



WOMEN'S EDUCATION  
DES FEMMES



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Canadian Congress for Learning Opportunities

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congrès canadien pour la promotion des études chez la femme

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# WOMEN'S EDUCATION DES FEMMES

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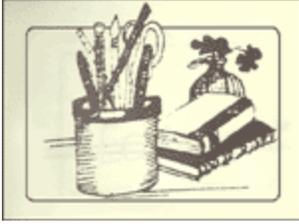
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## President's Message

*As I reflect upon the activities of this year, it has been a productive one in terms of continued organizational development, increased participation in the political process, and the development of new resource services to strengthen individual and regional networks needed at the local level.*

*Our A.B.E. Project consists of a survey of programs across Canada providing adult education to identify to what extent these programs address the needs of women. The project will generate an A.B.E. Resource Bank, an evaluation package for use by providers, and a final report on the information collected*

*The Women's Learning Resource Centre, which is currently being developed, consists of a collection of materials on women's learning training and education which are not readily available elsewhere*

*Along with our Skills Bank, the Women's Learning Resource Centre adds a new dimension to our networking. As we look ahead to 1985, a year of increased action, we shall be called upon to learn and exercise our skills to deal with power and influence.*

*This year we joined other national women's groups to successfully advocate increased funding. Through briefs and position papers, CLOW continued to highlight women's learning as a central issue affecting women's social and economic status in Canadian society*

*The report: The National Training Act: Its Impact on Women by Heather Henderson was a major effort of our Social Issues Committee. It confirms that more men than women are taking advantage of training opportunities under the Act ... in fact, the participation of women has decrease. It recommends new initiatives to recruit women as well as structural changes with CEIC to provide women with more direct access to the decision-making process.*

*This is my last message in WEDF. I have enjoyed my year as President of CLOW and wish Lisa Avedon - our next president - good luck as she steers us through a busy year*

Sincerely

A handwritten signature in cursive script that reads "Lisa".

## Message de la présidente

*Lorsque je songe aux réalisations de cette dernière année, je constate avec plaisir que nos efforts ont été productifs: nous avons consolidé notre structure organisationnelle intensifié notre participation au processus politique et créé de nouveaux services pour étendre les réseaux locaux et régionaux.*

*Nous avons entrepris un projet d'É.B.A. pour faire le point sur les programmes d'éducation de base des adultes au Canada et pour évaluer dans quelle mesure ces programmes répondent aux besoins des femmes. Ce projet nous permettra de créer une banque de ressources sur l'É.B.A., de rédiger un dossier d'évaluation pour les fournisseurs de tels services d'éducation et de publier un rapport général*

*Nous mettons actuellement en place un Centre de ressources, dont l'objectif est de rassembler des documents généralement difficiles à trouver sur l'éducation et sur la formation professionnelle des femmes. Ce nouveau centre, qui vient s'ajouter à notre Banque de ressources, donne une plus grande envergure à notre réseau. Durant 1985, année qui s'annonce fort active nous serons appelées à faire toujours plus appel à nos connaissances et à nos aptitudes si nous voulons exercer plus d'influence et acquérir plus de pouvoir.*

*Cette année le CCPEF s'est rallié à d'autres groupes féministes pour obtenir des fonds plus importants. De plus, à titre individuel, le CCPEF a continué de formuler des exposés et des documents montrant que l'éducation est un facteur déterminant de la condition économique et sociale des femmes au Canada.*

*L'une des principales réalisations de notre Comité des affaires sociales a été la publication du rapport de Heather Henderson: Loi nationale sur la formation - Ses répercussions sur les femmes. Cette étude confirme qu'un plus grand nombre d'hommes que de femmes tirent avantage des possibilités offertes par cette loi... En fait, la participation des femmes est en baisse. L'étude préconise de nouvelles initiatives pour recruter les femmes et propose des changements au sein de la CEIC, de façon à donner aux femmes plus directement accès au processus décisionnel.*

*Ceci est mon dernier message de présidente. À Lisa Avedon, qui me succède à ce poste, je souhaite bonne chance de tout coeur. Pour moi, cette dernière année a été extrêmement enrichissante.*



Mes sincères salutations,

*Luba*



Canadian Congress for Learning Opportunities for Women

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## Editorial / l'éditorial



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### A CONFERENCE WITH A DIFFERENCE

*Do you ever get that itchy restless over-loaded feeling at even the best of conferences?*

*Do conferences have to be boring to be serious?*

*Can the "tried and true" do justice to the crucial questions about EDUCATING WOMEN FOR THE FUTURE?*

*We think such a project requires an innovative design which makes use of the talent and experience of all its participants. We know that we can have fun while working seriously in an environment which addresses many aspect of our lives: the intellectual, the creative, the physical, the vocational and the affiliative ones.*

*This will be a conference with a difference: a dynamic and varied set of choices all contained within a developmental structure which will make use of each woman' s contributions and shape our collective potential.*

### UN CONGRÈS RÉELLEMENT DIFFÉRENT!

*Les congrès (même les plus intéressants) vous ennuiant, vous fatiguent, vous donnent envie de vous évader? ,*

*Un congrès qui traite de sujets sérieux doit-il inévitablement être ennuyeux?*

*Les méthodes "sûres et établies" sont-elles vraiment appropriées pour résoudre les problèmes cruciaux que pose l'ÉDUCATION DES FEMMES EN VUE DE L'AVENIR.*

*A notre avis il faut reconcevoir ce qu'est un congrès, oser faire preuve d'imagination et trouver une, structure qui fasse appel au talent et a l'expérience de toutes les participantes. Nous sommes persuadées qu'il est possible de passer de bons moments tout en travaillant sérieusement dans un contexte qui évoque les divers aspects de notre vie: aspects intellectuels, créatifs, physiques, professionnels, collectifs et autres.*

*Notre congrès sera vraiment différent: il vous offrira des choix variés tous stimulateurs dans cadre organisationnel qui donnera à chacune l'occasion de s'exprimer, pour éventuellement trouver ensemble un potentiel d'action collective.*



## National Features

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### WOMEN AND POWER

by Chaviva Hosek

*Chaviva Hosek is the president of the National Action Committee on the Status of Women. Following is the text of a speech presented at "Women and Power: Making a Difference", a conference held in Quebec last November.*

Dans son introduction, Chaviva Hosek rappelle quelques faits marquants pour illustrer que le monde reste essentiellement dirigé par les hommes et que les femmes, qui contribuent pourtant de façon considérable aux tâches de la vie quotidienne, n'exercent guère de pouvoir. Les femmes, dit-elle, cultivent la plus grande partie des denrées dont se nourrit le monde. Et les femmes font plus de 70% du travail dans le monde (mais ne détiennent que 1% de la propriété). Les femmes peuvent-elles modifier la structure de la société par une vision plus féministe de l'humanité, une vision d'égalité sociale, politique et économique entre les hommes et les femmes? Quel forme de pouvoir, ou d'autorité (car il y a lieu de faire ici une distinction, explique l'auteur) doivent-elles rechercher pour arriver à ces fins?

Chaviva Hosek fait un bref historique du mouvement féministe au Canada depuis le début des années 1960 (notamment depuis la création de la Commission royale en février 1967) et retrace les grandes victoires remportées par les femmes (dont la plus importante est sans aucun doute l'inclusion, à la Charte des droits, de dispositions garantissant l'égalité aux femmes). Au cours des quinze dernières années, de nombreux groupes féministes se sont formés et plusieurs grandes organisations nationales ont vu le jour. Parallèlement à ces organisations, un solide réseau communautaire s'est formé: maisons de transition pour les femmes battues, refuges pour les mères abandonnées, centres de contrôle des naissances, bureaux d'emploi, garderies, etc.

Durant cette même période, les femmes ont transformé les grandes, institutions traditionnelles: syndicats, partis politiques, églises, etc. De nos jours, les syndicats se battent pour obtenir de meilleurs congés de maternité, pour protéger les femmes des sévices sexuels et pour obtenir que les femmes ne soient pas exposées à des conditions de travail dangereuses pour les fonctions reproductrices. De nos jours, dans les partis politiques, les femmes demandent et obtiennent que les questions "féminines" soient inscrites aux programmes de politiques... De plus en plus de femmes occupent le poste de maire, conseiller scolaire, de conseiller municipal, etc.

Mais ces réalisations encore fragiles sont aujourd'hui menacées. Tout d'abord parce que celles qui ont lutté avec ardeur durant les quinze dernières années se sentent aujourd'hui épuisées et ne sont pas absolument certaines qu' une nouvelle génération de féministes est là, prête à prendre la relève. Ensuite, parce que le pays traverse une crise économique, doublée d'une mutation technologique. Or c'est en période crise que, traditionnellement, les femmes; perdent du terrain. En 1984, les femmes seules de plus de 65 ans constituent le groupe le plus pauvre de la société

(deux tiers d'elles vivent au-dessous du seuil de la pauvreté). Viennent ensuite les femmes célibataires, séparées, divorcées ou veuves qui ont des enfants à charge (le nombre de familles monoparentales - mère + enfants - est en rapide croissance). La plupart des femmes qui ont un emploi travaillent dans des secteurs "ghettos", où les possibilités de promotion sont limitées. En moyenne, pour chaque dollar gagné par les hommes, les femmes gagnent 59¢ seulement. Et ces conditions ne se sont aucunement améliorées depuis la création de la commission royale. Au contraire, elles se sont détériorées. Actuellement, beaucoup de femmes ont deux "emplois": l'un à l'extérieur, l'autre au foyer. Pourtant, en termes généraux, la situation économique des femmes n'est pas plus prospère.

Plus que jamais, donc, les femmes doivent s'unir et lutter. Deux grands événements leur en donneront l'occasion: 1) les prochaines élections fédérales; 2) l'entrée en vigueur des dispositions de la Charte des droits garantissant l'égalité aux femmes, en avril 1985. Ce dernier événement est tout particulièrement important. En effet, à compter d'avril 1985, toute loi provinciale qui contrevient aux dispositions de la charte pourra être contestée sur le plan juridique. Par conséquent, il est essentiel d'étudier les lois provinciales existantes, pour déterminer lesquelles doivent être amendées de façon à respecter strictement la charte. Quant aux élections fédérales, elles doivent susciter chez les femmes une double stratégie: une intervention directe au sein des institutions politiques (plus grand nombre de femmes candidates aux élections; plus grand nombre de femmes élues); une intervention extérieure aux institutions politiques, montrant leurs faiblesses, leurs failles... et par conséquent le besoin de changements.

