

Khan

435-5403

①

Jenny Margetts and Action Research

+ Jenny Margetts and Action Research

- Introductions and Purpose of the Evening

+ Why call the work of Margetts Action Research

+ The Nature of Action Research

+ Research: is the systematic collection and analysis of information on a particular topic

- analysis may include simply reflecting...what does this mean to us? What are the implications of this set of observations? What really happened at that meeting?

- Action Research is the systematic collection and analysis of information for the purpose of informing political action and social change

+ The work of Margetts and others

- We knew the consequences of the legislation, we did not know anything about the system

+ Learning about the problem: Section 12(1)b of the Indian Act

- is the problem legislation?

- or non-Indian attitudes and legal structures re: women?

- or Indian men's attitudes re: the place of women?

- or autonomy of the Indian community, self-determination?

- or economic resources on reserves?

- the search for assistance from researchers....

+ Learning about the system

- the legal system

- the political system which writes the laws

- the media as an element in change

- someone's needs to create conflict among Indians

- the search for support from others

+ Bringing it all together

- is action research always systematic?

- need one always do research to find out "what is the problem" Or is that sometimes a matter of sitting down and talking to realize the problem is not individualized....

+ Bibliography

- Jamieson, Kathleen. Indian Women and the Law in Canada:

Jenny Margetts and Action Research

Citizen's Minus, 1978.

+ **A chronology in headlines**

- + 1876. Indian Act, under terms of Section 91.24 of BNA Act, passed
 - ?regulations re: women?
 - section 12 (1) b
 - regulations re schooling and Indian status
- 1882 Indians votes in Federal elections
- 1885 Indians no longer vote in Federal elections
- Red ticket Indians created?
- 1920-24 Involuntary enfranchisement for men first introduced (p. 63 of Jamieson?)
- 1933-1951 involuntary enfranchisement for men p. 63 Jamieson
- 1948 Canadian citizenship Act passed, Indians excluded
- 1949 Newfoundland enters Canadian confederation... no Indians in Newfoundland
- + 1951 - The end of the red tickets
 - Indian women given the right to vote in band elections; men had since 1869
- 1958 - Indians included under terms of Citizenship Act
- + 1962 Diefenbaker Bill of Rights ...
 - Drybones case
 - ?Jeannette Corbiere-Lavalle case
- 1964 Indians permitted to vote in Alberta
- Feb 1973 Indian Women - most unequal in Canada Chatelaine
- Nov 26 1973 Federal Dept of Indian Affairs will finance meetings where Indian women can discuss rights (photo of Kitty Maracle, Monica Turner, and Jenny Margetts)
- Dec 13, 1973 Indian Women to study rights at conference. National Committee for IRIW - four-day meeting today in Vancouver (Secretary of State grant)
- April 1974 Indian Women and the Indian Act Saturday Night
- May 12 1975. Margetts attended meeting of the Saskatchewan Indian Women's Association - need for a united voice for all women of North American Indian ancestry.
- April 1976 Why some Indian women are more equal than others

Jenny Margetts and Action Research

Chatelaine

- Nov 26 1976. Indian women were equal in our society
- Jly 8, 1977 Indian women fight unique status battle
- Oct 25, 1977. Women seek changes in discriminatory Indian Act: Margetts received little comittment for financial or moral support from M.P.s
- April 14, 1978. Indian ladies run into brick wall (Indian Act)
- June 2 1978 Indian rights women seek cabinet meeting
- June 9, 1978. Indian Women promised help...Indian Affairs Minister Hugh Faulkner met Margetts and reps of IRIW, CACSW, and NIB.
- Jly 27 1979 Changes coming to Indian Act (Native People)
- Oct 1979 A Jolt for Jenny Margetts: a rival Indian feminist arises (Vicki Crowchild)
- May 23 1980 Treaty women against IRIW
- 1981 IRIW books to be audited
- 1982 Charter of Rights and Freedoms added to the Canadian Constitution
- 1984 House of Commons recieves (Indian Act) changes
- 1984 May Plan to reinstate non-status women rejected by chiefs...
- 1984 Will Indian women get their rights? (Maureen McTeer, Chatelaine)
- 1985 Sections 15 and 28 implemented (of Charter)
- + March 1, 1985 Bill C-31 second reading, a measure to Amend the Indian Act (Crombie)
 - who is Indian within the meaning of the Act ("status")
 - who can be a member of a particular Indian nation (or band)
 - who can live on a reserve
- June 1985 After 45 years, Indian women can go home
- 1985 Court strategy plotted by IAA (Bill C-31)
- 1985 As equal as others: non-status Indians need both recognition and economic basis for status (Bill C-31, Bill C-47)
- On the Bill C-31 warpath: the IAA will go to court to keep females out. Alberta Report, Jly 1985
- 1986 Five Indian Bands challenge sections of Bill c-31

