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We are Not Born to Suffer : Six Portuguese Women Tell Their Stories, St. Christopher House (Toronto, Ont.). Domestic Violence Program, St. Christopher House Domestic Violence Program, 1991, 0969491514, 9780969491514, . .

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A parcel of books on the subject of violence against women in relationships [was] sent to transition houses all over the province [of British Columbia]. There are 16 different titles in the package, with multiple copies of some material in each package, depending on availability and price of the books, and the size of each transition house.

We find women who are dealing with issues of violence in every class we teach. When women in our classes write about their lives, many write about abusive relationships in their past and present; sometimes they ask us to help them find a shelter or a support group or counsellor; sometimes they want to talk or write about their experiences.

A couple of years ago we took part in a national research project of the Canadian Congress of Learning Opportunities for Women (CLOW). Women from twelve communities across Canada looked at the question, "What happens when you do some woman-positive activities in literacy programs?" As the group worked and talked together, and as we pooled our experience as instructors and students, we began to see that violence is the most significant problem women in literacy programs face. The violent men in their lives prevent them from coming to class regularly, or at all; their fears prevent them from concentrating on school work; the emotional abuse which accompanies the physical violence leads them to think of themselves as stupid women who have no right to an education. Further, women who don't read and write very well are often poor and marginalized, which compounds the effects of violence in their lives.

Women who don't read well usually miss that "AHA!" When they are offered something to read, they may not read it at all, because they know it is too hard, or they may try to read it, but have so much difficulty that they miss the significance of it. However, when they come across easy-to-read material that reflects their lives, their "AHA!" comes out in full voice.

Something else happens when women in our classes find material that they can read: they are empowered by the experience of reading. Women who have been told that they were stupid, that they would be unable to look after themselves, that they would never be able to go back to school, find that they can in fact read these easy books. Immediately they feel less stupid; they begin to separate themselves in however small a way from the insults that have been hurled at them, and they begin to see themselves as learners.

Some people may say, "Why bother with books for women who can hardly read? Just tell them what

they need to know." Regular readers find two advantages of print over speech. First, we can read it again and again. If it is factual stuff that we are trying to remember, we can go back to it as many times as necessary. If it is inspirational, or comforting, we can let it work its magic as often as we need it. Secondly, sometimes we hear something new at a time when we are not able to take it in, because we are tired or under stress. If the new information is also in print, we can save it for later, for a time when we are ready to give it our attention. Women who are not good readers find the same advantages in printed material that is written at their reading level.

We know that residents of transition houses spend time and energy thinking about the question of surviving outside the relationship they have been in. It is in times of crisis that we take steps to change. We hope some women who read these books may decide to join a literacy program as part of her plan for the future.

Malaspina University-College and the British Columbia and Yukon Society for Transition Houses will purchase a set of books about spousal assault. The set will contain fiction and non-fiction at a beginning reading level. The project coordinator will promote meetings of transition house workers and literacy programs to encourage networking and mutual referrals. The set of books will be placed in the 56 Transition Houses in B. C. and at Literacy B. C.

Hondagneu-Sotelo, P. (1996). Overcoming patriarchal constraints: The reconstruction of gender relations among Mexican immigrant women and men. In Esther Ngan-ling Chow, Doris Y. Wilkinson, & Maxine Baca Zinn (Eds.), *Race, class, & gender: Common bonds, different voices. Gender & society readers.* (pp. 184-205). Thousand Oaks, CA: Sage Publications.

International Research and Training Institute for the Advancement of Women.. (1994). *The Migration of women methodological issues in the measurement and analysis of internal and international migration..* Santo Domingo, Dominican Republic: United Nations International Research and Training Institute for the Advancement of Women (INSTRAW).

Jenkins, J. H., & Valiente, M. (1994). Bodily transactions of the passions: El calor among Salvadoran women refugees. In: Csordas, Thomas J. (Ed.), *Embodiment and experience: The existential ground of culture and self. Cambridge studies in medical anthropology, 2.* (pp. 163-182). New York: Cambridge University Press.

Kanu, M. (Ed.). (2001). *Racism & gender discrimination in eastern Africa report of the Briefing Seminar on the World Conference against Racism, Racial Discrimination, Xenophobia & Related Intolerance : March 30th-31st 2001 Nile International Hotel, Kampala, Uganda.* Kampala, Uganda: Akina Mama wa Afrika, Africa Office (2001).

Persad, J. V., Lukas, S., Women Working With Immigrant Women C. C. C. C. T. O., & Anti-Racism Action Centre (Toronto, O. (1996). *Measuring our ground, creating the future establishing an anti-racism centre to provide one-to-one support services to individuals experiencing racism: Need, concept and feasibility.* (Toronto): Women Working With Immigrant Women, Cross-Cultural Communication Centre, The Anti-Racism Action Centre.