On the bulletin board outside my office, I have a cartoon which was drawn by Ben Wicks. It shows one bad tempered looking man sitting behind a desk, and another, somewhat harried and worried-looking man standing in front of him holding a piece of paper. The one with the paper looks down at it as if reading it and says "It's from the feminists; they have the bomb." When I first saw this cartoon it delighted me. I laughed as a momentary fantasy flashed through my mind, a fantasy of what it would be like to have the power to hold the world to ransom and get, in one minute, what the various waves of hard-working, rational, fairminded, humanistic feminists have been fighting for a very long time. It was weirdly funny to imagine this kind of transformation in the world, all because of feminists having in their hands the awesome power to destroy.

The more I look at that cartoon, however, the sadder it makes me. Women, so far, have been burdened, in a man's world, largely because we have the power to create, to bring new human life into the world, and between that kind of creation, and the growing and preparation of most of the food that gets eaten by human beings all over the world, the care for the sick and the aged, and all the myriad human tasks that keep the world going, we have not achieved anything like the full human equality, recognition and power which justice demands. Women grow most of the food that gets eaten by people in the world; women do more than 70% of the world's work, yet women own about 1% of its property. The cartoon now makes me wonder--does it suggest that only if feminists have the ultimate weapons of destruction will the social system change to give women full equality? I hope and think not.

The cartoon also raises many questions about the power women have, the kind of power we would like to have, and how we wish to use it. Short of holding the world to ransom, what can we do to bring the world into line with the feminist vision of humanity, a vision in which women and men are equal in social, political and economic rights and powers--a vision in which people are free to choose what they wish to do and how they want to live on the basis of their individual uniqueness, and not on the basis of their gender.

I have been meditating recently about this whole question of women and power, and I believe it is helpful to distinguish between power and authority. My Oxford dictionary tells me that power comes from the Latin for "being able"-- able to act, able to do things. Power is vigour, energy, the ability to act. This kind of power women seem to possess in abundance, especially when we perceive a crisis which threatens what we believe in and care about. We are, as a group, more

likely to use our vigour, energy and ability to act, to work on behalf of other people. Somehow many women still feel unease and even guilt in using our energy to make the world a better place for women. Yet we are more than half the human race, and using our powers to advance the situation of women in the world cannot but improve the world as a whole.

Power as the ability to act is not entirely problematic for women. But most of us have problems with the idea of power as control over people. We want the power to do things for ourselves, and with each other. We are, rightfully I believe, wary of the kind of power that does things to people, sometimes against their will. And here we confront the idea of authority. Authority is a particular kind of power--it is the right to enforce obedience--to make people do things, sometimes against their will. The law is one such authority. Authority is delegated power -- a power given to someone within a system. Thus in a large company your boss has authority over you, and that authority is ultimately derived from the top of the hierarchy which has authority over him or her. When we speak casually about women not having power, what we often mean is that we do not have authority. Very few of us are in positions of authority in this society-- positions in which what we say goes. As individuals few of us have delegated power, power coming from the top down. Nonetheless, as a group we have significant power, especially when we work, together to insist that our numbers and our concerns get recognized

The most important aspect of power is the power we give ourselves and each other, the energy and ability which we generate for ourselves and each other. This is lateral power rather than hierarchical power. Feminists know from our own personal experience that it is through action to make women's lives better that we strengthen our spirits and empower ourselves and others to live our full humanity. I'd like to describe first the recent history of the women's movement in Canada--the history of the last 15 years or so--because I believe that knowing our own history gives us greater power to act. And I will end with a few suggestions about what we might want to do in the next two years .

In the late 1960s, what women in Canada did when a significant number of them decided that the status of women in Canada needed improvement, and needed to be looked at systematically rather than in bits and pieces, was call for a Royal Commission. That's the Canadian way.

Before the advent of the Royal commission, traditional women's groups, like the National Council of Women, used to meet with the federal cabinet occasionally, to discuss issues of concern. In the 60s the pressure of rapid social change, the increased participation of women in the labour force, the increased participation of women in post-secondary and the growth of the women liberation movement in the Western world all contributed to the social and political context in which pressure for a Royal Commission on the status of Women arose. It was pressure from women's groups and from concerned women like Laura Sabia, as well as the influence of women government especially Judy La Marsh who was a cabinet minister which led to the formation of the Royal Commission, the event in the birth of wave of feminism in Canada

The Royal Commission was set up in February of 1967. Its report was published in September, 1970. The commissioners received almost 500 briefs, and about 1,000 letters. They held public hearing all across the country, at which almost 900 witnesses appeared. They also set up an extensive program of research and commissioned 40 special studies on a variety of topics. The Royal Commission offered individual people and groups a forum for expressing concerns about the status of women in Canada. It was an incredibly important opportunity for existing women's groups and the ones which presented briefs included Women's Institutes University Women's Clubs, Business and Professional Women's Clubs, Teachers Federations, Registered Nurses, and flight attendants. They included church groups, groups inside the political parties, family planning groups and ranged from the Catholic Women's League and the IODE to the Central Executive of the Communist Party of Canada and the League for Socialist Action. There were a handful of submissions from unions (CLC CUPE and the Women's Auxiliary of Local 360 of The United Autoworkers). The most intriguing briefs and ones I hope to read one day were submitted by "a

group of women" with no organizational name in Shuswap B.C. or Fredericton N.B. That is by unnamed newly formed groups which came together in order to write briefs and present them to the Commission. Some of those groups and their descendants are among those fighting for social change for women today.

The Royal Commission addressed a number of crucial topics: women in the economy education, women and the family including divorce and parenting, taxation and child care allowances poverty and the participation of women in public life. The recommendations of the Royal Commission offered women and women's groups a program around which to lobby for change. Indeed just at the time of the report and in the first years after it, were formed organizations of women dedicated specifically to improving the status of women. These groups did not exist in time to present briefs to the Royal Commission, but instead arose to press for change after the report of to the Royal Commission--groups like the National Action Committee on the Status of Women and the Manitoba Action Committee, the Saskatchewan Action Committee, and all the provincial action committees formed to lobby for change at both the provincial and the federal levels. It was part of the naivete of those times and of some women's groups then, that some believed that if women pointed out the injustices towards women in the economy, in the laws and in the administration of law, in the educational system and in the way women were in portrayed in the media that if the problems women faced in the home and in family life, in the labour force, the education system and society as a whole were pointed out, the laws and practices would be changed, and the status of women would be significantly improved in a relatively short time. The remarkable rationality of that position showed the faith which was behind it, a faith that society wanted to be just, it simply needed for us to point out the injustices clearly and suggest changes. Well, we discovered that in these matters, the rationality and justice of our position were is not enough, and are not enough. We in discovered that our positions needed to be backed up with political power with our determination and our commitment

When people think of the accomplishments of the feminist movement in the last 13 years, they are likely to think of issues on which feminism seems to have won a battle. The most obvious one which comes to mind is inclusion and protection of equality rights in the Charter of Rights of Canada's new constitution. That victory, which I believe is an enormously significant one, is the one people across the country remember and allude to, and for very good reason. It demonstrated the power, organization, sophistication and determination of the women's movement across the country. It showed the various governments of the country that even in a federal-provincial negotiation which seems to have been constructed in a way which made it almost impossible for our concerns to be met, women were able, though with a great deal of difficulty, to make their voices heard. The sense of a women's victory which governments now feel is connected to their surprise that we got our act together and manage to force them to acknowledge at least some of our concerns. But I think it's worth remembering that the reason women's groups and individual women were able to do this is because of the issues we fought around the organizations we formed, the services we provided and the new issues we articulated for ourselves in the 10-12 years between the time of the Royal Commission and the time of the constitutional battles. Much of that work and preparation was not noticed by the media as it was happening, but it was and is the basis of our strength and will be the source out of which will come future and greater victories.

The women's movement has accomplished many things in the last 13 years, but our perception of how much farther we need to go has partly obscured our accomplishments from us. In education the situation of middle and upper-middle class women has improved. Most of the medical schools in Canada now have classes of almost 1/3 women. In 1967 it was fewer than 12%. The numbers of women in law have increased astronomically, and there are law schools in which almost half the students are women. In 1967 it was fewer than 5%. The same thing is beginning to happen in business schools as well. The increased availability of part-time studies, which was one of the areas of change women pressed for, has brought enormous numbers of women back into the educational system. In fact the CAUT estimates so that 95% of the increases in enrollment in post-secondary education in Canada from 1970 to the present are accounted for by the return of

women into the post-secondary educational system. At this point the average age of under graduates in Canada is 28, and more than half the students in universities are women. In 1967 that figure was just over 1/3 women. This, of course, is progress of a very significant sort. The bad news remains that the average salaries of women with B.A.s are the same as the average salaries of men with high school diplomas. And for working-class women the post-secondary education system has done very little. For women who want training in non-traditional job areas, access to training in the high-technology areas, apprenticeships, and skills education related to upgrading on the job, the situation is bleak. In many corporations and even some parts of government, the money spent on training women for higher-paying jobs is less than 10% of the money spent in training men. Federal government training programs often specify only 20 or 30% of the seats for women, and don't have affirmative action programs to find, encourage and train women for better-paying work. The unavailability of good and affordable child care, and the lack of flexibility in the delivery of education programs, still mean that women get fewer opportunities for advancement in and through education and training.

For women in the family there is some good news: in some households work is beginning to be shared more. Equitably and some young fathers are taking more time-with their children than before. The family law bills across the country have begun to recognize the financial value of women's work at home in their divorce settlements. The changes in do the family law are one tangible result of the persuasive force of the women's movement on this issue since the Irene Murdoch case. Women working in the home now usually as divorce settlements, or the family assets. The bad news is that the divorce rate continues to rise, that a man's business assets are rarely added to the list shared assets after divorce even though many women contribute to growth of family businesses very significantly. Beyond that men in Canada after a few years do not pay the maintenance cost which the court has awarded their ex-wives and enforcement is very weak.

It was the pressure of women's groups which gave us the child tax credit, a small recognition of the value of raising children in our society. It was the pressure groups which has finally given us the Canada Pension Plan drop-out vision for women raising children the age of seven. But do not recognize the contribution made to our society by people raising children -- we do not recognize work of full-time mothers in the Canada Pension Plan, and we have adequate maternity leave provisions and parental leave in labour codes and employment standards acts. The family allowance eroded by inflation and the tax system which allows a man a spousal deduction if his wife works at home sends the money to him rather to her. Most importantly, the law does not make all assets jointly owned by both spouses within a viable marriage. Assets are shared divorce but not by law within on-going marriages.

