

At least every third woman in Canada of working age, is in the labour force.

The marital status pattern of working women, also appears to be undergoing change. In 1970, less than half (47.5 per cent) of the female labour force consisted of single women; the majority were married, widowed, divorced or separated.

The vast majority of women, particularly married women with young children who double their own burden by going out to work, are employed because of economic need.

Although women comprise over 32 per cent of the total labour force, less than four per cent (3.9 per cent) of the female labour force are employed in managerial positions. During the last few years, in spite of the increasing numbers of women entering the labour force, the percentage of women in managerial or executive jobs has hardly changed.

The general picture of the Canadian female labour force, portrays women as clerical and office workers; sales clerks and waitresses; telephone operators; and stewardesses on airlines; but there is a dearth of planners, executives and managers in the total scene.

A survey of average wage rates per hour in selected industries for selected occupations, showing male and female rates for similarly described occupations, reveals a consistent pattern: male rates exceed female rates all down the line. The amount of the differential in many instances is considerable.

But if different rates of pay apply to women doing the same job as men in the industrial sector, it might have been expected that where brain-power was involved, there would be more justice in rates of remuneration. The facts, unfortunately, reveal the same conditions among the professional workers and academics as among the rest of the labour force.

The continuing underemployment and underpayment of one-third of the total labour force, is not only wasteful of human resources; it is detrimental to the Canadian economy.

who is to blame for barriers to equality?

One aspect of Woman's role in society is centred upon her role in the labour force. The labour supply in any society consists of all its workers, male and female. Cultural definitions carve out of this potential the actual labour force. Cultural definitions change and women's participation in the labour force has changed in western culture, especially during this century.

The number of women employed in the labour force is increasing and the number of married women is increasing rapidly. But the Royal Commission on the Status of Women has directed attention to the lack of occupational opportunity for women in the Canadian labour force. Sometimes there are formal restrictions which debar women from certain jobs.

Toronto, Winnipeg and Calgary stock exchanges reported that their by-laws prohibit the appointment of women as members. We were informed by the Toronto Stock Exchange that it was then in the process of revising its by-laws... Neither of the other two exchanges gave any indication that changes are contemplated.

Yet more than formal restrictions, of which there are relatively few instances, it is traditional attitudes about the kinds of work that women can or should do that restrict the occupational alternatives open to women. Long standing occupational segregation by sex has led to certain occupations and professions being referred to as "traditionally female". Likewise there is an even greater number of occupations and professions which can be referred to as "traditionally male".

Attitudes on the part of employers frequently affect the employment of women and restrict them to the lower paid, less responsible jobs. It was the Royal Commission's judgement that even a well qualified woman would encounter great difficulty in any field not regarded as traditionally female since "most employers prefer to hire men for jobs that lead to decision-making."

The claim is frequently made by employers that women make poor supervisors and that neither men nor women will work for women. It may be true that both men and women generally appear to prefer to work for men but Judek s, found that people who have worked for a woman are less likely to prefer a male supervisor. The Royal Commission stated its conviction that the preference for male supervisors will disappear when people "get used to seeing women in senior positions."

Employers also cited women's higher turnover and absenteeism rates as

detractors to the promotion of women. The Royal Commission found little validity in these charges.

Women themselves are often blamed for failing to reach senior positions. Proportionately fewer women apply for senior positions. This may be from fear of being thought "aggressive". In Western culture aggressiveness is admired in men but not in women. It is not considered womanly.

Some women, those with sufficient energy and determination, can overcome the obstacles which debar women from senior positions. However, even after achieving a respected position, women are treated differently to their male counterparts. Margaret Daly has cited Sylvia Ostry as one example of this differential treatment. In spite of having a Cambridge Ph. D. in economics, eleven major academic awards, numerous publications to her credit, and her position on the Economic Council of Canada, she is far from being "equal".

Mrs. Ostry puts up with various little indignities because of her sex. There are the vulgar personal assessments, for example although nobody would dream of characterizing one of her male colleagues by his "trim figure, light-brown hair and hazel eyes"... There are the nosy personal questions, although nobody asks successful men if they neglect their children because they're so busy.

The principle of equal pay for women has been generally accepted but not observed. Most provinces have made efforts to make the laws regarding "equal pay for equal work" known to women. A pamphlet entitled "Laws of Interest To the Women of Alberta" is available in all public libraries or can be obtained free of charge from the Legislature Building.

But there are still some people in influential positions who are not

convinced of the justice of "equal pay for equal work." For example, an Ontario High Court judge, on rendering judgement on a claim by a policewoman for equal pay stated:

She is not being discriminated against by the fact that she received a different wage, different from male constables, for the fact of difference is in accord with every rule of economics civilization, family life and common sense.

Married women in the labour force are called upon to combine two roles, the traditional role of homemaker with that of a "working woman" competing with men in the labour market. Since our society places great value on the homemaking role, working wives, especially mothers, may feel a considerable role strain.

In 1964, Hewer and Neubeck, on questioning college freshmen concerning their attitudes to married women, received very conservative responses toward the employment of women. The majority believed that a normal woman should not need to find satisfaction outside the home. In a Canadian study prepared for the Royal Commission the same conventionality was revealed. In the technical schools and universities surveyed, fifty-eight per cent of the respondents believed that women should not work outside the home after the birth of the first child.

These attitudes frequently induce feelings of rebellion and guilt in those married women who have either returned to work or who wish to do so. Sheila Kieran in her book "The Non-Deductible Woman" describes a frequently hostile society this way:

There are few of us (irrespective of our feelings or the circumstances in which we work) who haven't been warned, subtly or otherwise, that we've traded the joys of motherhood for the crass advantages of a job.

Attitudes which would deny the justice of women's claim to parity in the economic system are changing but they are changing slowly. It is the Royal Commission's judgement that the economically employed woman continues to be "handicapped by discrimination and practice."

DALY?

expectations of women for themselves are less than for men. That women tend to belittle and imitations of other women is borne out by a study in 1970. Women students were given an essay to read where told that the essay was written by John where told that the essay was written by Joan where thought the essay was written by Joan were read by students of the John essay applauded it. The lower women and prefer to listen to and accept that they are seeking approval from men. We men are expected to play in order to attain egos by playing down their own skills and their "femininity." One of the authors had the two for assistance with a presentation and was the would oblige if she would sit on his knee. you play these games, thus negating their own and that a predominantly male point of view is that women remain estranged from themselves

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to the reader that the University does in fact women as "children". It should also be clear that we want it changed. Firstly, we demand more equal from the University administration. For with regard to equal pay, the hiring of or before tenure for women, promotion, work etc. should be examined. Some American pressure to hire women in order to qualify above that they do not discriminate by race, ridges of the notion that women are suited areas which reflect the traditional feminine about the notion that women belong in the home nt of education to make in the academic world. Since this is to educate, a logical step would be to need especially to increase our knowledge and work Changes which are instituted at the will be significant or meaningful unless changes person level. The basic foundation for these changes ate ourselves and others as human beings. There t away from role stereotypes of both women and men intentions. Women, instead of competing with each y living to, learning from and supporting other sport to understand that men are not the enemy; s are necessarily intentional or malicious. The s second class citizens so permeates our culture that it t there as they do. The task is to enlighten men await women as people.

om "childhood" to "adulthood" has begun. Women quality must be involved in the process of living it.

is not but a foe to friendship, an
element, a necessary evil, a natural
disaster, a calamity, a domestic danger, a
rime, a devil of nature, painted with fair

The Bible