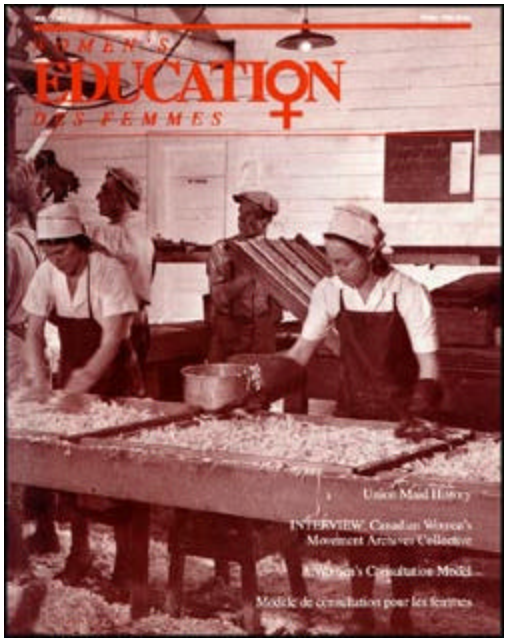

WOMEN'S EDUCATION DES FEMMES

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WOMEN'S EDUCATION
DES FEMMES
une connexion féministe au monde de l'éducation et de l'apprentissage, est une revue publiée tous les trimestres par le Congrès canadien pour la promotion des études chez la femme. Le CCPEF est un organisme national bénévole chargé de promouvoir l'éducation féministe et le développement du plein potentiel des femmes.

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WOMEN'S EDUCATION DES FEMMES

Interview with the Canadian Women's Movement Archives collective

"I'd like us to think that the archives have helped women to have a sense of their history…so that women have a real sense that we're doing something important: we're making history."

A Women's Consultation Model
Modèle de consultation pour les femmes

We gratefully acknowledge the financial Assistance of the Women's Program, Secretary of State.

Nous remercions le Programme de la femme, Secrétariat d'État, de son aide financière.

l'éducation. Les textes doivent être dactylographiés à double interligne et avoir de 5 à 7 pages de long.

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WOMEN'S EDUCATION DES FEMMES
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"Double Day, Double Bind: Women Garment Workers", by Charlene Gannagé, Reviewed by Laurell Ritchie.

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AGENDA

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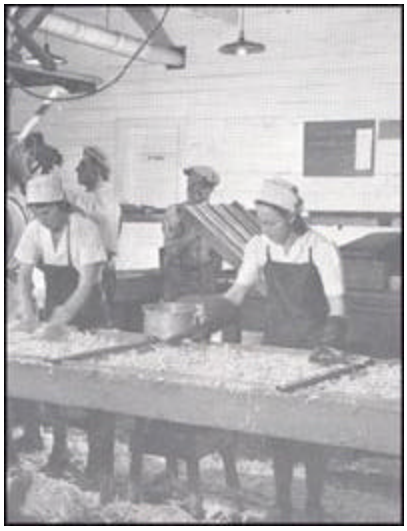
Last Issue



In our last issue we mistakenly credited Marie Letellier of Relais femmes as being co-author with Madeleine Parent of NAC for the article "Preamble to a Consultation of Women's Groups /Préambule à la rencontre de groupes de femmes". Madeleine is the sole author of the article. Marie provided input and comment, but did not co-write the article. Mea Culpa, Madeleine.

Ann Meredith is the photographer of the wonderful photo on page 19 of the Fall issue. Our thanks to Susan Doro, Executive Director, of TRADESWOMEN, INC. for providing us with this additional information. TRADESWOMEN: A Quarterly Magazine for Women in Blue-Collar Work, is published by TRADESWOMEN Inc. P.O. Box 40664, San Francisco, CA 94140, USA.

This Issue

We thank Convergence Consultants, Nancy Jackson, Linda Breault, Sara Diamond, Christine Overall, Jean Swanson and Donna Stewart of Women Skills for contributing articles to the magazine.

Photos were provided by Linda Breault, the Canadian Women's Movement Archives, Sara Diamond and Wes Knapp of the B.C. Teachers' Federation. Our thanks go to photographers Sandy Cameron and J. Enmar for allowing us to use their work. The Women's Labor History Project did the photo research for the article "Union Maids History".

Thanks also go to Jennifer McIntyre and Susan Fell Pacaud for allowing us to reprint their graphic material. The graphic used in French- language article was reprinted from the document Federal Government Policy and Decision-making Process. Special thanks go to Louise Gadbois, a , London based graphic artist, for donating an original graphic to CCLOW.

About the Cover

These women are shredding cabbage in a dehydration plant in Vernon, B.C., in 1943. This plant was used to produce foodstuffs for soldiers stationed in Canada and overseas. Many married women took their first jobs on the assembly lines of such plants as this one.

Ces femmes déchiquettent des feuilles de choux dans une usine de déshydratation à Vernon en C.-B. L'usine produisait des aliments pour les soldats en poste au Canada et a l'étranger. Beaucoup de femmes mariées trouvèrent leur premier emploi dans des usines comme celle-ci, où on faisait du travail à la chaîne.

A Woman's Consultation Model

BY CONVERGENCE CONSULTANTS

The Autumn issue included an editorial on the process that led to an emergency consultation between representatives of groups receiving funds from the Women's Program and the Secretary of State. We also published a Preamble by Madeleine Parent, outlining the commitments of the Canadian government to women. This article will summarize the proceedings of the Consultation, and explain the consultation model used.

BACKGROUND

Most groups working to improve the status of women in Canada are heavily dependent on Federal Government funding. Government benefits from the information and services provided by Women's organizations, but provides dismally little money. The Women's Program, Secretary of State, funds over 700 groups working toward equality for women at the national, provincial and territorial levels. Yet it has a mere $12.3M - $1.00 per Canadian female - at its disposal.

This year funding delays and cuts in the budget of the Women's Program forced many groups to cut back on programs and activities, some had to lay off staff and close their offices. Work on such issues as childcare, health, training, education, pornography, violence against women, and sexual assault, was seriously hindered. Women feared that their funding would be further jeopardized by a lack of knowledge about women's groups among some new members of government, by a general austerity drive, and by the perception of some in Ottawa of Women's groups as anti-government lobbyists rather than

service providers.

Several organizations -- CCLOW, la Fédération des femmes du Québec, the National Action Committee on the Status of Women, Relais-femmes, the Canadian Research Institute for the Advancement of Women, the Women's Research Centre, and Women Health sharing -- took the lead in organizing an emergency Women's Consultation with the Secretary of State, government officials from that department, and Members of Parliament from all parties.

THE PROCEEDINGS

Three meetings were held between representatives of women's groups and government representatives. The first involved intense discussions with staff of the Women's Program. The objectives of this meeting were:

- to find out why funding had been delayed and to set up a system to ensure that this never happened again.
- to clarify the criteria and processes (bureaucratic and political) of funding applications and to stress the need for a non-partisan process.
- to urge that the Women's Program mandate be extended to cover funding for women's visible minority groups.
- to assist in developing the Program's priorities.
- to demonstrate support for the Women's Program mandate to fund only groups working for the full equality of women.

The second meeting, with the Secretary of State, had two overall objectives:

- to educate the Minister on the range of work and immense accomplishments of women's groups, which can be seen as the service arm of his government in fulfilling its commitments towards equality for women.
- to obtain specific financial promises, rather than vague talk of principles.

Ginette Busque, the President of the Fédération des femmes du Québec and Co-Chair of the meeting, best summed up the goal of the entire consultation:

"You see assembled here, to fight for their survival, women from all across Canada, anglophones and francophones, native women and immigrant women, visible minorities and disabled women... The atmosphere which prevailed during our workday yesterday was a guarantee of enduring future solidarity. The power of this group is thus not to be ignored. The situation into which we are now forced is a source of tension and enormous anxiety. This is why we have not hesitated to label this an emergency meeting You have expressed to us your intention to support us to the extent permitted by the budget of the Secretary of State. We would like today to go another step and obtain specific, significant

commitments ... which will allow us to undertake the fundamental work in which we are engaged."

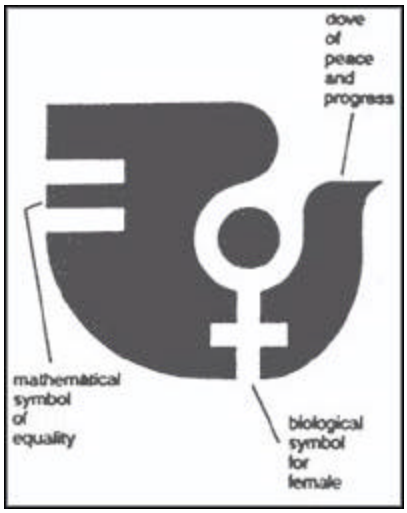
The Minister used the opportunity of the meetings to announce that the budget of the Women's Program for 1986-87 was going to be cut by 5% as part of the government's campaign to reduce the deficit.

The third component of the consultation was a reception with Members of Parliament. We provided information on the depth and breadth of the activities of women's organizations, and attempted to convince MP' s of the importance and value of our work.

A NEW CONSULTATION MODEL

The consultation process enabled us get the message across to the government that we do valuable work. The government is on record as supporting improvement in the status of women. We tried to impress upon them that this commitment must be backed by real financial contribution. While we still have a lot of work ahead of us, we are encouraged that an on-going consultation process is likely.

For the first time, the Secretary of State gave women's groups a grant and the responsibility for planning the national consultation. Women's groups had been very dissatisfied with the process and outcomes of previous consultations, for which agendas and participants had been determined by government officials.



We provided information on the depth and breadth of the activities of women's organizations, and attempted to convince MP's of the importance and value of our work.

This year, the Planning Committee and organizers sent agenda and questions to participants in advance. The three-day consultation opened with a plenary session to discuss strategy. Each participant chose to join a sub-group planning one of the three meetings. Sub-groups determined the objectives, content, tone, format and individual roles for the meeting. Plans brought back to the plenary for suggestions and approval.

The Planning Committee met at the end of each day and over breakfast. Meals and coffee breaks were used for networking. Differences were talked through, in an atmosphere of trust, until consensus was reached.

On the second day the meetings with representatives of the Women's Program and the

Minister took place. Each was chaired by an anglophone and francophone representative from the women's groups. Strong, informed chairing ensured that all the pre-prepared questions were asked, and that government representatives were pressed for full answers.

On the third day, the sub-groups evaluated the meetings and presented follow-up recommendations to the closing plenary, which also discussed and ratified the press release.

EVALUATION

Meetings in two languages are never easy, but one of the interpreters commented that this group had the best balance of English and French of any she had attended. Despite the constraints of microphones and translation co-operation and understanding prevailed.

The process of this consultation provided a range of learning opportunities for women participants. They found it empowering to see how effectively they could chair official meetings or subgroups, plan a press strategy, write a press release, and act as a rapporteur.

The process of this consultation provided a range of learning opportunities for women participants.

One third of the participants answered a questionnaire evaluating the consultation. Overall, 25% of the participants rated the consultation excellent, 56% very good and 19% good. Participants applauded the work of the Planning Committee and organizers. They liked the structure of the event: the focus on issues; the setting of clear goals and objectives; the encouragement of participation by all, and the direct links to decision makers. But some women called for stronger leadership and criticized "our usual women's stuff about not wanting to appear pushy".

Participants were very enthusiastic about what they had gained personally from this event. They gained a clearer understanding of the processes, structure and policies of the Women's Program, and had the opportunity to make recommendations.

They developed political skills and contacts that will strengthen the Canadian women's movement. But perhaps most important was the contact with other participants: women felt energized by the strength and unity of the group. For minority women, the awareness that mainstream women are sincere in their support was important.

Women's groups are not yet having true consultations with the Minister and with Women's Program of Secretary of State. To quote Jan Barnsley of the Women's Research Center, "consultation is a process of seeking advice and input. To be meaningful,

consultation must occur before a final decision is made so that the advice and input... are taken into account in the decisionmaking".

Women's groups had been very dissatisfied with the process and outcomes of previous consultations, for which agendas and participants had been determined by government officials.

This event was only an information meeting or briefing; the Minister asked no questions and sought no advice, but merely announced funding and staffing decisions. Women's groups must push for true consultation that will allow us to influence policy in advance rather than only being able to react.

Convergence Consultants, located in Ottawa, organized the consultation on behalf of the Planning Committee.

The complete version of these proceedings are available free-of-charge from CRIAW / ICREF, 151 Slater Street, Suite 408, Ottawa, Ontario K1P 5H3, (613) 563-0681.

Modèle de consultation pour les femmes

PAR CONVERGENCE CONSULTANTS

Dans notre numéro d'automne, à notre rubrique "Éditorial", nous avons parlé du processus qui a mené à des rencontres de consultation d'urgence entre les représentantes des groupes subventionnés par le Programme de promotion de la femme, d'une part, et les délégués du Secrétariat d'État, de l'autre. Nous avons également publié alors un préambule de Madeleine Parent, expliquant quels engagements le gouvernement canadien avaient pris envers les femmes. L'article qui suit explique la nature des démarches suivies lors des rencontres et définit le modèle de consultation adopté.

APERCU

La plupart des groupes qui cherchent à améliorer la condition féminine au Canada dépendent grandement de subventions fédérales. Bien que le gouvernement bénéficie des services offerts par les organismes de femmes, les fonds qu'il leur alloue restent pitoyablement restreints. Alors qu'il finance plus de 700 groupes d'envergure nationale, provinciale ou territoriale voués à défendre l'égalité des femmes, le Programme de promotion de la femme, au Secrétariat d'État, ne dispose pour cela que de 12,3 millions $, soit 1,00 $ par femme canadienne.

Cette année, les retards de subventions et les coupures budgétaires du Programme de la femme ont contraint de nombreux groupes à réduire leurs activités. Certains ont dû mettre à pied une partie de leur personnel ou même fermer leurs bureaux. Le travail auprès des femmes en a beaucoup souffert, dans de multiples domaines: gardiennage, santé, formation et éducation, pornographie, violence faite aux femmes.

Les femmes craignaient que le financement de leurs organismes ne soit encore davantage mis en péril par suite de plusieurs facteurs: certains des nouveaux membres du gouvernement n'étaient pas très informés des problèmes des groupes de femmes; le climat général était à l'austérité; une partie du personnel-cadre d'Ottawa considérait les groupes de femmes comme des organismes de pression antigouvernementaux plutôt que comme des organismes de services. Plusieurs organisations - le CCPEF, la Fédération des femmes du Québec, le Comité canadien d'action sur le statut de la femme, Relais-Femmes, le Centre de recherche des femmes, l'Institut canadien de recherche sur les femmes et Women Healthsharing - ont entrepris d'organiser une rencontre de consultation d'urgence entre les groupes de femmes, les dirigeants du Secrétariat d'État et des députés représentant les différents partis.

