FEMINISM AND POLITICAL CHOICE:

THE IMPACT OF FEMINISIM ON POLITICAL THEORY

Speaker:

Lynda Lange

Wednesday, November 20 7:30 - 9:30 pm Education North 2-115 University of Alberta

Free Admission

Lynda Lange obtained her Ph.D. in Political Philosophy from the University of Toronto. She is co-editor of The Sexism of Social and Political Theory. Dr. Lange is currently a Visiting Researcher at the Boreal Institute for Northern Studies and is involved in research in the area of Northern Native Studies. In January 1986, she will be teaching a course entitled "Contemporary Feminist Theory" in the Philosophy department of the University of Alberta.

This lecture is cosponsored by the Advisory Committee on Women's Studies and the Philosophy department, University of Alberta.

University op Albana

W.D Sharp, Chair Department of Philosophy November 7, 1985

mit file

Leslie Stewart, Administrative Coordinator
Advisory Committee on Women's Studies

your like

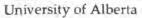
sables: Public lecture by Lynda Lange

As per the October 21st memo from Dallas Cullen, here are the flyers publicizing Lynda Lange's lecture on November 20. Please post/distribute the flyers as you see best. Do not hesitate to contact me should you require additional supplies.

I have also enclosed 4 posters publicizing the Women's Studies Lecture Series and would appreciate it if these could be posted in the Philosophy department. Thank you.

Leslie Stewart 3093

Boreal Institute
CW 401 BioSciences



Inter-departmental Correspondence



Dr. Dallas Cullen, Chair

Advisory Committee on Women's Studies

date: October 25, 1985

our file:

from:

W.D. Sharp, Chair Department of Philosophy

your file:

subject:

Thank you for your memo of October 21 and for taking the initiative in having Dr. Lange present a lecture to publicize her course. The Department of Philosophy is pleased to jointly sponsor her talk. The arrangements you have made are quite statisfactory.

David Sharp

cc Dr. Lynda Lange Boreal Institute CW 401 BioSciences

Contemporary Feminist Theory

A new course being offered by the Philosophy department in January 1986.

INSTRUCTOR: Lynda Lange

Lynda Lange is coeditor of the Sexism of Social and Political Theory and has written numerous articles on feminist political theory.

WHEN:

Tuesdays & Thursdays 3:30 pm - 5:00 pm

WHERE:

Tory 1-5

^{*}NB: This course is listed in the University of Alberta 1985-86 Calendar as PHIL 458: Advanced Social and Political Philosophy.

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21 November, 12:30 p.m. Salter Reading Series: Douglas Barbour reading from his poems, 2-42 Humanities Centre. 25 November 4 p.m. Ian MacLaren, "Shakespeare, Milton...and the Fur Trade." 5-20 Humanities Centre. 28 November, 3:30 p.m. Novelist Robertson Davies will read from his work. L-1 Humanities Centre.

Medical Microbiology and Infectious Diseases

18 November, 4 p.m. Frederick A. Murphy, Centers for Disease Control, Atlanta, Georgia, "The Pathogenesis of Rabies Virus Infections," Classroom F. 2J4.02 Walter C. MacKenzie Health Sciences Centre.

Botany

20 Navember, 4 p.m. John Thompson, Department of Biology, University of Waterloo, "Aging in Plants—the Role Played by Cell Membranes." M-149 Biological Sciences Building

Agricultural Engineering

20 November, 7:30 p.m. John R. Ogilvie, President, Canadian Society of Agricultural Engineering and Director, School of Engineering, University of Guelph, "Where Are We Going From Here-in Agricultural Engineering, in the Canadian Society of Agricultural Engineering?" E-343 Chemical-Mineral Engineering Building.

Catholic Campus Ministry

20 November, 7:30 p.m. Frank Henderson, "Celebration of Word and Eucharist." 102 St. Joseph's College. 27 November, 7:30 p.m. Father Kevin Caspersen, csb, "Justice and Peace." 102 St. Joseph's College.

Advisory Committee on Women's Studies

20 November, 7:30 p.m. Lynda Lange. "Feminism and Political Choice: The Impact of Feminism on Political Theory "Co-sponsored by the Philosophy Department. 2-115 Education North.

Limnology and Fisheries Discussion Group

21 November, noon. Tom Winter, U.S. Geological Survey, "Ground Water-Lake Interactions." G-217 Biological Sciences Building.

28 November, noon. Bill Mackay, "Habitat Use and Habitat Selection by Northern Pike." G-217 Biological Sciences Building.

Entomology

21 November, 3:30 p.m. H.V. Danks, Biological Survey of Canada, Ottawa, "Biological Surveys: A Global View. TBW1 Tory Breezeway 28 November, 4 p.m. John Borden, Department of Biological Sciences, Simon Fraser University, "Semiochemicals for the Mountain Pine Beetle." TBW1 Tory Breezeway

Economics and Mathematics

22 November, 3 p.m. Robert McKelvey, Montana, "Modelling Ground Water: Irreversible Investment, Common Property Exploitation, and Boom-and-Bust Irrigation Agriculture in the Arid West." 8-22 Tory Building.

History

22 November, 3:05 p.m. j. Retallack, "I Don't Think We're in Kansas Anymore: German Junkers React to the Universal Franchise, 1871-1918," 2-58 Tory Building.

29 November, 3:05 p.m. D. Johnson, "Lessons from Papa Pedro: Real Estate and Wealth in the Andes." 2-58 Tory Building

Soil Science

28 November, 12:30 p.m. J.A. Robertson. "With a Glance Backward." 281 CAB.

Films

Germanic Languages

27 November, 7:30 p.m. "Maria Magdalena:" Arts 17

The Arts

Studio Theatre

Until 16 November. "Translations" and "Ashes," 432-2495.

Ring House Gallery

Until 29 November. "Painting the Town"-an exhibition of mural painting in Britain, Galleria, Rutherford Library. Until 1 December, "Art Nouveau in Fashion." An exhibition of Art Nouveau Clothing from the University's Historic Costume and Textile Study Collection

Special Collections

Until 13 December, 8:30 a.m. to 4:30 p.m., Monday to Friday. "D.H. Lawrence: A Centenary Celebration." B7 Rutherford South.

Until 10 January. "Louis Riel and the North-West Rebellion-1885." B7 Rutherford South.

