

STATUS OF WOMEN JOURNAL

Happy International Women's Day!

Perhaps, this year, our March 8 celebrations will be joined by the spirits of the women we honor: the women who marched to protest the working conditions in the New York garment industry, enraged by the deaths of 128 women in a fire at the Triangle Shirtwaist Factory. Those who died and those who marched were women trapped by economic, social, and political circumstances.

Some items in the journal will cause you to wonder if there have been victories in

the struggle for women's equality. As you read of our participation in that struggle, I hope you see the courage of women and the power that results from our unity and diversity.

Whether we choose to celebrate International Women's Day by inviting a prominent woman to speak, by viewing videos, by writing articles for local teacher newsletters, or by discussing the significance of the day with students, we are honoring all women for whom the struggle continues.

things to do

priority: **INTERNATIONAL WOMEN'S DAY!!**

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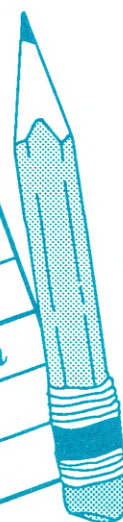
"O" Tolerance – follow-up on
National Panel on Violence
Against Women

✓ 2

Sooke SW – Nice Girls, Bad Girls,
Sheila Northgate – her work, etc.
Faculty Club (U.Vic)

✓ 3

Langley SW – with Surrey & Squamish
dates on Gender Equity Project?
Self-Defence
George – Women Into
Sport available yet?



Co-ordinator: Phyllis Westhara

B.C. Teachers' Federation, 2235 Burrard Street, Vancouver, BC V6J 3H9
(604) 731-8121 or 1-800-663-9163

**FEBRUARY
1992**

International Women's Day, March 8

"International Women's Day is the one day in the year when women around the world reflect on their struggles and their successes to achieve equality . . . Since 1908, women have used this day to meet, demonstrate, celebrate, and to organize to bring about the goals of International Women's Year of 1975: equality between men and women, integration of women into economic development, and to the promotion of peace."

— Rosemary Brown

Classroom Activities

Jill Shannon

List what students may want to be when they grow up. Through discussion, have students suggest the occupations and professions that they feel only males or females may pursue. Discuss the reasons they feel the way they do. Are they influenced by the media, by their parents, or by their peers?

Have students conduct an interview/survey of students, their mothers, and grandmothers. Have students note how the lifestyles of women have changed since 1908. Have students use a variety of media in presenting the results: painting, drawing, photography, sculpture. Have mothers or grandmothers of

some of the students come to the classroom to provide further information.

Have the students chart the household jobs carried out in their homes. Have them decide whether the jobs are done on an equitable basis. If not, discuss how the jobs could be shared.

Have a colleague visit your classroom informally to note the number of times during a lesson you respond, either in questioning or answering, to the males or females.

Using magazines, have students cut out pictures, images, and words that influence the appearance of a woman.

These could be mounted on a chart and questioned as to the dollars spent on beauty styles, and cosmetics.

Have students list famous women or the influential women in their lives. Encourage them to discuss the characteristics that make these women important (determination, strength, patience, intelligence, etc.) to them. Have students write a brief story about one woman. Perhaps the composition could be done as a letter.

Ask students to collect all items about females in the newspapers or magazines for a particular week. Discuss the headlines referring to women,

Invite positive female role models to a panel discussion for your students. A panel member may reveal why she was interested in the profession, obstacles she had to overcome to reach her posi-

Invite a woman from another country to your classroom. Share and talk about the similarities and differences

Celebrate and enjoy.

MATT PAXMAN

Healing the Earth

Stories from the four corners of the earth supplied the working basis of the three-day conference, "Healing the Earth," sponsored by the United Nations and held at the University of British Columbia May 17 to 20, 1991. Most participants were women. Together they made recommendations that will be taken to the United Nations "Conference on the Environment and Development," in Rio de Janeiro, Brazil, June 1 to 12, 1992. It will be the first ever Earth Summit.

Women want a say in what is happening to the environment. Our society no longer respects Mother Earth as did the indigenous peoples; we regard our environment as a supplier of resources for economic gain. Nature once was respected and nurtured. Life was seen as a coil, representing a social order throughout time, each part respecting the value of all other parts, and all maintained by spiritual principles, so as to grow in harmony.

First Nations women of

Canada and the United States shared this view with women from Mexico, South America, Africa, India, China, and Indonesia: exploitation for economic gain by first world powers must stop. Together

strategies. The women elders validated the belief that women collectively can bring about change.

The ability of all women to feed their children depends on the the health of the earth.

Chandra Kirana spoke of the so-called green revolution in her country, Indonesia: soldiers dressed in green come and pull out the plants. The people are then forced to buy patented, hybridized seeds which have only short-term genetic stability and require first-world pesticides and fertilizers to grow. Thus local agricultural autonomy is effectively replaced by dependency on multi-national companies.

Sharon Rempal, of Keremeos, B.C., echoed concern for preservation of indigenous seeds. She further underlined the need to protect "heritage seeds" those sustainable in low-

fertility soil without added chemicals and whose genetic qualities will not degenerate. We must become aware of the danger of passing legislation such as Bill C-15, which will allow seed companies to hybridize and patent seeds and



"GREEN EARTH" - Sarah Watson

we must begin the healing process.

The conference began with a circle of indigenous people and during the three days the circle format enhanced communication and promoted discussion of the healing

therefore make us all dependent on repurchasing seeds each year.

Theresa Aloo, of Kenya, said that women are the agricultural labour force. They constantly face problems of erosion and infertile soils, the cause of which is destruction of the land for industry. Cash crops of coffee, tea, sugar, and tobacco for first-world consumption have priority over local agriculture. Such crops lead to economic dependence on multi-nationals and leave little land on which the local people can grow their own food.

Chief Violet Pachano, of the Cree Nation, spoke of the struggle of the indigenous people to save their ancestral lands from destruction. She opposes the James Bay hydro development. Not only has "James Bay 1" destroyed the environment and the lifestyle of her people, but the actual power being generated is being sold below cost and mostly to the United States. The entire eco-system of northern Quebec is being destroyed in the name of progress.

Biram Stage, of the Marshall Islands, provided the story of her people and their environment. Many have praised the effectiveness of such weapons as patriot missiles, but, she reminded us, much of their development was at the expense of her country. U.S. nuclear and military testing in the Marshall Islands produced a high incidence of birth defects and thyroid cancer. And since the Marshall Islands depend on U.S. money for education, they are a dump for toxic waste.

Feminist theologian Elizabeth Dodson Gray, author of *Green Paradise Lost* and *Patriarchy as a Conceptual Trap*, cites the set-up of society as a patriarchal system for the problems we face today. "Ultimately, the problem of patriarchy is conceptual. The problem which patriarchy poses for the human species is not simply that it oppresses women. Patriarchy has erroneously conceptualized and mythed 'Man's place' in the universe and thus—by the illusion of dominion that it legitimates—it endangers the entire planet."

The world is divided into those who have access to technology and those who do not. Technology works for the benefit of the minority, which justifies its decisions in the name of progress. As a result of this attitude, we have an

international environmental crisis. Disasters are no longer national. Chernobyl recognized no political borders. The ozone belongs to us all. Our collective survival depends on co-operation rather than on consumerism and aggression. Women are now demanding a voice in the movement to heal the earth.

We must all take responsibility to combat militarism and colonialism, and to promote gender equality, local agricultural practices, and equality of education. Mother Earth provides and, in return, she must be renewed and revered. We cannot continue to take from tomorrow what we think we need for today.

Kathy Gole
North Vancouver
Teachers' Association
Status of Women
Committee, June 1991

Voices of Hope

At the peace rally yesterday in Vancouver, I thought of Ingibjorg in Reykjavik. Perhaps she too was on the streets calling for world leaders to hear the cries of the people.

Thoughts of her summoned hope. When I spoke with Ingibjorg last August, she explained that "politics is not something only experts can do." A member of the Women's Alliance political party in Iceland, Ingibjorg is one of many Icelandic women who believe that women have a unique perspective that comes from their cultural separateness, their different biological and social experi-

ence. This distinctive female viewpoint, derived from a different set of values, is a critical force in helping to steer the course of human society in a safer direction.

The aim of women in the alliance is "to change society" and to "put respect for life and shared responsibility as its first priority." They take a stand on all major issues affecting everyday life. Their goals are stated, simply and directly, in the "Policy Statement 1987." Policies are decided through long and thorough discussions at meetings, which any woman may attend and participate in as she wishes. The alliance be-

lieves that women everywhere need to share their experience and to help each other move out of their often entrenched inferior position in society. Women in all parts of the world have more in common than what separates them.

Alliance women learn and work together in a non-hierarchical structure. Decision is by consensus. The alliance rejects the notion of power and authority over others. There is no leader, no special power settled in the hands of a few. MPs are limited to two four-year terms in the Althing, the Icelandic parliament. Having no taste for power or glory, these women can focus their attention on their work to make people's lives better.

They oppose militarism and "the use of force." They stand in solidarity with people everywhere who work for peace with equality and justice. Icelanders know where these women stand. They have heard their voices in the streets.

Perhaps that's why I thought of Ingibjorg yesterday as I stood by the fountain. Last summer when I asked if the alliance still felt that the future lay in the hands of women, Ingibjorg replied, "It's our only hope."

If not the only hope, this may be the best hope for those oppressed people who now face only a choice of deaths—starvation under their dictators or bombardment by their liberators.

At the rally yesterday, our voices cried out with voices around the world.

Agnes Stewart, Past Status of Women Committee Member, Surrey

Everything You Wanted To Know About The West Coast Trail But Were Afraid To Ask or Recipe for Survival

The West Coast Trail (WCT) is a 75 km hike on the west coast of Vancouver Island between Bamfield and Port Renfrew. It can take from four to 10 days to complete, depending on your hiking speed and the weather.

Last May, at the Status of Women Zone Meeting, a group of hardy feminists banded together after attending a workshop on setting goals; our goal became the West Coast Trail. Group preparations began with 10 members and dwindled to five: Lorrie Williams (New Westminster), Cheryl Douglas (Surrey), Louise Paulsen (New Westminster), Natascha Proctor (Maple Ridge) and Jecka Meertens (a friend from Victoria). Our numbers may have shrunk, but our enthusiasm had not!

The following is our recipe for surviving the WCT:

5 packs of Mole Skin (no exaggeration—you'll need it all!)

2 packages of Fire Starter (wet wood & cold hands need help!)

1 bottle West Coast Comfort (aka Southern Comfort—heavy, but worth it!)

1 pair of gaiters (love that mud!)

50 feet of rope ("How far up did you say we had to climb?")

1 set of extra batteries (It's

hard to take your contacts out in the dark!)

2-3 rolls of biodegradable toilet paper

50 water purifying tablets (if you forget these, double up on the tp!)

1-50 ml bottle of Peppermint Foot Lotion from the Body Shop (your feet and tent mate will thank you!)

1 lightweight shovel (Oh! for an outhouse!)

Mirror (Oops! Never mind, you *don't* need it!)

1 WCT map (\$5-6 at the info. hut at the trailhead)

2 books (WCT Sierra Club Blisters; Bliss)

Tide tables ("What do you mean I have to swim?!!" available at the trailhead)

1 set of usual camping-hiking gear (i.e., sleeping bag, stove, tent, etc.)

2 sets of clothing (lots of raingear—and we mean waterproof!!)

15 lbs of food (you can carry 35 lbs but you'll never feel the same!)

8 Magic Pantry vacuum packed meals (heavy but well worth it!)

8 days' worth of treats (we recommend Snickers, Skor, Purdy's Peanut Butter Bars, Kaluha, and hot chocolate)

Add all these ingredients to one pack. (Yes, we did say *one pack*!) Weigh. If you have

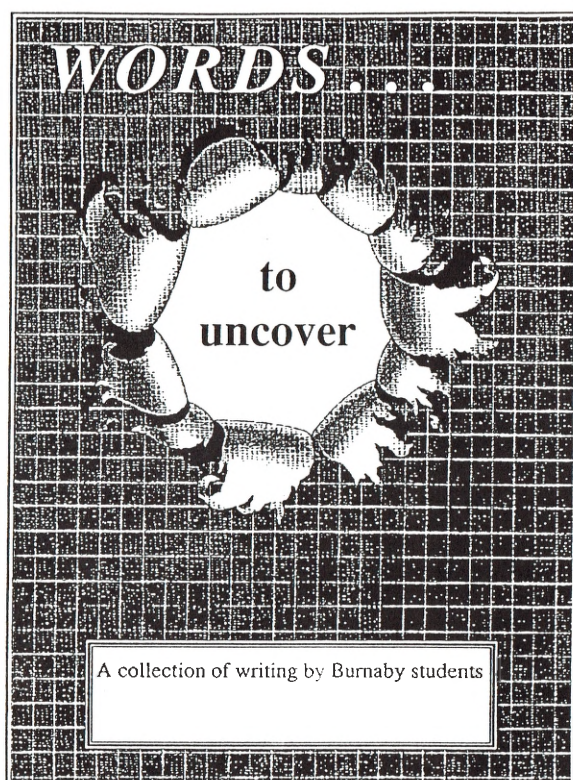
more than 1/3 your body weight, take out the food! Mount pack on one brave feminist. Add sturdy, water-proofed boots. Blend in four other enthusiastic but unsuspecting women. Place on trail. Pray for sun. Use the consensus model for decision making (will we or won't we try to cross the surge channel before high tide?) Maintain your sense of humor. Ensure that some kind soul without a sense of smell picks you up at the other end.

For the five of us, hiking the West Coast Trail was feminism at its best. The qualities that we value—independence, courage, collaboration, and caring—thrived in such an atmosphere.

Here's to choosing your battles and planning to win!

*By Cheryl Douglas
and Natascha Proctor*





Soulstorm

there are stormclouds in
 your troubled eyes
 in your calm face
 I can see that waves are turning
 into breakers
 under the surface
 under the deafening thunder
 you don't hear my questions
 the quick flashes of lightning
 are brushing the tops of ships at sea
 when your back is turned
 but I feel the sparks
 in the calm before the storm
 I seek the shore
 and watch for driftwood
 and shipwrecked sailors

Shannon A. M. Smith
 Burnaby North Secondary

Guilt

The hate imprisoned inside me
 Gnaws at more than my flesh and brain.
 It slaughters my senses,
 Until I'm abandoned—
 Blind and deaf to reason.

I've never seen the miserable face of Guilt.
 I've glimpsed only Its intimidating silhouette
 On every covert, shadowed street corner
 And conjured memories of It
 Pursuing me and stalking—
 Always stalking me.
 Its hunger is insatiable.

I've burnt out each fateful candle,
 Banished every selfish wish.
 And I've held my breath in
 For so long that I can't breathe.
 I don't reach for fantasies any longer;
 I only move to nightmares
 And every nightmare showcases
 A phantom in it called Guilt.

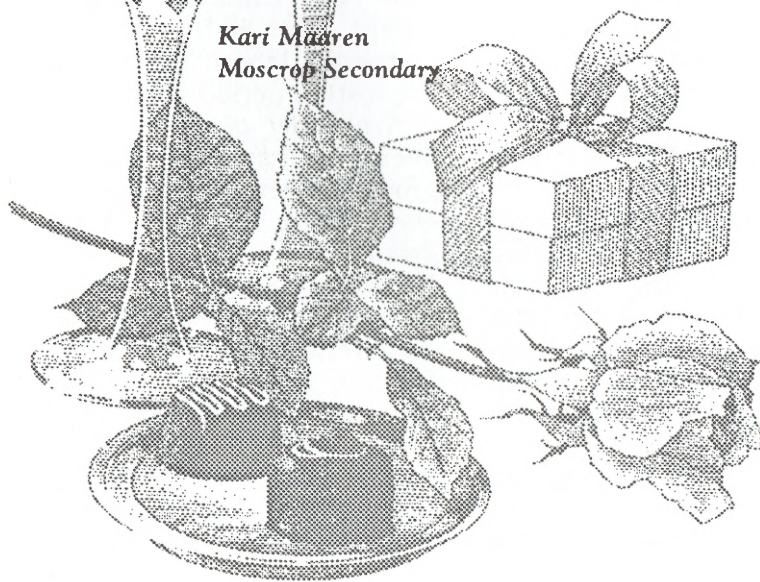
I'm exhausted.
 I'm weary of seeking desperately
 For unfamiliar hiding places.
 I've crawled and crouched
 In so many positions that
 It forces me to realize something:
 This is my own sacrifice, my own chase,
 and my own murder.
 This realization makes me feel
 As indecent as
 Guilt itself.

Shirley Wong
 Burnaby North Secondary

To Be, Or Not To Be

I'm in love. Oh, I'm in love!
It's surely plain to see,
So why do people have to push
"To be, or not to be?"
They're all expecting me to take
Advice to hold me steady,
From some old morbid poet-dude
Who's decomposed already!
Oh, I don't want to die or sleep!
I don't have any trouble!
So why are all these cautious jerks
Just set to burst my bubble?
Ignoring problems. What a joke!
It's really stupid, too,
To think that griefs will go away.
That's not what I would do.
What if my lover left me
With no food or clothes or home?
Well, then I'd take my pen out
And rewrite this stupid poem!

Kari Maaren
Moscrop Secondary



Sacred Words

Eternity, he vows
with a smile
flashing a diamond

Final, she says
with a rubber stamp
as she wraps your purchase

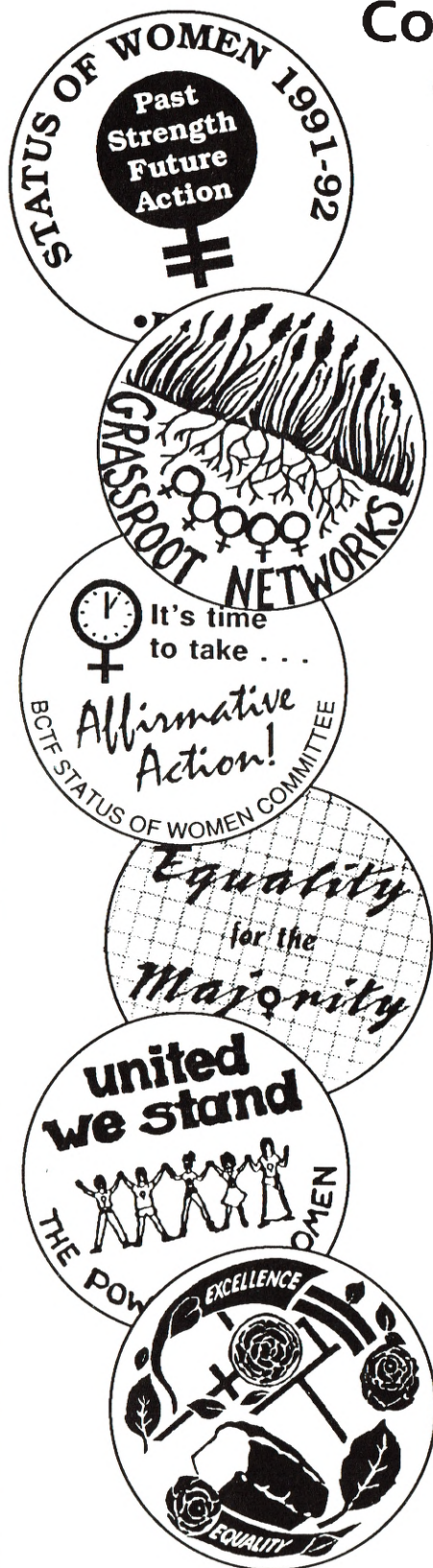
Always she pledges
with a hand on the Bible
as she bows her head

Forever, he states
with a bang of his gavel
and a rustling gown

Of course, I respond
with a faked smile
as I cross my fingers behind me.

