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breaking the silence

a feminist quarterly

Equity in the workplace

Employment equity programs

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The federal sector

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about **Breaking the Silence**

For too long women's voices — our struggles and our joys — have been silenced. Living in a patriarchal world, we are separated from each other, isolated and silent.

The *Breaking the Silence* collective is committed to providing a voice for women.

A feminist alternative to the mainstream media, *Breaking the Silence: A Feminist Quarterly* covers a wide range of social, political and cultural topics written by and for women, and encourages them to act on Canadian and international issues.

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from the collective

Last year, *Breaking the Silence* received a grant from the Ontario Women's Directorate to sponsor two forums and produce two issues of *BTS* on the same topics. The first dealt with Employment Equity.

The forum itself was an attempt to have women other than experts in the field of employment equity programs talk about what type of programs they had in their respective workplaces. The participants in the forum were an operator from Bell Canada, Louise Brown, who was trying to move into a craft technician position within the same company; Lorrie Jorgensen, an auto body worker with the City of Ottawa; Heather Stevens, who is employed in the national Public Archives, and Louise Matchett, who is involved with workers' co-operatives. Matchett's view brought a new approach to achieving employment equity by circumventing the traditional workplace altogether.

This issue in part came out of that October 1988 forum. When we solicited articles, we found interestingly enough that many of those we received were to do with non-traditional employment for women. Many, in fact, viewed this as an approach to achieving employment equity, by opening up traditionally male and hence better paid jobs to women.

Lorrie Jorgensen's article, "Our fair share," gives a lively personal view of how this can be done.

Jo-Anne Stead's "Hammering out a future: Women in non-traditional occupations" deals with the same topic from the point of view of someone who works to implement employment equity programs.

The recent decision to open all aspects of the armed forces to women has come after many years of struggle by groups such as The Association for Women's Equity in the Canadian Forces. Linda Long, a founding member of the group, gives its background and details its concerns in "Battling for Equity in the Canadian Forces."

Janet Hollingsworth, a counsellor at Ottawa's Women's Career Counselling Services, outlines her view on "Why employment equity programs don't work."

Heather Stevens, another participant in our October forum and a member of the Public Service Alliance of Canada (PSAC), works in a federal government department, as do many women in Ottawa. Canada's federal government has employment equity legislation, but does it work? In "Achieving pay equity in the federal sector" Rosemary Warskett explores the legislation, its problems and possible solutions.

What comes up in most of these articles and what was raised throughout the forum is the idea that there are many different ways to achieve employment equity and that the issue is not just a monetary one. Many of us experience frustration and a feeling of futility battling government policies, big business and society's attitudes to get what we deserve. But we have to believe that we are worth it and keep fighting.

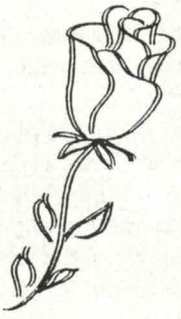
* * *

Breaking the Silence

We're sorry we're so late. For those of you who have been waiting patiently for this issue of *Breaking the Silence*, thank you for tolerating our tardiness. We've had a rough few months. Our plans for the future of the magazine are still up in the air, although we will probably be folding. We'll keep you posted. Watch for our next issue in late September. Thanks again for your patience!

* * *

GOODBYE



MY GRANDMOTHER
LOVED STRONG COFFEE
SHE WAS OF A TIME
WHEN WOMEN WERE LADIES
SMARTLY DRESSED
IN LEATHER GLOVES AND WOOL COATS
ON A CHURCH SUNDAY
SHE CRAFTED HER HOME
INTO AN OPEN HOUSE
WELCOME IT BREATHED
IN THE SMALL MOUNTAIN TOWN BREEZE
WHICH FLOATED THE SCENT
OF HER GARDEN VEGETABLES
AND HOME GROWN ROSES

WENDY GORDON

Calligraphy: Susan Gardner

Our Fair Share

by Lorrie Jorgensen

Non-traditional, Affirmative Action, Equal Pay for Equal Work, Equal Opportunity, Employment Equity, Equal Pay for Work of Equal Value, Under-representation, Pay Equity ...

Design: Lisa Woodsworth

All of the above 'political' terms relate to the same bottom line: women want, need and deserve their fair share. I usually do not use any of the above terms for fear of being 'incorrect', especially around aware and involved women. (You can fool the men I work with most of the time, but you can never bullshit a feminist!)

During the past eight years working as an auto body repairer I have received some of my share, with persistence, sweat, tears and lots of hard work. There were times, however, when I wanted to give up my deserved slice and go back to a 'normal' job — when I was so humiliated I had to suppress or hide my tears, or when I had no energy to peel off my sweaty, dusty coveralls at the end of the day.

Fortunately, those days were few among the many that I enjoyed. I loved sweating, and working with my hands doing the best job possible. To me my dirty coveralls were a symbol of a hard day's work where I earned every cent I was paid — a day's work I took pride in, knowing that someday I was going to get my share.

Some of that equity comes to me in various forms. I am now a licensed Inter-Provincial Auto Body Repairer. I am currently on leave of absence from the City of Ottawa where I have worked for approximately three years and I'm on a forty-week contract with Algonquin College instructing auto-body apprentices and pre-apprentices. The teaching position has been demanding, challenging and exciting.

To be quite honest, I never would have thought, while transcribing shorthand in Mrs. Risi's Grade 11 class, that I would

eventually be teaching auto-body at a provincial college.

Really, **who** would have thought?

Certainly not my father, who when I was growing up would not let me cut the grass or tear apart my bicycle to see how it worked. Now I can tear apart a car, repair and/ or replace the damaged parts, paint it and put it back on the road. If my father knew of the sacrifices I have made to be able to stand where I do now, he might realize how much his traditional misguidance led me astray.

Sacrifices are a way of life for me and for all women striving for equality. It doesn't matter who, what or where women are, they will always have to give up something (time, energy, sweat, respect) to live up to comparison.

In my trade and most others that comparison is to men. Men predominantly own, manage and work in the blue-collar wage force.

If I had had a woman as a role model, I wouldn't have pressured myself to always do better than a man. Instead, I could have used that pressure to become the very best that I as a woman could be.

We need more women to pull on work boots, grab their brown bag lunches and head off for long, laborious days in the company of men! Now, doesn't that sound exciting?

Seriously speaking, at the present time, there are six women employed full time in the wage force at the City of Ottawa. This represents less than 1% of the total. It's a pitiful situation. Surprisingly, this under-representation exists even though the City has an Office of Equal Opportunity.

Eight years ago, through this office, the City of Ottawa initiated an affirmative action program. The city hired six women exclusively for the wage force. Only one of those women remains employed there.

I'm sure the above numbers will raise a few eyebrows. As well as being quite discouraging, they reflect a standstill on this issue for the women's movement.

The explanations for this standstill are many. Some are unique to the City of Ottawa, others are common problems (acceptance, discrimination, etc.) women face when trying to enter or work in a non-traditional workplace.

One problem in my work environment is the lack of respect for the Office of Equal Opportunity by both men and women. The women feel that there is no real support from the office, that it is there because it is supposed to be there — nothing more, nothing less. The men feel the Office gives women greater opportunity and an advantage over them.

These attitudes make it very difficult for women to approach the office. They have to work beside these men every day and any guidance the women receive is easily misinterpreted by their peers and supervisors.

Personally, I have benefitted from dealing with the Office of Equal Opportunity. I use it how it is meant to be used. I encourage other women to approach the office and I try to educate the men I work with about its mandate.

Education on this issue and others is crucial because it has played a significant role in crumbling barriers for women. It is a key to our future.

We need to inform and educate the public, the various levels of government, schools (the list is endless) and ourselves. Not that this hasn't been done already, but from where I am standing it still hasn't been enough.

Women cannot wait for support; women have to build that support, for themselves and for other working women. We need to draw on all the available resources, programs and offices.

We need to be persistent and confident in our abilities to do the job, whatever that may be. We need to say that we're here, we're hard working and capable, and we're not going away until we get our fair share!

I received a compliment from a counsellor at the Skills Development Branch the other day while he was visiting the college. He had heard through the grapevine that I was pretty good at my trade. The compliment was compounded when he said that he hadn't heard that I was pretty good "for a girl." We're making progress, slowly but surely.

bts

Being shy of labels, Lorrie Jorgensen has never really considered herself a feminist. If she had to use a label it would simply be a "working woman" (and she adds, not just on any corner either!).

Ignoring the roots:

Why employment equity programs don't work

by Janet Hollingsworth

Employment equity programs in the public service are not working, according to Nicole Morgan, who has recently completed her third book on women in the public service. *The Equality Game* is about how women have regressed in the public service since the beginnings of affirmative action programs (1).

As a women's pre-employment counsellor, I am not surprised that employment equity programs are not working well. They're ineffective because they don't address the real reasons women are second-class citizens in the workplace.

Before there can be any real equality or justice, fundamental changes have to take place in our society and the world of paid work.

Most workplaces have inherited hierarchical structures from the church and the army. They equate rank with competence and rank people with respect to each other.

Such a system has little place for equity — people tend to view each other as potential threats or competitors for their place. This breeds a lack of respect for anyone outside the system, including women, natives, homosexuals, disabled people and visible minorities.

"Within hierarchical structures it is assumed that some people matter less than others."

Within hierarchical structures it is assumed that some people matter less than others. People are important in so far as they are needed to support the system. For women, opposition to existing structures can mean isolation, economic penalties and political blackmail.

Since most well-paid occupations were originally designed for men, their underlying philosophies are male-oriented. Women face real barriers to the rewards offered by these occupations.

In my experience as a career counsellor, re-entry women who come for counselling most frequently lack self-confidence. This is the greatest barrier in their pursuit of paid work.

Employers and society in general are not aware of and do not recognize the skills and talents required to be a successful homemaker and mother. As a result, many women homemakers are unable to clearly identify, articulate and value their own skills.

Women who come to me for career counselling are often concerned about conflicts between their nurturing/ homemaker role and their potential paid work role. Although some women have supportive partners who share the household chores, a great majority have only qualified or passive support, or they are expected to carry two jobs.

Women often fear that success

Design: Susan Gardner

in one role rules out success in the other. A generation after the women's movement began seeking equal opportunity in the workplace, no one has yet found a way to ensure equal responsibility in the home.

Lack of adequate and affordable child-care facilities is the greatest concern of large numbers of women. School hours are out of sync with work hours and frequently mothers are forced to make inadequate arrangements for school-aged children. Lack of financial resources to research, train and develop a satisfying career plan is also often a major block for women re-entering the paid workforce.

"The list of both external and internal barriers I've observed seems endless."

The list of both external and internal barriers I've observed seems endless. It includes an absence of reliable labour market information, lack of knowledge concerning training and education, a double standard on aging (prejudice on the basis of age seems more frequent than on the basis of sex), lack of mentors, self-blaming, and difficulty connecting external barriers with internal ones.

The prevalence of sexist social and occupational stereotypes is possibly the most powerful barrier to developing our full occupational potential. These stereotypes are the products of socialization which begins in infancy. As women, we face massive pressure to conform to roles that have been socially defined rather than self defined.

What can we do to confront these pre-employment barriers?

Enlightened hiring policies along with career counselling designed for women are essential.

Career counsellors must understand the problems related to sex-role stereotyping, for their attitudes and values closely affect their success in helping women overcome sexist assumptions.

The feminist career counsellor understands that a comprehensive theory of female career development is yet to be formulated. Till now women's vocational development theory has been based primarily on male models. Major contributors such as Super and Roe all use male samples and norms in their research.

"The group helps women realize they are essential to one another's lives and must work collectively to effect change."

At Women's Career Counselling (WCC) in Ottawa, we use group counselling. It is a powerful and effective means for women to explore their thoughts, feelings, anxieties and frustrations about finding satisfying paid work. Within the group, women learn to understand the link between their personal experiences and the political framework. The group helps women realize they are essential to one another's lives and must work collectively to effect change.

Our career orientation sessions deal with self-awareness, values, needs and interests. Skills analysis and techniques such as risk taking, assertiveness training and decision making are also taught.

At WCC we consider our work to extend beyond the counselling service to include lobbying for transformation of the workplace. For without continuing changes in employer attitudes and without structural changes in society, career counselling and employment equity programs will continue to be ineffectual.

The 1970 Royal Commission on the Status of Women saw the real solution to women's equality in the changing of attitudes instead of structures. However, structures influence attitudes. We need to change both.