SUB Theatre

15 November, 8 p.m. The Daniel Band. (204) 338-2726

16 November, 8 p.m. "Compromising Positions" (1985).

17 November, 8 p.m. "Summer Rental" (1985).

21 November, 8 p.m. The Vancouver Arts Club Theatre Production of "Twelfth Night." 432-4764.

22 November, 8 p.m. Jan Pietrzak in concert. Tickets \$10. 424-1094. 22 November, 8 p.m. Anna Wyman Dance

Theatre. 432-4764. 29 November, 8 p.m. "Prizzi's Honor" (1985)

Music

All events take place in Convocation

17 November, 3 p.m. The University of Alberta Concert Band-Ernest Dalwood, conductor. Tickets: Department of Music or the door

17 November, 8 p.m. New Music at the University of Alberta-works by faculty composers

19 November, 8 p.m. The University of Alberta Symphonic Wind Ensemble, Fordyce Pier, director; the Edmonton Wind Sinfonia, Dennis Prime, director; the Cosmopolitan Winds, Harry Pinchin, director. Tickets: Department of Music

or the door. 22 November, 8 p.m. Academy Strings-Norman Nelson, conductor. 24 November, 8 p.m. The University of Alberta Stage Band-Neil Corlett, conductor. An evening of Canadian music in celebration of Canada Music Week. Buchanan Hall, Alberta College. 29 November, 8 p.m. University of Alberta Concert Choir, Madrigal Singers and Edmonton Youth Orchestra. Philip Brett and Leonard Ratzlaff, directors. Tickets: Department of Music or the door.

Edmonton Film Society

18 November, 8 p.m. "The Primrose Path" (1940).25 November, 8 p.m. "Anatomy of a

Murder" (1959).

Broadcasts

Radio

Programs broadcast on CKUA radio 580 AM and 94.9 FM.

16 November, 7 p.m. "University Concert

23 November, 7 p.m. "University Concert Hall."

Programs broadcast on CISR radio 88.5 FM.

17 November, 10:20 a.m. "Science Digest-Spectroscopes." 24 November, 10:20 a.m. "Paper Tygers-Copyright Law-Part L"

Sports

15 November, 5 p.m. Gymnastics—Green/Gold InterSquad

W-98 Physical Education and Recreation Centre.

15 November, 6.30 p.m.

Volleyball-Pandas vs. University of Victoria.

15 November, 7:30 p.m. Wrestling-Bears

vs. University of Calgary.

15 November, 7:30 p.m. Hockey—Bears vs. University of Manitoba.

15 November, 8:30 p.m. Volleyball-Bears vs. University of Victoria.

16 November, 10 a.m. Wrestling-Golden Bears Invitational

16 November, 6:30 p.m.

Volleyball-Pandas vs. University of British Columbia.

16 November, 7:30 p.m. Hockey-Bears vs.

University of Manitoba. 16 November, 8:30 p.m. Volleyball—Bears

vs. University of British Columbia. 17 November, 2 p.m. Basketball—Pandas

vs. University of Guelph. 21 November, 7:30 p.m. Basketball—Bears

vs. McMaster University.

22 November, 6:30 p.m. Volleyball—Pandas vs. University of Saskatchewan.

22 November, 8:30 p.m. Volleyball-Bears

vs. University of Saskatchewan.

23 November, 2 p.m. Volleyball—Pandas vs. University of Saskatchewan. 23 November, 4 p.m. Volleyball-Bears vs.

University of Saskatchewan. 23 November, 7:30 p.m. Basketball-Bears ys. Lakehead University.

Award Opportunities

Commonwealth Scholarships

Donor: AUCC. Where tenable: Australia. Level: Post-graduate. Field: Unrestricted. Value: Includes travel expenses and is designed to cover the living and study costs of a scholar during tenure of this award. Number: Variable. Duration: Two academic years, tenable March 1987. Conditions: Available to students who are Canadian citizens to pursue post-graduate study; candidates must have graduated from a recognized university or hold equivalent. qualifications; candidates must return to Canada upon completion of the study for which the award was intended; candidates must have a good knowledge of written and spoken English. Closing date: 31 December 1985. Further information and application forms should be requested from: The Canadian Commonwealth Scholarship and Fellowship Committee, c/o The

Association of Universities and Colleges of Canada, 151 Slater Street, Ottawa, Ontario KIP 5N1.

NATO Fellowships

Donor: The North Atlantic Treaty Organization. Where tenable. Countries which are members of NATO. Level: Graduate (in exceptional cases non-graduates may be considered). Field: Pertaining to questions of direct interest to the Atlantic Alliance. Value: 180,000 Belgian francs (or the equivalent in the currency of any other member country) NATO will pay the cost of travel tourist class by air for such journeys as may be approved as necessary for the success of the project. Number: Variable. Duration: May to 31 December 1986. Conditions: A candidate must be a national of a member country and must undertake to pursue research in one or more member countries; studies should pertain to questions of direct interest to the Atlantic Alliance; should be a university graduate of established reputation. Closing date: 31 December 1985, Further information and application forms should be requested from: The Royal Society of Canada, 344 Wellington Street, Ottawa, Ontario K1A 0N4.

Positions

The University of Alberta is committed to the principle of equal opportunity in employment and encourages applications from all qualified people.

In accordance with Canadian Immigration requirements, these advertisements are directed to Canadian citizens and permanent residents.

Academic

Internal Auditor

Reporting to the Director of Internal Audit, you will be responsible for performing a variety of financial and operational audit assignments within computer-oriented surroundings. The Internal Audit Department reports to the Vice-President (Administration) and provides audit attention to more than 200 departments.

We are seeking a university graduate with effective community and interpersonal skills as well as solid audit experience in the E.D.P. area. If you display a high degree of initiative and independence, this position will be of interest to you.

The Internal Audit Department provides an excellent opportunity for professional growth and development, including relevant training opportunities. The University offers competitive salaries, a unique work environment and access to a wide range of recreational and fitness activities. You will be part of the academic staff. eligible for above average vacation entitlements and a complete and attractive benefits program.

Salary range: \$27,312 to \$40,968. If you wish to contribute to the continuing growth and development of an established audit department, please apply in confidence to: Director, Internal Audit Department, 1-5 University Hall, University of Alberta. Edmonton, Alberta T6G 2J9.

Research Associate/Assistant. Muttart Diabetes Research and Training Centre

Research Associate or Assistant is required by the Muttart Diabetes Research and Training Centre.

page six, Folio, 14 November 1985



General Faculties Council

GFC's next meeting is scheduled for Monday, 18 November, at 2 p.m. in the University Hall Council Chamber.

