

To date the CRIAW/ICREF '91 Conference Program Committee has organized the submissions received into a provocative and entertaining series of panel sessions, individual presentations and discussion groups focussed in at least five general areas within the Conference theme: Global Vision/Local Action. DEVELOPING VOICE focuses on the various places in which women's voices are heard: literature, art, theatre, politics, education. WOMEN AND THE STATE will look at constitutional issues and the ways in which women are affected by legislation and how women affect legislation. POWER AND TRUST examines the ways in which women are changing hierarchical relationships in areas such as therapy and education. BODY IMPOLITIC investigates the way in which women's bodies are regarded both physically and politically; and WHOSE KNOWLEDGE COUNTS? examines the ways in which women's knowledge is collected, generated and often ignored.

Attached is a list of the submissions received and accepted to date with thematic designation, type of presentation (academic or community; panel/workshop or paper) and the language of choice.

The alphabetic and numeric symbols are as follows:

A - Academic  
C - Community

E - English  
F - French

B -

1 - Women and the State  
2 - Power and Trust  
3 - Developing Voice  
4 - Body Impolitic  
5 - Whose Knowledge Counts?

6 - *Lesbian experience.*

NAME	TOPIC	CATEGORY	LANGUAGE
Brookes, Chauhan	Teaching racism; our different classroom experiences	5 A Panel	E
Laidlaw,Poff,Udegba	Feminism as a foundation for global social justice	5 A Panel	E
Kunin	Feminism and vegetarianism	4 A Paper	E
Zuk	Sisters divided: married mothers possessed	A Paper	E
Tremblay	Women's place in employment; the confrontation between formal vs local knowledge	3 A/C Paper	E
Sydie	Local research with global implications	3 A Paper	E
Chauhan,Sylvestre	To identify as black in a non-black world	3 C Paper	E
McLean	Catalyst Theatre Women's Circle Project	3 C Panel	E
Cooke	Roles of gov't advisory councils in the 1990s	1 A Paper	E
Parsons, Steuter	Fat as a source of women's oppression; a new challenge for feminism	4 A Paper	E
Penrod	Literature, life and critical discourse; the feminist professor/administrator	5 A Paper	E
Malmo	Panel presentation of literary works	3 A/C Panel	E
Goueffic	Changing the words to reflect today's economic and social realities	3 C Paper	E
Pettifor, Gronnerud	Feminist therapists ethical principles; from specific to global applications	2 C W/S	E
Miles	Global feminism/gender and development; conflicting or complementary political locations	3 A Paper	E
Vaidyanath	Infl. of western ideologies of marriage on first generation Hindus	3 C Paper	E
Lloyd, Bray	Gender and playfulness	4 A Paper	E
Sethna	Too much on my plate	4 A Paper	E
Fleming	See clearly, feel truly, act quickly	3 C Paper	E



NAME	TOPIC	CATEGORY	LANGUAGE
Judd	Feminism from afar; crossing cultural boundaries	3 A Paper	E
St-Hilaire	Identités et différences a l'heure du féminisme mondial	3 A Paper	F
Janz, Nelson-McD.	Helping professionals - apt description or oxymoron	2 A Paper	E
Shogun	Developing trust in a women's studies teaching & learning environment	2 A Panel	E
Khyatt, McMahon	Make sense of ourself and self-worth vis-a-vis our particular locations and histories	3 C Paper	E
Parmar	Controlling own fertility; a woman's right to termination of pregnancy	1 C Paper	E
Liburd, Bell	From the inside; a therapist's and client's experience of feminist therapy	2 A/C Panel	E
Forth	What makes a young feminist?	Paper	E
Husaini	Integrating women's studies into education	3 A Paper	E
Purdy	The Guatemalan Mayan refugee women's role in relation to family health	3 C Paper	E
Williams	What we want/n.r.t.	1 A W/S	E
Williams	Feminist Writing and the politics of self-representation	5 A Panel	E
Buss	Constructing female subjects in the archives	5 A Paper	E
Watkins	Feminism in rural life; private troubles and public issues	3 C Paper	E
Deringer	Women and disability - chronic fatigue syndrome	3 A Paper	E
MacAulay	Girl's skipping	4 A Paper	E
Blackford	Can others really do our marching for us?	2 A Paper	E

Orser	Survivor skills of women in academe	3 A	Paper	E
Haslett	Ecofeminism	3 C	Paper	E





**MANITOBA  
MUSEUM  
OF MAN  
AND NATURE**

ack  
25/6/91

13 June 1991

CRIAW/ICREF Conference Committee  
c/o Misener/Margetts Women's  
Research Centre  
11043-90 Avenue  
Edmonton, Alberta T6G 1E6

Dear Colleague,

I am writing in response to your call for proposals for presentation to the 1991 CRIAW Conference.

I have been an active feminist and a member of CRIAW and other Women's organizations for many years. I studied Women's History as a graduate student in Canadian Social History at Dalhousie University in the mid-1970s and have since gone on to incorporate this approach to historical research and interpretation into my work as Curator of History at the Manitoba Museum of Man (!) and Nature in Winnipeg.

I have never presented a paper to CRIAW before, or entered my name in the CRIAW Bank of Researchers, because the breadth of my responsibilities at the Museum has meant that I work more as a generalist that explicitly on Women's History. Nonetheless, I have continuously tried to maintain some focus on this area (and on Labour History and Working Class History) in developing collections and exhibits at the museum, and also have worked to keep in touch with the work being done at the universities and in feminist circles.

Your call for papers caught my attention because you have asked how people's work relates the work of women elsewhere, and how it reflects its local context. You also mention CRIAW's larger goal of exploring venues for the dissemination of research on women's experience. I see my role as a Museum Curator in the area of Women's Studies as being to document the material history of women, and to use museum exhibits and programs as a means to interpret this history for women, men, and children, partially as a means of educating and influencing attitudes, and also as a means of empowerment.



My presentation would consider the ways in which we can use material history evidence to further our understanding of women's experience, and would consider some of the ways in which museums are attempting (or not attempting) to accomplish this goal.

I have spoken and published on this topic in the past, but I think that the CRIAW audience will be largely different from those which I have addressed previously. These included a conference on Manitoba Women's History at the University of Manitoba organized by Prof. Mary Kinnear in 1986 (paper published as "Material History and the History of Women" in First Days, Fighting Days: Women in Manitoba History, Mary Kinnear, Editor, Canadian Plains Research Centre, University of Regina, 1987, pp.1-18), and a Canadian Museum's Association Conference in Saint John, N.B. in June 1988 (paper published as "Setting an Agenda for Women in Museums: The Presentation of Women in Museum Exhibits and Collections", in MUSE, Spring/April 1989, pp. 47-57, copy enclosed.)

My remarks for the CRIAW conference would be drawn in part from these presentations but would incorporate work done since that time, and would include a number of slides of relevant artifacts and possibly exhibits. If you have difficulty fitting this topic in with your other themes it might be possible for me to bring in another speaker or two from a museum background (ie: Victoria Dickenson, Curator of Mother and Child exhibit).

I would require financial support to attend the conference as Museum budgets have been slashed and, since my second child was born four years ago, I have reduced my hours to half-time and am not in a position to pay for the trip myself.

Thank you for considering this proposal. Please let me know if you require further information.

Sincerely,



Sharon Reilly

Associate Curator of History and Technology



Same Tune....But a Very Different Dance:  
An Analysis of Submissions to the Royal Commission  
on New Reproductive Technologies

Karen R. Grant, Ph.D.  
Department of Sociology  
University of Manitoba  
Winnipeg, Manitoba  
R3T 2N2

**Abstract**

The decision by the federal government to appoint a Royal Commission on the New Reproductive Technologies is testament to the highly contentious nature of the new reproductive technologies (NRT). In the course of its public hearings, the Commission is hearing from a wide cross-section of the population on the "social, ethical, health, research, legal and economic implications and the public interest" in the NRT. This input is to be used by the Commission in the formulation of policy recommendations to the government to ensure adequate safeguards with respect to the NRT.

This paper examines the submissions made by Manitoba intervenors to the Royal Commission. What is of interest is the argumentation of the various groups concerning the NRT. Specifically, what is the basis upon which various intervenors support or object to the introduction and use of NRT?

Using content analysis, a preliminary review of the briefs reveals that disparate groups (pro-choice vs. anti-choice, for example) express surprisingly similar concerns and objections to the NRT. Specifically, both types of intervenors express grave concerns about the possibilities for exploitation of women, the low rates of success, and the like. At the same time, the underlying philosophical, ideological and political bases to these objections are vastly different. Pro-choice intervenors believe that the NRT provide further evidence of how women are preempted from the reproductive process, and how reproduction remains within the domain of a patriarchal medical establishment. Anti-choice intervenors decry the threat of the NRT to the "nuclear family" and the values it represents. For these intervenors, the NRT are exploitative of women by interfering with "the natural order of things."

The question then becomes, how can such dissimilar groups share a common ground? How can we explain "the same tune, but a very different dance?" This analysis on which this paper is based attempts to understand the ideological bases of the various arguments, and to identify the beliefs and interests that divergent groups hold concerning the NRT.



## PROPOSAL FOR 1991 CRIAW CONFERENCE

At this conference I would like to give a brief presentation/workshop on the issue of feminism and vegetarianism. I am both a feminist and a vegetarian myself.

Vegetarianism fits very well into the local/global theme. Nothing could be more local than the food we put into our bodies, with its implications for our health and well-being. However, most people are not aware that what they choose to eat has serious global implications. Meat production is extremely resource intensive using vast quantities of land, water, energy, etc. It also impacts very heavily on the environment including a major contribution to global warming. Furthermore, the 80% of North American grain crops now used to feed animals could provide all of North America with a plant based diet and, in addition, provide food to feed a significant number of the world's hungry.

The connection between meat-eating and women's issues has not been extensively explored as yet. There is the obvious 'macho' image associated with meat and the well known fact that, in countries where food is scarce, meat is reserved for men and denied to women and children. There is also the image of man as hunter, killer and producer of meat and woman as gatherer and gardener.

On a deeper level, it has been suggested that meat-eaters render invisible the separate existence of animals as living creatures in much the same way that a male-dominated society renders women invisible as separate, autonomous adults. Thus, a meat-eating society preserves the models that help keep a patriarchal society in place.

These issues should generate an interesting discussion.

Suggested pre-reading: The Sexual Politics of Meat: A Feminist Vegetarian Critical Theory by Carol J. Adams

and

Diet for a New America by John Robbins.





MAR 11 1991

Your file      Votre référence

Our file      Notre référence

P. O. Box 11145, Royal Centre  
11th Floor, 1055 West Georgia  
Vancouver, B. C.  
V6E 2P8

March 6, 1991

CRIAW  
408-151 Slater  
Ottawa, Ontario  
K1P 5H3

Dear Madam:

Attached please find a proposal for a workshop for the 1991 conference. It represents an area of interest of mine since I taught Agricultural Economics at the University of British Columbia many years ago and I am delighted at the chance to do some follow-up work on it.

I also think that this will be an interesting, exciting and different area for participants at the conference to explore and one that fits admirably with the local/global theme.

I hope that you will be able to include this item on your program and I look forward to hearing from you soon.

Yours truly

Roslyn Kunin, Ph.D.  
Regional Manager  
Economic Services  
B.C./Yukon Territory Region

RK/kg

Enclosure

P.S. A curriculum vitae is also attached.

## WORKSHOP PROPOSAL

### DISCRIMINATION AGAINST LESBIANS IN SASKATCHEWAN

#### 1. INTRODUCTION:

Presenters will introduce and briefly describe the need for the research.

#### 2. METHODOLOGY

The questionnaire used in the study will be discussed briefly. The method of selecting the sample will be described.

#### 3. ANALYSIS OF DATA

Some key highlights of the research findings will be presented, particularly relating to how our perceptions about ourselves as lesbians influence the way we deal with our health issues, how we relate to our families, how we function in an employment setting and how we present ourselves in terms of gender stereotypes.

#### 4. EXCERPTS

A sampling of comments made by the respondents will be read.

#### 5. DISCUSSION

We will attempt to answer questions about the research, or enter into a discussion about the issues raised in the research.



3239 Victoria Ave.  
Regina, Saskatchewan  
S4T 1L5

ack  
20.6.91

June 11, 1991

CRIAW/ICREF Conference Committee  
c/o Misener/Margetts Women's  
Research Centre  
11043 - 90 Ave.  
Edmonton, Alberta  
T6G 1E6

Dear Conference Committee,

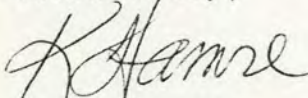
I was happy to see from your recent brochure that you are still accepting proposals.

I am involved with a group of women (and a few men) who have undertaken research into discrimination against gay men and lesbians in Saskatchewan. We would be interested in doing a workshop or holding a discussion about this work in progress. The analysis of our study is not yet complete, however, we have some preliminary results that are very interesting. They demonstrate clearly how our perceptions about ourselves as lesbians influence the way we deal with our health issues, how we relate to our families, how we function in an employment setting and how we present ourselves in terms of gender stereotypes.

The draft workshop proposal is attached, assuming a time frame of  $\frac{1}{2}$  hour. It could be expanded if there is more time. There would likely be two presenters, myself and Gloria Geller.

We look forward to hearing from you about this proposal.

Yours truly,



Kathy Hamre

cc. Gloria Geller



ack 20.6.91

Submission to CRIAW Conference 1991  
Global Vision / Local Action

## Women's Action for Peace in the Gulf

When the Gulf War broke out in January 1991 over fifty women gathered spontaneously at one woman's home in Edmonton. There they expressed shock and outrage. That evening a group of women determined to speak and act formed Women's Action for Peace in the Gulf.

participatory

This presentation will describe this feminist peace group's process. Actions, demonstrations and media relations will be described.

How a group of Arab and Jewish women came together and their process will be discussed. In addition, the development and implementation of a research forum on war and militarism by this group will be described.

The activity of this group was intense and the process was a learning experience for many women. It revealed that peace is personal, local and political, that strength is in unity and that speaking and acting are essential.

→



A representative group of Women's Action  
for Peace in the Gulf, <sup>members</sup> will present.

contacts:

Diana Chown 433-1525

Kathy Macmahon 431-1402

## Can Others Really Do Our Marching for Us?

Karen A. Blackford, York University Department of Graduate Sociology, North York

Pat Marchak lamented in Society "if only it were so simple to divide the labour : we write the scholarly text books; others do the marching." (Feb.1991, p.5). Can a woman who is a mother who has a disability write about mothering and disability? Is she sufficiently distant from the situation to be objective enough? Perhaps Marchak is right. To be relevant we must abandon objectivity at times; that rule of enlightenment rationality. Location is a critical element in relevant academic work. As women in the social sciences, we take a step back to observe and report on relevant issues related to society and hard science, while actually living inside of both. We move away from the moral authority spoken by church, state and medicine, but because our voices do not blend with theirs, our work is called irrelevant. This paper discusses the ways in which a personal perspective on mothering and disability are relevant to the more global notions of family, health, and social policy. Methodological approaches which take into account the researcher's interactive role in project outcomes are shared, based on the author's current research project.



ack. 2b.6.91

406-22 Moon Road,  
North York, M3J 2S5,  
April 13, 1991.

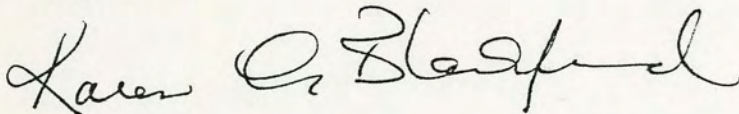
tel: 416-667-0979

To The Organisers, CRIAW 91:

Enclosed please find my abstract, which I hope you will consider for conference presentation. I would appreciate it if you could also send me the registration forms for the conference in Alberta. Also, I thought I had joined CRIAW last year when I attended and presented in Prince Edward Island. Since I have not received the newsletter since then, I presume I am not on the membership list.

If I am a member but have been missed on the mailing list, could you please correct that? If I am not a member, please send me the appropriate forms and any ongoing newsletters

Many thanks,



Karen A. Blackford.



# Memorial

University of Newfoundland

Department of English Language & Literature

## Midwife, Militant, Mediator: Three Approaches to Feminist Pedagogy

Each speaker will take one of the approaches mentioned in the title. Buchanan, as midwife, uses journal-writing as a way to help students find their own voices and validate their perceptions of course material and their responses to it. Epperly, as militant, uses a nineteenth-century novel-poem, Aurora Leigh, by Elizabeth Barrett Browning, as a way to encourage students to confront their own concepts of gender in contemporary culture. Artiss, as mediator, examines the ways we construct knowledge and values through discourse, particularly through written and spoken dialogues with students, colleagues, and texts. Each speaker will then comment briefly on the others' presentations, thus further illustrating the importance of exchange and negotiation in our learning and teaching.

Each presentation will be approximately twenty minutes and the entire session should take ninety minutes, allowing for commentary and discussion.

Dr. Roberta Buchanan, Dr. Elizabeth Epperly, Dr. Phyllis Artiss, English Department, Memorial University of Newfoundland.



## GIRL'S SKIPPING

Some time during their elementary school years most girls take part in skipping games. Like many street games skipping is not taught by adults nor supervised by adults. It has been handed down from one girl to another for over a century. It is a part of women's oral tradition. It offers each participant acceptance within a ritualistic activity. In skipping there is no winner, no reward; each girl has her moment in the limelight (the more adept the skipper the longer the moment). A mistake brings each turn to an end. Skipping rhymes have a common cultural base that is patriarchal.

I examine the skipping tradition in Halifax from a feminist perspective; listen to the rhymes sung, and look at the skipping units and how they function. I compare skipping to other children's games for popularity, educational experience, physical exercise, mutual support, repetitive behaviour, and competitiveness. I report mothers' and women educators' views concerning skipping practices in establishing gender roles, developing cooperative behaviour and preserving women's oral tradition. I briefly inquire into the skipping tradition in French Canada, England and China.

The skipping tradition could give us an opportunity to offer young girls a knowledge of and a pride in their history. Skipping could present varied and expanded career possibilities to girls.

I use both video and audio recordings in my study.

Rosemary MacAulay  
1988 Bloomingdale Terr  
Halifax, NS  
B3H 4E5

1988 Bloomingdale Terr

Halifax, N.S. B3H 4E5

May 1, 1991

CRIAW Conference Committee

c/o Misener/Margetts Women's Research Centre

11049-90 Ave.

Edmonton, Alberta

T6G 1A6

Dear Conference Committee,

I realize that I am beyond the deadline date for a submission to the November conference but if it is still possible I want to submit the enclosed proposal.

Sincerely,

*Rosemary MacAulay*

Rosemary MacAulay



## ACADEMIC ATTAINMENT, ASSIMILATION AND FEMINISM IN CANADIAN SCHOOLS OF BUSINESS <sup>1</sup>

This paper investigates employment discrimination in Canadian Schools of Business. A review of Statistics Canada data on student (1971, 1978) and faculty composition (1980, 1985, 1989) demonstrates that the number of females as a percentage of undergraduate and graduate students of business has increased significantly as has the total percentage of female faculty. Females are, however, significantly underrepresented in senior academic positions of associate and full professors with little of change over the study period. Barriers to academic attainment and the consequences to feminist research in the administrative sciences are discussed.

### Introduction

The increased participation rate of women in the workforce, their presence in undergraduate and graduate business programs and the absence of females in senior management positions are catalysts in the new and growing field of women in management. Many Canadian researchers who are engaged in the study of these management issues are female academics working in the business or administrative studies departments of Canadian universities. Ironically, while issues such as systemic discrimination, artificial performance criteria, tokenism, stereotyping, networking and ambiguous assumptions of corporate "commitment" are acknowledged within the university research community as legitimate management problems, many female academics must contend with similar discriminatory work environments. Like other academic environments, this results in a two tier system of discriminatory employment for women in the administrative studies, (Bristor, 1990; Aisenberg & Harrington, 1989), biased funding programs and little feminist research in the administrative sciences.

This paper investigates literature on the character of sexism in academic institutions, the faculty and student composition in Canadian schools of business through a secondary analysis of Statistics Canada data and how the absence of women in senior academic positions contributes to biased research and funding and to the lack of feminist research in the administrative sciences <sup>2</sup>. The academic tradition of tenure and collegiality is examined in light of the increasing criticisms being levied by academics, feminists and the popular press against

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<sup>1</sup>. This paper is dedicated to Ida Ackerman, Peter Bryson, Deborah Church, Brian Doan, Beverley Fallis, Darlene Funnell, Nancy Hart, Lyne Lavoie, Joan Murphy, Marion Orser and Bill Harris whose commitments to caring have allowed me to pursue my commitment to learning.

<sup>2</sup>. For the purpose of this paper, "sexism" is defined as the oppression of women, brought about by discriminatory actions and attitudes based on the assumption that females are subordinate (Jaggar & Struhl, 1978 as cited by Jones & Jacklin, 1988). This includes but is not limited to: the utilization of derogatory labels and restrictive stereotyping; attitudes that women are generally inferior to men; support for the premise that men should have more rights and power; and hostility for women who engage in traditional masculine behaviour or fail to fulfil traditional female roles (Benson & Vincent, 1980 cited by Jones & Jacklin, 1988).



# RYERSON

SCHOOL OF BUSINESS MANAGEMENT, FACULTY OF BUSINESS

ack.  
20.6.91

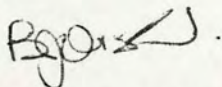
April 23, 1991

Conference Committee,  
CRIAW,  
408-151 Slater Street,  
Ottawa, Ontario  
K1P 5H3

Re: 1991 CRIAW CONFERENCE  
PAPER SUBMISSION

Enclosed please find a paper proposal for the upcoming November conference. This is a working paper still in progress and will be completed for the November program. This paper is the "ground work" for a workshop on "Survival Skills of Women in Academe" that I will be chairing at the May Administrative Science Association of Canada annual conference. It is my intention to use the discussion groups' input to complete this paper with a section on "Survival Skills". Please note that this paper has not been previously reviewed and/or published.

Sincerely,



Professor Barbara Orser

Encl.



Sybille Manneschmidt  
Box 2154  
Pincher Creek, Alberta  
TOK IWO  
T: 627-3915

*rec'd June 19/91  
ack June 20/91*

Sandra Grier  
Peigan Child Welfare Project  
Brocket, Alberta  
TOL QHO

*Dev Voice*

TO THE  
CRIAW CONFERENCE COMMITTEE  
c/o Misener/Margetts Women's Research Centre  
11043-90 Avenue  
Edmonton, Alberta  
T6G 1E6

June 14, 1991

Dear committee members,

We would like to give a presentation at the CRIAW conference GLOBAL VISION-LOCAL ACTION this coming November in Edmonton. Sandie and I produced last winter and spring an educational kit on child sexual abuse from a native perspective stressing the power of healing from a traditional Blackfoot point of view. The kit includes a handbook and a video developed with an advisory committee and with participants mainly from the Peigan community. The project itself was anchored in participatory community development principles.

Although the video is based on Blackfoot concepts of culture, healing and community this educational kit can be a useful tool for native and non-native groups all over Canada. It stresses particularly the strong position of women in traditional Blackfoot society and focuses on the community rather than individuals as a healing force. In this sense the kits' implications have importance for other communities all over the world, specifically for those who have traditional forms of healing that are alternatives to "western" models of healing.

We hope to hear from you soon,

Sincerely

*Sybille Manneschmidt*

Program Planning Committee,  
Local Planning Committee,  
CRIA/ICREF Conference Committee  
11043-90 Avenue,  
Edmonton, Alberta

May 31, 1991

Dear members of the Program Planning Committee,

I wish to respond to your call for submissions. I want to organize and lead a workshop session at the CRIA/ICREF conference about designing university level, non-credit courses for women. Curriculum development issues will be the focus, with particular emphasis on how we construct courses. We will unravel the concept of "course" and explore what we find.

Several questions may help guide this process, these include: How do we select topics? (this is not simply another look at needs assessment) How do we group small topics together? What does it mean to use the processes we do? What assumptions are we making in our work? What are the implications of these assumptions? How do these processes reflect the local contexts in which we work? Do we want to do things differently, if so, what is our vision? What are some new strategies for facilitating women's learning? Issues of authority, power, and leadership will be lifted up for discussion.