I believe governments must actively intervene to:

- stop the damaging effects of sexual stereotyping in our schools, the media, and other institutions;
- consider the damaging effects of pornography;

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INFLUENCE NOT POWER

-- women working co-operatively

by Jan DeGrass

Design: Romaine Honey

"What do the ladies want?" asked a British newspaper in 1912 when early suffragists chained themselves to the palace gates.

"What do women want?" asked the American tabloids somewhat more belligerently in the early 1970s, when the women's liberation movement found a collective voice of protest.

Possibly women then, as now, have always strived for the same simple ideals: a safe world to live in, equality for women in their work, and at home ... Influence, not power for its own sake — the influence to make changes in these areas.

For many women, seeking authority in the traditional power structures of politics or business is intimidating or soul-destroying. Scrabbling to the top, women often succumb to the "work twice as hard to prove herself" syndrome. Even reaching the top does not guarantee entry into the corporate "boy's club" culture or, once there, that attitude changes will result. Finally, for many women, plodding up the power structure is disillusioning, because ultimately it does not achieve what women really want.

There is another option. It's not a great wave; in some parts of the world it's not even a tiny ripple. But slowly, over the past two decades, women have been opting for influence structures rather than power structures. It's something you climb into rather than climb up. Co-operatives are ideal influence structures.

Co-op principles rule

There are two good reasons why women are attracted to the co-operative model of work. It's no surprise that those reasons are also two of the most fundamental principles of co-operation: open membership and democratic control.

Participation in co-ops is by members only and membership is open to all.

There is a stratum of our wealthy North American society consisting of those who have never in their lives made any form of substantial financial investment. Too often it includes primarily women. "You gotta have money to make money," says the businessman's axiom.

Women don't have that money. Traditionally they own only a fragment of the world's wealth. In the United States, a woman earns 57 cents to a man's every dollar; in Japan this figure drops to 43 cents (1). In Canada, in 1985, women earned 55 cents for every dollar (2). (That is, if they entered the paid work force at all.)

Lack of capital has excluded women from an economic privilege that buys stocks and bonds or invests in art; it even hits them on a more pragmatic level. Who can afford a retirement home when she's still balancing a food budget?

Historically some of Canada's most enduring co-operatives have come out of financial adversity. Like the fishermen on the banks of the Fraser during the Dirty Thirties, women as a segment of the economic population are ripe for co-operative ownership ventures. The fishermen discovered that in order to become invulnerable to the price dictates of the company canneries, they had to pool their meagre financial resources, and operate their own fish wholesaling co-op (3). They had to compete.

Co-operatives in Canada operate inside a system based on competition. Ideally, co-operatives are islands of economic co-operation, if you like, in a sea of capitalist competition. Within this capitalist economy the concept of ownership is a very powerful one (4). When you own a part of a co-

op, you own a piece of the economy.

For 20 years of my adult life I was one of the 61% of women in B.C. who did not own either of the two largest investments adults make: a house and a car (5). For most of my adult life, co-ops were the only thing I ever owned — co-ops and the clothes on my back.

Whether it's your home, as in a housing co-op, your food supply from your consumer co-op, or your workplace that is owned co-operatively, ownership is empowering.

To those who hold the minor share of the world's power comes a new discovery: as long as you own something you can change it. In fact in this society, political parties notwithstanding, it seems that the only way you can make changes is to own — on however small a scale.

Women have taken notice. And small co-ops are exactly what have emerged.

In small co-ops from Halifax to the Okanagan (6), primarily worker co-ops, member/ owners are finding the co-op clay very malleable and are pushing and shaping it into structures that allow the maximum influence on the workplace.

The kind of workplace changes that women make after ownership are possible because of fundamental co-operative principle number two.

Decision making, or control, is democratic. One member has one vote — regardless of size of share, involvement or position.

Democratic decision making allows — and actively encourages — a say in how a workplace is managed. Feminist businesses are attracted to this co-op model of management. It is non-hierarchical; it does not oppress.

Hierarchical management structures haven't given women an easy time. Management positions are still dominated by men. Women not actually passed over for promotion take many more years than their male counterparts to reach their career goal, often doing double time at the office and at home. This is not because of lack of ability.

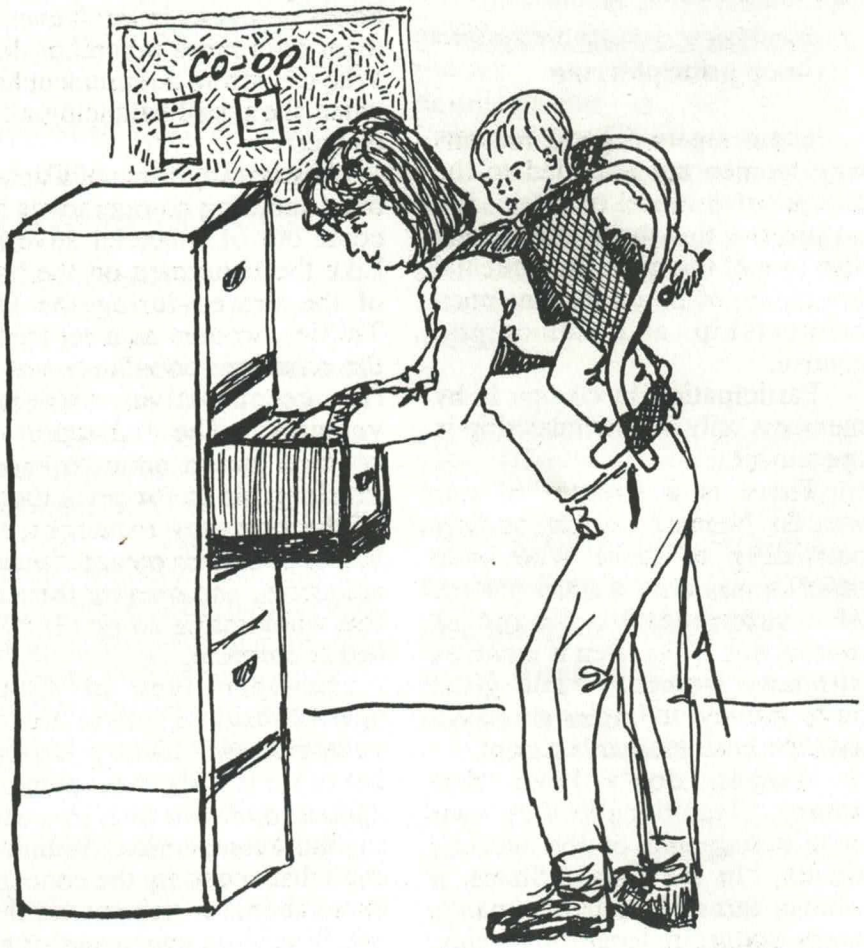

Illustration: Linnet O'Connel-Graham

Woman as work horse

I think the first time I realized how committed women were to their co-ops was in 1976. Small emerging food co-ops, like my own, met for many hours over potluck dinners, sweating earnestly about issues such as the purchase of politically correct apples over the more inexpensive South African ones.

The debates served an educational function while the meetings fulfilled a social one. We amateur storekeepers were men and women, with the majority being women. But the women rarely chose to chair the meetings, unless encouraged, and offered their obviously well-considered opinions only if pressed. Unlike other organizations, at co-op meetings there was an emphasis on listening to everyone's point of view and "hearing from those who haven't yet spoken," however lengthy and tiresome this process proved to be.

Usually there was no question of the outcome of the "apple" debates, because the co-op was an expression of our politics as well as a means of procuring food.

For women, the co-op was an expression of feminist politics; participating in it was an anti-sexist statement in the same way that shopping at the co-op was an

anti-supermarket, anti-big business statement. For many women during the 70s work in community self-help groups, such as co-ops, was entwined with our growth as feminists (7).

Women had climbed into the co-operative movement with energy and a willingness to work; they had become the backbone of the co-op. The majority of the food co-op's weekday work — shelving groceries, cutting cheese, receiving deliveries — was carried out by women volunteers who sometimes brought their children with them. Really it began to seem not very far removed from the unpaid work we did in the home.

Making an "anti" statement was clearly not enough. There was a growing consciousness that perhaps shelving groceries and sorting deliveries was not really moving us toward social change as feminists. There was an unspoken, undebated desire to take things a step further: to use the co-operative medium to become our own bosses and take control of our work.

Worker co-operatives were to provide that necessary further step. With their popularity in the last 15 years has come a structure that promotes equality for women workers in a workplace that allows improved working conditions and job security (8).

Women as entrepreneurs

Not all women entered worker co-operatives. Many chose another route by starting their own small businesses. There, plagued by lack of financial resources, lack of training, and overt sexism, they nonetheless started more new small businesses than men by a ratio of three to one and were five times more successful (9).

These statistics illustrate two things. Firstly, we are in a decade that is feeling the profound impact of the women's movement on the business community (10). Secondly, a 1982 Queens University study showed that Canadian women owner/ managers ranked "being one's own boss" as the second most significant factor for business start-up (11). In this, women business owners, though they have chosen private sector ownership, are not so very different from their co-operative sisters.

The study suggests, with masterful understatement, that women who start up their own businesses do so because they "are probably frustrated by the corporate environment" (12). Author Jerry White, who quotes the study in his article, "The Rise of Female Capitalism," concludes that Canadian businesswomen have become the new capitalists. Right premise, wrong conclusion.

Change your workplace, change your life

Nova Scotia women laid off from a fish processing plant organized a co-operatively owned and managed used clothing store. "I was tired of depending on other people for my livelihood," says Agnes Macumber of the Umbrella Co-op. "I figured it was time to be out and doing something for myself ..." (13).

The women earn as much as they did in the fish plant but now don't work as hard for it. And if that makes it sound like a soft life, well, you've only to work in a fish plant from 7:00 a.m. to 11:00 at night, alternately freezing and cooking, to understand their joy in being able to make workplace changes by owning and controlling their own co-op.

In her thesis "Women in Worker Co-operatives" (14) Mary Gerritsma concludes that for women, control of the workplace was the most positive factor in worker co-ops. Men also saw it as important, Gerritsma says, "but the women took special advantage of the control they had to make changes which were favourable to their needs in the work place." This included "opportunities to work in one's chosen area of interest, chances to take non-traditional roles, places for children in the work place, and settings for pursuing one's political vision or simply to grow personally."

In three of the co-ops she surveyed, women found help with child care. One all-women co-op tackled perceived problems of lack of financial security and long work hours. They began cooking and eating hot meals each day together, saving a bit of money, and giving themselves a break time for communicating with one another. They installed a washer and dryer at work. This may sound comic, but a single, simple idea that frees weekends from the burden of laundry is a truly liberating one.

Melanie Conn, in her work with developing co-ops, perceives some further changes women make in democratically organized workplaces (15).

In addition to the flexible work hours that relieve pressure from domestic responsibilities, she cites the recognized need to eliminate reproductive health hazards in the workplace, the opportunity to take on responsibilities sooner, if wanted, than in the usual vertical structure, and the personal interaction with other women that cuts isolation and alienation in the workplace.

Be it ever so marginal, there's no place like co-op

Vancouver's Press Gang has been a women-owned and - managed print shop since 1974.

Enthusiasm and idealism, but not salaries, had kept the presses rolling through a lot of collective upheaval. For many years women, mostly unpaid, sought to get the business in shape by restructuring their work days, setting up systems, upgrading equipment and seeking training in the printing industry. Its existence was always marginal (16).

I walked onto the Press Gang shop floor one day in 1981 to pick up some brochures printed for a co-operative business training group. My brochures were not ready and no one was in the office. A lone woman sat awkwardly at a large ancient stapling machine. As she passed each brochure into the slot by hand, it fed staple wire through a cutting edge until the required two staples were attached. It broke down continually and the woman got up each time to re-thread it.

I became convinced that Press Gang would never make it as a viable worker-managed co-op (17). Defective equipment, shoddy customer reception, and isolating, numbing tasks, would not allow them to meet deadlines.

I said as much to a wise woman, a purchaser for a women's co-operative food wholesaler in Seattle. I questioned our own involvement in co-ops and our ability as women to operate our own businesses if all we could accomplish was to eke out a marginal existence.

"But what are their goals?" she asked. "They may not become a viable worker-managed business as we define it, in terms of sales and profitability, but they may still achieve their goals."

Many of Press Gang's goals were not economic: to be the community's printing press, to employ women and train them in non-traditional skills, to enjoy better working conditions.

Today Press Gang, along with newer equipment and a more pleasant working environment, has developed a contract for the workers. By most labour standards it is quite progressive, especially in areas of maternity leave, sick leave and holidays. There is a structure in place for regular wage increases. Their democratic process has become more sophisticated; their service to the community is intact.