- Approval of the Agenda
 Approval of the Minutes of 28 October 1985
- 3. Question Period
- 4. New Members of GFC 1984-85 Reports

- 5. Executive Committee Reports 5.1 Executive Committee Minutes of 4 November 1985
- Report of the Board of Governors
- Report of the Nominating Committee
- Facilities Development Committee (FDC): Oral Report
- 9. Academic Development Committee (ADC): Oral Report
- 10. Planning and Priorities Committee (PPC): Oral Report

Business Arising

11. General Appeals Committee (GAC): Annual Report for 1984-85—Additional Material Requested by GFC

New Business

- 12. Report of the Writing Competence Committee/Alberta Teachers Association on the Writing Competence of Alberta Post-secondary Students (1983): Response from the Faculty of Education to Recommendations 11-17
- 13. Co-operative Education Program in Computer Engineering: Proposal from the Faculties of Engineering and Science
- 14. GFC Committee on Admissions and Transfer (CAT): 1984-85 Annual
- Undergraduate Teaching Awards Committee (UTAC): Annual Report 1984-85
- 16. Report on the Preparation of the 1985-86 Operating Budget
- 17. Name Changes for Faculties, Departments and Divisions: Authority for Approval

18. Other Business

As Folio went to press, there was a possibility that ADC might consider a proposal from the Students' Union concerning the Writing Competence Policy. If so, the proposal will be screened on 14 November by an Executive subcommittee and subsequently placed on the 18 November GFC agenda.

Friends of the University of Alberta Museums

The next meeting of the Friends will take place 21 November at 6:30 p.m. in 522 Agriculture-Forestry Centre, Plans include a Ploughman's Supper, a business meeting and a tour of the Agriculture-Forestry collections and facilities, 432-5834.

World University Service

The deadline for applications for WUSC Summer Seminar 1986 in Mauritus is 29 November 1985. Further information from Dulari Prithipaul, 452-2147, 468-1254 (local 243).

Talks

Medicine

16 November, 8 a.m. Lorne Tyrrell, "Risk Diseases for the Surgeon." 5H202 Mackenzie Centre.

Psychology

15 November, 10 a.m. Joan E. Grusec, University of Toronto, "Development of Concern for Others," CW-410 Biological Sciences Building.

Boreal Institute

15 November, noon. Paul Paquet, Behavioural Ecology of Wolves and Coyotes in Riding Mountain National Park." M-137 Biological Sciences Building.

Library Science

28 November, 12:30 p.m. F. Barbara C. Douma, Instructor/Customer Services, Micromedia/Dialog, "Librarians and the Information Age." 3-22 Rutherford South.

Comparative Literature

22 November, 3 p.m. James Algeo, "The Literature of Portugal," Senate Chamber, Arts Building. 29 November, 3 p.m. Katie Jones, "Welsh Literature." Senate Chamber, Arts

Zoology

15 November, 3:30 p.m. John A. Byers, Department of Biological Sciences, University of Idaho, "Variation in the Mating System of Pronghorn." M-145 Biological Sciences Building. 19 November, 3 p.m. Drhab. Boguslaw Bobek, Institute of Environmental Biology, Jagiellonian University, Krakow, Poland, "Male Mating Effort and Social Structure in Cervids." V-111 Physics Building 22 November, 3:30 p.m. Michael A. Bell. Department of Ecology and Evolution, State University, New York, "Punctuated Equilibria, Neo-Darwinian Theory and Fossil Sticklebacks." M-145 Biological Sciences Building. 29 November, 3:30 p.m. Brett Premack, 'Membrane Ionic Currents and Excitability in Barnacle Neurons." M-145 Biological Sciences Building,

Canadian Institute of Ukrainian Studies

15 November, 7:30 p.m. John Lehr, Department of Geography, University of Winnipeg, "The Creation and Evolution of the Ukrainian Landscape in Western Canada." Heritage Lounge, Athabasca Hall.

29 November, 8 p.m. Myron Kuropas, author of Ukrainians in America, "War Crimes and Ukrainians: The American Experience." 2-115 Education North.

20 November, 3 p.m. Roberta Carey, Robyn Mott and Lois Marckworth.

"Teaching Dossier." W-2 Tory Building. 21 November, 2 p.m. John Kuspira and Steve Willard, "Coffee With Rutherford Award Recipients." 2-55 Assiniboia Hall. 26 November, 2 p.m. Charles R. Shobe, Director, Formal Learning, ACCESS Network, "Communication Technologies for University Education." W-2 Tory Building.

United Church Chaplaincy

17 November, 7:30 p.m. Richard Price, "Native Self-Determination and Native Rights." Garneau United Church. 24 November, 7:30 p.m. Floyd Steinhauer, "Native Ministry: Between Two Worlds." Garneau United Church.

Animal Science

18 November, noon, Drhab. Boguslaw Bobek, Institute of Environmental Biology, Jagiellonian University, Krakow, Poland, "Modelling Population Dynamics and Structure in Red Deer in Southeastern Poland," V-110 Physics Building.

Plant Science

18 November, 1 p.m. Kris Pruski, "Low-Temperature Preservation of Plant Cells." I-06 Agriculture-Forestry Centre. 20 November, 1 p.m. Dilip Lakshman. "Detection of Potato Spindle Tuber Viroid by Dot-Spot Nucleic Acid Hybridization Assays." 1-06 Agriculture-Forestry Centre, 25 November, 1 p.m. Leonie Nadeau, "The Effect of Herbicides on Plant

Rhizosphere." 1-06 Agriculture-Forestry Centre

Music

18, 20, 22, 25, 27, and 29 November, 3 p.m. Continuing Seminar—Philip Brett, "Seminar in Editing Early Music." 2-15 Fine Arts Building. 19 November, 3:30 p.m. Dr. Brett, "The

Music of William Byrd," 1-29 Fine Arts Building.

21 November, 9:30 a.m. Philip Brett, "Britten and His Music." 2-34 Fine Arts

Building. 24 November, 8 p.m. Philip Brett, "Music and Poetry in England from Byrd to Purcell." Also appearing will be the University of Alberta Madrigal Singers. Convocation Hall.

26 November, 9:30 a.m. Dr. Brett, Britten's Peter Grimes." 2-34 Fine Arts Building

Slavic and East European Studies

18 November, 3 p.m. E. Mozejko, "Slavic Literatures as a Distinct Subject of Study: The Case of Romanticism." 776 General Services Building. 25 November, 3 p.m. O. Ilnytzkyj, "The Prose of Geo Shkurupii," 776 General Services Building.

English

18 November, 4 p.m. Larry McKill, "The Literary Function of Creation and Fall of Angels in Genesis A." 6-40 Humanities



University of Alberta Edmonton

You are encouraged to attend a Public Debate on

Bilateral Free Trade Arrangements with the United States

Carl Beigie, Director and Chief Economist, Dominion Securities Pitfield Limited

Against

Mel Hurtig, President, Hurtig Publishers Limited

This is a critical issue that may affect all our lives. Each speaker will be allowed 20 minutes to state his case and ten minutes to rebut his opponent's. There will be considerable time for questions and commentary from the audience,

Brian Scarfe, Chairman of the sponsoring Department of Economics, will summarize the cases made by the debators. The debate will be moderated by Vice-President (Research) J. Gordin Kaplan.