As a way of introduction to the workshop, I will give a brief overview of the Women's Program and Resource Centre, locating myself and my work. One goal of the workshop is to relate my work at WPRC with the work of women elsewhere in Canada. Each woman in the workshop will be invited to locate her own work and how it relates to facilitating women's learning.



**ROUND TABLE  
GLOBAL PERSPECTIVES ON CHANGING LOCAL COMMUNITIES:  
SHARING EXPERIENCES**

**Organized by the CRIAW Global Feminisms Committee  
Contact persons: Pat Chuchryk (Sociology, U of Lethbridge)  
Lise Martin (CRIAW Office)**

This session would use a workshop format to facilitate the exchange of information, strategies and experiences of women involved in feminist networking in particular local and national contexts among primarily community based women's organizations. Hopefully the discussion will focus on the strategies various groups use to involve women, how research is used for social change, and how all of this relates to our notions of development and feminism. Participants would include some of the women invited to speak at the plenary session. We would like to invite women from local women's groups to also participate in this dialogue.

**Requirements:** We would like, if possible, a double session for this round table. For example, if sessions are running from 9 to 10:30 and then from 10:45 until noon, we would like this round table to run from 9 until noon, if possible.



The  
University of  
Lethbridge

4401 University Drive  
Lethbridge, Alberta, Canada  
T1K 3M4  
403-329-2111

Department of Sociology  
403-329-2550  
FAX 403-329-2022

June 24, 1991

CRIAW/ICREF Organizing Committee  
c/o Misener/Margetts Women's Research Centre  
11043 - 90 Avenue  
Edmonton, Alberta  
T6G 1E6  
FAX: 403-492-1186

Dear Noreen, Agathe and Marcelline (and others),

Enclosed you will find two abstracts outlining the sessions the Global Feminism Committee of CRIAW is proposing for the Edmonton Conference. We have applied for funding through CIDA but we won't know the answer to our request for a while. In the meantime, if you have any questions, please call.

Thanks.

Sincerely,

Patricia Chuchryk



160 Medland Street  
Toronto, Ontario  
M6P 2N5

June 20, 1991

CRIAW/ICREF Conference Committee  
c/o Misener/Margetts Women's Research Centre  
11043-90 Avenue  
Edmonton, AB T6G 1E6

Dear Madam,

I wish to submit a proposal for the November, 1991 CRIAW conference in Edmonton. My topic represents the distillation of a Research paper which I prepared last winter at OISE under the supervision of Dr. Jeri Wine.

The paper addresses the issue of women who became pregnant out of wedlock and married the father, or father substitute, rather than give the child up for adoption, or attempt to raise it on their own. While this situation has abated in Canada since the passage of the Abortion Law in 1969, there are still many Canadian women who live with the secret of pregnancy before marriage. In my survey of six women, five had never told their story, and most had not shared it with the child affected.

What is particularly difficult is the pain and suffering still being endured both by the mother and the child of such a union. This pain can even be passed to the next generation so that the children of these children also tend to feel unwanted.

While the Abortion Law in Canada has gone some way to alleviate the terrible stigma of "illegitimacy", the effects of unwantedness are still not talked about, let alone studied. My paper attempts to open the book on this topic.

Its global implications are more obvious. The horror of the thousands of unwanted children in Roumania is powerful testimony to the absolute requirement that every child be a wanted child. I have no idea how the issue of unwantedness might affect women around the world since it is never talked about. But access to abortion and effective contraception must be available for all women if we are to create desired and loved children.

I would be willing to lead a workshop on the subject of Unwantedness if that were appropriate. Otherwise, I would be prepared to present a 20-minute paper. My title is "You Made Your Bed...": The Effects of Shotgun Weddings.

I hope that this work will be of interest to the conference.

Yours truly,

*Jamie J. Tait, M.Ed.*



## ABSTRACT

Sweet Valley High, Seventeen, soap operas and  
political correctness:

Isolating adolescent girls in their reading of popular culture

The focus of this paper is on connecting the reading of adolescent girls, a devaluing of their culture, and the marginalization of women generally. The term "reading" will be used to describe a number of text-based experiences. Starting with the 'local', the individual reader, and looking at the social context of reading romances and magazines such as Seventeen, it will be argued that many of the themes found within the popular culture of women, such as getting along, understanding others, and pleasing others tend to be devalued. Indeed, it will be argued that a classroom culture which now supports the sharing of 'outside the classroom' reading may place readers in a vulnerable position which further contributes to a marginalization of the experiences of adolescent girls. Nowhere is this more evident than in the new interpretations of ideology within the whole "political correctness" discourse. The more global issues, then, related to women's position within society are not unrelated to the gendered practices of their school experiences.

While the data for the paper has been derived from an analysis of popular and unpopular culture, and the responses of teachers to reading about popular culture reading in short stories and films, and so in a sense has a 'local' classroom flavour, the analysis is more global, and would be of interest to people who are not necessarily involved in classrooms.

The paper could be part of a session devoted to other papers on reading, education, or popular culture, or, could lend itself to a lengthier presentation involving slides, music, and the response of the participants to several short stories about reading.



Faculty of Education  
McGill University  
3700 McTavish St.  
Montreal, Quebec  
H3B 1Y2

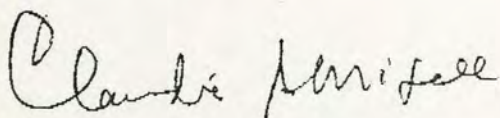
CRIAW/ICREF Committee  
c/o Misener/Margetts Women's Research Centre  
11043- 90 Avenue  
Edmonton, Alberta  
AB T6G 1E6

Dear Organizers:

Please find enclosed a copy of an abstract for a proposed paper for the CRIAW conference to be held in November. I have indicated on the abstract that while this could be part of a session where several related papers would be presented (each lasting 20 minutes or so), I would also be open to doing this in the form of a lengthier workshop session (60-90 minutes). I would ask you to let me know as soon as possible your response to this suggestion. In either case, I think that the local/global theme is one that participants will easily connect to, since I will be making the case for exploring what happens to us locally and as individuals reflecting and shaping the global experiences of women.

I look forward to hearing from you soon.

Sincerely,



Claudia A. Mitchell  
Associate Professor

SWEET VALLEY HIGH, SEVENTEEN, SOAP OPERAS  
AND POLITICAL CORRECTNESS:  
ISOLATING ADOLESCENT GIRLS IN THEIR READING OF POPULAR CULTURE

A proposal of a paper  
Submitted to the 1991  
Canadian Research Institute for the Advancement  
of Women Conference

Global Vision/Local Action  
Edmonton, Alberta  
November 8-10, 1991

Claudia A. Mitchell  
Associate Professor  
Faculty of Education  
McGill University  
Montreal, Quebec, H3B 1Y2  
(514) 398-6963



TO: CRIAW - Canadian Research Institute for the Advancement of Women

RE: Proposal for Submission to CRIAW Conference, November 8-10, 1991 in Edmonton, Alberta.

**THEME: Global Vision/Local Action.**

FROM: Carolyn Lehmann, Group Worker, Catholic Children's Aid Society, Riverdale Branch, Toronto.

DATE: 15 June, 1991.

**PROPOSAL SUMMARY:**

I propose a panel presentation of 3 - 4 women (depending on acceptance and finance) who will discuss from personal contact and experience how child welfare authorities in Toronto, Ontario often deny the local context and realities of women's lives as the agencies pursue their mandate of child protection.

The panel will be called, **WOMEN SPEAK OUT TO CHILDREN'S AID SOCIETIES.**

**BACKGROUND FOR PROPOSAL:**

A Parent's Rights Group was organized in March 1990 for the purpose of helping the Riverdale Branch of Catholic Children's Aid Society better serve the community. A majority of women and a smaller number of men from the community attend monthly meetings, and a consistent group of 20 - 25 now form the nucleus group. The majority of people are currently involved with both Catholic Children's Aid and Metro Children's Aid Societies, the two largest child welfare agencies in North America.

There are several connections this panel has to CRIAW'S theme of Global Vision, Local Action. The grass-roots community context - although it is the local world geographically - is really the global reality where women's lives are embedded and lived day by day. This is the world which needs to be taken much more seriously into account by child welfare agencies. In terms of power it would seem that the child protection authorities have the global viewpoint, and this often is the manner in which they function. Parents, specifically women who are the majority of people involved with children's aid societies, have another vision of how children can live happier lives.



**PROPOSAL:**

As a group worker with Riverdale CCAS, I propose to begin a weekly "Public Speaking Group" in September which would actively work on themes and issues relevant to the women's lives specifically as they relate to the child welfare system. If this proposal is accepted by CRIAW, this group would be the vehicle to choose the 2 or 3 women to attend the conference. I would chair the panel.

In the words of Debbie Fulton, who spoke as a parent to the East End Network in Toronto on behalf of the group: "We've been described as a group the agency will have to 'contend with'. We are the watchdog. And we have the greatest emotional investment. Because at the end of the day we can't go home and forget all about it. These are not case numbers in obscure files. These are our lives... We want to emphasize more prevention, whether that means launching parent education programs, making more parent relief available, or encouraging earlier involvement with a child-management worker instead of having to place a child for treatment in a long-term care in a group home. Our whole society seems rife with this band-aid mentality... Let's not be victims of the system, let's be active participants in changing the way it works and the way we work together."

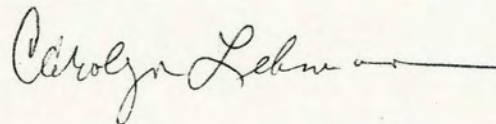
**FINANCES:**

Should CRIAW accept this proposal of a panel to be presented at the meeting in November, the question of finances would need to be negotiated and worked out with CRIAW and CCAS - Riverdale. CCAS will hopefully be able to pay for half the expenses if CRIAW can cover half.



Submitted by:

Carolyn Lehmann, Group Worker  
Catholic Children's Aid  
2494 Danforth Ave. Suite A  
Toronto, Ontario M4C 1K9

A handwritten signature in cursive script that reads "Carolyn Lehmann" followed by a horizontal line.

With the support of:

Debbie Fulton, Parent's Rights Group.

Mary May, Parent Support Advocate, CCAS - Riverdale.

Liz Bosma, Community Worker, CCAS - Riverdale.

Nick Nicoloff, Supervisor, Family Support Team - Riverdale.

Nancy Di Natale, Branch Manager, CCAS Riverdale.

*Ask for  
Paper & clarification*

CRIAW  
Proposal for a Workshop

I have been increasingly concerned about the quantity and quality of articles in the popular press in recent months on the theme of "political correctness." Although there are beginning to appear thoughtful rebuttals of the view that campuses, in particular, are being taken over by the "thought police," I am concerned that there are still too few moderate voices in the discussion -- indeed, from my admittedly incomplete sampling, even too few women's voices.

I propose a workshop to consider how we might participate more effectively in this discussion. This theme certainly has "global" implications, and requires "local action." The workshop might be structured as follows. Participants are encouraged to bring sample newspaper columns, magazine articles, and letters to the editor which address the theme. Following a general introduction to the theme and the ongoing discussion, participants could work in small groups to analyze the popular concerns, draft effective responses, and identify appropriate media for their contributions to this conversation, with particular attention to their local context and circumstances. I would function as facilitator and resource person. Ideally, there would be time for the small groups to report to the rest of the workshop what they had explored and drafted. The workshop would require at least three hours, but might be held as two sessions.

I see the anti-"political correctness" backlash not as something temporary, but as a threat to our feminist work for the advancement of women. It is for this reason that I propose CRIAW members take some time to address the issue. I'd be happy to work with anyone else who had a different way of expressing similar concerns: I come with no particular recommendation except my own concern, some thinking about the issues, and a great deal of experience in conducting writing workshops!

I'd be happy to develop these ideas further, if the programme committee is interested in this proposal.



Home-based Northern Businesses: Market Research, Business Plan  
and Product Development in Broughton Island, N.W.T.

ABSTRACT

Dr. Jill Oakes  
Department of Clothing & Textiles 115, H. Ec. 0/25.  
University of Alberta, Edmonton, Alberta

The rapidly growing Inuit population in the Canadian Arctic is facing critical job shortages. Community-based economic development is crucial to maintaining a healthy family and community life style. The purpose of this paper is to identify critical steps required to develop community-based industry in Broughton Island. Results of this research may be of interest to Inuit seamstresses from other northern communities and other individuals who are interested in developing their own cottage industry.

Social science research methods including participant-observation, informal interviews, field research, and questionnaires were used to complete this project. Research was conducted by Inuit seamstresses, research assistants, and the primary researcher. The project was funded by the Department of Economic Development, G.N.W.T., Inuit Tapirisat Corporation, and the University of Alberta. Seamstresses developed contemporary product lines with the assistance of a designer. Products were evaluated on the basis of aesthetic designs, marketability and profit margin. Selected products were sent to potential consumers for critical evaluation. Managers of potential stores and possible consumers were interviewed to determine the strengths and weaknesses of each product. Results were returned to the Minngug Sewing Group who altered the designs to meet the needs of the consumers. This process was repeated until interesting, marketable items with a Broughton Island design signature were created.

The sewing group asked themselves numerous questions, including their goals and aspirations, to develop a sound business plan. Marketing strategies were developed in conjunction with results received from the preliminary market survey. Issues influencing the marketing strategy of this community-based industry included the anti-fur movement, limited awareness of consumer's needs, traditional sewing skills, use of commercial sewing machines, establishment of a commercial seal skin tannery in Broughton Island, and limited knowledge of potential markets. Information collected from the market research enabled seamstresses to develop several innovative product lines and an effective market strategy for items made from seal skin. Potential markets were identified as museums, collectors, tourists, northern miners, northern executives, Canadian ambassadors, Northern adventurers, and scientists. An overall benefit of this research was the opportunity for Inuit women to gain experience at conducting their own product line development and market research.



ack  
20.6.91

ATKINSON COLLEGE

YORK UNIVERSITY

WOMEN'S STUDIES PROGRAMME

4700 Keele Street, North York, Ontario, M3J 1P3

7 June 1991

TO: CRIAW/IDREF Conference Committee  
c/o Misener/Margretts Women's Research Centre  
11043-90 Avenue, Edmonton, Alberta T6G 1E6

FROM: Meg Luxton,

RE: 1991 Conference - proposal for a paper

Gender Politics at Work

Based on research in Hamilton, Ontario this paper examines the ways in which gender politics shape the work practices and experiences of male and female steelworkers and their families. The paper examines prevailing gender ideologies and shows that the organization of industrial work and of domestic labour are both permeated by such ideologies. When women organize to change the sex/gender division of labour (for example when married women take paid employment or when women apply for jobs in heavy industry) they disrupt existing gender ideologies.

The paper argues that the experiences of steelworkers is typical of contemporary social organization. It considers various policies developed in different countries which try to mediate gender politics and comments on their relative effectiveness.





to: Carole Murray

date: May 20/91

from: Susan Jackel

telephone:

facsimile:

subject: CRIAW

Further to our telephone conversation this morning,  
I would be willing to help out with a session  
on women and the constitution, either as  
presenter, commentator/respondent or chair.  
I am currently at work on a paper on feminist  
understandings of representation, participation  
and negotiation in constitutional politics in  
the 1980s in Canada. It will draw on a large  
body of recent scholarly literature, and the  
actual process of public hearings at various  
points in recent and post-recent debates,  
including the current hearings in Alberta.  
Feel free to fit me in wherever needed.

Susan.



ACADIA UNIVERSITY

WOLFVILLE, NOVA SCOTIA, CANADA B0P 1X0

DEPARTMENT OF SOCIOLOGY

To: CRIAW/ICREF Conference Committee <sup>TEL (902) 542-2201</sup>

From: Dianne Looker, Sociology, Acadia University

Date: June 14, 1991.

Re: Proposal for a paper for the 1991 Conference

Proposed title: "Developing local awareness of women's issues: a case study in a small university"

Abstract:

An awareness of gender discrimination and related issues is an important part of local action to improve the status of women. Qualitative and quantitative data gathered from women at a small university will be examined to identify situations that facilitate or inhibit this awareness. The analysis will incorporate a discussion of my location as researcher, employee and women's advocate at this institution, and the effect of this location on my role in the development of local awareness of women's issues.

*D. Looker*



Dept. of English  
University of Calgary  
2500 University Dr. N.W.  
Calgary, Alberta T2N 1N4  
June 24, 1991

CRIAW Conference Committee  
Misener / Margetts Women's Research Centre  
11043 90 Ave.  
Edmonton, Alberta T6G 1E6

With apologies for the last-minute proposal, I would like to offer something for your consideration: a paper on the connections between my work as a professor of English specializing in drama and the work of MAENAD, a Calgary-based collective women's theatre company which has completed two seasons and planned a third composed entirely of new Canadian plays by women.

Teaching a course on contemporary British women's plays while contemplating the development of a local women's company formed by playwrights to enable production of their own plays connected for me the challenges faced globally by women playwrights seeking production for plays that don't fit easily into the male-dominated milieu of theatre and the particular challenges faced by their counterparts in my own back yard. I will illustrate these connections largely in terms of a published interview with one of the British playwrights, Pam Gems, that succinctly touches on many ways in which feminist issues apply to playwrights, and my own two-hour taped interview with three core members of Maenad.

The Maenads' production of their new play about 17th-century playwright Aphra Behn extended the connections for me through time as well as space. The play focussed on Behn's effacement immediately after her death, despite phenomenal success in getting her plays staged during her lifetime. It credits Behn's extraordinary vitality for overcoming the forces of conformity, and with her death the balance of power quickly tips against the products of her pen.

What strikes me as particular cause for optimism now is the mutual interests of feminist academics and playwrights. Women's theatre collectives provide increased opportunity for the development of female playwrights--Maenad's 1991-92 season, for instance, will include plays by two playwrights from outside the company's core. One is about a Scotswoman and a native Canadian woman embracing each other's cultures; the other is a feminist

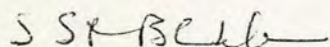


revision of Hamlet centering on Gertrude and Ophelia. And feminist academics are increasingly alert to opportunities to write about and teach and thus promote interest in the most compelling of these dramatic visions of women, combining their energies with the playwrights in an effort to prevent the disappearance of women's plays.

A striking testimony to these mutual interests is the feminist theatre festival / conference planned for November 1991 at the University of Calgary, "Women, Theatre, and Social Change." Conceived by two women in the drama department and one in English to combine performances and workshops by feminist companies from Canada, the U.S., England and the Carribean with theoretical papers by academics, it offers the Maenads, who started with the very "local" desire to see their own visions live on stage and knew little about the work of other companies who might share that vision, an opportunity to profit from the experience of other companies from around the world and to gain a sense of how their work fits into the global picture of feminist theatre. Academics will gain similar benefits, including publication of conference proceedings.

Though my intention was simply to offer this as a paper, if you have a longer time slot and you are interested, it might be possible to bring a member or two of Maenad in to read from one of their plays--I've heard a 20-minute reading from Aphra that would be of interest. If you would prefer that, I could check it out with them, and perhaps we could provide a real academic - performance combination.

Sincerely,



Susan Stone-Blackburn





*ack ✓*

Canada T6G 2E1  
The Northern Alberta Women's  
Archives Project

11019-90 Avenue, Telephone (403) 492-3093

May 29, 1991



Canadian Research Institute for  
the Advancement of Women  
Program and Planning Committee  
Fall 1991 Conference

On behalf of the Northern Alberta and Women's Archives Project Committee, we would like to propose the following presentation/workshop:

**The Northern Alberta Women's Archives Project:  
Archives as Networking**

This workshop would entail a panel discussion format whereby a few members would present information, including the trials and tribulations of historical research, followed by an interactive discussion with the audience. The panel tentatively consists of Nanci Langford, Diana Chown, Sheila Dunphy, and Kathy McMahon. The goal of this workshop will be to address some of the problems women researchers face when trying to unearth women's history.

Our project evolved in 1989 after a group of local women began to share their frustrations in doing research on women. We began by interviewing potential donors whose collections could become a women's Archive. We also established a link/liaison with the Provincial Archives of Alberta. At the same time, we gave talks at women's organizations and conferences about our project. Currently, we are excited about a new component: a database containing information about privately held and public collections. This database would allow for an interactive relationship with donors. We are aspiring to eventually link up with other similar projects elsewhere in Canada and other countries via the database.

We would love to see a whole session devoted to the development of women's archives. In this regard we would be pleased to see other projects, such as the Canadian Women's Movement Archives, at this session as well.

Sincerely,

*Sheila Dunphy*  
*Diana Chown*

Sheila Dunphy, Project Coordinator  
Diana Chown, member



CRIAW 1991

Proposal for a Panel Discussion:

Developing Trust in a Women's Studies  
Teaching/Learning Environment

I propose to organize a panel discussion about how and if it is possible to develop trust among participants in a Women's Studies teaching/learning environment when women come to this environment from very different "locations". I intend to invite five or six women from various geographic locations in Canada who are located differently with respect to race, class, sexuality, 'authority' in the Women's Studies teaching/learning environment, and so on. Each participant will be asked to respond to an elaboration of the following:

Since the institutionalized nature of student/instructor relationships, even in Women's Studies courses, confers much power, both legitimate and illegitimate, on the instructor, knowing whether one can trust instructors (or others in the group who have other types of social power) to respect one's disclosures, honour one's silence, and be fair with one's work is often problematic for the student. What are obstacles which make it difficult for women from different "locations" to trust one another? What conditions, if any, need to be put in place in order to establish morally good trust in a Women's Studies teaching/learning environment, particularly in light of the concern that attempts at establishing trust are carried out in a context which confers institutional and social power on some and not others and, in doing so, often makes problematic the trustworthiness of even those of good will?



March 11, 1991

To: Organizers  
CRIAW 1991  
Misener/Margetts Women's Research Centre  
11043 90 Avenue  
Edmonton, Alberta

From: Debra Shogan, Ph. D.  
Professor  
Dept. of Recreation and Leisure Studies

Please find enclosed my one page proposal for a panel discussion on "Developing Trust in a Women's Studies Teaching/Learning Environment" which I would like to have considered for inclusion in the 1991 CRIAW/ICREF Conference.

1023

Debra Shogan

## Goddess Mythology:

### Healing through Symbols, Empowerment through Myth

Rosalie Wells

Athabasca University

One of the greatest forms of violence perpetrated against women is also the least recognized -- it is the systematic obliteration and perversion of ancient Goddess symbols and myths. This war on Goddess symbols stretches back thousands of years. It is a war that has been waged against women on virtually every continent on Earth. Sifting gently through the ruins is like wandering through a blasted land where all the signposts have been reversed - where Life became death, Good became evil, Strength became powerlessness.

The swastika, for example, was a life-affirming Goddess symbol, centuries before it came to represent one of the cruellest and most barbaric periods in human history. "Mathematics" literally means "mother wisdom". This wisdom of our Mothers, embedded in daily life, was invented to chart the heavens for religious observances and to monitor the food stores during long winter months. Today, women are socialized to be math phobic, and are thereby denied access to disciplines where mathematics is a prerequisite.

This session is designed to be a healing and empowering re-membering to our Mothers' symbols and myths. These global symbols are our cultural legacy that speaks to us of the honored place that women once occupied in society. Goddess symbols offer us the direction, inspiration, and empowerment to reclaim our rightful places and to restore a balanced truth to human experience.



ABSTRACT

Now you see us, now you don't! Playing peek-a-boo with Lesbian visibility in Canadian feminist organizations.

Houston Stewart and Jeri Wine

The two presenters approach the issue of lesbian visibility in Canadian feminist organizations from differing and overlapping perspectives. Houston Stewart is a recently out lesbian. She is a mother, a Ph.D. student in educational foundations at Dalhousie University, and has worked as the administrator of the P.E.I. Advisory Council on the Status of Women. She has been a CRIAW/ICREF board member since 1989. Jeri Wine is a professor of psychology and feminist studies at OISE. She is president of CRIAW/ICREF and past-president of Canadian Women's Studies Association (CWSA). She has been "out" and active in fostering lesbian visibility in Canadian feminist organizations for nearly a decade.