I point to Press Gang because, even now, one would not regard it as an economic success story among co-ops. In all its years of operation, the struggle to just get by has scarcely been outstripped by the gains. But it has achieved its goals. In this it is a success.

Women in worker co-operatives are a valuable resource — a force that is not recognized or validated by the business community, or, for the most part, by other co-operators. In a tired co-operative sector that cries out for more member commitment and the pursuit of social ideals, women are a true force for change.

They have shown they can create a better workplace through the medium of their co-op. They have become adept at carrying workplace transformation into their lives. They have not developed an "alternative" power structure, but are making use of an influence structure to create change. Co-operators everywhere should by now be crying: "But how can we bottle it and sell it?"

We can nurture women-owned and-managed co-operatives in concrete ways: by lending them money, by consuming their products and by validating their goals within our own co-operative community. We can do this now, before the marginal ones are out of existence, hoisted on that other "bottom line."

And finally, we can transfer their aspirations for a safe world, for equality in their work and their home, to outside of the movement where the changes women want for themselves will benefit us all.

bts

Notes

(1) "Figures for Feminists," *New Internationalist* (August 1985): 10.
(2) Statistics Canada. Average Employment Income, 1986 Census.
(3) A.V. Hill, *Tides of Change* (Prince Rupert, 1967).
(4) Jan DeGrass, "Co-ops: Tools for Social Change?" *Kinesis* (Sept/ Oct 1981).
(5) Joanne MacDonald, "Housing for Women," *The Vancouver Sun* (July 22, 1988).
(6) *Community Economic Development Conference*, Outline of Participants (Vancouver, May 1988).
(7) Melanie Conn, "Community Economic Development from a Women's Perspective," Women-Skills Development Society (Vancouver, April 1988): 1. (8) CRS Workers' Co-op, a successful mixed male and female co-op, wrote gender equality into its mission statement on incorporation.
(9) From a study by the Canadian Federation of Independent Business, 1985. Quoted by Director Oksana Exell at *B.C. Central Credit Union Management Conference*, October 1987.
(10) Claude Bruneau and Barbara Allen, "Financial Know-how: Women Tap into a Potent Power Source," *Business Quarterly* (Spring 1984): 106-9.
(11) Jerry White, "The Rise of Female Capitalism – Women as Entrepreneurs," *Business Quarterly* (Spring 1984): 134.
(12) Ibid.

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Hammering out a future:

Women in non-traditional occupations

by Jo-Anne Stead

How many women have you seen working on a construction site (flag persons don't count), digging a new sewer main or working as an automotive mechanic? Chances are not many, and I wouldn't be surprised if you hadn't seen any.

Women are still almost non-existent in some occupations and especially in those that are termed "non-traditional." Non-traditional occupations are those in which women represent less than one-third of the workforce. Since the majority of women work in the categories of clerical, service, sales teaching and nursing, the term non-traditional covers a large number of jobs.

"... non-traditional occupations will be the last to see the results of employment equity."

After almost four years of working in employment equity, in both the private and public sectors, in traditional and non-traditional work environments and most recently selling employment equity to construction industry employers, I've concluded that the non-traditional occupations will be the last to see the results of employment equity. Any change in the face of their labour force is going to take a long time.

There are a number of reasons why it is more difficult to achieve results when applying employment equity to non-traditional work than to more traditional ocupations. Many of them relate to the nature of the work, such as indirect hiring through unions and the boom-bust cycle of the industry. But there are more general reasons why employment equity is such a hard concept to sell in non-traditional occupations

Because of stereotypes, few women choose to enter the non-traditional fields. Statistics Canada reports that women represent approximately 1.7% of the construction trades work force.

Design: Romaine Honey

The majority of employers think even this number is high, and few actually have women working for them in the field.

Employers have difficulty imagining women wanting to work in a job that is often dirty and requires physical strength, endurance and work attire that isn't considered attractive. Never mind that many women who work in the home, in hospitals, in restaurants or on the farm are usually faced with these conditions, and yet don't receive the pay they would in a non-traditional job.

There is an image that non-traditional work is not just for men but for tough and strong men. The idea that a woman would be able to carry out the duties required in the job is so far out of the realm of

reality for some people that they won't even consider it. Industries like the construction industry are still plagued with the idea that even the men who do physical work are not the "average cut," and such industries are now faced with labour shortages in many areas because even men are not wanting to do that type of work.

At least in the more traditional office situation, men are more accustomed to working with women. Women are not regarded as being on foreign soil, and are accepted as being part of the workforce. While the men in the office may never have had a female president or supervisor, it is not such a large adjustment for them to see and work with women in such roles. But in non-traditional jobs, it usually takes a large leap in thinking to start discussions about women as employees.

"The fact is, there are not a lot of women who believe they can do non-traditional work or who consider the benefits of doing it."

Unfortunately, sexual stereoptypes are still so pervasive in our society that they affect women as much as they do prospective employers. The fact is, there are not a lot of women who believe they can do non-traditional work or who consider the benefits of doing it.

It is not difficult to understand why. From the crib onwards, women are informed that girls play with dolls and that boys play with trucks and plastic hammers. Girls are continually reinforced with messages that they should be cleaner and less noisy and that they should not take technical and trades courses in school. While society is more aware of and is even trying to change the messages it has been sending girls and boys, it hasn't had much success.

"... how many parents do you know who want their sons, let alone their daughters, going into trades these days?"

The few women who do follow their interest in working with machinery and tools in the non-traditional areas usually don't have an easy road to follow. They may be discouraged at each step along the way by guidance counsellors, apprenticeship counsellors, employment counsellors, union staff, peers, teachers and by their parents. After all, how many parents do you know who want their sons, let alone their daughters, going into the trades these days? If a motivated woman survives the discouragement and makes it through a training program and lands a job, she might also meet opposition from her co-workers and her supervisor.

The fact that there are so few women in non-traditional occupations means that those who are there are watched closely on the job. They usually have to "prove" over and over again that they can do the job and cannot depend on their experience to convince people of that. If a woman in a non-traditional job fails, for whatever reason, it is not just she as an individual who has failed, but women in general. With these pressures, it is no wonder there are so few women working in non-traditional occupations. In fact, it is a wonder there are any.

Of course, there are some women working in non-traditional areas who don't have many problems, and who report that it is difficult but no more so than it would be for the average man. There doesn't seem to be any one reason why some women have it easier than others — it may be personality or just luck.

Unfortunately, the only thing that will make it easier for more women to enter the non-traditional occupations is for more women to make that choice. We need enough women in non-traditional jobs that a person's ability to do the job becomes the issue, not her sex. Achieving this increase in numbers, however, will be difficult.

Employers, especially those in small business, are not that

continued on page 34

I'm a liberated woman ... so why can't I manage money?

by Tünde Nemeth

You know the stereotype of the little woman who can't balance the family chequebook? Well, that's me.

Oh, I'm not *quite* as bad as the stereotype. I do my own income tax, and usually manage to get it right. I can always manage (eventually) to make my chequebook balance, even if it sometimes takes hours. I do record each cheque, religiously, when I write it. It's just that there seem to be, well, so many of them.

And it's not that I can't manage money at all. I even worked as a bookkeeper once. Thousands of dollars of other people's money passed through my hands every week, and the books always balanced (though that sometimes took a bit of doing). And I always knew where every penny was, except for the day we were robbed. It's true — really.

I started a new job not long ago and, after a couple of years' financial drought, I finally have some money coming in. So how come I never have any?

Not only does it go out as fast as it comes in, but I never seem to have anything to show for it. It seems to just trickle away — and on what? I can't tell you. Food? Some. Clothes? Some. Rent? Yeah, okay.

But what about the rest? It seems to vanish as magically as it appears, even though I save receipts (not that I ever look at them), even though I can justify every expense, even though I do make some pretense of having a budget.

Design: Lisa Woodsworth

I manage to keep track of all kinds of other things. I lead a busy life and I'm pretty well organized about it. I'm good at my work, and keep up a reasonably competent exterior.

But when it comes to money it's another thing altogether. I seem to have this Scarlett O'Hara attitude: I'll think about that tomorrow.

So why am I such a jellyfish when it comes to managing my own finances? Am I irresponsible?

Maybe. But what about that stereotype?

I'm convinced part of my problem in handling money is social (isn't everything?).

Tradition has it that men make money and women spend it. Tradition has it that some man will always look after you, so you shouldn't worry your pretty little head about it.

Women don't have to worry about big investments, because we're poorer in the first place so we never have big money to spend. Besides, we all know that our real role in money management is the household accounts, which of course we've been managing quite nicely, thank you, ever since money was invented — and hoarding pennies from the grocery budget because we didn't have any money of our own.

We're taught that, apart from the household purse, women shouldn't touch money — it only gets your hands dirty. Capitalism teaches us that there are no ethical ways of getting money. At the same time, we've been taught to see ourselves as custodians of the family morality (as in Virginia Woolf's Victorian angels in the

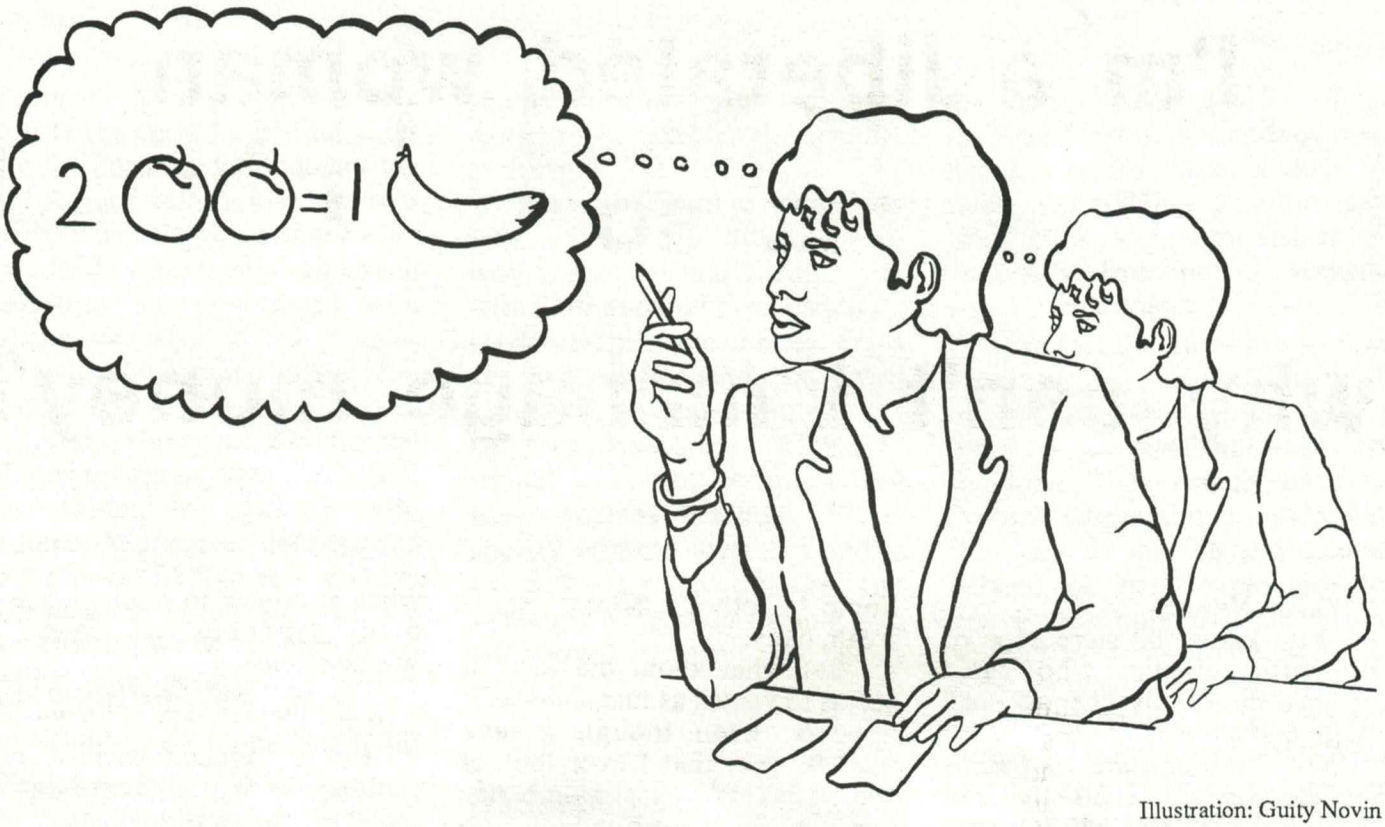

Illustration: Guity Novin

house), an image we're only now beginning to break out of.