25 November, Monday, 7:30 p.m. TL-11 Henry Marshall Tory Lecture Theatre, Saskatchewan Drive

FEMINISM AND POLITICAL CHOICE:

THE IMPACT OF FEMINISIM ON POLITICAL THEORY

Speaker:

Lynda Lange

Wednesday, November 20 7:30 - 9:30 pm Education North 2-115 University of Alberta

Free Admission

Lynda Lange obtained her Ph.D. in Political Philosophy from the University of Toronto. She is co-editor of The Sexism of Social and Political Theory. Dr. Lange is currently a Visiting Researcher at the Boreal Institute for Northern Studies and is involved in research in the area of Northern Native Studies. In January 1986, she will be teaching a course entitled "Contemporary Feminist Theory" in the Philosophy department of the University of Alberta.

This lecture is cosponsored by the Advisory Committee on Women's Studies and the Philosophy department, University of Alberta.

Lynda Lange - Room Booking, Microphones

Ed. N. 2-115 is booked for Ned. Nov. 20, 7:30 - 9:30 pm -Rolds 219 people (alked to Debbie, Exoms + Timetabling, 5221)

- to book microplexes:

(me-shown)

Ken Machon - Andio Visual in Education, 3751

-need speaker's mike + 2 mikes in aisles (1ea.)

-also need podium.

Oct. 23.

Microphones
3994

M. Rypp, M. Moppon - Instructional Technology Centre

- Maureen Hill (3995)

- They will do it - net up or take down afterwards

- neck wike for speaker, podium, clecking to see if

possible to get 2 aisle wikes - may only be possible

for 1

- if problems,

Nov. 1

Childrane (5221)
Booked. Ed.N 2-119 (25 ppl).

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PUBLIC SERVICE ANNOUNCEMENT

LECTURE OF SPECIAL INTEREST TO WOMEN

FEMINISM AND POLITICAL CHOICE: THE IMPACT OF FEMINISM ON POLITICAL THEORY will be the subject of a free public lecture on Wednesday November 20 at the University of Alberta. DR. LYNDA LANGE, currently a Visiting Researcher at the Boreal Institute for Northern Studies, will be the speaker. Dr. Lange has her Ph. D. in Political Philosophy and has done work in the areas of theoretical feminism and northern native studies.

FEMINISM AND POLITICAL CHOICE: THE IMPACT OF FEMINISM ON POLITICAL THEORY will take place November 20, 7:30 - 9:30 pm, at Education North 2-115, University of Alberta. Childcare will be available on site.

This lecture is cosponsored by the Advisory Committee on Women's Studies and the Philosophy Department at the University of Alberta. For further information, please contact the Advisory Committee on Women's Studies at 432-3093.

October 29, 1985

Public Service Announcements (address to Public Service Announcement Coordinator)

The Gateway

282 Student's Union Building

CJSR Radio

224 Student's Union Building

The Edmonton Journal 10006 101 Street Edmonton, Ab. T5J 0S1

Shaw Cable
7621 50 Street
Edmonton
T6B 2W9

QCTV Cablevision 10538 114 Street Edmonton T5H 4A6

CKUA Radio
4th Floor, 10526 Jasper Avenue
Edmonton
T5J 1Z7

Edmonton Examiner
17422 105 Avenue
Edmonton
T5S 1G4

CITY Television Station

5325 104 Street

Edmonton T6H 5B8

CBC

8861 75 Street

Edmonton



11019 - 90 Avenue, Felephone (403) 432-3093

November 1, 1985

Ms. Terry Wynnyk
Radio and Television
CW005 BioSci

Dear Terry;

Finally, here's the information you requested regarding the upcoming lectures in the Women's Studies Lecture Series.

Speaker:

Ann McLellan

Topic:

Women and the Charter

Date:

Thursday November 14

Time:

7:30 - 9:30 pm

Place:

Humanities, Lecture Theatre 1

Speaker:

Lynda Lange

Topic:

Feminism and Political Choice: The

Impact of Feminism on Political Theory

Date:

Wednesday November 20

Time:

neonesady no remoun

7:30 - 9:30 pm

Place:

Education North 2-115

Please let me know as soon as possible whether or not you're available (and would like to!) tape these lectures for the committee. As per our agreement with Dale Spender, we would pay you \$50.00 a night. I hope this arrangement is satisfactory with you.

Dr. David Sharp, Chair Department of Philosophy

Dallas Cullen, Chair Advisory Committee on Women's Studies

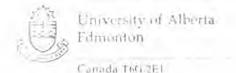
I understand that you and Dr. Lynda Lange have discussed the desirability of using a talk by her to publicize her course in feminist theory. The Advisory Committee is pleased to jointly sponsor such a talk.

The Advisory Committee is willing to do the organizational work for this talk. Accordingly, we have scheduled it for November 20, 1985 in Education North 2-1151 at 7:30 p.m. The Advisory Committee will prepare posters to publicize the talk; once these are ready, we will provide you with a supply to distribute.

I trust these arrangements are satisfactory.

Dallas Cullen

cc Dr. Lynda Lange Boreal Institute CW 401 BioSciences



11019 - 90 Avenue Telephone (403) 432-3093

October 23, 1985

Public Affairs 423 Athabasca Hall Attn: Coming Events

Dear Madam/Sir:

Would you please list the following public lectures under "Talks" in the appropriate editions of Folio?

14 November, 7:30 - 9:30pm.

ANN McLELLAN "Women and the Charter."

L-1 Humanities Centre.

Presented by the Advisory Committee on Women's Studies and the Faculty of Arts Women's Studies Lecture Series.

20 November, 7:30 - 9:30pm.

LYNDA LANGE

"Feminism and Political Choice: The Impact of

Feminism on Political Theory."

Education North, 2-115.

Cosponsored by the Advisory Committee on Women's Studies and the Philosophy Department.

Admission to both lectures is free. Please do not hesitate to call me if you have any questions. Thank you.

Leslie Stewart

424-4952 - make porter for Lynda Lange talk. in mail fors : copy of fetter to Execial Funds - 10 brochuses to Ros, 10 to Tong Fisher, Appl of Ashr. Tory Lynda large (changed to Nov. 20.