L'ÉVÉNEMENT

Une série de trois rencontres ont eu lieu entre les représentantes des groupes de femmes et les délégués du gouvernement. La première réunion a fait l'objet d'intenses discussions avec le personnel du Programme de promotion de la femme. Ses objectifs étaient les suivants:

- découvrir pourquoi les subventions avaient eu du retard et concevoir un système pour que la situation ne se reproduise plus jamais;
- clarifier les critères et les processus (bureaucratiques et politiques) de demandes de financement et souligner combien il importe que l'évaluation de ces demandes soit impartiale;
- demander que le mandat du Programme de la femme soit étendu, de sorte à pouvoir financer les groupes de femmes appartenant aux minorités visibles;
- contribuer à déterminer les priorités du Programme de la femme;
- appuyer le Programme de la femme dans son mandat, qui consiste à financer

uniquement les groupes voués à assurer véritablement l'égalité aux femmes.

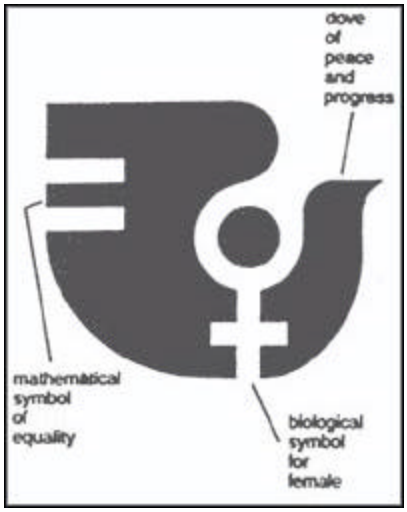
La deuxième rencontre avec le Secrétariat d'État se proposait deux objectifs principaux:

- montrer au ministre l'ampleur des travaux et des réalisations des groupes de femmes, qui peuvent être considérés en quelque sorte comme l'intermédiaire grâce auquel le gouvernement peut respecter ses engagements envers les femmes;
- obtenir des promesses financières précises, plutôt que de parler de vagues principes.

Ginette Busque, présidente de la Fédération des femmes du Québec, qui coprésidait la réunion, a résumé on ne peut mieux ce processus de consultation:

"Vous voyez rassemblées ici des femmes de tout le Canada, anglophones et francophones, autochtones et immigrantes, handicapées, de minorités visible, venues pour lutter pour leur survie... L'atmosphère qui a régné durant la journée de travail d'hier est une garantie d'une solidarité future durable. La force de ce groupe ne peut donc être ignorée... La situation à laquelle nous sommes contraintes actuellement est source de tensions et d'anxiété. C'est pourquoi nous n'avons pas hésité à qualifier d'urgente cette rencontre de consultation... Vous nous avez dit votre intention de nous appuyer dans toute la mesure permise par le budget du Secrétariat d'État. Nous aimerions aujourd'hui aller plus loin et obtenir des engagements précis, significatifs ... afin de pouvoir entreprendre le travail essentiel qui nous attend."

Le ministre a profité de cette rencontre pour annoncer que le budget 1986-87 du Programme de la femme serait réduit de 5%, du fait que le gouvernement essayait de réduire le déficit.



En troisième partie de cette consultation, une réception a été organisée avec les députés, nous donnant ainsi la possibilité de leur expliquer l'ampleur des activités des groupes de femmes et de leur montrer l'importance et la valeur de notre travail.

". .. nous donnant ainsi la possibilité de leur expliquer l'ampleur des activités des groupes de femmes et de leur montrer l'importance et la valeur de notre travail."

UN NOUVEAU MODELE DE CONSULTATION

Cette rencontre de consultation nous a permis de montrer au gouvernement que nous faisons un travail extrêmement important. Officiellement, le gouvernement appuie la promotion de la femme. Nous avons essayé de faire comprendre à ses représentants que de tels engagements doivent être accompagnés de subventions financières solides. Bien qu'il nous reste encore beaucoup à accomplir, le fait qu'un processus permanent de consultation semble possible est un signe d'encouragement pour nous.

Pour la première fois, le Secrétariat d'État a laissé aux groupes de femmes le soin d'organiser une consultation nationale et leur a donné les fonds nécessaires pour le faire. Les femmes avaient été très mécontentes du déroulement et des résultats de consultations antérieures, dont l'ordre du jour et les participants avaient été choisis par des fonctionnaires.

Cette fois, le Comité de planification et les organisatrices ont préparé l'ordre du jour bien à l'avance et l'ont fait parvenir, avec toute la documentation nécessaire, aux participantes. Les trois jours de consultation ont commencé par une séance plénière, où il a été question des stratégies à suivre. Chacune des participantes a choisi alors de se joindre à un sous-groupe chargé de planifier l'une des trois réunions. Chaque sous-groupe devait déterminer les objectifs, le contenu et le ton de la réunion, ainsi que la participation attendue de chaque personne présente. Ensuite, les plans ont été présentés lors d'une séance plénière, pour recueillir des suggestions et, éventuellement, une approbation.

Le Comité de planification s'est réuni chaque jour au petit-déjeuner et en fin de journée. Les repas et les pauses-café ont été l'occasion de faire du travail de réseaux. Lorsqu'il y avait des différences, les participantes en ont parlé ouvertement, jusqu'à ce qu'elles arrivent à un consensus.

Le deuxième jour, nous avons rencontré les délégués du Programme de la femme et le ministre. Chacune des réunions était présidée par deux représentantes de groupes. Ces dernières étaient bien informées et bien préparées, de sorte que toutes les questions voulues ont été posées et que les représentants du gouvernement ont été amenés à donner des réponses complètes.

Le troisième jour, les sous-groupes ont procédé à une évaluation des réunions et présenté des recommandations de suivi à la dernière séance plénière. Les participantes ont alors également discuté du communiqué de presse, qu'elles ont ratifié.

ÉVALUATION

Les réunions dans les deux langues officielles ne sont jamais aisées. Pourtant, l'une des interprètes a signalé que jamais elle n'avait vu un si bon équilibre entre anglophones et francophones. En dépit des problèmes de microphone et de traduction simultanée, et de l'impossibilité d'avoir des services d'interprétariat pour tous les sous-groupes pour des raisons d'horaire, l'esprit était à la coopération et à la compréhension.

Pour toutes les participantes, cette consultation a été un processus fructueux d'apprentissage. Beaucoup ont découvert à quel point elles étaient capables de présider une réunion officielle ou un sous-groupe, de préparer un plan d'information pour la presse, de rédiger des communiqués, de faire fonction de rapporteur.

Un tiers des participantes ont répondu à un questionnaire d'évaluation sur cette rencontre de consultation. Dans l'ensemble, 25% d'entre elles ont jugé que la consultation avait été excellente, 56% l'ont estimée très satisfaisante et 19% satisfaisante. Elles ont loué le travail du Comité de planification et des organisatrices. Ce qui leur a plu: la structure de la rencontre, l'orientation des questions, l'élaboration d'objectifs clairs et précis, le souci de faire participer toutes les représentantes, l'occasion d'être directement en rapport avec les responsables des décisions gouvernementales. Toutefois, certaines participantes auraient aimé nous voir adopter une attitude plus ferme et nous ont reproché "nos faiblesses habituelles de femmes, qui ont peur de donner l'impression d'en vouloir trop."

Pour toutes les participantes, cette consultation a été un processus fructueux d'apprentissage.

Les participantes se sont dit enthousiasmées par tout ce qu'elles avaient gagné personnellement à vivre cet événement. Elles ont pu mieux saisir les processus, les structures et les politiques du Programme de promotion de la femme et ont pu présenter des recommandations. Elles ont fait l'expérience de rencontres politiques, dont le mouvement de la femme au Canada pourra tirer parti. Mais chose peut-être encore plus importante, l'événement a été pour toutes l'occasion d'être en contact avec d'autres femmes: les participantes ont puisé force et énergie à ce groupe si remarquablement uni. Les femmes des minorités ont pu se rendre compte que les autres femmes sont sincères quand elles leur proposent aide et appui.

Cependant, il faut bien comprendre qu'il n'y a pas encore vraiment consultation entre les groupes de femmes et le ministre ou le Programme de la femme au Secrétariat d'État. Voici ce qu'en dit Jan Barnsley, du Centre de recherche des femmes, "consultation veut dire demander avis et conseils; pour avoir réellement un sens, une consultation doit avoir lieu avant qu'une décision finale ne soit prise, de sorte que les avis et conseils . .. puissent influencer la décision".

Cette rencontre n'a été en fait qu'une séance d'information; le ministre n'a posé aucune question, n'a demandé aucun conseil, et s'est contenté d'annoncer ses décisions concernant le financement et la dotation en personnel. Les groupes de femmes doivent faire pression

maintenant pour obtenir de véritables consultations, afin d'influencer le cours des politiques au lieu de simplement réagir à ces politiques, une fois qu'elles sont annoncées.

Les femmes avaient été très mécontentes du déroulement et des résultats de consultations antérieures, dont l'ordre du jour et les participants avaient été choisis par des fonctionnaires .

Convergence Consultants, d'Ottawa, a organisé la consultation pour le Comité de planification.

Le Rapport final de la consultation peut être obtenu sans frais au bureau de l'ICREF/CRIAW, 151 Slater, pièce 408, Ottawa (Ontario) K1P 5H3 (613) 563-0681

Who Gains from the New Skills Training ?

BY NANCY S. JACKSON

Depuis plus de dix ans, les groupes de femmes luttent pour donner à toutes davantage accès aux programmes de formation. Toutefois, pour les féministes, il ne faut pas s'en tenir là: pour elles, le contenu et la qualité du programme de formation sont également essentiels.

Comme le montre ici Nancy Jackson, étudiante en doctorat de sociologie à l'Institut d'études pédagogiques de l'Ontario, le concept d'habileté et compétence domine de plus en plus les programmes de formation. Par habileté, on entend non pas une aptitude innée que possède une travailleuse ou un travailleur, mais plutôt des compétences qui se mesurent et s'évaluent par des certificats et des diplômes. Tout ceci mène à des programmes de formation dont les objectifs sont étroits, à court terme. Certes, ces programmes répondent aux besoins des employeurs. Mais, d'après les critiques, ils donnent lieu à un apprentissage superficiel et routinier qui mène à l'acquisition de connaissances préfabriquées. Or ceci freine le développement d'une autre forme de connaissances qui, elle, contribue à l'épanouissement personnel, pour le bien de

l'individu et la société.

Les programmes de formation qui s'adressent surtout aux femmes sont probablement particulièrement vulnérables sur ce point, tout simplement parce que le travail des femmes est généralement défini comme nécessitant peu d'habileté. On craint que cette façon de voir les choses ne perpétue un concept déformé et restreint des connaissances professionnelles pour les femmes.

Over the last decade, national, provincial and local women's groups in Canada have fought to secure a fair deal for women in post-secondary education, particularly in adult education and training. The issue of access (to both traditional and nontraditional areas of instruction) has dominated these efforts to date, because the blatantly discriminatory exclusion of women has contributed to the continuing economic disadvantage and dependence of many Canadian women. But the struggle will not be over even if we are successful in our demands for equal access. Current changes in the learning environment itself pose a different kind of threat to women's interests. Skill training is being reorganized to serve more closely the short-term interests of employers, potentially impoverishing the contents of the vocational knowledge transmitted and separating the skills from the power and status of the workers. These widespread developments should be of particular concern to feminists who see education and training as a means of improving the economic status of women. I will begin my discussion with a critical look at the current use of terms like "skill" and "competence".

In recent years, the concept of skill has come to dominate the popular understanding of education. "Skill" has become both a metaphor for the total output of all our institutions of learning and a standard by which they should be judged. It has overtones of status, representing the knowledgeable and the scientific, and lends an aura of authority to whatever falls in its shadow. Furthermore, it implies that innovation in education is needed because of economic circumstances, and that all have a common stake in the outcome. The conventional concern with matching demand and supply of skills is being replaced by an interest in the way occupational skills are organized and produced. Historical forms of organization and control which make skill a property of the worker, (of which apprenticeships are the most common example) have come to be seen as a limitation on the prerogative of employers to use labour power according to their own interests. As a result, concepts of craft mastery are being replaced by a new logic of skill which gives the employer more control over the organization of knowledge and skills on the job, and thus more flexibility in the deployment of labour. This flexibility is a key objective among those who support change in the structure of vocational and technical programs. [1]

"The conventional concern with matching demand and supply of skills is being replaced by an interest in the way occupational skills are organized and produced. Historical forms of organization and control which make skill a property of the worker have come to be seen as a limitation on the prerogative of employers to use labour power according to their own interests. As a result, concepts of craft mastery are being replaced by a new logic of skill which gives the employer more control over control over the organization of knowledge and skills on the job..."

In this climate, the concept of competence has emerged as a guiding principle of vocational reform. Employers and educators alike endorse it because it appears to specify the exact content of skills to be taught in any given area. It promises to transform the abstract notion of skill as something one possesses into a more tractable form: something one can do or perform. The competency approach makes skill amenable to measurement, assessment and certification. It claims to eliminate the superficial, to ensure quality of output, and to guarantee results by linking student performance to institutional accountability. Thus this approach seems to be ready-made for the educational concerns of our time. Institutions throughout the United States, Great Britain and Canada are jumping on the competency bandwagon.[2]

In seeking to make institutional training more flexible and responsive to industry, the competency approach emphasizes vocational/technical programs with narrow, short-term, instrumental educational objectives. Lengthy and comprehensive programs and certification such as apprenticeships are replaced by limited forms of training such as generic skills or skill modules specified by employers to meet short-term goals. Knowledge and skills are considered to be incremental and cumulative; they can be acquired over a lifetime in a pattern of recurrent work and schooling. This organization of learning is said to satisfy the needs of the worker for early access to the workforce, while allowing easy passage back and forth from work to training throughout adult life.

