

support the development of a private market,” program delivery has shifted from the public non-profit sector to providers in the for-profit private sector. As many of the contributors point out, the new policy context disproportionately affects access to training for the excluded groups and raises fundamental questions about “what works and what does not work in equity training programs.” On the whole, programs which tend to fail are short-term and primarily serve the needs of employers, whereas those which succeed are long-term and focus on the needs of the excluded and their communities. More specifically, as Wolff and Hynes (ch. 2), Haiven and Quinlin (ch. 7), McFarland (ch. 11) and Lior and Wismer (ch. 12) demonstrate, privatization has depleted community-based vocational training: community colleges are playing an expanding role (Saskatchewan, New Brunswick) while also shortening programs to 26 weeks to match E.I. vouchers, thereby compromising the quality of education (Ontario) and, because the current system requires public and private sector providers to “demonstrate that their graduates are employable and employed,” a market-based job related curriculum is taking the place of theoretical and generalized learning. Another problem raised by the current training policy framework is a lack of commitment to equity-seeking groups. Hart and Shrimpton’s analysis (ch. 4) of equity training in the Hibernia construction project, the largest ever in Canada, showed that equity initiatives failed because the policy was poorly and ineffectively implemented; women did not gain full access to training, nor did supervisors recruit or facilitate their integration into male-dominant construction jobs. And, as Wong and McBride explain (ch.13), youth training in British Columbia has been driven by a market-based strategy that is reinforcing a polarized labour market by unfairly

slotting youth without high school education, or on social assistance, into low-wage jobs, while the more affluent possessing post-secondary education are channeled into better placements promising higher wages and job security.

What *does* work for excluded groups are programs specifically tailored to meet their unique needs; they typically are long-term, based in local communities and have strong links to the labour market. The chapters on women’s training consistently bear these findings out. Women-only programs, for instance, are often specialized to deal with the concerns of different groups of women such as immigrant women (Manery and Cohen, ch. 8) who require language and settlement training. Community-based training (CBT) is often the most effective in creating successful links to the labour market, and by recognizing that training goes beyond income creation to incorporate community support, a holistic approach that recognizes people’s relationships to their household and ethnic communities is emphasized (Lior and Wismer, ch. 12; Little, ch. 6). The Vancouver Island Highway Project (Cohen and Braid, ch. 3) was largely successful because equity provisions mandated recruitment of equity hires (e.g. women, aboriginal men) from the local community. Similarly a youth training program in central Montreal (Bourdon and Deschnaux, ch. 14) used posters to recruit at risk youth for job interviews at a computer recycling business.

A couple of the chapters present mixed results of equity training schemes. Butterwick’s analysis of life skills training (ch. 9) “offered, a life-affirming experience for many” yet it was an intrusive process “whereby individuals who are already vulnerable have their lives open to further surveillance.” Apprenticeship training (Sweet, ch. 10) for women also proved limiting as few women completing non-traditional apprentice-

ship made earnings equivalent to their male counterparts. Moreover, women in non-traditional apprenticeships, such as building trades, represent only around three percent of registrants, a figure that has not changed in almost thirty years (Braid, ch. 5).

This is an excellent collection of articles. Cohen covers a lot of ground (although I would like to have seen a chapter on disabled or injured workers). By selecting detailed case studies in areas of traditional (health care, clerical) and non-traditional (construction) work, and by placing equity training within a broader policy analysis, we can see the extent of the shift around access and the quality of program delivery. Anyone interested in training will benefit enormously from reading any, or all, of the chapters in this very informative book.

Jan Kainer is Associate Professor at York University. She teaches labour studies courses in the Division of Social Science and a course on women and work in the School of Women’s Studies.

WOMAN OF THE WORLD: MARY MCGEACHY AND INTERNATIONAL COOPERATION

Mary Kinnear
Toronto: University of Toronto Press, 2004

REVIEWED BY CLARA THOMAS

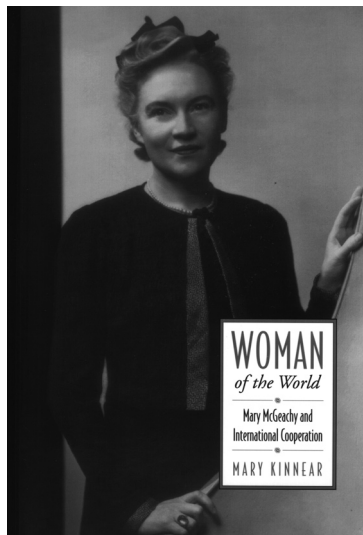
Any account of Mary McGeachy’s life reveals a remarkable woman and a remarkably successful professional life. Born in Sarnia, Ontario, in 1901 (a date she later changed to 1904), the daughter of an evangelical Plymouth Brethren preacher, she had from