Since the time when the Royal Commission expressed its concern on the topic, there has been a more visible presence of women in public life. These days there are fewer boards and commissions without a single female member, but even that still happens regularly these days. If a board or commission has two women on it the government which has appointed them thinks it has gone beyond tokenism to true equality. In the private sector there are still many if not most boards without any representation of women on them. We finally have one female judge in the Supreme Court of Canada. We need more female judges throughout the judiciary and on the Supreme Court as well.

At the same time that the women's movement was lobbying for change in some laws and administrative practices, we were also building new organizations and discovering new issues which affected the lives of Canadian women. The last 13 years have seen the creation and growth of vibrant voluntary status-of-women action groups in each province, and advisory councils on the status of women in most provinces. They have seen the founding and development of several important national organizations, such as CRIAW, CLOW, NAC and NAWL. And, for the actual day-to-day life of women in this country, the founding and maintenance, against great odds, of grass-roots groups, across the country providing crucial services to women, providing support, advice, counselling, access to social services, and a place to be--a woman-centered place in the

community. I am thinking of the women's centres, the sexual assault crisis centres, the transition houses for battered women, the feminist counselling centres, the birth control clinics, the employment services, the parent-run child care centres, and all those places across the country, usually worn and battered, with hand-me-down furniture, lots of feminist posters on the walls, where there are hard-working, dedicated women, trying to make life better for each other. Those of you who have done that kind of work know about the funding crises, the government bureaucratic paper-work, and the burn-out which accompany trying to provide these basic support services for women. It's hard to remember, especially in these bad times when services have been cut back and most such places are fighting just to stay alive, that this network of organizations across the country is the front-line of the women's movement, and that in founding them, building them, and exploring and discovering how we want to work together we have the outline of what feminist institutions could look like.

At the same time that the feminist movement has built these new institutions, we have also begun to transform old ones, such as the unions, the political parties, and the churches. Despite the fact that most women work in sectors of the economy which are not unionized, women represent the most rapidly growing part of the unions, and the power of women within their unions are increasing significantly. Women in unions experience less disparity between their wages and those of men than do non-unionized women.

Unions have bargained for better maternity leave benefits, for clauses protecting women against sexual harassment, for protection against work hazards to reproduction, for better working conditions and fringe benefits. Women inside unions still have a long way to go in order to be equally represented in all levels of the union hierarchy and in decision-making roles. The culture of the unions is still largely male. But that is changing. When the OFL does a major lobbying effort for increased and affordable child care in Ontario, when it joins women's groups in calling for mandatory affirmative action, when CUPW goes on strike for maternity leave benefits--then the unions, have come a long way on women's issues. They still have a long way to go.

Women in the political parties have always been active workers. Women have organized campaigns and volunteered for the hard labour of getting other people elected. It is only in the last few years, however, that women's committees within the political parties have gotten some of their issues on the political agenda of their parties. Women are more visible in the higher reaches of party life now than ever before. In the past women have been very feebly rewarded for their party loyalty and party work. It has been the norm in all the parties for women to be nominated to run in ridings and for seats in which they are doomed to lose. There has been an enormous increase in the number of women elected to school boards, city councils and as mayors in Canada. In local politics our presences are beginning to be felt. In the provincial legislative there has been slow but visible progress. Like the unions, the parties have come a long way. They still have a long way to go.

In addition to the slow transformation of existing organizations by groups of women, the feminist movement has in the last decade developed a new understanding of old issues, and has isolated new issues which were not yet articulated in the late 60s. One main issue of this sort is violence against women which takes many forms - ranging from sexual assault, which feminists have redefined as a crime of violence rather than of sex, to the violence faced by women in domestic situations, battered by the men they live with, to street violence against women, and also the violence against women in contemporary pornography. It has been feminist analysis which has shown us the links between these forms of violence, the connection between the devaluing and belittling of women in our society and the routine violence to which we are subjected.

It is also feminist analysis which has revealed to us the crucial importance of reproductive rights as a basis for women's individual and collective freedom and which defines the range of reproductive rights. Reproductive rights includes the right to information about reproduction and access to birth control. It includes the right to bear children in safety - the right to fine a health care

for women and infants. It includes the right to give birth to children at home, to have the help of physicians and midwives. It includes the right to refuse to be sterilized, which women of colour, in particular, do not always succeed in having. Finally, it includes the right not to be forced to bear children against one's will, and therefore to have access to abortion, if one chooses. All these rights are implied in the words "reproductive rights" - without which no woman can have all the other freedoms and rights of citizenship.

I have described in great detail the accomplishments of the feminist movement in Canada, because I believe it's important for us to remember how much we have already done against great odds. It remains for me to sketch out quickly what I believe we must do in the near future -- in the next few years.

In all the issues I have mentioned there are still significant struggles to be waged and victories to win women do not have meaningful reproductive rights in Canada. The incidence in violence against women continues and our remedies are scarce and getting more so in bad economic times. You don't need me to tell you all of it.

But, I do believe we are in a time of great opportunity for the feminist movement, and for advancement of women in Canada. We are also in a time of great danger since the struggle around Charter of Rights, the feminist been struggling to hang on to our own institutions and services. The people who have been trying to help those institutions and services survive over the past decade of them tired. There justified fear of the effect of technological change on the future employment options and patterns of women.

And, despite the other advances we have made, the economic picture for women as a whole is wretched. The poorest people in this society are single women over the age of 65, two thirds of whom live below the poverty line. After a work and service, they live without the basic necessities of human life and without the dignity they have earned. The next major group living in poverty are single women raising children alone. And the number of families which consist of a mother and her children is growing extremely rapidly, with adolescent pregnancy and the huge increase in the divorce rate. Women who work at home get no economic recognition of their contribution.

Women in the work force work largely in female job ghettos, with little opportunity for advancement. On average, women make 59% for every dollar earned by men. The economic condition of women has not improved since the time of the Royal Commission, it has gotten worse. More women are in the labour force, more women are doing a double shift, one in the labour force and one at home, but in global statistical terms, women's economic condition has not budgeted.

What must happen now is that women must indicate clearly to their elected representatives and to the business sector that this cannot go on. In good times, we made not a dent in this situation. Now that it is bad times, we hear that society cannot afford to pay women a just wage. We must make it clear that we will not tolerate having women pay the price for this injustice. We must insist on a comprehensive approach to the barriers which prevent women from having the economic rights which by justice should be ours. We must have mandatory affirmative action, and contract compliance to get more women into better jobs. We must have accessible affordable child care. We must legislate equal pay for work of equal value so that public health nurses, - mostly women - for example, no longer earn less than people collecting garbage - mostly men - and equal access to training and retraining for women.

The great current danger is that technological change will make women's employment lives even more precarious than they already are. The great opportunity comes from four things - the change in consciousness of most women on women's issues; the growth of activism in extra-parliamentary political institutions in Canada; the existence of the Charter of Rights, whose

equality provisions come into effect in April, 1985; and the up-coming federal election and the politics which surround that.

First, the change in consciousness: The University of Michigan has studied the self-identifications of women in the United States, their sense of being implicated in women's issues. In the past few years they have discovered that more than 60% of women think of themselves as belonging to a group called "women" with distinct political and social interests and values of their own, which are not always the same as the interests of men. That is an enormous leap forward in women's sense of themselves as constituting a group. After all, women have often been difficult to perceive as a distinct group, since within the group of women are enormous diversities of class, race and historical experience. But in the past decade, despite those differences, the majority of women self-identify as a group with specific concerns and interests of our own. It is from this sense of having a different political interest, that we get phenomena like the gender gap-voting patterns of women differing from those of men based on having different priorities than do most men. For most women social services are higher on the list of priorities than they are for men. This "gender gap" translates into a different voting pattern for women, a statistically measurable difference which can translate into differences in who gets elected, depending on how many women vote. One way I can tell that this is significant is that the people who want no change at all deny very loudly that such a gender gap exists. They sound to me as though they're scared. Politicians of all parties are trying to Marshall what they see as a women's vote.

Next -- the growth of activism based on issue: trend analysts in Canada have noticed an enormous growth in what they call the extra-parliamentary institutions. This consists of organized groups interested in a wide range of political issues, groups which want to make a political impact, but which do not perceive the standard party-political system to have served their interest -- groups which have something to contribute but feel excluded from the political process. A significant number of the active people in these groups, those seen as leaders, are women, even when the issues under consideration are not strictly women's issues. It seems that the traditional voluntary sector, where women have always been highly significant, has become more politically active and sophisticated, and that the groups which are burgeoning are the ones in which people feel they can get their ideas and visions put forward and worked on. It's very interesting and hopeful that the features of feminist groups -- less hierarchy, concern for getting the best vision from everyone's ideas, allowing people power in their own lives and institutions--are among the features of the newly growing extra-parliamentary institutions, which offer a challenge to our existing political structures and practices. The growth of this sector has brought out people not previously politically active -they have come into political action because of an issue, and a new sense of possibility. Many of them are women, and the political style which they value is one which needs to become part of our more formal political institutions.

Within less than two years, the equality rights provisions of the Charter of Rights will be the law of the land. At that point, all laws in every province which violate the equality provisions based on gender will be vulnerable to legal action and of course to political pressure. In the next two years we would be well-advised to audit our provincial laws to identify those which must be changed. We should enter 1985 knowing where and what the vulnerable laws are, prepared both to lobby for change, and prepared to use the legal system to get it. The Charter offers a new and crucial instrument for social change, and certainly for doing away with laws which discriminate against women. However, to work with the legal system this way requires a somewhat different style of operation. We will need to deploy our feminist lawyers on much of the technical task. We will need to become more knowledgeable about these legal matters ourselves, and we will need to raise significant amounts of money for legal research and the costs of taking issues to court, based on the Charter.

Here let me say that this question of funding is vexed and also crucial: the growth in the numbers of women a willing to identify with other women's lives and concerns makes it possible for us to support our own institutions more directly. We have to start putting more of our money where our

hearts are. We have to increase our dollar contributions to the women's movement. We have to give to services such as transition houses for battered women and women's shelters. We have to support the women's institutions in our community. And, we have to give a larger share of our financial support to organizations fighting for change in the status of women in Canada: to organizations like NAC, NAWL, CRIAW, NACSW so that they will not be so much dependent on funding by governments; and to legal funds working on Charter of Rights issues. The women's movement in Canada is developed enough for us to fund more of our activities ourselves, so that we will be less vulnerable to changing funding priorities of governments, and more able to set our own priorities and goals for action.