Houston Stewart will speak about the importance of having other visible lesbians as role-models in the coming-out process. She will connect the public and private realms as she talks about the fear of naming herself lesbian and the resultant risk of losing her children, not to mention the possibility of losing her job in a homophobic society. Houston will also discuss the unfortunate practice of conforming to the unwritten rules that are part of a heterosexual norm within a state funded women's organization. In coming to voice, she will be speaking not only about the covert institutional pressure to conform, and the perceived need to stay hidden, but to her own internalized homophobia in coming out to her children.

Jeri Wine will speak from the experience of herself and other lesbians in attempting to give greater voice and visibility to lesbian experience in CRIAW and CWSA. The space for presentation of lesbian materials in the conference programs has increased immeasurably over the last half dozen years. Yet these changes have not, for the most part, been taken up as important by feminists of non-lesbian identities, and require constant vigilance on the part of lesbians to maintain. Despite official organizational decisions, she will note the mysterious disappearance of lesbian experience in the absence of this vigilance.

The purposes of this workshop are to

- (1) Share workshop participants' experiences (lesbian, heterosexual, and others) with regard to lesbian visibility in Canadian feminism.
- (2) Develop strategies so that lesbian experience is a permanent and expected part of the agenda in Canadian feminist organizations. These strategies must include space for lesbians to voice our concerns, as well as ones that insure that non-lesbian feminists will act to affirm lesbian visibility.



ack 5.6.91

2

Warren Grove  
P.E.I., COA 1HO  
17th June, 1991

CRIAW/ICREF Conference Committee  
c/o Misener/Margetts Women's  
Research Centre  
11043 -- 90 Avenue  
Edmonton  
Alberta, T6G 1E6

Dear Conference Committee:

I am enclosing an abstract for a proposed workshop titled Now you see us, now you don't! Playing peek-a-boo with Lesbian visibility in Canadian feminist organizations for your consideration.

If you require further information, please contact me, or Jeri Wine, c/o the above address.

In sisterhood,

*Houston Stewart*

Enclosure

**Community Development and Gender: a Case at Hand**

Submission to the 1991 CRIAW Conference "Global Vision globale"

Women are and always have been active in their communities. The issue at hand is therefore not that of how to integrate women in community development, but rather of that of how community development addresses women's contributions and women's issues. This paper should enable participants to evaluate a certain number of gender biases often found in community development projects. This paper addresses local as well as international development, where gender issues are currently being addressed by development agencies.

First, a theoretical framework will be presented which questions gender biases in prevalent conceptions of community development. Second, we will examine how women activists suggest such biases be eliminated. The results of a four-year action-research with women activists in community groups where membership includes both men and women will be presented. These women developed a collective approach to the issue which will be presented here. This experience has inspired and oriented other research and projects in the province of Quebec and in Ontario. A tool "kit" was developed and will be made available.



Rec'd July 2  
FAX arrived  
last week

C.P. 303, Succursale Delorimier,  
Montréal, Québec,  
H2H 2N6

Le 29 juin 1991

Marilyn Assheton-Smith,  
Misener/Margetts Women's Research Center,  
11043-90 Avenue,  
Edmonton, Alberta,  
T6G 1E6

Re: Paper for the CRIAW 1991 Conference: "Global Vision / Local Action"

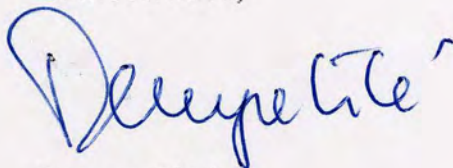
Dear Ms Assheton-Smith,

I am forwarding to you a proposal for a paper at the 1991 CRIAW Conference. I hope this will be of some interest to you and to the participants.

I would like to present the paper in English, as most participants, I presume, will be fluent in this language. But I usually work in French, so I would certainly be available for comments in French. For this reason, the category *bilingual paper* was added to the proposal.

I hope you have a nice summer and am looking forward to your response.

In sisterhood,



Denyse Côté

TEL: 1(613)741-8768

COPY

Sharda Vaidyanath  
1388 Rainbow Cres.  
Gloucester, ONT K1J 8E2

*A Proposal for Presentation of a Formal Paper  
for CRIAW 15th Annual Conference.*

I wish to present a formal paper to the 1991 CRIAW conference. This paper will be a revised version (to suit the conference format) of my M.A. thesis in Canadian studies, Carleton University, Ottawa, titled, *The Intersection of Concepts of Marriage in Canada: A Study of the Influence of Western Ideologies of Marriage on First Generation Hindus.* (Vaidyanath, 1990).

My revised version will focus on the Hindu dimension discussed in the above thesis. To elaborate, my autobiographical introduction which locates both, the origin of my interest in the subject of marriage and feminist orientation in personal/familial experience, is a springboard for my theoretical stance on 'marriage'. In other words, I integrate real life experience and scholarship to articulate my rejectionist stance to the Hindu theory of marriage.

Further, I also extend my personal/familial experience in marriage to the global context in my original research on the use of matrimonial advertisements by first generation Hindus in Canada.

My conclusions discuss the political/social ramifications of enshrining the "dependency" model for Hindu women in Canada.

Sharda Vaidyanath



Tel: 1(613) 741-8768

Sharda Vaidyanath  
1388 Rainbow Cres.  
Gloucester, ONT K1J 8E2

### Abstract

The experiences of my late mother, my aunt and myself within the system of the Hindu arranged marriage illustrate the marital abuse, the experience of widowhood and the absence of rights/freedoms for Hindu women in marriage. The Hindu arranged marriage is conceived within the concept of *dharma*, the religious moral code that structures the spiritual progression of Hindu married males. The adherence to principles of *dharma* (in marriage) obtains for Hindu males, *mokṣa*, which is release from *samsāra* cycle of birth, death and re-birth for unity with *brāhman*, an other-worldly realm of pure blissful consciousness. *Dharma* can only be fulfilled through achievement of male birth. A logical requirement is *strī-dharma*, an elaborate prescriptive code for Hindu women that enshrines the total surrender of female sexuality and reproduction to the male ritualistic role in the family. By linking personal experience, theory and research this critical inter-disciplinary examination of the Hindu marriage within a radical feminist perspective, achieves a global or public projection of religious rationalization of inegalitarianism of the sexes within and outside the Hindu marriage.

Sharda Vaidyanath



University of Alberta  
Edmonton

Department of Sociology  
Faculty of Arts

Canada T6G 2H4

5-21 HM Tory Building, Telephone (403) 492-5234

9/4/91

CRIAW/ICREF Conferece ,  
Misener-Margetts Women's Research Centre,  
11043 - 90 Avenue,  
U of A Campus,  
Edmonton,  
T6G 2E1.

Dear Madam;

I would like to run a session with a numer of graduate students whose current work represents a challenge to the recieved canon in the general area of sociology - but like all good feminist reserach the disciplinary boundary is never so exact. Several of the students are doing work that calls into question, for example, the Durkheimian understanding of gender differences in suicide rates that has had both a global and local impact. That is, the general conclusions Durkheim reached have provided the basis for both research and preven- tative measures for most western societies, and certainly for the local efforts. Another piece of research has to do with birth control policies, and another possibility is concerned with teenage rebellion.

In general, the research that would be presented represents significance questioning of the usual assumptions that have been so important in guiding policy and in developing structures to cope with the issues involved. A tentative title I would like to suggest is Local Research with Global Implications.

Yours sincerely,

R.A. Sydie.



March 14, 1991.

1991 CRIAW/ICREF Conference,  
Misener Margetts Women's Research Centre,  
11043-90 Avenue, University of Alberta Campus,  
Edmonton, Alberta T6G 2E1

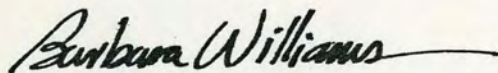
Dear Planners;

Please find attached my proposal for the 15th Annual CRIAW/ICREF Conference to be held in Alberta in November, 1991. As you can see from the date of this letter, I am a bit late getting this off to you. However, I have been finishing a final draft of an EdD at the Ontario Institute for Studies In Education in Toronto, gearing back up for paid labour, and trying to re dress and ad dress the many needs of a partner and children who have patiently (and sometimes not so patiently) endured my absences.

I am very heartened by the Conference's theme and hope that you will find my proposal, arising from my doctoral work, of interest.

I look forward to your response.

Sincerely,



Barbara J. Williams  
200R Lansdowne Avenue  
Toronto, Ontario M6K 2V9



NOTES PASSED BETWEEN HOSTAGES: FEMINIST WRITING AND THE POLITICS OF SELF-REPRESENTATION

This is the title of research which I am in the process of completing for an EdD in Adult Education at the Ontario Institute for Studies in Education at the University of Toronto. The title comes from the ninth chapter in Robin Morgan's *The Demon Lover* and situates my study as a feminist effort to explore what can be understood about the notion of "experience" and how we can rearticulate the concept that "the personal is political".

In the research, I explore solicited narrative writings of five white, heterosexual, professional feminists (including myself as a subject) and how we language a life story and many shorter narratives concerning experiences with men in the workplace.

Through the analyses, I try to make links between how conventions of storytelling such as temporally linear, sequential, causal narration simultaneously situate the writer as a woman and feminist, at the centre of her story, reinscribe her location at the margin and produce struggle against phallogocentric discourses which render her Other. I am also interested in forms of self-representations by which the "self" could be understood, and through which the "self" struggles against representations from others.

The four women in the study, beside myself, are "located" within my professional network and tend to have managerial/educative occupations in large not-for-profit organizations. To be included in the study a participant must have referred to herself as a feminist and described women's experience, in some way, as gendered oppression. Obviously, the subjects also had to be able to and interested in a strenuous writing task. I undertook the same task. Participants knew that I was interested in women's experience of workplace oppression and my interest, no doubt, influenced what they wrote about.

In the analysis of the life stories I explored how we narrated experience and what that narration made "possible" to know about experience, how forms of resistance were enacted within the writing itself, how what I called the "divide" between the "public" and "private" operates to close over contradictions and how our privileged location as white well-educated middle-class women must be understood along with the oppression we none-the-less experience as women.

I call attention in this work to the way we language our selves and the implications this languaging has for our emancipation. Given a tenacious hold on the notion that "experience teaches" and the feminist metaphor that the "personal is political" I believe that exploring how we understand experience is an important political undertaking. The very language we use as feminists must be scrutinized, our political agendas must be re-evaluated so that we not only confront abusive acts, challenge directly the domination(s) which disable us emotionally, intellectually and financially, but that we also "read" our own writings, interrogate our own tellings, resist how we are represented.



## A WORKSHOP PROPOSAL

Given my research, I would be interested in a workshop which explores how we represent our social "location", how we language those many, and contradictory social "locations" and how we can interrogate our representations. If, for example, I write that I am a forty-two year old, white, middle-class, heterosexual, professional woman and feminist, what does this representation, which "I" make "of" and "for" "my" "self" mean about how I represent my experience, how I represent my oppression and how I represent the oppression in which I am complicit?

These locations, whether "declared", "taken-for-granted", or hidden form the basis upon which we "Other" others and by which they "Other" us. I think it would be very useful to explore how we discuss the representations and artifacts of representations which make talking across "differences" and into "axes of power" exceedingly problematic. For example as a middle-class woman of certain privileges, I work in an environment where conformity to a certain (heterosexual) "look" is "read" as "understanding" the workplace sufficient to influence it. My "compliance" is fraught with many contradictions: one the one hand I am "allowed" to influence decisions which effect the lives of many women, however, in complying I must challenge the basis on which I "believe" my self to be of influence. The heterosexual "contract" is constantly being reproduced.

In terms of the "link" between my social "locations" and how I make meaning of my "moral project" and "political activities" I would then open up a discussion about how our "locations", often multiple and contradictory "install" us into the "work" which we do. As an organizational consultant, for example, I work predominantly with men in powerfully hierarchical positions in organizations. What does my heterosexuality have to do with this "choice"? My middle-classness and my privilege as "consultant" mean that I regularly produce "readings" of what is "happening" and what needs to happen in an organization. Often what "I see" happening are subtle and potent forms of power used against women, people of other racial groups and differently-abled people by those who intend to keep the mechanics of their power operative and invisible. How can I "come to see" this if not by my privileged entrance, but also by my oppressed standpoint vis-a-vis gender?

Making the "mechanics" of power more visible, "mechanics" in which I participate, and calling them into questions individually and collectively, I can begin to influence the day-to-day lives of those with whom I work. But this too is a contradictory process. Within the human resource development profession, which "credentials" me, a "critical feminist analysis" is frequently understood as "man-hating" and "complaining". There are few alternatives to the liberal humanist discourse which shapes the rhetoric in my "field" by which to open up questions of "location", "intention" and "moral responsibility" to "social injustice". And the ground we "may have" made (and I say that advisedly) with "employment equity", "pay equity" programs, and "multi-cultural access" programs appears not to be touching the day-to-lives of the women with whom I work.



11

My proposal, then, is to develop, within the workshop a way of "interrogating" the "talk" of our social locations and how we understand our political undertakings, not as straight lines, but as "links" forged through contradictions, through multiple locations which privilege us and situate us as oppressed.

This workshop needs to be conducted with a group not larger than 16. We would have larger group discussion and do some work in small groups as well, both in groups of "similarity" and "differences". A time-frame of at least two hours would be required.





ST. FRANCIS XAVIER UNIVERSITY

ANTIGONISH, NOVA SCOTIA  
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Sociology and Anthropology

1 April 1991

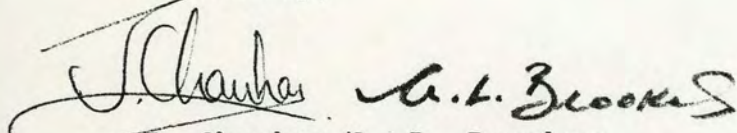
CRIAW/ICREF Conference Committee  
c/o Misener/Margetts Women's Research Centre  
11049-90 Avenue  
Edmonton, Alberta T6A 1A6

Dear Conference Committee:

Please find enclosed two abstracts of two papers respectively which we wish to submit for possible delivery at the CRIAW conference in November.

We look forward to hearing from you.

Sincerely,

  
J. Chauhan/A.-L. Brookes

Enc.

current address for M. Sylvestre : 18 Balmoral Drive  
Bramalea, Ont  
L6T 1V1

as of May 15 address for J. Chauhan : #403, 8220 Jasper Ave  
Edmonton, AB  
T5H 4B6  
tel. 429 2144

Teaching racism: our different classroom experiences

Anne-Louise Brookes and Jaya Chauhan  
Department of Sociology, St Francis Xavier University

In this paper we will reflect on our role as black and non-black teachers in the classroom when teaching the same subject matter, namely racism, from a feminist perspective. We bring into the classroom, as teachers and students, our own race, class, gender, heterosexism, ableism and other positions. Our positions give us different experiences of, and perspectives on, racism. Thus, our multiple and contradictory social positionings need to be problematized if we are to unlearn our discriminatory social practices. How do our asymmetrical positions of difference and privilege allow us to "speak out" and "talk back"? Classroom dynamics can be such that, we believe we may perpetuate relations of domination rather than subvert them. Our experiences point to the need to validate voices from the margin, voices that are both heard and unheard and which have for far too long and too often been excluded in all social institutions.

Canadian



To identify as Black in a non-black world

Jaya Chauhan and Melody Sylvestre  
Department of Sociology, St. Francis Xavier University

This paper will consist of a dialogue between two women, one who identifies herself as a black woman, ~~another~~ <sup>the other</sup> as a brown woman both living with the dominant non-black Canadian culture. How do identity politics inform our sense of self and who we are as individual women living in a world that continues to divide us at every turn? Knowledge is socially constructed and organised differently to benefit us differently. We need to speak and claim our experiences of being woman, but of different race, class and other positions. How have our different experiences been mediated by our own social positions and those of others? Ultimately, despite our multiple and contradictory social positions, we think that we will have to come together in order to reconstruct and organize our society differently to benefit us all equally.



Abstract  
Submitted for CRIAW Conference,  
November 8-10, 1991

Barriers or Bridges?: Understanding  
Differences in Feminist Thought

by malinda s. smith

In this paper i will explore some of the tensions and conflicts associated with the *differences* which exist within the feminist movement, and most certainly, within feminist writings. The differences i will speak to are those of race and sexuality. Indubitably, there are many differences which create tensions - ableness, language, class, among others. It is my hope that in making an effort to address why some of the tensions exist, i can provide some insight as to why strengthening differences in general, is seen as creating *barriers* to feminists organizing for change, instead of as *bridges* to understanding and uniting for change.

The essence of my paper will be an examination of the claims made by *women of colours* and sexuality other than heterosexuality, that is, lesbianism and bisexuality. It will entail a three-fold critique. The first critique i will examine is the idea that negating emotions or passions such as anger is a form of *silencing*. Anger will be addressed as a powerful, passionate response to injustice or unfairness, which can birth change between peers (eg. Audrey Lorde, 1984, 1978; Narayan, 1988). The second critique i will examine is the idea that the *exclusion* (or absence) of experiences other than those associated with the dominant culture is also a form of silencing. It is important to consider whether such exclusion implicitly negates the significance of different experiences. A related source of conflict is the practice of *mis-representing* and *distorting* these experiences when they are represented (Davis, 1984, 1981). The third idea to be examined, is the unresolved difficulty of who can properly speak for whom. The assumption that white women or heterosexual women cannot properly represent the voices of *women of colours* or lesbians, respectively, needs to be resolved. It can be a convenient excuse not to act, to not read, learn or teach those experiences. Or it could be a genuine moral conflict resulting from the knowledge that all women should be given space to speak, and the opportunity needs to be created within feminisms (hook<sup>s</sup>, 1986; Smith, 1979).

These claims are generally made by *women of colours*, Jewish women (for eg. Irena Klepfisz, 1982: 45-51), lesbians and bisexuals (eg. Valverde, 1985), francophones, *hispana*, natives, the disabled, and for the most part, those who are not of the dominant culture. The claims are contentious on two fronts. First, the political right has launched an assault on those who demand to be heard, seen and understood, falsely labelling us advocates of a *political correctness* and ostensibly equating us with McCarthyism of the 1960s (for eg. the National Association of Scholars, headquartered in Princeton, New Jersey). Essentially their



argument is that we who refuse to be silenced, are attempting to impose an authoritarian philosophy of human relations which is undesirable (Henry, 1991; Adler, 1990). The second front on which these claims are contentious, is within the feminist movement itself. Those who oppose the demand to have differences specifically represented argue that such representations are inessential to the important work of feminism, however that is defined. Thus, women are women and this form of homogenization is somehow not seen as problematic.

These tensions and claims will be critically addressed with the hope of finding the material necessary to construct strong bridges that unite, instead of barriers that divide.

#### Preliminary References

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Women, Race and Class (New York: Vintage Books, 1981).
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-"Scratching the Surface: Some Notes on Barriers to Women and Loving," Black Scholar 9, no. 7 (April 1978): 31-35.
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- Valverde, Mariana. Sex, Power and Pleasure (Toronto: The Women's Press, 1985).

*Cheryl Malmo, Ph.D.*

Psychological Counselling & Consulting

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9606 - 89 Avenue, Edmonton, Alberta T6E 2S4  
Telephone (403) 439-0576

March 11, 1991

1991 Criaw Conference Committee  
Misener/Margetts Women's Research Centre  
11043 - 90 Avenue  
U. of A. Campus  
Edmonton, alberta T6G 1A6

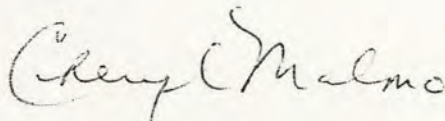
Dear committee members:

Enclosed is a proposal for a panel presentation of literary works for the 1991 conference. I have taken the responsibility of organizing this panel and would like to serve as chair, if that is agreeable to the conference committee. We will need a time slot of 1 1/2 to 2 hours at the conference.

Correspondence can be sent to me at the above address and I will see that all panel members receive the information. On the other hand, if you accept the proposal and want everyone's phone numbers and addresses, or need everyone to fill out application or registration forms, do let me know and I'll forward that information.

Please consider waving the conference fee for these panel members as these women are not in a position to pay much (in two cases any) money to attend the conference. Thanks.

Sincerely,



Cheryl Malmo



Proposal  
CRIA W Conference  
November 8-10, 1991

Research methodology has been extended by feminists and others to include an in-depth examination of individual human experience and its meaning to that individual. The phenomenology of four women's lived experience will be presented by this panel in the form of literary works, the method by which they have chosen to capture and share their experiences as women. Each woman will locate herself within her specific context and the locations will be reflected in the poems and the stories that will be read, as will be the implications for women in the global community. The panel will include the following:

Marilyn Dumont

I write from my "three strikes against me" experience of life, native, woman and lower class.

My "voice" is sensitive, candid and increasingly political. Previously, I have written from my experience of native spirituality and from what I recall from my childhood spent among the trees in logging camps, but I am in transition and who knows what I will write about next. Sometimes it scares me.

I am Metis. Dislocated from the settlements and my ancestors. I grew up in a small southern Alberta farming community. And in that town we (I am the youngest of nine children born to Mary and Ambrose Dumont) were perceived similar to how gypsies may be perceived in Europe. We were many extended family members, all in one house, seasonally nomadic, lively and occasionally indiscreet. We never could hide our halfbreed blood.

Jean Noble

I am a white, working class lesbian. I am a student at the university of Alberta; my major is English. I am also an incest survivor. And if we truly believe that the personal is political, then healing and recovery are truly political acts . . . supporting each other through healing is also an intensely subversive activity. To pretend, on the other hand, that womyn have enough commonalities so that we can justify establishing feminist theory within the 'institution' as the theory of women's experience, is to continue to stigmatize and damage womyn who do not fit into that homogenized theoretical discourse: feminism has thus far theorized the experience of middle class, white, heterosexual womyn. Women's studies needs to be subverting its own efforts to theorize the experience of womyn - to theorize womyn is to reduce womyn to our most minute commonality and to pay lip service only to difference. I do, however, believe women's



studies needs to exist. otherwise we become lost even further under the hegemonic discourse known as 'mankind.' I locate myself in the gap between those seemingly contradictory statements. my story, "Red Running Shoes," is an attempt by this working class dyke to 'write the body.'

Molly Chisaakay

I grew up on the Assumption Indian reserve in Northern Alberta and attended the Catholic residential school there from age five to thirteen. Prior to life in the Mission I resided on the Habay reserve with my parents. I moved away from the reserve eventually.

I am the fourth of a family of ten, and the second eldest daughter. I have witnessed the socio-economic and political changes on the reserve and how those changes shifted the cultural, traditional ways of my family's lifestyle. Growing up on the reserve, the influences were many. My parents encouraged my education and influenced the willingness I developed to make the necessary adjustments to cope better within two worlds. Many of my friends influenced my own determination to challenge personal struggles as a single parent, a native, a woman, a role model and a minority low class individual.

Writing to me is an expression, without apologizing, of my experiences, reality and journey to the recovery of self determination. I hope it will bring to the reader/listener an understanding or awareness through visual images. My daughters, Carla and Jocelyn, continue to inspire my writing and to it I remain dedicated. I also recognize my brothers, Thomas and Kevin, for their continued encouragement for me to write, and for their support and respect of me as a woman.

Sylvia Vance

I have come to motherhood (the full caring for children) late in life -- my first son was born when I was thirty-nine, my second when I was forty-two. I have brought to it a political and feminist consciousness, as well as a recognition of a completed self before pregnancy since my children have not been a part of my growing up. In the novel and poems I will be reading from, I am creating a language that gives description to and definition of the experience of motherhood, from the most intense moments of love to the unbelievable instances of pure rage. I try, in the novel, to examine the vulnerability of women with children in a culture that values neither, to describe one woman's life from the inside out rather than the outside in, to look at everything from the daily fear permeating a woman's life to the amazing laughter that sustains her.