Sara Pitman
Cariboo Hill Secondary

The 1991 Status of Women Contacts' Training Conference



Past Strength — Future Action” was the theme of this year’s training conference held at the Pacific Palisades Hotel in Vancouver. About 70 delegates attended, for the most part, the delegates were chairpersons of local union Status of Women Committees.

Registration took place on the evening of October 24. Book store displays and videos were available for viewing in the registration area and delegates had an opportunity to try line dancing, as well. Wendy Matsubuchi, provincial committee member, held an early-morning exercise session each morning.

The conference opened Friday morning, October 25, with a breakfast and a plenary session. Ray Worley, first vice-president of the BCTF, welcomed the delegates. Cella Haig-Brown gave the Keynote Address, “Women in History” (a synopsis of her remarks follows this article).

Zone meetings took up the rest of the morning. Delegates were given the opportunity to share ideas and to become informed about the Status of Women Program.

Delegates attended workshops during the afternoon: Women and Aging, Choosing Your Battles, Reproductive Choice, Implementing a Feminist Agenda, Women Architects, and Self-Defence for Girls.

In the evening, many delegates dined at one of the many ethnic restaurants in

the area. Jean Chan, one of the provincial committee members, organized a sign-up and handled the reservations.

Saturday’s breakfast was followed by another series of workshops: Financial Planning for Women, Detecting Sexism, Bargaining Women’s Issues, National Action Committee, Pensions and Women, Vancouver Society on Immigrant Women, Aboriginal Women, and Legal Education Action Fund.

During lunch Saturday, Lorrie Williams, provincial committee member, unveiled *The Quilt*. Every woman who has served on the Provincial Status of Women Committee is completing a quilt square bearing her name and years of service. The squares will form a quilt, and the quilt will be displayed in the BCTF office. Completion of the quilt is scheduled for spring 1992.

After the luncheon, a panel, Gale Tyler, Christine Mickelwright, and Kathy Parker, discussed labour affiliation. A question period followed.

A number of different issues were discussed in small groups. When the groups reconvened, brief reports were given.

During closure, delegates shared impressions of the conference; Kathleen MacKinnon, provincial committee member, read the poem “I Shall Wear Purple;” and, finally, all present joined in singing “Bread and Roses.”

We thank Phyllis Westhara,

BCTF administrative staff, and Debbie Omand, BCTF support staff, for the organizational work they did to make the conference such a great success.

Margaret Reiss,
Provincial Status of
Women Committee
Member, Cranbrook

From the speech to the Status of Women Conference by Ray Worley, BCTF first vice- president, October 25, 1991

It was the best of times; it was the worst of times."

Less Pain For More People*

Celia Haig-Brown

If we are really to cause less pain for more people, we can begin by acknowledging the diversity of our oppressions." That was one of the remarks Celia Haig-Brown made closing her keynote address, "Past Strengths—Future Challenges" at the Provincial Status of Women Contacts' Training Conference in Vancouver, October 25-26, 1991. Dr. Haig-Brown, a faculty member at SFU, helped the gender-equity course offered last summer as a tri-university course initiated by the Ministry of Education's Gender Equity Committee. She recently completed her doctoral work on First Nations Issues.

Haig-Brown began her address by acknowledging the women behind the formation of the Status of Women Committee of the BCTF, who at the AGM in 1973 introduced the resolution for its creation. She said that despite the limits placed throughout history on women, "there have always been some who have actively worked to improve their lives, the lives of others and to make change."

Haig-Brown challenged participants to consider that "Gender equity is more than a

numbers game. It is work tied inextricably to feminism . . ." Gender equity could reduce feminist projects to the number games (of percentages and statistics) and "it can be a retrogressive move that forces us first to critique the limitations of gender equity before we can move on to the real work of working for justice for women."

Haig-Brown suggested strategies to the Status of Women Committee: focus on anti-essentialism—the intersection of race, class, physical and mental challenges and sexual orientation with gender complicate any action in which we engage. She cautioned us to recognize that "we are not all women together. We are different from one another" and we must learn to "talk across the differences, never to deny their existence." "Develop coalitions to do serious work together and find ways to cause as little pain to as few people as possible," said Haig-Brown.

Linda Sands
Status of Women
Contact, Cowichan

* Much of the substance of this paper was developed in discussion with my colleagues, Dr. Mary Bryson at UBC and Dr. Suzanne de Castell at SFU. I am grateful for this.

That came to mind as I considered the social climate today and measured it against the goals of the BCTF's Status of Women Program: the elimination of sexism, discrimination and violence against women and the achievement of gender equity for all who participate in the education system of B.C.

My first thoughts dwelt on recent events and incidents that suggest this is the worst of times:

- The massacre in Texas, with its sinister echoes of the tragedy in Montreal two years ago.

- The spectacle of the Clarence Thomas hearings and the reactions of many to the testimony of Anita Hill. Some claimed that the hearings served a useful purpose in raising consciousness about sexual harassment in the workplace. A cartoon in the *Vancouver Sun* at the beginning of the week suggested how shallow that claim was. A personnel officer is interviewing an applicant for a position. He says "That covers the questions we normally ask prospective hires. And now just one more: *Will you be my valentine?*"

- The behavior and language of MPs in parliament in Ottawa.

- The savage responses to a rational observation that the national anthem is exclusionary when it suggests that only sons are capable of love of country.

• The denial in Vernon, my adopted home town, by the hospital board, of a women's right to choice.

You're all familiar with the ad claiming that women have come a long way. It's evident that however far that is, it's not far enough, and that society has a very long way to go.

I won't suggest that this is the best of times, but there is some evidence of change reflecting gradual progress toward the aims of the Status of Women Program.

Consider the lot of the female teacher in 1915.

"To keep the school room neat and clean, you must sweep the floor at least once daily, scrub the floor at least once a week with hot, soapy water, clean the blackboards at least once a day, and start the fire at 7:00 a.m. so the room will be warm by 8:00 a.m.

You must be home between the hours of 8:00 p.m. and 6:00 a.m. unless attending a school function. You will not marry during the term of your contract. You are not to keep company with men. You may not travel beyond the city limits unless you have the permission of the chairman of the board. You may not dress in bright colors. You may not loiter downtown in ice cream stores. You may not smoke cigarettes."



Such absurdities are now behind us, and so, too, will today's strictures and conventions become absurdities to our grand-daughters.

When the Status of Women Program was established in 1973, it set out to improve the status of women in the government of the BCTF.

Incremental progress toward that goal is reflected in the increasing numbers of women who are bargaining chairpersons, presidents of local associations, and members of local and federation committees. Currently 6 of the 11 members of the BCTF executive are women.

The latest School Act in B.C., in 1989, was written in inclusionary language—largely at the insistence of the BCTF. The next step is to win universal acceptance of the terminology. Most reporters haven't yet caught on that the Act now refers to school board chairpersons. Some chairpersons haven't caught on yet either! In time, acceptance will grow however, and usage will come to reflect the principles of inclusionary language.

The recent change of government in B.C. has also meant progress toward gender equity. In 1986, the governing party came to power with 48 MLAs, of whom four were women—8%. Today's new government of 51 MLAs includes 16 women—32%, a four-fold increase. There is even talk of gender equity in cabinet posts. A far cry from the day when Mrs. Johnston observed on the appointment of a second woman to Cabinet, that now there would be two of them to serve coffee.

The platform of this new

government includes the establishment of a Women's Equality Ministry, affirmative action programs in the public service, pay equity programs, freedom of reproductive choice and support for victims of violence.

We can look forward with some expectation to a new climate for education in the province; a climate more conducive to the goals of the Status of Women Program. The recent Ministry of Education program of grants for gender equity projects is an encouraging indication of the possibilities in an improved climate. Many of you and your colleagues worked hard to bring about that change over these past four weeks.

Another celebration is, of course, our marking the 75th anniversary of the BCTF. Several of the presentations at this conference and the unveiling of the quilt on Saturday demonstrate the links between the original three goals of the BCTF and the work of the Status of Women Program. Through your efforts as status of women contacts, you will be improving public education in B.C., raising the status of the teaching profession and promoting the welfare of teachers—the original objectives of the BCTF.

Some of the current activities of the Status of Women Committee demonstrate that the action is also here and now. The Subcommittee on Violence Against Women is developing a brief for submission to the government and curriculum materials. You will be completing a questionnaire to help with that work.

The slogan for this fall was "Teachers Make a Difference." Through your participation in this conference and your

work in your locals, you will be helping to make a difference for your colleagues and the students you teach.

province building support for a No vote.

I would have to be convinced that the fed would not be interfering in what should be our own members' decisions and would be committed to democratic grassroots decision making. Some of my friends tell me that if we joined, we could influence the fed to make changes in keeping with our goals. We are still developing our own identity and are much more likely to be influenced by the fed than the fed to be influenced by us.

Strictly speaking, as a feminist, I believe we must work within our own union for empowerment of women teachers. We need to work to end what is still an incredibly patriarchal system. Changes in our members' consciousness, in processes, in gender equity are still required. When people say we should join the fed so that we can have our feminist influence on an organization that is predominantly male, I say we should first put our energy into changing our own organization, which is predominantly female, to be representative of its members and their issues.

I've decided that joining the fed is akin to marrying. Feminists know the only way for women to protect themselves within the institution of marriage is to have a strong self identity before entering it. If a woman marries before she knows herself well and understands what she wants out of the relationship, her needs will not be met, and she will give way to the will of the man.

Gale Tyler

No, On Affiliation

The upcoming referendum on whether or not to affiliate with labour has given me cause to reflect on a variety of feelings and political perspectives some of which have caused me inner conflict. As a socialist feminist, I see a political dichotomy, which is not new to me, but it makes the referendum difficult for me. After much soul searching and analysis I, with some regrets, have chosen to vote No. My decision has to do with existing power relations, identity, and readiness, not with any philosophical opposition to joining a labour central.

Our union is new. Many of our members are reluctant members, who have little or no allegiance to the union at this time. They did not demand union status from the government. Vander Zalm made a mistake by providing an option so unpalatable that only the most conservative members could support it. Despite the sign-up, we still have a low level of union consciousness. We are still in transition from the old way of functioning under the School Act to the new way of functioning as a bona-fide union. I believe that we do not yet know who we are or what we want to be.

Some people argue that the best way for our members to learn is to affiliate now. I think that would be danger-

ous. Just what would we learn? Until we have built a strong democratic union with a high degree of union consciousness in the membership, the likelihood of being subsumed is strong. The potential for us to set our own agendas, describe and carry out our own actions, and establish our own policies, would be in jeopardy with formal affiliation.

I don't trust the B.C. Federation of Labour's commitment to grassroots democracy. The Solidarity experience is still fresh in my memory when, as a BCTF staffer, I was told to tell the members in the North Coast zone to come in off the picket line. I was given no reason for ending the strike. We had no control over the outcome. Teachers were politically sold down the river by the fed.

Activists will remember the 1990 BCTF AGM—we were in the midst of our internal debate about our response to Bill 82—when our guest, Ken Georgetti, admonished us that we would be stupid to act out against the bill. Remember the nurses' strike? Nurses had been presented with an offer and before the nurses could present the offer to their membership, Ken Georgetti was on the news telling nurses they should accept it. To counter his influence, two activist nurses used their holiday time to travel the

Labour Affiliation

SOME ANSWERS

Questions asked of a labour affiliation panel at the Status of Women Conference in October 1991.

What is a labour central?

The Canadian Labour Congress (CLC) is a group of unions affiliated for various reasons. A labour central is not a union in itself. It's a formalized group of unions that have come together and established a constitution and a decision-making procedure. It lobbies the federal government on a variety of issues of concern to the affiliates. The CLC has lobbied government officials about free trade, the environment, pay equity for women, and reproductive technology. The CLC will continue to push for social and environmental improvements in this country during this decade.

What about the solidarity strike of November 1983? Could it happen again?

Some teachers claim we were "sold down the river" by the labour movement in 1983, that Jack Munro made a deal that resulted in teachers' being the only group that felt the pain of being on the picket line. Local by local, we were being served with injunctions that would have forced us back to work, but that did not ameliorate that negative feeling.

Operation Solidarity was an

ad hoc group that came together under great pressure. The group had no constitution, no policy, no guidelines; as a result it had no clearcut method of decision making.

What we actually achieved as a result of that strike is often forgotten. We gained seniority rights, which had been lost the previous summer, when Section 153 was removed from the School Act. Many teachers had been fired in the fall of 1983 because of budget cuts. Some of those fired had 30 years experience, and some were local association presidents.

The midnight negotiations that ended the Operation Solidarity strike gave us the strong seniority provisions we still have in our collective agreements. In the end, all those who were laid off got their jobs back.

Why can't we continue to work with labour as we have in the past?

How can we, in good conscience, continue to say to labour, "While we want to work with you and want your support, particularly when the going gets tough, we won't join you? We will miss the opportunities of full partnership. We will miss the opportunity to develop a structure that would enhance our influence on policy making. We have the same employer as many other unions, and as a result, we need to co-ordinate activities.

Since we now bargain under the same legislation as other unions, we will have to work with other unions to alter the legal framework under which we have to negotiate. A labour central is in the best position to offer advice to the government; whereas we aren't.

What is the relationship between teacher feminists and feminists within the labour movement?

Many of our teacher feminists and activists fear that we will be taking a step backwards if we affiliate with the labour movement. Some of the CLC affiliates—CUPE for example, have memberships that are 80% female. They have a women's-issue agenda. While the agenda may have some differences from that of teachers, a lot of issues are common. The steelworkers, for example, have recently begun a leadership course for women. While only 20% of their members are female, the women are developing a new awareness of what it means to be a feminist within the labour movement. Surely, we have much to offer them from our experience. Won't the women's movement be strengthened by increased unity and solidarity among all feminists?

What about cost?

Almost everyone asks about cost. At a recent meeting, Ken Novakowski assured the task force that joining would not mean a fee increase. He believes that the money can be found within the current operating budget. The issue will

be discussed by the Executive Committee, and a plan will be formed. However, there will be costs in sending delegates to committee meetings and conventions. They could range as high as \$2000 per delegate for those attending an Ottawa convention. We could have up to 75 delegates to send to such a convention. One convention could cost up to \$150,000.

What have we got to offer?

Teachers have skills and talents that could improve the effect of the CLC. B.C. teachers could play a leadership role in influencing the role of teachers across the country. We could encourage other teacher groups to join and in so doing would change the face of Canadian labour forever.

One of the best ways of selling our view of the education system, is by working closely with people from other unions. Why not get other people working on teacher issues? The CLC has many goals for society that are similar to ours. Why not work together to achieve those goals?

by Kathy Parker

Kathy Parker, teacher at North Island Secondary School, Port McNeill, is a member of the Task Force on Affiliation.



"The Quilt"



In celebration of the 75th anniversary of the BCTF, the provincial Status of Women Committee decided to invite each past committee member to submit a quilt square. Our plan is to create a quilt to hang prominently at the BCTF building.

To reflect the 60 or so unique people who have served on the provincial committee, no restriction was placed on the method used or depiction on the square—embroidery, cross-stitch, sequins, felt pens, etc.

Great groans! Panic attacks! Anxiety over having the right message on the square. The quilt is going to be an historic document and eventually will have a catalogue to identify each contributor and explain the significance of the square. For example, one early square received was cut from a pillow cross-stitched by Jill's grandmother. Jill felt her grandmother had had a great influence on her feminist viewpoint. Jill added her name and the years on the committee—a wonderful immortalization of a cross-generation connection.

It is difficult to track down sixty women spread over twenty years, but even if we do not succeed for all, each name will be included. We will hire a professional quilter to assemble the squares. On Monday, March 16 at the AGM, the quilt will be formally presented to the BCTF. All former Status of Women Committee members are invited to attend the unveiling.

*Lorrie Williams
Quilt co-ordinator*



Thomas vs. Hill

Like millions of Canadians, I watched the Thomas hearings during the Thanksgiving weekend, gripped by an intensity that I have not felt since the Kennedy assassination. Thomas is certainly an impressive candidate, and perhaps he does deserve to be on the U.S. Supreme Court. He is a powerful and brilliant black.

At the same time, I am absolutely convinced that Anita Hill's testimony is accurate. Moreover, I see no contradiction between the fact that Clarence Thomas is a bright, ambitious, highly-motivated candidate and the testimony of Professor Hill.

Thomas may not have lied. Denial is such a powerful defense mechanism that he may not remember saying those things. It is instinctive to want to deny wrong-doing. Humans are quick to repress events that threaten to destroy their self-image. Thomas was obviously drawn to Miss Hill by a sexual attraction he did not feel toward other women in his office. That he did not seek to date other colleagues simply indicates that he was a discerning man who did not "go after everything in skirts."

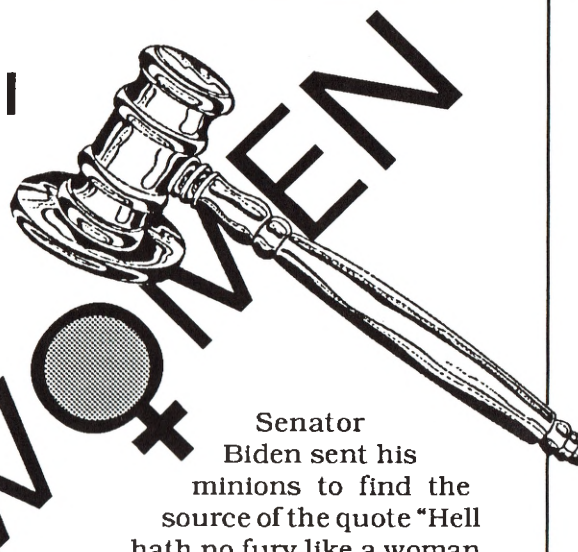
Thanks to the puritan heritage which has been a part of American strength as much as of its flaws, normal sexuality has become almost a contradiction in terms. The discussion of the pornographic books seized from his garage was quickly aborted as an invasion on privacy. Why?

Isn't a man's taste in pornography the graphic depiction of his inner fantasies? Since so much of pornography is degrading to women and deals with power over rather than respect for the opposite sex, isn't this meaningful evidence of a man's capacity to judge both sexes fairly?