And finally, the next federal election: I predict that there will be a significant increase in the numbers of women candidates seeking nominations for all the parties in the next federal election. It remains to be seen how many will be helped by their party hierarchies to get nominations in winnable ridings. Feminist action is not marked only by a wish to get women into male-dominated institutions, but even more, by a commitment to transform those institutions in line with our vision of the equality and full humanity of women and men. Yes, we must elect more women, send more women to parliament. We need to get inside male-dominated institutions to make our voices heard and our vision shared. But we must continue to have a double strategy – we need also to work outside the formal political institutions and offer a view their of flaws and blindness, their limitations and narrowness. In order to have impact on the political system in the next election and after it, we must put women's issues on agenda of all the parties, and in particular, we must demand of all the parties comprehensive strategy for changing the terrible economic facts of life for most women. We should insist that they tell us now, before we cast our ballots. Just what they propose to do to improve women's economic lives. And if they tell us it's a matter of changing attitudes should remind them that "attitudes" don't buy bread or children's shoes. Our double strategy should continue working on the formal political system and in the extra parliamentary institutions. Because it is it relationship between inside at side that change will happen.

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## Women and The National Training Act Executive Summary of CLOW's Research Project

*Following is an edited version of the Executive Summary of "The National Training Act: It's Impact on Women", presented by CLOW to the Director General of CEIC, Sask. Region in March.*

In June 1983, CLOW developed the plan to carry out a research project regarding the impact of the NTA on women's access to training. Two broad objectives were identified: ,

1. To determine the number of women accessing training under the National Training Act in order to make recommendations and to define areas of further research; and,
2. to make contracts and establish a communications or information sharing network with senior representatives in federal and provincial government agencies responsible for education and training opportunities for women.

With the assistance of CEIC in the form of a \$5,000.00 grant, the Regina Branch of CLOW hired a researcher and coordinated the project.

A questionnaire was designed and distributed to all Provincial Ministers of Education, Directors General of CEIC from across Canada; and CEIC Women's Coordinators. (A total of 33

questionnaires were distributed).

Interviews were conducted with representatives of the same group by Provincial CLOW Directors based on the questionnaire. (The Director General of Training, Training Branch CEIC Ottawa responded for all the CEIC participants).

It is evident, from the cooperation given to CLOW that, at the policy-making level of CEIC, there are a number of people who sincerely believe in working toward a more equitable status for women within the labour force. Despite commitment at policy-making levels, the figures clearly tell us that more men and fewer women are taking advantage of training opportunities.

Throughout Canada, both the number of women trainees and the proportion of women trainees have declined in all areas of institutional and industrial training. There has been an increase of almost 12,000 in the total number of institutional trainees but the participation of women in these training spaces has declined by 3.4%. There has been a decline in all categories of Industrial Training and women's participation has declined by 4.4%.

### Priority Placement of Women Trainees

For the first year of the Act, 20% of all seats in non-traditional courses were reserved for women applicants. In June of 1983 the Minister raised the 20% seating priority to 30%. This priority placement system has not given women greater access to non-traditional training.

This 'reserved seating' measure neither promotes nor encourages women to take non-traditional training.

When these priority seats are not completely filled by women, it encourages and reinforces the belief that "women don't want it". The 30% reserved seating plan is a good one but can only be effective if offered in conjunction with an aggressive recruitment campaign.

### Recommendations:

*That an aggressive recruitments campaign be instituted by:*

- a. *advertising*
- b. *establishment of a comprehensive in-depth counselling program for women which focuses on life planning rather than simply job or training placements. (This will require a change in CEIC policy away from processing numbers of people to a quality counselling program.)*
- c. *establishment of a policy in which CEC managers and personnel actively recruit women participants*
- d. *establishment of a training / educational program for all CEC ' staff and CEIC staff regarding attitudes and the realities of women entering/participating in the work force.*

### Regional Targets For Women In Non-Traditional Occupations (WINTO)

Managers and directors in every region are being told they must increase their female participation rates in WINTO by 5%. This means that a region, in which 6% of its trainees in non-traditional occupations are women, must increase the percentage of women to 11%. This measure is an affirmative one because it requires that CEC managers and personnel actively recruit women for WINTO placement. This target of a 5% WINTO increase is the only measure in the National Training Program which actually forces CEC staffs to grapple with the problem of why

women aren't going into non-traditional training.

### Emphasis On Training-For-Jobs

The National Training Program has concentrated on "training today for jobs tomorrow". This has meant less attention and funding paid to bridging programs and career or work exploration courses. However, the Training Branch acknowledges that bridging programs for women, in particular "pre-trades" and "pre-tech" are necessary to enable women to take advantage of the training opportunities; available in non-traditional areas like computer science, technology and the skilled trades. With this acknowledgment comes a commitment to develop more pre-tech and pre-trade modules for women.

The fact that women are not filling all the places reserved for them in the non-traditional courses may be an indication that these courses are not accessible to them without some form of bridging program. There is some indication that an even earlier form of bridging program may be required. The greatest number of women expected to enter the labour force over the next ten years will be women returning to the labour force after many years absence, or women entering the labour force for the first time after raising families. These so "re-entry" women often require orientation courses to help understand and explore the modern market and possibilities for work within. Such a course may lead to a pre-trades or pre-tech program. But this should be considered in itself as a valuable bridging program to bring women to the point of taking full advantage of the range opportunities presented by today's labour market.

In addition to bridging program under the Skills Growth Fund, there is a need for innovative part-time training programs which actively take into account the realities of: lives, i.e.. Family and work responsibilities.

### Recommendations:

*That bridging programs be established i.e. programs that take women from where they are now to where to be to access training program e.g. re-entry program, pre-trades, pre-tech.. ABE (Adult Basic Education programs, and that support service for women be established to these programs. i.e. child care part-time programs supportive counselling etc.*

*That funding be provided for innovative flexible part-time training programs so that women with family and work responsibilities can access training.*

### Financial Incentives

In the General Industrial Training Program (GIT) employers are reimbursed for 75% of any wages paid to women in on-the-job training. This incentive did not appear to have much effect in 1982-83, when the female participation rates declined in all categories of the GIT and CTST programs.

### Recommendation:

*That training allowances be realigned to realistically reflect women's needs, i.e. grants should not be based on family income and should permit women to be paid full-time students*

### Women's Employment Coordinators

The Regional Women's Co-ordinator is restricted by a job description that would keep an office of forty busy full time, no budget, no staff and no official status within CEIC. She/ he can be pointed

to as the person "responsible for" women and women's issues. But in fact, she/he is virtually powerless.

*Recommendation:*

*That the position of Regional Women's Employment Co-ordinator be elevated to one with direct access to decision making power and authority.*

Labour Market Needs Committee

In each province there is a Labour Market Needs Committee consisting of those representatives from federal and provincial governments concerned most closely with labour and training. The make-up of this committee varies from province to province. It is at this level of decision-making that issues concerning women are considered often without adequate representation from women. The policies and actions of these committees have a strong influence on the manner and spirit in which the National Training act is administered in each province.

*Recommendation:*

*That equal representation of women be ensured on the Labour Market Needs Committee in each province*

Sex-role Stereotyping

One of the reasons women do not clamour for non-traditional jobs, and counsellors do not encourage them to do so is sex-role stereotyping. Sex-role stereotyping is taught to cry both sexes almost from the moment of birth. Women will not begin to explore their full potential as workers, and men will not encourage or even allow them to do so, as long as both men and women are socialized to believe that women cannot do or be certain things because of their gender.

Programs and policies handed down from above, even those containing strong affirmative action directives, have a poor chance of success if they are administered by men and women who have been taught that girls are less; boys are more

Sex-role stereotyping is a problem that needs to be seen as the basis for a system that allows men to earn nearly twice as much as women, and prevents women from seeking work or job training in a wide range of occupations.

*Recommendation:*

*That a comprehensive, national public relations/advertising campaign be undertaken promotion both the program and women's participation in it and non-traditional jobs.*

# Women's Studies at York University The Process to a Degree Program

by Naomi Black

In general, the field of Women's Studies dates from the late 1960s, when the revived Women's Movement gave a focus to women's concerns about the rigidities, biases, and omissions characteristic of established academic disciplines. Here in Canada, we can most conveniently associate both the new militancy and the new scholarship with the appearance of the Report of the Royal Commission on the Status of Women, in 1970. The Report did not call for any academic response, but its own excellent studies became the first contemporary documentation of the situation of women in Canada. The very need to commission the studies showed the urgency of developing an appropriate scholarship, while the inequities described in the Report underlined the need.

In 1972, the massive Report of Ontario's Committee on Post-Secondary Education was obliged to rely on the research done by women's voluntary organizations for its sections on women. Although it did not mention Women's Studies, this report demonstrated in detail the significant but little-known disadvantages of women in post-secondary education

In 1976 the Symons Commission (on Canadian Studies in higher education) presented a somewhat different situation. Dr. Symons was able to refer to a collected volume of writings about women in Canada and also to a Newsletter circulating among researchers interested in Women's Studies (these were the first edition of Marylee Stephenson's Women in Canada and the earliest version are of what is now Resources for Feminist Research). He urged other institutions to join the dozen Canadian universities he identified as offering courses on the role of women. In Ontario, he noted only the courses that were then being offered in at the University of Toronto and Waterloo.

Even before 1976, however, course in Women's Studies were also available at York, as the university's Senate Task Force on the Status of Women noted. In its Report, submitted in February, 1975, the Task Force recommended the establishment of a formal Program in Women's Studies at York. This was not to happen for eight more years. Nevertheless, it was soon possible "do" Women's Studies in the university as part of a variety of inter or multi-disciplinary program in the various units, of the institution. Students were able to concentrate on Women's Studies under Atkinson College's rubric of Liberal Studies, under Glendon College's Multidisciplinary Studies (General Education), and under the Arts Faculty's Individualized Studies. All of these are still possible, and a number of students have in fact earned these degrees over the years although the words "Women's Studies" are not to be found on their diplomas or transcripts. Essentially Women's Studies had been smuggled into the curriculum and bundled away into whatever odd corners available.