# CATALYST THEATRE

April 1, 1991

1991 CRIAW/ICREF Conference  
Misener/Margetts Women's Research Centre  
11043-90 Ave.  
U of A Campus  
Edmonton, AB T6G 1A6

Dear Conference Planners:

Enclosed is a proposal for Catalyst Theatre's Women's Circle involvement in the CRIAW Conference. We would love to be involved in any way, whether it be a dramatic presentation, a workshop, a reading, or a presentation. We feel that we have something to offer in terms of our methods, but even more importantly, we would love to have the opportunity to be challenged on our work, to learn from the work of others, and to make connections with the women who will be coming to the conference.

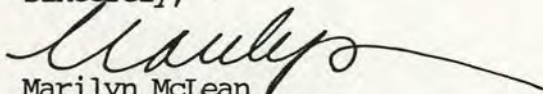
This application is later than your advertised deadline, but in my telephone conversation with Carol Murray in March, she indicated that your committee would be open to receiving applications in early April. I hope there is still time to consider our proposal; our own timelines have been impossible because of a festival that we are planning from June 8-15 of this year.

I have not included any budget information; Women's Circle would be happy to participate in the form of a workshop or reading with nominal or no remuneration, depending upon what you have available, but we would not be able to offer a dramatic presentation without some funding from the Conference. Our costs of producing scenes start at about \$3,000 (because we are an Equity company and must offer performers work at Equity rates for anything that is "performance".) However, we might be able to link a performance for the CRIAW Conference with performances for other organizations, which would reduce our costs per performance. If you are interested in principle in our participation, there is certainly room for negotiation.

If you need more detailed information than I have provided, please contact me and I will be glad to fill in the blanks!

Catalyst would also love to have participation from the Women's Research Centre in our festival, and I will send you information in a separate package.

Sincerely, .

  
Marilyn McLean  
Community Coordinator



## **Catalyst Theatre Women's Circle Project**

### **Proposal for Involvement in CRIAW Conference:**

Catalyst Theatre proposes involvement of the Women's Circle Project in the CRIAW Conference. Forms of presentation could include: a dramatic presentation of participational scenes; a popular theatre research workshop; a reading; or a verbal presentation.

### **Description of Project:**

The Women's Circle Project is an ongoing exploration and development of participatory theatre created by and for women, with the aim of providing a forum for women to come together to begin a dialogue and exchange on issues that affect them, and to identify ways of working together for change.

The process includes ongoing research with women's groups in the community, using as the first step a popular theatre workshop process to group stories/issues/concerns, and as the second step the presentation back to the group of improvisational or scripted scenes based on their experiences. The dramatic presentations are designed to pose questions, dilemmas, or points of choice for the women's group so that they are identifying both individual and collective action strategies. The project will include a participational play for broad audiences of women, and a repertoire of additional scenes that can be used with specific women's groups as part of their own ongoing exploration, group-building, action planning, etc.

The project has included research and script development with a variety of women and women's groups: survivors of domestic violence, low income women in community programmes (eg. pre-employment training and mothers' day out programmes), immigrant women from third world countries, mothers, feminists, women in unions, academics, and university students.

One of the objectives from early on in the project was to identify those issues on which women hold broad agreement and can work on collectively; and those issues on which women cannot agree. The issues explored are those which are related to systemic discrimination against women, such as economic inequity and violence against women. Obviously, this exploration is inevitably tied to questions of social location, both of the team members and of the women's communities with which the team is working.

Another major objective is to clarify ethical considerations in terms of women speaking for other women. The group has had to wrestle with how and if it can represent the concerns of women where those women's social location is not represented within the group. Can a group of women who are not living in poverty represent the concerns of women living in poverty? Under what conditions, if at all? What kinds of ongoing partnerships with other groups need to be in place? What assumptions do the project team hold, because of their social location, and how are those reflected or challenged by the work? An example is the assumption by team members that women would want to work together for change; some community groups have strongly challenged collective action by women as a strategy, because of their negative experiences of breaches of trust in their relationships with other women.



The question of whether one can represent the experiences of people outside one's own social location is one faced by a variety of cultural workers, and one on which the Women's Circle team would appreciate input from the CRIAW Conference participants.

**Project Team:**

The project team includes: Jan Selman, a theatre director and professor in the Department of Drama at the University of Alberta.

Shirley Barrie, the playwright, is from Toronto.

Jane Heather is a performer and popular theatre worker from Edmonton.

Marilyn McLean is the community coordinator on the project.

Pat Darbasie is a performer from Edmonton.

Patricia Drake is a performer from Edmonton.

Lise Ann Johnson and Wendy Philpott, project researchers, are from Edmonton.

Team members range in age from 25-35; all are urban middle-class; 6 are white; one is black; 4 are mothers and married; 3 are single. The group is currently looking to broaden its representation.

The Women's Circle team will have had an opportunity to work with other women artists and popular theatre artists in June at the Canadian Popular Theatre Festival in Edmonton, exploring local and global links in the area of using theatre to address sexism, particularly as it is manifested economically.

Amandina Lihamba and Penina Mlama from Tanzania and members of the Aboriginal Writers' Group from Regina will be working with Jan from the Women's Circle team to plan a collaborative workshop that reflects the experiences and social context of the three groups. This collaboration will necessarily influence the Women's Circle Project's capacity to include a global analysis in its work.

# RYERSON

SCHOOL OF BUSINESS MANAGEMENT, FACULTY OF BUSINESS

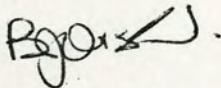
April 23, 1991

Conference Committee,  
CRIAW,  
408-151 Slater Street,  
Ottawa, Ontario  
K1P 5H3

Re: 1991 CRIAW CONFERENCE  
PAPER SUBMISSION

Enclosed please find a paper proposal for the upcoming November conference. This is a working paper still in progress and will be completed for the November program. This paper is the "ground work" for a workshop on "Survival Skills of Women in Academe" that I will be chairing at the May Administrative Science Association of Canada annual conference. It is my intention to use the discussion groups' input to complete this paper with a section on "Survival Skills". Please note that this paper has not been previously reviewed and/or published.

Sincerely,



Professor Barbara Orser

Encl.



## ACADEMIC ATTAINMENT, ASSIMILATION AND FEMINISM IN CANADIAN SCHOOLS OF BUSINESS <sup>1</sup>

This paper investigates employment discrimination in Canadian Schools of Business. A review of Statistics Canada data on student (1971, 1978) and faculty composition (1980, 1985, 1989) demonstrates that the number of females as a percentage of undergraduate and graduate students of business has increased significantly as has the total percentage of female faculty. Females are, however, significantly underrepresented in senior academic positions of associate and full professors with little of change over the study period. Barriers to academic attainment and the consequences to feminist research in the administrative sciences are discussed.

### Introduction

The increased participation rate of women in the workforce, their presence in undergraduate and graduate business programs and the absence of females in senior management positions are catalysts in the new and growing field of women in management. Many Canadian researchers who are engaged in the study of these management issues are female academics working in the business or administrative studies departments of Canadian universities. Ironically, while issues such as systemic discrimination, artificial performance criteria, tokenism, stereotyping, networking and ambiguous assumptions of corporate "commitment" are acknowledged within the university research community as legitimate management problems, many female academics must contend with similar discriminatory work environments. Like other academic environments, this results in a two tier system of discriminatory employment for women in the administrative studies, (Bristor, 1990; Aisenberg & Harrington, 1989), biased funding programs and little feminist research in the administrative sciences.

This paper investigates literature on the character of sexism in academic institutions, the faculty and student composition in Canadian schools of business through a secondary analysis of Statistics Canada data and how the absence of women in senior academic positions contributes to biased research and funding and to the lack of feminist research in the administrative sciences <sup>2</sup>. The academic tradition of tenure and collegiality is examined in light of the increasing criticisms being levied by academics, feminists and the popular press against

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<sup>1</sup>. This paper is dedicated to Ida Ackerman, Peter Bryson, Deborah Church, Brian Doan, Beverley Fallis, Darlene Funnell, Nancy Hart, Lyne Lavoie, Joan Murphy, Marion Orser and Bill Harris whose commitments to caring have allowed me to pursue my commitment to learning.

<sup>2</sup>. For the purpose of this paper, "sexism" is defined as the oppression of women, brought about by discriminatory actions and attitudes based on the assumption that females are subordinate (Jaggar & Struhl, 1978 as cited by Jones & Jacklin, 1988). This includes but is not limited to: the utilization of derogatory labels and restrictive stereotyping; attitudes that women are generally inferior to men; support for the premise that men should have more rights and power; and hostility for women who engage in traditional masculine behaviour or fail to fulfil traditional female roles (Benson & Vincent, 1980 cited by Jones & Jacklin, 1988).



TWO HOUR WORKSHOP: FEMINIST THERAPISTS ETHICAL PRINCIPLES: FROM SPECIFIC TO GLOBAL APPLICATIONS

PRESENTERS:

Jean L. Pettifor, 2731 Crawford Road N.W., Calgary, Alberta T2L 1C9 (403)289-5161. Female, older, white, anglo, Canadian born, retired mental health professional with self developed interest in professional standards and ethics, in women's issues, and other groups of disadvantaged persons.

Paul Gronnerud. Male, mature, white, anglo, Canadian born, private practice mental health professional with interest in broad areas of class and applied ethics.

SUMMARY

The workshop will demonstrate how the Feminist Therapists Ethical Code provides a link from the individual perspective to the global context. Initially a brief presentation will be made on feminist ethical concepts (In a Different Voice - Gilligan) and on feminist ways of knowing (Belenky et al). Reference will be made to existing guidelines for therapy and counselling with women. Based on an amateur video script "Therapist Client Relationships: Power, Dependency and Sexual Issues", the presenters will role play four excerpts of interactions between a male therapist and female client. The audience will participate in assessing the implications of the Feminist Therapist Ethical Code for the situations presented.

This will be followed by a discussion of the broader applications of feminist concepts to empowering persons of ethnic and native origin and persons with disabilities. The workshop will conclude with a discussion of the universality of feminist values and concepts. The collaboration of a female and male presenter is intended to reinforce the global application of feminist concepts.

*Jean L. Pettifor*  
*Feb. 15, 1991*

Chartered Psychologist (Alberta)



To - 1991 CRIAW/ICREF Conference  
FROM - Rosemary Lind

Thank you for accepting my proposal for the 1991 CRIAW Conference

I have revised that proposal to include Korea Beel as a co-presenter.

I am enclosing the proposal with its revisions (Title and Last Paragraph)

We would like to have 1 1/2 hours for the presentation.

To: 1991 CRIAW/ICREF Conference  
Misener/Margetts Women's Research Centre  
11043 - 90 Avenue  
U of A Campus  
Edmonton, AB T6G 1A6

From: Rosemary Liburd, Ph.D.  
9805 - 90 Avenue  
Edmonton, AB T6E 2T2  
433-5418

Noreen Bell  
11006 University Ave  
Edmonton, Ab- T6G143  
433-8457

Re: Proposal for 1991 CRIAW Conference

Format: Paper

Title: From the Inside: A Therapist's and Client's Experience of Feminist Therapy

Traditional therapy assumes a hierarchical stance in the relationship between client and therapist in which one person (the therapist) is seen as dominant and the other person (the client) as subordinate. A power differential, in which the therapist as "expert" is the primary agent of control, is a natural consequence of such a relationship. This difference in power is frequently viewed not only as acceptable, but essential for this process called "therapy" to begin and progress.

Feminist therapy, in its value system and context, holds to a different position. Although there are differences of opinion among feminist therapists along several dimensions, there is uniform agreement on the need to de-mystify the power relationship, to work toward the establishment of an egalitarian relationship between therapist and client and to be aware of the interplay between the internal sources of one's problems and those causal factors that evolve from the politics of women's oppression.

This paper will be used to explore the philosophical and contextual basis of feminist therapy by a therapist and a client who both identify themselves as feminist and who have worked together. Some of the issues embedded in the process of feminist therapy will be addressed from the perspectives of both client and therapist. For example, as feminists we frequently share common values regarding the politics and pragmatics of women's experience and may, in fact, have similar experiences in life. How can both therapist and client be part of this shared experience and, yet, remain sufficiently separate so the professional therapeutic relationship is maintained and the therapeutic process is effective? The potential that feminist therapy hold for fostering the



To: 1991 CRIAW/ICREF Conference  
Misener/Margetts Women's Research Centre  
11043 - 90 Avenue  
U of A Campus  
Edmonton, AB T6G 1A6

From: Rosemary Liburd, Ph.D.  
9805 - 90 Avenue  
Edmonton, AB T6E 2T2  
433-5418

Noreen Bell  
11006 University Ave  
Edmonton, Ab- T6G143  
433-8457

Re: Proposal for 1991 CRIAW Conference

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development and empowerment of the client as well as the therapist will be considered as will some of the pitfalls inherent in this way of working.



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9805 - 90 Avenue  
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I define myself both in my personal and professional worlds as a feminist. At the risk of being over-simplistic, one of the things that definition means to me is identifying myself with the experience of women as a group and, frequently, with the experience of individual women. However, as a therapist I may face the complex task of needing to be both "part of" and "separate from" if I am to be effective. This paper will be used to explore the philosophical and contextual basis of feminist therapy, including some of the pitfalls inherent in this way of working. The potential it holds for fostering the development and empowerment of the client as well as the therapist will be addressed.



26A Portland Street  
Nedlands, Perth  
Western Australia 6009  
March 13th, 1991

Dear CRIAW Program Committee,

I am presently in Australia on a six-month stay, and am taking a course in Ecofeminism here at Murdoch University. This course is being taught by Carolyn Merchant, from the United States, who is here because of an anonymous grant from a woman who wished to further the work in ecofeminism in Australia. There really are fairy godmothers out there!

The course readings, discussions, and the people involved in this course are most interesting, and many ideas continue to be generated, both from a theoretical and activist point of view, concerning what is happening ecologically on the planet Earth, and what are strategies to promote constructive rather than destructive ways humans can interact with non-humans, and also with the "non-living" Earth itself.

Since the conference is a long way off, and I am a long way from home, where I will return at the end of June, I have yet to finalize the exact format of a presentation. However, it would be on ecofeminism, attempting to connect what is going on in other areas of the world to Canada, and involve creating ideas for a possible local project in Edmonton.

As far as locating myself goes, I am (in alphabetical order!) Canadian, feminist, lesbian, middle-class, mother, older (revolting hag age!), teacher, white. I also speak from a position of economic, educational and class privilege.

If there is any further information you require, my home address in Edmonton is: 9658 - 86th Avenue, T6C 1J9. Any mail sent there will be forwarded here. Thank you for your consideration of this presentation.

In sisterhood,

Jane Haslett  
(JANE HASLETT)



Feb. 19/91

15th ANNUAL CRIAW CONFERENCE  
EDMONTON, ALBERTA

Nov. 8 - Nov. 10, 1991

ABSTRACT

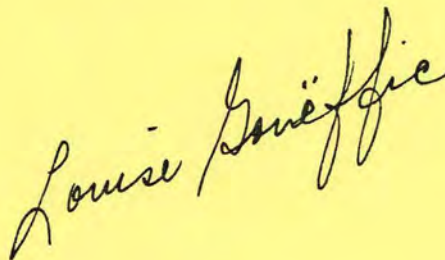
The presence of the large number of my sex in the workforce is not made publicly evident in 'the word'. I feel we are, as a workforce, a "handmaid" of the dominant workforce, i.e., the manpower in society.

The patriarchal code makes and daily remakes the patriarchal system. The same thousand-year-old words are used to name today's realities. This is like continuing to use aluminum pots when we know that aluminum causes Alzheimer's disease.

This paper deals with the necessity of changing the words to reflect today's economic and social realities more equitably and more realistically. I discuss the radical changes in words that must take place to make me and the members of my sex know and feel publicly identified as necessary co-creators of civilization and society.

More importantly, if these changes are not made contradiction, falsehood, stagnation and regression will not be avoided. The patriarchal code is deceptive, dishonest, and programmed with overvalued maleness. It is clear that the changes proposed shows that language reform is a good educational tool towards a more rational, and therefore a more just and kinder world.

Louise Gouëffic  
Executive Director  
LANGUAGE ABUSE INSTITUTE  
530 Crawford St.  
Toronto, ON  
M6G 3J8



Tel: (416) 535 0692

**THE LANGUAGE ABUSE INSTITUTE**  
*Towards A More Rational Solution*

Louise Gouëffic  
Executive Director

530 Crawford Street  
Toronto, Ont. M6G 3J8

Telephone:  
(416) 535-0692



Katie Cooke, PhD, Research Consultant, 1618 Ross Street  
Victoria, B.C., Canada V8S 1J8 (604) 592-2176

6 March 1991

1991 CRIAW/ICREF Conference  
Misener-Margetts Women's Research Centre  
University of Alberta Campus  
11043 - 90 Avenue  
Edmonton, Alberta T6G 2E1

Dear 1991 CRIAW Conference Program Planners:

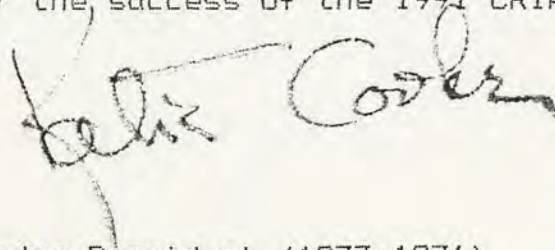
I have a thought to present a paper to the 1991 CRIAW conference. I would like to attend, Edmonton not being all that far away from Victoria. Being a retired, honorary member of CRIAW, I do not want to usurp the place of anyone needing a publication to advance in the academic world.

On the other hand, perhaps I have something to say about the role(s) of government advisory councils in the 1990s. When I was appointed as the first chair of the Canadian Advisory Council on the Status of Women, I had a relatively clear idea of what the Council ought to be doing. In going back over its early role for the book I am currently writing, it has become clear that the situation today is very different from that in 1973 when the federal, Quebec and Ontario Councils were set-up. The task is not the same.

In my paper, I will compare the roles of advisory councils on the status of women 20 years ago and now. What were they effective in doing then? Are they as effective now? Is the task more difficult now? Has the context, the climate, changed to the point where another form of action would be more effective? Do today's gender inequities (in Canada) require a different approach? What strings are attached to 100 per cent government funding?

In short, I want to explore, using my present location (retired and possibly wiser) and my past location (first as its promoter within the federal bureaucracy and then as chair of the Canadian Advisory Council) the differences in circumstances, exigencies and context in 1970 and in 1991. I do not pretend to have any definitive answers (there may be none). To my knowledge, there has been no such examination to date and I believe it is a useful one to make.

With best wishes for the success of the 1991 CRIAW conference,



Quondam President (1973-1976)  
Canadian Advisory Council on the Status of Women



Black Point  
Nova Scotia, B0J 1B0  
March 14, 1991

1991 CRIAW/ICREF Conference  
Misener-Margetts Women's Research Centre  
11043-90 Ave., U. of A. Campus  
Edmonton, Alberta  
T2G 2E1

Re: Presentations for Global Vision Globale/Local Action Locale

Dear Conference Organisers:

I am a stained glass artist, an activist, and an art educator. I read about the upcoming conference in the CRIAW/ICREF Newsletter, and hope that you will find that my proposal meets with your topic expectations. At present, I am on the board of CRIAW - NS.

One of my main artistic and feminist focuses of the past four or five years has been the production and touring of my "Illuminated Series". I had been making and installing glass panels in homes for several years, and by 1985 started to feel the need to combine my activist life and my art-making life. The medium of glass brings with it its own cultural, aesthetic and historical baggage. By considering these ideas, and looking at the method of using the visual form as a moral, political and social guide, as found in illuminated manuscripts and the windows of the late medieval times, I constructed a re-visioning

The panels tour to different groups and places. The "Illuminated Series" has shown at a women's studies class, in women's homes, at women's formal and informal gatherings, at a women's health and education conference, at a women's restaurant and gallery, at alternative galleries, and at regular galleries. The talks that develop involve background on my motivation, glass and glaziers, manuscript format and structure, visual symbol use - traditional, appropriated or idiosyncratic, and discussion of the individual panels, and the "Series" as a whole.


In the talks, I like to include three aspects of art making. As well as artist and art work, there is the audience: the viewer - the passionate, impartial, or bored responder. The person in whom an art work's intention is carried on to other sites, other sights. Some people have not much experience looking at, responding to or criticising art, and these aspects for women are part of our discussion.

These talks with large and small groups have been in Berkeley, Victoria, Calgary, Banff, Truro, Halifax, and the works have additionally been to Vancouver, and Toronto. The thirteen panels have been very much an interactive process: they started "showing" when there were only six of them, and so, on my way to the thirteen to finish the set, I was very fortunate to have discussions and support that enabled me to complete the work. Women who bought the panels are participants, more than just owners, as they, too, believe these works must continue to show whenever they get the opportunity. Lastly, the interest of women who saw the panels helped me to decide to produce them as a card set, a smaller travelling version.

On the enclosed page I have summarised my proposal. The proposal is based on using slides as a focus for the talk. There is no doubt, however, that the actual panels are so much more fun to have hanging around! If secure space is available, and you accept my proposal, we could additionally have the "Series" up for the duration of the conference.

Thank you for your consideration.

Sincerely,

  
Deborah J. Fleming



Proposal to: 1991 CRIAW/ICREF Conference  
Misener-Margetts Women's Research Centre  
11043-90 Avenue, U. of A Campus  
Edmonton, Alberta, T2G 2E1

From: Deborah J. Fleming  
Black Point, Nova Scotia  
B0J 1B0  
(902) 857-9987

Title of Presentation: "See Clearly, Feel Truly, Act Quickly"

Summary: My thirteen panel stained glass works, "The Illuminated Series" will be the basis for the talk. Content will include: - my motivation as a feminist, and a glass artist/ women glaziers of the past - ideas and issues as visual imagery/ re-appropriating and inventing to create feminist imagery today - how talk with women who see the "Series" is part of the process/ considerations of how art/artist/audience change tomorrow

Relationship to conference theme: "Location" as both tangible and intangible filters inform and compel different aspects of my art-making. The "quirk" of work that actually travels makes an additional component for elaborating the relationship between local knowledge and action and a larger global vision. Of course, please note that I do not have an inflated notion of the impact of my work; I am just trying to express the threads that seem to continue on, after a "show" is over.

Resources: Slides of the works will be used, and of settings where seen, if possible, and collected quotes of viewers. The panels themselves can also be in attendance, depending upon hanging/light situation. They take about a day to install, so they would likely be available for the whole conference.

A/V needs: Slide projector; display easel.

Thank you for your considerations.



R.R.#3, Box 38, Kinglet Road  
Williams Lake, B.C.  
V2G 1M3

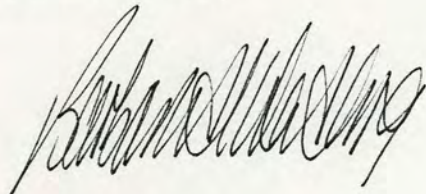
1991 CRIAW Conference  
Misener-Margetts Women's Research Centre,  
11043-90 Ave.,  
University of Alberta Campus,  
Edmonton, Alberta  
T6G 2E1  
12.3.91

Dear friend,

Please find enclosed an abstract of a paper for the 1991 CRIAW conference. I envisage this as a brief presentation intended to stimulate and focus discussion on the Women's Movement in rural and isolated areas.

Feminist groups seem to be aware that in order to attract support they need to address issues affecting local women, such as transportation. Perhaps because these are public issues, they need more volunteer time than is available. Resources are too limited and as a consequence, they stay limited. Hopefully by sharing our understandings we can arrive at solutions.

Yours truly,

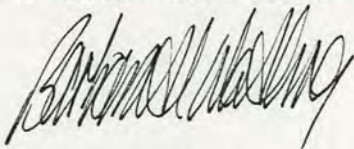
A handwritten signature in black ink, appearing to read 'Barbara Watkins', written in a cursive style.