the start the ambition, brains and shrewdness to forge a phenomenal success for a woman of her time. She graduated from the University of Toronto in 1924, devoted to the work of the burgeoning Student Christian Movement and inspired by the lofty ideals of the League of Nations then in its early years. As an undergraduate, she had changed her name to "Craig"; only her closest friends were allowed to call her Mary. Like many a woman before her, but more determined than most, she found it a professional advantage to be rid of the gender-specific "Mary." After teaching for two years in Hamilton, she was fortunate to be employed in the League's Secretariat in Geneva, the only woman in the Canadian Mission.

Throughout the inter-war years she consolidated her position and when WWII broke out in 1939 she was chosen to serve in the British Ministry of Economic Warfare, the first woman to be given British diplomatic rank. Subsequently Craig McGeachy reached the peak of her international career when she was made Director of Welfare for UNRRA (the United Nations Relief and Rehabilitation Administration). She was the agency's only woman executive, especially famous for her tireless speaking tours promoting its work. In post-war years she was President of the International Council of Women for years, her exceptional organizational skills still much in demand.

It will come as no surprise to any woman reader to find that McGeachy learned quickly of the glass ceiling that strictly limited the scope of her achievements. Even so, she achieved a higher position in the League's Secretariat than any other woman of her time. Mary Kinnear, her biographer, a historian at the University of Manitoba, compares her career with Lester Pearson's: Pearson had been one of her history professors in her undergraduate years; they remained friends for a lifetime.

Pearson took the fast track of



an able, ambitious man in the public service.... Those options were closed to McGeachy because she was a woman. She was obliged to operate in a less visible and more informal dimension. But her intelligence, imagination, vision, and administrative capacity in governmental and institutional organizations were parallel to Pearson's.

Kinnear has written a detailed biography of McGeachy. Information-overload is her greatest problem as a scholar-writer, particularly as she describes the organizational details of the League and McGeachy's experience of them in the '20s and '30s. This reader experienced periodic frustration in following it all and particularly in dealing with and keeping straight all the acronyms that were devised to designate the many international concerns and committees. With UNRRA, however, most of us, certainly those of my generation, are familiar. It is a matter of pride to realize that the agency designed to bring relief and some measure of rehabilitation and restitution to the people of Europe was headed by a Canadian woman. In that capacity she was dealing with huge numbers of displaced persons and horrifying destitution; she was tireless in her efforts to bring relief and also in the dozens of speeches

and broadcast she made, to promote UNRRA's goals.

UNRRA's mandate was emergency-related. It was "to blunt the sharp edge of need," to allow people in the occupied countries, in the Far East as well as in Europe, to catch their breath before beginning their own reconstruction. She refused to call such aid charity.... "the quicker we restore the seed, the sooner will come the harvest."

In 1944 she married Erwin Schuller, an Austrian refugee in England, one of a wealthy and distinguished family who had fled from Nazi oppression. He had been interned in 1940, released in 1941 and was an enthusiastic member of Britain's Citizen's Advice Bureau, an important agency involved with post-war planning. Seven years younger than McGeachy, he was passionately and idealistically in love with her. When they married, McGeachy was the successful veteran of nearly 20 years of high-powered bureaucratic manoeuvring, hardly the ideal preparation for the wifely role she now undertook.

McGeachy's main organizational interest eventually became the International Council of Women, an umbrella organization for the various National Councils of Women. Having first become active in South Africa, she moved her membership with her family, first to Toronto and then to New York. Her years of diplomatic experience and her undoubted capabilities propelled her to the forefront of the organization and in 1957 she became international president. Instead of the expected two terms, six years of leadership, she held office for ten, revelling in the global travelling which she had always enjoyed and in the scores of speaking engagements which demonstrated her special skills. Here again, Kinnear's work suffers from information overload as she outlines the tortuous

path of the ICW's inner workings. There is no doubt at all, however, that McGeachy served the Council well, that she managed to steer a cautious middle course during the years of the Cold War and that she also co-opted for the ICW many of the ideas of the burgeoning feminist movement without adhering to its confrontational methods.