In all respects except formal standing, however, Women's Studies grew rapidly at York in the 1970s and 1980s. In the spring of 1975 a brochure listed the Women's Studies courses available in the entire university: some forty in all. By 1982- 83 the listing for the Arts Faculty alone was over seventy-five (although, by now, this listing had become far more sophisticated and included three categories, adding to the obvious courses those with "major themes or unit on woman" and also those which "because of their approach or subject matter are particularly appropriate for research on women") Women's Studies courses were, by then, to be found in almost all sections of the university. These courses were consistently popular with students, though they often had difficulty finding a very high place in the priorities of their departments or divisions.

In addition, a series of institutions related to Women's Studies had developed. During the

academic year 1975-76 the York Women's Centre was founded and in 1976-77 what is now called the Toronto Area Colloquium of Research on Women began to meet. The Colloquium has met four times a year since then, bringing together researchers from area institutions (some eight or ten been represented over the years), meeting alternate times at York and co-directed each year by a York person along with someone from either the University of Toronto or the Ontario Institute for Studies in Education. In 1976 York's first Advisor to the president on the Status of Women was pointed: the successive incumbents of the office have helped to support the programs in Women's Studies, providing services and funds for the Colloquium, for the annual Women's Studies course brochures and, more recently, for the York-YWCA Women's Collection. The Collection itself, on loan from the Metro Y from 1982-4 and now, as I write this in May, 1984, donated to York through the generosity of Mrs. Mary Jackman, comprises a substantial Women's Studies library and resource center. Since 1981 York has also been the co-producer (with Centennial College) of the bilingual journal Canadian Woman Studies/Cahiers de la Femme.

When we note student caucuses, Women's Studies Advisors in each degree-granting unit, and a continuing committee of faculty interested in Women's Studies, it is clear that a program in Women's Studies had evolved at York - but without a title or the right to give degrees, lacking legitimacy, and without claims on time or curriculums. Also lacking: budgets, secretarial help (unless bootlegged) or any released time for those involved.

In 1981, therefore, the faculty committee in question settled down seriously to the very complex and lengthy process of getting a formal Women's Studies program approved at York. This met in the Faculty of Arts, for reasons growing out of York's own peculiar academic structure.

This structure is worth describing, for it also represents or embodies the reasons why, in general, York as an institution is relatively receptive to a program like Women's Studies. I should add at this point that the basic supportiveness of the structure was enhanced immeasurably by the attitudes and actions of the people running it. During the period when we were working to get the program in place, York's President, H. Ian Macdonald, helped us at every necessary point, and so did a whole range of deans and department heads (of whom there were two on the organizing committee). So too did innumerable secretaries and administrative assistants -- the invisible army of strong and competent women who really run universities as they do all other complex bureaucracies. They were often a sort of fifth column, keeping us informed far more than strict duty required about crucial details of deadlines, personnel of committees, outcomes of meetings and so on.

But back to the structure. York is an interdisciplinary university, which started out with a strong commitment to general education. Only in the most recent years has it even been possible for students to take departmental courses in the first year of study. Beside the normal departments, therefore, we have something called "divisions", which offer only interdisciplinary courses in either (respectively) the humanities or the social sciences. Students are required to take a certain number of such courses as well as their normal majors in departments. We also had by 1981 twelve "interdisciplinary" programs. These each combine some choice of departmental majors with some specified assortment of divisional courses. Thus, we have: African Studies, Mass Communications, Urban Studies, Canadian Studies, Religious Studies and so on. We obviously also have a procedure for getting such an interdisciplinary program approved. All of which suited the preferences of the Women's studies Committee, who were convinced that there were good intellectual reasons for making the program a combination of disciplinary specialization and interdisciplinary approaches.

So, for two years, we worked our way through the approval process. The problem was that, normally, such programs "link" with only a handful of departments. Thus, Canadian Studies would need to link with Geography, Political Science, French Studies, History, possibly English, and only those departments would have a say in the approval of the program. It would not need to have any formal connection with, say, Psychology or German. Initially, we hoped to be allowed a sort of

carte-blanche for linking, on the grounds that Women's Studies, although perhaps analogous to other area studies programs, was nevertheless different, and could be linked with all classifications of human knowledge. This argument was not accepted. So we started out with the most obvious disciplines, the ones we expected the most majors in English, History, Sociology, Psychology. Then we gradually expanded, until now we can formally do what we wanted originally, allow linkage with each degree-granting unit in the Faculty of Arts. But to do this we had to work through fourteen department structures and get their agreement that Women's Studies really exists, is intellectually valid. and is not political (or at least not more political than everything else in the curriculum). Note that some departments have as many as three level of decision making on curriculum matters!

It was an exhausting process "trial by committee", one dean called it. But it had an extremely valuable side-effect. When we went first to Arts Faculty committees and then on to the full Council, and to Senate committee and full Senate, everyone involved had already encountered and criticized our proposal in their own departments. And we, of course, had already made the most necessary modifications. So that, in spite of somewhat paranoiac expectations, we had very little difficulty getting approved. All it took was time and, yes, a great deal of patience.

We are now a legitimate program. Our students combine a conventional (six- course) Honours major with six courses in Women's Studies. The latter includes a core course required of all majors, team-taught by a humanist and a social scientist show the different (interdisciplinary) ways of doing womens studies (and I will spare readers the negotiations necessary for approval of that cross-divisional course). Majors also write a senior honours thesis in the major department with which they are linked, on a Women's Studies topic. We expect to have two graduates this June- but we may have only one, since the second is expecting a baby in July and this slowing down her thesis.

So this is Women's studies at York, It was a compatible environment, we worked very hard-and after one year, can't yet say much about our one formal program. We can, if encouraged, wax very enthusiastic indeed about our more of facilities and faculty and services and students

Now we look forward, to when we can get going on graduate studies, on the same model.

1. The categories of women's studies courses have now been collapsed into two: courses which maybe taken for program credit (designated each year including specification of instructor and section) and "related" courses in which research on women may be done (similarly identified each year in agreement with the instructors). The "related" courses extremely useful device for "mainstreaming" research women

L'organisation des Nations unies a désigné 1985 comme l'Année internationale de la Jeunesse. Sous le thème de "Participation, Développement, Paix", les pays et organismes participants conjuguent leurs efforts pour : encourager l'intégration des jeunes, leurs préoccupations et leurs intérêts à ceux des autres groupes de la société; mieux faire comprendre et apprécier la contribution que les jeunes apportent à la société.

## UNE ANNÉE POUR LA JEUNESSE AU CANADA

Les activités qui marquent l'Année internationale de la Jeunesse au Canada reposent sur les initiatives de tous les jeunes du pays qui regroupent leurs efforts dans des organismes existants ou nouveaux groupes. Le secteur privé et les divers paliers de gouvernement y participeront également. Afin de coordonner les activités qui se déroulent au pays, le gouvernement du Canada a créé, au sein du Secrétariat d'État du Canada, un *Secrétariat de l'Année internationale de la*

Jeunesse qui, en plus de son rôle de coordonnateur, assure certains services, soit:

- l'établissement d'un centre d'information qui fournit les renseignements et la documentation sur les projets et les activités de l'Année internationale de la Jeunesse
- l'administration d'un programme d'aide financière à l'intention des organismes - jeunesse et des groupes bénévoles pour des projets spéciaux mis sur pied par les jeunes.

Un comité consultatif, représentant les intérêts des jeunes Canadiens de toutes les cultures présentes au Canada, est chargé de conseiller le ministre d'État à la Jeunesse sur les questions concernant la jeunesse ou sur tout autre sujet en rapport avec l'Année internationale de la Jeunesse

## UN THÈME À TROIS VOLETS

Le thème qui englobe les intérêts variés des jeunes de tous les coins du monde tout en s'appliquant aux initiatives nationales et locales, comprend trois volets :

- *Participation* - les jeunes prennent part aux décisions qui touchent leur vie;
- *Développement* - l'épanouissement personnel a un rapport avec l'évolution sociale, économique et politique;
- *Paix* - c'est sur la compréhension des autres et le respect mutuel que reposent la participation et le développement.

## UNE OCCASION UN DÉFI

Quel que soit notre âge, l'Année internationale de la Jeunesse nous offre à tous une occasion exceptionnelle de nous interroger sur les moyens de rendre nos institutions plus sensibles aux besoins et aux aspirations de la jeunesse. Aux jeunes, elle offre l'occasion de s'exprimer librement et aux autres, d'écouter et d'agir. À tous, elle pose le défi de chercher de nouvelles approches à de vieux problèmes et de prendre des mesures inédites pour résoudre les questions qui touchent de près la vie des jeunes Canadiens.

L'Année internationale de la jeunesse, c'est une année spéciale de réflexion, de célébration et de regard sur l'avenir. C'est l'occasion pour les jeunes de façonner le monde à leur image.



SECRETARIAT DE L' ANNÉE INTERNATIONALE  
DE LA JEUNESSE  
MINISTRE D'ÉTAT À LA JEUNESSE  
OTTAWA (ONTARIO)  
K1A 0M5  
(819) 994-2391

On peut aussi s'adresser au bureau régional du  
Secrétariat d'État (Secteur jeunesse)

dont l' adresse parait dans les pages bleues  
ou à bordure noire de l'annuaire téléphonique.

## FAIS TA PART

L'Année internationale de la Jeunesse n'aura des effets durables que si tous les éléments de la société font leur part. Si tu as de 15 à 24 ans et que tu es membre d'un organisme volontaire ou d'une société d'affaires, trouve le moyen de t'engager personnellement ou de faire participer ton organisme. Pour obtenir des renseignements supplémentaires sur les activités prévues, sur l'effigie de l'Année internationale de la Jeunesse préparée par les Nations unies, ou encore sur les idées mises de l'avant par d'autres groupes de jeunes, il te suffit de nous écrire ou de nous téléphoner au

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## CLOW Across The Provinces

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We have been very busy as a group over the past several months preparing and organizing two projects - one on non-traditional work and a forestry project. We are presently awaiting new on the approval of our grant applications for these projects if we are successful eight jobs will be created for the coming months.

### **Yukon**

We participated at Careers Day at F.H. Collins Secondary School in April in Whitehorse and were able to spend a very enjoyable day answering questions and handing out materials on non-traditional employment and on women and work. Our draw for a donated portable stereo was one of the highlights of the day.

Our members have also been very busy in the community individually. Sue Cowan has been elected as Vice-President of the Yukon Teachers Association, Marjorie Keyser has been selected to represent the Yukon as a performing artist, Betty Irwin has been doing guidance class demonstrations on electronics, and Janeane MacGillivray is the only Canadian participant on a U.S. tradeswomens trip to Russia.