Barbara Watkins

FEMINISM AND RURAL LIFE:  
SOME THOUGHTS ON PRIVATE TROUBLES AND PUBLIC ISSUES

A research project carried out in Williams Lake, British Columbia, discovered that women who enjoy living in the area have internalised the local culture, and gain self-esteem from their ability to be self-sufficient and independent. While this occasionally takes them into the public arena, it also leads them to believe that every woman can achieve the same independence. Consequently they do not support the feminist movement, which they perceive as being for those who have "failed" or are weak. Building on the work of C. Wright Mills in The Sociological Imagination (1959), Connelly and Christiansen-Ruffman (1974) constructed a four-fold typology of women's awareness based on the extent to which women understand their troubles as private or as public issues. This paper will argue that Connelly and Christiansen-Ruffman's model offers insights into a lack of support for the Women's Movement in regions such as the Cariboo where Williams Lake is situated. More research needs to be carried out.

The author of this paper has lived in Williams Lake for over twelve years and is a founding member of the local feminist group. The group has had consistently low membership, particularly of active members. It has always looked at this as a "private trouble" - caused by some lack on its part. I argue that in fact it is a "public issue" a result of the social structures in the region. This leaves us with the same question, however. What are we to do?



Barbara Watkins, M.A.  
Research and Education Services  
R.R.#3, Box 38, Kinglet Road  
Williams Lake, B.C.  
V2G 1M3  
Phone: (604) 392-2736



PENROD, Lynn Kettler  
University of Alberta  
Department of Romance Languages &  
Office of the Dean, Faculty of Arts  
6-7 Humanities Centre  
492-4295 (office)  
433-2205 (home)

Literature, Life, and Critical Discourse: The Feminist Professor/Administrator

My attempt to "situate" my own work within CRIAW's announced 1991 theme of "Global Vision Globale/ Local Action Locale" will involve a discussion of the relationship(s) between (a) the worlds of art and life (literature and the so-called "real world") and (b) the worlds (real and not-so-real!) of the academic professoriate and academic administration. These relationships, as they relate to me in particular but also, and more importantly, as they relate to women in academe in general, are multiple and extraordinarily complex. The incompatibilities of my two worlds and my difficulties as a feminist in attempting any discourse which is translatable from one locale to the other will be my prime focus. Nevertheless, although the sometimes total incompatibility of my dual life, dual career, dual career- within-a-career is a source of agonizing frustration for me, it also presents an extraordinarily rich space for feminist analysis--analysis which I should like to use in order to gain a more positive articulation of the two worlds, two worlds which are vitally important to women within the academic institutional world.

Lynn Kettler Penrod  
Professor of Romance Languages &  
Associate Dean, Faculty of Arts



3 March 1991

CRPAW Conference Organizers -

This isn't very elegant, but I'm  
trying to make the deadline! Hope  
my proposal makes sense - if you  
need something more detailed, please  
give a shout -

Thanks so much -  
Happy organizing!

Cheers,

Lynn Pennel



Presentation Proposal for CRIAW 1991

Karen Lloyd and Catherine Bray

Though play has been recognized as a legitimate topic of study within disciplines such as philosophy, anthropology, sociology and psychology, very often theory and research has not distinguished between the experiences of men and the experiences of women. Thus there is a need for exploration, at both the empirical and theoretical levels, of gender and playfulness.

In this presentation, we would like to report on the experience of completing a research project on gender and playfulness. As this is work in progress, we will reflect on our experiences as researchers, and on some of the methodological issues which have arisen. Preliminary findings will be presented playfully.

We will locate ourselves in terms of personal and social group characteristics, and present data which locates our research "subjects" according to their own self definition. We are also interested in issues of geographic place and home, because these locations affect opportunities to play. We will offer questions about possible links between playful locations, locally and global.



**B**

Doris R. Badir  
Professor, Emeritus, University of Alberta  
11418, 75th Avenue  
EDMONTON, Alberta T6G 0H7

Telephone: (403) 434 9062  
FAX: (403) 436 4338

Monday, March 4, 1991

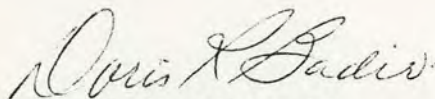
CRIAW/ICREF Conference  
Misener Margetts Women's Research Center  
Campus

Re: Proposal submitted for presentation to the CRIAW Conference

Attached is an abstract outlining a proposal to look at the issue of the 'feminized' or 'marginalized' professions, their focus and problems, from a feminist perspective by three persons whose background and experience is in one of these professions.

The presenters plan to place themselves within the profession as practitioners. They argue that feminists have tended to contribute to their marginalization. They present the professions as service oriented, serving primarily the private domain and suggest that through looking at the history of three of these professions one can see parallels with the problems feminist researchers have found in examining women in traditionally male professions and women in traditionally female occupations.

It is proposed the format of the presentation would be that of a symposium or panel with each of the presenters making a brief statement exploring the issue of 'location in a feminized profession' and that there be time allowed for discussion and development of some of the issues raised in the presentation.



Doris Badir, Home Economist  
for: P. Valentine, Nurse, Faculty of Nursing, U of A.  
H. Olson, Librarian, University of Alberta Libraries



TITLE: The Ghettoized Professions: A Proposal for a Presentation at the CRIAW Conference, Nov. '91

ABSTRACT:

While many studies have been conducted on women in the male dominated professions (law, medicine, engineering) and several feminist scholars have researched women in the female dominated occupations (secretarial work, garment industry, etc.) there has been little written by feminists about the female dominated professions. These professions, Nursing, Librarianship, Teaching and Home Economics, to name a few, have been marginalized by feminists and placed on the defensive. If social change for women is one of the objects of feminist scholarship then an examination of the feminized professions is crucial.

Two issues appear to be contributing to this marginalization: the apparent adaptive nature of those in the professions (that is they are seen as having submitted to a lesser position in the hierarchical structure) and the apparent acceptance of an inferior, submissive, service role for women. Moreover women claiming to be feminist in these professions are looked upon with scepticism by feminist sisters because the professions are seen as contributing to the condition of women rather than resisting traditional stereotypes of women's roles.

The three authors of this proposed presentation bring to the discussion personal experience in three of these feminized professions. Through an examination of the role of service professions which operate largely in the private domain, and by drawing analogies with the placing of women in the 'private' world, the authors hope to present these largely overlooked and marginalized professions through feminist eyes.

The objectives of the paper will attempt to establish the personal identity and experience of the speakers, to trace the background and history of three professions, to trace the academic and cultural development of marginalization and to work towards the removal of the barriers which ghettoize.

Using the arguments that 'service does not mean subservient', 'private does not mean unimportant' and that 'starting where women are' means coming to grip with everyday issues from the private domain and bringing them into the public domain, it will be shown that while the professions appear to stand alone that men still hold the positions of power. The status of the professions resembles greatly the status of women in the male dominated professions where men are seen as having higher gender status than women. The social environment structure for these professions is no different than the environment generally where male preferences and habits prevail. In such an environment the role of 'service' professionals is seen largely as submissive to the male structure and preferences.

The growing complexity of the service professions, the move from a productive, material-based economy to a service-based economy requires that we understand the importance of the professions which service the 'private' aspects of our lives. Moreover, there needs to be an appreciation of the struggle women in 'ghettoized' professions have been waging for recognition while developing unique bodies of knowledge from which to practice.

Finally the question of placing these feminized professions into a feminist framework will be attempted. The ultimate question is: Can these professions be feminist professions or can women professionals in these fields be feminists, and will the women in them have to do it alone?



February 15, 1991

Dear Madame:

I am responding to your call for papers for the "Global Vision Globale/Local Action Locale" Conference to be held in Edmonton, Alberta November 8-10, 1991. I am a doctoral history of education student at the Ontario Institute for Studies in Education currently researching the sexual instruction of Ontario public school children in history. I have worked as a volunteer for environmental and feminist organizations and would, in keeping with this interest, present a formal paper entitled, "Too Much On My Plate." Its focus will be the connections I make among women, feminism, vegetarianism and the environment.

For notable reasons, increasing numbers of women who identify themselves as feminists are gradually coming to terms with the politics of speciesism. I am a woman, a feminist and a vegetarian living in a wealthy country where vegetarianism is making some general headway. I believe that "my plate" or, my ecological location, is the site of the local action I take with respect to a global vision of a saner enviro-economy. The vegetarian option offers many the promise of better health. But this option offers feminists in particular the promise of rejecting man-made ecological hierarchies. If our politics are personal and political, they are also environmental.

This belief is both radical and practical. I will explore why and how women throughout the world are negatively affected by the dominant meat consumption ethic. My approach is multidisciplinary. I will draw upon research on the politics of food production and distribution, capitalism, racism, sexuality, feminist ethics, and the parallels between the treatment of animals and women to support my claims. These connections are not necessarily new. I will show that many nineteenth-century North American feminists and social reformers were likewise aware of the same connections. I use the work of environmentalists, feminists and historians such as John Robbins, Josephine Donovan, Alice Walker and Carol Adams in my paper.

Should you require more details or clarification, , please contact me at the following address:  
Christabelle Sethna  
Dept. Of History and Philosophy  
252 Bloor St. West  
Toronto, Ontario  
M5S 1V6



March 11, 1991  
131 Manning Ave  
Toronto, Ontario  
CANADA M6J 2K6

1991 CRIAW/CREF Conference  
Misener Margetts Women's Research Centre  
11043-90 Ave.,  
University of Alberta Campus,  
Edmonton, Alberta  
T6G 2E1

Dear members of the program committee,

Enclosed please find a one-page abstract of a proposed jointly authored work that Dr D Khyatt and I would like to have considered for presentation at the 1991 CRIAW conference.

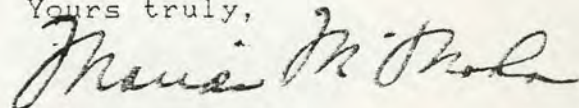
In continuing our collective work, we propose to discuss how our differing locations in the social realm and how we live in those places, have produced different capacities to resist and to be subordinated to relations of power.

This topic takes as its point of departure work that we presented at the 1989 CRIAW Conference in Yellowknife (forthcoming Resources for Feminist Research Summer 1991). We intend to advance the discussion, initiated at the 1989 conference, about how we have perceived our differing social locations (vis class, race, sexual orientation/ practices, age and so on) as both a threat and a comfort to our relationship and subsequently to the world at large. Special attention will be paid to the importance of friendship as a site of struggle and change in the face of a political climate that has and continues to eroded alliances and in general jeopardise solidarity amongst women.

In conclusion we will discuss recent innovations in autobiographical research that draw on contributions of psychoanalytic, post modernist and feminist theories to pursue questions of how we make sense of our selves and self worth.

Thank you in advance for considering this proposal and best wishes in organising the conference.

Yours truly,



Marian McMahon

## THE SELF - INSIDE AND OUT

Proposal submitted for 1991 CRIAW Conference Edmonton, Alberta.  
Didi Khyatt and Marian McMahon

In this presentation we propose to discuss how we differently and together attempt to make sense of our self and self worth vis a vis our particular locations and within the histories that we respectively live. We would like to discuss how the histories that we live exert a force on us and work to regulate what it is possible for us to do in the here and now. We want to look at how the challenges posed in our relationship represent a microcosm of the world at large and explore how we respectively learn to struggle with our histories and to create new possibilities that enable us to be fully and publicly our respective selves. It is our contention that histories that we live are significantly ignored by theories of the subject vis the categories of class gender and race. We will examine how these histories limit possibilities and suggest that friendship can provide a forum for challenging those limits and removing unrecognised obstacles which diminish sustained struggles for justice.

Finally, we would like to address how recent advancements in autobiographical research have posed challenges to traditional knowledge claims embedded in those specific forms of rational thought prevalent in education. This part of the presentation will involve separate discussion about our respective research focusing on race as a category and as a lived experience. This will include an examination of the assumption embedded in much of feminist theorizing to date that it is possible to grasp reality in an unmeditated manner and that this grasp can be authoritative.



March 13, 1991

3407 19th St. NW  
Calgary, Alta. T2L 2A9  
tel: 284-1682

CRIAW 1991  
Misener/Margetts Women's Research Centre  
11043 90th Ave.  
Edmonton, Alta. T6G 1A6

Dear Ladies;

Please find attached an abstract of a paper which I offer to present at the CRIAW Conference in November. I am currently a student in the Master of Arts programme (medical anthropology) at the University of Calgary. The paper will be based on field research which I will conduct this summer in a refugee population in southern Mexico, commencing in May, so the abstract has been written based on a review of the literature. Once the research has been conducted, I would expect to focus the topic more specifically within the description provided, possibly in relation to one or two particular illnesses. It is a given in anthropological research that one's problem becomes defined more clearly by the human situations encountered in the research setting.

A word about myself. I taught nursing in Columbia for CUSO for two years in the mid 1970s. My two children were small and I experienced some anxiety when they had to be treated for illness in a foreign setting, very mild I am sure in relation to what the refugee women must experience. Upon return to Canada I went to northern B.C. where I worked as a public health nurse in Indian Health for a number of years. Now I'm back at university and plan to continue in cross cultural, health related work after completion of the M.A.

I hope that you will find this topic to be of interest.

Sincerely,

*Alice Purdey*

Alice Purdey



K. H. H. H.

## THE GUATEMALAN MAYAN REFUGEE WOMAN'S ROLE IN RELATION TO FAMILY HEALTH

No matter the society, people become ill and require care and nurture. How illness is defined, perceived, and managed varies immensely from one culture to another. A proliferation of publications describes a range of folk or traditional medical systems and beliefs, but very little has been written about the role of women and mothers as regards initial diagnosis and decision making in relation to the health needs of their children. The lack of such information becomes particularly relevant when a woman's world is shattered and she and her family must flee for their lives. The woman must face strange and stressful situations in which she and her family are highly susceptible to ill health fostered by the overcrowded, unhygienic living conditions and malnutrition present in refugee camps. Perhaps there is a clinic at the camp but perhaps also what the health workers tell the mother conflicts with everything she knows about proper treatment of illnesses.

This paper discusses the cultural knowledge held by Mayan Guatemalan refugee women in relation to health and illness and how the women act upon this knowledge. The role of men in the household in this regard also is considered.

During the past decade political violence by the Guatemalan military against the indigenous Mayans has created tens of thousands of refugees, many of whom fled to southern Mexico. Within their own intact social structure the Mayans had treated illnesses by following practices based on their understanding of causality which could be divided into three categories - natural, eg. trauma, supernatural, eg. soul loss, and humoral imbalance, eg. an upset of the healthy harmony of the qualities of hot and cold believed to be present in the body.

Within the refugee setting the principles of biomedical or western medicine employed at the clinic are often incompatible with the Mayans' non scientific concepts. Herein lies a conundrum for both the mother and the health care worker, each of whom is interested in the health of the child.

Through participant observation and open ended interviews of Guatemalan Mayan women refuged in Mexico, an investigation will be made of their cultural knowledge in relation to health and illness in general and to specific diseases in particular, how they have been accustomed to act upon this knowledge, what changes they have had to face in moving away from home, and how they have coped.

In this paper a theme of change overlays a theme of continuity in woman's domestic role in a context of health. Implications can be drawn for positive action with refugee women in Canada in their struggle to provide the best care possible for their families.



Danielle Forth  
266 Dechene Road  
Edmonton, AB  
T6M 1J4  
Telephone: 434-0840 (home) or 492-4204 (work)

March 14, 1991

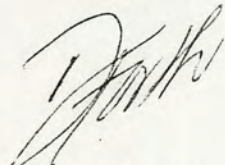
1991 CRIAW/ICREF Conference  
Misener/Margetts Women's Research Centre  
11043 - 90 Avenue  
University of Alberta Campus  
Edmonton, AB  
T6G 1A6

I am a fourth year Women's Studies student at the University of Alberta working on a senior independent study project examining the relationship between the experiences of adolescent girls, young feminists, and older feminists. I would like to share my findings through a presentation of the highlights of my paper at The Canadian Institute for the Advancement of Women (CRIAW) conference being held November 8-10, 1991.

Enclosed is an abstract of my work. Please feel free to phone me at either of the numbers I have provided if you have questions regarding my proposal.

I look forward to receiving your decision.

Sincere regards,



Danielle Forth

Encl.



"What Makes a Young Feminist? Exploring the Generation Gap Between Older and Younger Feminists" - Danielle Forth

It has become apparent to me that there is an absence in feminist literature of the experiences of young feminists who I have defined, approximately, as those between ages 18 and 26. In my research I have found that many older feminists believe that in order to regard oneself as a feminist, one has to have acquired a sufficient amount of life experiences, (i.e., being older). In effect, this serves to exclude young women and their experiences.

However, there is a new generation of feminists, of which I am a member, who have been raised in an environment that has been strongly influenced, and continues to be influenced, by feminism. We have grown up in an environment where certain things, (e.g., reproductive freedom, higher visibility of women in politics and sports, access to a larger variety of career alternatives), have been achieved and even taken for granted. This is not such a bad thing, for it can be seen as a positive indication of the progress and success of the work done by older feminists.

Older feminists have influenced the environment that young women have grown up in. Yet there seems to exist among older feminists an unhappiness, or maybe sense of disappointment, with young women and girls because we don't seem to appreciate the women's movement. In short there appears to be a generation gap between older and younger feminists. For this presentation I will focus on acquainting my audience with the younger feminist and the experiences which have led her to position herself as a feminist.

Through my research into periodicals and books, I hope to uncover the relationship between adolescents girls' experiences within their environment, (including school and family), and the likelihood that they will define themselves as feminists. The feminism of the 60s has had an impact on my generation and another generation is emerging behind mine. I plan to look at these impacts and how they have shaped my own experiences and how they are influencing the experiences of adolescent girls. And while I expect these experiences to differ from older feminists' given that 30 years has passed between our generations, I believe that there will be a large amount of experiences that we will have in common. And just as these experiences led older feminists to "find" feminism in the 1960s, our own experiences with the contradictions between the reality created by nonsexist textbooks, for example, and the reality that greets us when we gain first-hand experience with our male-dominated society will lead us to the same place: feminism.



CRIAW  
Misner/Margets Women's Research Centre  
11043 -- 90th Ave  
University of Alberta  
Edmonton, Alberta  
T6G 1A6

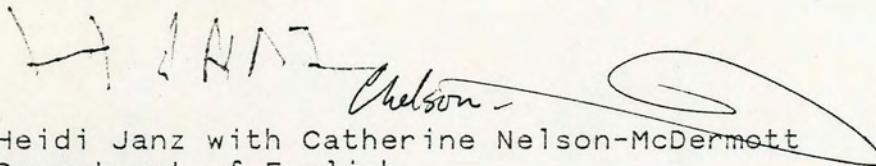
March 13, 1991

To the Organizers:

Enclosed please find two copies of a proposal for a paper entitled "'Helping Professionals' -- Apt Description or Oxymoron" which we wish to submit for the 1991 CRIAW conference.

Thank you for considering this proposal. We look forward to hearing from you.

Sincerely,

A handwritten signature in black ink, appearing to read 'Heidi Janz' followed by a large, stylized flourish that loops back to underline the name. The word 'Catherine' is written in smaller cursive below the main signature.

Heidi Janz with Catherine Nelson-McDermott  
Department of English  
3-5 Humanities Centre  
University of Alberta  
Edmonton, Alberta  
T6G 2E5

## "Helping Professionals" -- Apt Description or Oxymoron?

In this paper, I will examine some of the problems that arise when people in the "helping professions" overlook, underestimate, or ignore the wishes and plans, along with the potential, of female "disabled" clients. By way of contrast, I will also discuss the positive influence that members of an immediate community, as well as therapists, caregivers, and counsellors, can have on the life of a "disabled" woman when they recognize that woman as a fully autonomous individual capable of making her own decisions and, if necessary, her own mistakes.

Most of the material for this paper will come from a 1989 report that I researched and wrote on issues affecting "disabled" women in post-secondary education in Alberta. I interviewed 35 women with disabilities and asked them questions relating to five central issues: education, employment, transportation, social services, and support services. Despite their individual differences, these women found that the majority of problems they encountered in relation to these five issues could be traced back to the disabling attitudes of members of the "helping professions." In relating and examining the experiences of these women, as well as my own experiences as a "disabled" woman, I will identify and address some of the more common barriers to the fulfilment of the needs of "disabled" women perpetuated by members of what are, ostensibly, the "helping professions."

As well, I will discuss the lessons that some members of the "helping professions" might learn from "non-professionals" who find themselves giving support to women with disabilities. In this section, I will draw heavily on my own experience at the University of Alberta as the only "disabled" woman student in a program with over seventy full-time students. It has been my experience that people outside the "helping professions" -- ie fellow students, professors, and other staff members within the student's department -- can often provide a much more healthy and enabling support system than one dependent solely, or even primarily, on "helping professionals."



C. Ingrid Deringer  
3207 Toba Drive  
Coquitlam, B.C.  
V3B 6A3

March, 14, 1991

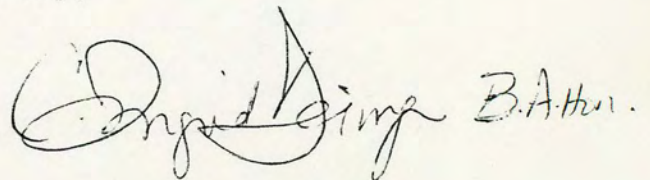
1991 CRIAW \ ICREF Conference  
Misener-Margetts Women's Research Centre  
11043 - 90 Ave.  
University of Alberta Campus  
Edmonton, Alberta  
T6G 2E1

Re: Call For Presentations

To whom it may concern,

In response to your call for conference presentations, I have enclosed a proposal and an abstract regarding my work. My preference would be a round table discussion on the subject of Women and Disability. If you require further information, you may contact me by phone at 944-4802. Thank-you.

Sincerely,



C. Ingrid Deringer

## ABSTRACT

In 1984 I became ill with what I now know to be called myalgic Encephalomyelitis (also known as Chronic Fatigue Immune Deficiency Syndrome, Chronic Fatigue Syndrome, Epstein Barr and a host of other names). My five year struggle to find a doctor who believed I was truly ill, was only the beginning of what turned out to be a long journey towards understanding what disability and chronic illness means for women in today's society.

In general, my research explores the unique experience of women with ME. Specifically, I want to know how they cope in a society that devalues them as women; I want to know how they relate to doctors who, at best, do not validate illness for women that have unknown origins or have vague or ambiguous symptoms; I want to know how they, as members of the disabled community, cope with the fact that they are often discredited by the feminist community because they represent that image of the weak, dependent woman; and lastly, I want to know how they cope as members of the disabled community when their disability is often hidden and cyclical in nature and therefore, does not easily fit the image of the disabled.

For the purpose of this conference, my focus will be on identifying problems associated with being a woman who has a chronic illness and \ or disability, and to explore some ways to improve their situation on personal, local and global levels.



## PROPOSAL

The research I am conducting as a graduate student in Women's Studies at Simon Fraser University, examines the experiences of women with Myalgic Encephalomyelitis (ME). My work focuses on the ways women cope with ME given that: as women they are devalued by society; as ME patients they are not taken seriously by the medical profession; as disabled women they are generally forgotten by the feminist community; and as members of the disabled community they do not fit the image of "disabled". For this CRIAW conference I would be interested in facilitating a round table discussion focused on, (1) identifying specific problems women with chronic illness and \ or disabilities face, and (2) explore ways to improve their situation on personal, local and global levels.

AN ABSTRACT

Submitted for CRIAW Conference, November 1991

Integrating Women's Studies into Education

by

Zohra Husaini

This paper will attempt to show that though there exists an extensive and significant body of research and scholarship on women in a variety of disciplines, -- literature, history, anthropology, sociology, psychology economics, political science, political economy, -- which many feminist writers consider as revolutionary knowledge, it has failed to make an impact on education because it has not been integrated into education. The paper will discuss what does integration of women's studies into education mean. It does not mean introducing a few ghetto courses -- "women's studies courses" -- in a faculty or a department. It means mainstreaming of women's studies dealing with gender issues, into the whole of traditional curriculum and changing the form of the teaching of curriculum. As feminist research is changing the shape of the disciplines, this must reflect in the changing shape of the courses which are based on that research.

The paper will also discuss that integrating feminist perspective into education is a transformational task, therefore it is a political project. In fact choice of any educational program is a political choice since by choosing to impart one kind of knowledge to people, we withhold or exclude other forms of knowledge. That affects the lives and destinies of million of people, particularly women.