As for Anita Hill, countless senators stated that they found her testimony credible. The problem is that they did not believe her. Nor did they seem to see any flaw in their thinking.

Despite her reluctance to come forward, despite her indicating that it would be a matter of her word against his, despite her open acknowledgement that all conversations had been in private and behind closed doors, Anita Hill was accused of having no proof. Without proof, she must be lying and committing perjury.

Although that accusation was eventually struck from the record, it was done so only in the light of subsequent speculation on mental instability, a penchant for fantasy, or martyr complex. Ultimately, despite evidence of a healthy heterosexual social life, she was crucified by the unfounded accusation that she was frustrated by his lack of interest and therefore projecting, accusing him of doing what she secretly wanted him to do. Hence



Senator Biden sent his minions to find the source of the quote "Hell hath no fury like a woman scorned," which he had erroneously attributed to Shakespeare. The full quote, carefully read into the transcript, of course remained paramount in every man's mind.

Repeatedly, Hill was attacked for not having avoided all future contact with him. That she showed no fear, that there was no discernable tension in her body language may simply demonstrate the skill that every woman uses to diffuse unwanted sexual attention. That social skill is probably an essential part of any professional woman's repertoire.

Nor is any of this evidence inconsistent with her following Thomas to his new position. Other colleagues have testified that Thomas was clearly a man on the rise. It should surprise no one that Anita wished to be a part of that climb to the top. That she continued to communicate with him occasionally is part of the normal pattern any woman who seeks professional advancement follows. As her friend Ellen Wells put it:

Women are told to network. Because a woman is not part of the old

boys' club, she needs all the help she can get to succeed in the professional world. "Never burn your bridges" is something every black woman learns at her mother's knees. And she also learns that no matter what, you grit your teeth and you do it.

The assembled men of the U.S. Senate expressed surprise that Anita Hill did not make her accusation the moment she had a teaching job or at least when she was working with the dean of Oral Roberts University. As the hearing so clearly demonstrated, to accuse one's professional superior of sexual harassment is to shoot oneself in the foot.

When the senators heard John Doggett and the male "character witnesses" for Clarence Thomas on Sunday evening, racial and political differences were forgotten. As the gentlemen of the Senate joked about their mutual interests they once again relegated women to the outfield. The message was clear: women are unpredictable menaces with a clear sexual function. Real men understand these matters while recognizing that it may be politically unwise to state that openly.

At last, the underlying fears of the senators had been skillfully laid to rest. How clearly these fears had been articulated! "If Clarence Thomas can be accused, any man can be accused. I, too, can be accused." That was the theme that bonded Republicans and Democrats, black men and white.

Quote of the Day

Nelly McClung spoke at a rally in Winnipeg in 1915. A heckler yelled at her, *"The Prime Minister would quit politics if a woman were elected."* McClung replied, *"This proves what a purifying effect women would have on politics."*

BCTF News, October 9, 1991

It was important for the senators to discredit Anita Hill. If her testimony could be ignored, then not only would Clarence Thomas be safe, but also they would be safe.

On Tuesday, when the votes had been tallied, Clarence Thomas thanked the Lord. How convenient to be able to see the hand of God in social institutions! How convenient to place on His shoulders the responsibility for acts of omission or commission that originate in the human heart!

I saw neither divine intervention nor satanic influence at work, only a group of normal men, probably reasonably representative of the population at large, who had voted in self-interest. These men had heard hours of sworn statements by Anita Hill and by highly respected individuals with no axe to grind and no personal or political incentive to lie. Nonetheless, to my knowledge, not a single U.S. senator indicated that the testimony had influenced his thinking or his vote.

An historic opportunity to work toward positive change was lost! How sad that senators rejected the truth! Sexual

harassment makes women and many men feel uncomfortable in the workplace. Countless men genuinely do not know what women find offensive. They do not know how to show approval or to demonstrate positive feelings toward women in neither a sexual nor a demeaning way.

On the day of the vote, in a superb PBS commentary, Roger Rosenblatt expressed similar thoughts. He reminded viewers that a man in a professional capacity who calls a woman "Honey" is not seeking to seduce her; he is asserting his sense of superiority. In this context, "Honey" is not a term of endearment; it is an expression of derision, reminding her of his relative power.

This is the sore spot that Ellen Wells earlier attempted to describe. She pointed out that a woman does not need to write down where she was touched, nor to document words that have wounded; both are burned forever upon her soul. As Rosenblatt said so aptly, "The heart knows when it is being assaulted."

Helen Wilkes
Status of Woman Contact
Vancouver Secondary

Gender Equity

BCTF policy 42.09 provides the following description of gender equity:

42.09—Gender equity is concerned with the promotion of personal, cultural, and economic equality for all who participate in the education system of B.C. The term "gender equity" arose out of a growing recognition in society of a systematic and pervasive gender inequity. A continuing tradition of stereotypical conceptions and discriminatory practices resulted in the systematic devaluation of attitudes, activities, and abilities traditionally attributed to and associated with girls and women.

Gender equity, as distinct from "sex equity," is not attainable solely by a quantitative balance of females and males in all aspects of the existing system. It must also entail a qualitative reworking of gender assumptions within all aspects of the present system. Concretely, this means promoting gender equity in respect of:

1. curriculum,
2. social relations,
3. institutional structures and conditions, and
4. the social-cultural context of public education.

(1991 AGM, p. 22)

Strategies and Activities for a More Equitable Classroom

A HANDBOOK FOR INTERMEDIATE TEACHERS

1. Keep a list of the novels and stories you read aloud to your class, and include as many stories with girls as the main character as boys. Also, ensure that the novels you read reflect our society: choose novels with working-class people, people with various racial and cultural backgrounds, First Nations people, etc.
2. Also, read novels with strong, active heroines. My class loved *Island of the Blue Dolphins*, by Scott O'Dell, and *Underground to Canada*, by Barbara Smucker. Both books show girls in exciting, adventurous situations.
3. Do a unit on career education, or have a career fair. Include equal numbers of male and female guest speakers, and especially have women with non-traditional occupations make presentations.
4. Pose open-ended journal or discussion topics that relate to gender. Some examples:
 - How do you feel about talking in class?
 - Do you think that a woman can become Prime Minister?
 - Should men and women share equally household chores and child rearing?
 - Should girls and boys play on the same basketball teams? floor-hockey teams? tennis teams? swim teams?
 - Do you prefer a female doctor or a male doctor?
 - When out on a date, who should pay the bill?
5. If you study the novel *Mrs. Frisby and the Rats of Nimh*, do the activity at the end of the unit in Terry Johnson's book *Bringing It All Together*; it helps students evaluate the author's attitudes toward males and females (p.231-234). My Grade 6/7 class found the activity very interesting, although the coding system is complicated. The questions Terry Johnson poses could be adapted to evaluate any novel for gender, race, or class bias.
6. When choosing computer monitors or helpers for younger students, ensure that girls and boys are equally represented.
7. Include lots of hands-on activities in science, and ensure that girls and boys participate equally. Give extra encouragement and/or instruction to students who are unfamiliar or uncomfortable with standard equipment (microscopes, batteries,

and bulbs, etc.). See the Canadian Teachers' Federation booklet, *The Idea Book: A Resource for Improving the Participation and Success of Female Students in Math, Science and Technology* for practical ideas.

8. Read *Princess Smarty-pants* and *Prince Cinders*, by Babette Cole, and *The Practical Princess*, by Jay Williams. These books could launch a student investigation into the racial and gender stereotyping of traditional fairytales.
9. Ensure that the girls' sports teams receive equal support and money (committed coaching, uniforms, practice times, awards, travelling, and extra games with the teachers).
10. Have both boys and girls answer phones at lunch hour.
11. Assign classroom jobs randomly and equally. Ensure that the boys clean the brushes and the girls get the P.E. equipment.
12. Be a positive role model: learn how to use the TV, video camera, and the film projector yourself.
13. Teach the St. John's Ambulance babysitting course during class time. It may be one of the few opportunities that boys have to learn how to care for small children.

14. When asking students to move equipment, choose boys and girls equally.

15. Hatch ducks and/or chicks in your classroom. You'll provide an amazing experience with ample opportunities for students to learn about caring. Both boys and girls treat the fragile creatures with the utmost

respect and care. Having a class pet serves a similar purpose.

by Cheryl Douglas
Status of Women
Contact, Surrey

The complete list of suggestions is available through the Status of Women office at the BCTF 737-9553/9560 or 1-800-663-9163.

Regarding Sexist Jokes

Sexist jokes function as racist jokes do. Those jokes help fortify the idea of an "in" group, a group better than the other. The jokes reinforce the stereotypes about a group and fortify the superiority of the "in" group. The sexist jokes show women as inferior, a group the "better" group can laugh at, jeer, beat . . .

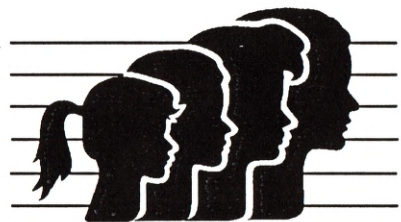
Saying that it is just a joke is not an acceptable argument.

One can see that people remember jokes. Jokes make a strong impression and do play a role in maintaining the status quo. In Canada, one wife out of eight is likely to be battered; one woman out of four is likely to be raped. The status quo is unacceptable.

It is heartening to see that some people have both enough sense to see what is wrong with sexist jokes and enough courage to be outraged. They should be congratulated and taken as models.

Yvette Schenkel
Creston Valley #86





Royal Commission on Education

Schools have a particular responsibility to ensure that they do not contribute in any way to stereotyping and the inequalities that it can promote. Changes in family structure and in patterns of economic life dictate that females should not have artificial or "image" limitations placed inappropriately on their hopes and expectations. Young women need to see more role models in leadership and management positions both within and outside the schools. They need to have textbooks free from gender stereotyping and they need more positive counselling about core studies and career opportunities. Women need, as never before, flexible working guidelines so that their roles in the work force and at home can be more easily accommodated.

The commission recommends:

33. That school districts provide appropriate counselling to female learners to influence them in selecting a wide range of appropriate courses in their school programs including, particularly, mathematics and the sciences. Further, that school districts give explicit attention to the hiring of additional female counsellors as role models.

34. That the Ministry of Education monitor all curriculum materials to be used in the schools of the province, with a view to (1) eliminating inappropriate gender stereotypes, and (2) including content about the contributions of women to our cultural and intellectual heritage.

35. That Ministry of Education and school district hiring practices give explicit attention and emphasis to the potential appointment of females in management and administrative positions.

36. That school districts and teachers' unions, in establishing employee contracts, establish flexible working conditions for women which allow for an appropriate combination of professional employment and family child rearing.

*A Legacy for Learners:
Summary of Findings, 1988*

RESOURCES AVAILABLE

Self-Defense for Girls

Langley, Squamish, and Surrey propose a joint two-day conference for high school PE teachers and counsellors. Funding under the Gender Equity Program will allow the districts to have local

resource personnel train other teachers to provide secondary school girls with the knowledge and skills to avoid being victims of assault.

Note: The grant was approved January 21, 1992.

Women in Administration

Prince George School District has released a report from its gender-equity committee, *Women in Administration*. Originating from a trustee motion to investigate ways of encouraging women to apply for administration, the report defines *gender equity*, *affirmative action* (the BCTF and CTF definitions), *employment*, *encouragement and opportunity equity*, and *leadership*. The recommendations have been favorably received by the board.

Local president Rene Schweizer comments, "Although this committee consists mostly of administrators we did have representation, and I think the report has some things worth looking at."

This might provide a working model for districts establishing joint gender-equity committees, planning conferences on women into leadership (those in and outside your union), or looking at non-sexist environments.

You might contact Rene Schweizer, president, at 562-5743 or Sandy Trolan, Status of Women contact, at 561-1068.

Resource List Promoting Gender Equity in the Classroom

The materials and agencies listed provide information on how teachers can promote gender equity for both girls and boys. Non-sexist materials should be used for all school curriculum whenever possible, but most available books still promote gender stereotypes, and we have to be able to work with such books, many of which are classics. Sexist/stereotypical materials can be supplemented with materials that include women, and opportunities can be found to point out and discuss female/male/race stereotypes so students themselves can look beyond what they read or see.

Petra Kintzinger's paper lists teacher resources for self-education, speakers, biographical and resource books, organizational resources, and lesson aids.

Call the BCTF Status of Women office at 737-9553/9560.

Snakes and Snails

Snakes and Snails is a book of activities that encourages students to think about male sex-role stereotyping. Young boys need permission and encouragement to learn about nurturing. Girls need to see models of male nurturers. Some activities in this book give students practice in caring or in considering the value and skill of care-giving. Other activities help students analyze messages given to them about appropriate or inappropriate roles.

Appropriate for Grades 4-8.

Available from Women's Studies, Toronto Board of Education, 155 College Street, Toronto, ON M5T 1P6.



Non-Traditional Education and Careers

WITT, a non-profit organization established in 1988, works for the encouragement, training, and promotion of women into trades, technologies, and operations. It provides a communication and support network for women working in these fields.

Presentations are made to educators, union activists, women's groups, managers, and employers. All people who have a role to play in increasing the numbers and enhancing the experience of women working in trades, technologies, and blue-collar work.

One project adopts a junior or senior secondary high school class and sets up a role-modelling program.

Why WITT?

The reality for women who choose such careers is addressed by Marcia Braundy, national co-ordinator of WITT: *... these are the phone calls we receive from women who are trained and qualified, who, regardless of the quality of their abilities, cannot access jobs in their chosen field. Excuses are given, "our equity program is not quite in place yet," our unions will not let us, "we don't have washroom facilities." It is not just in construction, or in resource-based industries... but in municipal governments and educational institutions as well.*

WHAT KINDS OF PROJECTS?

Role-model programs are possible in junior and senior secondary schools.

If you are a union employer, you can identify women in trades, technology, and operations jobs in your organization who are willing to serve as role models.

If you are a teacher or a counsellor, you can encourage your colleagues and students to participate in role-modelling programs.

If you are a parent, you can learn more about role-modelling programs.

"Girls Exploring Technology" is a day camp—three one-week sessions for girls in Grades 7 and 8. Sponsored by the school and several community organizations, the program introduces girls to trades and technical career choices and develops an awareness of the importance of career choices at the secondary school level. In one of the projects, the girls built go-carts and raced them on the last day.

The Role Modelling Project

NELSON, B.C.

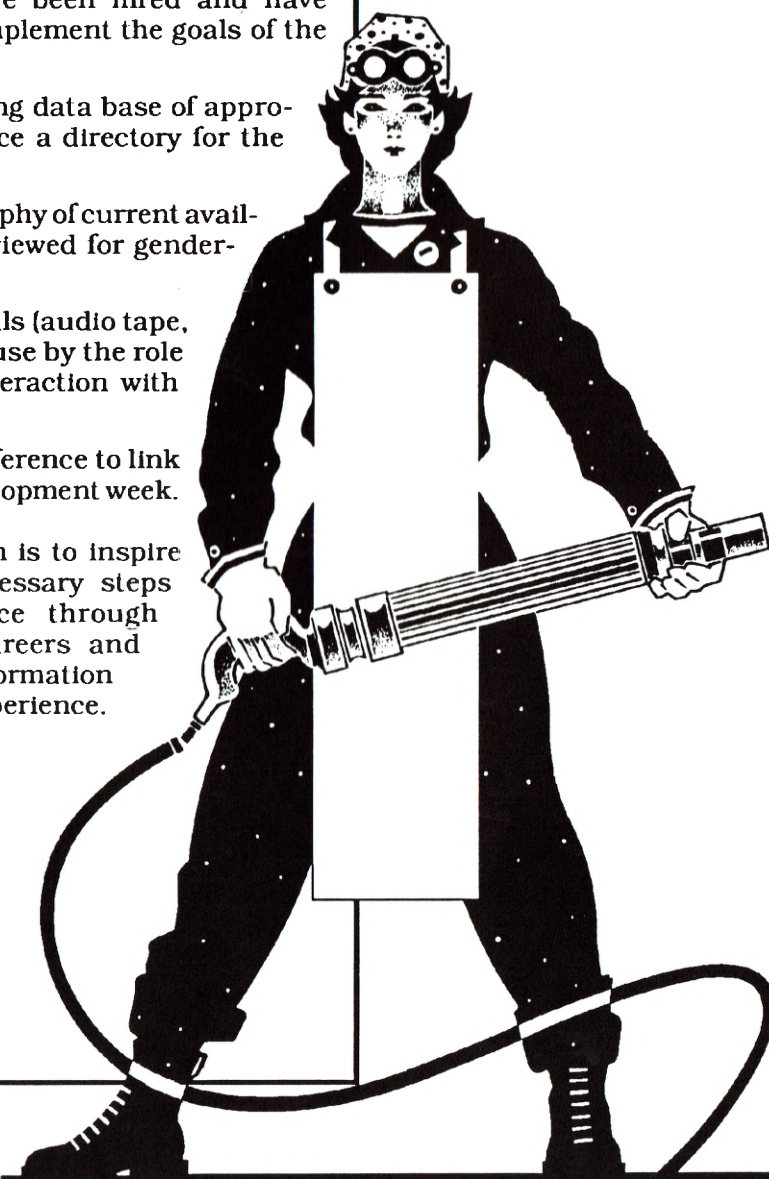
The purpose of the project is to expand awareness of the career options being considered by girls and young women in our West Kootenay community by offering working women as role models in the classroom or on-the-job. Occupations in which women are under represented such as trades, technical, operational and managerial will be emphasized. As you know, 80% of working women are employed in only five occupations, and they work primarily for financial need.

To date, two co-ordinators have been hired and have begun to work to develop and implement the goals of the project by the following means:

1. Update and expand the existing data base of appropriate role models and produce a directory for the school district's use.
2. Prepare an annotated bibliography of current available curriculum materials reviewed for gender-equity issues.
3. Prepare role-model kit materials (audio tape, information manual, etc.) for use by the role models in preparation for interaction with students.
4. Organize a career options conference to link with planned local career-development week.

Our intention with this program is to inspire young women to take the necessary steps toward economic independence through interesting and meaningful careers and work. This program offers information and first-hand exposure and experience.

Role Modelling Project
co-ordinator Fran Wallis
can be reached at
City Hall
4 - 502 Vernon Street
Nelson, BC V1L 4E8
Phone: 352-5322
Monday to Thursday
08:30 to 16.30



B.C. Technology Education Curriculum: Appropriate for All Students?

Overview

The working draft of *Technology Education, Primary—Graduation, Curriculum/Assessment Learning Guide* (Ministry of Education, 1991) has been described as the beginning of a *historic revitalization* of industrial education in British Columbia. The major changes include a name change from "industrial education" to "technology education," a broadening of the scope of industrial education to include the newer "high technologies" in industrial education, and a shift in methodology from a transmission-orientation to problem-solving. The writers assert that the proposed curriculum is appropriate for all grade levels and that the curriculum is relevant for *every* student.