But the competency approach has been criticized on a number of grounds. Some observers claim that its emphasis on behavioral objectives leads to a "prefabricated and encyclopedic notion of knowledge" the belief that "lists can represent the structure of knowledge" and to quick, easy, shallow procedures. The approach, say the critics, tends to emphasize the learning of routine, trivial material; to inhibit valuable developments in the learning process, and to "block the development of elaborated knowledge or the formation of a coherent political consciousness". The focus on skills and competencies leaves little room for aspects of working knowledge that are part of individual development, that can

be modified and enhanced through practice, and that help to serve the individual or collective welfare of workers themselves. Education thus loses some of its potential for collectivization of workers knowledge and the political power which that brings, and is more likely to serve the interests of employers than those of workers.[3]

We have learned that when others define women's work and skills, the definitions serve their interests and not ours.

As women, we are not strangers to processes that devalue work and working knowledge. Women's work has been the victim of such practices for at least two centuries of industrialism. We have learned that when others define women's work and skills, the definitions serve their interests and not ours. The outcome is no bargaining power, poor working conditions, low pay and a dead-end existence.[4] Current innovations in vocational curriculum carry the battle over the determination of skill levels, power and pay from the workplace into the classroom. The concept of competence is at the heart of this transformation.

Female-dominated areas of vocational education and training may be particularly vulnerable to the imposition of a competency based approach at levels where it would be (in fact is being) resisted among males. A brief look at the program areas in which a competency approach was first implemented in Ontario and British Columbia will illustrate this concern. On the one hand, it has been widely used in pre-apprenticeship or pre-trades level programs, in selected programs for equipment operators (e.g. steam shovel operator, dishwasher operator), and in a number of special occupational programs for mentally or physically handicapped students. Most of these programs are in male dominated areas of employment using basic manual skills. On the other hand, the competency approach has been introduced in a range of programs for white-collar, female-dominated occupations in the clerical, social and health care fields, such as early childhood education, human service work, general nursing, medical and dental assistance and office administration.[5] These programs focus on a considerable range of manual, cognitive and affective skills.

The contrast between these two general areas of application is striking and disquieting. The problem is illuminated in the following comments of a college administrator about the suitability of the competency approach for various areas of instruction:

The training is appropriate for certain kinds of areas, but it's not a panacea by any stretch of the imagination...It's (appropriate for) ... a highly physical type of thing, where you're not necessarily expecting someone to know how a (piece of equipment) works... as long as it will, and you are able to manipulate it, and at a certain speed, and a certain level. That's what we are guaranteeing.

Skill training is being reorganized to serve more closely the short-term interests of employers.

It would be hard to argue that this framework is adequate to cover all of the occupational skills for which the competency approach is currently in use. Instead, these remarks are indicative of familiar ways of thinking that discredit women's work and skills. The danger is that the forms of training adopted will institutionalize a view of female-dominated programs as low-skilled and will enshrine in the curriculum itself a degraded version of female occupational skills, rather than an expansive or developmental one. I would argue that this is not an acceptable role for public institutions of learning at any level, and that it will not serve the long-term educational interests of Canadian women.

It is time for feminists to focus on problems of content and quality, as well as access and quality, of training opportunities for women.

The popularity of competency approaches is not the only cause for concern about the current quality of institutional training opportunities for women. Recent assessors of the federal government's Canadian Jobs Strategy have complained about the diluting of instruction through emphasis on on-site work experience, the continuing ghettoization of women in low-paying dead-end fields, and the persisting failure of educational institutions to meet the learning needs of under-educated women.[6] So perhaps it is time for feminists to focus on problems of content and quality, as well as access and quality, of training opportunities for women. We must take care that vocational relevance in education does not become, as Carol O'Donnell has so aptly put it, "a euphemism for... education on the cheap".[7]

Nancy Jackson has taught women's studies and the sociology of education in Vancouver since 1977. She is currently a visiting Ph.D. student at the Ontario Institute for Studies in Education. She has been active in the Women Skills Development Society of Vancouver, researching the impact of technological change on women's work and education.

This is an abridged version of a paper presented at the Women and Education Conference at the University of British Columbia in June 1986. Papers from the conference will be published in a forthcoming (1987) volume entitled Women in Education: Canadian Perspectives, edited by Jane Gaskell and Arlene McLaren.

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Turning a Male Training Model into a Feminist One: Canadian Jobs Strategy Re-entry.

BY LINDA BREAULT

Bon nombre d'éducatrices et d'éducateurs ont critiqué la Planification de l'emploi au Canada, politique décrétée en juin 1985 par le gouvernement fédéral, et lui ont reproché d'être trop rigide, trop à court terme et trop étroitement orientée vers le marché du travail. Ainsi, le Programme de réintégration professionnelle est-il considéré comme répondant avant tout aux besoins des employeurs, et non à ceux des femmes en apprentissage. Est-il possible alors pour les éducatrices féministes de travailler avec ce modèle masculin et, ce faisant, de répondre aux besoins des femmes? Linda Breault décrit deux programmes de réintégration professionnelle qu'elle a co-ordonnés à Kamloops, en Colombie-Britannique, l'un sur l'informatique dans la bureautique, l'autre (toujours en cours) sur les services a la clientèle.

Pour modifier le modèle traditionnel, Linda Breault a recours à des séances de groupes, à des discussions collectives où les participantes partagent leurs expériences vécues et explorent les obstacles à la prise de pouvoir par les femmes, pour arriver à une valorisation personnelle. Elle ne croit pas que pareilles mesures aboutissent directement à donner aux femmes de meilleurs emplois, mais elle est convaincue qu'elles peuvent préparer les femmes à mener une lutte constante pour l'égalité et les encourager à revendiquer plus de pouvoir dans le monde du travail.

Many educators have expressed dismay at the direction of federally sponsored training programs since the introduction of the Canadian Jobs Strategy (CJS) in June 1985. This program, which replaces other federal funding sources, focuses on employment training rather than on skills development or basic education. Direct work placement for undereducated, unskilled and unemployed individuals is emphasized, with less classroom training. Many undereducated women are being referred to the Job Entry/Reentry program of CJS.

Educators have criticized the narrow scope and rigid format and entrance criteria for the program. Many women are excluded. There is little provision for adult basic education, leaving undereducated learners on the outside.

Worse, the narrow focus seems to leave participants little room for setting priorities, for personal growth, for consciousness raising, or for broadening their general knowledge. The emphasis on job-related competencies has been attacked for serving the interests of employers, not those of learners. (See Nancy Jackson's article in this issue.)

Job Entry /Reentry seems to be based on a male model particularly inappropriate for the women learners for whom it is designed.

Traditional clerical training communicates to students their subordinate role in production and reinforces the relations of the workplace: it justifies the division of labour. In this approach, students have no space to question and challenge the devaluation of women's skills, the lack of opportunities for advancement and unfair working conditions.

The Re-Entry Automated Business Office Training Class certificate presentation ceremony was held on September 18, 1986 in the College Boardroom. Left to right in the photo are Chairperson Susie Safford, Jackie Butler, Sharon Bentley, Linda Elliot, Diana Hohne, Instructor Joan Ouchi, Sue Oldridge, College Board member Stella Black, Acting President Jim Wright, Herizon Consulting, Coordinator Linda Breault, Julie Carriere, Val Leaf, Linda Mattioli, Peigi Day, Vicki Miller, Janice Kindree, Faye Williamson, and Deane Anderson.

However, with all its flaws, CJS is often the only available funding for institutions to offer training for women. So what is a feminist adult educator to do? Can the model be made to work for women learners?

In developing and coordinating two Re-Entry programs, I have struggled to turn the Canada Employment Center's Canadian Jobs Strategy Re-Entry model into one that can reflect a feminist analysis of education and vocationalism and women's experience.

As a Co-ordinator, I explored ways to intervene in the traditional curriculum model. Such interventions may not increase the pay, status or promotion opportunities of traditional women's work, but I hope they can prepare women for the on-going struggle for equality in the work place and encourage them to seek more control of the work process.

These programs are offered in Kamloops, a middle-sized resource based community with one of the highest unemployment rates in Canada.

Description of Programs

The first program, which ended in October 1986, catered to women with previous, albeit outdated, clerical training and/or experience. A local labour market survey identified job opportunities in computerized business offices. Automated Business Office Training was designed to demystify computer technology and to allow the participants to up-date their secretarial and accounting skills.

The 15 participants ranged from 30 to 56 years of age; 60% were single parents on income assistance. Many of the women on income assistance had previously been sponsored by the Ministry of Human Resources for a three-month bridging program, Career Opportunities in Preparation for Employment. Others were sponsored for upgrading in Mathematics and English, and refresher typing at the community college. A team approach, in which worked closely with Ministry of Human Resources personnel allowed valuable preparation time for the prospective participants.

In developing the curriculum for both off-site and on-site training challenged the suggested CJS Re-Entry model and increased the off-site training to fifty per cent. Training place hosts were selected for the computerized training they could offer and for the expected salary for participants employed permanently. Nine of the sites were public-sector unionized offices. The time spent with union representatives to gain their support for the program was well worth the effort. As if turned out, the majority of the participants were hired at unionized sites.

Because many of the barriers facing re-entry women are social, the group discussed the factors that have disempowered women from asserting themselves and taking responsibility for their lives.

Curriculum

Of the 19 weeks of off-site training, 10 weeks were spent at Cariboo College on automated business office training in microcomputers and word processing. The 10 weeks were intensive, with an emphasis on computerized skills, accuracy and speed. This emphasis on skills may misrepresent the nature of the work place by exaggerating their significance. But the students were proud of their accomplishments, and gained a sense of dignity as they began to see themselves as skilled workers. They worked hard to attain their level of competence; now they want their certification and wages to reflect their skills.

Additional funding was applied for under the Specific Job Skills category of Re-Entry for four participants to study Lotus 1-2-3 at the Intermediate level, and for one participant to take an advanced typing course. Enhancement funds were used to cover the costs of the General Education Diploma (G.E.D.) examination, for further math up-grading, and for private counselling.

The remaining nine weeks of off-site training were devoted to what is traditionally termed life skills. Because many of the barriers facing re-entry women are social, the group discussed the factors that have disempowered women from asserting themselves and taking responsibility for their lives.

Each participant learned that the problems she had thought were unique to her were shared by other women in the group. Within the safe and protected environment of the group, participants shared information, experience and support. They learned and practiced self-validation, assertion, and behavioural feedback.

This part of the curriculum responded primarily to the individual and personal needs of the participants, with the focus on understanding and decision-making. It may also fill their needs as employees. Empowering women to consider their needs seriously may ultimately help them to change the workplace.

Traditional clerical training communicates to students their subordinate role in production and reinforces the relations of the workplace.

The women attended a two-day seminar on "How to Become a Prosperous Woman", as well as a Women's Conference sponsored by the Kamloops Women's Resource Centre. Registration costs were absorbed by the program.

The job readiness component of the program focused on interview skills and job search methods. Participants found video camera feedback and role playing very helpful in preparing them for job interviews.

During the on-site training period, Group Support Days were held every two weeks, at which participants shared and tried to solve personal and work-related problems. Group Support Days also included workshops on such topics as Women and Unions, Sexual Harassment, and Employment Standards.

The program proposal had included a request, under the category of Health, Safety and Occupation Requirements, for a clothing allowance, which helped women assemble a basic wardrobe for the workplace.

A determined feminist educator can find room to serve the real learning needs of women within the CJS model.

Of the fifteen participants, thirteen completed the program and received College and Canadian Employment Certificates. One student was transferred to the Personal Placement Program through the Ministry of Labour, and one did not complete for family reasons. Of the thirteen graduates, eleven have already been hired, one has returned to school full-time in a Certified General Accountant program, and one has been offered a part-time position. I expect they will all be employed within six months.

One of the key reason for the program's success was the development of working relationships within the community and a team approach to provide support to the participants. But, I believe, the most important factor was increasing the offsite training time to allow for personal growth, confidence building and social awareness.

The co-ordinator of a Re-entry program must playa number of important roles if participants are to benefit. She co-ordinates the off-site and on-site training and assists in the development of the curriculum and training plan. She acts as an advocate for the women in making them aware of community resources. She develops strong liaison with official and community agencies and is instrumental in developing a positive public profile of the program.

I have applied the same approach, of introducing elements of personal growth and empowerment into a fairly rigid framework. in a second Re-Entry program, which began on September 2. Customer Service has less specific skills content. It is designed to place women in clerical, banking and retail sales positions.

The program is funded under a category called Re-Entry: Social Assistance Recipients. All of the participants are on income assistance. They range from 30 to 60 years of age; half are over 45. On the program, their benefits are increased; they receive a $100 earning exemption, a transportation allowance, clothing allowance and supplies allowance from the Ministry of Social Services and Housing.

The program will last 26 weeks, with nine weeks of on-site and 17 weeks of off-site training, which includes an extended self-esteem and confidence-building section, an optional parenting section, fitness, and basic skills in Math and English, including General Education Diploma preparation. Specific job skills will include inventory control, electronic cash, basic bookkeeping and customer relations. Extra funding is available to any participant to take evening or weekend courses.

The suggested CJS - Re-Entry guidelines have been reversed: 70% off-site training, 30% on-site training.

It remains to be seen whether the second program can duplicate the apparent success of the first, which is now being evaluated and followed up. My experience with the Automated Business Office Training course suggests that a determined feminist educator can find room to serve the real learning needs of women within the CJS model.

Linda Breault is a feminist educator and social worker, currently employed by Cariboo College as Managing Coordinator of the Bridging Program for Women. She is an active executive member on the boards of the Women's Resource Centre and the Human Rights Coalition, and has recently founded Herizons Consulting.

INTERVIEW: The Canadian Women's Movement Archives Collective.

INTERVIEWED BY AISLA THOMSON

Le CWMA - Canadian Women's Movement Archives (Archives canadiennes pour le mouvement des femmes) - est un organisme qui conserve des documents de toutes sortes sur le mouvement de la femme au Canada: dossiers, photographies, affiches et autres.

Le CWMA a recueilli du matériel sur environ 1500 organisations et a 500 à 600 périodiques canadiens. Son objectif est de suivre l'histoire du mouvement contemporain de la femme au Canada, c'est-à-dire celle des organismes dont le but est d'améliorer la situation sociale, économique ou politique des femmes.

Parmi les nombreux projets entrepris par lui, citons une exposition de travaux graphiques faits par des femmes, intitulée "Graphic Feminism", et la préparation d'un guide des archives sur le mouvement de la femme au Canada.

Les membres du collectif sont disposées à conseiller n'importe quel groupe qui souhaite créer des archives locales. Elles sont en mesure de donner des renseignements en français, au téléphone ou par correspondance.