The paper will point out that "women's studies" is a world-wide movement. In many part of the developing world (where, ironically, majority of illiterates are women) "women's studies" initially means collecting information and creating knowledge about women on which policies are based which affect their lives. In their context, collecting and imparting this knowledge is not an academic question, but is essential for the very survival and for the present and future lives of women all over the world.

Ed Fdms  
U of A



June 18th, 1991

CRIAW/ICREF Conference Committee.  
c/o Misener/ Margretts Women's Research Centre,  
11043-90 Avenue,  
Edmonton, Alberta.  
T6G 1E6  
Fax: 403-492-1186

Proposal for a short paper (max. 20 minutes), for the Edmonton conference (November 8-10), from Valerie Raoul, Department of French, University of British Columbia.

"Québec-Canada conflict" or "How can an English-Canadian feminist do research on Québec literature?"

This would be a short presentation on the kinds of "personal" problems involved in my research which cannot usually be discussed in an academic context. I am of British origin, married to a Québécois of French origin, bilingual, and teaching French literary theory, Québec literature and Women's Studies in Vancouver. I have just completed a study of the Québec novel, using feminist and psychoanalytic theory to analyse gender definition in "diary fiction". This has raised the following questions, which I would like to discuss, if other people are also concerned by them:

- What value can be assigned to my analysis, as an anglophone immigrant? and by whom? How much difference does my choice of language make to this? What analogies can be made to a man analysing women's writing/ a white woman analysing black women's writing/ a heterosexual analysing lesbian writing?

· Does my experience of "Otherness" as a woman, as a person of working class origin, and as an immigrant, make me more or less able to identify with the Québec situation? Is "identification" an advantage or a disadvantage in analysis?

Gender relations in Québec, as depicted in the novels I have studied, are not stereotypical. How does this correspond (or not) to social/ historical reality, and how much does it matter whether it does or not? This area is related to the problems of combining psychoanalytic theory and feminism, and differences between a "French" or "Anglo-Saxon" approach.

How can I reconcile my sympathy for a separatist position in Québec with a belief in pan-Canadian/ international feminist identity, and the recognition that English Canada (of which I am now a part) will no longer be the country I joined, if Québec becomes?





UNIVERSITÉ D'OTTAWA  
UNIVERSITY OF OTTAWA

FACULTÉ DES SCIENCES SOCIALES  
FACULTY OF SOCIAL SCIENCES

<input checked="" type="checkbox"/> Télécopie seulement/ FAX only	<input type="checkbox"/> Original à suivre/ Original to follow
De / From : <u>Linda Cardinal</u>	
Date : <u>02, 07, 91</u>	
Nombre de pages (Incluant ce formulaire) / Number of pages (including this sheet)	<b>3</b>

À L'ATTENTION DE  
ATTENTION :

Comité organisateur, Colloque ICREF /

INSTITUTION :

9/5 Misener / Margaret's Women's / CRIAW.  
Research Centre  
Edmonton, Ab.

NUMÉRO DE FAX  
FAX NUMBER :

Télécopieur. 403 - 492 - 1186.

MESSAGE:

Je vous fais parvenir deux projets de communication en français en espérant que vous acceptez toujours des propositions. Merci -

Bien à vous

Linda Cardinal  
Sociologie

564.6586

564.2348

Personnel  
Personal

Officiel Code budgétaire/  
Official Budgetary Code

Autre

SOCIOLOGIE/SOCIOLOGY (613) 564-9976



- good speaker, well informed
- spoke very well, articulate, well organized
- dynamism and "life", sharing as a growing individual rather than authority - hence openness to input, acceptance with each individual
- I like the sharing Diane did of her life experience...made her more human and approachable

b) format:

- excellent
- good
- interesting
- handouts, notes on board and talk flowed with time schedule
- good, wouldn't make changes
- very informative
- was very good
- good
- well organized
- good mix

c) course design:

8/15 - good

- prefer more therapeutic, very safe for women
- Sat. start at 9:00, first hour was taken up in introductions, finding out needs
- since there is a great deal of material to cover, one night a week for a month program would be very beneficial
- liked that it began at ten not nine
- not always enough time for each exercise, but that was ok, better not to slow things down too much

5. 9/15 yes

- I don't know yet
- handouts were great, anytime you need a refresher
- no, ie. living consciously
- yes, for future reference, didn't use them during week-end

6. - a whole weekend just for me, time to focus on something (someone) of great importance that I never make time for in daily life

- the instructor, and material
- inner child work
- I really liked the drawing exercise, using the non-dominant hand, etc. I will explore more of this on my own
- examples of clients, and what they had gone through...made me realize I'm lucky not to have suffered as much as them, Dianne seems to have endless energy and good suggestions
- very pertinent subjects and exercises, very informative & to the point



## PROPOSITION DE COMMUNICATION

Féminisme mondial et les collectives féministes :  
l'expérience canadienne/  
Global Feminism and Feminist Collectives :  
the Canadian Experience

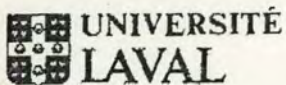
par/by

Linda Cardinal, Annette Costigan et Tracy Heffernan

Ce texte porte sur le féminisme mondial et sur sa portée locale. Notre expérience au sein du mouvement des femmes au Canada est inspirée d'une vision que nous articulons autour du féminisme mondial, vision qui reconnaît la globalité de l'oppression des femmes, la diversité des groupes féministe et des luttes de femmes sur les plans local et mondial.

Cela dit, notre expérience nous a aussi appris combien vivre le féminisme mondial au niveau local ouvre la voie à un certain nombre de questions qui dépassent la stricte adoption de principes en faveur du féminisme comme politique de transformation sociale. Entre autres, nous avons été confrontée, dans le cadre de notre expérience à MATCH, à la question du comment s'organiser localement dans un contexte de féminisme mondial. En d'autres mots, comment développer une pratique féministe mondial sur le plan organisationnel. Comment allions-nous fonctionner comme groupe. Cette question nous a amené à réfléchir plus en profondeur sur l'expérience des collectives comme mode d'organisation féministe. C'est à une présentation de nos discussions et débats sur la question et des questions qu'elle soulève que nous voulons nous consacrer dans le cadre de cette communication.



FACULTÉ DES SCIENCES SOCIALES  
GREMFCité universitaire  
Québec, Canada G1K 7P4

TRANSMISSION DE FACSIMILÉ

Date : 2.07.91Transmettre à : Marcelline ForestierAdresse : Comité organisateur du Colloque de L'ICREF  
a/s Misener / Margette's Women'sNo de télécopieur : 1-403-492-1186Nombre de feuilles expédiées  
incluant la page couverture : 2

Communiquez immédiatement avec l'expéditrice si vous n'avez pas reçu toutes les feuilles.

MESSAGE : \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_Nom de l'expéditrice : Ann RobinsonNo de téléphone : 656-5421Groupe de recherche multidisciplinaire féministe (GREMF)  
Pavillon Jean-Durand, bureau 3800  
Université Laval  
Cité universitaire  
Québec, Canada  
G1K 7P4  
Téléphone : (418) 656-5421  
Télécopieur : (418) 656-3266



Self Esteem for Women (6180)

April 27 & 28, 1991

Instructor: Diane Lepine

Evaluation Summary

15 Summaries

1. 7/15 very accurate  
7/15 accurate  
1/15 inaccurate

- perhaps it should emphasize that there will be lots of exercises and high emphasis on personal experience
- notes also were beneficial to instruction

2. 8/15 very much  
6/15 much  
1/15 some

- exceptional
- more inner child work

3. 14/15 OK  
1/15 non committal

- I would prefer even more hands-on, therapeutic session rather than a theoretical lecture session
- good balance of examples with principles
- very informative

4. a) instructor:

- clear speaking voice, very interesting, great knowledge of subject
- has done the work herself and knows what she's talking about, she has been there and her experience is very helpful
- excellent, sharing herself with us a strength
- very competent, offered good examples, very "present", very receptive, very helpful and considerate
- just excellent
- confidence was handled well
- she worked very hard at including people and remembering names and details, very positive for me
- all strengths, very well read
- the instructor was interesting to listen to, I found her to be very easy to listen to, Her examples made it easier to understand what she was trying to get across.
- excellent



## LESBIANISME ET MILIEU UNIVERSITAIRE

Les statistiques, plus ou moins précises, établissent qu'environ 12% de la population mondiale vivent leur sexualité en tant qu'homosexuel-les. Les campus universitaires étant des «microcosmes» de la population, on peut affirmer sans risque de se tromper qu'au moins 12% des universitaires sont des homosexuel-les.

Comment les lesbiennes vivent-elles cette situation? Dans la clandestinité, dans le militantisme politique ou tout simplement au jour le jour, sans trop se poser de questions.

Dans cet atelier, après une courte présentation sur les enjeux de la vie de couple entre lesbiennes universitaires et de surcroît mères, nous voulons engager la discussion avec les participantes, partager nos expériences et tenter ainsi d'améliorer nos conditions de vie.

Cet atelier sera entièrement bilingue puisque, en plus de la traduction simultanée, nous nous sommes assurées la participation active de Sandy Kirby qui a bien voulu nous supporter pour permettre cet échange bilingue.

### **Ann Robinson**

Professeure titulaire, Faculté de droit

### **Dominique Drolet**

Professionnelle, Service de counseling et orientation



- in-depth work
  - of everything
  - course time, guests, movies (I love movies and I realize that they absorb a lot of time)
7. - structure, in terms of sharing, personally I dislike rounds. I like the freedom to share when I am moved to that, not when its my turn in the round. I find it obstructs or hinders me.
8. Journal writing:
- Was useful but had done same exercise before. Not really working as much with a journal as I had been but due more to time restraints than the info provided.
  - Yes, I now keep a dream journal (of sorts), classmate Peggy's project on Journal keeping was valuable as well.
  - Yes, I don't know how I ever did without it.
  - I did not continue with a journal, but I appreciated the information.
  - Yes, absolutely necessary.
  - I had a journal of my own prior to this class - I find I have my own way of writing in it, but it's really nice to see there can be other ways also.
  - Yes, very useful. I continued using a journal with a different format.
  - Yes, I have continued with my journal. Although I have been keeping a journal for the last six years.
  - I have used journal writing for ages, its not a new concept for me.
9. 9/9 yes
10. 6/9 Mailed  
2/9 Other  
1/9 picked up
11. 6/9 all three suggestions  
3/9 tarot, correspondence?  
2/9 just for Spirituality Level II class
12. - Looked forward to and enjoyed each and every class and sorry to see it end.  
- Wonderful class, I'm sorry to see it end and appreciate all that went into it. Was often very moved and empowered by the other participants and appreciated the sharing. Wonderful opportunity for sharing.  
- Thank you Jean for being our guide during our time together.,  
- I would recommend Jean Ure for further Women's spirituality courses. Thank you Jean, I love you.



JUL - 2 - 91 TUE 15:13 GLENDON COLLEGE FACULTY P. 02

Submitted by: Dr. Sune Blair  
192 Rushton Road  
Toronto, Ontario  
M6G 3J3 Telephone (416) 653-2114

Proposal for CRIAW/ICREF Conference 1991

20 minute paper

Abstract: Political Metaphors in Our Accounts of Knowledge

This paper is an investigation of the political metaphors that we use in our accounts of knowledge and learning. My thesis is that our conceptualizations of knowledge are derivative from our models of "proper" human relations. As we change from authoritarian models of human relations to non-authoritarian ones, we are also changing our concepts of knowledge and learning. An authoritarian political model has a corresponding epistemology of right answers with no room for dissent (questioning). A non-authoritarian (eg. democratic) political model emphasizes procedures and areas of freedom for the individual. A corresponding non-authoritarian epistemology would also give up the goal of one universal right answer or truth. The acts of acknowledgement of women, women's experiences and history occur as part of a non-authoritarian model of human relations and a non-authoritarian epistemology.

Epistemology has implications for philosophy of



- d) - Because I would have like to do more experiential stuff, a different environment would have been better.
- Hate florescent lighting, beauty is conducive to spiritual growth (external as well). I feel we women did an excellent blending with each other inspite of the surrounding concrete and plastic.
  - Room too large and had to rearrange tables each week to create the right environment, too formal, sometimes noisy. Would have appreciated smaller, more intimate less academic environment.
  - OK
  - Another more relaxed room would be more fitting for the type of class this is.
  - I would have preferred it if we could have met in a more homey setting as we were a small group of eleven women. A less impersonal environment would have been nice.
  - This room was highly impersonal, although as a group, we made it personal. Are other settings available? More "at home" types rather than "class" types.

5. Handouts useful?

- Yes very appropriate for topics being discussed.
- Yes, very much so.
- Yes, it was great to receive handouts specifically on the topics Jean gave us.
- Handouts useful and interesting. Would have like more but realize respect for copyright.
- Yes, associates and clients at our clinic enjoyed them, too.
- Yes, very useful. I've already photocopied a couple of them for my friends.
- To be truthful I never did get all of them read, too many personal things' happening. But I have them to read for later and that's nice.
- Not terribly because most did not read them. I wonder if reading a handout together in class and discussing together immediately might be more effective.

6. - This course was an "overview". We covered a lot of territory and along the way (I suspect) that there were areas that more time could have been spent because that's where there was particular personal interest. This classroom journey has directed me to a personal exploration in to specific areas.

- I feel I got what I needed for myself at this time and doing more or less of something would have made my experience not as it is.
- time to share and discuss (not later each night though)
- I enjoyed the course as it was



JUL - 2 - 91 TUE 15:14 GLENDON COLLEGE FACULTY P. 23  
J. Blair; Abstract: Political Metaphors.

education. An epistemology that is non-authoritarian implies an account of teaching and learning that is a non-authoritarian one in which right answers and acquiescence are not the primary goals. The global changes in our epistemological models have local - particular - implications for the university classroom. How should we teach when we respect the individuality of the students' experiences, and how should we evaluate progress?

To: CRIAW/ICREF Conference Committee

Your brochure arrived in the midst of my moving to another city. The computer is packed, hence the proposal is handwritten.

June Blair



- Strengths: caring, compassion, ability to listen and to understand, ability to know when more was needed or people needed their space; Weakness: has so much info & life experience, it's hard to share it all.

- very sensitive to where everyone was at

- Jean was very open and insightful and has many skills in being a facilitator of the group.

- I feel Jean is a very knowledgeable, intuitive person. She did an excellent job.

- Jean is so open - it was reflected in the way she guided the class format and the way she opened herself up to the rest of us.

- Wonderful, warm, intuitive, gentle insightful woman.

b) 1/9 noncommittal

- The format was fine.

- Good but again I wish that the course had included more rituals, movement, chanting...

- More guest presenters, please

- Enjoyed guest speakers. Lecture/discussion sometimes too long on in-depth to take it all in- sorry to miss the astrologer in the course, would have like more on tarot, astrology and women's religion

- Enjoyed the guest presenters, but would have appreciated teacher having more time to pass along a wealth of information she probably has.

- Would have been nice to have a few more guest presenters.

- I greatly enjoyed the whole course.

- The class provided for a lot of personal sharing - essential for us to expand on the many topics others shared.

c) - Because the group connected so well, we wanted to be together more - so- the course was too short.

- Length, time offered and length of each class is good. It's just too bad that meeting with such a find group of women has to end.

- Fine.

- More weeks of Women and Spirituality please.

- Length of class not long enough (eventually decided on 2.5 hrs instead of 2 hrs), no. of weeks long enough to be able to commit but didn't want it to end.

- OK

- This was fine.

- I was glad that the course lasted at least 12 weeks. I don't want it to end.

- The length was very appropriate. Even though I was concerned about 12 wks, I realize now how important it was to have it go that long.







- b) weekend - 7/14 good
  - 2/14 noncommittal
  - 3/14 not long enough
  - during the week would be ok too
  - kind of a long day
- c) cost - 5/14 good
  - 5/14 reasonable
  - 1/14 OK
  - 1/14 non committal
  - pricey for a student, but worth it
  - I am worth the cost
- 13. 12/14 Yes
  - smaller group
  - continuing
 1/14 No  
 1/14 noncommittal
- 14. 12/14 Yes  
 1/14 n/a  
 1/14 noncommittal
- 15. 14/14 Yes
  - definitely, so that they may understand
  - if that person shared a concern about her eating
- 16. 4/14 mailed  
 4/14 Journal Tabloid  
 2/14 word of mouth  
 1/14 picked up  
 3/14 other (2 referrals, 1 radio)
- 17. 9/14 noncommittal
  - self-esteem, more in overeating
  - all women's issues, self-esteem, being happy single, career change
  - longer term compulsive eating
  - not sure at this time
  - follow up to this one
- 10. 10/14 noncommittal
  - Marilyn is an excellent instructor, I would highly recommend her and this course
  - I guess I'm not crazy, I'm not alone, Thank you
  - Thanks
  - good workshop



**Community Development and Gender: a Case at Hand**

Submission to the 1991 CRIAW Conference "Global Vision globale"

Women are and always have been active in their communities. The issue at hand is therefore not that of how to integrate women in community development, but rather of that of how community development addresses women's contributions and women's issues. This paper should enable participants to evaluate a certain number gender biases often found in community development projects. This paper addresses local as well as international development, where gender issues are currently being addressed by development agencies.

First, a theoretical framework will be presented which questions gender biases in prevalent conceptions of community development. Second, we will examine how women activists suggest such biases be eliminated. The results of a four-year action-research with women activists in community groups where membership includes both men and women will be presented. These women developed a collective approach to the issue which will be presented here. This experience has inspired and oriented other research and projects in the province of Quebec and in Ontario. A tool "kit" was developed and will be made available.



- initially I felt connected, however by the second day, I felt I was at a different point, therefore personal counselling would be helpful, however a good start
  - there was a lot more I could have said but did not have the courage
9. 11/14 positive  
3/14 so-so
- everyone else was quite willing to show laughs and tears
  - some members may have shared too much - taking time away from other topics - i.e. more about the food itself
  - I felt my needs and level of development with my problem separated me from the group to a certain extent
10. 5/14 noncommittal
- small groups
  - It's OK to be "me" and that was stressed. Information to continue to find out about why I am like I am
  - sharing knowledge/experiences, made me get down to underlying feelings
  - everyone's participation
  - knowing your not alone, judging of others, feel some power over change
  - strength and safety in numbers, yes, its real, and ok to have this problem, a good starting outlet
  - variety of activities, chance to talk/share helpful ideas
  - feelings elated to food intake, a lot of food for thought, met another woman who had same "problem" as I do, shared
11. 6/14 noncommittal
- doesn't take us far enough into individual strategies & causes. (I realize this is because of time considerations and the nature of a "group" workshop)
  - that it was only 2 days and not ongoing
  - the workshop was very good, but for me group work is difficult, so that part was difficult for me, but I got a lot out of listening to others.
  - not long enough to make me comfortable enough to talk
  - needs a 2nd phase so we can progress further
  - too short
  - a long time to sit, group too large
  - not dealing with the "pressures" of social gatherings
12. a) location - perfect for me
- 10/14 ok, good
  - 1/14 noncommittal



TO: CRIAW Conference Committee  
Fax #: (403) 492-1186

FROM: Lynn Bueckert  
#305-1580 E. 3rd Ave.  
Vancouver, B.C.  
V5N 1G9

Phone: (604) 255-8189 (h)  
430-0458 (w)

RE: Conference Proposal  
=====

The Impact of "Off-Shore" Office Work  
on Women Workers Globally and Locally

The restructuring of the world economy witnessed since the early 1970s and the concurrent management strategies employed by multinational corporations to reduce the cost of production and maintain control of the workplace has brought about the proliferation of free trade zones and the emergence of a new international division of labour. There are currently five hundred free trade zones around the world that employ over three million workers who produce goods for purchase by consumers in "developed" countries. 85 - 90% of the workers in free trade zones are women.

Until recently, mainly the garment and electronic industries set up "off-shore" factories in free trade zones; however, developments in telecommunications and computer technologies now make it possible for office tasks such as data entry work, telemarketing, word processing, and hotel, airline and car rental reservations to be carried out in "off-shore" offices in free trade zones in third world countries.

I propose to make a presentation at the CRIAW conference Global Vision Local Action on the "off-shore" office industry in Jamaica and its impact on women workers' lives. The presentation will outline the political and economic context within which the Jamaican government chose to embrace the off-shore office industry as a development strategy. Within this context I will discuss the nature of the work performed by the women workers in the "off-shore office" industry, the working conditions under which these women perform these tasks and the impact this work has on their lives.

The shipment of office work to free trade zones in third world countries also impacts on women clerical workers in "developed" countries. The presentation will outline the problems such as job loss and difficulty negotiating workers' rights such as pay equity and office health and safety regulations in the intimidating and vulnerable climate created by the possibility of closing down the



office and setting up "off-shore". Finally, the presentation will address several strategies that have been successfully embraced by workers employed in the manufacturing sector in some third world and developed countries and that might be useful for clerical workers locally and globally to utilize.

The presentation I propose could be in the form of a research paper or as part of a panel discussion. I would be prepared to do either one and leave it to the conference planners to decide which format would be more appropriate.

I am a graduate student (M.A.) in the Women Studies Department at Simon Fraser University in Burnaby, B.C. I have conducted research in Jamaica on the off-shore office industry in Jamaica and am presently writing my thesis entitled Off-shore Office Work in Jamaica: A Benefit To Jamaican Women? I am also a co-co-ordinator of the Repetitive Strain Injury Project, a national project conducted by Women and Work Research and Education Society, a feminist community-based organization located in Burnaby, B.C. For the past three years we have been working with clerical workers in B.C., Alberta, and the Yukon on health and safety issues in their workplaces. Prior to my working in the feminist and academic communities I worked as a clerical worker for a federal government department and at several universities in Manitoba and B.C. It is my experiences as a clerical worker, researcher and educator that inform the framework and analysis of this work.



PROPOSAL FOR THE 1991 CRIAW CONFERENCE

Working Title: Furnishing a Room of One's Own with  
Traditional Parochial Furniture

Presenter: Renate Krause  
Assistant Professor of English  
Canadian Union College  
College Heights, Alberta

Virginia Woolf insisted on a woman's need for her own room because she was convinced that "intellectual freedom depends upon material things." Woolf's call for a "room of one's own" is still echoing and reverberating. One such echo is found in Elaine Showalter's A Literature of Their Own. Showalter's historical approach to women's literature in the nineteenth and twentieth century is divided into what she calls the "Feminine," the "Feminist," and the "Female" phases.

I propose to combine Woolf's image of a room (extending it to include furnishing that room) with the concepts that Showalter's phases signify to develop the theme that women, rather than defining their identity in opposition to the male tradition, must turn inward to consider their own experiences, their own strategies, and their own conflicts.

Drawing on my personal experience (see the enclosed biographical sketch) and on other women's writing, I believe that those women who have a room of their own have found the room furnished by the male tradition. One question that arises is, What does one do with those furnishings? A number of possibilities present themselves: One can accept and use the furnishings as intended, one can demolish and throw them out, or one can adapt and shape them to fit one's needs.

The first approach requires imitation and internalization of traditional male values. The second approach, which is one of militant advocacy of minority rights and values, leaves a room filled with hostility. What materials do we have to construct new furniture? The third possibility demands knowing and accepting full responsibility for one's self.

Considering such traditional furnishings as the bed and the cradle, the bookshelf and the desk, the kitchen table and the sink, I propose that adapting and shaping them to one's needs has successfully been accomplished by women in the past and may be the only option Canadian women of the 90's have if their ultimate goal is self-discovery.



## BIOGRAPHICAL SKETCH

Renate I. E. Krause  
Box 1991 Lacombe, Alberta T0C 1S0

Born in 1943 in Schoningen, Germany, I immigrated to Canada in 1954 with my family. We settled in a small logging community in central British Columbia. Two years later, I came to Alberta to attend the high school at Canadian Union College at Lacombe. Here I met my future husband. We were married in 1961, after he had completed the Teacher Training Program at C.U.C. Although I had attended Grade 12, I had not received my high school diploma before our wedding.