Although the curricular modifications are an improvement of the existing curriculum, the proposal essentially perpetuates the status quo in industrial education. The technologies described in the draft document are those of the existing curriculum, with the addition of more contemporary "high technologies" in the industrial domain. The curriculum is intended to provide a basis for technology education at the primary level, as well as the lower/upper intermediate and graduation levels, yet the only mention of primary is on the cover of the document. Although the curriculum purports to be a curriculum for *every* student, it ignores the historical, societal, cultural, and socio-

economic diversity of female, aboriginal, and culturally diverse students. The emphasis is still on making things, and technological literacy, the understanding of the relationship between society and technology that may empower students to control and direct technological development, is given only nominal consideration.

Whose Technology?

The name change to *technology education* from *industrial education* implies that the curriculum has been broadened beyond the narrow scope of traditional *industrial* technologies to include technologies of significance to *every* student, and that there is greater flexibility in conceptualizing what technology is and might be. The tools and machines identified as examples of the broadened scope of technology in the introduction of the document, "...from coping saws to computers, from lathes to lasers..." (Ministry of Education, 1991, p.1) are those used in the present traditional and contemporary industrial education curriculum. The organizers referred to *information technology, power and energy technology, materials and products technology, and systems integration technology*, are remarkably similar to the four-cluster model adopted by most *industrial* education programs in the U.S.A.: *communications, transportation, construction, and manufacturing* (West Virginia

Department of Education, 1981). These four organizers essentially duplicate the white, male-dominated, European technologies that gained prominence with the Industrial Revolution. These organizers not only restrict technology education to the *industrial domain*, but also perpetuate the prevalent mindset that the real world of technology is limited to "things" and "systems."

The technologies discussed in the proposed curriculum are still primarily "boy toys" with the addition of newer, more high-tech "boy toys" of *industrial* education. The curriculum proposal fails to broaden the scope of technology to include domestic, environmental, agricultural, medical, occupational health and safety, or other technologies which may be more relevant to the "everyday" needs of *every* student in today's technological society.

Kramarae (1988) points out that the history of western technology is basically men's history and that "technology consists of devices, machinery, and processes which men are interested in" (p.4). Even with a broader range of technologies, the curriculum proposal would still have serious deficiencies. Pannabecker (1991) points out that including more than *industrial* technologies in technology education merely "expands the breadth with little effect on the ideology unless it serves to reopen the issue of human interaction in technology and

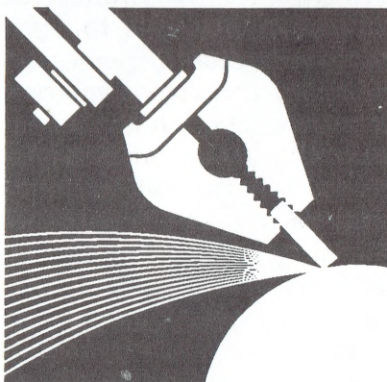
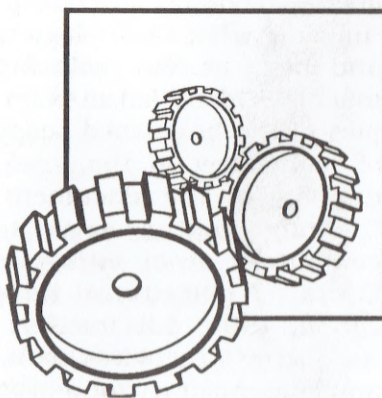
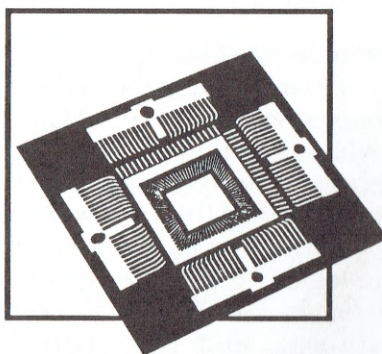
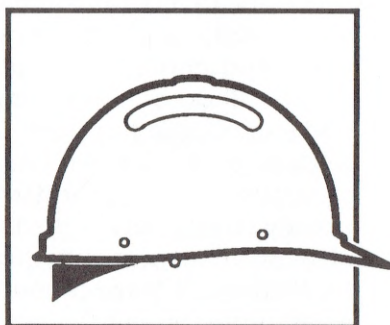
society" (p. 46). The curriculum proposal does not include the critical analysis of the role of technology in society, necessary as a basis for the development of progressive approaches to technology education.

Adding the "Head" to the "Hands"

The development of skills associated with the application of tools and machines to the making of "things" continues to be a major focus of the proposed curriculum. *Problem-solving* of technological problems and *making things* are the two highlighted objectives of the curriculum. The proposal refers to technology education as a "heads-on, hands-on" program.

Notwithstanding the potential improvement to technology education resulting from the inclusion of problem-solving as a methodology, major oversights prevent the curriculum from being relevant to the needs of *every* student. There is little or no acknowledgement that the problem-solving skills needed in today's technological world are much more complex than simply solving technical problems by making better "things" and "systems." What about addressing problems that stem from "everyday" societal and environmental issues which are a result of technological development? The curriculum proposal provides little direction for dialogue regarding the need for many of the "things" and "systems" in the first place. Discussions about alternative ways of doing things, or of changes in behavior and values that may result in de-

creased production of "things" need consideration in the technology-education curriculum.



Appropriate for Whom?

A serious shortcoming of the proposed curriculum is its failure to make the curriculum relevant to all students. The proposal states that "the new clientele will include all students, girls as well as boys university bound as well as vocational, special needs as well as mainstream students —**every student** [emphasis original]" (Ministry of Education, 1991, p. 1). Although, industrial education has traditionally excluded all but low-ability boys, the curriculum writers assert that the traditional *industrial* technologies are appropriate for all students at all grade levels.

There are many reasons why females have not participated fully in industrial education programs. Extensive research has been done to determine some of the factors that have excluded females from technology education (e.g. APU, 1990; Bruce, 1985; Catton, 1986; Farris, 1980; Grant, 1986; Kramarae, (Ed.), 1988; Rothschild, 1983, 1988, 1989; Whyte, 1986). They include a lack of female teachers (role models), social and cultural conditioning inside and outside schools, teaching methodology, context of the learning, teacher expectations, counselling, sexist language in textbooks and in the classroom, dangerous and unattractive facilities, and the focus on white male-oriented, European, *industrial* technologies with the exclusion of technologies of immediate and historical importance to women. The factors that have excluded female participation may explain the lack of participation by a broader range of male students.

Technology of Oppression

The proposed curricular revisions do not acknowledge the masculinization of technology since the Industrial Revolution. Griffiths (1985) advises that prior to the Industrial Revolution much of the production of goods was located in the home, and women had opportunities to acquire technical skills. With the Industrial Revolution, female-dominated trades such as spinning, bleaching, and brewing were absorbed by factory production, with women assuming only deskilled jobs in production. The male-dominated skills, particularly those associated with iron and woodworking trades, remained male-dominated and less deskilled, as these trades were transformed into trades such as wheelwright or foundry worker.

Women have become associated with using different technologies than have men. The pervasive gendering of the everyday lives of women and men in Western society into the concepts of "femininity" and "masculinity" is reflected in the "gender-typed" technologies that men and women use. According to Benston (1988), society has deemed which machines and tools are "suitable for men—saws, trucks, wrenches, guns and forklifts, for example—and those suitable for women—vacuum cleaners, typewriters and food processors" (p. 16). The gender associated with a technology is often related to the power and control arising from that technology. Patriarchy, in Western societies, creates the myth that most "male-oriented" technological skills are more valuable than

"female-oriented" skills. The effect of such beliefs results in the transfer of wealth, power, and influence to males. The traditional male technologies of control may also be viewed as technologies of oppression as they are applied in support of a market economy that exploits people and resources for the benefit of the wealthy.

Cockburn (1985) identifies a fundamental contradiction between "women's need for technical competence and the destructive, exploitative, and inhuman nature of current technologies" (p.253). She contends that "it is not technology that is out of control, but capitalism and men" (p.255). Other prominent writers have also questioned the appropriateness of the technological domination over nature and society by privileged men (Ellul, 1964; Franklin, 1990; Merchant, 1989). Cockburn (1985) suggests that females must participate in technology if there is any hope that it can be changed from the exploitive and dangerous force that it is. She states that such changes become possible not only if women participate in technology, but if they also challenge its masculinization. She contends:

It would not change things greatly for the better were women simply to step into the male world of technology, leaving our own concerns and values behind. It would change things for the worse to have masculine ideas and behavior take over child care and home life. The revolutionary step will be to bring men down to earth, to domesticate tech-

nology and reforge the link between making and nurturing. (p. 257)

Such views of women's potential to influence and redirect technological development imply that **technology education needs females more than females need technology education.**

The Promise of Technology

Technology's promise of freedom and the prosperity, which is to rescue us from starvation, sickness, and illiteracy, has become so much a part of our lives that it is rarely part of our consciousness. Borgmann (1984) advises that women and men have become astounded by and proud of the sophistication and omnipotence of the technologies that encompass our everyday world, but warns that we have lost sight of both the means and the ends implicit in those technologies. The immediate gratification and the attraction of the technology camouflages the consequences and methods of production as well as the effects on the end users and has created an uncritical worship of technology.

Borgmann (1984) insists that "an important part of genuine world citizenship today is scientific and technological literacy. . . metatechnological practices" (p. 248). These practices include critical thinking about the societal, environmental and political implications of technological development. The component of a technology education curriculum which holds the key to challenging the myth of the promise of technology is technological literacy/critique. Including

technological literacy/critique as a serious educational goal necessitates that alternative values, assumptions, and pedagogies be examined. Technological literacy/critique is all but ignored in the proposed curriculum.

Griffiths (1985) maintains that the redirection of technology is a long term project, which requires a restructuring of the social order. She contends that technology is patriarchal and capitalistic, and that "to win back for women a role in the generation and construction of technology thus involves a challenge to them both" (p. 71). By ignoring the perspective and experience of women in relationship to technological development, men as well as women are losers.

New Paradigm Needed

The draft of the curriculum proposal was designed by white, male industrial educators and one white, female industrial educator—all secondary educators. There has been little or no input solicited from those who may be able to represent the needs and interests of those students who have been historically excluded from the current Eurocentric industrial-education curriculum. The curriculum revision process itself has diminished the vital process of democracy to a set of inherited principles and institutional arrangements. Eisner (1985), referring to curriculum revision, explains that "when one view of mind, knowledge, and intelligence dominates, a self-fulfilling prophecy emerges. . . we legitimate our own view of what counts without serious con-

sideration of alternative or complementary views" (p. 358). Traditional industrial education has not attracted a broad range of students and enrolment has dropped considerably over the past decade. Kuhn (1970) contends that in order to make a paradigm shift from one in crisis it is imperative that there is a "reconstruction of the field from new fundamentals, a reconstruction that changes some of the fields most elementary theoretical generalizations as well as many of its paradigm methods and applications" (p.84-85).

If the curriculum is not modified to provide for the development of technological literacy/critique in a curriculum appropriate for all students at all levels, the curriculum should continue to be called *industrial education* and should not be made mandatory for all students. Without these significant modifications to the draft document, the curriculum proposal might better be described as a *historic opportunity lost*, rather than a historic revitalization. **Saying that the curriculum is relevant to all students at all levels does not make it so.**

Patricia O'Riley
UBC Industrial/Technology
Education Graduate Student

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Transitions '91: Here Today, Where Tomorrow?

On September 19, a hundred female Grade 12 students from Point Grey Secondary School gathered at UBC's Grad Centre for a day of exploring issues relevant to young women. The conference, named "Transitions '91. . . Here Today, Where Tomorrow?" was organized by a team of female Point Grey staff members, and was led by facilitators from the BCTF's Status of Women Committee.

The goals of the conference were simple: to discuss with the girls realities they would face upon graduation, and to enable them to establish contacts with their peers and the staff to help them achieve their goals. Said chairperson Frances Moorcroft: "For some young women it was their first experience of consciousness-raising—the reality of how society views women—and how they generally view themselves."

Status of Women committee member Lorrie Williams, said clearly "This is not a boy-bashing day. . . it is a women-uplifting day." The workshops, led by Williams, along with Sue Mackay Smith, Sheena Yule, and Teri Young, touched on several topics, including women's portrayal in the media, their treatment in the music industry, and the economic realities they face in different social strata. These were followed by group presentations so that all participants could share what they had discussed.

A taped lecture by ex-NDP MLA Rosemary Brown, "No Way—Not Me" received much praise, as did a keynote speech from current NDP MLA Darlene Marzari, who spoke of the personal power women should have over their own lives, and the need for women to become involved in politics to claim their right to equality at all levels. Following her speech was a performance by the "Euphonious Feminists," a quintet of professional women. With songs such as "Fight Back," "Everything's Possible," and "Sea Never Dry," they brought the conference to a musical close.

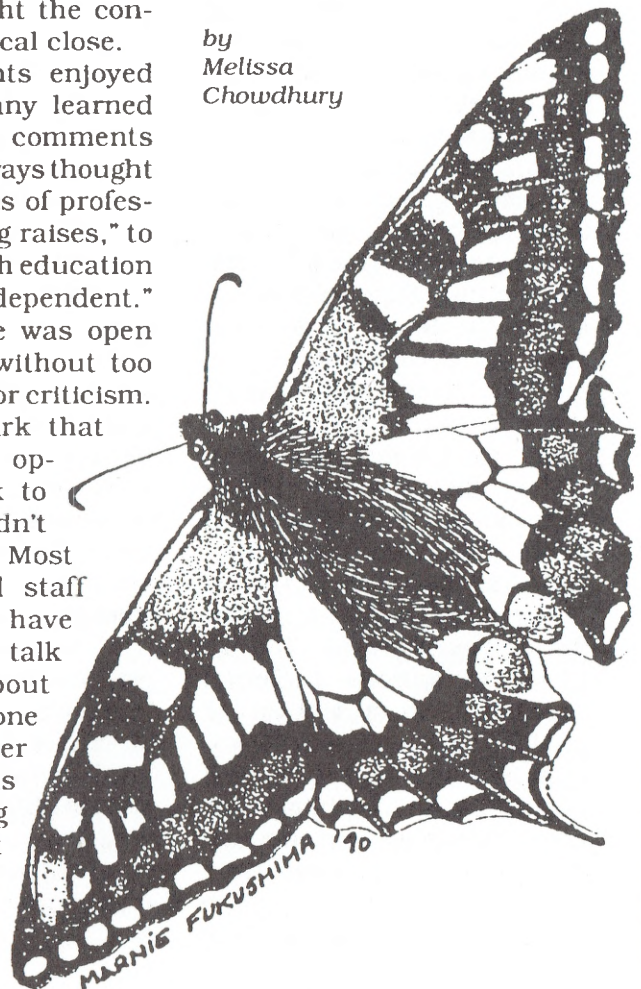
The participants enjoyed the day, and many learned a lot. Students' comments ranged from, "I always thought of sexism in terms of professionals not getting raises," to "Try to get as much education as you can. Be independent."

The conference was open and warm, and without too much sweetness or criticism. Many girls remark that they enjoyed the opportunity to talk to people they wouldn't normally talk to. Most of the girls and staff members would have liked the time to talk more, or to talk about what could be done right now, rather than what has happened to bring about the current situation. Still, the vast majority left with the feel-

ing that they were capable of more than they had thought they were. One student seemed to summarize the day: "Society is changing, thank heavens, and I'm glad to be part of it!"

There are hopes for a conference next year, along the same lines, perhaps with help and input from the girls who attended this year. With this precedent, it might become an annual event. Since the world is changing so fast, likely each crop of graduating students would have plenty to discuss.

by
Melissa
Chowdhury



THE BCTF STATUS OF WOMEN PROGRAM

A Short Reflection on Its History

It has been almost 20 years since the BCTF voted at an Annual General Meeting to establish a Status of Women Program. I believe that we would do well to take the time now to examine how and why the program was established and how far we have come in achieving the goals that were laid out at that time.

In the late 1960s, rising awareness of systemic discrimination against women in our society led to the federal government's establishing the Royal Commission on the Status of Women. At the same time, a group of Lower Mainland teachers formed Women in Teaching. They helped persuade the BCTF to strike a task force to examine the status of women teachers in the B.C. school system. It is from the second task force which brought forward its recommendations to the 1973 BCTF Annual General Meeting, that the BCTF Status of Women Program and Committee were formed. The 46 recommendations included the formation of a standing advisory committee, establishment of a full-time staff position, and establishment of a status of women committee in each local association.

How far have we come toward realizing the goals of

the 1973 task force? In some districts a woman had difficulty obtaining a position if her spouse already had a teaching position there. Some districts re-

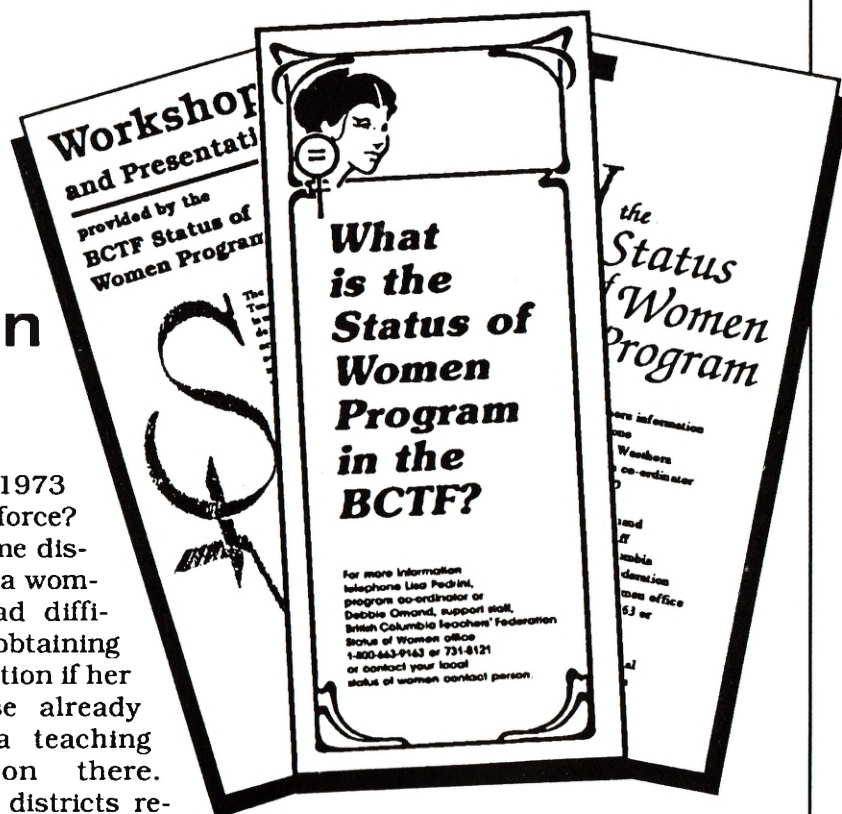
quired a married woman to produce her marriage certificate to be hired. In some districts, Vancouver being one among others, there were questions on the application form which related to a woman's menstrual cycle. Women were restricted as to what they could wear. Simply gaining the right to wear pants to work was a struggle. There were differentials in pensions; women were automatically considered dependents regardless of their economic independence. There were even separate staffrooms for men and women.