- book SC, LI for [Nov. 212] 7:30 - 9:30 - let Ballar know once have soon booked - or comproble - comuttee a porrowa take by an or phil. dept. Menate of little porter to be included in waitout re: Breakers series Some bio. data. - phone Lynda + ask or I sent summary "Ferinson of Political Chorce: The Impact of Ferinson of Blitted Bory" of her self plus incl. That se I he teaching course in second few - Roseal 34512 - let Pallar know The room booking the of - leave wessage Pron Achis Harvey story

Lynda Lange - 4512 - info. for porter

- M.D. in Political Philosophy from U. of Toronto

- writer fair ant. on theoretical feminesm

Coeclifor of the Season of Social + Political Propy

- Changing roles of Native & in N.W. Territories

Currently a researcher in area of Norther Native Studies

H

INTER-DEPARTMENTAL



CORRESPONDENCE

TO Leslie Stevant

DATE OS. 18, 1985.

FROM Lynda Carge

Here is a c.v. and a description of my current research activities. Porter should say somewhere (perhaps not too boldly) "Visiting Researcher Boreal Institute for Northern Studies"

Dallos C. and I have set Wed. Now 20 4 as the day. Thanks!

DR. LYNDA LANGE - RESEARCH PROGRAM

 "The Impact of Government of Canada Administration and Social Programs, and of Economic Development, North of the 60th Parallel, on the Status of Dene Women and Their Work (Post WW II to the Present)."

This is a two-year project, which commenced February 1, 1985, with a grant from the Social Science & Humanities Research Council of Canada. This project is in the first phase, which is a search for, and review of, documented information of all kinds which may be relevant to the subject.

"Employment of Native Women at the Norman Wells Project: Goals and Problems".

This is a follow-up of a project done in 1983-84 in affiliation with the Arctic Institute of North America. The original project and follow-up are both funded by the Canada Employment and Immigration Commission. The follow-up will consist of a return to each of the communities where field work was done, to present the findings of the interviews for discussion and interpretation by the people, and do some supplementary interviews.

3. "Northwest Territories Native Research Interests".

This project has been awarded a Senior Research Fellowship by the Association of Canadian Universities for Northern Studies (ACUNS). The objective is to report on the research interests and priorities of NWT Native groups on the basis of extensive consultation and discussion. This project is sponsored by the Science Institute of The Northwest Territories.

Visiting Researcher, Boreal Institute for Northern Studies University of Alberta, Edmonton, Alberta. T6G 2E9

April 1985.

CURRICULUM VITA

Lynda M. Lange

Citizenship: Canadian

- Areas of Expertise: My field is early modern and contemporary social and political philosophy. This includes especially work on Jean-Jacques Rousseau, feminism, and Marxism, approached from the point of view of both epistemology and ethics.
- Areas of Competance: These include Plato and Aristotle. Teaching competance also includes history of philosophy, introduction to philosophy, and contemporary social issues. I have also taught introductory political science.
- Doctoral Dissertation: Women and Democratic Theory: A Study of Jean-Jacques
 Rousseau. University of Toronto, 1980. Supervisory Committee:-David P. Gauthier, C.B. Macpherson, Frank Cunningham.

Scholarly Grants:

Canada Council Doctoral Fellowship, 1976 - 1978.
Calgary Institute for the Humanities, Post-Doctoral Research Fellow, 1980-1981.

Social Sciences and Humanities Research Council of Canada, Post-Doctoral Fellowship, 1981 - 1983.

Publications--Articles:

- "Rousseau and Modern Feminism", SOCIAL THEORY AND PRACTICE, Vol. 7, No. 3 (Fall, 1981).
- "Philosophy and Ideology in Rousseau", IDEOLOGY, PHILOSOPHY AND
 POLITICS: PROCEEDINGS OF THE ANNUAL MEETING OF THE CONFERENCE
 FOR THE STUDY OF POLITICAL THOUGHT. Ed. by Anthony Parel
 (Waterloo: Wilfrid Laurier University Press, 1983)
- "Woman is Not a Rational Animal?: On Aristotle's Biology of
 Reproduction", DISCOVERING REALITY: FEMINIST PERSPECTIVES ON
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- University of Victoria Conference: Community, Law and Liberty
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- VIIIe Colloque interdisciplinaire de la société de philosophie du Québec. "On the Significance of Sexual Equality for Political Philosophy". Conférencière invitée. Montreal, Nov. 23-25, 1984.
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- Rousseau Bicentennial Congress. "Women and the General Will".

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Relevant Employment History:

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Researcher: Social Sciences and Humanities Research Council of Canada post-doctoral fellowship, "History of Philosophical Thought About Women". Part-time teaching (see below). July, 1981 - June, 1983.

Instructor (i.e. full responsibility for the course): - "Marx and Engels", 400 level, Dept. of Philosophy, University of Calgary. 1983. - "Social and Political Philosophy", 400 level plus some graduate students, Dept. of Philosophy, University of Calgary. 1981. - "Philosophical Feminism", 300 level, Dept. of Philosophy, University of Calgary, 1981. - "Landmarks in the History of Political Philosophy", 300 level, Dept. of Philosophy, University of Calgary. 1980. - "Introduction to Political Science", 100 level, Dept. of Political Science, University of Calgary. Twice, 1980 & 1982. - "Marx and Marxism", 200 level, Dept. of Philosophy, University of Toronto. 1978. - "Contemporary Social Issues", 200 level, Dept. of Philosophy, University of Toronto. 1976.

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Feminism and Political Choice: On the Significance of Feminism for Political Theory by Lynda Lange

The impact of feminism on political theory is so extensive as to be almost total, since it has criticized and called into question virtually all of the most basic concepts and distinctions of progressive political thought, both liberal and Marxist. We need not bother here with consciously conservative thought, since we may assume that it is opposed to deep change in the identity and role of women. Feminist ideas took their initial inspiration approximately equally from liberal and materialist thought. As a result, feminism was disowned at first by both, and is now claimed as a true daughter by both. In reality, feminism cannot be tacked on as a late amendment by any other school of thought. Although we should be conscious of an intellectual debt to some schools of thought more than others, we have criticized them all, and are in process of developing new theory.

It is the impact of "feminism", rather than of "sexual equality", which will ultimately be discussed, because the concept of equality is itself proving to be inadequate for feminist thought and practice. I want to explain all this be starting with the problem of equality, then briefly explaining the deeper feminist criticisms of theory, concluding with my own view of some of the challenges that constructive, as opposed to critical, feminist theory now faces.