Sur demande, elles peuvent photocopier des documents, mais le coût de la photocopie n'est pas gratuit.

Les quatre membres de ce collectif bénévole - Anne, Miriam, Nancy et Luanne - sont

interviewées ici par Aisla Thomson, directrice générale du CCPEF.

L'adresse du CWMA est P.O. Box 128, Station P, Toronto, Ontario M5S 2S7 (416)597-8865. Les dons de documents et de fonds et les offres de bénévolat sont les bienvenus (l'organisme est doté d'un numéro de charité). Si vous voulez contribuer à préserver l'historique du mouvement de la femme au Canada, adressez-vous aux membres du collectif.

The Canadian Women's Movement Archives (CWMA) preserves materials on the women's movement in Canada. Located in Toronto, the Archives house a wide range of materials -- posters, association files, photographs and feminist memorabilia-- recording the events, successes and images of Canadian women's political, social and economic history. The four members of the collective -- Anne, Miriam, Nancy and Luanne -- are interviewed here by CCLOW Executive Director, Aisla Thomson.

Aisla: Why do you think it's important to have a collection focusing on the Canadian women's movement?

CWMA: Well, I think partly the archives started because it seemed the women's movement was generating a lot of material, and it wasn't being preserved anywhere. Some of us felt it was very important to preserve our history: that those records were the history of the women' s movement, and without them our history would be lost. And many women's groups still don't understand that it's important to keep their own material. So that's really why it's important to have us here, helping people understand that their minutes, their log books, whatever, are important for the future. They tell a story that needs to be saved.

Feminist periodicals and ephemera are part of the holdings of the Canadian Women's Movement Archives. The collection has 500 to 600 Canadian periodicals titles.

Aisla: Where do you think the Canadian women's movement begins?

CWMA: Our collection definitely focuses on the contemporary women' s movement beginning in 1960 when the Voice of Women was established in Canada. I think that contemporary material is not often seen as archival by traditional archivists, so it's more likely to get lost; it's not

seen as old and yellowing.

Aisla: So is that one other reason you think you are different from more traditional kind of archives such as the Public Archives in Ottawa?

CWMA: I think it's important for feminists to be saving this material, because we appreciate the range of the women' s movement, in a way that I think traditional archivists couldn't. So small groups that haven't done very much, might just look like "nothing" groups to traditional archives, because they don't have many records.

We also collect material in a different way from traditional archives. Normally, with traditional archives, you deposit a collection of material.

We get material that way; but we also get material in bits and pieces -- minutes after each meeting, or a new leaflet as it's produced, that kind of thing. And we're organized in such a way that it' s possible to integrate that material much more easily than in the traditional archives.

Aisla: We seem to use the phrases "women's" and "feminist" groups as interchangeable expressions. What is the definition you apply?

CWMA: One day the collective had a potluck in proper feminist fashion and defined the women's movement over dessert. We put a lot of onus on self-definition, on what the group considers self; beyond that, we usually consider to be part of the women's movement any organization that has as one of its primary goals the improvement of women's social, economic, or political condition. That allows for certain flexibility.

Aisla: About how many groups do you currently have association files on?

CWMA: We have material on approximately 1500 organizations, and we have 500 to 600 periodical titles, including periodicals, newsletters, journals -- all Canadian.

Aisla: Was there a founding mother, or founding mothers of the collection?

CWMA: There is a founding mother. Her name is Pat Leslie. Pat was very active with the Toronto women's newspaper in the mid-70s, called The Other Women. When it ceased to publish in 1977, Pat took all their material, moved it into her house, and decided to make it the start of the Canadian Women's Movement Archives. Until 1982 it was in Pat's basement. It's thanks to her that this collection exists. In 1982 we incorporated, formed a collective, and moved into a public space. It was one filing cabinet; it's grown to include 15 filing cabinets, 15 shelves of periodicals and a small resource centre.

Aisla: Why did you work as a collective?

CWMA: Partly we see ourselves as part of the women's movement and partly because the collective structure allows each of us to participate equally.

Aisla: Could you give me an idea of some of the kinds of materials housed in the Archives?

CWMA: Anything that is produced by the women's movement in Canada, which helps to document the work that women have been doing in the women's movement: flyers, buttons, T-shirts, periodicals, photographs, minutes, tapes.

My favorite example is the two brass plaques that were originally from Dr. Morgenthaler's clinic and were defaced by anti-choice protesters and were taken down and given to us. There's simply nowhere else to put them. It's hard to imagine them in the National Museum of Man, or the Canadian Museum of Anthropology!

Photographs are really an important resource. Photographs identify an event which happens and then it's gone. I think the women in the women's movement need to take more photos of their activities, demonstrations, whatever. There a very powerful record of the women's movement in Canada.

Aisla: Do you have any material on women's education, educational association, programs, anything else you could see directly related to women's learning?

CWMA: In some ways, the women's movement is about education. I mean, everything is about educating, either women themselves or, more frequently, men or whomever else.

Aisla: So you see the archives as an educational tool. Is that one way you describe it?

CWMA: A lot of our material is from organizations which have as part of their mandate to educate women. So it's educational material in that sense as well.

Aisla: Do you see potential for some of the archival materials to be used by teachers, or people working in women's studies classes, to teach students about their own history?

CWMA: We have done one thing in that area, a project we call Graphic Feminism, which was a show of women's graphic art. The original show wasn't limited just to posters; it also included book covers, graphics, buttons and journals. I think that has real potential for giving a sense of the women's movement and the issues that are raised. And some of the feeling of the women's movement comes across quite vividly in the posters.

That show, by the way could be moved. The posters are organized in such a way that if a group were wishing to display it, it could be arranged. Of course, they would have to pay the transportation and shipping costs.

Aisla: Are there any gaps in the collection that need to be filled?

CWMA: We certainly have material from across Canada, but we don't have the amount or the breadth of material that we do from Toronto.

Areas that we are trying to be particularly sensitive to because they tend to get lost sometimes are women of colour, lesbian groups, immigrant women's group, francophone groups, and native women's groups.

Aisla: Are there any similar kind of archives anywhere else, that you know of?

CWMA: Probably one of the best known ones is in New York City, the Lesbian Herstory Archives. Obviously, given their name, they collect lesbian material; but it's maintained independently, in a women's apartment actually; they don't even have a separate location, they live in the midst of all this. There are also other women's archives in Europe -- in Denmark, Amsterdam and Germany. There are also lesbian archives in Kenora and Montreal, and there is also a women's archives collective in Vancouver.

There's another one we're really proud of. When we were traveling. for a project we were doing, a group of women in Sydney Nova Scotia got very interested and have since formed the Cape Breton Women's Movement Collection that's deposited at the University College of Cape Breton. It's a reasonably small collection by our standards; they've got maybe six or seven groups represented in it. But it's a tremendous start.

Aisla: So you think you could act as a model for other, more regional or smaller centers, to do this within their own community, or even in a larger area.

CWMA: We'll provide any kind of start-up advice if a group wants to get going.

We also get letters from individuals asking: Do you have this kind of material; What do you have? We're happy to deal with those kinds of requests. We are in the position, if people are patient with us, to respond to inquiries in French.

Aisla: How can women from across Canada access information that's physically located here, in Toronto?

Daycare demonstration in Toronto, 1980. From the Canadian Women's Movement Archives collection "Photographs identify an event which happens and then it's gone."

CWMA: One of the resource tools we've been work- ing on for a year now is a guide to archival material on the women's movement across Canada. That's one way that we're reaching out, making archival material accessible across Canada; but also to encourage women to maintain their own material on their own groups.

We do have a photocopier, and for a charge we can photocopy materials for individuals who aren't here and can't get here to look at it.

There's also the flexibility of our hours. If a woman's coming in from out of town, and can only come in to the archives on a Saturday, or on a Tuesday evening, or whatever, we can adapt to that quite easily.

Aisla: Can you give us an example of a typical request to use the archives?

CMWA: People come, wanting to do research on usually a very broad topic. Somebody called yesterday and wanted material on the history of abortion, going back to the Roman Empire. I pointed out that it was a little before our period, but did give them some bibliographic suggestions, and told him something of what we have here. Frequently women come wanting information on specific groups. Somebody's working in here right now on how women's groups form coalitions.

We also get requests from the organizations who deposit the material in the archives, to come back and look at their own history. Also, women working in the women's movement want to have a sense of what other groups have done in that area.

Aisla: Getting back to the idea of collective, do you also recruit volunteers to assist you with the collection?

CWMA: As part of the, Women's Studies program at U of T the women are asked to spend some time working with a women's organization, so we have three students with us right now, which is really helpful. We have other people who appear, depending on the project, who we can call on.

In fact there's more than the one kind of volunteer. . . there are the women in Winnipeg who keep an envelope -- what we call the "manila envelope theory of archival collecting" -- who simply pick up leaflets, minutes, whatever they get their hands on, and mail them to us.

They are part of the general archives family, and a really important part, because we can't be in all of those places, and we do depend on them to send us material.

"Sisters Pick Up Sisters", Toronto, circa 1978. Canadian Women's Movement Archives Collection.

Aisla: So tell me a little bit about the funding situation here. You've implicated a few times about funding problems.

"Some of us felt that it was very important to preserve our history: that materials of women's organizations (sic) were the history of the women's movement, and without them our history would be lost."

Aisla: Do you feel that there is some commitment on behalf of government to fund an archival collection such as this, which is trying to preserve history from a different, alternative perspective?

CWMA: It's a tricky question. We really value the independence of being an independent archives, and that's very important to us. We certainly think the government, and the Public Archives of Canada, should be committed to maintaining and preserving material in the women's movement as well, but we feel we have the knowledge and skill to put together the collection, because of our involvement in the women's movement.

There's also the question of how the groups whose material it is feel about the depositing it. They're often simply more comfortable about having it with a group not unlike their own; with a group who shares, frequently, their group's politics. For example, we have some very important collections from lesbian groups, that probably just wouldn't have been saved if we didn't exist. And I'm sure there are probably other examples around. Groups working in the earlier years on abortion questions. Files where there are names of women.

Yes, we would welcome government funding, but only when the control remains with the feminist movement, with feminists. That's very important.

Aisla: For each of you personally, what is your future vision for the archives?

CWMA: I'd like to see us part of a network of archives across the country, and that this archives, possibly, be the founding archives for that; but that this be something that will spread across the country like wildfire or something.

I'd just like it if we didn't have to fight all the time just to keep going. It's really hard to do the kind of work you want to do when you're scrambling to stay alive. It maybe goes back to Virginia Woolf's little line about a room of our own and however many pounds a year.

I'd also like us to think that the archives have helped women to have a sense of their

history. . . so that women have a real sense that we're doing something important; we're making history.

It shows the strength and the power of women in Canada, and amount of work that's been done. I think it's a very powerful political tool in terms of documenting the number of women who have fought for these kinds of rights in Canada.

Aisla: Thank you very much.

The CWMA is located at College and Spadina in Toronto, Ontario (416) 597-8865. The mailing address is P.O. Box 128, Station P Toronto, Ontario, M5S 2S7. Contributions of materials, volunteers and donations (CWMA has a charitable number) are encouraged and gratefully received. Contact one of the collective members for further information on how you can help preserve the history of the Canadian women's movement.

Union Maid History

BY SARA DIAMOND

et article montre pourquoi il est essentiel de comprendre les fondements mêmes de l'histoire des travailleuses pour élaborer un programme d'études sur les femmes en milieu de travail. Enseignante à Capilano College, en Colombie-Britannique, Sara Diamond explique que, pour être complète, une histoire des femmes en milieu de travail doit comprendre les composantes suivantes: rôle qu'ont joué les femmes dans la création du mouvement syndical; place des femmes au sein de la main-d'oeuvre, rétribuée ou non; lutte engagée par les femmes pour se faire entendre dans les syndicats dominés par les hommes. Elle propose deux façons d'enseigner l'histoire des femmes en milieu de travail: ou bien une progression chronologique montrant l'évolution des femmes dans le contexte de la main-d'oeuvre et du syndicalisme, ou bien une progression faite thème par thème. Elle recommande de faire usage de films, de bibliographies et de périodiques dans le programme d'études. Elle conseille aussi fortement de ne pas s'en tenir à l'histoire écrite, mais d'enseigner également l'histoire orale.

" In 1976 I interviewed my then eighty year old grandmother. She related a rich and dramatic life history, one which began in the slums, garment factories and unions of the Lower East Side of New York and ended in Toronto, organizing pensioners to fight for rent subsidy and bus kiosk. Her story was filled with details of daily life, a layered pattern

that intersected and at times drove forward the known events of history. That story, which was in part my own story, provided a locus where public and personal history connected, where the past becomes instrumental to an individual's present".

This narrative is a microcosm of the power that the history of working women provides to contemporary women in the labour movement. I teach courses in Canadian labour history and the history of Canadian and British Columbian working women at the Labour Studies Programmer of Capilano College in British Columbia. My goal is to provide an academically sound and relevant history from the perspective of Canadian working class experience. It is a rewarding teaching context.

Most working people have no access to the history of their union, let alone to the history of working class community life and families, or of the doubly invisible in the labour force -- working class women. Discovering that women have fought for equal pay within the labour force for over a hundred years, or that farm workers in British Columbia have struggled since the 1930s for legislative protection can be disquieting. It can also provide an inspiring sense of historical continuity, a repertoire of tactics for organizing and an analysis of the errors of past strategies. The historical learning process cannot be reduced to a set of easily extracted principles for union activity. Nonetheless, it is thrilling to hear that former students adapted the tactics of the Housewives' League of the 1930s to their current campaign for better benefits for unemployed members.

TEACHING LABOUR STUDIES

A labour studies program is a learning situation in which the instructor must identify with the area of history and adopt an advocacy perspective in order to communicate effectively with her/his students. This framework still leaves a huge area for debate and conflict. There are many different interpretations of labour history, and the motivations and actions of previous generation of female unionists. For example, some historians concentrate on the ways women were victimized and excluded by male dominated unions; others argue that women's labour history should explore the many ways working women were instrumental in changing conditions and structures.

During the Second World War, women entered traditionally male fields of employment in large numbers. While most women in forest industry worked in mills or as graders, these "lumberills", as they were called, worked on the booms and in the woods alongside the loggers. This lumber- worker is heaving logs on the B.C coast in 1943.