Although 53% of the BCTF membership in 1973 was female, few were in positions of leadership in either the local or the provincial association. Since that time, increasing numbers of women have taken on leadership roles, many more women are local presidents, more

women are bargaining, and more women are on local and provincial committees.

One of the initial concern of women teachers was the social and sex role stereotyping in textbooks and classroom practises. Consequently, several recommendations in the 1973 Task Force Report regarded training and education for teachers and counsellors on social and sex role stereotyping, curriculum review, development of educational programs for working with parents, and the sexual desegregation of all courses, programs, activities, and clubs. In order to do this work, a provincial task force was struck. Within a few years, the task force was changed to a committee by the AGM and included members from around the province.

From the beginning, the differing needs of women in various parts of the province were understood. Local assoc-



lations established status of women contacts to the provincial committee. The concerns identified by the task force and the subsequent committee were translated into action by the contacts and their committees in the locals.

Skills-development workshops designed by and for women included bargaining, rules of order, non-sexist teaching, and developing leadership skills. Women have developed leadership skills in local and provincial arenas, have learned public speaking skills, and have gained self-confidence and the knowledge that they have worked as a group with other women to eliminate sexism from the school system and their professional organization.

The provincial committee has focussed on communication among the contacts, the committee, and the members through zone meetings, phone calls, correspondence, and the *Status of Women Journal*. Initially distributed four or five times a year to local committees and members, it has been recognized within the BCTF and by outside groups and individuals as an excellent resource. Unfortunately, due to cutbacks in program funding, this newsletter is now limited to one issue per year, at International Women's Day. As a result, an essential area of communication, networking and information sharing has been restricted.

Increasing democracy within the BCTF is another area of feminist work taken on by the committee. The committee stresses the need for input and it models democratic decision making within its

work. I believe that there has been a congruent strengthening of democratic methods within the federation itself. The women on the committee believed it important that the BCTF continue to adequately inform its members on issues so that democratic decisions could be made from the grassroots. The committee wanted the BCTF to provide leadership for its members in social issues and other concerns and this process should be practised by this committee and the program.

***Most students—
male and
female—still
believe in the
“knight on the
white horse.”***

Through the Status of Women Program, more and more women have taken part in various aspects of the BCTF. For example, only a handful of the over 500 AGM delegates were women when the task force presented its recommendations in 1973. Almost half the current elected delegates are women, many of whom became involved through the Status of Women Program. These women are informed about how their organization works and are involved in its decision making. Participation by more teachers adequately informed generally results in a greater level of democracy.

Recommendations on freedom of choice on abortion, protection from sexual harassment, and affirmative action illustrate the process.

As with other issues the committee brought to the attention of the federation, these issues came to the committee from teachers. The opinion was that these were issues of importance to teachers, but also to their students. Provincial committee members researched, developed the motions, and went back to the representatives in their zones to ask them to go back to their local committee members for discussion and input. Only after assessing and obtaining grassroots support did the committee make recommendations to the AGM.

This process demonstrates for two reasons the importance of listening to, informing and educating the members at the grassroots and ensuring that motions, which are often controversial ones, are not undertaken without their support. The fallout of such controversy would surely land on the local committee members, so that it was important that there would be support for them in their local. Secondly, when support for issues has been well developed in the locals prior to their presentation at the AGM, women have run as delegates because of their belief in the recommendations being brought forward.

The importance of modeling cannot be overemphasized. Many women I have spoken to have stated that they believe that by presenting themselves in an assertive way and showing that women can play many different roles the results will be shown not only in their work in their organization but also in their classroom and in their per-

sonal lives. To these women, "the personal is political" is not just a cliché.

The connection of the personal and political is an essential issue, as is the importance of the connection of eliminating sexism in schools. Women in Teaching was initially created to examine sex discrimination issues in the classroom, particularly as they impacted upon their students. Unfortunately, I believe that curriculum materials and classroom practices have not been significantly changed. While there are some individuals who have changed their classroom practice to reflect a more equitable understanding of gender issues, for the most part teachers in this province and throughout Canada have not. There have been some changes in curriculum materials to work toward eliminating sexism from them, but these changes have been minimal.

History texts of 20 years ago largely ignored women and women's issues; currently some mention the concerns, but awareness of the systemic discrimination of women in our society is not reflected. More books are available that show boys and girls in situations where their roles are more equal, but these are in the minority, particularly when it comes to textbooks and their translation into classroom practises. Most students—male and female—still believe in the "knight on the white horse." Young girls still believe they need not consider or pursue careers because someone will look after them, *this* despite continuing documentation that

most women will have to work at paid employment for 30 years in their lifetime. Few women pursue further education in non-traditional areas, and when they do, they still encounter sexism, either in the post-secondary institutions or the workplace.

The struggle to eliminate systemic discrimination is still of great importance despite and because of the work done over the years by women in the Status of Women Program. While the Status of Women Program has been successful in creating some political change within the BCTF, there is still significant resistance to their broader task.

Over the years, the work of the status of women program has provided leadership, not only within their own organization, but for other similar groups in the labour movement. This assisted in putting social issues on the agenda as part of the discussion by many mainstream organizations across the country. Other women's groups in unions across the country point to the leadership role of the BCTF Status of Women Program: not only the kinds of issues they have taken on, but also their methods of work.

Those documenting and working on women's struggles to effect change recognize that adequate funding must be provided. It is essential that there be a full-time staff person to avoid the problem Joy Langan, then chairperson of the B.C. Federation of Labour's Women's Rights Committee, pointed out in 1976 of this work's being "fitted in when other duties permitted." For a status

of women program to move forward, providing benefit to the whole organization, financial support is needed for networking, information gathering, and sharing through meetings, training, and education sessions and communication through a regularly published newsletter.

If there are any conclusions that I can draw, one would be the need for women to meet on their own, to set their own agenda. The group may work with others in finding ways to meet that agenda, but the right to meet separately and to have control over that agenda is essential.

Obviously, there is resistance to change. Those who have power are reluctant to give it up because of the resultant loss of privilege. In order to hold the controlling interest, they will seek many different ways to either weaken or eliminate those who wish to set up different power arrangements. Since the establishment of the Status of Women Program, there have been regular attempts, many of them successful, to erode the changes that the women in this work brought about. But I believe that by women's naming and controlling their own agenda, in the very long run, will eliminate the causes and effects of systemic discrimination against women in our society, which is the underlying goal of the Status of Women Program.

by Sharon R. Goldberg

Sharon R. Goldberg is a graduate student with the Department of Adult Education, Ontario Institute for Studies in Education. She is a former Status of Women Committee member and former chairperson of the Surrey Teachers' Association's Status of Women Committee.

This poem is a result of "memory recall" that I experienced last summer during my first Reiki session. I had not realized or recalled my grandma's presence until then. The poem reflects my response to: "Think back to when you were a little girl. Find a place where you liked to be, where you felt safe, where you felt like yourself."

With Oma When I Am Seven

I eat crunchy cornflakes
while she eats that porridge.
"Eat lots!" she says
in two languages.

She doesn't make me eat
that porridge.
I don't have to wear a dress.
There are no dumb dolls here.

I like the schmutz in the pig barn.
I like the pasture full of cow pies;
I like stepping in the hoof holes.
But I am not fond of chicken dirt . . .

Oma grabs a chicken.
I thought they were
impossible to catch
and besides
they have beaks
and can be in a bad mood.

Before the chicken knows it
It is thrown onto a stump
and its head flies off!

Oma is not bothered
by blood squirting
everywhere
and so neither am I.
The chicken
deserves to die.



Pretty soon
Oma will have that trap door open
and more jars of jellied chicken
will sit on shelves under the floor.

But I don't really believe
that those squawking bloody chickens
are really in those jars.

We have a special treat now.
I turn the crank on the elevator
in her bedroom.
Inside, there are ropes winding
around the smooth wood
and this makes the shelves
rise out of the ground.

There are the jars of pickles and peas.
I turn the crank until I see
the great jar with the green lid—
the sugar cookies!
I lift it out.

But I still want to turn the crank.
I make the elevator go up,
then down.
I keep on cranking.
I forget about the cookies.

Oma never says,
"Mach schnell, du dummkopf!"
Although she may wonder if
she will be eating any cookies today.

I leave the top shelf sitting
on the level of the floor,
just the way Oma always does.
Then we eat lots of cookies.

Some things we don't care about:
what day it is, what time it is,
putting curlers in our hair,
what the neighbors will think
(who are actually my uncles)

we don't listen to the news.
on Sundays, she listens to
"Wings of the Morning"
which is not the German program.

Things that we like:

getting rainwater out of the big barrel
shelling and eating peas at the same time
going stooking when the sun comes up
walking through stubble, her wheat fields

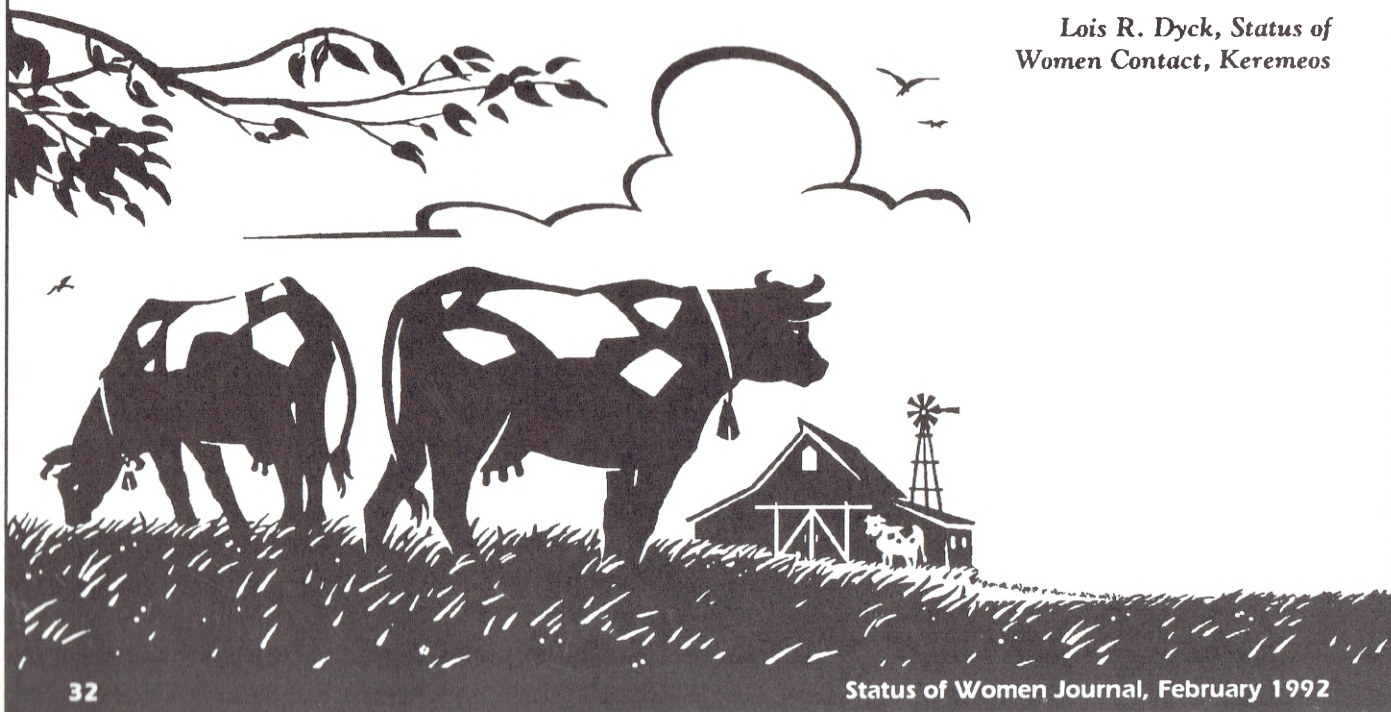
watching how the baby chicks
lift their heads swallowing water
looking for cows in the pasture
going to the dugout to pump water

pulling out the couch
with the brown steel frame
which turns into my bed at night
she turns up the wick
on the coal oil lamp . . .

The next morning I eat cornflakes,
Oma eats porridge.
"Komm, wir gehen drausen!"
I can hardly wait.
I follow Oma outside . . .

written 38 years later
Summer 1990

Lois R. Dyck, Status of
Women Contact, Keremeos



Unsung Herstories

CHARLOTTE PERKINS GILMAN

Philosopher and Author
1860-1935

Charlotte was probably an influential thinker of her pre-World War I generation. She is perhaps most noted for combining socialism and feminism to provide a coherent theory of women's oppression and for adding intellectual backing to the fight for women's rights. She had lectured on women's issues, labour, and social policy, and written poetry and stories, *The Yellow Wallpaper*. At the end of 1896, she wrote *Women and Economics*, which received immediate acclaim, has been translated into seven languages and has since become a feminist classic. The book attacked women's financial dependancy; it was a call for economic independence for women, and in it she dissected with keen intelligence the conventions surrounding womanhood and motherhood. She redefined domestic and child-care chores as social responsibilities to be centralized in the hands of those particularly suited to or trained for them.

JULIA MORGAN

Architect
1872-1957

The dazzling castle at San Simeon, California, belonging to William Randolph Hearst, is famous around the world; yet few can name the architect who designed it. One of the first female civil engineering graduates of the University of California, Julia Morgan was the first woman to gain a certificate in architecture from the prestigious Ecole des Beaux-Arts in Paris. She was a member of an informal old girls network that linked the leaders of the increasingly active women's organizations. She received commissions for schools, clubs, conference centres, hospitals, sanitariums, and shopping centres—she designed them all in a long career notable for more than 700 structures.

MOTHER JONES

Labour Agitator
1830-1930

Mary Harris was a schoolteacher, a dressmaker, and an organizer. She was active in the garment and street-car workers' strikes in the early 1900's, helped found the Social Democratic Party in 1898, and was present at the founding of the International Workers of the World in 1905. She never lost her sympathy for the working man and woman, though she opposed the women's movement as a diversion from the class struggle.

DOROTHEA DIX

Social Reformer
1802-1887

In the mid-1800's, insane and emotionally disturbed people were confined with criminals, irrespective of age or sex. They were left naked, in darkness, without heat or sanitary facilities. Some were chained to the walls; flogging was routine. Dorothea Dix entered such a prison in 1841 to teach Sunday school. She was profoundly shocked, and having observed the same deplorable conditions in institutions throughout the country, she submitted a detailed report of her findings to the state legislature of Massachusetts. She met public apathy, disbelief, and opposition. She crusaded throughout the United States and Canada, to establish hospitals for the mentally ill. In 1845, she published *Remarks on Prisons and Prison Discipline* to advocate reforms in the treatment of ordinary prisoners.

HARRIET TUBMAN
Abolitionist
1820?-1913

Born a slave, Harriet worked as a maid, a nurse, a field-hand, a cook, and a wood-cutter. In 1844, she married John Tubman, a free black. In 1849, fearing that Harriet was about to be sold, the Tubmans fled to Philadelphia. Over the next decade, she conducted 300 fugitive slaves along the underground railroad to Canada. With ingenuity, persistence, iron discipline and extraordinary courage, she became the railroad's most famous conductor, the "Moses of her people." Rewards for her capture offered by slave owners eventually topped \$40,000.

MARGARET ATWOOD
Author
1939-

Margaret Atwood, born in Ottawa, has travelled extensively. She is the author of more than 20 volumes of poetry, fiction, and non-fiction. Her books are required reading for women's studies: *The Edible Woman*, a comic novel about Marian, a young college graduate who suffers anorexia nervosa at the prospect of being contained in a marriage with a sterile young lawyer; *Surfacing*, a novel in which a young woman's search for her father serves as a metaphor for her search for sanity; and the *Journals of Susanna Moodie*, a collection of reflections on the Canadian pioneer woman's life, are but a few.

RITA MACNEIL
Singer
1943-

*"So I found me a man in the good old tradition
 Being conditioned as I was.
 But when it came down to making big decisions
 I found he overlooked my mind.
 And there was unrest and a need for restoration
 To fill the needs in me."*

Rita MacNeil became an integral part of the Toronto women's liberation movement as seen in the verse from *Need for Restoration*. She writes songs for all of us—about her mother and her brother and sisters, about going home, about a women friend whose mind has died, about the loss of girlhood dreams and simple love, about the household trap, about her hatred of war. Her songs are angry, ironic, sarcastic, sorrowful, poignant—songs that encompass the entire experience of becoming a feminist.

EVDOKIA DEMBICKI
Humanitarian
1897-1984

Evdokia Dembicki travelled to Canada from East Galicia (Ukraine) in the early 1900s. As did many other women during that time, she left her family and friends in her homeland to venture into an unknown country. With strength and perseverance, Evdokia provided everything that her husband and children needed. Caring for her family by being there for them was a great gift that my grandmother gave throughout her life. She created beautiful cross-stitched pieces, gardened, and warmly welcomed her many friends. Evdokia created a warm and supportive space for her family in her new country.

*Researched and compiled by
 Jill Shannon, Status of Women Committee*

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Lady Oracle. Margaret Atwood. McClelland and Stewart, 1977.

The Unfinished Revolution

The Status of Women in Twelve Countries

by Doris Anderson (Doubleday Canada Ltd. 1991)

Reviewed by Kathleen L. MacKinnon, Provincial Status of Women Committee

Doris Anderson did what most of us just dream of doing. She went to 12 countries in the world and talked to women about their lives, their work, and their safety. She shares information about legislation and representation in government and industry, and she includes a vignette of a day in the life of a typical working woman in each country.

Anderson puts the 12 countries into four groups: Greece, Spain, and Italy; Germany, France, and Belgium; The U.K., the U.S. and Canada, and the Nordic Countries. Greece, Spain, and Italy, for example, are considered together because they are all southern, predominantly Catholic, countries and all have been influenced by the napoleonic code, which deemed men the indisputable heads of the family.

The information Doris Anderson has gathered is both interesting and useful. She provides an historical perspective as we follow the women in each country through the first and second waves of feminism and see the situation for women in each country in 1991.

The organization of the material in each chapter allows us to make comparisons

and connections. For example, we see that a country like Denmark with a liberal abortion law since 1973 also has "among the best child care in the world." Denmark also has had no anti-abortion movement or backlash against women. Yet in the United States, Canada and the United Kingdom, where women have tenuous, momentary control over their bodies, universal childcare is unavailable, and women have experienced a backlash and seen the rise of new and virulent anti-abortion groups.

