Ottawa, Ontario

NATCON is co-sponsored by The Counseling Foundation of Canada, Human Resources Development Canada, and the Career Centre, University of Toronto. Contact Angela Shim, Career Centre, U of T, 214 College Street, Toronto, ON, M5T 2Z9, (416) 978-8011, fax (416) 978-8020.

Leading Edge Training Technologies

February 23-24 1995, Victoria, B.C.

The format includes keynote speakers and workshop presentations on technologies and information policies applied to training and education in industry, government and education/training institutions. Contact Merrick Van Dongen, Division of Continuing Studies, University of Victoria, Box 3030, MS 8451, Victoria, B.C., V8W 3N6, (604) 721-8779, fax (604) 721-8774.

Women & the Media: Access to Expression and Decision-Making

February 28-March 3 1995, Toronto, Ontario

This UNESCO symposium will constitute a major contribution to the Fourth UN World Conference on Women in Beijing. Goals of the symposium are to identify obstacles to women's right to participate in the media, contribute to research and strategies that will enlarge women's access, and to encourage production of material for inclusion in the Beijing conference. Contact Canadian Commission for Unesco, 350 Albert Street, Box 1047, Ottawa, ON, K1P 5V8, (613) 566-4325 or 1-800-263-5588, fax (613) 566-4405.

Women's Rights are Human Rights: Focus on Youth

March 6-8 1995, Toronto, Ontario

The Centre for Feminist Research and the Centre for Refugee Studies at York University are co-hosting this international workshop to look at issues specific to young women's pursuit of full equality nationally and internationally. Contact Farhana Mather, Workshop Coordinator, Centre for Feminist Research, York Lanes, York University, 4600 Keele Street, North York, ON, M3J 1P3, (416) 736-2100 ext.20560, fax (416) 736-5837.

MEMBERSHIP
(GST included)

Membership in CCLOW is open to individuals, organizations or agencies.

MEMBERSHIP FEES

<input type="checkbox"/> Low income/student/ un/underemployed/retired	\$10.70
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<input type="checkbox"/> Sustaining Member	\$250.70**
<input type="checkbox"/> Organization with an annual budget up to \$100,000	\$48.15
<input type="checkbox"/> Organization with an annual budget \$100,000 to \$500,000	\$80.25
<input type="checkbox"/> Organization with an annual budget over \$500,000	\$133.75

Associate Member (receives *Women's Education des femmes* only)

<input type="checkbox"/> Individual	\$18.19
<input type="checkbox"/> Organization	\$32.10

* A \$20.00 income tax receipt is issued
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CCLOW, 47 Main Street, Toronto, ON,
M4E 2V6

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DROITS D'ADHÉSION

<input type="checkbox"/> Étudiante/sans emploi/retraîtée	10,70 \$
<input type="checkbox"/> Inscription personnelle	30,70 \$*
<input type="checkbox"/> Membre commanditaire	250,70 \$**
<input type="checkbox"/> Organisation: budget annuel inférieur ou égal à 100 000 \$	48,15 \$
<input type="checkbox"/> Organisation: budget annuel entre 100 000 \$ et 500 000 \$	80,25 \$
<input type="checkbox"/> Organisation: budget annuel supérieur à 500 000 \$	133,75 \$

Abonnement seulement *Women 's Education des femmes*

<input type="checkbox"/> Particulier	18,19 \$
<input type="checkbox"/> Organisation	32,10 \$

* Un reçu de 20,00 \$ aux fins de l'impôt sera remis
** Un reçu de 240,00 \$ aux fins de l'impôt sera remis
Les dons supplémentaires feront l'objet d'un
reçu aux fins de l'impôt

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CCPEF d'un montant de:

Adhésion ou abonnement	\$ _____
Donation	\$ _____
TOTAL	\$ _____

Veillez renvoyer le formulaire et le paiement
au CCPEF, 47 rue Main, Toronto (Ontario),
M4E 2V6

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(home) _____ (business) _____
occupation _____ Areas of
interest _____

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

Nom _____
Adresse _____

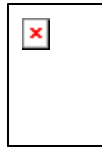
Code postal _____
Téléphone _____ (res)
_____ (bur)
Profession _____
Intérêts _____

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• • • •

CLOW

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



• • • •

CCPEF

Le Congrès canadien pour la promotion des études chez la femme 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 des femmes en promouvant une participation égale de tous et de toutes à nos systèmes 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, les compétences et l'orientation sexuelle, le CCPEF s'attache à perfectionner le système éducatif et celui de l'apprentissage des femmes, publie 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.