My husband taught in small parochial schools in Stettler and Fairview, Alberta during the next three years, during which time two of our three children were born. When the boys were approaching school age, and while we were living in Peoria, Alberta, I completed high school by correspondence. We then moved to Walla Walla, Washington, where I attended Walla Walla College (a small parochial institution) for the next two years for a B.A. degree in German. Tuition expenses were high--I needed work to repay student loans. Two events marked the beginning and end of my senior year: In September, I discovered I was pregnant with our third child, and in June I had a job teaching English at the local high school--provided I could take the required English courses for Washington State Certification before September. I graduated June 6, our daughter was born on the 10th, and on the 14th I was back in classes for the summer session. I began my teaching career that September.

After 11 years of teaching in parochial schools, I decided to begin graduate work. Because I needed to teach during the school year, and because the U of A (which had accepted me into the M.A. program) does not offer graduate courses in English during the summer, I attended Andrews University in Michigan during the next three summers to complete an M.A.

Immediately upon completion, I began full-time Ph.D. studies at the U of A, commuting from Lacombe where my husband was employed at Canadian Union College as a teacher in the Education Department. This last May, I successfully defended a thesis on Virginia Woolf. I have been teaching in the English Department at C.U.C. the last two years.

At the University of Alberta, I had my first direct exposure to public education in almost 30 years. As a 43-year-old mother of three children and a member of a conservative Christian denomination, I discovered much anger. And that anger found its outlet in blame: I blamed my husband, my church, my God--all those I perceived as having had a hand in erasing me. During the course of my studies at the U of A, I discovered both in literature and in my interaction



P.O. Box 1991  
Lacombe, Alberta  
T0C 1S0  
June 26, 1991

CRIAW/ICREF Conference Committee  
c/o Misener/Margetts Women's  
Research Centre  
11043-90 Avenue  
Edmonton, AB T6G 1E6

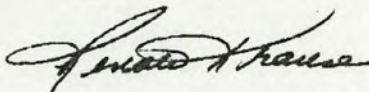
Dear Committee Members

I was recently informed of the 1991 CRIAW Conference in Edmonton by one of my friends, Catherine Nelson-McDermott, who is one of your presenters. She encouraged me to submit a proposal, and assured me that the deadline has been extended to June 30.

Because I am interested in what I have been told of this conference, I hope that the enclosed proposal is something you can still use--even at such a late date.

Enclosed is the proposal and a short biographical sketch. I am looking forward to hearing from you at the above address.

Sincerely



Renate I. E. Krause



Sketch--Renate Krause--2

with other women that I was not unique in the anger I felt. I also learned that by accepting responsibility for my life, for my behavior, and for my attitude, I was able to work through that anger.

Now that I am again teaching, I find that self-knowledge is an ongoing process. The more I accept responsibility, the more effective I am in my home, profession, and society.



Roz Van Vliet  
Gen. Del. Alberta Besch  
Alberta TOE OAO  
Ph. 924-3162

*June 23/91*

CRIAW Conference Committee  
c/o Misener/Margetts Research Centre  
11043-90 Ave.  
Edmonton T6G 1A6

Dear Conference Committee Members,

I am in the process of building a home at the moment, but did not want to pass up the opportunity to be involved in your November Conference on Global Vision/Local action. Although much of my "action" has been global rather than local perhaps my experiences and thesis topic would be of use to you. The Masters thesis is entitled "Voices From the Shadows" and is based on the actual voices of women and children living in an African slum. They have a story to tell the world which I feel is crucial to all of us in terms of universal woman-wisdom.

My presentation at the conference could take the form of a formal intellectual discussion on the issues of international aid to women, but I would prefer to challenge your conference with some "new age" thinking. The actual voices of African women could be presented, combined with visual images through slides, followed by some guided imagery and envisioning exercises. This approach has worked well for me and I find participants enjoy their personal 'journey' into the environment of the women from the shadows. This approach is intended to balance the four parts of self - - intellectual, spiritual, emotional, and physical.

If this is of interest to you I will forward a more complete proposal. My present phone number is included in the letterhead in case you would like more information immediately.

Sincerely,

*Rosalind Van Vliet*



CRIAW/ICREF Conference Committee  
c/o Misener/Margetts Women's Research Centre  
11043--90 Avenue  
Edmonton, Alberta  
T6G 1E6

19 June 1991

PROPOSAL FOR CRIAW CONFERENCE: GLOBAL VISION/LOCAL ACTION

"Renouncing global vision: Why I want to say NO to global vision and try to just be where I am."

From: Jutta Mason

My work is with the history of women, particularly "marginal" women (e.g. cash-poor, or immigrant, or illiterate, or edge-of-settlement, or dissident). I'm just finishing a book on the birth- and child-care customs of some of those women: looking at how their local customs survived public health campaigns that tried to bring them into modern (medical) times. My research has focused on collecting stories from archives and obscure books and taped interviews, mainly in different regions of Canada. The stories are very local; the public health campaigns were global. The interesting thing is that the public health campaigns were largely initiated, as well as carried out, by women. There was a class difference, in that the reformers (both the nurses and the women's organizations) were middle class, whereas many of the women resisting reform were working class--urban or rural. But there was a strong feeling of solidarity on the part of the reformers, with those women they wished to help.

Despite this urge for helpfulness, the "global" consciousness of the public health reformers was very destructive of local culture. The capacity of women to bear and look after their babies themselves, with only the immediate help of their neighbours, was replaced by the mediation of several levels of experts (very often women). The framing of "expert advice" in health matters in the last hundred years as pre-eminently male-down-to-female has a shaky historical basis. Another way to look at the advice connected with the reform campaigns is as a struggle between global thinking--cleaning up, managing, householding the whole country--and local customs--based on a particular community and terrain, not duplicatable, often mysterious.

I would like to offer a critique of global thinking, arguing that truly local action is endangered by global vision, and that marginal women have been particularly threatened in this way. To make my case, I'd like to tell some stories from the twenties and



thirties, which are part of my book. Then I'd like to bring my account closer to the present by considering two recent movements with which I've been involved: the women's health movement (with particular attention to the Vancouver Women's Health Collective in the 70's) and the midwifery movement in Toronto in the 1980's. I'd like to talk about the ways in which the language of "health equity" and "informed choice," to take two examples, can be seen as a "global" language whose terms are analogous to certain key terms from the earlier public health reform movement. I want to show how such language tends to collapse the richness of self-description and story that comes from local customs, today as well as sixty years ago (and therefore to weaken us). And I'd like to propose some possible ways to distinguish between the powerful exchange of stories between communities and the homogenizing activity of global vision.

If this kind of presentation interests your committee, please let me know what other information you'd like from me. (I can be reached by E-mail as well as by regular mail; my E-mail address is Compuserve 72520,2617).

*Jutta Mason.*

Jutta Mason

242 Havelock Street  
Toronto, Ontario  
M6H 3B9  
(416) 533-0153



CRIAW Conference ICREF  
1991

Proposal to Present a Research Paper on  
Edmonton Feminist Groups, the Alberta Government and Gender  
Politics in the 1980s

submitted to:  
CRIAW/ICREF Conference Committee  
c/o Misener/Margetts Women's Research Centre 11043-90 Avenue  
Edmonton, Alberta T6G 1E6

Submitted by: Monica Blais  
MA Candidate in Sociology  
University of Alberta  
10521-87 Avenue  
Edmonton, Alberta  
T6E 2P6



I am submitting this proposal to present a research paper in the hope of sharing my work with other women who are questioning the relationship between the state and the feminist movement/issues. My paper will draw from my MA thesis which explores: 1) how the Alberta Government managed gender politics between 1985 and 1990; and the relationship between the government and a sample of Edmonton feminist groups. Thus, ideally, I would like to present with women who are also investigating local feminist movements/issues in relation to provincial governments.

Alberta born and raised, I spent two years living in Quebec where I observed a women's movement very different from the one at home. It was through discussions with other women and my reading that I began to realize that each province's political, economic, and social environment creates a particular context in which gender politics are played out. In other words, for example, women in Quebec are struggling on a different political and ideological terrain than women in Alberta. Perhaps this is most evident in regard to the struggle for reproductive rights. After the Supreme Court decriminalized abortion in 1988, Antonyshyn, Lee and Merrill observed:

In the aftermath of the ruling, especially as reactionary provincial governments moved to restrict public funding and access, it became clear that the struggle for full and equal access to free abortion would still have to be fought province by province. (1988:145)

In 1989 I worked at the Women's Program and Resource Centre in the library. It was here that I was exposed to all the newsletters and publications of local women's groups. It was here where I saw all the notices for conferences, workshops, support groups, concerts and so forth, which revealed to me how vibrant the women's movement is in Edmonton. Yet when I did a literature review I found only two MA theses which examined the women's movement in Edmonton: one was written in 1972 and the other in 1974.

These combined experiences led me to my current research which I summarize on the following page. Thank you for considering my proposal.



This thesis examines a topic that heretofore has not been studied. It explores how gender politics were played out in Alberta from 1985 to 1990. Prior to 1986 the Progressive Conservative Party (PC) held 75 of the 79 seats in the Alberta Legislature. However, the PC Party experienced a decline in its popular vote during the elections of 1986 and 1989. This fragmentation of the "historical political consensus" in 1986 and the further decline in the PC's share of the popular vote in the 1989 election occurred in the shadow of labour disputes, the collapse of the Edmonton-based Canadian Commercial Bank, the mobilization of the Dandelions - an organization of the unemployed-, the highly publicized gaffes by Premier Getty, a growing environmental movement dissatisfied with government inaction, increasing problems with social services, a growing use of food banks and a vocal coalition of feminist groups.

This research examines how the changes in the political field affected feminist politics and how the provincial government attempted to manage gender politics after 1986. In order to do this I briefly examine the relationship between the Tory Government and women's groups prior to this period. Then I investigate how it changed after this period. I also look at the way gender political issues were expressed ideologically and legislatively by the government after 1985. If feminist policies came to be integrated into the government's policies, this was both as a result of feminist agitation and because, with some adaptation and deflection of aim, these dovetailed with other policy objectives of the governing party.



## Reference

Antonyshyn, Patricia, Lee, B. and Merrill, Alex. 1988. Marching for Women's Lives: The Campaign for Free-Standing Abortion Clinics in Ontario. Social Movements/ Social Change: The Politics and Practice of Organizing, (eds ) Cunningham, Frank, Findlay, Sue, Kadar, Marlene, Lennon , Alan and Silva, Ed. Toronto: Between the Lines.



Carol Murray

Re: Submission for the CRIAW conference.

Paper presentation.

Dear Carol,

I hope this is in approximately the right format - I imagine that it's a little long, but I hope it is acceptable. Please let me know if you want me to change something. Thanks again for your help in focusing what to say. You're good at this!

— now that I've printed it, I  
see that it's far too "crowded"  
In...<sup>h</sup> sorry for my long-windedness.

— Bill Maloney



Studies of power...have generally been written for the benefit of the powerful. (Janeway, 1975:104)

In a recent, lengthy article which promises to provide an overview of the major theories of leadership, with an emphasis on "important issues and controversies" of the last decade (Yukl, 1989:252), not a single reference to race or gender is made. The assumption appears implicit either that those studied are homogeneous with respect to gender and race or that gender and racial differences are inconsequential. The neglect of issues of race and gender in the literature on leadership and the undeniable exclusion of women and of men of color from the top managerial ranks can be seen as mutually reinforcing, if not mutually causative. My work explores this reciprocal relation between theories of leadership and those who lead. I am engaged in deriving a critique from feminist and Afrocentric perspectives on methodology and epistemology, and have completed a preliminary analysis, structured by this critique, of a sample of recent articles in the literature of leadership.

There does exist, of course, an enormous literature on women in management, a significant subset of which addresses the interaction of gender and leadership. The shortcomings of the majority of this literature are twofold: first, most work which concerns itself with women in management is open to charges of ethnocentrism and of racism in its bias toward the experience of white, Western women (Moore, 1988; Davis, 1981; Harding, 1986). Secondly, the extant literature on women and leadership with few exceptions (see Martin, 1990; Calas, Jacobson, Jacques, & Smircich, 1990) presumes the appropriateness of building upon the foundation and working within the framework of traditional studies, "inserting" the previously excluded variable of gender into the mainstream leadership discourse. Sociologist Dorothy Smith noted long ago that this less radical approach "merely extends the authority" of the existing framework, and renders the experience of women and, it may be assumed, of minority men, "an addendum" to traditional findings (Smith, 1974:7). My work, like that of feminists in other disciplines, is not "about 'adding' women into the discipline, but is instead about confronting the conceptual and analytical inadequacies of disciplinary theory" (Moore, 1988:4). Studies of leadership, to follow Janeway, must be written to benefit a more broadly-based and heterogeneous group than those who lead at present.

Two caveats are necessary. First, I have not made an attempt to enter into the lengthy and disparate controversies surrounding the definition of leadership. While in my work the term "leadership" can be presumed to be interchangeable with that of "managerial leadership", I take the position that studies of leadership in other disciplines, notably political science, suffer much the same bias and with the same effect on access to power and position. Secondly, although the workings of class differences, just as those of race and gender, are most often obscured in feminist theory, in the literature on women in management, and in contemporary writing on leadership, I have not yet attempted to address this issue, in order that the already enormous implications of gender and race may be more sharply focused.

My interest in theories of leadership stems directly from three distinct aspects of my life experience: working in male-dominated milieux for the majority of my adult life; a three-year period as a manager in a female-dominated working environment; thirteen years of living in countries other than my own, including periods of several years in foreign-language environments. Where I felt most a stranger, most alienated, most inept, was, of course, in the English-speaking male-dominated worlds of work. A close second was the management experience in the woman-centered work for an exploitative, paternalistic, health-care organization. I had done my bachelor's degree in languages and so I enjoyed the sensation of feeling at home, yet freed of home, in other cultures. My interest in language and culture continues, but those which interest me now are more problematic: I seek to know how I am made a stranger in my own country, a foreigner in North American business culture. I am trying to explore what it might be in the language of business that I cannot understand, and which excludes me. This had led me to the language and methodological underpinnings of the discourse of leadership. Through my work I have also experienced an awareness of the effects on my perspective of racist and classist socialization; I have attempted to address this in part through careful attention to the critical work of Black scholars, whose alternate perspective is grounded in the minority cultural experience with which, as an American and a native of New York, I am most familiar.



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CARLETON UNIVERSITY  
Institute of Canadian Studies

M E M O R A N D U M

Date: 28 June 1991 FAX: (403) 492-1186

To: Marilyn Assheton-Smith

From: Jill Vickers and Pauline Rankin  
Institute of Canadian Studies  
Carleton University

Re: Workshop Proposal for CRIAW, Edmonton, Alberta  
November 8, 9, 10

Title: Women and the New Politics: Global Vision/Local  
Action

We would propose a workshop session in which we describe our three year project on women's involvement in the "new politics" of quality of life movements and equality seeking movements. We will report on our results to date. We would also like to field a Participation Profile to all Conference Participants to help us identify the full range of women's groups in the various regions. We will both receive funding from Carleton.

cc. Pauline Rankin



CARLETON UNIVERSITY  
OTTAWA, CANADA K1S 5B6

INSTITUTE OF CANADIAN STUDIES  
FAX: (613) 788-3803

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Name: JILL VICKERS / PAULINE RANKIN

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cc 20/6/91

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TELECOPIER MESSAGE  
FAX NUMBER (403) 265-5888

MESSAGE TO: Maribyn Assheton-Smith  
COMPANY: CRIAW/ICREF Conference Committee  
MESSAGE FROM: Lavera Creasy

COMMENTS: This is a presentation proposal for  
1991 Canadian Research Institute for the  
Advancement of Women (CRIAW) Conference  
November 8-10.

NUMBER OF PAGES SENT  
(INCLUDING THIS PAGE)

3

=====

DATE: June 17, 1991  
TIME: 1:30 A.M. / P.M.



Lavera Creasy  
1313 Bowness Rd. N.W.  
Calgary, Alberta  
T2N 3J6

phone 283-0732

CRIAW/ICREF Conference Committee  
c/o Misener/Margetts Women's Research Centre  
11043-90 Avenue  
Edmonton, AB T6G 1E6

WOMEN'S RESPONSE TO CHANGE: Social and Developmental  
Transition for Individual, Community, Planet.

I am a grief facilitator and educationist. I have developed and coordinated the Youth and Bereavement Program for Calgary Widowed and Family Bereavement Association. I have worked through my childhood and adult experience of loss following death. Thus my work reflects my personal experience. I am also able to see the grief response in cultural and global contexts.

We will look at the grief process emphasizing need for support. Good support helps individuals discover personal strengths and community resources. When grief is validated we can look for a positive result. When community or family supports are weakened or taken away or the individual is so traumatized as to be unable to reach out for the needed support grief deepens into depression or rebellion.

I will show how a grief reaction follows community and economic change, sometimes presented as local improvements or progress. When development is planned by an agency outside the community with jobs for men or natural resource extraction as main components the social impact on the lives of women and girls is often ignored. Traditional family and community systems can experience a dramatic change or crisis. A grief reaction can result.

Sudden unplanned change is a crisis. A slow planned transition allows time for individuals to make choices and feel a degree of competence. If the grief process is interrupted, suppressed, and/or not encouraged an entire culture or community may behave in a pathological way.

This pathology can include alcoholism, crime, family violence, suicide and disrupted family and community systems.

My presentation will start with a description of the grief response to loss, include examples of community and cultural responses to sudden change and move on to a reflective discussion of examples from a wider community,



cultural, or global context. And conclude with implications for responsible social interventions.

I am a generalist who chooses to look at global trends. I have a Bachelor of Education and graduate level courses in Social Work, Education, Planning, and Management. I have difficulty finding a University faculty that is open to this exploration. I feel confident this conference will be receptive of this study.

June 13, 1991,

Lavera Creasy



Grounding Feminist Theory: Jane Rule's After the Fire  
Keith Louise Fulton

In After the Fire, friendship among women becomes a way of healing from the pain of having lived as women. The novel is a non-utopian consideration of women on their own, one way or another, after the men are gone. The patriarchy in their lives is in their bodies, their own actions. Their healing is a social transformation. Jane Rule's novel contributes to feminist theory a discourse grounded in the everyday living and language of five women.

This paper has an international dimension as well. I am trying to arrange a paper from Christine Strobel, who teaches Canadian literature at the Institute fur Anglistik und Amerikanistik, Universitat Erlangen. Nurnberg. We met at the Conference for Canadian Studies in German Speaking Countries last February, where we discovered that both of us were working on Jane Rule's literature. Christine and I would each present, offering possibilities of reading and teaching Rule in Canada and in Germany.

I have received a small research grant on a related project on Jane Rule and have some possibility of being able to get some travel money for Christine.



THE UNIVERSITY OF MANITOBA  
Winnipeg, Manitoba  
Canada R3T 2N2  
(204) 474-6233

CHAIR IN WOMEN'S STUDIES



THE UNIVERSITY OF WINNIPEG  
515 Portage Avenue Winnipeg  
Manitoba Canada R3B 2E9  
(204) 786-9489

25 June 1991

CRIAW/ICREF Conference Committee  
c/o Misener/Margetts Women's Research Centre  
11043-90 Avenue  
Edmonton, AB T6G 1E6

Dear Women:

I have enclosed a proposal for a paper on Jane Rule that I would like to present at the Conference. I am trying to arrange for Christine Strobel from Germany to give a paper on Rule as well, but the details are not worked out yet.

Thank you for your consideration.

In Sisterhood,

Keith Louise Fulton  
Margaret Laurence Chair of  
Women's Studies



## Gender Issues and the Environment

This paper will present a literature review of gender issues and the environment from the perspective of global vision/local action. It will examine such terms as development, sustainable development, and conservation, in order to arrive at a consensus definition. It will investigate the impact of development strategies on women and why development schemes have often resulted in the unequal participation of women and also have been of little or no benefit to them. This paper will examine what role women play in the maintenance, degradation, and rehabilitation of the environment. Since women tend to make up a disproportionate number of the poor in developing countries, it will investigate how women are often the key victims of environmental degradation. This paper will challenge academics to learn from the people concerned, especially the women themselves, and to channel their knowledge into policy. Women know what bad development is and how to resist it. It is at the local level that empowerment is needed. On a global level, what is needed is a process of networking that will allow local movements to link up with each other, but maintain the messages and the power of the grassroots. If somehow ecological stability has to be created, it is essential that those who are victims of destruction have a means of expression in their hands. This paper will show how conservation of the environment and sustainable development depends upon the participation of women.

LINDA Z. SCHULZ  
Ph.D. CANDIDATE  
C/O DEPT. OF EDUCATIONAL FOUNDATIONS  
5-109 ED. NORTH  
UNIV. OF ALTA.  
Ph: 492-3726



June 27th, 1991

CRIAW/ICREF  
Conference Committee,  
c/o Misener/Margetts  
Women's Research Centre  
11043-90 Avenue  
Edmonton, AB  
T6G 1A6

Dear Conference Committee

My name is Linda Zelda Schulz, and I am a Ph.D. candidate in the Department of Educational Foundations. My specialization is International/Intercultural Education; my professional focus is women and development, women and environmental education. I have a strong background in both Sociology and Anthropology.

I would be very interested in presenting a paper or in being a part of a Roundtable Discussion on Women and the Environment.

I enclose an abstract and my resume for your information.

Sincerely,

Linda Zelda Schulz  
Ph.D. candidate

Encl.

P.S. Please let me know if I can be of any help to you in your conference setup. I can be reached at 492-3726, please leave a message with the secretaries. I will return your call promptly.



Gatekeepers to Citizenship: Constraints and Conditions for Migrant Domestic Workers and Nurses to Canada

Abigail B. Bakan  
Department of Political Studies  
Queen's University  
Kingston, Ontario

Daiva Stasiulis  
Departments of Sociology  
Carleton University  
Ottawa, Ontario

This paper addresses the current reality of a diversity of citizenship statuses among immigrant women in Canada from Third World countries, particularly the Philippines and the British West Indies. While some migrants choose not to naturalize, many others forge an arduous and lengthy path to gain access to legal, civil, political and social rights of citizen-members. Of central importance in the creation of non-citizen members, as well as the opportunities and constraints in gaining full citizenship status, are the regulatory activities of a large number of gatekeepers.

In this study, particular consideration will be given to the constraints to access to citizenship rights of registered nurses and foreign domestic workers arriving to Canada from two distinct Third World points of origin. The gatekeepers in this process include the governments of their countries of origin and last residence, immigration authorities, domestic employment agencies, professional licencing bodies, lawyers, immigration consultants, employers, provincial labour ministries, agencies offering upgrading services, ethnic community organizations and domestic and professional advocacy groups. The social conditions in home countries, racialized ideologies of "womanhood", and discourses governing female occupational ghettos are also important factors reproducing subordinate and unequal citizenship statuses among migrant women of colour in Canada. This paper focuses on the neglected role of gatekeepers to critique the classical model of citizenship and suggests a revised formulation.

June 24, 1991  
29 Inwood Avenue  
Toronto, Ontario  
M4J 3Y2

CRIAW/ICREF Conference Cttee.  
c/o Misener/Margetts Women's  
Research Centre  
11043-90 Avenue  
Edmonton, Alberta  
T6G 1E3

Dear Committee Members,

Please find enclosed a brief abstract for a paper proposed to be presented by myself, Dr. Abigail Bakan, and my research partner, Dr. Daiva Stasiulis at the CRIAW/ ICREF conference to take place in Edmonton in early November of 1991. The paper, entitled "Gatekeepers to Citizenship: Constraints and Conditions for Migrant Domestic Workers and Nurses", is based on preliminary research from a larger study funded by the SSHRCC that we have recently begun. We may be contacted most readily at the above address.

Thank you sincerely for your consideration, and we will look forward to your earliest reply.

Yours,

*Abigail B. Bakan*  
Abigail B. Bakan



## Indian Ideology, and Its Role in Women's Oppression

The paper explores the oppression experienced by Indian women. It does this by examining the role ideology plays in the maintenance and in the normalizing of women's oppression.