In 1973 she moved to Princeton, New Jersey, and there she lived until her death at 90. She had become an enthusiastic Anglican and in Princeton she was, typically, a leading member and a lay reader in the Episcopal (Anglican) All Saints church. Her spiritual life became increasingly important to her. In 1986 she was made a Dame of the Order of St. John, a somewhat mysterious honour, but she took great satisfaction in its ceremony and her title: Dame Mary A.C. Schuller-McGeachy, OSJ.

McGeachy was an exceptionally talented Canadian woman who blazed many a trail for those of us who follow. Kinnear's biography is an authoritative and a fitting memorial.

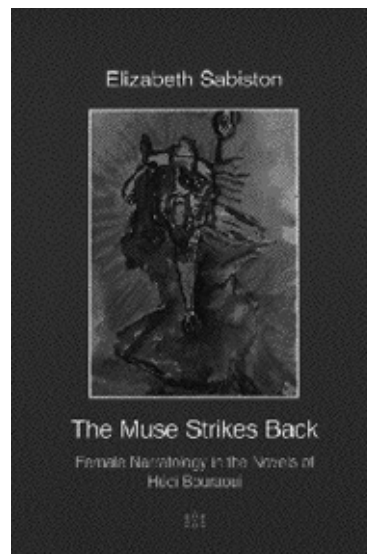
Clara Thomas was one of the two first women to be hired by York. A retired Professor Emeritus, She has been with York since 1961. This year York did her the honour of naming the libraries' Archives and Special Collections the Clara Thomas Archives and Special Collections, York University.

THE MUSE STRIKES BACK: FEMALE NARRATOLOGY IN THE NOVELS OF HÉDI BOURAOUI

Elizabeth Sabiston
Sudbury: Human Sciences Monograph Series, 2005

REVIEWED BY ANN GAGNÉ

In *The Muse Strikes Back: Female*



Narratology in the Novels of Hédi Bouraoui, Elizabeth Sabiston undertakes a gendered analysis of the relation between narration, authorship, and character in one of world's most renowned Maghrebian authors. Bouraoui's work has "a humanistic commitment, to openness, tolerance between genders, genres, cultures, young and old" and it is Sabiston's openness to the "plurality of criticisms" which makes the study unique. The central concept behind Sabiston's book is the muse, and how the muse in Bouraoui critiques socialized gender definitions, which is reminiscent of Simone de Beauvoir. Each of the six chapters is devoted to one of Bouraoui's texts, moving chronologically by date of publication. Similarly, each of the chapters focuses on the role of the muse in relation to the narration of each text, and how they come together to create Bouraoui's transcultural vision.

Elizabeth Sabiston's following of the "Ariadne's thread" in Bouraoui's work starts with *Bangkok Blues*. The female muse in *Bangkok Blues* is Koi, a Beatrice figure who breaks free of a submissive Oriental stereotype. Koi manages, according to Sabiston, to erase both national and gender boundaries, within the "femme-cité" (woman city) of Bouraoui's *Bangkok*. The same can be said of *Zitouna in Retour à Thyna* where the epic hero is rewritten as epic heroine.

Hédi Bouraoui's use of doubling and alter egos in his work is brought to the forefront by Sabiston's analysis, especially in relation to *La Pharaone*, a novel published in 1998. The touchstone of Bouraoui's texts and life work is the multicultural, and Sabiston sees this as going even further by creating narrations, narrators and muses that abolish "time and space, and above all [become] androgynous." Chapter five, entitled "La Composée: Or, The Muse Strikes Back," analyzes what happens when Bouraoui's muse turns the tables and becomes an artist in her own right, writing her own story through the epistolary. Not only does this type of narration evoke novelistic conventions of the eighteenth century, but it also evokes the female artist Scheherazade. Elizabeth Sabiston reinforces the importance of language to the retelling of a muse's story; it roots her experience in language, justifying her experience.

The sixth and final chapter focuses on Bouraoui's most recent work *La Femme d'entre les lignes* published in 2002. Sabiston remarks that after the publication of this work most critics went in search of the "man behind the woman between the lines," but Elizabeth Sabiston is not like other critics. She focuses on the twinning that occurs in Bouraoui's work and the importance of the metamorphosis of Lisa into Palimpsest. Sabiston manages to tie all of the narratological aspects of Bouraoui's work into one underlying theme: the muse gains power over the text by assuming the role of the artist and thus ends up writing her own story. She wants to "draw a clear line of demarcation between creator and protagonist/artist, a line crossed by many critics," and she succeeds in doing so by emphasizing that Bouraoui as writer of these works is capable of distancing himself from his own work to allow the protagonist, in these cases female protagonists, to write their own story, to be their own muse, to strike back at the confines of stereotype, gender and genre.