Instead of looking at the separate experience and interests of specific social classes, genders, races and cultures within the Canadian state, public school and most post-secondary curriculum teach the history of dominant institutions, groups and philosophies (For example, parliamentary history, the Upper Canada male elite, federalism and multiculturalism...). The vast network of labour, love and pain that soothes the wheels of economic and social life remains unspoken, and for the most part unresearched. Constructing a curriculum for teaching women's labour studies requires an innovative view of history; one that combines feminist methods with labour and, oral history traditions.

"Constructing a curriculum for teaching women's labour studies requires an innovative view of history; one that combines feminist methods with labour and oral history traditions."

The history of working class women cannot be reduced to simply sprinkling information on a few key women into an institutional history of union organizations.

A thorough examination of the history of working women requires that we uncover the suppressed everyday history of both genders of working people as this material explains the experiential elements that motivate social change or status. Research and analysis of family structures and the nature of women's domestic labour provides a key to the types of work women perform in the labour force and which limits their workforce activity. We need to understand conditions specific to women's work, while recognizing that the labour force is made up of many different groups of women with varying levels of consciousness about their experience as workers and as a sex. We need information on the role of women in traditional union structures, in other forms of workplace resistance and organization, and in working class community organization.

Women of colour, immigrant women, Native women, women in Quebec, Eastern Camada, British Columbia, in urban centers and countryside, did not share the same work opportunities, union structures, family life. Yet they did share similar experiences in discrimination, limits of legislation, and the burden of the double day. What emerges is a re-statement of the history of working class institutions, communities and social structures from the perspective of women; that is, a point of view which both aligns and

differentiates from that of their male counterparts.

WOMEN IN THE WORK FORCE: ANALYTICAL TOOLS

A number of patterns emerge in primary materials, oral history interviews and from secondary sources concerning working and union women's history. The rhythms of working women's history tend to defy the traditional notion of human history as constantly progressing through conflicts or evolution to a higher stage. Rather, women's relationship to the workplace is, in part, defined by marriage and childrearing, and tends to be cyclical. Women's positions within the labour market also fluctuate with the rhythm of the economy because they are considered to be a reserve labour force. Issues such as equal pay, childcare, access to non-traditional work, emerge again and again without a final resolution.

" A thorough examination of the history of working women requires that we uncover the suppressed everyday history of both genders... "

Women's attitude towards paid work and subsequent choices of strategy for improving working conditions is related to their commitment to long-term employment, which in turn is linked to domestic status. In the 1930s and 1940s, young women who planned to leave the workplace when they married favoured immediate, militant action to change difficult working conditions. Older, single women or married women who had returned to work, or women committed to staying in the workforce tended towards unionization. Such activity improved the status of their occupation and offered long-term strategies for change. Women with young children historically have had the most difficulty in becoming active in workplace organization.

Women have faced consistent discrimination at the hands of employers, as workers and as a sex.

Trade unionism has provided tools for resistance, but at the same time individual unions have discriminated against women. Women were out rightly excluded in some craft unions. Even industrial unions failed to consider the specific needs of women, although they included them in general union demands. It was not until the late 1950s that the International Woodworkers' of America (IWA) in British Columbia negotiated equal pay for women, despite earlier pressure from women members. At times male-dominated union supported women's demands for self-serving reasons. For instance, equal pay could protect men's jobs against competition from cheaper female labour and guarantee employment for men. When women woodworkers won pay equity, the forest companies stopped hiring women. This began a long and uphill battle by women for what was

suddenly "non-traditional" employment in the wood industry.

"Personal testimony is an invaluable means of providing information on the development of union consciousness and on women's role in specific unions…"

History has shown that neither male workers nor their unions shared a uniform attitude towards working women. There has often been militant unity between the sexes when their interests coincided. When women have been able to join unions, they have done so enthusiastically; when excluded they explored other forms of job action or created their own workplace organizations. Community groups such as women's auxiliaries, originally created to support male unionists' demands, often expanded their jurisdiction, empowering women and moving them into action on other issues closer to home. Miners and forestry auxiliaries of the 1940s campaigned for health clinics, better schools, tuberculosis testing, against fascism and for many other issues in addition to supporting the union in contract demands.

CONSTRUCTING A CURRICULUM

Teaching women's labour history requires constructing a curriculum. There are at least two viable approaches to organizing course material. The instructor can provide a chronological overview of women's changing relationship to the labour force, family, working conditions and organization. Alternatively, she or he can organize the curriculum according to central issues. In either instance, themes will reemerge, offering testimony to the persistence of discrimination on one hand and the persistence of vision on women's part on the other.

Women have worked in all aspects of the food industry in British Columbia. Picking apples and other fruit crops, working in the fields of the Lower Mainland and in the food processing plants in both areas has demanded physical stamina from women. Farm workers and food processing workers have had an uphill battle in fighting for legislation. This women is in an apple orchard along the shores of Okanagan Lake, B.C., Summer 1944.

Photo by Nicolas Morant
Courtesy of the Public Archives of Canada
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Course reading and research materials for curriculum development can be found in journals, union papers, secondary sources and oral history collections. Resources for Feminist Research produced an issue on working women and unions that reviews source materials. B.C. Studies, Labour/Le Travailleur and Feminist Studies provide valuable case studies and theory on women and unionism.

There are many articles, in anthologies such as Women At Work in Ontario or Not for Pin Money, and a number of monographs focus on general studies about or including working women. Examples are The Long Distance Feeling, by Elaine Bernard The Eaton Drive by Eileen Sufrin, Women and Work: Inequality in the Labour Market, by Paul and Erin Phillips, Labour Pains, by Pat Armstrong and de la poele a frire a la ligne de feu: la vie quotidienne des québécois pendant la guerre '39-'45, by Genevieve Auger and Raymonde Lamonthe, among others. I have prepared a bibliography, Women's Labour History in British Columbia: 1929- 1955, which provides an overview of union research materials and primary source materials available in B.C.

My teaching approach includes a strong reliance on audio-visual resources. There are some excellent American films such as Union Maids, With Babies and Banners and Rosie the Rivetter, which look at parallel issues to those in Canadian union organization. Canadian works centre on recent or current issues. Of note are Good Monday Morning and Yes We Can (public sector work), A Wife's Tale (support for the Steelworkers' strike in Sudbury), The Michelin Bill (organizing in Nova Scotia) and TWU Tel and Union Rights Equals Mothers' Rights (strikes involving B.C. women). Women's Voices: the Video documents a community based women's history project and subsequent theatre production. Slide presentations will require original research -- the National Archives in Ottawa has a rich collection of photographs of working women as do many provincial archives.

In preparing curriculum it is important to acknowledge the central role of oral history as a research base. Whenever possible oral records should be used with primary documents. Personal testimony is an invaluable means of providing information on the development of union consciousness and on women's role in specific unions, an area often excluded from the written record.

You might encourage students to interview older or retired women in their own union or community, and to publish the edited article in their union or community newspaper. Assigning students to review their own union's records (minute books for example) to uncover women's activity around a specific issue or role in the union at a particular point in time will develop research skills. This approach can emphasize a critical approach to the historical record: one which asks what was excluded as well as examining what was documented.

Community based educational projects outside of the classroom context can be very successful. This year -- 1986 -- was Vancouver's Centennial. A committee comprised of labour representatives, historians and artists organized a series of events and publications. These included a comprehensive labour calendar, a post card series, an artists' poster series

on labour issues, labour history highlights, an insert for labour papers, a guided walking tour and a labour day picnic with historic games and displays. These efforts raised union and community consciousness about the role of working people in building Vancouver.

Women's labour history provides a rich resource about the lives of large numbers of women. It informs us about fundamental areas of conflict women have confronted in attaining equality. It offers unquestionable proof of women's enduring efforts to improve the lot of all working people and to raise the position of their own gender.

Sara Diamond lives in Vancouver, B.C. She teaches labour history and women's labour history in the Labour Studies Program at Capilano College. She has prepared a bibliography on research sources for working women's history in B.C. and is currently completing an oral history book about the province's trade union women. As well as her work as a labour historian, she produces video documentary and art and writes cultural criticism for a variety of Canadian and American arts publications.

SOURCES

1. UNION MAIDS, WITH BABIES AND BANNERS, ROSSIE THE RIVETTER. THE MICHELIN BILL, A WIFE'S TALE, TWU TEL, UNION RIGHTS-MOTHERS' RIGHTS are available through Development Education Committee (D.E.C) 299 College Street, Toronto, Ontario M5R 1R4 (416)579-0524. Films also are available through IDERA, 2524 Cypress St., Vancouver, B.C. (604)7388815. GOOD MONDAY MORNING is available through the Canadian Labour Congress (CLC) in Ottawa or through your provincial government employees' union. YES WE CAN is available through the CLC or through your regional office of the Canadian Union of Public Employees.

Men's Studies, Women's Studies and Feminism

BY CHRISTINE OVERALL

Christine Overall, professeur adjointe de philosophie à Queen's University, nous parle des valeurs et des objectifs des Études de la femme, et de la place qu'elles occupent dans les programmes universitaires. Pour cela, elle considère la transition encore partielle et incomplète qui se fait actuellement entre les études conçues par et pour les hommes et celles conçues par et pour les femmes, et examine le lien essentiel entre le

féminisme et les Études de la femme.

L'expression Études de l'homme est rarement utilisée. Pourtant, elle reflète une situation qui nous est depuis longtemps familière. L'histoire nous apprend les hauts faits d'hommes, nous parle de décisions d'hommes. En littérature, nous lisons des livres écrits par des hommes, avec des personnages masculins. En psychologie et en sociologie, nous étudions la motivation et le comportement masculins. En sciences, nous observons la nature définie par les paradigmes masculins.

Par opposition, les Études de la femme sont centrées sur la femme, c'est-à-dire sur la vie des femmes, sur leurs sentiments, leurs valeurs et leurs idées. Dans ce cadre, les enseignantes comme les étudiantes comprennent qu'en étudiant la femme, c'est elles-mêmes qu'elles étudient. Les Études de la femme ne sont pas seulement des études sur la femme, mais véritablement des études conçues par les femmes et pour les femmes. Le féminisme est la théorie politique et éthique qui doit les sous-tendre.

In this paper, I want to talk about women's studies in the university setting, their values and goals, their place in the university curriculum, and what they offer to students. I shall approach these topics by discussing the transition now under way (partial and incomplete though it is) from men's studies to women's studies, and the essential connection of women's studies with feminism.

What are men's studies? One is unlikely to see them offered, under that label, in a syllabus. But men's studies are what we have all been learning for most of our lives. Knowledge created by men, about men, and for men is the staple diet of education at all levels. Although generally referred to by such neutral, innocuous, and misleading labels as "knowledge", "learning", "education", and "scholarship", men's studies have nevertheless both a specific subject matter and a definitive point of view.

For example, in history we hear about men's decisions and exploits, about what men have been creating and destroying throughout our human past. In literature we read fiction, drama, and poetry written by men, with a majority of male personae, and imbued with themes of interest to men. In psychology and sociology we study male motivation, attitudes and behaviour. In philosophy we examine male-defined issues within the context of theories created by men. In politics we analyze men's political participation within male-dominated and male-oriented political institutions. And in science we observe, classify, and theorize about the natural world from the confines of male paradigms. In short, men's studies are defined by male attitudes, beliefs, behaviour, and research.

Interestingly, men's studies are not entirely incompatible with the study of women -- but only of some women, viewed within a predominantly male context, and seen from a male perspective. Within the worldview of men's studies, women can be, at most, only the objects of study, just one more among many possible classes of entities to be examined.

No reference is made to the experience of women, to how the world is looked at, felt, and thought about by women. Instead, when they are discussed at all, women are seen as individuals, often as exceptional individuals, who have little in common by virtue of being female. Examinations of and references to women thus become a sort of addendum to existing disciplines.

Women's studies are about women: about putting women, our lives, feelings, values, creations, and ideas at the very centre of our academic focus.

In my own educational background there were many examples of this approach to the study of women: in a course on American literature, for instance, Emily Dickinson was the one female writer we studied. We referred to her as "Miss Dickinson", and analyzed her poetry in total isolation from the women-centered context of her writing. In psychology, we took note of the fact that women's motive to achieve seemed notably different from that of men; no one knew why, since the sex differences in motivation usually resulted in women's being dropped from the studies. My history textbook contained "suffragettes", who chained themselves to fences to obtain the vote; but no one thought it odd that women had so recently, even grudgingly, been granted the right to minimal political participation. And in science--well, in science there were no women, as far as I could tell, except perhaps Marie Curie -- always referred to as Madame Curie, to mark her association with her husband. But in any case, the absence of women did not matter, I learned, since science is value free: it doesn't matter who collects the facts, as long as facts are collected.

By contrast with men's studies, women's studies are most certainly not the dominant contemporary intellectual paradigm. Nor do they consist merely of the ad hoc addition of women to the curriculum and to the scholarly agenda. What, then, are women's studies? Are they not about women? Well, yes and no. Yes, women's studies are about women: about putting women, our lives, feelings, values, creations, and ideas at the very centre of our academic focus. In fact, so important is this focus on women that many of us feel that women's studies are, or ought to be, a distinct academic discipline within the university. But no, women's studies are not about women in the way that men's studies sometimes include women. That is, they do I not just examine women as isolated, exceptional individuals who happen -- through good fortune, male sponsorship, true grit, or all three -- to have been deemed worthy of notice by male scholars and teachers. And above all, they do not study women from a supposedly objective, value-free, neutral standpoint. Instead, women's studies permit women students and teachers to see that "them is us": that when we talk, read, or research about women, we are talking, reading, and researching about ourselves.

The now-classic example of this focus on women's experience is the work of Carol Gilligan, who saw that Lawrence Kohlberg's studies on human moral development

virtually excluded women's intuitions and feelings about ethics. She felt that women's moral development and perspective are different from those of men, and are worth studying in their own right.

Within the worldview of men's studies, women can be, at most, only the objects of study, just one more among many possible classes of entities to be examined.

Another example of putting women's experience front and centre in women's studies is the creation of entire courses on literature by and about women. In history we no longer assume that throughout the sweep of our human past women were doing nothing, or were just tending the fire and minding the children. We look at the wonderful variety of women's work, both past and present: at home, in agriculture, in industry, in the arts. And we also recognize that minding the children is itself an enormously creative and valuable activity. In science, we seek to challenge the values on which the scientific enterprise has been founded, and to reevaluate the norms that inform scientific research and writing. Women's studies also revolutionize our examination of culture and communication. We become aware of the special forms -- quilting, needlework, and pottery, for example -- that women's artistic expression has taken throughout the centuries. And all of the media -- film, television, popular music, advertising, printed works -- reveal in the images they convey both misogynist biases and some promise for reform.