The oppression Indian women experience finds expression i) in restricting women's movement, ii) in controlling their access to economic resources and iii) by regulating their sexuality. These expressions of oppression are legitimized by ideology and therefore accepted by both men and women.

However, to focus merely on ideology is to overlook the patriarchal social structures that support the oppression of the Indian woman -- it is to isolate her oppression from the oppression women experience in many other cultures. Until we are able to recognize this and involve women from all classes, religions and ethnic backgrounds, we will not be able to address the needs of women as a whole.



**Grant MacEwan  
Community College**

Mailing Address  
P.O. Box 1796,  
Edmonton, Alberta  
Canada T5J 2P2

June 20, 1991

CRIAW/ICREF Conference Committee  
c/o Misener/Margetts Women's Research Centre  
11043 - 90 Avenue  
Edmonton, AB  
T6G 1E6

Dear Committee Members:

I am enclosing an abstract for your consideration. Should you need more details about the paper, please let me know.

Over the summer I will be working primarily at home and can be reached at the address below:

Sudha Choldin  
11635 - 72 Avenue  
Edmonton, AB  
T6G 0B9  
434-5568

I look forward to hearing from you.

Yours truly,

*for* Sudha Choldin

SC/dm  
Attachment



BRIDGES PROGRAM  
SYNCRUDE CANADA LTD.

1991

Introduction

BRIDGES is an innovative effective training program developed by the City of Toronto, designed to facilitate the movement of women employees from traditional jobs into trades, technical and operations work (TTO) within their own organization. TTO work is defined as any position in the labouring, technology or operations area in which 30% or less of the employees are women. The program is a combination of classroom sessions, shop training and a period of work experience placement. The highly acclaimed success of this employment equity initiative is based on the philosophy and practice of empowerment. The program in Toronto is funded by federal, provincial and municipal levels of government.

The City began offering this program in March of 1989 on a cooperative and cost-sharing basis to both public and private sector organizations. Facilities, resources and expertise are shared in order to empower women employees to enter non-traditional jobs within their own organizations. There is a distinct empowering advantage to such a shared process which avoids isolation, fosters cooperation and tailors itself to each organization's need.

Syncrude Canada was approached by Career Development and Employment, Access Initiatives, Government of Alberta to inquire



whether they would participate in a jointly funded program as a pilot project in Alberta. Early in 1991 the decision was made to proceed. One hundred and fifteen women registered for two half-day Information Sessions, of these 48 applications were received. The focus was on trades and operator jobs only for this program. The choice of selection of trade was left to the career counselling workshop - with the opportunity to negotiate a work placement with each department. As space for the pilot program was limited, with only fifteen possible positions available, twenty-five women were selected for two four-day career counselling sessions, of which twenty two participated. Following pre-apprenticeship exams and company medicals, twelve participants were selected for the balance of the program. All twelve completed the seven week program, and to date nine have received permanent placements in trades and operator positions. To date, both from an employee and Company perspective, the program has been a definite success.

#### Impetus for Change

Men are found in over 480 of the 500 Canadian occupation classifications but women are found in only 20 job categories. Occupational segregation is a reality in most public and private sector organizations. Increasingly, legislation will encourage equitable employment practices.



By the year 2000 women will make up half of our available workforce. Women have proven themselves to be interested, competent and skilled in many non-traditional occupations. Their presence in these jobs is fundamental to Canada's future prosperity. An organization's investment in empowering its workers is nearly always rewarded with increased productivity. But the question for the nineties is not "why" employment equity, but "how" employment equity.

With respect to employment in trades, operations or technical jobs, research has shown that women employees do experience problems moving into non-traditional jobs within their own organization. Feedback has been given through employees to Syncrude management that there is a void in information regarding changing from one classification to another, and that some women employees feel there are more barriers for women wishing to enter into the non-traditional areas. At present approximately six percent of women employed at Syncrude Canada Ltd. are employed in trades/operator positions. One of the reasons that women often did not consider non-traditional occupations was that the majority of these jobs are carried out behind closed doors in shop areas, garages, boiler rooms - all areas which women traditionally do not enter. There were also major gender-based gaps in skill and experience with hand



and power tools. Another major gap was lack of confidence among women that they could do a non-traditional job. Often they were not realizing the transferability of their skills. For example, skills developed from using a sewing machine are readily transferable to skills required in carpentry. Bridging these gaps through tours, classroom training, trades shop orientation and actual hands-on work experience help women develop the necessary skill, confidence and experience required for non-traditional positions within their own corporations.

#### Purpose and Objectives

At Syncrude Canada Ltd. the purpose of the BRIDGES program was to provide women with a considerable amount of information on non-traditional jobs in a no-risk environment. If women decided, at any point in the program, to withdraw from the program and return to their former job, this would not only be possible, but seen as a success.

The objectives of the program were to give women necessary, accurate and complete information about non-traditional occupations which would enable them to make a decision on expanded career choices; to give them the opportunity to work in a hands-on environment in the field of their choice to have a more complete idea of the actual job/working experience and the give management



an opportunity to view moving women into the non-traditional areas through using a more planned career process.

The concepts from the program developed by City of Toronto were used as a base in the Syncrude BRIDGES program, however the Government of Alberta and a consultant modified the program to meet needs identified by Syncrude.

#### BRIDGES - An Empowering Change Agent

As a change agent, BRIDGES brings about increased empowerment, awareness, support and action with a wide range of key players. Rather than perceived solely as a "top down" initiative, awareness, support and action have come from other levels of management. Part of the empowerment process begins with our belief and expectation that program participants, other employees and managers can deal with the important and complex issues of equality. Careful attention to potential resistors and to their motivation for resisting is effective in minimizing active resistance and developing wider ownership. The proactive, positive tone of the program is an ideal approach to breaking down organizational barriers. BRIDGES encourages the removal of barriers to change on three levels:

1. Organizational barriers are addressed directly. Demonstrating that the employees participating in the program were competent and effective in non-traditional work placements accomplished in one month what years of workshops and print communication could not have done. Previously unidentified systemic barriers such as the application process may surface during BRIDGES implementation. Having learned of these barriers the organization may then be mobilized into taking remedial action.

2. Attitudinal barriers are addressed positively, demonstrating that women are interested in non-traditional work and are competent and accomplished. The program brings to the surface pockets of resistance and encourages managers to develop effective strategies for meeting such challenges as the elimination of sexual harassment.

3. Individual participants are empowered by learning new skills and building self-confidence through each of the program components.

#### How It Was Done

The BRIDGES training program uses a combination classroom, trades shop and work-site approach. It is designed to bridge the gaps of information, skill, experience, knowledge and confidence and to empower women to move into non-traditional work. Training consists of 35 days, spread over a two month block. Preparatory training is



provided in such areas as self-assessment and skill transferability; management of change issues; development of a career change plan; dealing with workplace issues such as sexual harassment; worksite communication and occupational fitness. Also offered are basic trade shop skill courses in millwrighting, carpentry, pipefitting, electricity and welding. As well the program includes a block period of actual on-the-job training. On completion of the course, the BRIDGES participants are encouraged to take responsibility and control for their desired career changes.

Currently Syncrude has piloted one program and is now assisting in placement to permanent trades/operator jobs. Syncrude is presently looking at the possibility of further BRIDGES programs during 1991 to assist in meeting predicted skills shortages. The next programs will be adapted to include all administrative/professional employees, not restricted to women only. These programs are done in close liaison and consultation with City of Toronto and Consumers' Gas, and experiences shared with all companies represented at the BRIDGES Advisory Board in Toronto. This group meets quarterly to share information and support other companies working with or considering the implementation of BRIDGES.

A key to the success of BRIDGES is the consultative and collaborative process. This results in commitment to and ownership



of the program from a wide range of playe3rs. For the program to succeed, input and advice are needed from management across the total organization.

Communication between managers and their staff supervisors is critical in the development of the program and the work experience placement. This empowerment and ownership continues as the supervisors discuss BRIDGES with other employees. The co-workers' participation in the process is crucial. They provide the in-house training and working alongside BRIDGES women during the work placement period.

Also established is a BRIDGES Advisory Board composed of representatives from corporate partners and employment equity experts. Networking, sharing of information, resources and experience have provided to be a valuable tool in managing a BRIDGES program and empowering BRIDGES coordinators.

The empowering impact on the graduates has been great. All participants have stated that this has been a dream come true and the experience has met most or all of their expectations and are grateful to have been given the opportunity to participate in the BRIDGES program. Outside agencies have also stated that they have been impressed with the process the BRIDGES program uses and the calibre of participants selected for the program. The program's-



empowering process also impacts on the organization, management and employees.

The City of Toronto found the impact extended beyond the women participating in the training program. Because of the high visibility of the program, the extensive press coverage, the positive informal feedback from the participants, organizations have developed a momentum towards employment equity. This in turn has generated more internal applications from women employees for non-traditional jobs. It also has a positive impact on external recruitment. City of Toronto has also produced a video on the program which is available for viewing.

### Conclusion

In conclusion, the BRIDGES training program empowers organizations, management and employers to meet the challenge of employment equity through this "special measure". Its' success is already being documented by its development in many organizations already using the program. The BRIDGES program is an example of a creative, innovative program developed for public sector organizations that is being utilized and emulated by other organizations, including Syncrude Canada Ltd. Hats off to City of Toronto - Judy Klie and Elizabeth Bohnen and also Susan Booth.



HUMAN RESOURCES

June 26, 1991.

CRIAW/ICREF Conference Committee  
c/o Misener/Margetts Women's  
Research Centre  
11043-90 Avenue  
Edmonton, Alberta. T6G 1E6

Attention: Marilyn Assheton-Smith

Dear Ms Smith:

In response to a request for Syncrude Canada Ltd. to submit a paper for consideration for the CRIAW Conference in Edmonton in November, I have attached a paper.

Please call me at 790-6268 if there is any further information that you require.

Thank you for your consideration.

Yours truly,

Jean Nielsen  
Bridges Coordinator







THE  
**Edmonton Learner Centre**  
Resources And Programs for Global Justice  
10920-88th Avenue Edmonton, Alberta T6G 0Z1 (403) 439-8744

June 28, 1991

The Edmonton Learner Centre is a non-profit society established in 1973, which focuses on providing the public with information and resources on global issues related to underdevelopment and justice. An important part of our work is linking local context and local actions to these issues. Our major programs consist of the Third World Film Festival, our schools and labour programs, plus working groups on women and development and popular education/theatre.

Operating as a collective of five staff (as of September 1), the Centre has a broad membership base which includes peace, solidarity and development groups in Edmonton, as well as over 400 individuals who share a concern about the problems of development.

We are excited about the possibility of making a presentation at the conference. Our preferred format would be to do something participatory; either by way of a popular theatre presentation or by way of a panel discussion utilizing as resources women from the community who could address a variety of issues. After outlining some of the issues we could address, I will give a bit more of an in-depth description of the two possible formats.

There are a number of issues that we deal with during the year both in the labour and in the schools program in the context of how they relate to women. These include; the effect that the IMF's rigid structural adjustment policies have on women in Bolivia, the important role that women play in agriculture (using Burkina Faso, Ghana and Zimbabwe as possible examples), discrimination of women in the workplace (using sweatshops in Mexico and the Philippines as examples), the looming tri-lateral free trade deal and the economic impact that it will have on women, the underlining issues of global hunger and poverty.

We are fortunate here at the Centre to be able to tap into a strong, energetic and knowledgeable volunteer resource base. Option #1: For most of the issues outlined above we would endeavour to bring together three or four women who are part of our Women and Development Speakers Bureau. They could speak to and lead a discussion on a few of the issues that have common linkages. Option #2: A committed group of young people have formed a popular theatre group over the past year under the Learner Centre banner. JUST US FOLKS staged two successful puppet shows on the theme of the tri-lateral free trade issue during May Day celebrations, and entered the recent Bread and Water Festival parade with Uncle Sam's Free Trade Circus.

Our proposal to you is that we be allowed to present either or both of these two options at the conference. Because of people being away for the summer, it is hard for us to commit ourselves to one specific presentation format. If you wish we can provide you with further details in early fall after we have had a chance to contact our volunteers. Thanks very much for your consideration of our proposal.

*Carmen Loizelle for the  
Edmonton Learner Centre  
Collective*



DE-PRIVILEGING KNOWLEDGE : SHARING RESEARCH METHODOLOGY  
AND DATA WITHIN WOMEN'S MOVEMENTS

An abstract proposed by

Greta Hofmann Nemiroff  
Joint Chair of Women's Studies  
Chaire Conjointe en études des femmes

Université d'Ottawa  
Carleton University  
147 Séraphin Marion,  
Ottawa, Ontario, K1N 6N5

Tel: 613-564-4019

This paper will review how the state and the organizations it funds set much of the feminist research agenda. Competition for decreasing funds has increased women researchers' and research groups' competition with one another. It is important to redefine research so that it covers the studies done by front-line organizations in Canada and globally, legitimizing varying research methodologies and practices. Such epistemological redefinition is essential both for "academic" or "professional researchers" as well as community-based individuals and groups. That way feminist resources will be maximized through the sharing of methodology, data, praxis and resources as well as through fresh views contributed by new epistemological questions and praxis. A prototype of such collaboration will be described in an account of the methodology used in a community-based research project undertaken by CCLOW-Quebec in order to produce a booklet on Quebec's resources for women sexually abused in childhood, From Victim to Survivor. [Encl.]

-a 20 minute presentation which can be offered in French or in English.



BEYOND TALKING HEADS: THEORY AND PRAXIS OF  
A HOLISTICALLY JUST PEDAGOGY

An workshop proposed by

Greta Hofmann Nemiroff  
Joint Chair of Women's Studies  
Chaire Conjointe en études des femmes

Université d'Ottawa  
Carleton University  
147 Séraphin Marion,  
Ottawa, Ontario, K1N 6N5

Tel: 613-564-4019

This workshop will discuss the lacuna in regular mainstream educations and the difficulty Women's Studies programmes and feminist organizations have had in "feminizing" the transmission of official knowledge. As well issues related to class, race, ethnicity and sexual orientation will be discussed in this context.

Five learning models and their applications to these issues will be discussed through the use of exercises around "case scenarios."

Pedagogical strategies useful in formal and informal educational settings will be shared by the presenter with the input of the group.

There will be space for group problem solving.

Workshop of 1 1/2 to 2 hours

English



CARLETON UNIVERSITY



UNIVERSITÉ D'OTTAWA  
UNIVERSITY OF OTTAWA

JOINT CHAIR IN WOMEN'S STUDIES/CHAIRE CONJOINTE EN ÉTUDES DES FEMMES

June 24, 1991.

CRIAW/ICRAF Conference Committee,  
c/o Misener/Margetts Women's Research Centre,  
11043-90 avenue,  
Edmonton, Alberta, T6G 1E6.

Dear Colleagues:

Enclosed are two proposals for the very interesting forthcoming conference on Global Vision: Local Action in Edmonton.

The first, De-Privileging Knowledge: Sharing Research Methodology and Data within Women's Movements, is a twenty minute presentation in a paper format.

The second, Beyond Talking Heads: Theory and Praxis of a Holisitcally Just Pedagogy, would be a workshop format of perhaps 1 1/2 to 2 hours, depending on your scheduling.

I rather favour the second proposal, but rely on your knowledge of the programme balance you are working towards to help me to make the choice if either of these proposals are of interest to you.

Thank you for your attention.

Sincerely yours,

Greta Hofmann Nemiroff,  
Joint Chair of Women's Studies.



CRIAW/ICREF Conference Committee  
c/o Misener/Margetts Women's Research Centre  
11043-90 Ave.,  
Edmonton, Alberta  
T6G 1E6

Dear Friends,

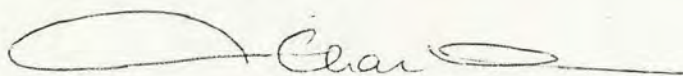
I am submitting a proposal for a play presentation for your conference to be held November 8-10 in Edmonton. The Popular Theatre Alliance of Manitoba promotes and produces theatre for social change. Since our founding in 1984, we have worked with many community and special interest groups to create projects on topics such as unemployment, racism, poverty and abuse. I have enclosed a brochure about our organization and a copy of our most recent newsletter.

In the fall of 1991 we are planning a tour of a show entitled **Everybody's Business**. The play was developed last year for a Women & AIDS Conference and was subsequently further developed for public showings in the spring of 1991. We are now working with the Village Clinic and the Department of Health to organize a tour of the play into rural Manitoba and also to arrange dates in Saskatchewan and Alberta.

I have enclosed an information package about the show that includes reviews and an overview. If you are interested in seeing **Everybody's Business** be a part of your conference please give me a call and we can discuss more details and costs.

I look forward to hearing from you.

Sincerely,



Margo Charlton  
Artistic Director

*att'd yellow folder*

**popular  
theatre**  
alliance of manitoba



mental health association  
 ALBERTA SOUTH CENTRAL REGION, 1988  
 #103, 723 - 14 STREET N.W.  
 CALGARY, ALBERTA  
 T2N 2A4  
 telephone (403) 297-1700  
 fax (403) 270-3066

**FAX COVERSHEET**

DATE: June 28/91

TO: CRIAW Conference Committee

COMPANY: CRIAW / ICREF.

FAX NUMBER: 403-492-1186

FROM: W. E. Thurston

COMMENTS: \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

ORIGINALS WILL BE SENT YES \_\_\_\_\_  
 NO

TOTAL NUMBER OF PAGES 3 (INCLUDING THIS PAGE)

If there are any problems with transmittal please call the Canadian Mental Health Association at 297-1700.



Health Promotion for Women:  
The Need for a Global Analysis in Local Programs

Wilfreda E. Thurston  
Assistant Professor  
Department of Community Health Sciences  
The University of Calgary

Anne McGrath  
Senior Education Coordinator  
Canadian Mental Health Association  
Calgary

A widely accepted definition of health promotion is that it is a "process of enabling people to increase control over and to improve their health" (World Health Organization, 1986). Health is viewed in the field of health promotion as a dynamic system with at least four components: physical, psychological, spiritual, and social. Our experience has shown that a global analysis of factors that affect health is necessary in developing health promotion programs for two major reasons. First, policy and program decisions made locally can have an impact on the lives of people in other countries; for instance, alcohol and tobacco industries appear to be switching their markets from North American to third world countries. Second, in order to serve multicultural groups, we need a sensitivity to cultural differences in values and beliefs when designing health promotion programs. While many facets of our culture are detrimental to women's health, immigrant women may experience added stress. In discussing these two points, we will draw from the implications for health promotion program planning of a study of the mental and workplace health needs of immigrants that we are conducting in Calgary.



THE  
UNIVERSITY  
OF CALGARY

Health Sciences Centre

Faculty of MEDICINE  
Department of COMMUNITY HEALTH SCIENCES

June 28, 1991

CRIAW/IOREF Conference Committee  
c/o Misener/Margetts Women's Research Centre  
11043 - 90 Avenue  
Edmonton  
Alberta, T6G 1E6

Dear Conference Committee:

I am enclosing an abstract for a proposed paper for the upcoming CRIAW conference in Edmonton, November 8, 9, and 10. Anne and I would see this as a half hour presentation and discussion; however, we would be happy to discuss other possible formats (e.g., a workshop) with you.

Thank you for considering our paper.

Yours sincerely,

Wilfreda E. Thurston  
Assistant Professor

*celebrate!*





# Memorial

University of Newfoundland

FAX: 709-737-4000

### COVER PAGE — FAX TRANSMISSION

Date: June 28, 1991

To: Marilyn Ascheta - Smith

Company: CREAW - Misener / Masgett's Women's Research

Department: Centre

City: Edmonton, AB Country: Canada

No. of Pages: 5 (Including cover page) FAX: (709) 432 1106

From: John Evans - Dine Tordamovs

Department: Biology Account #: 1-08-324

REMARKS:



Dear Marilyn:

As promised I am sending a submission for getting into the program of the CRIA W conference in Edmonton. I would like to take part in a possible panel, on immigrant women. Otherwise I would like to give a presentation of about 20 minutes.

### Immigrant Women From Eastern Europe -Problems And Solutions

Being an immigrant myself, I am involved with studies concerning women-immigrants from Eastern Europe. I will consider problems which immigrant women from Eastern Europe face in Canada and suggesting ways to cope with them.

According the proposed immigration rate, in the next few years Canada will accept an increasing number of immigrants. Many people from the former Eastern European bloc countries and the Soviet Union are expected to come here - about 30,000 per year, as was indicated by the Minister of Immigration in 1990.

These people build a new immigrant group. In general they are mostly highly qualified people who will come here with work previously arranged. However, as with other immigrants, they also need an adaptive period - a period to adjust to the new realities of the life in Canada, a period to develop new experiences. What will be new and unknown for them is not the same as what that which would be new and unknown to other groups of immigrants.

Women who come to Canada as immigrants from countries with developed capitalist economies do not have special psychological problems to adjust to. Women who come here from the countries in the Third world face cultural shock and skill shortages. In contrast to them, due to the differences in the political and economic structure, the people who enter to Canada from former socialist countries mostly lack an understanding of the main principles of getting ahead the way of life in this society. They rarely need skills training; they need mostly help in changing their attitude to the working principles of the society into which they have come to live.

These difficulties are quite a different from the usual difficulties facing other immigrant women in Canada. The women who come from Eastern Europe and the Soviet Union do not usually belong to visible minorities so that they do not have to cope with many of the traditional problems of minority women.



Women from Eastern Europe, however, form another specific group - a group of women who often find themselves unable to understand the way many of the things in this country work and because of this find themselves unable to take a place in this society which would correspond to the education and qualifications that they have. These women are usually professionally well qualified and it is a matter of a mutual interest that they adapt quickly to their new life and to enter into the labour force so that real use of their qualifications can be made. In general the main issue with them is that they have a crippled attitude to social and economic realities. They come from countries where they have been required to live by strictly following the guidelines from above and where any initiative and entrepreneurial spirit was oppressed. It is not easy for them to make the transition to a society where motivation and entrepreneurship are strongly encouraged.

In my presentation I will explore the particularities of this immigrant group. I will list their special needs and will make suggestions for improving the settlement policies.

DINA IORDANOVA

# Jordan-Bastow Productions Inc.

FILM & VIDEO PRODUCTION • PHOTOGRAPHY

June 20, 1991

1991 C.R.E.I.A.W. Conference  
Women's Resource Centre  
11403- 90th Ave.  
University of Alberta  
Edmonton, Alberta  
2G6 2E1

RE: Submissions for conference

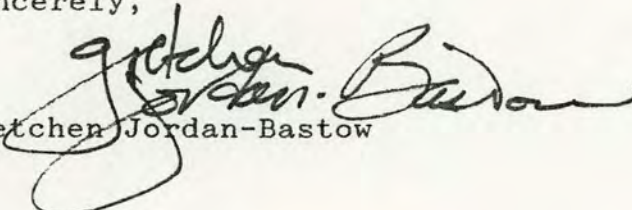
TO WHOM IT MAY CONCERN:

I would like to submit my film *The Trials of Eve* for screening at the 1991 C.R.E.I.A.W. Conference.

Hilda Ching, head of the Simon Fraser University Women Studies Dept., recommended that I send this to you. Enclosed is an informational package. ( a demo video copy of the film is available if you would like to preview it.) From my understanding of the purpose and content of this conference this film would be an excellent medium for the theme of this event.

Thank you for you consideration. I look forward to hearing from you.

Sincerely,

  
Gretchen Jordan-Bastow

BECAUSE OF THE DEADLINE

I HAVE ENCLOSED THE VIDEO . PLEASE  
NOTE IT IS ONLY A DEMO DUB AND  
DOES NOT CARRY THE GOOD QUALITY  
OF THE ORIGINAL MATERIAL IE: FILM SOURCE  
OR VIDEO MASTER



The Trials of Eve is a socially meaningful film that deals with the equality of men and women. Equality being essential in order to bring about world peace. The Cannibal Birds of the Kwakiutl people from the West Coast of Vancouver Island represent the visual and symbolic means for change, transformation and spiritual growth. This rightfully portrays native culture with dignity, and importance equal to the Christian, Judaic traditions.

*blue folder*