### **Prince Edward Island**

On March 30 and 31, women's groups and organizations of P.E.I. including CLOW sponsored a women's festival entitled, "A Slice of Life". Information booths, display, workshops, films and slide presentations on a wide range of topics were presented. The festival concluded with a cabaret of women's talents on Saturday evening.

CLOW, CRIAW, The Women's Study Committee - University Prince Edward Island and the Prince Edward Island Advisory Council on the Status of Women have made a joint submission to Secretary of State for a 6-part lecture series titled, "The Voices of Women" for the fall and winter of 1984-85. Speakers of national and international prominence have been approached and topics will include the arts, politics, sports, sexual harassment and pornography.

Two members are making a presentation to the Fraser Commission on pornography and prostitution May 7th, 1984.

On June 19, 1984, in Charlottetown, Greta Hoffman Nemiroff, Director of the New School College, and CCLOW's Quebec Director, is presenting a workshop entitled, "The Politics of Romantic Love". This workshop examines how expectations of romantic love differ from men and women .

## **Alberta**

The major focus of the Women's Educational Research Project in Edmonton is the study of learning opportunities for women in Alberta. Project workers have been very busy tabulating of the 500 questionnaires returned from the 4,000 mailed out across Alberta. Personal individual interviews with over 100 women have already been completed. A draft report will be ready by June providing a clear understanding of the reality of women's education in Alberta. The women working on the project are "sorry that it is ending" and hope that the material they have gathered will continue to be worked with through a much more detailed analysis they also invite people to attend the workshop on their findings that they plan to give at the CCLOW Conference in August.

As part of the University Extension Women's Program, the Project members presented a session on "Does education lead to employment? Opportunities and barriers for Women". Another session on "Better jobs or no jobs: how micro technology will affect women" was presented on behalf of CCLOW by Donna Anthony. Donna also presented sessions on this topic to the Social Action Committee of the United Church in Edmonton and at the Working Women's Conference in Calgary. Sandy Susut is retiring as Alberta Director and welcomes the new energy of Ardelle Dudley as the new Director.

## **Saskatchewan**

The CCLOW Saskatchewan network continues to work on several key projects relating to women's learning in Saskatchewan.

The release of our study "Impact on Women of the National Training Act;" March 19 received local press coverage but failed to elicit the attention of the national media. (The study is now available through CCLOW Publications to any interested members.) A more detailed report on the study is contained elsewhere in this issue.

A series of evening dinner meetings have allowed members the opportunity to meet with other women's organizations and discuss issues relating to training and education for women. One featured, as speaker, the Director General of Canada Employment and Immigration Saskatchewan. Region, Ms. V. Lyn Pearson. (Ms. Pearson was a former director of the Saskatchewan Women's division, Department of Labour.) Another featured Lenore Rogers, Past President of CCLOW and a member of the National Advisory Panel on Paid Skill Development Leave. Though attendance could have been better, these meetings have allowed members and others the opportunity to meet and discuss our plans, concerns and activities.

Our proposal to the Skills Growth Fund is still "under consideration" at C.E.I.C. We hope to receive funds to establish a "Women's Access Centre" which will help women of all educational backgrounds to attain their learning goals. It is our hope that the successful implementation of this project will serve as a prototype elsewhere across the country because of the "built -in" cooperation between all funding, educational and social agencies involved, supplement by the over-riding feminist philosophy. We only wish that the good rumours we have heard concerning the application would materialize into concrete news.

In Saskatchewan institutes, there is good news for potential women students. new competency based programs offered on an extended-day basis will make many skills/training programs more accessible. We look forward to the successful implementation of these courses. A membership drive has been quite successful in Saskatchewan. We have added several Active local

organizations to our membership as well as welcoming new individual members.

We are preparing for presentations on our projects and what they have taught us to deliver at the CLOW National Conference in August. It is our hope that many of our members will be able take part in the conference. We look forward to meeting many of you there.

## **Nova Scotia**

Funding was received in March for a project to "Survey the Learning Needs of Rural Women." The \$1,900 grant will be used to conduct surveys in six designated areas of Nova Scotia. Women from the representative areas will participate in the design and delivery of the survey. A Halifax CLOW subcommittee headed by Linda MacDonald, Mount Saint Vincent University Learning Centre is directing the project. Results have assisted in defining parameters and priorities for CLOW Nova Scotia's major proposal for a field worker/coordinator submitted to Secretary of State in May 1984.

The lobbying effort of a CLOW N.S. sub-committee may have prevented the withdrawal of the Women and Pre-Technology course offered for women by the Department of Education, Nova Scotia and CEIC. A Brief was written by Mieke Nienhuis to answer the questions

- a) why train women in science
- b) why train women in pre-technology
- c) why have separate classes for women.

Members of the CLOW sub-committee met with representatives of the joint Manpower Needs Training Committee; all members of that committee were called personally and two page letter outlining the case for returning the course was sent to the committee with copies to some twenty relevant Federal and Provincial government politicians Edmonton and CEIC representatives. As a result the joint committee when it met recommended retaining the course

Eastern Shore Learning Opportunities for Women recently cosponsored a public meeting with the Nova Scotia Advisory Council on The Status of Women and are presently preparing a submission to Secretary of State for a Women's Resource Centre.

Sylvia Collins, one of the founders of the Queens County Women's group, spoke at a recent Halifax CLOW meeting of the progress of the group since last fall. They have run an impressive number of programs for women in and around the Liverpool area. Recent sessions have focussed on The Middle Years.

A new Women's Learning Support Group has formed in the Halifax area with guidance from the Life Planning Learning Centre M.S.V.U. Women ranging in age from their early twenties to early fifties will offer one to one emotional support to women dealing with difficult changes in their lives.

CLOW members have participated in two awareness sessions regarding The Charter of the rights the implications for women. It is hoped that an action group will be formed Janet Eaton, N.S. Director will be spending the last two weeks in June in the U.K. as a guest of the Ncotish Institute of Adult Education. As President elect of CLANS (Continuous Learning Association of Nova Scotia) she will be representing that organization. Congratulations to Patricia Monies, Adult Educator, CLOW Treasurer and new mother of twins 7 lbs 12 oz.

## **Ontario**

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Ontario CLOW members have had a very busy quarter working on a variety of national projects including the Adult Basic Education survey and the Conference, Educating For Change, scheduled for August. There are now three local CLOW networks: Waterloo, Toronto and Ottawa.

A group of members has organized a series of meetings with federal and provincial people to discuss the impact of the National Training Act on women's training programs based in the community. While the Act provides for non-profit groups to acquire federal funding for skill training programs, it is still very difficult to put this provision into operation. The third in this series of meetings was held in April at the Toronto Y.W.C.A. and the dialogue continues

Toronto members held their first official Network meeting, chaired by Renate Krakauer reported on the proceedings of the Jobs for the Future regional meeting she attended on behalf of CLOW. The meeting was sponsored by the Ontario Women's Directorate, and was successful in bringing together educators, business people and women's groups to discuss the impact of technology on women's training. The women's groups attending the meeting have continued to caucus with the encouragement and support of CLOW. The group is preparing for their participation in the larger Jobs for the Future conference that will take place in the fall under the sponsorship of the Women's Directorate, Office of the Deputy Premier. Attendance at this conference will be limited to 300 participants who took part in the six regional meetings.

Ontario members are very busy preparing for the CLOW Conference that will be held, August 19, 20 and 21 in Toronto. Meetings have been held with representatives from the regions, including Manitoba, P.E.I., Quebec and Toronto. The response to the call for papers has been overwhelming, and the conference is beginning to look very exciting. A great deal of creativity is going into the planning, with the intention of making this not only an intellectually stimulating event, but also one that will have an emphasis on fun and celebration. We are fortunate in having the assistance of our two enthusiastic conference staff, Eleanor Christopherson and Eileen Condon.

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## An important step, but more diversities needed.

The women's Review of Books, published monthly, Wellesley College Center for Research on Women Wellesley, Massachusetts 02181, \$15.00 annual subscription.

by Janet Rogers

During the past few months, a new pleasure has come into my life the regular arrival of my copy of the Women's Review of Books (WRB). For the feminist who wants to keep in touch with important new work by American feminist intellectuals or who is interested in the current debates among American feminists, the WRB is a significant new source of information and ideas. It is an independent publication affiliated with the Wellesley College Center for Studies on Women (near Boston). The first issue appeared in October, 1983. The editorial board includes some well-known writers who have made major contributions to the literature of feminism in their own published work. Carol Gilligan (In a Different Voice), Jean Baker Miller (Toward a New Psychology of Women), and Carolyn Heilbrun (Re-inventing Womanhood) are three of them all highly respected academics who have written books with popular impact.

The editorial policy stated on the masthead provides the following description of the intentions of the board:

We seek to represent the widest possible range of feminist perspectives both in the books

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reviewed and in the content of the reviews. We believe that no one of us, alone or in a group, can speak for feminism, or women, as such; all of our thinking and writing takes place in a specific political, social, ethnic and sexual context, and a responsible review periodical should reflect and further that diversity

These are praiseworthy goals. The women's movement needs forums such as the WRB to make women's work known and to allow for ongoing discussion. Publishing has been, and will undoubtedly continue to be, the communication medium most accessible to women. Unfortunately, the WRB's desire to encourage diversity is not as evident in the issues I have seen as I would like, as I will explain. Nonetheless, they have taken an important step.

My impression of WRB is based on five issues which have appeared in 1984. First, some comments on practical matters. The WRB format tabloid style, like that of New York Times Book Review, twenty pages - is convenient to handle. And I find the straightforward layout and relatively large print make for easy reading enough photos and graphics to break up the text. Each issue reviews twelve or fifteen books at some length, sometimes reviewing two or three related books together. There have been several reviews of journals I was particularly impressed the one on Conditions in the April 1984 issue - and one on the Press series, also in April. This is an excellent approach to take, since it adds a sense of context and history to the coverage of current feminist literature in the WRB.

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Here, as in any book review periodical, it is important to be aware the fact that the selection of books to review and of reviewers reflect the biases of the editor(s). It seems to me that the most obvious characteristic of the WRB is an orientation toward the academic world. The majority of books reviewed have been written by professors and are reviewed by professors (women professors, mind you). Feminist scholars have needed this kind of attention because their work is often ignored or badly treated in the 'male-stream' academic journals.