It is gratifying to realize that our quiet non-violent revolution is alive and that women around the world are working tirelessly. It is discouraging, however, to realize that women in each of these countries have seen hard-gotten gains eroded with the stroke of a pen and to notice in "A day in the life of . . ." many of the same old patterns we keep hoping have changed. Women still do the bulk of the housework while working in greater numbers than ever before for wages outside the home. Women are still responsible for the care and protection of children while men in all countries require court orders and legislation to fulfill their responsibilities.

Doris Anderson encourages us to finish the revolution. Take a rest, dance a bit, and then work for change: Change

the structure; change the process; end violence; reform the workplace; reform the work. Peter Gzowski asked Ms Anderson what she would do to change the world. She replied with what appears to be the only obvious answer: "Let women be the leaders for the next 2000 years." I'm for that!

The Chalice and the Blade

by Riane Eisler
HarperSanFrancisco, 1987

Reviewed by Elizabeth Lambert, BCTF support staff

The Chalice and the Blade explores ancient goddess-worshipping cultures in Old Europe, particularly the Minoan civilization on Crete, believed to have been a peaceful, harmonious, matrilinear society that functioned under what author Riane Eisler calls the "partnership" model of society.

Eisler draws on extensive archaeological research to support her contention that where the supreme goddess and female deities were worshipped in Old European cultures, women were held in higher regard than is currently the case, and females

and males operated on a more equal basis in day-to-day life, sharing responsibility, authority, and power. Today we operate under what Eisler calls the "dominator" model of society, male domination of the natural environment and all segments of human society.

To learn that a very different model of society may have existed in the past gives us hope for the future and provides an ancient blueprint for our cultural development. But what happened to the ancient partnership societies? Why did they disappear?

I first heard the term "Kurgan" in the movie *Highlander*, a violent fantasy epic about a race of immortal warriors, destined to stalk and slaughter each other throughout eternity until only one remained. The Kurgan in the film was the ultimate bad guy, a sadistic rapist and murderer, physically awesome and terrifyingly evil. I recall a reference to eating babies. I was surprised to learn from *The Chalice and the Blade* that the Kurgans actually existed 6300 years ago on the steppes north and east of the Black Sea. Eisler's description of Kurgans doesn't differ from that of the film. They swept into Old Europe on horseback, bearing weapons of forged metal and bringing with them their warlike male gods. Over thousands of years, they assimilated or wiped out most vestiges of the older, established goddess religions.

Eisler refers to the partnership model as "the original direction... of our cultural evolution" and speaks of "invaders from the peripheral

areas of our globe." The Kurgans are referred to as alternately alien and barbarian. The problem with this scenario is that it is fundamentally xenophobic and racist. If our nature as human beings is exemplified only by the ancient Minoan civilization, the Kurgans were somehow less than, or other than, human.

The Kurgans didn't drop to earth from another planet. Their culture was evolving alongside the Minoan culture. Increasing human population and the domestication of horses effectively shrank the ancient world to bring on the inevitable clash of these cultures. And the Kurgans prevailed.

I came across a possible explanation for the route the Kurgan culture took, in the novel *Raising the Stones*, by Sheri S. Tepper. Tepper is a feminist who writes speculative fiction, science fiction on the future of humanity rather than the future of science. She also wrote *The Gate to Women's Country* and *Grass*.

"I've been reading about [earth]. About the retributive religions, the surviving ones. They all came from a pastoral background. In primitive times, everything out there in the dark was a predator. One had to guard against everything that threatened the flock, had to kill it if possible. At night, the flock had to be sequestered, put in the fold and guarded. The shepherd had to stand guard, sleepless, night after nightThe

shepherd had to be afraid of everything ...wives and children were thought of much as he thought of his...sheep: The sheep were property, the wives were property, the children were property and they had to be guarded. Because they were a pastoral people, they didn't have secure caves or houses. They had fragile tents. They didn't have secure lands; they migrated ...They were probably afraid all the time, of everything. They would have been very alert... Very nervous...Over time...only the people survived who were very alert and perpetually frightened, and thus very irritable and quick to attack. Perhaps it became a racial characteristic...reinforced by the religion [which] explains why violence and war went on under the name of religion for so long. Fear and hatred were simply racial characteristics of the people who had ...those religions. It's a logical explanation, though I have no idea whether it's true or not."

We know our own society is in trouble. Rather than take a blueprint from the past based on condemnation of others, we need a vision for the future based on understanding and acceptance of diversity.

A Thousand Years of Matriarchaeology

Two new publications based on the history of women in Canada have been released by Green Dragon Press. **Canadian Women in History: A Poster** by Pat Staton and **Canadian Women in History: A Chronology** by Moira Armour. Although these projects were planned and researched independently, they are remarkably complementary. Almost a dozen years in total were devoted to the reading, writing and organizing of material which names well over 700 women—from colonizers to contemporary artists, scientists and politicians—the women we didn't read about in our school texts.

The poster, measuring 23" by 35" wide, printed on parchment paper in black with titles and borders in burgundy ink, has as the first entry "Copper Woman—Nootka legend tells that she created the first man by mixing tears, saliva, sand and magic spells in a clam shell." This is followed by "Gudridr, born 980 Member of the Viking settlement at L'Anse aux Meadows (Newfoundland) in 1007." All the persons named on the poster are deceased. They include native, Inuit and pioneer women, medical missionaries, photographers, authors, educators, actors, lawyers and feminists. Featured in the central portion of the poster, the five women responsible for the Persons Case are named.

The chronology is 173 pages in length including indexes and sources. The in-

formation is organized by date from 1007 to 2020 in 43 classifications from *Arts/Artists to Workplace Hazards* and each entry is a maximum of five lines in length. The material has been compiled principally from publications written by Canadian women historians. Archives, libraries, reports from feminist organizations and the media are other sources of research.

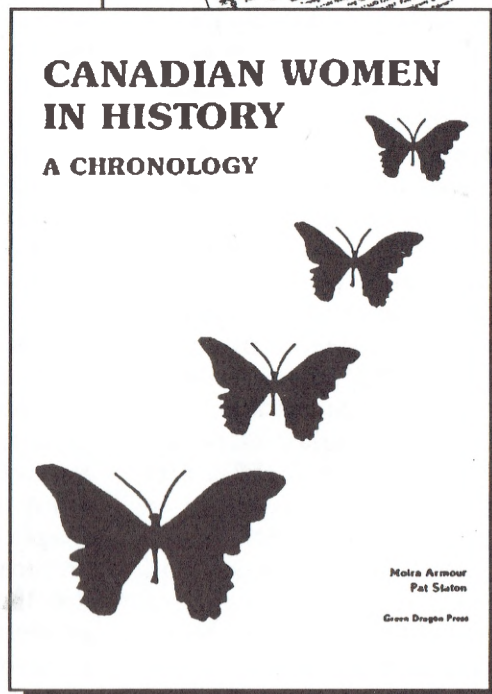
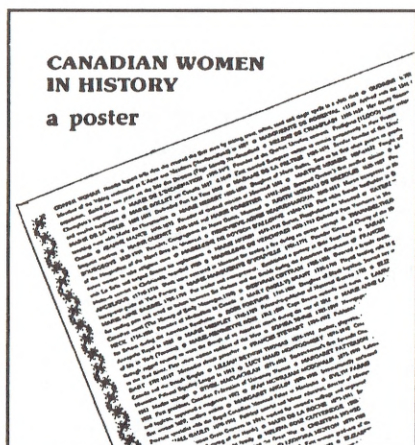
Several hundred women are listed with their accomplishments or affiliations. Founding dates of organizations, "first" women, trade union and political events along with statistical data are included. The sections with the most entries are: *Appointments* (to Supreme Court), *Income*, *Labour*, *Legislation*, *Political*, *Professions*, *Trade Unions*, *Women's Movement*, *Women's Publications* and *Women's Suffrage*.

These ongoing projects were undertaken to provide useful reference tools for teachers and students and to assist others to correct the impression that women have been invisible for the last 1000 years. Political organizations, government offices, libraries, educators, researchers and journalists will have many applications for these collections of women's "vital statistics" — "women's matriarchaeology."

The Poster is \$12.00 plus \$2.00 handling charge plus GST.

The Chronology is \$25.00 plus \$2.00 handling charge plus GST.

Both are available from:
Green Dragon Press
902 - 135 George Street South
Toronto, ON M5A 4E8
Telephone (416) 368-1747



Canadian Feminism and the Law

The Women's Legal Education and Action Fund and the Pursuit of Equality

by Sherene Razack, Second Story Press, Toronto, 1991

Reviewed by
Milnor Alexander

Having read a review of this book in the *Globe and Mail* in June, written by Allan C. Hutchinson who teaches at Osgoode Hall Law School, I got the book myself to see if it was as good as Hutchinson said. And it is! It follows up the good work that Gwen Brodsky and Shelagh Day had done in their book, *Canadian Charter Equality Rights for Women: One Step Forward or Two Steps Back?* which was published by the Canadian Advisory Council on the Status of Women in September 1989.

Sherene Razack has taught women's studies at Concordia University, and is now based at the Department of Adult Education, Ontario Institute for Studies in Education. Ms. Razack presents a penetrating analysis of women's rights before the law, as she considers the history of the Legal Education and Action Fund (LEAF), from its founding after the entrenchment of the Charter of Rights in 1982 and its six years of legal and political struggles after the three year wait for the article on women's equality to become law. (Gwen Brodsky and Shelagh Day's book had covered only the first three years of LEAF's work. Many of you may have been there when Gwen Brodsky spoke

about the book at the UVic Faculty Club shortly after it came out.)

Since I was involved with the struggle over Article 28 when I was still teaching at the University of Regina, and then was instrumental in starting the Charter of Rights Coalition (CORC) here in Victoria, and chaired the Coalition meetings and the publication of our review of B.C. laws affecting women, it is obvious that I have had great concern in this area for a long time. I have been a member of LEAF from the beginning, and receive both Leaf Lines from the national office, and Leaflet from the West Coast office in Vancouver, so I have tried to keep up on LEAF's work. But this book was a revelation concerning the difficulties encountered when feminist lawyers attempt to advance and protect women's equal rights claims in a male-dominated court of law.

Ms. Razack, in her introduction "Wrong Rights: Challenges of Applying Feminism to Law," discusses what's wrong with Rights thinking.

Rights thinking permeates our everyday lives and shares many feminist activities so deeply that it is often difficult to remain self-conscious of the limits it places on our seeing and knowing. As women, we often resist the construction of gender that

comes out of right language while simultaneously working with it to improve our daily lives.

She goes on to point out how much of the basis for thinking about rights in law today comes to us from white male liberal theorists, and that we must move from the idea of individual rights to the group rights approach. The feminist lawyers in LEAF have found that taking the concrete experience of women into the courtroom meant explaining what individual men, or the system of male dominance, or both, did to women.

Chapter I, From Lobbying to Legal Action: Changing the Meaning of Equality, 1970-1985, recounts the pre-Charter context, particularly the Bliss and Lavell cases, and the building of the CORC groups across the country. In August of 1984, nine months before Section 15 of the Charter of Rights and Freedoms came into effect, specific planning began for the birth of LEAF.

Chapter II, LEAF Litigation in Context, gives an overview of the judicial climate in the 1980's, and an overview of LEAF cases. LEAF adopted over 30 in some detail. Its caseload far exceeded capacity, and in 1989 LEAF had to limit its acceptance of intake calls to one day of the week. The board had decided to

concentrate on proactive work in the two major areas of employment law and income assistance for low-income women, and to establish a strategy to cope with the epidemic of cases brought by men.

But as the rest of the book illustrates:

LEAF's litigation on behalf of women has been exposing the soft underbelly of patriarchy. The myths of equality and individual freedom are powerful ones in our society; however, to talk about what happens to women on a daily basis—in sport, in welfare, in institutions and bureaucracies, in the home, on the streets, and on the job—is to introduce a complex reality that negates such ideals. It is to clash head on with patriarchy and the liberal discourse on which it feeds. The challenge is softened when the focus is on a single case, and it is here that LEAF can hope to have an impact.

Chapter III discussed the LEAF cases thoroughly, pointing out how the LEAF lawyers developed the feminist method in the courtroom. Chapter IV is called: "Naming Oppression: Issues of Domination and Submission," and discusses the watershed case of *Andrews v. The Law Society of British Columbia*, and the sexual harassment cases, sexual assault cases, and reproductive issues. I cannot outline all these cases in this short review, but suffice it to say that LEAF has done an absolutely outstanding job in these few short years. The final chapter, entitled "What Counts as Winning?," gives the litigator's view, the historian's view, and the feminist view.

LEAF is at that stage in its history when the hard questions of political choice and strategy can no longer be avoided. The tightrope LEAF has walked between the feminist and the legal world is largely illusory. Litigation on behalf of women has to be

explicitly feminist political activity or else it risks producing few real changes in women's lives.

Reprinted with the author's permission from "Times Feminist," November 1991, Volume 17, No. 8.

As Wise As Serpents

Five women and a cause—the story of pioneer leaders of the B.C. Woman's Christian Temperance Union

For for the first time, the story of the spirited women — Cecilia Spofford, Maria Grant, Helen Grant, Margaret Jenkins, and Emma Spencer—who developed the British Columbia Woman's Christian Temperance Union into the most powerful and influential organization of its day. How they achieved this—overcoming ridicule, resistance, and rugged terrain—takes up much of the book and provides a fascinating picture of a women's organization in action in pioneer times. As well, there are revealing insights into the personalities behind the movement as they campaigned for prohibition, suffrage, and good causes—and glimpses of international figures such as Frances Willard, Lady Aberdeen, and Emmeline Pankhurst. Women who have been members of women's organizations will particularly enjoy this book.

AS WISE AS SERPENTS



1883 - 1939
FIVE WOMEN & AN ORGANIZATION
THAT CHANGED BRITISH COLUMBIA
by LYN GOUGH

A story of pioneer women of strong character achieving together.

ISBN: 0-9693405-0-8

Swan Lake Publishing
893 Leslie
Victoria, BC
V8X 2Y3

Paperback (6 x 9, 288 pp)

Price by mail:
\$15.95 inclusive.

*Can be ordered through
bookstores.*

Under the Viaduct Homeless in Beautiful B.C.

by Sheila Baxter

Vancouver: New Star Books, 1991

*Reviewed by Teresa Murphy
(Teresa Murphy is a local
housing researcher and
former BCTF librarian.)*

In 1988, Sheila Baxter published *No Way to Live: Poor Women Speak Out*, a powerful study of women and poverty, which she based on interviews with 50 women. ***Under the Viaduct, Homeless in Beautiful B.C.***, Baxter's second book, is an analysis of homelessness in Vancouver.

Like Baxter's first book, ***Under the Viaduct*** is based on interviews, this time, with a variety of people affected by homelessness: social service workers, welfare advocates, Downtown Eastside hotel managers, Women's Centre staff, and, most important, the homeless themselves. Baxter begins by asking simple questions: Who are the homeless? What is homelessness? and What causes homelessness? and proceeds to answer the questions based on the stories and opinions offered by those she interviews.

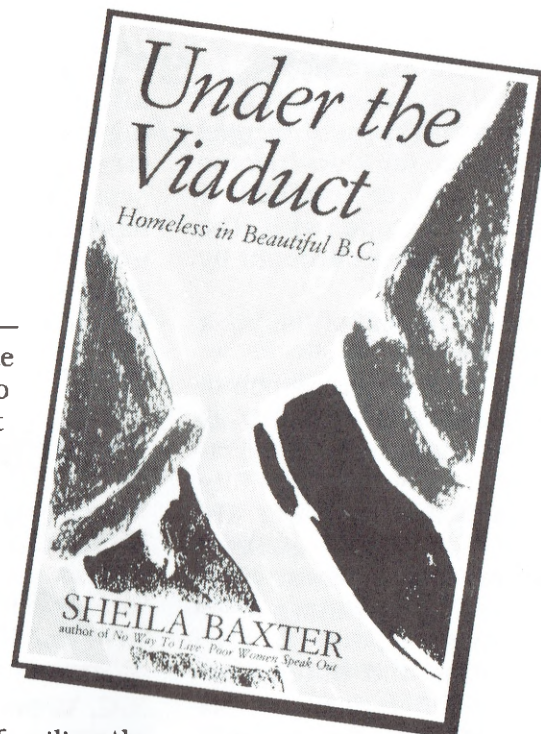
Under the Viaduct is an unrelenting challenge to how society views homelessness and the homeless. Few—and Baxter is very careful to show—very few people are homeless by choice. Instead, Baxter's research indicates that the homeless—the people who either don't have a home or lack adequate, secure, af-

fordable housing—are people just like everyone else, who through no fault of their own, find themselves without a place to live.

Who are they? Single women, with and without children, single men, married couples, families, the working poor, the underemployed and unemployed, the elderly living on meagre pensions, the mentally ill, the disabled, and runaway children.

Where do they go? Shelters, social service agencies, centres—like Catholic Charities, Lookout, Triage, the Carnegie Centre, Crabtree Corners, The YWCA, Downtown Eastside hotels, the Downtown Eastside Women's Centre, the United Church. And when these services are full (and they are often full) or don't offer overnight accommodation, the homeless are forced to sleep in cars, in shacks they build themselves, in parkades, in condemned or vacant buildings, or under the Georgia Viaduct.

Why? Because they can't afford or find a clean, basic, safe place to live. Current B.C. welfare rates provide \$275 per month for rent. As Alan Alvare of the First United Church so eloquently states, "If you believe places are



available for that, have I got a bridge for you!"

Most disturbing is the number of homeless women raising children, moving from shelter to shelter, living in Downtown Eastside hotels, and periodically returning to violent, abusive relationships when they have no other choice.

Like *No Way to Live*, amid Baxter's impeccable research, replete with numerous statistical tables on vacancy rates, social service data, and excerpts and quotations from newsletters, books, and academic papers, ***Under the Viaduct*** does offer solutions to the problems of poverty and homelessness. Most important, many of the solutions come from those who need them most—the homeless.

Baxter's first book has been used as a sociology text. No doubt, her sensitive and understanding treatment of this subject will warrant similar use.

Bibliography, resource section, and index.

Oppressed: Only 6 years ago did husbands lose the "right" to "force sex on their wives"

Unheard: Every 17 min-a women in Canada is raped

Terrorized: One in 4 women in Canada is raped in her lifetime

Raped: One in 8 girls in Canada is raped before the age of 18

Assaulted: One in ten women in Canada is assaulted by her husband

Ghetto-ized: Women still earn only 60% of what men earn

Endangered: One in 5 murder victims in Canada is a woman murdered in the home

Dead: 14 women students murdered at the Université de Montréal on December 6, 1989

—Anonymous

Reproduced by permission from *Voices*, the newsletter of the custody and access support group, Monroe House (YWCA), 734-5722. Inquire about drop-in support groups or telephone counselling.