1

Feminism is a social phenomenon that presently ranges across the whole political spectrum from the far left, to contemporary neo-classical liberalism on the right (i.e. what is now usually referred to as conservatism). The unique political content of feminism, therefore, as it is revealed in practice, seems to reduce to the abstract ideal that women should participate fully and equally with men in whatever is considered important in a given social framework. However, this seems to rob feminism of most of its ethical

stature. Any significant degree of material equality and power (by contrast to the mere formal equality of citizens), is incompatible with most social systems presently in existence. Therefore, if the equality of women and men were to come about without other forms of social change, it would be limited by the various forms of social and economic inequality which are part of the structure of existing systems, not to mention the lack of any significant degree of liberation. In other words, women would end up as unequal to each other as men presently are to each other, with all the antagonisms between female groups that that entails.

Most of the current practice of feminism takes its inspiration from the liberal ethical ideal of the equality of persons. This ideal began its modern overthrow of traditional and hereditary privilege, by winning political rights for males with property, which, in theory at least, any male could acquire. This was considered, quite rightly at the time, to be a revolutionary breakthrough for rationality as opposed to tradition. Once this breakthrough occurred, there was a gradual expansion of its scope of application over the next several hundred years, first to all white males (propertied or not), then to males of all races, and to women. This increase in scope of application did not require the development of fundamentally new theory. It only required the on-going process of pointing out the arbitrary nature of the exclusions.

Sexual equality is the highest point of development of this ideal, since with the inclusion of women, everybody is finally included in the concept, if not in the practice, of this political ideal. To political theorists, therefore, it should not be surprizing that it is the idea of sexual equality which reveals the ultimate inadequacy of the liberal ideal of equality most thoroughly. By this I mean the inadequacy of the results, in both theory and practice, in the light of its own apparent ethical inspiration. Since obviously we are not descriptively equal, i.e. the same, I take it for granted that equality is a normative ideal, having to do with the proper relations and treatment of persons as members of the social order. The problem is that in spite of a vast literature about equality, and even though it has been the official ideology of liberal democracies for some

time, every characterization of it seems to have some disadvantages for some groups. This is especially true when it comes to women. There is not as yet anything approaching a satisfactory scheme for ending the oppression of women, framed in terms of equality.

So long as the scope of the concept of equality was incomplete. and the ramifications of its practice untried, it was possible to propose new characterizations of it that would carry society forward to a greater degree of equality than before. Thus classical liberalism moved to reform liberalism, when it was apparent that abstract, though equal, legal and political rights could not by themselves budge such inequities as entrenched economic inequality, or racial and cultural oppression. It has long been acknowledged that the particulars of certain cases, such as being born into poverty, or lacking education, require some different (i.e. unequal) treatment, in order to give more people "a fair chance". These days, the elaboration of the specific needs of particular groups seems to be endless. This is all done in the name of equality, because equality is at present a political "success word". As suggested earlier, this is theoretical patchwork. Now that the right to equality in principle includes everyone, there are endless piecemeal attempts to make it work by and for various groups--women, gays, handicapped people, ethnic groups, aboriginal peoples, etc. In fact, at the time of writing we are caught in a backlash against what is called "excessive government spending" and too much state intervention. As we know, the moment these piecemeal attempts to ameliorate the inadequacy of formal equality are lessened, the forces that create inequality automatically re-assert themselves and inequality begins to increase again.

However, even as the attempts to find the means to realize equality in practice have become more and more complicated, a long look at developments in the last 60 years suggests that the progress of equality has in reality been virtually stalled. Women, for example, have had equal political rights in various parts of the world for 50 - 60 years now. There have been steady gains in the area of equal legal and property rights. The principle, at least, of equal access to jobs and professions is now not only widely accepted as morally legitimate, but even proclaimed as public policy in most

socialist countries, and now in Canada and the U.S.A. as well. Yet women do not feel, and are not, close to equal to men in society. Their overall share of economic and political power has barely increased, and for the slight shift of women into positions of some power, the overall balance of power in society is no more equal than it was decades ago.

So far as equality is concerned, there is vast disagreement among theorists as to the respects in which people ought to be equal, and what type or amount of this counts as genuine equality. In this complexity of dealing with a great variety of needs and circumstances, it is easy to lose sight of the fact that "equality" means "sameness" in some respect or other. Admittedly there are many respects in which people are all the same. The equal legal and political rights we have so far achieved are in fact progress over what preceded them. However, the limitation on equality is that it can never extend beyond the sameness of persons. If persons are unalterably different in ways that affect the entire course of their lives, what then? For women are unalterably different from men, with respect to their part in reproduction. This need not have anything to do with their temperament or nature. Their experience of reproduction is very different from a purely biological point of view, and their investment of physical energy is far greater. This is not the whole story, however, since it is probably the case that women's physical experience of many things is very different from that of men. This difference is so important when it comes to reproduction because reproduction is a material and objective necessity in all human society. It follows that if reproduction is not to be socially rewarded then it has to be exploited and coerced in various ways, because it must occur. Women are unalterably more different from men, than any group of men is different from any other group of men, racially, culturally, or otherwise. That is why women are the limiting case for the concept of equality. The liberation of women cannot consist in their being treated the same as men, not even in the extended reform liberal sense of "equal treatment", wherein extra assistance is given to some who are considered disadvantaged in the labour market.

Daycare centres, maternity leave, affirmative action, etc., are all designed to "even the odds" with men, so to speak. This is the attempt to create "economic woman", to stand beside economic man as an equal. But we already know that economic man is a hollow man, a genderless being, in theory, whose sexual and reproductive activity never interferes with his economic motivation. Only a woman who is not only childless, but never pregnant, can manage that. Communities as a whole cannot manage it without opting for extinction. The treatment of women in society with respect to reproduction must go beyond the sort of social program designed solely to result in equaloutcomes in the labour market for various groups. So long as female reproduction remains ultimately a personal and private responsibility, women will be on the one hand still exploited by society, and on the other hand compelled to suppress and deny a good part of the inherent dynamic of their experience. In other words, they will remain both physically and mentally oppressed--controlled and defined by forces opposed to the participation in power of women as women, and not just the power of women insofar as it is indistinguishable from that of men, and separable from distinctively female activity.

The analysis of the theoretical inadequacy of the concept of equality for women will lead us quite naturally to the deeper criticisms feminism has made of political philosophy.

II

In the 1970's, feminist political theorists began looking for the tools of analysis that would enable them to give a full account of the experience and situation of women, as women were becoming conscious of it. Liberal thought seemed to fit some aspects of women's situation. Marxist and socialist thought seemed to some to fit most aspects of it. But very soon all the loose ends and uneasy applications of old theory began to give way to much more fundamental criticism. The very endeavour of political theory, as it has been understood, is now challenged by feminist criticism, because feminist criticism attacks the basic distinctions which are meant to separate the scope of political theory from other forms.