My only concern is that, if the WRB truly wishes to reach out into the whole feminist community, it will need to broaden its choices to include reviews of some mass market books (even though they may be reviewed in the conventional press) and of more books from small women's presses. I was pleased to read Florence Rush's (author of The Best Kept Secret: Sexual Abuse of Children) review of Jeffrey Masson's The Assault on Truth: Freud's Suppression of the Seduction Theory, book which has caused considerable furor recently. In the conventional press a quick survey of the books reviewed in the most recent issues of WRB only four or five of them came from feminist presses. Those that did were mostly related to minority women. It's impossible to come to any conclusions from such a small sample, but more focus on feminist presses would be welcome. Reviews of any current novels or poetry are also scarce in WRB - even a column by a knowledgeable writer would help to identify interesting new releases. What seem to be best served are the academic discipline - literature, history, sociology, and psychology in particular - where feminists have made the most progress. My hope is that as the WRB expands it will be able to review a broader range of works, in fulfillment of the goals I quoted earlier.

One of the other traits of the WRB which has limited its scope is that the reviews are considerably longer than the ones I usually see. Some of them are more review essays which bring the book(s) into focus by discussing other related books and the background of the subject matter. These reviews place the books in context, rather than presenting individual books as isolated acts of creation. They often show how feminist work differs from traditional work in a field, or how feminist insights from one discipline contribute in an inter-disciplinary way. I find this kind of discussion very interesting. But, of course, it means that the WRB reviews fewer books in its twenty pages than it might. Again, I can only applaud what the WRB is doing and hope that it will grow.

My other main comment on the choices that the WRB has made is that it is decidedly American, with a heavy leaning to the northeastern U.S. A certain amount of this is natural, given the location of the WRB in the midst of the active women's community around Boston and New York.

However,

I found it frustrating to read a review of Alice Munro's Moons of Jupiter which scarcely mentioned that Munro is a Canadian. The review was comparing Munro's book to short story collections by Ann Beattie and Bobbie Ann Mason and made reference to the growth of the "American" short story. I do not consider myself to be a rabid Canadian nationalist, but this review set my teeth on edge. There was also a review of Margaret Atwood's Murder in the Dark in the same issue which made Atwood's nationality clear from the beginning, but I suspect that she is a special case.

There have been, in fact, very few review or reviewers from outside of the U.S.A. As time goes on, I hope that the WRB will choose to look beyond their current horizons to include the work of women from the rest of the world. This would give the WRB a wider perspective and would provide non-American feminist writers with a means of reaching a wider audience. Using Canada as an example, books by Marie-Claire Blais, Phyllis Webb, or Dorothy Livesay deserve to reach more women. One simple way to start would be to commission review essays on the state of women's literature in other cultures, written by women there.



## BOOK IN REVIEW

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Women's Reality by Ann Wilson Schaef, Winston Press, \$8.70, Minneapolis, 1981.

Reviewed by Maureen Jennings

I enjoyed Ann Wilson's book very much but when I had destroyed the third draft of my review, I realized that it is a very difficult book to pin down. First of all, the rambling discursive nature of the book is more conversational than literary, and secondly it is an observational study rather than an analytical one. As she herself says, "When engaged in this type of study, one begins to see and hear the same information from many different people in many different situations. One begins to draw generalizations. The generalizations start coming together to give birth to concepts. The concepts cluster and evolve into theories."

What this seems to mean, is that she enters into the vast arenas of theology, sociology and psychology, as everyone has a right to do, but I believe she is at her best when she is speaking from the centre of her own experience as a psychotherapist.

In fact, the book seems to have emerged from her concern about the quality of therapy that most women receive. She feels that what is missing is "...an understanding and awareness of what I have chosen to call the White Male System. It is crucial to be able to define this the system and deal with it simply because it surrounds us and permeates our lives. Its myths, beliefs, rituals, procedures and outcomes affect everything we think, feel, and do. The book then develops her concept of this White male System, and what she calls the Female System which is emerging. Women are constantly struggling to adapt and exist in a system which by its very nature is inimical to us.

The White Male System has four major myths. First, that the WMS is the only thing that exists.

"Because of this, the beliefs and perceptions of other systems-especially the Female System- are seen as sick, bad, crazy, stupid, ugly, and incompetent."

The second myth is that the WMS is innately superior. Third, that the WMS knows and understands everything. And fourth, that it is possible to totally logical, rational and objective.

A major reason that women historically have so much trouble challenging this system, is what Wilson calls the Original Sin of Being Born Female, a Judeo-Christian in-heartiness that has deeply conditioned women to feel not only inferior to men, but also, that we are "bad". Women do many things to overcome this innate feeling of worthlessness: being fair, undertaking all of the many coping strategies, including "attaching" to a male. However, "we continue to struggle with intense feelings of worthlessness." The emptiness that many of us experience, "...is related to our Original Sin of Being Born Female, and our need to look outside ourselves for validation and approval. She adds, "when we begin to determine who we are from inside, our cavern begins to get smaller." and, "A woman's cavern is where she houses her Original Sin of Being Born Female".

Being defined as inferior at birth is a major reason for women's rage and the author has an interesting section describing how different types of women deal with rage. There is, for example, the super-competent woman who uses her competence as a weapon. She thinks she can vent her rage by exercising power over other people. Some women use sex to control or make men dependent upon them. Others play the Good Christian Martyr who controls everyone through self-abnegation. Each of these women lets rage run her life.

Through the process of therapy women reach a point when they must be allowed to express this rage without fear. Ann Wilson says that many therapists are uncomfortable with this much anger but she has found that support groups are very helpful. After this process is complete for other woman may merge with a greater love for other women, a deeper understanding of the feminist position and will usually move on towards larger humanistic issues.

A major part of this book, deals with the comparison between the White Male System and the Female System and here, I think, Wilson runs into problems. In spite of disclaimers, she sets up a polarity between men and women, and makes it a generic issue rather than one of traits and approaches to life. She says that no person can be purely in one system or the other and neither system is better than the other. The tone of her writing belies this, however, and here in lies the confusion. There is no doubt that the female system is presented as superior and that she completely identifies this system with women or few men who are she says, mostly homosexual. She compares the White Male System and the Female System in several areas, including, sexuality, thought, morality, and views on immortality. Essentially the Female System is intuitive, non-linear, encompassing, loving, becoming, flexible, cosmic and so on. All the good things. The White Male System is rational, linear, rigid, power-based, controlling, finite, competitive, non-relational. Most of the things sensitive people would rather not be. However, aside from this double-think, this section of the book is filled with some marvellous observations on women. I particularly liked what she had to say on relationships: "The essence of life in the Female System a woman comes home to, is relationship--not relationships that define and validate, but relationships with the self, one's work, others, and the universe--that nurture and grow."

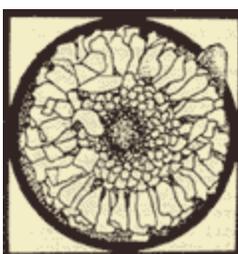
Having examined the content of the two systems, she goes on to explain the process by which the two operates. The female System operates by paradox. "Before one can get a solid grasp on paradox, one must be willing to relinquish both intellectual and physical control. That is very difficult for White Male System persons to do." The White Male System is dualistic. "We are trained to perceive things dualistically and to simplify the world into "either-ors".

The last brief section of this book, deals with the importance of becoming theologically aware. The

theory of The Female System is process; that of the White Male System is static." "A static system allows for no differences. A static system gives the illusion of safety. A static system ignores or disparages process in favor of content. A static system devalues and devours itself."

I doubt if there is an area that Ann Wilson Schaefer does not at least touch upon in the course of her book. Her emphasis on the importance of process, flow, flexibility in our handling of life, seems to be valid for both women and men, but as she herself says in the preface. "This book has three purposes: liberation, sharing and communication. It is intended to liberate women from an unnecessary oppression based on myths. It is intended to share and legitimate what all women know--some of which they are willing to admit to themselves, and some of which they are willing to admit to others. It is intended to communicate in the 'female idiom'.

The delight of the book for me was the recognition of women's reality.



## Resources

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### Publications

The British Columbia Women's Access Association has put together the Women's Access Resource Manual (WARM), a resource manual aimed at teachers, counsellors and community helpers who work with women. The range of topics covers career counselling, employment trends and non-traditional employment systems survival, feminist counselling and publications, skills training, violence, funding sources and more. To order send cheque for \$10.00 to WARM, c/o Douglas College Women's Centre, Box 2503, New Westminster, B.C., V3J 5B2.

Resources for Feminist Research has published Women and Education I, the first of two issues dealing with education and women. This comprehensive compilation includes extensive resources on curricula and materials, networks, current developments, work in progress, as well as bibliographies and reviews of useful publications in the field Available for \$5.00 from Resources For Feminist Research, 8-110, OISE, 252 Bloor Street West, Toronto, MSS IV6. In addition, Women and Education II should be available very soon, and will include reviews of books on gender and schooling, a special issues section examining the topics of education, the labour and the family, and non-traditional education in rural communities.

CLOW has added two new publications to its list recently. The National Training Act: It's Impact on Women by Heather Henderson is an overview of participation in categories of training programs, by sex and province, for 1981-83. The decline in female participation is analyzed and recommendations offered - \$5.00 individuals, \$8.00 institutions. Bill C-12 is a presentation made by CLOW to the Parliamentary Standing Committee on Finance, Trade and Economic Affairs on federal financing of post-secondary education. Recommendations include attaching "strings" to transfer payments and establishing national standards on access - \$2.00. See inside cover for address.

The Canadian Advisory Council on The Status of Women has recently launched new publications. Love, Marriage and Money focuses on the financial rights and responsibilities of the spouses within marriage and discusses the relevant economic consequences as they may relate to

property, custody, support payments, and pensions upon divorce or death- Juggling a Family and a Job examines parental benefits (job protection and compensation, maternity, paternity or adoption leave) as legislated by federal, provincial or territorial jurisdictions, and possible ways to improve existing legislation.

Voices From The Shadows: Women with disabilities Speak Out by Gwnyeth Matthews explores in a series of interviews the lives and experiences of disabled women in Canada. Employment, parenting, education, sexuality, housing accessibility, and social and government assistance are addressed. Includes bibliography and referral list. \$8.95. The Women's Press, 16 Baldwin Street, Toronto MST 1L2.