Joseph Philippe Pierre Yves Elliott Trudeau, PC CH CC QC FSRC (/truˈɛːˈdoʊ/; French pronunciation: [tʁyˈdo]; October 18, 1919 – September 28, 2000), usually known as Pierre Trudeau or Pierre Elliott Trudeau, was the 15th Prime Minister of Canada from April 20, 1968 to June 4, 1979, and again from March 3, 1980 to June 30, 1984.

Trudeau began his political career as a lawyer, intellectual, and activist in Quebec politics. In the 1960s, he entered federal politics by joining the Liberal Party of Canada. He was appointed as Lester Pearson's Parliamentary Secretary, and later became his Minister of Justice. From his base in Montreal, Trudeau took control of the Liberal Party and became a charismatic leader, inspiring "Trudeaumania". From the late 1960s until the mid-1980s, he dominated the Canadian political scene and aroused passionate reactions. "Reason before passion" was his personal motto.[1] He retired from politics in 1984, and John Turner succeeded him as Prime Minister.

Admirers praise the force of Trudeau's intellect[2] and salute his political acumen in preserving national unity against the Quebec sovereignty movement, suppressing a violent revolt, and establishing the Charter of Rights and Freedoms within Canada's constitution.[3] Critics accuse him of arrogance, economic mismanagement, and unduly favouring the federal government relative to the provinces, especially in trying to distribute the oil wealth of the Prairies.[4]

Pierre Trudeau was born in Montreal to Charles-Ã‰mile Trudeau, a French Canadian businessman and lawyer, and Grace Elliott, who was of French and Scottish descent. He had an older sister named Suzette and a younger brother named Charles Jr.; he remained close to both siblings for his entire life. The family had become quite wealthy by the time Trudeau was in his teens, as his father sold his prosperous gas station business to Imperial Oil.[5] Trudeau attended the prestigious CollÃ©ge Jean-de-BrÃ©beuf (a private French Jesuit school), where he supported Quebec nationalism. Trudeau's father died when Pierre was in his mid-teens. This death hit him and the family very hard emotionally. Pierre remained very close to his mother for the rest of her life.[6]

According to long-time friend and colleague Marc Lalonde, the clerically influenced dictatorships of AntÃ³nio de Oliveira Salazar in Portugal (the Estado Novo), Francisco Franco in Spain (the Spanish State), and Marshal Philippe PÃ©tain in Vichy France were seen as political role models by many youngsters educated at elite Jesuit schools in Quebec. Lalonde asserts that Trudeau's later intellectual development as an "intellectual rebel, anti-establishment fighter on behalf of unions and promoter of religious freedom" came from his experiences after leaving Quebec to study in the United States, France and England, and to travel to dozens of countries. His international experiences allowed him to break from Jesuit influence and study French philosophers such as Jacques Maritain and Emmanuel Mounier as well as John Locke and David Hume.[7]

Trudeau earned his law degree at the UniversitÃ© de MontrÃ©al in 1943. During his studies he was conscripted into the Canadian Army like thousands of other Canadian men, as part of the National Resources Mobilization Act. When conscripted, he decided to join the "Canadian Officers' Training Corps", and he then served with the other conscripts in Canada, since they were not assigned to any overseas military service until after the Conscription Crisis of 1944 (after the Invasion of Normandy that June.) Before this, all Canadians serving overseas were volunteers, and not conscripts.

Trudeau said he was willing to fight during World War II, but he believed that to do so would be to turn his back on the population of Quebec that he believed had been betrayed by the government of William Lyon Mackenzie King. Trudeau reflected on his opposition to conscription and his doubts about the war in his Memoirs (1993): "So there was a war? Tough... if you were a French Canadian in Montreal in the early 1940s, you did not automatically believe that this was a just war... we tended to think of this war as a settling of scores among the superpowers." [6]

In an Outremont by-election in 1942, Trudeau campaigned for the anticonscription candidate Jean Drapeau (later the Mayor of Montreal), and he was thenceforth expelled from the Officers' Training Corps for lack of discipline. After the war, Trudeau continued his studies, first taking a master's degree in political economy at Harvard University's Graduate School of Public Administration. He then studied in Paris, France in 1947 at the Institut d'Ã©tudes Politiques de Paris. Finally, he enrolled for a doctorate at the London School of Economics, but did not finish his dissertation.[8]

Trudeau was interested in Marxist ideas in the 1940s and his Harvard dissertation was on the topic of Communism and Christianity.[9] At Harvard, Trudeau found himself profoundly challenged as he discovered that his "... legal training was deficient, [and] his knowledge of economics was pathetic." [10] Thanks to the great intellectual migration away from Europe's fascism, Harvard had become a major intellectual centre in which Trudeau profoundly changed.[11] Despite this, Trudeau found himself an outsider â€” a French Catholic living for the first time outside of Quebec in the predominantly Protestant American Harvard University.[12] This isolation deepened finally into despair,[13] and led to his decision to continue his Harvard studies abroad.[14]

