

*Book Review*  
*Women, adult education, and leadership in Canada:  
Inspiration, passion, and commitment*

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Clover, D. E., Butterwick, S., & Collins, L. (Eds.). (2016). *Women, adult education, and leadership in Canada: Inspiration, passion, and commitment*. Toronto, ON, Canada: Thompson Educational Publishing, 359 pages, (paperback), ISBN: 978-1-55077-248-7, \$49.95 CDN.

*Women, Adult Education, and Leadership in Canada* is a comprehensive, multi-authored book that allows readers to explore past and present stories of feminism, and women's roles in adult education and leadership in North America. Broken into four thematic sections, including 27 chapters and 17 vignettes, authors explain their diverse journeys navigating the intricacies of this complex subject matter.

In Part I, *Leadership and Activism*, Butterwick, Clover and McGregor provide introductory chapters that guide the reader through the foundations of feminism by providing theory and framework to situate definition, concept, epistemology, and relevance. Butterwick eloquently explains how feminist pedagogy is a "plurality of learning environments, including women's homes and communities, workplaces, cooperatives, literacy classes, and social movements" (pg. 12). Clover and McGregor emphasize leadership through the eyes of "Indigenous women's/feminist leadership" (pg. 27) as anchored by Marlene Atleo's account in Chapter three, who explains historic Indigenous women's culture and its involvement to the Idle No More Movement, initiated by women adult educators and supporters to challenge Federal government colonial practices.

Taber's explanation of gender inequality in the military comprises chapter four. She suggests that adult learning theory can inform women's militarism leadership outside common practices of privileging masculine militarism, while Butterwick and Elfert support this argument in chapter five, offering new perspectives of leadership through the power of Elder women's social activism, challenging masculinist authority. Continuity ensues in chapter six through Brigham and Parris' historical and present day accounts of

black feminist leadership to combat oppression, and the importance of adult education through the Africentric perspective.

Gosselin explains L'Association des femmes diplômés des universités, des Montréal in chapter seven, an association prevalent in the 1950's and 60's that supported gender equality, through "Equal Pay for Equal Work" (pg. 90). From a continued historical perspective, and via a feminist post-structural lens, Stella concludes with an earnest narration of the Federated Women's Institute of Canada, its grassroots underpinnings and development, as serving a "role in prolific social change and activism" through its support of women in Canada (pg. 100).

Part II, *Pedagogies for Change*, underscores Leon's chapter nine, as she outlines five key practices of land-based health education arising from conversations with Indigenous Midewiwin matriarchs, while Zahraei and Mojab further depict a necessity to study migration, learning, and employment as evidenced from the voices of Arab Iraqi refugees, in chapter 10. A commonality experienced by Indigenous and refugee women, is explained by Collins in chapter 11 as she illustrates theories of nonviolent communication education in the context of adult education to support the needs of women.

In chapter 12, Ng critically reflects on the experiences of racialized women and their search for equity within the labour movement in Canada through anti-racism and labour education. Further pedagogies for change are suggested through the historical use of newspapers as resources for public education vis-à-vis African-Canadian women, as depicted by Kelly and Philly in chapter 13, and lastly, Taylor points out that dialogue across differences in physical ability, gendered norms of ability, and forming cross-positional interdependence provide a voice for women with disabilities.

Part III *Pedagogy and the Imagination* sets the theme for chapter 15, whereby Clover and McGauley outline the strength of art-based practices to "address gender injustices pedagogically through critical-creative consciousness, analysis, and action in the pursuit of positive gender change" (pg. 192). Butterwick and Villagante scaffold the power of visual and performing art in feminist movements for social justice in chapter 16, while Irving continues the dialogue, examining how the strength of libraries and women librarians in Antigonish, Nova Scotia were and still are a cornerstone of supporting women's learning.

In chapter 18, Roy brings forth the importance of the Raging Grannies, senior feminist activists, who continue to exemplify active citizenship and social justice through humour and the arts.

Gouthro and Holloway, in chapter 19, proceed to embody the power of women fiction writers and their creative learning processes using story-telling as a pedagogical tool in teaching the concept of gender. Bell, Clover, and Sanford close Part III by exploring how women adult educators within museums and public art galleries have used their roles in these mediums, historically, and in neo-liberal times, to take up and navigate issues of gender.

Part IV *Structures and Agency* attends to women's inclinations and rights as learners. In chapter 21, Duerden focuses on the shifting demographic of students to encompass non-traditional student groups, including adult female learners. Woodrow and Cullum advance the conversation in chapter 22, to incorporate their analysis of how Newfoundland's Memorial University Extension Service acted "as a means of personal and social transformation for women...in the second half of the twentieth century" (pg. 285). Through a continuity of sacred spaces to propel the evolvement of women adult learners, English provides an analysis of feminist non-profit organizations and their effect on creative and transformative learning for social change.

In chapter 24, Smythe explores the nuances of the "in-between spaces" (pg. 312) of neo-liberalism through her experiences and research of volunteer and community group literacy programs. As she surmises that literacy equates to the formation of community and empowerment, the author of chapter 25 provides an alternative perspective on a feminist community of practice in the form of mommy blogs. Careless captures how the use of social media exposes the complexities of motherhood and provides a platform for educative practices.

The final two chapters conclude the book with two personal narratives. Braid reveals her story of perseverance as the first woman to graduate from the British Columbia Institute of Technology with a red seal ticket, providing agency to Women in Trades, while Stanton-Jean details her journey through adult education and Quebec policy development, and passionately describes her experiences overcoming barriers and celebrating successes within the field.

This comprehensive book serves as a necessary contribution to the literature of adult education. Its strength lies in the diversity of its contributors and the content to provide readers with a profound and useful resource to deepen the narrative of Canadian adult education and leadership. Global citizens engaged in these areas will find great interest and importance to draw on this book as a means of expanding dialogue.

**About the Reviewer**

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