"In a course on American literature Family Dickinson was the one female writer we studied. We referred to her as 'Miss Dickinson', and analyzed her poetry in total isolation from the women-centred context of her writing."

In being about women in this experiential fashion, women's studies is also both for and by women. Students need not be mere passive receptacles of new knowledge, but can instead share in its creation. To be in women's studies as a student, a teacher, or a researcher, is to be in an area where those classic distinctions are open to change; to be part of a genuine and non-authoritarian community of scholars, in which we teach and learn from each other, and in which we can identify and act upon our common interests and concerns.

All that I have said so far implies that feminism is necessary to and inherent in women's

studies: feminism is the political and ethical theory which must inform the study of women. While it is worthwhile to retain the term "women's studies" as the name of the unique field devoted to studies by, about, and for women, it is essential to remember that women's studies are also, in terms of their orientation, feminist studies. This is in part because women's studies take as their material women's experience of ourselves and of our world, just as feminism is founded upon the profound consciousness of women's experience. But feminism has two other characteristics crucial to women's studies. First, a feminist perspective makes us aware of the oppression of women, of the ways in which women have been systematically excluded from male culture and institutions, and of the violence exerted to keep us in our place. Second, a feminist perspective entails a commitment to avoid perpetuating that oppression and to work towards its elimination. As we become more aware of the variety of experiences of women, we come to a better understanding of the nature and uses of power, of the methods by which women have been oppressed, and of the ways in which women have responded to and resisted that oppression. We also become aware of other forms of oppression: racism, classes, ageism, and heterosexism. And that understanding can produce the determination to challenge the systems that perpetuate oppression. Engaging in women's studies is, then, a potentially subversive activity; it is both an expression of political choice and a mode of self-determination. In becoming a student or a teacher or a researcher in women's studies, one is both taking power over one's own life and laying the foundation for change for and with other women. In no area of academic study is the claim "knowledge is power" more obviously true. Women's studies permit us to recognize, to name, to understand, and ultimately to transform the conditions of our lives.

Feminism is the political and ethical theory which must inform the study of women.

It is evident from what I have said that I think the primary goal of women's studies should be to enlighten and advance women. Nevertheless, this does not mean that there is nothing for men in women's studies. To men who are tired of studying other men, women's studies offer the chance to come to some understanding of the women who are their mothers, sisters, daughters, friends, lovers, colleagues, partners, and associates. It also requires them to reexamine their own understanding of themselves and their roles, and thus to run the risk of having to give up old shibboleths. More generally, women's studies afford men the opportunity to share in a collective enterprise which can revolutionize their understanding of human society. And as women, we may be able to learn from the men who join us in women's studies. We may come to see that both women's experiences and men's experiences can be valuable. Then, once the transformation made possible by women's studies is well under way, perhaps we can look to the day when we will be able to undertake genuinely human studies.

Christine Overall is an assistant professor of philosophy and Queen's National Scholar at Queen's University, Kingston, Ontario. She earned her doctorate in philosophy from the University of Toronto in 1980. Her current research interests and publications are in the

areas of reproductive ethics, feminist theory, and philosophy of religion. Her book, Ethics and Human Reproduction: A Feminist Analysis, will be published by Allen & Unwin in 1987.

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Poverty in British Columbia: A Resource Booklet for Schools

BY JEAN SWANSON

En Colombie-Britannique, une coalition de 19 organismes baptisée ELP (End Legislated Poverty) a publié un guide sur la pauvreté, en réponse à un programme d'études préparé par le gouvernement de la province sur Expo '86. Jean Swanson, coordonnatrice de ELP, nous donne un aperçu général du projet et nous décrit ce guide de ressources.

Le guide, intitulé Poverty in British Columbia, a été écrit par Sandy Cameron, une enseignante au chômage. Il définit ce qu'est la pauvreté, montre qui est pauvre au Canada, étudie le coût social du chômage et de la pauvreté, et envisage divers moyens d'éliminer le problème. Conçu pour être utilisé dans les écoles secondaires, il propose des activités pédagogiques à faire en classe. Parmi les exercices proposés, on trouve la

préparation d'un budget pour une famille de trois personnes ayant un revenu minimum et l'exploration de scènes de la vie quotidienne ayant trait au chômage et à la pauvreté. Le guide comprend une section "ressources", avec les titres de documents de référence et les noms et adresses de centres de santé, d'organisations communautaires et de centres d'action contre le chômage de la Fédération du travail de la Colombie-Britannique.

On peut se procurer des exemplaires de Poverty in British Columbia, par Sandy Cameron, (en anglais uniquement) en envoyant 2,50 $ à Lesson Aids Services, B.C. Teachers' Federation, 2235 Burrard Street, Vancouver, B.C. V6J 3H9, ou en appelant le (604) 731-8131.

The idea for a resource booklet on poverty started when we at End Legislated Poverty (ELP), a coalition of B.C. groups, heard that the provincial government was preparing a school curriculum on Expo '86. Our feelings about Expo weren't exactly warm. The province was spending about $1.5 billion on Expo while women's centres were starved for funds, a program to reimburse disabled people for the expenses of their volunteer work was gutted, and welfare recipients had gone for over four years without an increase in their social assistance payments.

About 230,000 British Columbians were living on welfare at half the poverty line. Eighty-five thousand of them were children, and most of them children of single mothers -- people without enough money for food, bus fare, or rent -- people who could survive, maybe, but not live decently.

So yes, the idea of resource booklet did spring into our heads. If the government could have a curriculum on Expo, we'd have a curriculum unit on poverty in B.C. -- a little something to balance the government's message with the reality of life for one-fifth of British Columbians living below the poverty line.

Our 19 member coalition, End Legislated Poverty, was made up of just the right people for such an endeavor. The coalition is made up of such groups as the Downtown Eastside Residents Association, the Public Housing Tenants' Association, and the Single Mothers' Action Committee. All provided first hand information about poverty. And several unemployed action centers, including the Unemployed Teachers' Action Centre, were members.

An unemployed teacher, Sandy Cameron, volunteered to do the work on the curriculum unit. Another ELP member, the B.C. Teachers Federation, provided staff help, promised to check over our finished product from the teaching angle, offered to print the final product as one of their official "lesson aids", and provided us with teacher contacts throughout the province so we could actually go out and "sell" the booklet. Two of our other members, the B.C. Federation of Labour's Vancouver and New Westminster Unemployed Action Centers, provided access to the entire unemployed action centre network and to the labour movement, which was quite enthusiastic about the unit, are

helping to get it used throughout the province. And, finally, another of our members, First United Church, provided a small grant from their Van Dusen fund so we could hire a person to actually talk to teachers, churches, and group about the booklet and how to use it.

And, oh yes, we did write to the Ministry of Education and inform them that we would be writing this booklet, and ask to meet with them about it. But when we were almost to the point of having our first meeting with them, they stopped answering our letters.

THE RESOURCE BOOKLET

"Poverty in B. C" didn't turn out to be a curriculum unit in the technical sense. It is a 23 page booklet full of facts and statistics on poverty, speaking of the "other side" of life in B.C. and in Canada. The facts are startling:

"As the National Council of Welfare report, Poverty on the Increase (March 1985) points out, certain groups are particularly vulnerable to poverty. Half of families headed by women are poor. Almost half of unattached women (who live alone or with non-relatives) are poor (the feminization of poverty). Half of unattached Canadians below the age of 25 were poor at last count, as were 50% of unattached elderly. One in three families headed by persons under 25 are poor". (Poverty on the Increase, page 1)

The booklet deals with the extent of poverty in B.C. and Canada, focuses on unemployment and its social costs, child and youth poverty, and the gap between the rich and poor. It has an essay from a 14 year old girl living on social assistance who writes: "I guess (my) friends expected that someone on welfare is supposed to be dumb, ugly, and inactive."

The booklet has a whole section on how poverty and unemployment can be eliminated. The philosophy of this section, and also of our coalition, is that "poverty and unemployment exist because government and Canadians in general allow them to exist." It quotes E.F. Schumacher: "There is no economic problem and, in a sense, there never has been. But there is a moral problem." This section points out that "It is a question of choosing the priorities in the social and economic life we live together which are closest to the values we hold as human beings. The choices we make will tell us a great deal about ourselves, and those choices, fundamentally, are ethical."

The second half of the unit is devoted to student activities which can be done in the class-room. For example one of the exercises reads:" You have a job which pays minimum wage. You are living away from home, and no well-off relative is able to help you. Work out a budget on a monthly basis." Another exercise deals with unemployment: "You were employed for ten months, and then laid off. There were 20 people applying for every job you applied for. Finally, to your humiliation and anger, you went on welfare. You began to receive $350 a month. Work out a budget for yourself."

There are suggestions for teachers, and a list of print, video, and community resources, including a list of Unemployed Action Centers and anti-poverty groups throughout the province that teachers can call on for first hand information about poverty and unemployment in their area.

EVALUATION

What did we hope to accomplish with our little booklet? First of all, our coalition takes every opportunity to draw attention to the issue of growing poverty in B.C. and Canada. We want people to acknowledge this often ignored issue so we can begin to take measures to end poverty. Simply announcing that we were writing the resource booklet helped in this area. The media were quite interested, and our approach provided a good contrast to what the provincial government was planning. Now that the booklet has been produced, anti-poverty groups, churches, and un-employed action centres throughout the province will be able to approach their local School Boards to ask them to officially adopt or use it in local schools.

For example, End Legislated Poverty organized delegations which appeared at a Vancouver School Board meeting supporting the unit. The School Board adopted it, and plans to include the booklet in its professional development programs.

"There are those who think that no one in British Columbia is really poor. Such people equate poverty with starvation and a complete lack of the basic needs of survival. Poverty, however, is relative to the standard of living of the place where you live. It is related to the ability to live as other people live in a given society."

Secondly, teachers really had no one stop source of resource material on this issue. Various business groups had already provided kits and binders full of specific curricula and information from the free enterprise perspective. Teacher told us there was really nothing on poverty and unemployment, yet there were several places where it fits nicely into the official curriculum. For example, in the grade 10 curriculum there is a section on economic activity and its effect on Canadians, as well as the development of the Canadian economy and the importance of active "responsible citizenship." The grade eleven cur-

will help fill a gap in that area for teachers. So far the booklet has been approved by the Vancouver and New Westminster School Boards. Many teachers' associations are aware of it and helping teachers to use it. Individual teachers have already used it - in high schools, community colleges, churches and study groups.

And lastly, of course, students will have a chance to think both in school and when they get out of school, about an issue that is increasingly relevant in their own lives.

It's the responsibility of the education system to help students participate in the political process as citizens.

GAIN-INCOME ASSISTANCE-
SAMPLE RATES FOR TYPICAL
CATEGORIES-BRITISH COLUMBIA, 1984.

	Shelter	Support	Total
Single person 25 yrs.and under	200	150	350
Single person 26 yrs. and over	200	175	375
Couples 25 yrs. and under	340	255	595
Couples 26 yrs. and over	340	280	620
Families with Dependent Children			
2 members	340	300	640
3 members	410	360	770
4 members	455	415	870
5 members	495	470	965

GAIN rates are correlated with household size, the age and employability of household members and the length of time a household has been receiving GAIN.

The total monthly GAIN payment is broken down into a shelter and a support payment. The support payment is the amount actually disbursed for support, but the shelter component is a maximum. GAIN pays only actual shelter costs.

(Ministry of Human Resources Manual, Amendment Letter #6, 1983-84, volume 1).

"GAIN rates in B.C. have not been raised since May 1982 - in spite of a 14.1% cost of living increase (May 1982 - September 1985)." From Poverty in B.C.. page 1.

We have received three kinds of criticism on the resource unit. The first criticism is really approval of the basic idea. Some parents particularly those from Vancouver's low income east side, wanted more information in the unit, such as an expansion of information on the gap between the rich and poor and the role of corporations, the relationship to poverty in the Third World. Other parents emphasized that the unit should be taught very sensitively so that kids who come from poor families don't get embarrassed or singled out. This a good point, of course, and can hopefully be dealt with in in-service training sessions on the curriculum unit.

The third kind of criticism is that the booklet is "negative" and "too political." Our coalition responded to this criticism by saying that it is better to face negative facts so they can be dealt with than to ignore them and let them fester. We put forward the view that it's the responsibility of the education system to help students participate in the political process as citizens.

Poverty and unemployment are affected by the political process and are not subversive topics.

Interestingly, when the unit's author was on a radio hot line show, a number of callers, who were young people just out of school, called in to say that their schooling didn't prepare them for the real world of unemployment and low wage employment. They said they would have welcomed a unit such as "Poverty in B.C." when they were in school.

You have a job which pays minimum wage. You are living away from home, and no well-off relative is able to help you. Work out a budget on a monthly basis.

For us, so far, "Poverty in B.C." has been one of our main accomplishments. Over 2500 copies are now in circulation. It has worked to spread information about poverty on three levels: to the general public through media coverage and when local groups go to school boards to get it endorsed; among teachers; and also, we hope, among the young people who we'll be relying on to shape lour society in the future.

Jean Swanson is now the Co-ordinator of End Legislated Poverty. She has been involved with social issues since 1973, starting with the Downtown Eastside Residents' Association, continuing with the Health Employees Union and Solidarity Coalition. **Sandy Cameron,** the author of Poverty in B.C., has been a teacher of native Indians, adults, and inmates in the prison system.

For copies of "Poverty in B.C." write to Lesson Aids Service, B.C. Teachers' Federation, 2235 Burrard St., Vancouver, B.C. V6J 3H9 or call (604) 731-8131. Cost: $2.50.

ACROSS THE COUNTRY

BRITISH COLUMBIA REPORT

BC : LOWER MAINLAND REPORT
by Janet Patterson

Networking News

CCLOW-BC continues to be active in the WOMEN'S EMPLOYMENT AND TRAINING COALITION (WETC), a broadly based coalition of women's groups and community, professional and educational organizations that monitors the impact of provincial and federal policies, procedures and programs on women's training and employment opportunities.

The Coalition consultats with various levels and departments of government; lobbies to improve women's options; and gathers and disseminates data and information on women's training and employment issues.