Jenny Margetts and Action Research

- 1987 Discrimination and the 1985 amendments to the Indian Act

+ **Crosbie quote (introduction of bill)**

- incredibly some people lost their Indian status simply as a result of the fact they enlisted in the Armed Forces, received a university education, or became a member of the clergy (p 2645 of Hansard; when did all this happen?)

→ equality ←
 → DIA →
 - Vol of Bill 1
 - Nat & An
 - In R 12 for 219 -

Alberta
 9 EA

Janine Meissner

NOTICE

PROJECT SOLEDAD video will be shown again on Thurs. April 26,

7:30 pm at the Women's Research Centre.

Monica and Duane will be on-hand to answer

your questions. Everyone welcome!



Athabasca University/University of Alberta

**Women's Research Centre
Presentation**

Wednesday April 11 1990

7:30 p.m.

at the
Women's Research Centre
11043-90 Avenue

**a Profile of Action Research:
The Contribution of Jenny Margetts**

**Kay Anderson
Khorshad Chandra
Marilyn Assheton-Smith
and
Comments from Jenny Margetts**

Jenny Margetts was a co-founder of Indian Rights for Indian Women, a group which fought for changes to the Indian Act which would permit Indian women to retain the rights of Indians if they married men without Indian legal status. Changes to the Act were made with Bill C-31 in 1985.

Everyone Welcome

Women's Research Centre phone 492-8950

Athabasca University/University of Alberta

Women's Research Centre

Presentation

Tuesday March 20 1990

7:30 p.m.

at the
Women's Research Centre
11043-90 Avenue

Research for PROJECT SOLEDAD

**A community-based project
addressing the issue of wife abuse
in the Latin American community**

Presenters: Monica Zurita, Adrienne Wiebe, Duane Burton

The project women recently produced a **video and resource book** in Spanish and English which is currently being used for information-sharing and empowerment in the Latin American women's community. The video will be shown.

Everyone Welcome

Women's Research Centre phone 492-8950

Athabasca University/University of Alberta

Women's Research Centre

Presentations

Jan. 24 (Wednesday)

7:30 p.m.

**BREDA CECH "Discovering the Erotic:
on the way to personal spiritual power"**
Women's Research Centre, 11043-90 Ave.

February 13 (Tuesday)

7:30 p.m.

**ANNE MCGRATH "Financing Social Change for Women:
when the state threatens to withdraw, what to do"**
Women's Research Centre, 11043-90 Ave.

February 14 (Wednesday)

11 a.m.

ANNE MCGRATH. "Grassroots Organizing"
in Winnie Tamm's class (open to others)
Education South Room ~~206~~ 254

cancelled

Everyone Welcome

Women's Research Centre phone 492-8950

Nov 22/89

(1a)

Jonaine Coutille's Research Presentation

& Annie - Indians (Sask) F&P - working on programs for children
Studies

Ruth Pinkney helped develop the proposal

- look at rural & re-locating to urban environment
- set up cttc - Jenny, Marilyn, - - -
- see State provided
- started last May
- Hinton said - native & were not using the shelter ^{there}
- 2 northern, 2 southern communities + Edmonton
- asked Directors to choose workers most experienced
did 16 workers in all
only 8 & to be interviewed.
- looking at reasons & were leaving
- look at institutions mandated to support native &

Annie - looked over literature
looked at answers for trends & outline

Apr 1st Mar 31 -89 3, #95 - 843 Treaty & = 26%
most resident of reserve (shelters don't take)
- (stats on non-treaty)