The Sexual Politics of Meat

A Feminist-Vegetarian Critical Theory

by Carol J. Adams.
The Continuum Publishing Company,
New York 1991

Reviewed by Kathleen L. MacKinnon, Provincial Status of Women Committee

Gender politics linked now to vegetarianism? That could be the last straw for some folks. Connecting a meat eating culture with politics or economics is not a new notion nor is it difficult to think of some current examples. Remember George Bush's fending off attacks because he dislikes broccoli and the backlash against k.d. lang in her home province because she publicly encourages vegetarianism?

In *The Sexual Politics of Meat*, Carol Adams has given vegetarians a political, cultural, and literary history. She exposes euphemisms and questions the naturalness and centrality of meat eating.

She summarizes the theoretical framework linking feminism to vegetarianism:

"The patriarchal structure of the absent referent that renders women and animals absent as subjects, collapses referent points, and results in overlapping oppression, requires a combined challenge by feminism and vegetarianism."

In *Frankenstein's Vegetarian Monster*, Adams explores a tradition of vegetarian protest in literature. Through Joseph Ritson, a vegetarian academic who wrote *An Essay on Abstinence from Animal Food as a Moral Duty*, Percy Shelley, the poet and author of *The Vindication of Natural Diet*, and Mary Shelley, daughter of Mary Wollstonecraft who wrote *Frankenstein*, she establishes a link with vegetarian thinkers.

She reports what most of us already know: vegetarians were and still are relegated to the category of "oddball" and as such asked relentlessly to justify their rejection of meat. George Bernard Shaw, tired of explaining said, "Why do you call me to account for eating decently?" Imagine vegetarian banquets in the mid-1800's, sometimes attended by Susan B. Anthony, Elizabeth Cady Stanton, and Sojourner Truth, where guests raised a glass to "Total Abstinence, Women's Rights, and Vegetarianism." Imagine a BCTF meeting where meat eaters had to special order! (Many vegetarians I know, however, would take exception to the "total abstinence" part of the toast.)

Ironically, we see on film, we read, or we are told that non-human animals have families and personalities. We see the little ones playful and naughty and the parents loving and protective. Could you ever think of frying one of these cute little animals for a snack? Imagine the protest in your house if you disagreed with Charlotte and wanted Wilbur slaughtered for pork, bacon, or ham. Just how do we switch from animal lovers to consumers of animals?

Adams claims that the concept of eating non-human animals is palatable only if we forget that we are eating a once living animal. We eat *steak* not *cow*, *pork* not *pig*. When we do call meat its name (turkey, chicken, rabbit, etc.) we eat *turkey* not *a turkey*.

Most of us are removed from the experience of live animals. Some of us have a pet, and our pets live out their lives comfortably and safely, they are not destined to be eaten. Imagine the slaughterhouse worker's dissonance, trying to visualize the warm, live animal as hamburger, steak and sweetbreads, an image the mind may find hard to reconcile. It may be no coincidence then that the "turn-over rate among slaughterhouse workers is the highest of any occupation in the country."

Meat eating is tangible and measurable power, specifically power over non-human animals, from hunting to trapping to domestication. It can be argued that hunting under exceptional circumstances and exceptional climates may be a necessity, but the pre-meditated raising and killing of animals for

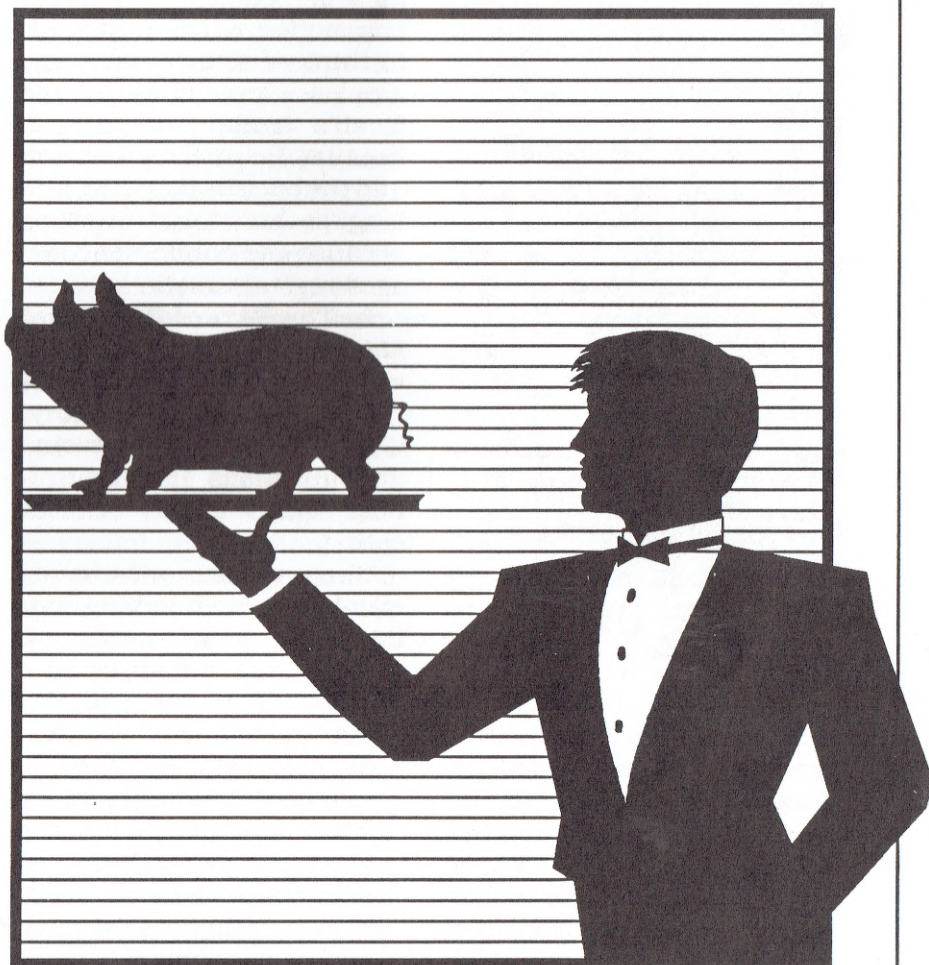
food may be a more difficult concept to sell. Yet it has been sold quite successfully. Seventy percent of protein for Americans is derived from animalized and feminized (eggs and milk) protein. In the Far East, the reverse is true; 80% of the protein is from vegetable sources. Does becoming western, becoming prosperous, mean eating more meat?

Throughout her book, Carol Adams asks us to stretch the analogy of violence against non-human animals to violence against women. It is not a long stretch to make. Animal references to women are not new. In my lifetime, I have heard women referred to as

bunnies, chicks, dogs, cows, pigs, snakes, a piece of meat. None of the names conjures up an image of women who are empowered. None conjures up for me the woman I am or ever have been.

"What's your cut?" shows a naked woman sitting with her back to us divided as on a butcher's chart into rump, chuck, rib, round. It's only one poster, of course, but it is an unsettling illustration of the message.

This book is not for the faint-hearted. The chapters on the butchering of women and the descriptions of the slaughterhouses are disturbing. This book demands thought and action.



A MOVIE TO WATCH FOR THIS SPRING . . .

Talking about "Talk 16"

Left to right: Helen, Lina, Astra, Rhonda, Erin

There were 30 feature films making up the Canadian Images series, part of the 10th Vancouver International Film Festival, held in October. Surprisingly, five of these 1991 releases were documentary features. Documentaries don't usually do well theatrically but at least one of them, **Talk 16**, has been picked up by Canada's largest distributor, Alliance Releasing, and is set for a theatrical release in January.

Talk 16 follows the lives of five 15- and 16-year-old girls over a period of a year. It's extremely funny, stylish and honest. I attended the film with my 15-year-old friend Erin Bowe, and we both enjoyed watching and talking about **Talk 16** afterwards. It's the kind of a film that's easy to relate to: the lives of these five

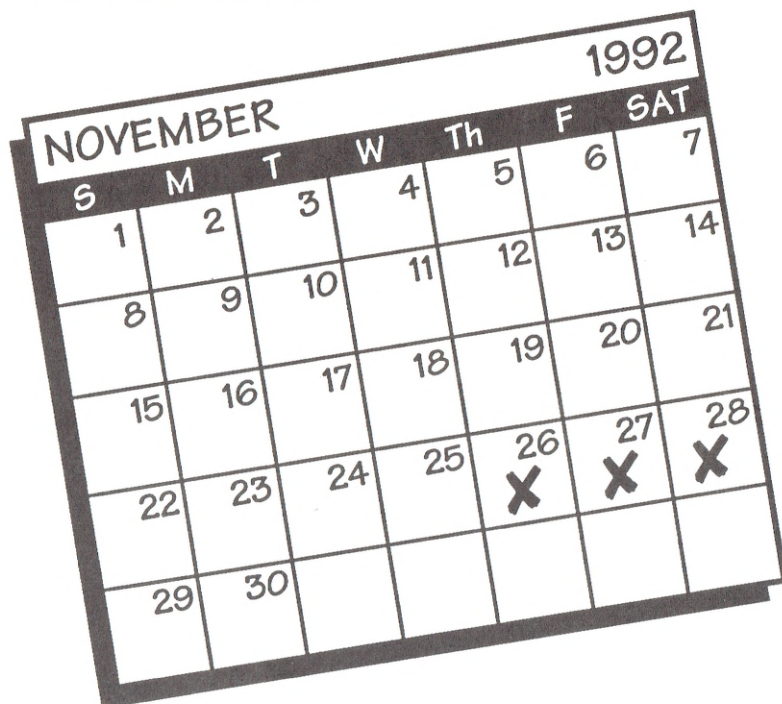
Toronto girls touch so many strands of existence. Erin Bowe particularly liked how the movie showed life's imperfections, and that the girls weren't the usual media stereotypes, but were very real and individual, with problems and solutions all their own. It was encouraging that both Erin and I liked these very different girls equally—despite their (and our) social, economic, religious and ethnic differences, we came to understand what each one was about. **Talk 16** felt like a celebration, not just of these young women's lives, but of all our lives.

*Excerpt from an article by Kaija Pepper,
freelance writer/researcher for film, TV and dance*

Permission to print from Kinesis, November, 1991

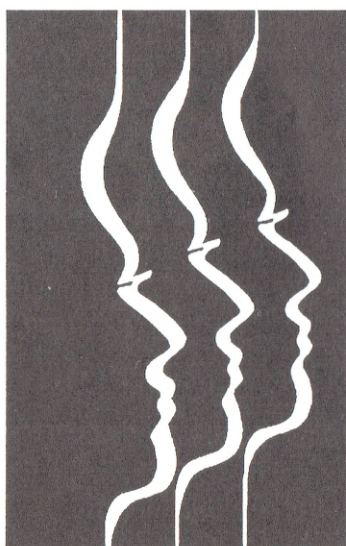


Photo from Kinesis, courtesy of ETC Concepts



**November 26-28,
1992
The Radisson Hotel
St. John's
Newfoundland**

THE CANADIAN TEACHERS' FEDERATION CONFERENCE ON WOMEN AND EDUCATION



Remember the conference (*Roles, Rules, Relationships*) BCTF status of women contacts attended at the Bayshore in December of 1990? The next national conference is being planned; registration materials will be available in September. You may want to find out what professional development funds are available so you may attend.

Annual General Meeting

1) **Sunday, March 15, from 15:00 to 17:00**, the Status of Women Committee will hold a **Pre-AGM Meeting** to assist women, particularly those new to the AGM, to participate more fully in the proceedings of the AGM. The Status of Women Committee recommendations made to the Executive Committee for consideration at the AGM have not been approved as we go to press.

2) **The BCTF Task Force on Social Responsibility** is bringing forward to the 1992 AGM recommendations resulting from extensive dialogue and deliberation.

Why is the B.C. Teachers' Federation involved in social responsibility?

Professionally responsible teachers are committed to fostering the growth and development of all individuals, to the end that they will become and be self-reliant, self-disciplined, participating members with a sense of social and environmental responsibility within a democratic society. Professional responsibility involves a commitment to non-sexist, non-racist education and dedication to the equal consideration of all individuals. All of us, whether we teach mathematics, sciences, social studies, English, languages, arts, crafts, physical education, etc., are

engaged in introducing our students into an inquiry into human values, experiences and understandings. Respect for persons, for democratic process, for equality and a deep concern for justice are integral to educating students for citizenship in a democratic society.

Social issues strike to the core of what teaching and education are all about. For example:

- Hungry children cannot concentrate in a classroom.
- Racism undermines self-esteem.
- Sexism limits options.
- Fear of war and violence steals children's hope.
- Our children's future depends on protecting the environment.
- Violence against women and children damages classroom success.
- Illiteracy denies full benefits of citizenship.
- Sexual abuse affects children at school.

Essentially we teachers are involved in social responsibility because issues, conditions, and concerns in society are inextricably enmeshed with learning, teaching, and schooling.

The Report to the 1992 AGM

3) **Labour Affiliation**, discussed elsewhere in the journal, will also be on the agenda. Should the BCTF hold a referendum to determine how the membership stands on affiliation?

Widening the Circle A Gathering for Young Women

The CACSW (The Canadian Advisory Council on the Status of Women) is planning a national symposium for adolescent women in March 1992. Titled *Widening the Circle: A Gathering for Young Women*, this symposium will focus on issues young women in Canada face and give young women a forum in which to speak.

For information, call:
Sylvia Farrant,
Vice-President
Calgary (403) 292-6668
Fax (403) 292-6673



The Screening Mammography Program of B.C.

The Screening Mammography Program of B.C. is a life-saving program available to all women aged 40 and over in British Columbia. One woman in 10 will develop breast cancer. With early detection, a 95% cure rate can be confidently predicted. Screening mammography is the x-ray examination of the breasts for women with no signs or symptoms of breast disease. The technique is the most accurate and effective method of detecting breast cancers that may be too small to be felt. A doctor's referral is not required.

Make an appointment today by calling:

Vancouver	775-0022
Burnaby	436-0691
Kamloops	828-4916
Kelowna	861-7560
Prince George	565-6816
Surrey	660-0288
Victoria	356-0051
or long distance	1-800-663-9203

Brochures are available from the above offices for distribution to your local teachers.

*Questions
and
Answers*

about
Screening
Mammography



Screening
Mammography
Program of
British Columbia

*If you
are a
Woman
over 40,
living
in B.C.
This program
is for
you!*

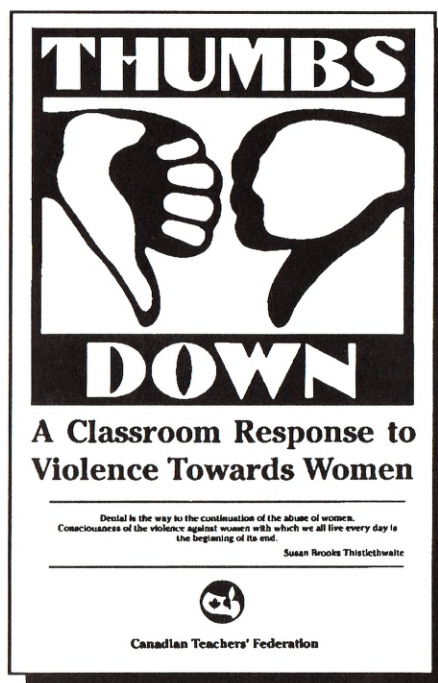


Screening
Mammography
Program of
British Columbia

Violence Against Women Resources and Ideas for Strategies

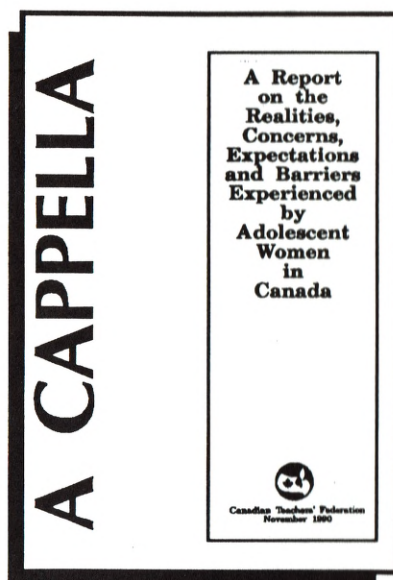
THUMBS DOWN!

Continues to be widely used inside and outside schools. WCOTP (World Confederation of Organizations of the Teaching Profession-Switzerland) is distributing it to some members. Still available from the BCTF.



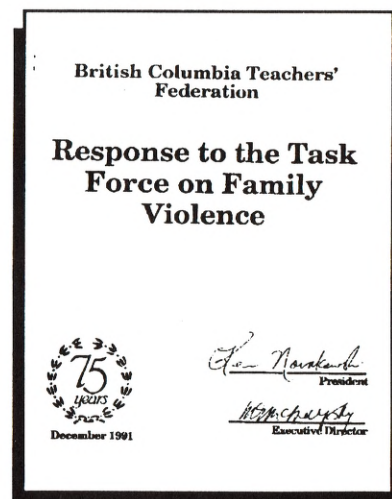
BCTF BRIEF TO THE PROVINCIAL TASK FORCE

Submitted December 1991 to the Provincial Task Force. Additional copies are available from the BCTF.



A CAPPELLA . . .

The project, which was partly funded by the Secretary of State, involved approximately 1,000 girls between the ages of 11 and 19. More than 200 teachers in every province and territory participated by leading student groups.



A CAPPELLA PHASE II . . .

A multistaged follow-up to Phase I has been developed, the goal of which will be the encouragement of local and provincial projects to enhance the quality of adolescent girls' lives inside and outside schools.



Battered Women's Support Services

Battered Women's Support Services is a registered, non-profit society providing counselling and education services for women in the Lower Mainland since 1979. In 1987, Battered Women's Support Services initiated one of the first "dating-violence" programs in Canada. It grew from the number of calls received from young women experiencing violence in relationships. The work has advanced to collecting research and information from across Canada and the U.S.A., writing publications and articles, and public speaking in schools and youth groups.

Services include:

- presentations on dating violence by trained education workers
- one-to-one peer counselling
- telephone referrals, support and counselling
- a discussion guide on violence in young people's relationships
- two brochures on information, referrals, etc.
- a bibliography listing various books, articles, videos, and organizations that deal with dating violence
- a variety of articles and handouts.

Although services are restricted to Lower Mainland communities, counsellors will travel to communities where local groups are able to pay travel costs. A training was held in January with volunteers from the Fort Nelson Transition House.

NEW BATTERED WOMEN'S RESOURCE BROCHURE . . .

LEAVING
VIOLENCE
BEHIND



Resources for young women being abused by their boyfriends.

SAFE-TEEN

A PREVENTION PROGRAM . . .

ANITA ROBERTS
Program Director

2535 West 5th Avenue
Vancouver, B.C. V6K 1S9
(604) 738-3270



Issues covered in the program

- Sexual harassment
- Dating violence
- Acquaintance rape
- Stranger rape
- Incest

Realistic scenarios are constructed and, using creative role-playing techniques, the students learn to apply the assertiveness skills they have learned.