In July, WETC representatives met with the Director and program officers of Job Entry/Re-entry, Canadian Jobs Strategy (CJS), Employment and Immigration Canada at their request. Many issues were discussed, including: the failure of CJS programs to meet the up-grading needs of many groups of women (Native, immigrant and social assistance recipients); the need for a central registry of entry/re-entry projects so that women can access information; the overemphasis on clerical training in re-entry programs; and the difficulties that nonprofit groups face in competing for proposal acceptance. Discussion

was open and positive and Employment and Immigration Canada staff have undertaken follow-up actions and recommendations.

Local Advisory Councils

Linda Coyle, Maureen Shaw, Shirley Stonier and Susan Witter are serving on Local Advisory Councils (CJS) in the lower mainland area.

Women's Access Consultant

In August, Brenda Pengally fill the position of Women's Access Consultant at the "new" British Columbia Institute of Technology (BCIT) , following its merger with the Pacific Vocational Institute (PVI). Brenda had served as the Women's Advocate at PVI since January 1985. CCLOW members Gail Kinsman McCool and Sheila McFadzean had held this position in 1982/83 and 1983/84 respectively. The Women's Advocate position was created in 1982 when up to 12 women's access programs or positions were introduced into post-secondary colleges and institutes under a women's access policy initiative of the Ministry of Education. The only other position that has survived the "restraint" period in B.C. is that of Women's Centre Coordinator at Douglas College, held by CCLOW member Marian Exmann.

Brenda is pleased that the position of Women's Access Consultant has gained a degree of stability through the merger. The "new" BCIT has allocated permanent funding for the position. For the past 18 months it had relied on grants from the B.C. Ministry of Labour, Women's Office, for specific outreach projects.

The Women's Access Consultant helps women students and prospective students to participate in nontraditional trades, technical and technology training; identifies services and resources available at BCIT and in the community for women training and working in non-traditional occupations; organizes drop-in sessions and networking events; and works with government agencies and community groups to heighten community awareness of opportunities for women to enter non-traditional training and employment, and to create new opportunities.

Brenda is interested in hearing from other individuals, groups and institutions working to promote and assist women in non-traditional occupations. She may be contacted at Counselling Unit, Students Services Department, BCIT, 3700 Willingdon Avenue, Burnaby, B.C. V5G 3H2 Telephone: (604)432-8437.

VICTORIA REPORT

by Patty Bossort

CCLOW Victoria met in September to regroup for the 1986-87 year. As our active membership is small, we decided to focus our energies on one major project for this year.

We intend to investigate Adult Basic Education programs in the Victoria area. How well do they meet the needs of women? Is there consistency in content between programs? Do agencies such as CEIC and welfare offer adequate funding support? We hope to have a presentation ready for delivery to appropriate agencies and institutions by the Spring.

We will continue to function as a networking group, meeting on the third Monday of each month at the YWCA. Contact Patty Bossort, at 382-2579 or 384-1162 (work) for more current information about meetings.

NEW BRUNSWICK REPORT

by Joan McFarland

Since June, we have held several regular meetings. Our last meeting was at lunchtime in the Faculty Club at the University of New Brunswick. This was quite successful and we plan to hold our next few meetings there. We have also held two evening meetings at members' homes for our consciousness raising on women's learning. Topics have included our own learning histories, and our best and worst learning experiences. A future topic is our ideal learning situation.

In September, the board and staff of the New Brunswick Advisory Council on the Status of Women visited Fredericton. They invited CCLOW members to a reception at their hotel. Some useful contacts were made, and the Chair of the Council expressed an interest in council membership in CCLOW.

We are still awaiting final word on the funding of our re-entry proposal. We are all set to go and have a managing coordinator waiting in the wings.

We responded to a column in the Fredericton newspaper, Tween 12 & 20, by Dr. Robert Wallace, which said that "boys are generally more gifted in the areas of mathematics than girls". We disputed this unsubstantiated statement and asked him to set the record straight.

We are also looking into the situation of wives being disqualified for student loans on the basis of their husbands' earnings.

At the New Brunswick Women's Network conference in Bathurst, N.B. (Oct. 31 - Nov.2)., we will have three CCLOW delegates. We are looking forward to visits in the fall by Aisla Thomson, our national Executive Director, and Louise Dulude of NAC.

ALBERTA REPORT

by Julie Anne Le Gras

In September, Pat Leginsky had to resign as Interim Director due to the pressure of her doctoral studies. CCLOW members thank her for her work and wish her well.

As the new Interim Director, I intend to focus our energies over the coming months on organizing. I plan a membership drive, contact with members to share information and to determine priorities, and some networking in government and educational institutions.

Please get in touch with me at 10737 - 71 Avenue, Edmonton, Alberta T6E OX5, Tel: 438-8069 with ideas for organizing and action, or with any questions.

ONTARIO REPORT

by Janice McLean

In Cornwall, CCLOW sponsored the opening event of the season for the Cornwall Women's Network on the UN Decade for Women. Over 50 women came out to hear Cathy Cameron of Ottawa talk about her experiences at the Nairobi Forum and the links among women's lives around the world. The Network has an interesting Fall program. Louise Dulude, President of the National Action Committee on the Status of Women, will speak at their December dinner.

In Hamilton, the research and report on women's learning needs has been completed and is about to be disseminated. Meetings will soon be held to plan how to push for improvements called for by the report, and the group welcomes new members with creativity and energy.

The Ottawa network met in September and planned a range of Fall activities. The October meeting will focus on Ontario education and training, specifically the impact on women of the Wright report on continuing education and the new Ontario Training Strategy. The November meeting will explore what we mean by "Family" and "Traditional Family Values": phrases increasingly used by politicians.

Heather Menzies and Pat Webb have organized an interesting series of discussion evenings, preceded by pot luck suppers, to allow Ottawa feminists to share their knowledge and thoughts. On October 8th, Heather led a fascinating exploration of personal accountability and the marginalizing of women's concerns, drawing from her work on women and technology. We now look forward to an evening on the topic of bringing personal values into corporate management.

Also in November, CCLOW is co-sponsoring a public event on accessibility to adult education, with representatives from school board, college and universities. We want to

explore the barriers to learners, particularly women, in continuing their education: be it basic, job-related, or academic.

PRINCE EDWARD ISLAND REPORT

by Heather Orford

Two members of CCLOW have agreed to serve again on an Advisory Committee to a Holland College re-entry program for women.

Marion Dewar, President of the New Democratic Party (NDP) of Canada and the former Mayor of Ottawa, gave a workshop for women interested in running for municipal government or working on a candidate's campaign. Over twenty women attended the workshop and were empowered by it. The City of Charlottetown has a municipal election on November 3, 1986, and, for the first time in history, three women are running for City Council as aldermen. One of the four candidates for mayor is a woman.

The PEI Director attended a meeting of representatives of women's organizations that receive funding from the Women's Program, Secretary of State. It provided us with an opportunity to meet the new Director of the Women's Program, Olivia Jacobs, and to discuss some potential new directions and funding guidelines for the Women's Program.

CCLOW's Policy Manual is being put to good use in PEI. The Women's Immigrant Group has used it as a resource in developing policy. The personnel policy has been used as a resource for the City of Charlottetown's new hiring policy.

YUKON REPORT

by Lillian Nakamura Maguire

The major activity of the Yukon CCLOW this year is a pilot project matching Grade 11 girls from a local Whitehorse school with women from the community. With the co-operation of the school guidance counsellor, the project will attempt to provide first-hand information and encouragement to girls considering various careers. The mentoring relationship will be established for about three months. We expect an enthusiastic response both from women in the community and students.

Many CCLOW members were involved in the November annual Women's Conference, either as participants or workshop leaders. A session on returning to learning options was presented by the Yukon CCLOW Director. The CCLOW display provided up-to-date information on local and national happenings.

A curriculum package, which includes the videotape "Girls Can", was prepared for

circulation to junior high school counselors. The package provides supplementary materials on career choices and lifestyle options for young women, career information on non-traditional occupations, readings on women's work and other career / lifestyle issues. School counselors have been contacted and can book the materials through our members.

NEWFOUNDLAND REPORT

by Dorothy Robbins

CCLOW has responded to a consultation /discussion paper circulated by the Minister of Career Development and Advanced Studies. The paper raised a number of policy questions which relate to the jurisdiction of the new Department. Our response focused on the need for counselling and support services, child care, financial assistance, bridging programs, and academic upgrading, and the need to end the occupational segregation of women.

St. John's members had an opportunity to meet with a group of British adult educators on a study tour of Canada. Jane Black, tutor in women's education at the Worker's Educational Association, conducted a workshop on Women's Education at a mini-conference sponsored by the Association for Lifelong Learning on October 18. We enjoyed learning from the British visitors, and were glad of the opportunity to discuss issues related to learning in our own province.

MANITOBA REPORT

by Monika Feist

Manitoba members continue to review the activities and outcomes of government programs and services for women. There seems to be inequity both in the funding of needed programs and services, and in the participation of women in these programs. But government does seem to be more aware of the concerns we have expressed and more responsive to them.

Officially, we have not been informed who sits on the Local Advisory Councils (LAC) of the CJS in Manitoba, although we know that women are represented on LACs.

This year we will focus on making the Winnipeg network more independent, and on developing groups outside Winnipeg. We are looking at local data the real impact of federal and provincial directions in training and development.

Partly at the suggestion of CCLOW Manitoba, several women's groups met in October to CCLOW Manitoba, set a Manitoba Women's Agenda for a Spring Consultation with the

Department of the Secretary of State.

BOOKS
"Double Day, Double Bind: Women Garment Workers", by Charlene Gannagé,

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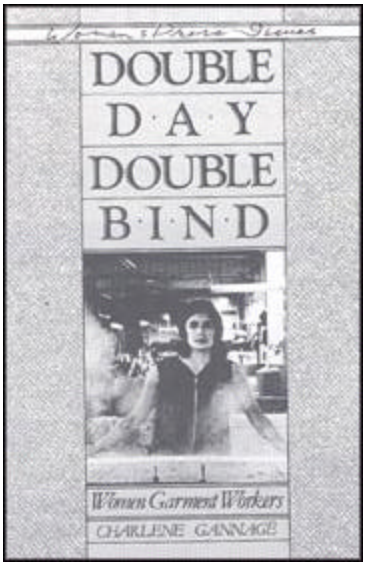
REVIEWED BY LAURELL RITCHIE

Women's Press 1986



Feminists, including those in the labour movement, rarely have a chance to see the strengths and wisdom of immigrant women working in the factories of our towns and cities. This is in part because most of us inhabit separate worlds of class, culture and language; but also because we don't seem inclined to reach out for that connection.

Charlene Gannagé is to be praised for making a connection, in "Double Day; Double Bind: Women Garment Workers".

Written originally as a doctoral thesis, the book reflects a personal odyssey into the world of overburdened women like Rosa, Carol, Maria and Grace. One of them muses "maybe when I die, I relax. When I die, I finish everything."

For this case study, Gannagé spent two years interviewing the women and men who work for Edna Manufacturing in Toronto's garment district on Spadina Avenue.

There are some limitations in the study. The traditional "whole garment" production process at Edna is not representative of the assembly-line production now used in most garment factories. It is also unlike most garment factories today in that the senior workers, especially the men, share the common ground of Jewish background with their bosses. Gannagé's examination of the role played by shared ethnic identity in labour relations at Edna is fascinating, but it seems like a page out of history. Nonetheless the bulk of her work on ethnic divisions of labour are essentially true for all such enterprises.

Although Gannagé had substantial co-operation from trade union and company officials at the plant, she is refreshingly frank in her assessments of the management's labour relations record, and of the incumbent union's role. The union, she says, operates more "like a

personnel department of management" than like a "representative body of the workers". She is particularly critical of the union's unwillingness to educate its members on issues of concern to working women.

Gannagé has chosen to quote from her extensive interviews with only minimal editing. While this has the effect of making the women (whose first language is rarely English) sound a bit simple, it is an honest way of representing them. She achieves profundity, if not subtlety.

Gannagé neither patronizes her subjects nor engages in hero-worship: she is critical of some of their analyses of their own situation. The real respect she showed in taking the women's experiences seriously has enabled her to put together an astute study. The workers' testimony on the piecework system as "slave labour" is virtually unique. The first chapter, which propounds the theories developed in Gannagé's doctoral dissertation, is heavy going, but it is worth wading through before moving to the meat of her work.

Gannagé challenges both the traditional Marxist emphasis on women's exploitation as paid workers, and certain feminist theories that overplay the political economy of domestic work. Gannagé ends with a challenge to women's organizations and labour union to examine more carefully the problems confronting women like Grace and Maria, and to take into account their realities in finding new approaches to encouraging their participation and activism. This book will undoubtedly help in that re-examination.

Laurell Ritchie is the Vice-President of the Canadian Textile and Chemical Union and active in womn's organizations such as the National Action Committee on the Status of Women.

Charlene Gannagé has been active in the women's movement in Toronto since the early '70s. She teaches sociology at the University of Toronto and is a post-doctoral fellow at York University. She is currently coordinating a union research project on technological change in the garment industry. (From the book jacket). Double Day, Double Bind by Charlene Gannage is published by Women's Press, 229 College Street, #204, Toronto, Ontario M5T 1R4, (416)598-0082,
Price: $10.95

Internationa Women's Day March, Toronto, March 8, 1980. From the Canadian Women's Movement Archives collection.

RESOURCES

DECADE OF PROMISE

AN ASSESSMENT OF CANADIAN WOMEN'S STATUS IN EDUCATION, TRAINING AND EMPLOYMENT 1976 - 1985

Prepared for Canadian Congress for Learning Opportunities for Women (CCLOW) by Avebury Research and Consulting Ltd. August 1986. ISBN 0-921283-05-9. Available from CCLOW, 47 Main Street, Toronto, Ontario M4E 2V6. Tel: (416)699-1909. $9.95 per copy.

This new CCLOW study provides a statistical analysis of the status of women in Canada in the areas of education, training and employment from 1976 to 1985 - the years of the United Nations Decade for Women. Findings indicate that, while women have made some gains in these areas, existing education and training programs fail to adequately meet the needs of disadvantaged women. The study provides detailed statistical information and highlights recommendations for action.

EDUCATING FOR CHANGE: WOMEN IN THE NEXT DECADE

Papers from the 1984 CCLOW Conference

Available from Canadian Congress for Learning Opportunities for Women (CCLOW), 47 Main Street, Toronto, Ontario M4E 2V6. Tel: (416)699-1909. ISBN 0-921238-03-2. $6.95 per copy.