Breaking out of the thinking behind the image is so much harder. So many of us continue to be intimidated by the idea of managing money because we still carry around the old baggage that tells us we can't, regardless of the reality.

The trouble here, as in so many areas of our lives, is that women's reality has changed while popular wisdom about it has not.

Of course, socialization by itself doesn't tell the whole story.

In my own case, it was reinforced by parents who were usually willing to slip me five bucks until payday. As refugees from a war-torn, poverty-stricken Iron Curtain country, maybe they were more concerned with making sure I didn't lack for anything than with forcing me to be more responsible with my own money.

I suppose they figured reality would strike soon enough, and I suppose it has. It just doesn't seem to have made much difference.

I find myself replicating patterns I learned at home, despite my best efforts to change them. I have trouble saving for anything because I never seem to have enough money to make it worthwhile. (Intellectually I know this is silly.)

I never seem to have money for the big ticket items — house, vacations, stereo (though I do own a car, and invested a fortune in my education). But I can usually find enough for the little stuff, the stuff you spend money on and then have nothing to show for it — movies, lunches, face cream, gardening supplies, what-have-you.

I'm always a little bit in debt. Not enough to be in really big trouble, but just enough to never be entirely at ease. And since I've demonstrated that I can manage a little bit of debt, both my banking institutions went and raised my credit limit last year, when I was first a student, then unemployed! (I didn't tell them, and they never asked.)

What a temptation that was: thousands of dollars at my disposal. Fortunately, I got a full-time job before I spent it all, and now that I get a regular paycheque I'm starting to pay off the debts.

But it put a real scare into me. It made me realize how vulnerable I was, how little control I had over my own future.

I'm starting to look at money in a new way, as something I have to learn to control, so I won't be poor all the time even when I do have money coming in.

I know it'll be empowering.

bts

Collective member Tünde Nemeth is a feminist writer and editor who lives in Ottawa.

INVESTING IN WOMEN'S WORK

by Ellen Adelberg and CCEC Credit Union newsletter, Common Interest, *October 1988*

A Vancouver credit union and a women's economic development organization have developed an exciting new option for socially conscious investors.

It's called WomenFutures.

This innovative community-based fund is on its way to providing loan guarantees to women's businesses. Capital is one of the primary barriers to women's involvement in community economic development. WomenFutures allows people to invest in a fund that is used to get beyond the barriers.

The heart of WomenFutures is the idea that women can pool their money and use it in an innovative way to support projects that build sustainable, healthy communities.

For community businesses to be eligible for WomenFutures guarantees they must be women-owned, they must provide workers with control of their working conditions and they must meet community needs without harming the environment.

The credit union, called CCEC, and the Women Skills Development Society are waiting now for clearance from the British Columbia Securities Commission before they can officially begin operating the fund. But Cindy Shore of CCEC says they are confident the fund will be approved.

Lucy Alderson, one of the WomenFutures organizing committee members, is conducting a survey with CCEC Board member Melanie Conn on barriers to women's involvement in community economic development (CED) for the Economic Council of Canada. She says many women's projects are significant because they are redefining the meaning of CED.

Alderson and her colleagues at WomenFutures and the sponsor organization, Community Economic Options, say a new measure of economic success called social accounting, including quality of life as well as financial indicators, is needed. Until then, says Alderson, women's CED projects won't be recognized as significant contributors to the economy and women's needs will continue to be ignored by the government and CED agencies.

WomenFutures recognizes the fact that women have a hard time getting loans to start community-based businesses. "Even if they have a good business plan, they are often turned down because they don't have enough security to back the loan," says one of the organizers, Diane Strandberg.

By raising funds in the community, WomenFutures organizers will develop a capital base, a portion (30%) of which will be used to guarantee loans to women's groups and co-operative enterprises. This guarantee, coupled with a feasible project, will put groups in a much stronger position to obtain a loan.

But WomenFutures is more than simply a loan security vehicle service for women's groups needing capital. It's also a way of getting the community involved in community economic development.

Individuals and community groups can participate in WomenFutures either by making a donation or by contributing to the fund. Because only 30% of the fund will be used for guarantees, the risk to individual contributors will be minimized. Participants can receive interest on their contributions at the end of the term or they can donate the interest back to WomenFutures.

Those choosing the fund as an investment rather than charitable donation source will receive interest returns at the "lower end of the market," according to Cindy Shore.

One of the projects which is likely to be funded by WomenFutures is a new women's restaurant being planned in Vancouver. The proceeds from the restaurant will be used to support a women's centre. Shore says this project is a good example of the type of women's community economic enterprise the fund is intended to assist.

For more information about WomenFutures, contact Cindy Shore, CCEC Credit Union, 35 East Broadway, Vancouver, B.C. V5T 1V4 (604) 876-2123.

bts

Ellen Adelberg has been a member of the BTS *Collective for five years.*

Design: Kristina Galloway

Battling for equity in the Canadian Forces

by Linda Long

The Association for Women's Equity in the Canadian Forces (AWECF) was formed in October 1985 by a group of women who individually appeared before the Parliamentary Subcommittee on Equality Rights during the spring months of 1985. The Association's members are primarily former service members determined to make public the difficult conditions women members of the Canadian Forces endure, and in turn, to improve conditions for young women who choose to enter military service.

To achieve better working conditions, AWECF members lobby for employment equity within Canada's Armed Forces by speaking with politicians, members of the media and with other individuals and groups concerned about employment equity.

It is important, in a discussion of our Association, to state at the outset what the Association is **not**. It is not pro-war. Our concern is employment equity in a public institution. We take no position on the political issue of whether the institution ought to exist; however, we do fight for the right of women to choose military service, and to serve in every position for which they are qualified, including those identified as "combat-related."

History

At the time of the Subcommittee hearing, many trades and occupations in the Canadian Forces were open only to men. These included all "operational" classifications which were the only career paths to senior positions of military leadership. Women were permitted to serve in stereotyped roles and in occupations with limited career potential. It was the position of each woman who gave testimony before the Subcommittee (Linda L. Long, Carol Wallace, Dr. Marguerite Ritchie, Maude Barlow, Adelle Karmas, Shirley Robinson and Suzanne Simpson) that the Canadian Forces position on employment equity constituted an infringement of servicewomen's constitutional rights under sections 7 and 15 of the Canadian Charter of Rights and Freedoms and that no evidence had been brought forward by the Forces to justify limiting rights under section 1 of the Charter.

Between 1985 and 1988 AWECF membership grew and the association became an affiliate of the National Action Committee on the Status of Women (NAC). As well, the Human Rights Commission and the Legal Education Action Fund (LEAF) became involved.

Lobbying increased and AWECF sent letters concerning, for example, the CF's regressive maternity leave policies.

As well, a response was prepared by the Association to "Toward Equality," the government's response to the Parliamentary Subcommittee's report "Equality for All." The AWECF response was forwarded to the Parliamentary Committee on Human Rights, the leaders of the opposition parties, the Ministers of National Defence and Justice, Status of Women Canada and NAC. Secretary of State (Women's Program) funding was granted for the Association to hold

its first conference, which was held in Ottawa May 7, 1988.

At the conference, AWECF members from across Canada arrived at a number of recommendations that were made to the Minister of National Defence.

For example, the Association disapproved of the plan by the Canadian Forces land and sea elements to put servicewomen on trial by conducting time limited trials of mixed-gender units. A spokeswoman for the Forces indicated that should servicemen fail to accept servicewomen, notwithstanding the suitable performance of the women, the women would be removed instead of the biased offenders. It is our position that the attitudes of the men can be changed by constructive leadership, and that the prejudices of one group cannot be used as a justification to restrict the rights of another.

The recommendations of the May 7 conference are as follows.

1. No women on trial

That trials being conducted by land and sea elements of the Canadian Forces of the employment of women in combat-related environments are unnecessary. A fishing expedition to find reasons to maintain a discriminatory posture, for example, must be immediately discontinued. The AWECF recommends that all trades and classifications in the CF be open to women without further delay, as has already occurred in the air element of the Canadian Forces.

2. Equal opportunity to compete

That men and women compete on an equal basis for entry into and advancement within the Canadian Forces, as is the case in NATO member nation Denmark.

3. Parental leave and child care

That paid parental leave and child care policies be established to enhance the ability of servicewomen to maintain viable military careers free of the current career penalties.

4. Attitudes education

That all training programs include information about the social dynamics of mixed-gender and skewed-ratio groups, so that military members have a clear understanding of prejudicial attitudes and transitory social problems which may arise with the introduction of women into previously all-male, and traditionally misogynous groups.

5. External monitoring agency

That an external monitoring agency composed of informed members of the public be established to a) promote the Canadian Forces as a viable career choice for Canadian women, b) advise the Minister of National Defence on employment equity issues, and c) monitor the entry and advancement of women in the Canadian Forces to ensure employment equity in the CF, reporting its findings and progress made to Parliament and to the public.

Looking ahead

The Association for Women's Equity continues to promote and advance the principle that men and women must have the right to compete equally for Canadian Forces positions, and that women must have the right to serve in those positions with dignity and without discrimination. Despite anti-military positions taken by many feminists, we continue to call upon our sisters and brothers

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Design: Susan Gardner

Achieving pay equity in the federal sector

Design: Susan Gardner

by Rosemary Warskett

The Canadian Human Rights Act (CHRA) came into effect on March 1, 1978. Well over 10 years later many are still unaware that section 11 of the legislation includes a provision for equal pay for work of equal value. Section 11 of the CHRA states that "it is a discriminatory practice for an employer to establish or maintain differences in wages between male and female employees in the same establishment who are performing work of equal value."

The existence of this provision is so little known that during the last election campaign some aspiring federal politicians declared themselves in support of the demand for pay equity not realizing that equal pay for work of equal value is already a requirement under federal law. Others who were more knowledgeable called for more effective implementation of section 11, pointing out that there had been little change in the wage gap over the last 10 years and in the federal public sector the gap had actually widened between 1986 and 1987, with female pay, as a percentage of male pay, slipping from 75.2% to 73.3% (2).

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Pay equity: any measure that will reduce the wage gap between men and women with the ultimate objective of eliminating the difference altogether

This raises the question, is the CHRA really the federal sector's pay equity law? The only answer is that it all depends on how pay equity is defined. Confusion over its meaning is widespread and there is no one accepted definition. The definition that makes the most sense, and one that is current within the women's and union movements, is any measure that will reduce the wage gap between men and women with the ultimate objective of eliminating the difference altogether (2).

However, for many, pay equity has become synonymous with legislation of the same name enacted in Ontario, Manitoba and Prince Edward Island. All of these laws require equal pay for work of equal value but unlike in the federal sector they oblige employers, and unions where applicable, to initiate and implement plans to eliminate gender bias according to a set timetable. For this reason they are referred to as pro-active legislation.

Equal pay for work of equal value seeks to raise the pay of women by ensuring that male and female jobs of the same value are paid at the same rate. Whether the law is triggered by a complaint or has a pro-active requirement, it still involves some form of comparison between male- and female-dominated job classes. Higher wages will go to women if equal value comparisons can be made with male jobs which are paid at a higher level.

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"... it is the content of the jobs which is evaluated and not the individuals who hold the positions."

The comparison is usually achieved through job evaluation methods where value is defined in terms of the skill, effort, responsibilities and working conditions inherent in the tasks of each job. In other words it is the content of the jobs which is evaluated and not the individuals who hold the positions.

This approach to pay equity allows comparisons to be made between essentially different kinds of jobs within a firm or bureaucracy. As far as the Ontario legislation is concerned it is not necessary for precise, quantitative evaluations to be made in order to draw equal value comparisons.

Recently, the Canadian Union of Public Employees (CUPE) has been successful in negotiating comparisons between male and female jobs which are judged to be comparable without resorting to complicated, expensive and time-consuming job evaluation procedures. This was the case in the settlement between CUPE and the Bruce Municipal Telephone System. Clerical workers' jobs (female-dominated) were judged to be of equal value to the jobs of the construction and maintenance workers (male-dominated) and as a consequence the clerks' pay will rise by $2.98 a hour over a five-year period (3).

Traditionally most large public and private sector employers use job evaluation plans and procedures. These are designed by specialized consultants to help employers structure their firm's labour process into job hierarchies and in turn produce a corresponding wage system.

Most plans typically involve three steps:

i) description and analysis of the job content, usually in terms of the skill, effort, responsibility and working conditions that characterize the tasks of the job;

ii) evaluation of the content by assigning relative value or weight to the job characteristics;

iii) wage setting, which is based on internal comparisons and on benchmarks in the external labour market.

Where employees are unionized the whole procedure can be negotiated, although for certain public sector employees there are restrictions on bargaining the actual evaluation system.