For each distinction, one side of the dichotomy is what was up until now the sphere in which political discourse was considered appropriate. This was also considered the sphere of the highest form of human activity and discourse. "The political" was the public, and not the private; "the political" was the state, and not the family; "the political" was the institutional and official, and not the spontaneous conformity of individuals to more hidden structures. In the non-materialist tradition of theory, one quite literally could not speak on a theoretical level about anything specifically female, that is, anything that women could not, in theory at least, share with men. One therefore could not speak seriously about the oppression of women.

The materialist tradition of theory is apparently more open to a wider range of factors that might properly be the subject of theory. Yet the basic theory of history set up doctrinal distinctions which did the same thing to women as non-materialist theory. The "motor of history" (once again, the uniquely human) was said to be the productive transformation of nature into objects for use and exchange, and not "mere" reproduction; it was the economic and material, and once again not the personal.

Restricting one's discourse to one side of these dichotomies did not permit a full account of the oppression uniquely suffered by women, and thus also did not permit a full critical response in action. In fact, many thinkers believe that it did not permit the central features of women's oppression to be exposed to full criticism, because they think the central features have to do with the form of the family and/or with female reproduction. A review of the feminist criticism of these distinctions makes the problem clear.

The distinctions between the personal and the political, and the private and the public, did not allow the articulation of women's oppression, because the word "oppression" was not supposed to apply in the sphere of personal and private relations. Difficulties and suffering in these relations were by definition personal and private problems, to be dealt with alone, or with doctors, or social workers, or priests. In attempting to resolve these problems, the relation of inequality between women and men could not itself be examined, only the failure of individuals to come to terms with it. Even misery of

epidemic proportions could be, and was, interpreted as the widespread failure of individuals to fulfill their "proper roles". But with the growth in the consciousness of women that a great deal of their misery was shared by most women, and was <u>not</u> uniquely personal, systematic connections began to be discovered between the imbalance of social and economic power between women and men, and the locus of the suffering of women in personal and private life. Individual men are not the cause of the oppression of particular women, but they are the enforcers, unless they make enormous conscious effort not to be. The familiar slogan, "the personal is political", is with very good reason the one most frequently "inscribed on the banner" of feminism.

Feminists were quick to emphasize that the family could not be considered a private sphere quite distinct and apart from the socio-economic structure of society. It was relatively easy to have it accepted that the legal structure of the family is related to, and largely determined by, the needs of the state and the economy. This connection has been well demonstrated by feminists. There is a deeper criticism, however, which is still resisted fiercely, which is that the form of the family is far more than its legal structure, and that the "more" is still structural, and not just the idiosyncratic personal relationships of the individuals involved in a particular familial group. The proof of this is that women cannot escape much, if any, of the oppression they experience within the home, by the simple device of avoiding a legal ceremony of marriage. In fact, considerably more than that may be done without affecting the basic realities of a woman's life very much. The revision of marriage law helps to make change in the unofficial structure of home and family more possible -- it is by no means the sum of that change.

This feminist criticism is part of a general critical analysis that non-official, customary, or ideological relations between men and women can be as powerful, or even more powerful, oppressive structures than official institutions. This type of critical analysis is not unique to feminism, but characteristic of it, and very highly developed by it. It comes with the insistence that these insignts be incorporated into any theory that claims to be at all comprehensive.

Feminists who are socialist or Marxists have criticized the

fundamental Marxist distinction between "productive" and "non-productive" labour, and also added to the criticism of the distinctions between economic base and superstructure, or between material and ideological forces. So far as the oppression of women is concerned. Marxism greatly underestimated the strength of customary structures in the relations of women with children and men. This happened because it was not recognized that the care of dependant children represented reproductive relations and reproductive labour with a basic dynamic of its own about as powerful as the basic dynamic of productive relations. The structure of reproductive relations is every bit as objective, and therefore material, as productive relations are. It is not a matter of personal choice, any more than productive relations are a matter of personal choice. It is just as easy, for example, for the occasional individual to escape the immediate oppression of productive relations, as it is for her to escape the immediate oppression of reproductive relations. Child care, which reproduces not just an organism, but a person with all the linguistic, social, productive and reproductive skills of the culture, is hardly less basic and material to human progress than auto production, for example, or even food production.

Distinctions such as those mentioned were meant to define what political and economic thought are about, i.e. the public sphere, the state, official institutions, and economic production. Feminist thinkers realized that on these terms women were not merely excluded from participation, but defined out of existence as specifically female actors in the areas of social life where power is exercised. Of course a few individual women have entered these areas of activity, but only by firmly separating them from everything about themselves that is distinctively female. Men, on the other hand, to a large extent realize their manhood in these same areas of activity.

Thinking down the slalom course created by these basic concepts and distinctions was presumed to be what it means to be rational and theoretical about politics, economics, or history. As a result, women who attempted to respond from the fullness of their experience as women, were inevitably seen to be irrational or irrelevant. But this presumption about theory is now challenged. Women have brought to the

light aspects of their experience which they insist must be figured into the equation.

III

Having asserted that the uniqueness, or specificity, of women must be figured into the equation, I must now concede that I do not think that the specificity of women actually determines more than the most general goal of feminism. This goal is to end the exploitation and domination of women by men which is joined to women's specificity, especially in the area of reproduction. But the form this liberation will take is still far from clear, and it should be no surprize that the evolution of theory and practice has its growing pains.

From a theoretical point of view, I think many of the apparent contradictions in feminism are due to a confusion between individual interests and collective interests. This in turn is in large part due to the historical fact that feminism is most far advanced in countries known as liberal democracies. The dominant ideology is individualist, yet the women's movement depends on consciousness of what women suffer in common. As a result, it manifests both an individualist and a collectivist tendency.

The individualist tendency, taken to its logical extreme, results in the demand for individual women of as much access as individual men to whatever powers and privileges are mainstream. Rights of equality are asserted, which are generally rights of individual self-development, or rights to equal access to various mainstream fields of endeavour. As we have seen, these demands are in themselves non-revolutionary, because the basic structure of economic and political inequality for the population as a whole, are unthreatened. In practice these rights may become also the equal right with men to exploit and oppress others, or to be exploited and oppressed, as the case may be. Equivocation between collective and individual interests allows some individualist feminists to use the common suffering of women for mere opportunistic rhetoric.

The collectivist tendency, taken to the other extreme, results in the view that women and men as members of sex groups, are locked in

antagonism with each other, perhaps irretrievably. It is the view that this antagonism is literally due to their specific differences. From this it seems to follow that the only good feminist is female, and that individual women owe their allegience to the collective of women before all else. From there it is only a small jump further, in some quarters, to reverse sexism—the view that women are superior to men. What is usually meant by this is the claim that women are morally superior to men, especially in the areas of personal relationships, sexuality, and child care. This tendency is undeniably radical, but, I suggest, no more satisfactory than extreme individualism. Between these two extremes, the majority of feminists maintain a thoughtful and difficult balance in practice.