Learning for Life: overcoming the separation of work and learning. The report of the National Advisory Panel on Skill Development Leave to the Minister of Employment and Immigration is now available. It contains proposals and plans of action, immediate and long term, in two critical areas. It recommends policy for combating illiteracy and establishing a national priority program to promote educational leave. At the heart of the 29 page report is a proposal and plan for establishing "an earned right to time and adequate income to engage in learning of their choice for all who have made a contribution to Canadian Society." Contact CAAE, 29 Prince Arthur Ave., Toronto M5R 1B2 (416) 964-0559.

Learning Our Way: Essays in Feminist Education (The Crossing Press \$13.50) edited by Charlotte Bunch and Sandra Pollack is a collection of 27 essays discussing feminist education in three areas - existing institutions, (mainly universities) alternative structures, and theory and approach. Authors include Andrea Lowenstein, Terry Haywoode, Terry Wolverton and Charlotte Bunch.

## VIDEOS

The University of Guelph, in collaboration with the Canadian Association for Adult Education (CAAE) has produced a half hour video tribute, Roby Kidd: Animateur, his legacy for Adult Education. To obtain a portrayal of one of Canada's greatest educators, 26 interviews were conducted with family, friends and colleagues from all over the world. Available in Beta I and II, VHS and 1 3/4 U-Matic for \$175 from the University of Guelph, Office for Educational practice, Guelph, Ontario,

## Announcements

### CACSW ISSUES SHOCKING PINK PAPER TO HIGHLIGHT ELECTION ISSUES

In order to help prepare Canadian women to better influence the political process in the upcoming federal election, the Canadian Advisory Council on the Status of Women has produced its Shocking pink Paper. a small handy accordion fold-out pamphlet highlighting eleven major issues with questions for candidates. It is intended as a checklist raise awareness of current issues including the wage gap, microtechnology, parental benefits, pensions, and pornography. Available free from CACSW, 66 Slater Street, 18th Floor, Ottawa, KIP 5H1 (613) 992-4975.

### COMMONWEALTH FOUNDATION TRAVEL BURSARIES AVAILABLE FOR RESEARCH IN THIRD WORLD COUNTRIES

Travel bursaries of approximately \$4,000 are available for Canadians under the age of 35 who wish to do research in areas of technology, curriculum development, agriculture, economics, sociology, etc. in Third World commonwealth countries. The awards have been made available through the Foundation from the George Drew Memorial Trust Fund. Detailed proposals must be

submitted by August 31. For further information contact CUSO, Public Affairs, 151 Slater Streets, Ottawa K1P 5H5 (613) 563-1242.

#### McGILL WOMEN CELEBRATE 100 YEARS OF ACHIEVEMENT

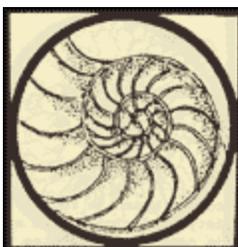
A century has passed since the first eight women students arrived on McGill University's campus in October" 1884. Much has happened since then Many activities and events are Scheduled to mark the centennial, starting in September. For further information contact the Women's Centennial Committee Office, Room 10, 3450 McTavish Street, Montreal H3A 1X9 (514) 392-8048.

#### CANADIAN WOMEN'S STUDIES ASSOCIATION ESTABLISHES SECRETARIAT

The Canadian Women's Studies Association/Association Canadienne des etudes sur les femmes, has established a permanent secretariat at Carleton University. Inquiries concerning membership, activities, etc. should be addressed to CWSA/ALEF, Room 1106, Arts Tower, Carleton University, Ottawa, K1S 5B6.

#### CLOW OFFERS INSIGNIA PINS FOR SALE

CLOW is now offering Stirling plated logo pins for sale (\$5) as a fund-raiser and to promote the organization. These elegantly designed pins are three quarters of an inch in width and have the logo accented in cobalt blue. To order send cheque to CLOW, 692 Coxwell Ave., Toronto M4C 3B6.



## Upcoming & Current

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### **INTERNATIONAL**

*First International Conference on Education in the 90's Equality, equity and excellence in education. Tel Aviv, Israel, December 17-20, 1984. (Call for papers)*

This multi-disciplinary Conference will discuss research, strategies and international cooperation for the future on matters such as school reform, the information age, the world crisis in education, financing, and equality. Fee \$165 U.S. to September 30; reasonable accommodation available. Contact International Ltd. P.O. Box 29313,61292 Tel Aviv, Israel. Telephone (03)654541, Telex 033-554.

*The International Women's Writing Guild 13th Writing Conference and Retreat. Skidmore College, Saratoga springs, New York, Seven Day Conference Week: July 27-August 3, 1984 conference Weekend: July 27-29, 1984; Nine Day Conference and Retreat: July 27- August 5, 1984.*

The IWWG is an alliance open to all women connected to the written word, regardless of previous professional accomplishments to help women express their ideas through writing both for personal and professional growth. Workshops will be given by women writers on almost every conceivable aspect of writing and support areas. Rates vary from \$170.00 U.S. for the weekend to \$410.00

U.S. for the nine day package and include comfortable accommodation and meals. In Canada contact Greta Nemiroff (514)935-4744 or write IWWG, Box 810, Gracie Station, New York.

## ONTARIO

Canadian Association for the Advancement of Women and Sport/Association with Canadienne pour l'avancement de la femme et le sport 1984 National Conference "To Inform Us About You and About Us." June 8-10, 1984 Katmavik, Ottawa. .

This conference will be of particular interest to women interested in promoting the advancement of women and girls in sport and physical activity. Room and board \$40.00, Conference fee \$30, or \$15 students and unemployed.

Canadian Association for the Study of Adult Education Annual Conference. Guelph, June 8-10, 1984.

This year's conference will coincide with the Learned Societies Conference. Emphasis of discussion will be in the area of applied settings. Fee \$75.00. Contact CASAE, OISE, 252 Bloor Street West, Toronto, M5S 1V6 (416) 923-6641 ext.347.

First Canadian Conference on Educational opportunities or Seniors at Universities and Colleges. Ryerson Polytechnical Institute, Toronto, June 8 and 9, 1984.

Friday's sessions will focus on programming for the older adult learner with an address by Gretta Riddell Dixon. On Saturday the issues in older adult learning will be discussed in conjunction with an address by Walter Pitman on life long learning. Fee \$125.00 includes two lunches. Contact May Maskow, Coordinator, Conference on Educational Opportunities for Seniors, Ryerson Polytechnical Institute. 350 Victoria Street. Toronto M5B 2K3 (416) 467-74

Learned Societies Conference. University of Guelph. May 27-June 13, 1984.

Those interested should address inquiries to The Secretariat. 1984 Learned Societies Conference. Room 054. MacKinnon Building. University of Guelph, Guelph, N1G 2W1 (519) 824-4120 ext.2485-2529.

1984 National Conference of the Canadian Council of work Life Emerging Issues in the Canadian Workplace: the Need for Dialogue. Ottawa June 3-5. 1984

The conference will focus on trends in industrial relations. Collective agreements for the future, regional development and work life improvement initiatives in B.C. - Fee \$110 members \$160, non-members includes Sunday dinner and two lunches. Contact CCWL 1984 Conference. P.O. Box 567, Station B, Ottawa. Ontario K1P 5P7.

## ALBERTA

Common Concerns the 1984 Conference sponsored jointly by the Alberta Association for Adult Literacy and the Alberta Teachers of English as a Second Language, Edmonton, November 1-3, 1984.

Seminars and workshops will be presented on varieties of topics including literacy, curriculum,

delivery modes, materials development and self-directed learning. For further information contact Wendy Uncles, Alberta Vocational Centre, 10215-108 Street, Edmonton, Alberta, T5J 1L6.

## **NOVA SCOTIA**

### *Dalhousie to host mini courses on Charter of Rights, July 9-13, 1984*

The Canadian Charter of Rights and the American Constitutional Experience is the subject of a mini-course to be offered at Dalhousie University the week of July 9 to 13. Law experts from both countries will explore the relevance of American judicial decision to the resolution of Canadian Charter questions. This course will be of interest to law practitioners, public servants, academics, students and community groups with a special concern in the Charter of Rights. Write to Public Services Committee, Law School, Dalhousie University, Halifax B3H 4H9 (902) 424-3355.

### CLOW ANNUAL GENERAL MEETING SCHEDULED FOR JUNE 15 IN TORONTO

CLOW will be holding its annual general meeting on June 15, 1984, 7 p.m. at Ontario Institute for Studies in Education, 252 Floor Street West, Toronto. Following in audio-visual presentation "Women's Rights?", there will be a discussion on women and the Charter of Rights.



## Skills Bank

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### INDIVIDUAL PROFILES

by Serna Aksoy

Renata Krakauer is one of the CLOW veterans. She has been an avid supporter of the organization for many years. Renata, is presently employed at York-Eglinton Centre Number College of Applied Arts and Technology. She is also enrolled in a doctoral program in Adult Education at OISE.

Currently she is involved in three major areas of activity which may be of some interest to our readers. Primarily, Renata just has finished supervising a publication called [The New Technology on Your Future in Office Work \(1984\)](#). This book is a result of one of the sessions of the Women in the 80s Conference organized by the CLOW. The issues and concerns which were generated by one of the sessions gave Renata the idea to prepare a handbook for women in office work and women considering going into office work.

She says this is not an entirely Gloom and doom book; it focuses on some available alternatives which are available for women whose skills be come obsolete and who are left unemployed as a result of technological inventions. Secondly, Renata is arranging a Toronto based women's network. She is hopeful that through this network there will be a forum for local women to discuss local educational issues and share concerns. She points out emphatically that this network is to be enjoyed and not to be dreaded. Renata is adamant about dispensing with minutes and formalities. She would like to make it fun and something to look forward to. She believes in harnessing energies of women and not dampening them by overloading with obligation. Thirdly, she is involved in designing a workshop called Feminizing the Organization. This workshop will be

Presented at the CLOW Annual Conference in August. Renata informed me that she will speak on the issue of re-injecting the female values into the corporation. In other words, she is interested in reclaiming the important female qualities instead of being apologetic about them in the development of organizations. Renata's skills range from being an outstanding idea person to excelling in developing, organizing and implementing new ideas. She also enjoys giving workshops. She says that a hand on experience is more powerful and effective than cut and dry lecturing. Her pet areas for workshops include paid education leave, guaranteed income, sexual harassment, women and men working together in organizations and democratic management.

If you want to know more about Renata and the Skills Bank please contact Sema Aksoy, Skills Bank Coordinator.