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Most plans involve some gender bias.

Feminists have criticized job evaluation on the basis that different plans are often used to evaluate the work of men and women and that most involve some gender bias. Consequently, equal pay for work of equal value is said to be achieved by removing the gender bias at all stages of the process together with consistently applying one plan to all jobs in a given establishment (4).

However, the pay evaluation approach to pay equity carries with it serious problems even when evaluation plans and procedures are rendered gender neutral. Because many women work in jobs and establishments which are extremely occupationally segregated from men's work, it is often difficult to find male-dominated job classes which can provide an equal value comparison. There are simply no equal value comparisons to be found in many establishments and the law does not allow for comparisons on a proportional basis.

If the content of a secretary's job, for example, is found to be 130% of the value of a caretaker's job, a proportional increase would not be allowed. The search would have to be continued for a comparison of the same value, supposing that such a comparison exists within the same establishment.

Even in establishments where there are more male-dominated positions, men are more likely to be found in positions of managerial or supervisory control — vertically segregated from women. The role of controlling or supervising is invariably evaluated to be of high value to the employer and, therefore, does not provide an equal value comparison for subordinate female jobs.

As a consequence of both vertical and horizontal segregation of the sexes it has been estimated that nearly 900,000 women will be effectively excluded from Ontario's Pay Equity legislation. Women who are the most likely to gain are those who work in large unionized firms or bureaucracies. These workplaces are where a range of male jobs are found and where unions have the potential to fight for effective implementation of the law. Because many women work in non-unionized, small, private-sector workplaces many observers are predicting that the pay equity laws will not substantially close the wage gap.

women and some researchers estimate that unionization alone could result in the wage gap being cut in half (8).

But organizing women, especially in the private sector, has been enormously difficult. The hostility of employers towards unions and their endeavours to keep their workplaces union free have had a debilitating effect on organizing drives. One only has to call to mind the anti-union actions of the chartered banks whose motive, to quote the chairperson of the Canadian Labour Relations Board "was undoubtedly aimed at having a chilling effect on potential organizing" (9). Governments can do much to support the unionization of women, not only by enacting laws and policies which encourage workers to organize but by imposing effective sanctions on employers who thwart that project.

Where women are unionized, much more can be done at the bargaining table to eliminate the wage gap between unionized men and women. Demands for across-the-board dollar wage increases for higher- and lower-paid workers rather than for percentage amounts prevent the wage gap from continually growing; raising minimum entry level rates and equalizing base rates between men and women workers bring up the wages of the lowest paid; and removal of increment steps — often five or more before the top rate for the job is reached and frequently attached to secretarial and clerical wage rates — would allow women to quickly reach the full wage for the job after serving the initial probationary period. Also, including clauses in collective agreements which both endorse and specify the process for achieving equal pay for work of equal value makes for a more direct method of achieving this kind of equity without resorting to the time-consuming process of complaining to Human Rights or Pay Equity Commissions.

There is much to be done before pay equity is truly achieved. However, the fact that we have come this far is largely due to the struggle of women both in the women's and union movements who have drawn attention to the wage gap and the lower value accorded women's work. As a result of the women's movement's demand to close the wage gap, the issue of women's lower pay has been placed on the agendas of governments, employers and unions.

The key question now for the women's and union movements is not whether women should be paid more but how best to get more money into our hands. Pay equity legislation which is based on equal pay for work of equal value has a tendency to make the issue of women's low pay appear as a purely technical problem of job evaluation. This can be seen in Brian Mulroney's pious statement that the money is there to be paid out to women in federal government departments once the job evaluation process is completed.

In other words if it is proven scientifically that women's work has the same value as men's then and only then will they be paid more.

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"... we know that value is a social and political measure."

But we know that value is a social and political measure. The more power people have the more they are valued in our society. It will only be when women demand and achieve more power in their unions, in the political arena and in society in general that pay equity will become a real possibility.

bts

Notes

(1) The Public Service Commission Report, 1987.

(2) For Canada as a whole in 1986, women, working full time and year round, earned on average 66% of the average wage earned by men working full time and year round.

(3) The Ontario Pay Equity Commision newsletter, Vol. 1, No. 3, January 1989.

(4) Helen Remick (ed.), *Comparable Worth and Wage Discrimination: Technical Possibilities and Political Realities*, Philadelphia, 1984, p. 99.

(5) Equal Pay Coalition, "Bringing pay equity to those presently excluded from Ontario's Pay Equity Act," submission to the Pay Equity Commission.

(6) Lindsay Niemann, *Wage Discrimination and Women Workers: The Move Towards Equal Pay for Work of Equal Value in Canada*, Ottawa: Labour Canada, 1984, p. 78.

(7) *The Globe and Mail*, Dec. 24, 1988.

(8) Morna Ballantyne, "A critical approach to pay equity," paper

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Facts and figures: A global view of women and money

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compiled by Lucie Lafrance

Women around the world are ghettoized in low-paying jobs, are often denied promotions and commonly face outright wage discrimination. They have little job protection and are the bulk of part-time workers. As a result women everywhere earn less than men. This is true even when they do the same work as men, and true even in occupations where women are the majority of workers. Since pensions and other benefits are usually based on earnings, women's low wages at work have a ripple effect throughout their lives.

The Canadian situation

Women's lifestyles in Canada have changed considerably since the early 1970s. Perhaps the single most dramatic change has been their entry into the paid labour force: between 1970 and 1983 the number of women in the labour force rose by 2.3 million; their participation rate increased from 38% to 53%. Yet women have still not made significant economic progress.

Earnings. A 1986 Statistics Canada report revealed that the situation for women had changed little over the past 20 years. In 1967 women in full-time, year-round jobs earned only 58 cents for every dollar earned by men. By 1986 the gap had narrowed only slightly – women were earning 66 cents per dollar.

In 1986 women aged 35 to 44 earned $22,226; men in the same age group made $33, 600. On average male university graduates earned $43,696 in 1986 while women degree-holders made only $29,464.

Single-parent income. In 1981 nearly one out of every 10 Canadian families was headed by a lone female parent. The majority (56%) were women whose marriages had ended in divorce or separation, an increase of 59% from 1971.

Families with male heads had an average income of $36,200 in 1982 while families dependent on a woman's earnings existed on only $18,400.

Furthermore, families headed by women relied more on government transfers such as family benefits or Old Age Security than did families with male heads. In 1982, government transfer payments constituted 22% of the income of families with female single parents as opposed to just 7% for male-headed families.

Elderly unattached women. Elderly single women are among the poorest Canadians. In 1982, their average income was $10,000. That year 60% of these women were living below the poverty line.

Slightly more than 50% of the 1982 income of elderly single women came from Old Age Security or Canada/Quebec Pension Plan programs. For men in the same age category these benefits only constituted 38% of their income.

But even though women are more dependent on these plans, they receive much less from them than do their male counterparts. Because these benefits are tied to participation in the paid labour force, women now in their 60s and 70s are often not eligible for decent pension payments. In 1983 the average pension paid to women was only 68% of that received by men.

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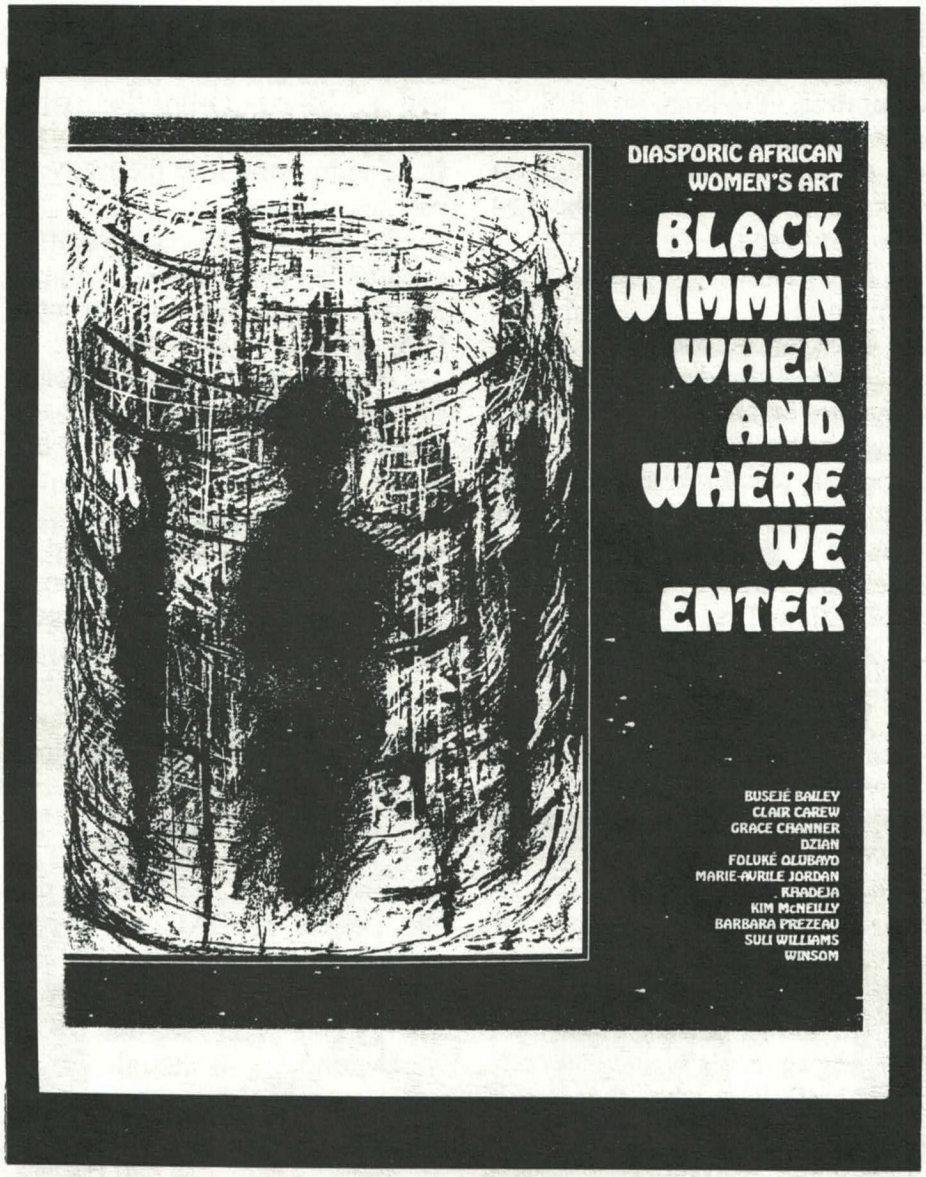
The politics of Black women's art:

An interview with Busejé Bailey

Design: Romaine Honey



by Christine Conley

Black Wimmin: When and Where We Enter is a collective exhibition of work by Diasporic African Women's Art (DAWA), a network of Black Canadian women artists. In March the exhibition was displayed at Houseworks Gallery in Ottawa, the second venue in a cross-Canada tour.

The show includes work by 10 artists: Busejé Bailey, Clair Carew, Grace Channer, Dzian, Foluké Olubayo, Khadeja, Kim McNeilly, Barbara Prézeau, Suli Williams, and Winsom.

Busejé Bailey is co-curator of the show as well as being one of the artists. Since 1985 she has been active in organizations of Black artists: "Black Perspective," DAWA, and "Artists for Afro-Canadian Arts Network" (AFACAN). Her work appeared on the cover of the Fall/Winter 1988 issue of *Canadian Women Studies*.

***BTS**: Black Wimmin: Where and When We Enter* is the first exhibition of Black women artists to take place in Canada, at least to our knowlege. How did the idea for the show come about?

Busejé: Grace Channer and I had worked together before on a mural project in Regent Park (public housing in Toronto) with kids. We liked organizing and working together and decided to continue. We knew there were others like ourselves who would like to exhibit work but were having the same difficulties doing so. No one was doing any programming for us.

BTS: How long did it take to create the show and how did you contact artists?

Busejé: It took two years from conception to the actual exhibition. We knew some of the artists beforehand but we wanted to contact women throughout Canada so it would not be just Toronto-based.

BTS: How did you finance the exhibition?

Busejé: Before going to the established funding bodies we contacted small groups we thought would be helpful. We didn't want to waste our time and energies anticipating things we probably wouldn't get, so we pursued avenues other than grant applications first.

BTS: Did you approach any galleries with your proposal?

Busejé: We didn't think to take our idea to a gallery because they wouldn't want to fund it **the way we wanted to do it**. The artists we were considering were of different ages, backgrounds and experiences. Some people had never worked as artists but were doing certain things we consider to be art, things these galleries and funding agencies would call craft. And craft is a label that would invalidate us for funding. Eventually we realized our need for funds was great. We had to tailor the show somewhat to fit funding applications. We compromised. We cut the number of people based on our knowledge of the criteria for public funding.