A collection of 6 papers from the 1984 CCLOW Conference which explore the changes which will be necessary to achieve equality for women. "While each author shares her individual dream or vision of what change is needed, the major conclusion of each is similar: there must be a recognition and integration of feminist principles and values in the social, political and economic spheres before women and men are truly equal."

POVERTY IN BRITISH COLUMBIA

Copies of Poverty in British Columbia are available for $2.50 from Wes Knapp, B.C. Teachers' Federation, 2235 Burrard Street, Vancouver, B.C. V6J 3H9, or by calling (604) 731-8131 or toll free 1-800-663-9163.

By Sandy Cameron for End Legislated Poverty (ELP) which is a 19 member coalition of B.C. groups.

This booklet, entitled Poverty in British Columbia, was written by unemployed teacher, Sandy Cameron. It profiles who the poor in Canada are, examines the social costs of unemployment and poverty, and discusses how poverty can be eliminated. Designed to be used in high schools, it contains student activities to be done in the classroom. These include such exercises as working out a budget for a family of three earning the minimum wage, and role playing unemployment and poverty situations. It also contains a resource section of materials, community health centers, community organizations, and the B.C. Federation of Labour Unemployment Action Centers and Co-ordinators.

WHEN I GROW UP...

CAREER EXPECTATIONS AND ASPIRATIONS OF CANADIAN SCHOOLCHILDREN

A pilot project undertaken for the Women's Bureau of Labour Canada. Available from: Publication Distribution Centre, Labour Canada, Ottawa, Ontario K1A OJ2. Tel: (819) 994-0543. ISBN 0-662-14968-8. Labour Canada Catalogue Number LO16-1528 / 86E.

"What do you want to be when you grow up?" is a question commonly asked of children. What are the sources of children's information about career choices? What vision do they have of the labour force they will join when they become adults?

This research project is intended to provide empirical evidence of the extent to which boys and girls are aware of the increasing opportunities for women in occupations formerly undertaken only by men. The vision of their adult lives held by elementary-school pupils is important as an indicator of future changes in sex-role stereotyping.

Dormer Ellis and Lyz Sayer were the principal investigateurs.

Également disponible en français sous le titre : QUAND JE SERAI ADULTES, JE… Les attentes et les aspirations des écoliers canadiens a l'égard de leur carrière.

REPORT ON THE NATIONAL FILM BOARD/EDUCATORS' FORUM ON WOMEN'S STUDIES IN SECONDARY SCHOOL MONTREAL, APRIL 20 - 22, 1986

Copies available from: JoAnn Harrison, National Education Officer, The National Film Board, D5, P.O.Box 6100, Montreal, Quebec H3C 3H5. As part on an ongoing program to revitalize exchanges between filmmakers and educators, the NFB recently hosted a forum on women's studies in secondary school. Educators, and family life and women's studies coordinators from several provinces met with NFB women filmmakers.

They explored major factors affecting the self-image, attitudes and expectations of today's female high school students, the status of women's studies in secondary schools, and how filmmaking and film utilization can help generate attitudinal changes and challenge the status quo. This report documents their discussions and recommendations.

WOMEN AND MEN: INTERDISCIPLINARY READINGS ON GENDER

Edited by Greta Hofmann Nemiroff. Fitzhenry & Whiteside August 1986. Paperback ISBN 0-88902- 6419. Women and Men is an interdisciplinary collection of essays on gender by thirty eminent Canadian scholars, artists, and activists. The book provides an in-depth examination of how gender is experienced at various stages and aspects of contemporary life. It explores the differences and similarities between the sexes from the philosophical, psychological, sociological, spiritual, historical, aesthetic and political points of view.

FIRST CONTRACT WOMEN AND THE FIGHT TO UNIONIZE

By Carole Conde and Karl Beveridge. Published 1986 by Between The Lines, 229 College Street, Toronto, Ontario H5T 1R4. Te1:(416) 597-0328. ISBN 0-919946-70-4 (bound). ISBN 0-919946-71-2 (pbk.) $34.95 cloth. $16.95 paperback. First Contract tells the story of working women - at home and in the workplace - and their struggle to organize into unions and win "first contracts." Using a combination of full-colour photomontages and fictionalized interviews, artists/authors Carole Conde and Karl Beveridge reveal the very personal side of the labour process: the anger, fears, and conviction, the conflicts that arise with families and friends, and the growing sense of strength that comes from the experience of organizing and taking action. "The contribution that women have to make to trade unions is a revitalization of the labour movement. This book is a celebration of that revitalization."

WE CAN DO IT! A PEACE BOOK FOR KIDS OF ALL AGES

Order from: Marvin Melnyk Associates Ltd. P.O. Box 220, Queenston, Ontario LOS 1LO. Tel: (416) 262-4964. Price: $2.00. ISBN 0-919597-07-6. "What I think about all the nuclear weapons stuff is that I didn't do it, I didn't start it, there is no way I can stop it, and it's not fair." Those are the words of a ten year old Vancouver girl.

We Can Do It, A Kid's Peace Book helps parents and teachers create a dialogue with children about their fears of war and their hopes for peace in a manner that is constructive and empowering. The images and concepts presented in this book are carefully chosen to be informative, positive, and non-threatening. WE CAN DO IT promotes in children the

belief that they are not powerless, and that by their actions and words they can and will effect a change.

Summer Love

BY DONNA STEWART FOR WOMENSKILLS

"...and then they lived happily ever after," ends the fairy tale of Cinderella, the fairy godmother, and the handsome prince.

But fairy godmothers are in short supply and handsome princes have a way of turning into fathers whose incomes won't quite match the family bills; so most young mothers find themselves back in the workforce before their first child is a year old.

Unfortunately, a woman who bought the Cinderella myth probably didn't train for a life in the paid workforce, and is often stuck with an underpaid, insecure, uninteresting job. Then if the handsome prince takes off, as so many of them seem to do these days, she is left to support the family on a wage barely adequate for a single person.

Since women are about 42% of the workforce now, and since they work for the same reasons men do, it's startling to find that teenaged women are still thinking in Cinderella terms. But the Canadian Advisory Council on the Status of Women confirmed in a 1985 report that the fairy tale was still alive in young women's minds.

The danger is that young women who expect to be taken care of are under trained for today's workforce.

That's partly why women and their children form the majority of the poor. So Women Skills decided to do something to help young women face reality.

WomenSkills is primarily known for TOOLS FOR CHANGE, a manual on women and work.

The comic book represents a new departure. It's a romantic soap opera called SUMMER LOVE, and the plot carries the message, the economic fact of life in the eighties.

"But fairy godmothers are in short supply and handsome princes have a way of turning into fathers whose incomes won't quite match the family bills." From Summer Love, page 26.

We found that when we simply told teenage women the facts, they became hostile, amd denied our statements, blaming the messenger; so we developed a series of overhead transparencies, based on the nice safe childhood fairy story.

We showed the prince and princess looking over the bills, the princess taking the children to daycare, and choosing a low-paid unsatisfying job within the pink collar ghetto. Then we showed some escape routes: higher education for a career in science, computer, or outside sales; or training for a trade. We showed the princess with her support group, and finished with a drawing from TOOLS FOR CHANGE, showing her trained, equipped, on her way.

But a set of transparencies, which requires a speaker and a captive audience, has very limited impact. We wanted a learning tool that would reach thousands of girls before they made crucial course choices that would shut them out of almost a hundred jobs. So, we thought of a comic book.

Sue Fell Pacaud, a student at Emily Carr College, working on a Challenge '86 grant, produced the drawings, and developed the story line with Donna Stewart, King Edward College librarian Aphrodite Harris, Jane Turner of Moscrop School, Christine Goodman, and human resources counsellor Sandra Berman.

Thanks to our own fairy godmother, the Vancouver Foundation. 5000 copies have been printed and distributed free of charge to school counselors and school boards. Many copies of the comic book had already been obtained by Status of Women representatives from the British Columbia Teachers' Society. If demand is great enough, a second edition may be printed.

The comic book will be followed by a rock video funded by the Canada Council and the Vancouver Foundation.

Of course it will take more than these two innovative projects to undermine a societal

myth backed by huge advertising budgets, but through our projects we hope to encourage young women to think of their own futures. In the end, everyone will be better off once women are better off.

Summer Love is available free-of-charge to individual women in British Columbia. Interested per- sons outside of B.C. should contact Women Skills for further details on cost. Women Skills is a community based non-profit society which focuses on women's work, education and economic survival. It is located at 4340 Carson Street, Burnaby, British Columbia V5J 2X9, or phone (604) 430-0450.

CORRECTION FROM SUMMER 1986 VOL.4 NO. 4 ISSUE OF WOMEN'S EDUCATION DES FEMMES

RESERVATION FOR ONE: WOMEN'S GUIDE TO SAFE TRAVEL. 1984

An excellent and informative pamphlet for women who travel. This nationally acclaimed resource offers tips on: what to do before you leave home; transportation; accommodation; recreation; assertiveness; physical self-defense; and what to do in case of assault.

The cost per guide is $0.25, with $1.00 being the minimum order charge. Available from Victoria Women's Sexual Assault Centre, 1045 Linden Avenue, Victoria, B.C., V8V 4H3.

AGENDA

CALL FOR PAPERS

CANADIAN JOURNAL OF WOMEN AND DIE LAW

The Canadian Journal of Women and the Law is soliciting papers for publication in Issue 4, "Open/ Mixed Content". Deadline for submission of papers is December 1986 for Issue 4 which will be published in Spring 1987. Papers on all topics related to women are welcomed. Papers concerning women of color are of special interest. The Canadian Journal of Women and the Law is published twice yearly by the Canadian National Association of Women and the Law in Canada. **Contact:** Susan A. Fakete, Editorial Administrator, Canadian Journal of Women and the Law, 401 Sunset Avenue, Windsor, Ontario N9B 3P4. Tel: (519) 253-4232.

February 6 - 8, 1987, Toronto, Ontario

WOMEN AND THE STATE

A CONFERENCE FOR FEMINIST ACTIVISTS

A conference on Women and the state which will bring together women activists from many organizations to reflect collectively on our experience and to develop strategies for the future. In our struggles for women, we confront, challenge and depend on the state. But we cannot count on its being on our side. We have seen our demands shaped and often distorted by state policy, legislation and funding programs. This conference will provide a place for women activists to share such experiences and to build a picture of how the state functions in relation to women's organizations and demands. Through collective reflection, we will work towards assessing and advancing feminist strategies for change. Daycare will be provided/subsidized. Contact: Women and the State, Department of Sociology, OISE, 252 Bloor Street West, Toronto, Ontario M5S 1V6.

February 26 - 27, 1987, Toronto, Ontario

HOW CAN WE MAKE LESS EFFECTIVE SCHOOLS MORE EFFECTIVE?

ORGANIZATIONAL POLICY FOR SCHOOL IMPROVEMENT

This conference is the second in a series of activities sponsored jointly by the Department of Educational Administration and the Centre for Executive Studies of the Ontario Institute for Studies in Education. The Conference will focus on research on school effectiveness and school improvement. **Contact:** OISE Conference Office, 252 Bloor Street West, Toronto, Ontario M5S lV6. Tel:(4l6) 926-4711.

May 11 - 13, 1987, Regina, Saskatchewan

CALL FOR CONFERENCE PRESENTERS

CHANGE: IMPLICATIONS FOR ADULT LEARNING

This conference, sponsored by the University of Regina Extension and The Saskatchewan Association for Lifelong Learning, is designed to bring together those concerned with adult learning to learn, share and discuss change and the impact it has on a learning

society. The conference committee encourages involvement from government, universities, community colleges, the voluntary sector, unions, professional associations, co-operatives, consultants, and private industry. Five presentation formats are available: workshops, poster sessions, paper presentations, panel presentations and discussion sessions. Organizations are invited to display exhibits. **Contact:** Sandra Pearce, Conference Chairperson, University of Regina Extension, Regina, Saskatchewan S4S OA2. Tel: (306) 584-4815.

May 29 - 31, 1987, Hamilton, Ontario

CALL FOR PAPERS

1987 CASAE /ACEEA Sixth Annual Conference
Canadian Association for the Study of Adult Education /L'association canadienne pour l'étude de l'éducation des adultes

Submissions may address any study of adult education relevant to your current work or interests. Contact: Mel Matthias, CASAE/ACEEA Conference 1987, OISE/Adult Education, 252 Bloor Street West, Toronto, Ontario M5S 1V6.

FELLOWSHIP PROGRAM FOR WOMEN IN PH.D MANAGEMENT STUDIES

A private foundation bas donated $760,000 to establish the Outreach Doctoral Fellowships program in support of female students who wish to undertake Ph.D. study in management and business administration. The program, which will support ten women at the University of Alberta and ten at the University of British Columbia, will support each student for three years. Canadian universities have been producing fewer graduates each year than the number of vacant business teaching positions in the country. The fellowships are intended to attract into Ph.D. business management studies, academically gifted women who wish to pursue careers in teaching and research. Contact: Dr. Bob Korkie, Director, Faculty of Business Ph.D. Program, University of Alberta, Edmonton, Alberta T6G 2R6. Or: Dr. Larry Moore, Director, Ph.D. Program in Business Administration, Faculty of Commerce and Business Administration, University of British Columbia, 2053 Main Mall, Vancouver, British Columbia V6T 1Y8.

June 11 - 14, 1987, Edmonton, Alberta

WORK AND WELL-BEING '87

A national public interest conference hosted by Alberta North Central Region of the Canadian Mental Health Association (AMHA). Theme speakers include Heather Menzies, J. George Strachan, Marryn Novick, Bob Sass. **Contact:** Michael Henry, Conference Co-ordinator, Work and Well-Being '87, #200, 12120 - 106 Avenue, Edmonton, Alberta T5N OZ2, or call (403)482-6096 after Feb. 1,1987.

June 16 - 18, 1987, St. John's, Newfoundland

CALL FOR PAPERS

SOCIAL ACCOUNTABILITY IN CONTINUING EDUCATION

The 1987 Conference and Annual General Meeting of Canadian Association for University Continuing Education (CAUCE)

Proposals are invited for papers /presentations related to topics in the following theme categories:

- community /continuing education program development
- professional association/continuing education program development
- continuing education program development for special groups; new and innovative programs for educationally disadvantaged groups
- corporate /continuing education program development.

Contact: CAUCE '87 Paper Selection Committee, c/o Michael Brooke, Assistant Director, Dept. of Extension and Summer Session, University of New Brunswick, Box 4400, Fredericton, New Brunswick E3B 5A3.

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