Louise Courtielle ▽ Annie

(16)

only talked to ♀ who had relocated

Trends:

- awareness of family dynamics in the community
- ^{resources} ~~board~~ councils, land police, & counselling services
- reasons for leaving -
 - availability of resources
 - concerns for personal safety
- workers - lacked personal resources = excluded family
no resource

Probs in urban community (identified)

- 1- shelter - structure w/ in.
 - eg - rules not in keeping w/ native cultural values + ideals
 - workers see native ♀ as more dependent
- just getting to the shelter is a major step
- eg ♀ needing references to get housing -

- 2 jurisdictional problems - diff levels of govt passing the buck
 - (= equalization grants go to the prov to serve a certain no of people -
 - may solve it a

Ann T
accessing the native

- 3 ♀ to the services is harder for crisis counsellor (passing the buck again)

Those ♀ who stay in urban centre ~~the~~ continue to use shelter as a source of support

- more workers recognized the problems in the centre much more often than ♀
- eg ♀ wanted to take kids w/ them to aptments rather than arrange child care

I had to be asked to do chores in home

Fort Mac = breakoff shelter just for ^{native} I
but wouldn't talk to Lorraine

most are leaving to get to the shelter - not just to leave
- some places RCMP will help transport a I

- rural (problems for I) - isolation
- telephoning
- transportation (full free times necessary)

that much worse for native I on reserves

(has a much stronger tie to extended family)

- historical perspectives - don't involve alien ^{white} others

- prob w/ intrusive interventions (eg residential schools
child welfare
law enforcement agencies)

family members will follow her

∴ she'll have to deal w/ them

feed & house - partying etc - pressures ^{on her} grow

(not necessarily a good source of support)

uses up all her money & nothing to give her

kids - may get evicted. Easily identified

by the spouse - small community, easily

tribal relationships & community interrelated, visible

Most directors say, 10% are succeeding in ^{only}

Friendship Centres in Edm & Calg
Native Counselling Services

Angie advocates Native people providing services w/in their
own communities

Tribal police have little training in family violence

but then small community
how safe is it to be there
Shelter directors feel strongly that if
no support after the 3 wks. they'll just
go back because it's just too tough

~~same~~ Immigrant Services say the same thing
re cultural values - same horrendous
problems

shelters
- immediate crisis intervention only (annt)
- support services recommended by everyone

What kinds of steps or reserves necessary
Regional councils like Stew Lake
Annie sees helping
Treaty 8 group

re 10% success - people she spoke to usually talked
about Treaty, not all native &
- Communities need to start educ projects
(very few do) → decrease in abuse
funding to come from Band Councils

one band
Women can be cut off by Band Council
yet it still is taken off her budget in SS
so she will be forced to go back to live

4 bands at Hobbsama

promote awareness

- how many bands are resisting?
Regional Councils could create awareness, sensitize
people,
Councils members sometimes are waste abusers
but Regional Councils could pressure.

Lobbying band councils

eg - Reagan reserve I have been doing
- pressuring for 5 years.

Maggie Hodgson suggests a similar campaign
as that done by Aardac

eg - 1 short commercials, self-esteem

idea came out of ^{idea} forum on Family Violence
changed public perception

lifestyle change = push w/ big bucks

eg ① drinking & driving
② cigarettes
③ Participation

↑ legitimizes community concern
about it

educ for children in schools

- but if they report family violence they
could end up being removed from the
home.

Alberta better off re shelters than
other provinces.

- interviewing native staff much more difficult
- they were under more stress themselves
- had to deal w/ ^{all} the native & in crisis
- much diff process than ~~was~~ interviewing non-native ^{staff}

need in service & staff devel. for shelter workers

models for personal growth were diff for workers
than clients (often middle class values)

native & like ~~to~~ "learning by doing"

- fears of intrusive interventions esp by child welfare
- extended family - disintegration
confused loyalties
- support systems - ~~success~~
- racial discrim - in urban setting
- stigma - attitudes of community & family
- loneliness, addictions cultural displacement

Recommendations

- legislative
- judicial
- cultural - awareness
- Community strategies & implications for strategies

2nd Phase = education

- discussing family violence in the community

(much more \$ out there for educ. than there is for Research)

w/ videos, teams etc.