BTS: What was the response to your proposal?

Busejé: Once we decided it would be a touring show we applied to artist-run and other smaller galleries across Canada and found that despite our tailoring, a lot of selection committees still did not consider some of the work to be "art." It did not fit their criteria, meaning the European tradition passed on in art schools. Galleries that were "other"-based culturally who **were** interested couldn't offer funding to bring it to their city or pay artists' fees.

BTS: The exhibition eventually opened at A Space (an artist-run gallery) in Toronto. How did that come about?

Busejé: Being on the A Space Exhibition Committee I took the show to them when they were doing their programming for the year. And it was accepted but it was not a promise that it would be done. *Black Wimmin* was seen as **my** show, not the committee's show as a whole. I did not get much support from the committee but did all of the work myself. Application for funding was done by DAWA members.

BTS: Did you apply to the Ontario Arts Council?

Busejé: Yes. Let me say that the people at OAC were very helpful and saw it as a project whose time had come. They put energy behind it to see that we got some funding — though we are still seeking money to cover shipping costs to send the show on to Victoria, Montreal and Halifax.

BTS: What was the response to the show in Ottawa?

Busejé: Generally very positive. People liked the atmosphere. They liked the sense of unity through so many women and the revealing of the "otherness."

BTS: Often white women artists find their work is not received well by their male peers. How have Black men responded to this work?

Busejé: I was at the openings in Toronto and here and spoke to a number of Black men who responded very positively and understood what we were doing. I can't speak about a cross-section but I found that the men who did come encouraged us to keep up the good work.

BTS: What about accusations of separatism? Feminist artists who have started women's committees within existing galleries or women's galleries are often accused of being separatist.

Busejé: Because we've organized the way we have, we didn't grow out of a group of men or women. We were just women coming together to do this so we didn't run into that kind of attitude.

BTS: The issue of tokenism has been raised a number of times recently within the art community, in particular at the Feminism and Art conference organized by WARC (Women's Art Resource Centre) in September 1987. Could you respond to that?

Busejé: As a panelist at that conference in Toronto I was very tired of being called at the last moment, called in to fill the gap. *Black Wimmin* was in response to that kind of attitude. We can't sit around and wait to be invited to participate, wait for white women to fit us in. We have to take initiatives ourselves.

BTS: If Black women are in a minority in a group show are they always tokens?

Busejé: Black women are being more vocal about these events. What is it about? Do we want to be involved? Many of us who are politically conscious have naturally boycotted certain events but then there are always young women who want to be involved and will go to them. They are young and naive and fill the gap so that the organizers won't be criticized.

BTS: What do you mean by

naturally boycott?

Busejé: Because of past experience we have avoided events organized by certain groups until they have done a lot of work on their own racism.

BTS: Such as the 1986 IWD committee in Toronto?

Busejé: That was a major historical instance, working with them, at least for my generation. The Black Women's Collective has tried working with them again this year but the same old issues are arising. White women should be taking direction from Black women on the issues of racism, not giving us directions.

BTS: Could you speak about the art in the exhibition?

Busejé: The works are experiential for each women. The title *When and Where We Enter* is about what you are bringing from your past and what you are bringing from your present situation, about pulling past and present into a nutshell. Because it is a woman's show it is about women's experiences — what we do and how we do what we do.

BTS: Your own piece in the show uses the theme of the Black mother and child dyad, a major theme for you.

Busejé: Historically as a Black woman I am taking the side of my women ancestors. We are all mothers and daughters and we all struggle with the legacy of our past, of slavery and all that slavery did to us — erasing our names, our languages, our customs, erasing great civilizations that we no longer know about. I am dealing with the trials and tribulations of being a mother in today's society, and of being chained to it as a third-world parent.

BTS: The term third world is contentious: it is seen as a term of the oppressors.

Busejé: I use the term in just that imperialist way. Though I live here I am still oppressed by the notions and ways of operating of this culture.

BTS: Could you talk more about the problems of being a mother?

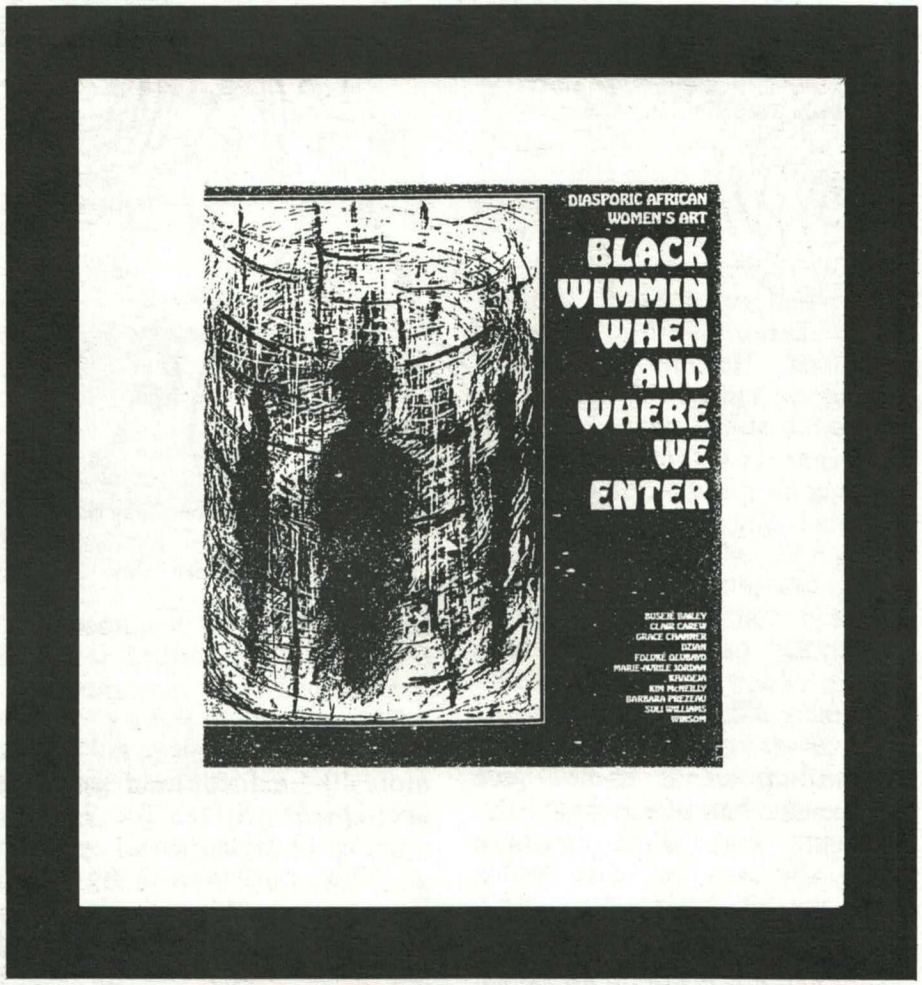
Busejé: I come from another culture where children are important but do not rule the house. They have to grow into responsibility. They are reared to respect their elders. Canadian society is not a caring society for the rearing of children. Each household is a vacuum unto itself and nobody cares for anyone else. Everything costs money. If you can't pay then you're out of luck. You can't talk to children you meet on the street without being abused by their disrespect and bad language. Kids are encouraged to be disrespectful to parents through media; they seem to be raised to be monsters.

BTS: Is there anything else you would like to say about the exhibition?

Busejé: I would like the show to be documented. Black people have been in this country for 300 years and there must have been Black artists. It is very important to have this show on the record and to have good criticism.

bts

Christine Conley is a freelance curator and critic presently completing an M.A. at Carleton University.



Traces of Rosemary

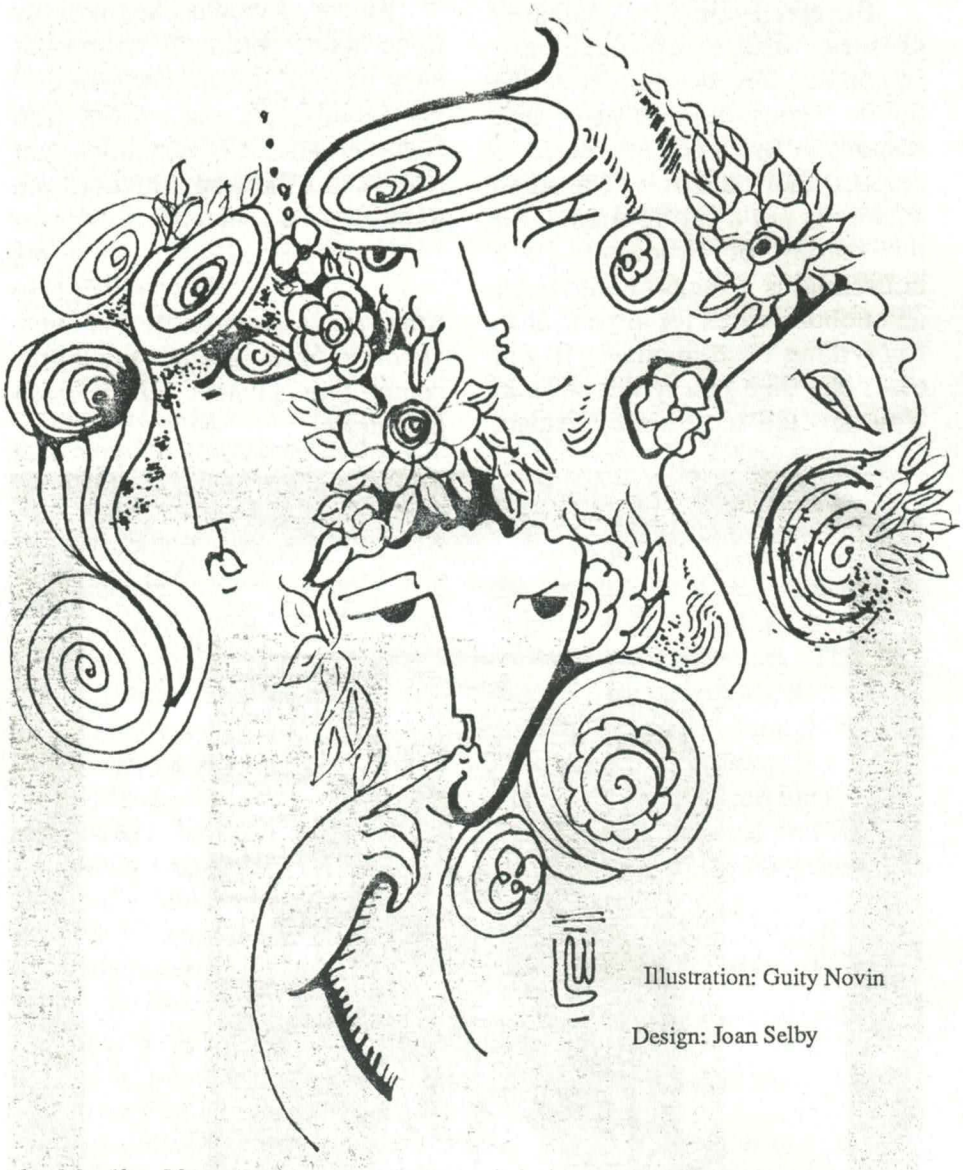


Illustration: Guity Novin

Design: Joan Selby

by Marilyn Nazar

It happened somewhere between the hair dye and the baby products. That's when Rosemary knew she was going to leave. This wasn't a decision she'd simply arrived at while staring absently at jars of stewed carrots and squash, mind you. It was more like a fact she'd suddenly been made to face for the first time; irrevocable.

The curious thing was, Rosemary couldn't think of one good reason why she would want to. Her life had seemed to flow in an undisturbed calm from a rosy childhood through to her present job as a secretary in the Department of Supply and Services and her marriage to Bob, whom she'd met at work. All in all, it had generally been very good, if perhaps a little dull, and she'd been happy. Until recently, she'd never been given any reason to think she wasn't perfectly content.

It certainly wasn't as if she and Bob were having problems. He was a wonderful husband, kind and loving, and she was extremely fond of him. She couldn't remember the last time they'd really fought. And as her father never failed to point out, they had a solid future ahead of them. Hadn't they just bought a house not fifteen minutes' drive from her parents' place and weren't they talking seriously about starting a family soon? So why should she want to shed all the security of this west-end suburb where she'd lived all her life to start over somewhere else?

"No," she thought, stirring her second coffee and reviewing her life again, "it just doesn't make sense." But no matter how illogical it seemed, she knew any arguments were useless.