In 1947, Trudeau travelled to Paris to continue his dissertation work. Over a five-week period he attended many lectures and became a follower of personalism after being influenced most notably by Emmanuel Mounier.[15] He also was influenced by Nicolas Berdyaev, particularly his book *Slavery and Freedom*. [16] Max and Monique Nemni argue that Berdyaev's book influenced Trudeau's rejection of nationalism and separatism.[17] Harvard dissertation remained undone when Trudeau entered a doctoral program to study under the renowned socialist economist Harold Laski in the London School of Economics.[18] This cemented Trudeau's belief that Keynesian economics and social science were essential to the creation of the "good life" in democratic society.[19]

From the late 1940s through the mid-1960s, Trudeau was primarily based in Montreal and was seen by many as an intellectual. In 1949, he was an active supporter of workers in the Asbestos Strike. In 1956, he edited an important book on the subject, *La grève de l'amiante*, which argued that the strike was a seminal event in Quebec's history, marking the beginning of resistance to the conservative, Francophone clerical establishment and Anglophone business class that had long ruled the province.[20] Throughout the 1950s, Trudeau was a leading figure in the opposition to the repressive rule of Premier of Quebec Maurice Duplessis as the founder and editor of *Cit  Libre*, a dissident journal that helped provide the intellectual basis for the Quiet Revolution.

From 1949 to 1951 Trudeau worked briefly in Ottawa, in the Privy Council Office of the Liberal Prime Minister Louis St. Laurent as an economic policy advisor. He wrote in his memoirs that he found this period very useful later on, when he entered politics, and that senior civil servant Norman Robertson tried unsuccessfully to persuade him to stay on.

His progressive values and his close ties with Co-operative Commonwealth Federation (CCF) intellectuals (including F. R. Scott, Eugene Forsey, Michael Kelway Oliver and Charles Taylor) led to his support and membership in that federal social-democratic party throughout the 1950s.[21] Despite these connections, when Trudeau entered federal politics in the 1960s he decided to join the Liberal Party of Canada rather than the CCF's successor, the New Democratic Party (NDP). This is attributed to a few factors: (1) he felt the federal NDP could not achieve power, because of Tommy Douglas's inability to attract voters in Quebec, (2) Trudeau expressed doubts about the centralizing policies of Canada's socialists (he favoured a more decentralized approach), and (3) there were "real differences" between his approach and the NDP's "two nations" approach to the Canadian constitution and the role of Quebec within Canada.[22]

In his memoirs, published in 1993, Trudeau wrote that during the 1950s, he wanted to teach at the Universit  de Montr al, but was blacklisted three times from doing so by Maurice Duplessis, then Premier of Quebec. He was offered a position at Queen's University teaching political science by James Corry, who later became principal of Queen's, but turned it down because he preferred to teach in Quebec.[23] During the 1950s, he was blacklisted by the United States and prevented from entering that country because of a visit to a conference in Moscow, and because he subscribed to a number of left-wing publications. Trudeau later appealed the ban and it was rescinded.

An associate professor of law at the Universit  de Montr al from 1961 to 1965, Trudeau's views evolved towards a liberal position in favour of individual rights counter to the state and made him an opponent of Quebec nationalism. He admired the labour unions, which were tied to the CCF party, and tried to infuse his Liberal party with some of their reforming zeal. By the late 1950s, Trudeau began to reject social democratic and labour parties, arguing that they should put their narrow goals aside and join forces with Liberals to fight for democracy first.[24] In economic theory he was influenced by professors Joseph Schumpeter and John Kenneth Galbraith while he was at Harvard. Trudeau criticized the Liberal Party of Lester Pearson when it supported arming Bomarc missiles in Canada with nuclear warheads.[25] Nevertheless, he was persuaded to join the party in 1965, together with his friends G rard Pelletier and Jean Marchand. These "three wise men" ran successfully for the Liberals in the 1965 election. Trudeau himself was elected in the safe Liberal riding of Mount Royal, in western Montreal. He would hold this seat until his retirement from politics in 1984, winning each election with large majorities.

Upon arrival in Ottawa, Trudeau was appointed as Prime Minister Lester Pearson's parliamentary

secretary, and spent much of the next year travelling abroad, representing Canada at international meetings and events, including the UN. In 1967, he was appointed to Pearson's cabinet as Minister of Justice.[6]

As Minister of Justice, Pierre Trudeau was responsible for introducing the landmark Criminal Law Amendment Act, 1968-69, an omnibus bill whose provisions included, among other things, the decriminalization of homosexual acts between consenting adults, the legalization of contraception, abortion and lotteries, new gun ownership restrictions as well as the authorization of breathalyzer tests on suspected drunk drivers. Trudeau famously defended the decriminalization of homosexual acts segment of the bill by telling reporters that "there's no place for the state in the bedrooms of the nation", adding that "what's done in private between adults doesn't concern the Criminal Code".[26] Trudeau paraphrased the term from Martin O'Malley's editorial piece in the The Globe and Mail on December 12, 1967.[26][27] Trudeau also liberalized divorce laws, and clashed with Quebec Premier Daniel Johnson, Sr. during constitutional negotiations.

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