Muriel Stanley-Venne - NFB

(5 sources of funding)

trendy now - Family Violence

rather than setting up more shelters
building up 2nd stage housing so necessary things -

Discovery - esp good children's program

Things Shelters must look at

awareness training for staff (when over 25% are native)

Report to printer (Dec) - other presentations

Research Presentation

**Wednesday, November 22
at 7:30 p.m.**

Native Women and Violence: How Helpful are Women's Shelters?

Lorraine Courtrielle
talks about her research

**Women's Research Centre
10043-90th Ave**

memo

TO: Women's Research Centre supporters and members
FROM: Mary Potrebenko (Office hours: 3-6pm Tues.& Thurs)
DATE: March 31, 1989
RE:

WOMEN'S RESEARCH CENTRE MEETING

TUESDAY APRIL 11 1989

7:30 - 9:30 PM

11043 - 90 Avenue

PRESENTER : CATHY BRAY

TOPIC : THE EMBODIMENT OF WOMEN :
5 Beginnings for Research
(Dress: comfortable)

Also, if time permits, we would like to discuss the proposed names for the Centre.

And, since I have your attention, could you give some thought to possible donations for the Centre? We need items such as: tea cups, tea pot, lamps, dishes, books, dish and hand towels, clocks, throws, etc.- things to help make the house a home.

If donations are difficult, how about loans?

note: The Women's Research Centre Operations Committee -
NEXT Meeting is April 19th at 10 A.M. at the Women's
Program and Resource Centre.

mt

April 11, 1989 Tues 7:30
Res. Centre Meeting (19)

C. Bray
MAS
Melody Buxton
Janina V.
Nanci L.
Ren

Baul Roberts
Deb Shogan
Sheryl A.
Pauline B.
Isobel M.
Pat L.
Doris Robbins
Diana Chown
Joan King
ML

Add leaving Aug/89
Kathleen Pigg
Butany
Campus
492-5518 (Ruth Stacey Ma)
Phone Doris Robbins
436-0379
re donations or loans

~~Kathleen Pigg~~

C BRAY presentation

engaged ^{with her} at any point

5 Beginnings for Research with Q's bodies
(^{to indicate} "among-ness")

"procedural" is ⁱⁿ "propositional" knowledge - statements about the body
Sports Sociology moved into this

knowledge that you know (whether or not you can state it) ie - riding a bike

(what she loved) - a skilled procedural knower = an athlete
(danger in the schema) (characterizing ^{objects} classes differently)

Women's Ways of Knowing - Howard Self, Voice & Mind
↑ Belenky (sp) + her group (uses the model of Q's voice) (∴ silence = ^{immobility or passivity})

asked "how do Q learn to move" - re procedural knowledge
eg playfulness - ^{a stage} start
(stages - Q go thru while learning
her theory bodily moment tends to regress
back as they develop
from playful to silent or passive)

sub-groups -
The Body as "self" - ^{see} my body, myself
by Gerber (?)

- We should know when we're looking at Q's bodies as objects - for a moment - to get at the knowledge -

- how can we share subjective / objective knowledge as ^(even or only) social scientists

Lots of laughter (throughout)

Embodiment - a process of being & becoming
a physical form for myself

- an ongoing thing
- making a particular body for myself
- sensations - (pain pleasure)
- metabolism (body memory?)
- thoughts
- dreams / spirit

- if you say my body "is myself" you are creating a dualism (Berber)

need for positive facts has led to

quantum physics - changes ^{in research here} these days
my body knows "how to be there" (remembering the farm for eg.)

- continuum from socially constructed femininity and masculinity

also youth ↔ age continuum

culture - ethnicity
lesbianism - heterosexuality con
etc. etc.