Perhaps the picture of her life as a whole — past, present, future — just seemed too perfect for her. Or maybe she was lacking something that she hadn't even yet realized was missing. Was there some deep-rooted psychological need making her act this way which she wasn't aware existed? Whatever it was, when she imagined herself at her

mother's age, still working as a secretary, shopping at the Superstore in her sweats and runners on Saturdays, and getting her hair styled in the same perm every two weeks for the next twenty years at Gillios, she had an overwhelming urge to scream, which was only temporarily overcome by the waitress handing her the bill.

"I must be going crazy," she said aloud as she got up to leave. The whole notion that she once had that she'd grow up to a life-long contract of friendly chats over backyard fences with neighbours about her son's hockey team or her daughter's track meet, endless loads of laundry, and hours of cooking, cleaning, and nursing various colds and flus had never seemed to disturb her. It could be that she'd never really given the prospect much thought until now, but if she had, it had never seemed like it now did.

Lately, she'd taken to fantasizing about what it would be like to be someone else, living a completely different life. Sometimes she was a writer living in rural Canada like Margaret Laurence, or she was a New York actress on a daytime soap. Or she'd become a top-notch journalist getting the low-down on a famous celebrity, or she'd be a relief worker in a remote Third World country, or a barmaid in some British pub. It didn't seem to matter what, she couldn't stop herself. Every TV show or magazine she looked at sparked some new desire in her for another existence.

Instead of returning to work for the afternoon, Rosemary found herself in line at the bank, waiting to withdraw the money she'd been saving to buy that second car she and Bob had been talking about. She seemed to be in a trance. Her mind had wandered off somewhere, leaving her to carry out this decision almost mechanically. She usually told herself that her imagined existences were simply to occupy herself when she was bored, but standing in that bank line she began to think anything was possible.

Six hours later, with two suitcases packed and a note pinned to the bathroom mirror where Bob was sure to find it, Rosemary looked out the window of the train with grinning anticipation. "Toronto may not be far, but it's a start. And from there, who knows?" She revelled in her new-found freedom. "No more small town suburbs. No more tedious Sunday dinners with the folks."

Rosemary privately toasted the first impulsive thing she'd ever done and vowed to make it more of a habit in the future. She marvelled at how easy it seemed to shed one life and pick up another. "Just like a costume change between scenes," she mused, only now she could walk on to a completely different set, playing a completely different character. Pleased with the analogy, she took another sip of wine, leaned back and closed her eyes. Visions of herself in a stylish business suit, making a winning presentation to a board of executives, or in a chic evening dress accepting an award for some major achievement or another crowded her head.

But she couldn't concentrate. Her mind was too overloaded with the arrangements she'd made that day. Part of her optimism in her hurried escape certainly was due to the fact that she'd be living with Jackie, an old school friend who was working as an artist in a downtown studio. She hadn't spoken to Jackie in almost seven years and had been afraid Jackie wouldn't even remember her. Not only did Jackie remember, but she'd seemed genuinely eager to help out, having been divorced herself two years earlier. She had promised Rosemary a long talk over lots of wine when she arrived. Rosemary couldn't wait. From what little Jackie had said, her life seemed even more interesting than what Rosemary had imagined. It was a very good sign.

At this moment, the only doubts Rosemary had were whether she should have explained herself to Bob personally or whether her rush to leave had given Jackie the wrong idea. But she saw no reason to postpone her leaving once she'd made up her mind, and there had been so much to do. She could hardly explain all this to herself, let alone to Bob or Jackie, so the note had simply read, "Goodbye, take care and hope you're happy, Love Rosemary." She could fill Jackie in once she got there. And Bob was never the sentimental type anyway. Besides, she could always phone once she got settled.

A year or so later, Rosemary wakes up with a slight hangover,

and looks over at Carlos sleeping next to her. She is struck by how similar he can be to Bob at times. The same black curly hair and boyish smile. The same way of nuzzling the back of her neck when they sleep. She gets out of bed carefully, not wanting to wake him, and goes over to the closet for her bathrobe. "Christ," she mumbles under her breath. A can full of paintbrushes falls on her foot from where it was neatly stuffed on the edge of a cluttered shelf. She turns to see Carlos still sound asleep. "Damn," she mutters, kicking a pile of dirty laundry back from the door. "This place is a mess."

Catching sight of herself in the bathroom mirror, Rosemary wonders whether it is happening all over again. "Maybe I'm just in a rut," she thinks as she runs the water for a shower. "I don't know." She can't say that she misses Bob. No, that's not what's gnawing at her now. She begins to rinse her hair.

When Bob had finally tracked her down (she never did get around to calling him), showing up one day on her doorstop, she knew she'd made the right choice. Not that he'd asked her to come back to him, and she remembers being a little angry that he didn't, although she could hardly blame him. He must have been quite taken aback seeing her in the doorway with the long brown hair he'd found so appealing cut short and dyed red. They didn't have much to say really. Too much of her life had changed. He told her that he was thinking of getting married again, now that they could get a divorce, and that he was never really sure he knew her at all. She hoped he would be happy and would sign any necessary papers as soon as he could get them to her. At the time, she took their meeting as another good sign. She felt as if she'd really found herself, as if she'd cut all ties with the past.

Now she isn't so sure. "It's odd how it all has a way of creeping back on you," she thinks as she towels off. At first, it all seemed so new and different. The cafés, the bars, galleries, shops on Queen Street, the faces on crowded streets, the traffic. She was going to be an artist, to take up painting again like she had in high school. Here she could find even the remotest parts of herself she'd seemed to have lost contact with or at least never paid much attention to.

She'd met Carlos at the gallery where Jackie had gotten her a job helping out with the filing and typing, and was flattered when he took an interest

in her and her work. He had told her that her paintings showed a lot of promise, which she believed too easily, and that she possessed a renegade spirit in leaving her husband that could make any artist great. He had appeared to be the antithesis of Bob with his free and easy lifestyle and his passionate demonstrations. With Carlos and her newfound career, life took on a whole different direction, full of potential and excitement.

Lately though, Carlos seems less impressed by her renegade spirit than by her cooking and general support of his work, especially financial. And she finds herself unable to resist picking up that piece of 1960s memorabilia from the window of a secondhand store for him. Life has settled into a routine of photocopying, answering the phone, typing, cleaning, doing the laundry and having minor disagreements about which pieces Carlos should put in his next show or whether they should buy that great lamp they saw at Goodwill or go to a movie. The hustle and bustle has become just a constant pounding in her head. She never did do more than toy with a few ideas for her own art and their plans to move to New York have been pushed aside again. Instead, Rosemary finds herself spending more time worrying about how to pay the rent and get rid of the cockroaches invading the kitchen.

Pouring herself a coffee, she realizes that she's forgotten to buy milk again and is grateful that Carlos won't get up for a few more hours. How had she let him take over her life so easily? How had all those old patterns of dependency she'd thought she'd left behind with Bob re-emerged? She wonders blankly if she is destined to remain incapable of running her own life, always building herself up around the future of others. "The trouble is," she thinks, "I don't know what I want to do." Leaning back in her chair, she imagines herself driving down a highway, past farmhouses and trees, through small towns where she'll stop for coffee if she's tired, the sound of a radio playing and a pile of road maps beside her.

bts

Marilyn Nazar lives in Toronto.

REVIEWS

Not Vanishing
by Chrystos
Vancouver: Press Gang Publishers, 1988

reviewed by Heather White

Chrystos's collection of poetry *Not Vanishing* is not one to be reviewed — it is one to be read. To truly capture the nuances of her words and enjoy the mystery and meaning of the depths of her writing, one should experience this book oneself, experience being the key to understanding its message.

Chrystos speaks from her heart; she writes of the intricacies and absurdities of our reality with a passion and clarity that leave little room for illusions. The reader is forced to look at life as it is — without the rationalizations which so often colour our experience.

"Bag Lady" for instance holds up reality and cuts through misconceptions to provide an interpretation which knows no bounds. Chrystos eloquently considers our humanness: "Human betrayals know no bounds. I'd rather be born a panther but I'm stuck here. No panthers left anyhow except their heads stuck up on some damn white man's walls. Glass eyes. Most people got glass eyes. They don't see nothing but themselves. Not even themselves."

Chrystos tackles sexism, racism, classism and individualism, but there is little room for guilt. She doesn't ask for guilt, only for acknowledgement. She bewitchingly draws us into confronting our own lives and recognizing their paradoxical nature.

Many contradictions are exposed through her writing. Both "Poem for Lettuce" and "No More Metaphors" exhibit a powerful frankness not to be ignored.

"Poem for Lettuce" takes a tongue-in-cheek approach to what is right and what is wrong. Chrystos throws back the value judgements which have been placed on Native culture and uses them to reflect not only the inconsistency but also the absurdity of white culture.

The spice of this poem hits at the beginning: "I know / you don't want to be eaten / anymore than a cow or a pig or a chicken does / but they're the vicious vegetarians / & they say you do." Chrystos's dry and cutting wit splashes us judgemental creatures in the face with a much-needed burst of icy cold water.

In "No More Metaphors," Chrystos uses juxtaposition to reveal the double standard inherent in the experience and treatment of prostitutes and those who murder prostitutes. She exposes how our society values men more highly than women — especially the unsavoury ones. The end message: men who kill prostitutes lead better lives than the prostitutes they killed — and this is called a legal penalty.

Chrystos's understanding of the struggle with which women are all too frequently confronted is evident in "Like a Moth." She speaks of the spiral we often create through our desperate desire to hold on and fight. The moth searches for a hole through which it can escape from captivity. To do so it must overcome the helplessness it feels as its "wings spread useless against the glass."

Her poem goes on to reflect the manner in which we internalize these external barriers and end up struggling with ourselves. "I'm caught in a web no one sees / the spider / myself / gobbling." She exposes this patriarchal, racist system which manages to get us to take responsibility for the problems it creates.

However, not to lead you astray, Chrystos does not leave us suspended in this frozen reality. She uses compassion to soothe the wounds she inflicts, a compassion that runs throughout her poetry, often accompanied by images of eroticism and intimacy. In "Your Tongue Sparkles" she explores the thirst of sexual longing, focusing on the human tongue: "you creamy silky tongue / you fine fine tongue / you knows the way / tongue."

"Let Me Touch" describes the satisfaction of sexual intimacy — "let me sweet pink and tender kiss your breasts / your eyes closed softly in dreams of whirling stars / our bellies / wet and stuck" — and the beauty which can be found in a tender loving sexual encounter.

The potential that lies within any coming together of two souls can be felt in "Sailing": "Rowing with soft strokes we / bring each other home / Plant a future out of season / I promise pies / You promise plenty of fruit."

The union of lovers can bring joy, expansion — and great pain. The poem "Your Departure" refers to this pain as "a hard spoon caught / throat dry / hands numb / bad headache / still with longing / no words no tears." The emptiness that follows the ending of a relationship winds through her words and we know that she has also felt that sting.

As I was reading this book I would often read poems to friends and lovers to get their reactions. A common opinion expressed was that Chrystos's poetry was "depressing," that *Not Vanishing*

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CONTINUED PAGES

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• reform family law to make spouses more equal;

• pursue employment policies aimed at advancing women's position in the labour market;

• give more support to child care and other measures of assistance to parents

• improve income security for women.

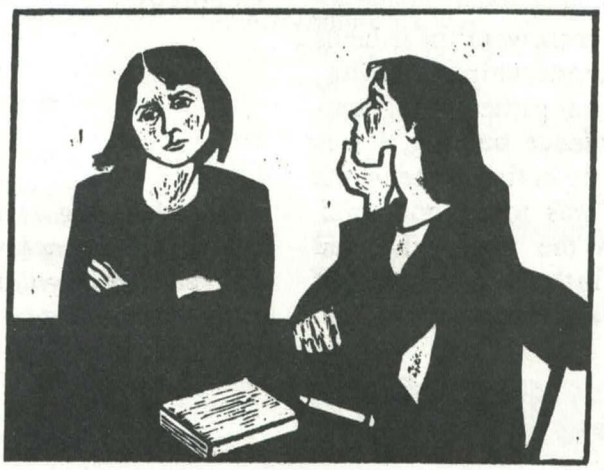
Working for pre-employment equity also requires eradicating sexism, racism, agism, militarism, capitalism and homophobia. As feminists we must provide an alternative vision of the world. Unless governments take us seriously, I doubt future generations of Canadian women will have any greater measure of equity in employment.

bts

Notes

(1) Nicole Morgan, *The Equality Game: Women in the Federal Public Service (1908-1987)*, Ottawa: Canadian Advisory Council on the Status of Women, 1988.