"It's a great three-hour program. We use it for all our Grade 10 girls, but more needs to be done. The program should be run for boys as well with a follow-up joint session to encourage discussion."

Marion Dedijer, counsellor,
Windermere Secondary
School, Vancouver

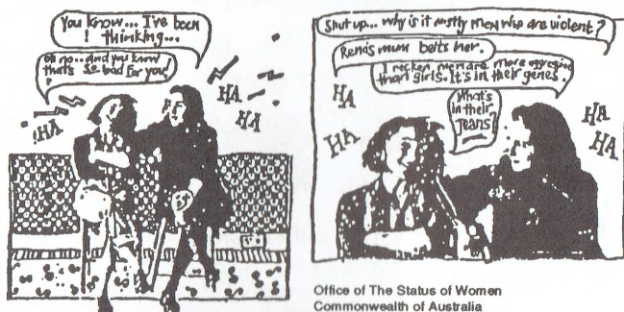
To order, write to:
**Battered Women's
Resource Services
Box 1098
Station A
Vancouver, BC
V7C 2T1**

or call:
687-1867

PHOTO-NOVELLA

on Dating Violence

THE FIGHT

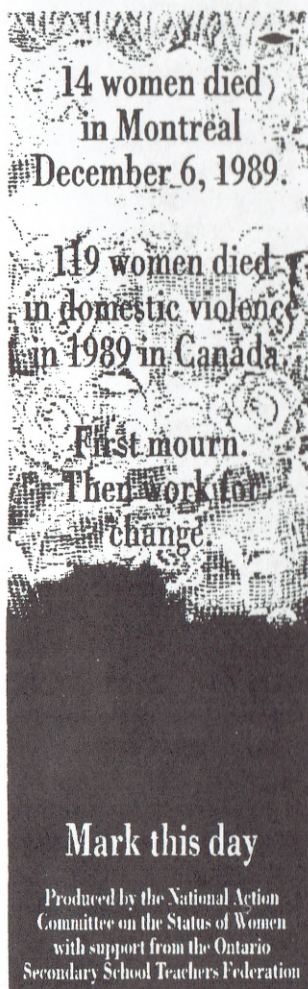


"PHOTO-NOVELLA"—a story depicted through a series of black-and-white photographs, and a popular education tool used in most Latin American and European communities. Entertaining, informative and easy to read, **Photo-Novellas** are the ideal communication format for hard-to-reach audiences.

The dramatized story, presented by local youth actors, will show a Dating Violence situation through the eyes of teenagers (16 years of age). Readers will be encouraged to seek resolution of such situations through legal services, community services, and counselling services.

A teacher/instructor guide will be available to present discussion ideas, resources, and bibliography.

Note: The BCTF recommended this project for funding by a number of community agencies. Services "in kind" were provided through the Status of Women Program after the proposal and draft script were reviewed by the committee. Battered Women's Support Services is seeking further funding to facilitate distribution of this resource outside the Lower Mainland.



This year, December 6 was an official day of remembrance. The new federal Bill C-20 declared:

"Throughout Canada in each and every year, the 6th of December shall be known under the name of National Day of Remembrance and Action on Violence Against Women."

The designation of this day is an important step, but a much greater commitment will be necessary to end male violence against women.

Status of Women contacts, committee members, and supporters organized and attended marches, vigils, and protests across the province, protesting the escalating violence against women.

In classrooms like that of Laurie Tighe, of Glenn Lake Elementary School, in Sooke, students drew pictures of

things women can do, and in Castlegar, at Kinnard Elementary School, Jill Shannon's students wrote stories on "A Woman Who Impresses Me." Both projects are shown in this journal.

At the BCTF Expanded Bargaining Advisory Committee meeting, the men wore white ribbons, a recognition that men's silence on men's violence against women must end.

The BCTF, in 1990, declared December 6 an official day of remembrance to be noted in the members' pocket calendar.

Writings from eight- and-nine year-old Elementary students in Castlegar

THE TOPIC:

"A Woman Who Impresses Me"

Dec. 3, 1991
Mom
Chris
My mom helps me with home work and other things. My mom takes me places like the Aquatic Center. I like my mom. She is nice. My mom is funny because she tells jokes.

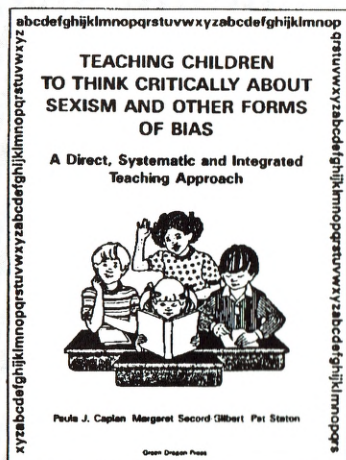
Dec. 6, 1991.
My sister Karri
Derek
I like my sister because she is nice to me. My sister is nice to me because she buys me a lot of things. My sister likes to help me a lot. My sister likes to share with me. My sister made me things out of string. My sister likes to make all different kinds of things. My sister is patient. My sister is responsible and friendly. My sister is 13 year old. I love my sister.

Dec. 6, 1991
Mom named Karen
Brian
I like my mom because she is very nice and lets me do things that are very hard. My mom is pretty old but she is still nice. My mom cares for me and my brother. she cares for the family. she wants me to compete in all sports. I respect her and the people around her.

Dec. 6, 1991 Lindsey
My friend Eve
My best friend is Eve. She's funny, a good friend, and she is creative. One time Eve made a car out of a box and we have fun together. Eve makes up jokes like what is red, white and black? A run flat on the road. But she has more jokes that I can't think of. I also have some jokes. But now she is living in... Trail and making more friends there. I will tell you three. One is Alissa, Melissa, and Janet.

Dec. 6, 1991
Verna
Krista
Verna is my friend. Verna babysits me when my mom and dad go out. She lets me stay for supper sometimes. When I had to sell my cat and her cat died we got a new cat and it is both of ours. Verna brought me candy but now that I moved, I don't see Verna as often. But sometimes I get to sleepover at her house. But Verna is still my best friend! Verna is patient too. Verna usually surprises me when I am sick with a present. She spoils me alot! Verna is like part of my family!

Dec 6, 1991 Dylan
My Sister
My Sister is friendly to me because she lets me sleep at her house all the time, and her name is Shannon, and she has a baby.



Teaching Children To Think Critically About Sexism and Other Forms of Bias gives elementary school teachers an approach to examine whether commonly held stereotypes about gender differences are true or false. The kit provides a methodology for teacher and student use which can be used to think critically about racism, ageism, classism, bias against people with disabilities, as well as sexism.

Developed with students in Grade 4, the kit provides a step-by-step process that allows students to examine whether a statement is true, to identify methodologies for investigating the truth and to generate alternative explanations for observation or information. Written by Paula Caplan, Margaret Secord-Gilbert, and Pat Staton, it's available at the OISE bookstore for \$10.

Self-defense for Girls (and Women)

Available as a workshop or presentation

An introduction of a written unit that goes beyond dialogue to physical techniques, this presentation and demonstration provides an overview of a teaching unit for women and girls on self-defense. It outlines the four As on which the unit is based: awareness, avoidance, assertiveness, and action, as well as the motivation to provide this training to our young women through the educational medium.

The full-day workshop provides time for participants to become proficient enough in self-defense techniques to teach them to students.

The presentation was very well received at the October Status of Women Contacts' training. Most participants indicated they could benefit a good deal from attending a longer session. The unit was recommended to the ministry for a gender-equity grant.

B.J. Lewis, status of woman contact
Robb Road School, 1909 Robb Road
Comox, BC V9N 4S4
Phone: 339-2232

Personal Perspectives and Media Bias

by DEBORAH DAVIES, ELLIE HALCROW, VALERIE SHERRIFF, JEAN SISSONS, and DAVE THOMSON

This unit, designed for Grades 8-12, examines personal and media bias. It could be used as an introduction to any controversial unit, or it could be used as a lead in to a newspaper- or video-making project. The unit addresses the key concepts of a global curriculum, human values and cultures, global systems, global problems and issues.

Five lessons in the unit focus point of view (a person's perception can only be based on his/her own circumstances and experiences), being in another's shoes (an opportunity to empathize), observing detail (the importance of being observant and how attention to details in information can change our perception), detecting bias (understanding how bias affects the messages we receive), and perspective awareness (learning to receive information, particularly from mass media and applying critical-thinking resources to determine the quality of the information).

Rap-O-Matics

Rap-O-Matics is a 12-minute video produced by Industry, Science and Technology Canada to encourage girls in secondary school to take science and math options to increase their educational and job opportunities. The video, to be distributed to schools across Canada, delivers its message in an entertaining "rap" style aimed at 12-to-15-year olds. English and French versions are available to educators, free of charge from Science Sector, Industry, Science and Technology Canada, 8th Floor West, 235 Queen Street, Ottawa ON, K1A 0H5, (613) 990-9658.

Eve

*Of course I feel brutal
would like to kick and scream
bash, cudgel, splinter
walk away free and clean
strong and delivered
from all that reeks of shame
back to the garden
before I had a name.*

Marje A. Dyck
Published in *Anthos* '89

Conflict-Resolution Strategies for Students

"Anger is a basic human emotion, yet too often anger is not seen as basic or human. Anger is easily the most maligned and perverted of feelings and responses. Although there is an enormous range of 'angry problems,' nearly all people have some difficulty handling anger. The price paid for the distortion of a basic emotion is incalculable. Poor mental health, poor physical health, damage to relationships—especially to parent-child relationships and even that most malignant of human diseases—war—are the wages of distorted anger."

from *The Angry Book*
Theodore Isaac Rubin

As teachers, we recognize the need to give children strategies for dealing with conflict. We must encourage our students to shift from anger to positive problem solving. Through discussions, role-playing, and actual lessons in the classroom, students should practise techniques to handle conflict. Such lessons tend to happen after an incident, when unfortunately, damage to feelings and body has already happened.

Classroom Strategies for Encouraging Conflict Resolution

Have a "Peace Table" in your classroom or in another room in your school. You could direct children to use this table when a problem arises with another student. This

table could be covered with paper, and children should be encouraged to write their problem and possible solutions on the table.

Begin a collection of books, articles, sheets, comics, etc., for the feelings of conflict (frustration, anger, confusion, stress, worry, jealousy, etc.). You could display these materials in large envelope pockets for use by students when they have identified their feelings. You could share simple games to encourage students to interact positively. A short game of pick-up sticks in a controlled setting may help students realize that fair play will help them on the playground.

Role-playing various situations will give students the

language and actions for fair fighting.

Develop with your students a chart with information for fair fighting:

- identify the problem
- focus on the problem
- attack the problem, not the person
- listen with an open mind
- treat a person's feelings with respect
- take responsibility for your actions

You may also develop a list of fouls: name calling, blaming, sneering, getting even, making excuses, etc. *Peace Works* has many wonderful ideas for charts and discussion ideas suitable for students of all ages.

Desk cards for students encourage them to focus on a particular theme, and to take responsibility for their own actions. A few samples are offered.

Often, children need to "self-talk" through a situation. Printing their thoughts within a sketched shape of a head may help them sort out the issues and solutions.

Children need to see themselves as capable of solving problems. Children could evaluate themselves, how they use skills, and how they feel about their problem-solving skills by using a self-affirmation booklet or a conflict journal. If children wish, they could share the entries in the conflict journals with buddies who might be having the same kind of conflict.

Discuss natural and logical consequences. Brainstorm

Conflict Solving for Kids.

Self talk.
Be positive

Peace Works. Stepping into Action.		Rules for Conflict Solving.
<div style="display: flex; justify-content: space-around;"> <div style="border: 1px solid black; padding: 5px; width: 45%;">M.</div> <div style="border: 1px solid black; padding: 5px; width: 45%;">T.</div> </div> <div style="display: flex; justify-content: space-around; margin-top: 10px;"> <div style="border: 1px solid black; padding: 5px; width: 45%;">W.</div> <div style="border: 1px solid black; padding: 5px; width: 45%;">T.</div> </div> <div style="border: 1px solid black; padding: 5px; text-align: center; margin-top: 10px; width: 80%;">F.</div>	<ol style="list-style-type: none"> 1. Get calm - Think - Plan 2. What is my problem? 3. Talk with each other. 4. Listen to each other. 5. Treat the persons <u>Feelings with respect.</u> 6. Take responsibility for your actions. 7. Brainstorm ideas to solve my problem. 8. Make a good choice. Try it. 9. Evaluation. Did it work. 	
I think this week was: Fair — Good — Great — Excellent —		

SUCCESSFUL?
Congratulations!
Pat yourself on the back. Stay involved.

UNSUCCESSFUL?
BACK TO THE DRAWING BOARD.
Re-gather your forces.
Evaluate your old plan for strengths and weaknesses.

Oops, I have a problem to solve.
 "How can I fix it?"

I will... Get calm, Think and Plan.

Next → What is my problem?

Self talk → What do I think I can do about it?

3. Make a good choice. Try it.

4. Did my plan work?
 Yes. I feel great.
 "Good for me"

M. Problem	T. Try	W. Try	Th. Try	F. Successful

This week was.
 Super — Great — Fine —

logical consequences for:

- someone who writes on a desk
- someone who is late for school
- someone who takes things that don't belong to him/her.

Giving children practice on hypothetical situations removes emotional involvement and blame.

Have a weekly class meeting to discuss problems and how they were solved positively. If some problems are outstanding, discuss ways that they could be handled. Role-playing situations for appropriate language may be helpful during class meetings.

Children need to know that anger is a valid emotion. It is okay to feel angry. How they

choose to act when they feel angry is their choice. Our challenge is to help children learn how to separate their angry feelings from their angry behavior. The peace teacher provides opportunities for children to explore their feelings and to realize that they are not alone with their feelings. Building a friendly and caring classroom takes time, effort, consistency, patience, and love. The peace teacher is a vital link in preparing children to be happy, caring, and responsible individuals. Children learn what they live.

by Jill Shannon,
Provincial Status of Women
Committee Member,
in collaboration with
Molly Beckstead, Child
Care Worker, School
District 9, Castlegar.

Resources:

- Nelson, Jane. *Positive Discipline*. Ballantine Books. New York. 1981
- Rubin, T.R. *The Angry Book*. Collier Books. New York. 1969.
- Schmidt, Fran and Friedman, Alice. *Creative Conflict Solving for Kids*. Grace Contrino Abrams Peace Education, Inc. Miami Beach. 1983.
- Schmidt, Fran and Friedman, Alice. *Peace Making Skills for Little Kids*. Grace Contrino Abrams Peace Education, Inc. Miami Beach. 1988.
- Faber, Adele and Mazlish, Elaine. *How To Talk So Kids Will Listen and Listen So Kids Will Talk*. Wade Publishers, New York. 1980.
- Cherry, Clare. *Please Don't Sit on the Kids*. Lake Publishers, California. 1983.

PLANNING DEGREE COMPLETION?

In 1987 UBC implemented new teacher-education programs for both elementary and secondary teachers. Previous programs of initial teacher education are being phased out and the university has established deadlines for completing programs according to the previous requirements.

Those admitted to – the four-year B.Ed (Elementary—including NITEP)
– the five-year B.Ed (Secondary)
– the five-year B.Ed (Special Education)

must complete all degree requirements by August 31, 1993 to qualify for the degree.

To enquire about your remaining degree requirements, write or telephone a Program Advisor.

THE
UNIVERSITY OF
BRITISH
COLUMBIA

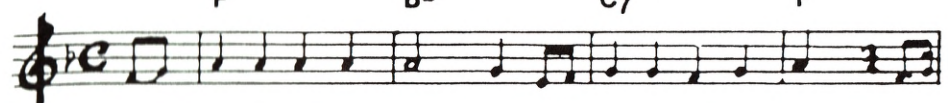
Teacher Education Office
Faculty of Education, UBC
2125 Main Mall
Vancouver, BC V6T 1Z5
(604) 822-5221 or 822-5242
Fax: 822-8227

BREAD AND ROSES

words by James Oppenheim

music by Caroline Kohlsaat

F B^b C₇ F



As— we come march - ing in the beau - ty of the day, A

B^b F B^b C₇ F



mil - lion dark - ened kit - chens, a— thou - sand mill lofts gray, Are

A D₇ Gm D₇ F



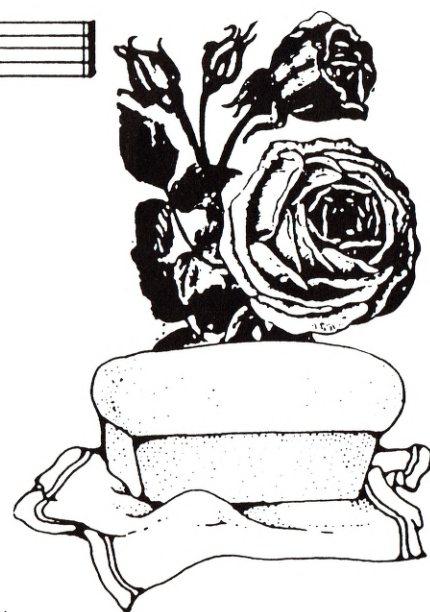
touched with all the ra - diance that a sud - den sun dis - clos - es, For the

B^b F C C₇ F



peo - ple hear us sing - ing, "Bread and ros - es, bread and ros - es."

2. As we come marching, marching, we battle too for men,
For they are women's children and we mother them again,
Our lives shall not be sweated from birth until life closes;
Hearts starve as well as bodies; give us bread but give us roses!
3. As we come marching, marching, unnumbered women dead
Go crying through our singing their ancient cry for bread.
Small art and love and beauty their drudging spirits knew.
Yes it is bread we fight for but we fight for roses too!
4. As we come marching, marching, we bring the greater days.
The rising of the woman means the rising of the race.
No more the drudge and idler—ten that toil where one reposes,
But a sharing of life's glories: Bread and roses, bread and roses!



Inspired by the New England textile strikes of 1912, Bread and Roses has become an anthem to women's rights, evidenced today in one of the most significant social revolutions of all time.

Songs For Labor prepared by American Federation of Labor CIO, 815 16th Street N.W., Washington, DC 20006.
Dorothy Shields, Department of Education.



We are delighted that people want to reproduce articles from this journal. All we ask is that you give the BCTF *Status of Women Journal* credit. It would be an added bonus if you would send a note or a copy of your publication to the BCTF Status of Women office to let us know how the word is spreading!

STAFF THIS ISSUE

Editor

Phyllis Westhara

Editorial Assistant

Debby Stagg

Design & Typesetting

Ruth Hansen

Proofreading

Debbie Omand

Betty Goto

Holly Watson

Printing and Mailing

BCTF print shop

Opinions expressed in articles are those of the writer and do not necessarily reflect the opinion of the Provincial Status of Women Committee.

If you wish to be on the mailing list to receive the Status of Women Journal, write to Debbie Omand, BCTF, 2235 Burrard Street, Vancouver, BC V6J 3H9.



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