- an affective quality - fear or bravery

panivity
healthy & sick; closed/open
ugly/pretty
etc
smart/stupid

- we "body" these ~~discourses~~ continua

- vary

"From a Broken Web" (becoming one/becoming many)

bodying - having a
diff. posture when S. talks to her mother
- being a certain self (relational)
may be an habitual past association (conditioning)

(like) - masking - another notion

- clothes - " " - but similar to each other

Body Language

C Swip(?) the Philos. Assoc.

Dale Spender Man Made Language & "~~God~~ Man Made Body-lang" is what we learn too

Judith Hall 1984 -

(list of sex diffs re body lang + verbal lang)
* Probs no recogn. of social class, race, culture
by this research.

Observer bias can be greater w/ non-verbal studies
(subjective notions)

Judy Grahn - ~~men~~ men have appropriated dress & body language & (say it isn't feminine or womanly) (huge range of behavior that ♀ is)

C Bray ValORIZED the quote by Hall - ie value it if you mince along or throw the javelin

Deb but does this other traits contribute to our oppression } value what we are whatever

Comparing small steps & big steps
- no assessment? must evaluate if trying to figure out by the ball hits the mark.

remove relational & contextual aspects?

is this a stage
- if they are "pre-conscious" - ∴ they should be valued before they'll be able to be conscious of their oppression

- what if she's moving free & comfortable while hurting some one else

womanly / feminine (Kristeva argument)

C. Bray's idea of herself as lesbian

remove womanly?

When are bodily movements irrelevant (adolescent dress = Pauline or inappropriate dress) then categorization wrong - innate.

see Cathy's sheets to go w/ talk
Biblio + model

- Q of health & embodiment - how we change by ^{our ideas re our bodies} choices taken to deal w/ health probs. such as PMS allergies
- childbirth & embodiment - see Vanje Bergum's

see Ken Plummer - Sociological Methodology book that is good

What methodology to use? -

Play? hug tag? (& watch people)

the act of playing itself doesn't translate the knowledge - need to think & talk about how we learn about our body

the genesis in the _____

^{mainly}
=> raises the name of the centre

the research her name has generated

J. Margitts "Indian Pts for Indian ♀"

Theresa Paulby -

combination or other suggestions?

^{Don't} Grace - Cooke - 84 yrs - active in '20's w/ her father
Mamie Simpson - Univ. figure mostly ^{in Cambridge 'com' right now}

names of the = research

Univ & Community (2 names)

Nanci - ^{working on} ♀ of Uniform project - places to apply for \$

(CRAW - 2500)

New Horizons

CEIC - must be job related

April 11 1989

C. Bray

Five Beginnings For Research
With Women's Bodies

1) A SIMPLE QUESTION

How do girls and women learn to move?

Women's Ways of Knowing modified:

- passivity
- lady-like activity
- playfulness
- skilled
- skilled, self-conscious

2) USING ANALOGY

Body Language

- women learn to communicate in a limited body language
- body language about us denigrates us
- we have learned about our bodies as objects; can learn and experience them as subjects
- do in social studies what we have been doing in literature and theory and life

3) THEORY

Work, Sexuality and Embodiment - socialist feminist theory

- sexed bodies have been accepted as theoretically impermeable givens by socialist feminists
- embodiment is the real material basis of capitalist patriarchy

4) EMPIRICAL STUDY: A CONTEXTUALIZED DIALOGUE, INCLUDING QUESTIONS

Women's experiences of embodiment

- difficulties:
 - getting at objective and subjective view
 - positioning myself with respect to the data, and the theory
- early findings:

5) EPISTEMOLOGY

The view from a body

- what is Haraway saying? Is she talking about a symbolic body? or a "real" body? She allows the cultural construction of knowledge to become apparent by citing herself.