Janet Hollingsworth is a career counsellor with the Women's Career Counselling Service in Ottawa. She has a Master's degree in Educational Counselling and has also worked as an accountant and a teacher.



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(13) Constance Mungall, *More Than Just a Job* (Ottawa, 1986): 164.

(14) Mary Gerritsma, "Women in Worker Co-operatives: Creating Signposts to a New Way of Working," Master's thesis (Univ. of Toronto, 1986): 108.

(15) Melanie Conn, "No Bosses Here: Management in Worker Co-operatives" (WomenSkills Development Society, 1988).

(16) Andrea Lowe, "Press Gang — Politics in Print," *Kinesis* (October 1986).

(17) Press Gang is legally incorporated as a company but adheres to co-operative principles and has community acceptance as a co-operative organization.

Vancouver freelance writer and editor Jan DeGrass is currently compiling the history of her credit union, The Gulf and Fraser Fishermen's Credit Union.
This piece won the 1988 Co-operative Business Article Award sponsored by Touche Ross and the Canadian Co-operative Association.

CONT...

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interested in taking what they consider to be a chance on women. Those employers who are interested in hiring women say they don't have female applicants and the prospect of conducting an outreach recruitment campaign is too out of the ordinary.

It will take something major, in the form of outside pressure from interest groups or government, or economic pressure from extreme labour shortages, to encourage employers to actively recruit women. Or we may have to rely on a large number of women knocking on and opening employers' doors.

Either way, it will take re-education of both men and women and a lot of time before the non-traditional occupations are considered traditional for women.

bts

Jo-Anne Stead moved to Ottawa last year to work as an employment equity consultant in the construction industry. In her past lives, she has worked for the Ontario provincial government in Toronto and as a reporter in Thunder Bay.

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in the community to help us change the difficult conditions which currently exist for servicewomen.

To that end let me tell an anecdote from my military career, an incident which led me to leave the military.

At the rank of Corporal, and after six years of military service, I attended a Junior Leadership Course at Camp Borden, Ontario, in the fall of 1979. On course were 32 men and 7 women, including myself. After six weeks of arduous military leadership training, including "war games" and "near-combat" defence training, I was declared to be in first place on the course. I was to be honoured, along with the male who had placed first in the French portion of the course, at a mess dinner.

My male colleague was introduced to his compatriots who rose, as one, with a roar of approval to acknowledge his victory. I was introduced to my compatriots. Six women applauded. Thirty-two fellow coursemates and the entire male course leadership at the table sat on their hands.

We in the AWECF ask the feminist community's support for employment equity within the Canada Forces. This issue is greater than the issue of promoting militarism. Rather we hope to eliminate the all-too-common stories such as mine. Servicewomen have been prohibited, by order, from speaking out on employment equity issues. We, the former members, have vowed to "break the silence." We invite you to support us.

bts

Linda L. Long is an Edmonton lawyer (non-practising) with over 10 years of regular and reserve military experience.

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presented to the Canadian Research Institute for the Advancement of Women, Nov. 1988.

(9) Canadian Labour Relations Board, *Decisions Information* 35 (November 1979), 745-422, p. 105.

Rosemary Warskett has 12 years' experience in the union movement. She was a senior regional representative of the Public Service Alliance of Canada prior to commencing doctoral studies at Carleton University. She has a strategic research grant from the Social Sciences and Humanities Council to study pay equity in the federal sector.

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The following figures on wage comparisons represent the total wage earnings of women and men — that is, what the average woman and man bring home at the end of a day, week or year. They do not necessarily represent wage per hour (or per week) comparisons.

CONT...

- Canada, United States, Venezuela, United Kingdom, Switzerland, Egypt, Thailand — 60 to 69%.
- U.S.S.R., Australia, France, West Germany, Finland, Greece, Kenya — 70 to 79%.
- Norway, Italy, Burma, Hungary, Sri Lanka — 80% or more.
- Japan and Brazil — 43%.
- Sweden — 90%.

bts

Resources

Seager, Jonie, and Ann Olson. *Women in the World: An international atlas.* Pan Books, 1986.

Statistics Canada. *Women in Canada: A Statistical Report.* Social & Economic Studies Divison. cat. no. 8 - 503E/F,Mar.1985.

——. *Earnings of Men and Women.* cat. no. 13-21E/F,1986.

Lucie Lafrance is an Ottawa feminist and member of the BTS *collective.*

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portrays the bleakness of a seemingly meaningless existence.

My response was that life *is* pretty fucked up and that's what Chrystos is saying — nothing new, nothing unknown.

She simply expresses it in her own beautiful manner. Her style and grace left me with a deep satisfaction which touched and acknowledged truths I myself have witnessed and felt. In a world where pain is hidden and reality denied, Chrystos is a refreshing change.

bts

Heather White is an Ottawa feminist who doesn't know what else to say about herself.

RESOURCES

The Women Against Racism Committee, in conjunction with the Women's Resource and Action Center of the University of Iowa, sponsored "Parallels and Intersections," a national conference on racism and other forms of oppression, April 6-9, 1989. For more information call or write the Women Against Racism Committee, c/o Women's Resource and Action Center, 130 North Madison, Iowa City, IA 52242, USA. (319) 335-1486.

The Womanist is a new feminist newspaper distributed nationally six times a year. It contains up-to-date information on federal legislation, international news, bi-monthly columns (one is a national gossip column), personal stories and critical analysis. Although the newsletter is free, it must rely on ads and subscriptions to cover its production costs. To subscribe or to place an ad, please contact: *The Womanist,* P.O. Box 76, Station B, Ottawa, Ontario, K1P 6C3, (613) 230-0590.

Monitoring and Evaluating Small Business Projects: A Step by Step Guide, Ed. Shirley Buzzard and Elaine Edgcomb, 262 pp., $15.00. A clearly written book that guides NGO field staff through the systems approach to measuring the progress of small businesses owned by the poor. It can be ordered through EOF International Publications, 1815 H Street, NW, 11th Floor, Washington, D.C. 20006, USA, a private, non-profit organization which believes in empowering Third World women and strengthening their economic roles to achieve the development goals of their communities and countries.

The YWCA has publications and tapes covering a wide range of topics of interest to women. Some examples:*Working in the 1980s: 20 Selected Jobs for Women; Suddenly Single: A Helpful Guide for Recently Separated, Divorced or Widowed Women; Who Says it Doesn't Hurt?* (a video and manual on pornography designed for use in workshops on pornography). For information, call or write: YWCA Publications, 80 Woodlawn Avenue East, Toronto, Ontario M4T 1C1 (416) 961-8100.

Head & Heart: Financial Strategies for Smart Women, by Arthur B.C. Dracke and Susan Weidman Schneider, 1987, 347 pages, MacMillan of Canada. A common-sense guide that takes into account women's needs rather than assuming they are the same as men's, and it presents financial and legal options open to women in the decisions they have to make every day. The book is structured around the predictable life-cycle events which shape or alter women's lives: getting a job, marrying, having and raising children, coping with divorce, widowhood, etc. The authors discuss the financial dimensions of these events and present some hard-headed financial information: how to buy insurance, negotiate a salary and benefits from an employer, rent an apartment, invest earnings, plan retirement, etc.

The Canadian Woman's Guide to Money, by Monica Townson and Frederick Stapenhurst, 1982, McGraw-Hill Ryerson Ltd., 203 pages. The second edition of a popular handbook which explains with simplicity and clarity what mortgages, life insurance, term deposits and the stock market are all about. It is intended to give women the financial facts of life so that they can achieve financial autonomy.

Looking for money for a worthy feminist cause? The Canadian Research Institute for the Advancement of Women (CRIAW) publishes the *Directory of Research Funding Sources for Women*, which lists and describes funding sources. The bilingual directory costs $2 and is available from CRIAW, 408 - 151 Slater Street, Ottawa, Ontario K1P 5H3.

Here's a sampling of sources listed in the directory.

Arts

For writers and visual and performing artists it's worth trying:

The Canada Council
99 Metcalfe Street
P.O. Box 1047
Ottawa, Ontario
K1P 5V8
(613) 598-4365

The Council has two main programs, Explorations and the Killam Program. Deadlines for applications: January 15, May 1 and September 15. Awards are rarely more than $15,000 and usually much less.

Money for Women Fund, Inc.
P.O. Box 40 - 1043
Brooklyn, New York 11240
USA.

Awards are granted for specific projects ranging from $500 to $750 (US). Application deadlines are February 15 and July 15.

For writers:
Canadian Women's
Education Press
Suite 204, 229 College Street
Toronto, Ontario
M5T 1R4
(416) 598-0082

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RESOURCES

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The Press recommends awards to women writers, which are given by the Ontario Arts Council. The awards tend to be small, with the highest at about $1,500.

Law reform and information

The federal Department of Justice has set up several funds for people concerned with the law. General mailing address:

Department of Justice
239 Wellington Street
Ottawa, Ontario
K1A 0H8
(613) 992-3611

Specific funds are:

Human rights law fund. Covers costs of legal research, publications, seminars and conferences on human rights legislation and innovative public legal education projects. Of particular interest is work concerning the Canadian Charter of Rights and Freedoms.

Consultation and development fund. For innovative projects with national relevance or application, including legal research, public information materials, non-government conferences.

Special projects – legal aid. For experimental and research work on legal aid.

Criminal law reform fund. Money for proposals which support changes to criminal law procedures.

Access to legal information fund. Start-up money for public legal education and information organizations.

You might also try:

The Donner
Canadian Foundation
P.O. Box 122
Toronto, Ontario
M5K 1H1
(416) 869-1091

This private charitable foundation gives priority to funding efforts in four fields: law reform and corrections, international affairs, Canada's north, and ocean and inland waters.

Health and Social Services

For money for research and innovative services try:

Health and Welfare Canada
Brooke Claxton Building
Tunney's Pasture
Ottawa, Ontario
K1A 0K9
(613) 990-8188

The department has a number of funding programs including National Welfare Grants, the Health Promotion Contribution Program and the National Health Research and Development Program.

For research on mental health and psychological illness, try:

Ontario Mental
Health Foundation
Suite 1708
365 Bloor Street East
Toronto, Ontario
M4W 3L4
(416) 920-7721

The CRIAW directory also lists several funding sources for women doing academic research. CRIAW itself provides small grants for feminist researchers.

RESOURCES

Strategies: Intervention Techniques to Retain Women in Mathematics and Science Studies is a handbook published by Women in Science, Hopefully (WISH) of York University. It offers an overview of interventionist programs designed to encourage young women to choose careers in the fields of science, engineering and technology. The handbook also contains profiles of women across Canada who have been successful in science- and mathematics-related fields. To obtain a copy of this handbook, contact WISH, Office of Admissions/ Liaison, York University, 4700 Keele Street, North York, Ontario M3J 1P3 (416) 736-5010.

"Child Care: Meet the Challenge" is a report on an April 1988 conference which took place in Ottawa. The conference's goals were to consolidate the gains achieved by the child care movement, to consider new federal proposals, to plan strategies for the next phase of the child care movement and to create new information-sharing networks. The report can be obtained from The Canadian Day Care Association, 323 Chapel Street, Ottawa K1N 7Z2 (613) 594-3196.

"Child Care: A Better Alternative" is a report by the National Council of Welfare which outlines existing arrangements for child care, with emphasis on low-income families; assesses the strengths and weaknesses of the new federal strategy; and proposes an alternative approach. The report, published in December 1988, is available from the National Council of Welfare, Brooke Claxton Building, Ottawa K1A 0K9 (613) 957-2961.

Women in Worker Co-operatives: Creating Signposts to a New Way of Working by Mary Gerritsma is a study that focuses on women's experiences in worker co-operatives. It is designed to examine how the non-hierarchical structure of worker co-operatives affects the work orientations of women as compared with men. The objective is to evaluate worker co-operatives as sites for positive changes in the working opportunities for women. For information about this thesis, contact the Department of Adult Education, University of Toronto, 35 St. George Street, Toronto M5S 1A4.

The Equality Game: Women in the Federal Public Service (1908-1987), written by Nicole Morgan for the Canadian Advisory Council on the Status of Women, reviews the progress women have made in the public service since the early 1900s. Using interviews and analyzing annual reports, regulations and unpublished data, Morgan concludes that women's progress has at times been more up and down than a straight-line progression. This book is one in a series on the realities of women's work. In the next year, the Council will publish other studies focusing on the role of women entrepreneurs; women, work and stress; working women and poverty; and paid and unpaid work. Copies are available free of charge from the CACSW, 110 O'Connor Street, 9th Floor, Box 1541, Station B, Ottawa K1P 5R5 (613) 992-4975.