Cathy Bray April, 1990

not exhaustive

A Theoretical Description of Life in Racist, Ableist, Capitalist Patriarchy

<u>processes of existence</u>	WORK*	SEXUALITY*	EMBODIMENT	RACIALITY
<u>structure*</u>	class* <i>as marxists have been trying to understand</i>	heterosexuality* <i>as feminists have been trying to understand</i>	ability, beauty <i>socially constructed, choices become</i>	race
<u>qualities*</u>	class* <i>embodiment is relational at all times</i>	sex roles*	body habits <i>choices become</i>	ethnicity
<u>consequence*</u>	production*	production reproduction*	representation <i>pre-given (movement & looks) or process & form</i>	production reproduction
<u>object*</u>	product*	product child*	bodyobject	product child
<u>congealed form*</u>	capital* <i>(or machines congeals the work)</i>	gender/family* <i>social relations</i>	ovum, sperm, fetus	slavery, colonizatr
<u>method*</u>	dialectical materialism*	consciousness raising*	view from a body (play) <i>a method to cross the boundaries between control - worlds</i>	?
<u>issue*</u>	control*	control*	control	control
<u>manifestation of control</u>	classism	sexism	ableism	racism

Definitions

1. Processes of existence: ways in which we live as humans
2. Structure: how a particular process of existence is organized
3. Qualities: characteristics of people that indicate that the structures are in place.
4. Consequence: what conscious activity results from this process of existence.
5. Object: What is created by this conscious activity.
6. Congealed form: how this process of existence is preserved when conscious activity is not taking place or an object has not been made. The way in which the process is preserved.
7. Method: the way the process of existence is analyzed
8. Issue: Why it is important to analyze these processes of existence.

* From MacKinnon, 1982

Ch. Buz

Bibliography

Haraway, Donna. "Situated Knowledges: The Science Question in Feminism and the Privilege of Partial Perspective". Feminist Studies, 14, 3, Fall 1988, 575-600.

Kauffman, Linda, Gender and Theory: Dialogues on Feminist Criticism. New York: Basil Blackwell, 1989.

Kroker, Arthur and Marilouise Kroker, "Theses on the Disappearing Body in the Hypermodern Condition" Canadian Journal of Social and Political Theory, 11, 1-2, 1987, pp i-xiii

Lugones, Maria, "Playfulness, World Travelling and Loving Perception" Hypatia: A Journal of Feminist Philosophy 2, 2, Summer 1987, 3-20.

Mackinnon, Catherine, "Marxism, Feminism, Method and the State: An Agenda for Theory", Signs, 7, 3, Spring 1982

O'Brien, Mary, The Politics of Reproduction. London: Roulledge and Kegan Paul, 1981.

O'Neill, John. Five Bodies Ithaca, Cornell University Press, 1985.

Suleiman, Susan Robin. The Female Body in Western Culture: Contemporary Perspectives Cambridge: Harvard University Press, 1985.

Wittig, Monique, The Lesbian Body, David LeVay (trans.). New York: Avon Books, 1973.

*simulacra
Ben Johnson
does he have
a body or just
a*

*no sense of
feeling at all
false - feeling
felt by kids
to keep their
parents happy
no authentic
feeling*

ACSUS '89: Abstract

Mothers of Confederation

Feminist reconceptualizations in history, politics and law put questions to traditional accounts of the constitutional basis of the Canadian polity. The federal-provincial division of powers, relations between linguistic communities, and interregional conflict have all been exhaustively studied, on the assumption that these are the central and enduring dynamics in Canadian federalism. As Alan Cairns, Cynthia Williams and others are now arguing, other dynamics based on emergent political identities, including gender, repay scholarly examination.

The basis of Confederation in 1867 was decisively altered in 1916-19, when most Canadian women received the franchise, and again in 1929, when women's eligibility for appointive positions was confirmed by the Privy Council decision in the Persons Case. Leading these two movements for reconstructing Confederation were Nellie McClung and Emily Murphy, respectively. The two were long-time friends and professional and political colleagues. Both, in their so-called "private" lives, were mothers. Both are centrally identified in recent historiographical writing with the characteristic ideological strain in the turn-of-the-century Canadian women's movement, "maternal feminism."

This paper will probe the political climate of the 1910-1930 period in Canada, and demonstrate how feminist leaders effectively tapped then-dominant ideas about gender relations in order to move women from observers to participants in Canadian Confederation. Their revolution was, of course, only partial, but it will be argued that, no less than current theorists, McClung and Murphy understood the radical future of liberal feminism, and threw themselves into the fight to secure that future for following generations.

Susan Jackel
Associate Professor of Canadian Studies
University of Alberta
Edmonton, Alberta, Canada

February 1, 1989