The dilemma of feminism, caught between two opposing tendencies, is another illustration of the absolute necessity for feminism to develop new theory. We have already looked at the inadequacies of individualism. As to collectivism, history has surely demonstrated the way in which the original inspiration of social movements can be jeopardized by narrow and uncritical dedication to collective goals. In the case of extreme collectivism, it is respect for individuals as persons, female or male, which is in danger of descending to rhetoric. But it is this respect for individuals as persons which is to a large extent the inspiration of feminism in the first place.

This contradiction between individualism and collectivism is not unique to feminism, but feminism may have a unique contribution to make to the transformation of theory and practice to get beyond it. Transformation is possible, I believe, because this is a contradiction in the true Hegelian-Marxist sense. Individualism and collectivism conflict with one another in some ways. In other ways they reinforce and inspire one another, because each is a foil for the inadequacies of the other, and each has an important value to offer. The solution will not consist in opting exclusively for the one or the other, as we have known them, accepting their well-known shortcomings as a form of strong medicine, distasteful but necessary for social progress. It is their on-going interaction which will help to create a better politics.

The reason feminism may play a key role in this change is the same specifically female part in reproduction which has been the uniquely female area of oppression. On account of reproduction, neither individualism nor collectivism, as they are usually understood in theory, fit the interests of women. (It may be observed that neither one in its extreme form fits the interests of men very well either, but this is more intangible.) With women, reproduction is an actual material impediment to the adoption of either one of these types of political ideology. I have explained why I think this is the case for individualism. The remainder of my remarks will be devoted to the area of feminist collectivism. This is the most important area for a critique right now, because this is where fundamentally new thought and practice are presently developing.

The rhetoric of collective interest, which comes to us from Marx, was meant to be a strong antidote to the poison of the market form of individualism, i.e. the war of every man against every man. The working class, he maintained, could not overthrow the ruling capitalist class unless and until its members understood their collective interest and identified their personal interest with it. Otherwise they would continue to be bought and sold piecemeal as workers, and whether they successfully raised their individual price or not, their fundamental exploitation would remain. So far, the same may be said of women.

In the rhetoric of collectivity, the interests of warring classes are absolutely opposed—it's a fight to the extinguishment of the ruling class. Some feminists have in fact transferred this rhetoric to the conflict between women and men, speaking about absolutely fundamental division and hostility between the sexes, in virtue of their sex itself. However, when I look at the basic logic of collectivity, it seems to me that women in themselves cannot ultimately be a collective in this sense, in spite of having some features of a collective.

A true collective interest is first of all more than an interest in common. Even extreme individualists have interests in common, while they adopt an attitude of hostility to the very idea of collective interests. Individualists remain in competition with each

other, and remain unequal, regardless of what interest in equal rights they may share. To be useful, I think the term "collective interest" implies for one thing that the realization of the interest for each individual absolutely depends on its realization for all. Obviously, social revolution by the working class fits this model. National or cultural self-determination is also a collective interest in this sense.

The identity of members of the ruling class, for example, is purely a matter of their relation to private property, and nothing inherent in them as individuals. The elimination of the ruling class from the community is therefore a coherent collective goal, which requires the elimination of that relation by means of a re-structuring of the economy. Something analogous is true of national or cultural domination. It makes logical sense to aim at expelling all foreign oppressors from the community, regardless of what practical difficulties may be involved.

However, the identity of males as males is neither purely relational, nor superfluous for the perpetuation of a community. What the working class and national or cultural groups have in common, which is not shared by women as a group, is that they are naturally reproductive communities. Women and men, taken separately, are not.

Of course I am aware that some women deny this. There is feminist separatism, in several different schools. One is a counter-cultural approach, wherein women have their own community within the larger community. Of course they are not really independent of the larger community, merely sexually and socially isolated from it. For purposes of theory, therefore, this cannot be considered a self-reproducing community.

Another form of separatism is technological. It is based on the technological possibility that the part in reproduction of women and men can be equalized by such means as test-tube babies. There has also been a non-separatist version of the technological solution, which proposes means to liberate women from their femaleness so they can associate with men as perfect equals. However, it is hard to know if this is liberation or the ultimate in sexism, wherein applied technology would follow old theory in eliminating all importance from

the female category. A second concern is that the use of such technology for massive social change might require such an immense technocratic intervention in the lives of individuals, that the result could hardly be called liberation. Even if this could be avoided, a third concern is that, in a world harassed by periodic economic recession, do we want to tie our liberation to the availability of expensive technology?

From the point of view of political choice, it seems to me that, given the actual diversity among people--sexually, racially, and culturally--progress toward greater liberation and genuine democracy will mean accommodation of differences, rather than strenuous efforts to make people more the same. As feminist thinkers have come to the belief that the specificity of women must be acknowledged and valued, rather than eliminated or somehow compensated for, many have turned away from technological visions to a humanistic appreciation of reproductive values.

This new appreciation, however, seems to me to be ultimately incompatible with the attitude of women's collective interest in fundamental antagonism with the interest of men. Furthermore, so long as we reject technological solutions, social reproduction, which includes every aspect of the nurturance of dependent children, requires the cooperation of men, and therefore men must be included in our constructive vision of the future. At the same time, this should not be taken too literally in the present context. I do think that feminist strategy still requires many exclusively female groups, and may do so for some time. But our vision of the future must begin to be that of a whole human community.

Let me elaborate a little further on why reproduction is an impediment to the adoption of either individualism or collectivism as we have known them so far. By "reproduction", I mean not only biological reproduction, but also the whole process of rearing a dependent individual to have the skills and responses needed to be a member of a community. The unique demands of reproduction in this sense cannot be fully expressed either as an individual or as a collective interest. While the task can be humanly gratifying, it is not one that can be done successfully solely as an act of

self-interest or self-development. Some of the new appreciation of female reproduction tends in this direction. But raising children really is not like studying philosophy, or having a garden, or whatever else one might do for pleasure or self-development. The patience of those who raise children comes from the hope of what the child will become as an adult. But what the child becomes is not primarily someone who meets the wishes or needs of its early care-givers. A child becomes a member of a community. At the same time, child care has a personal and particular element not fully accounted for in terms of collective interest either. Although reproduction in the wide sense stipulated involves labour on the part of adults, it involves at the same time particular, personal, relationships. Without raising any questions about instinct or nature, we may observe that this personal and particular facet of child care has so far foiled every attempt in history to establish collective raising of children.

But whether it had done this or not, or whether or not we think that it is a necessary feature of child care, the present focus on reproduction and reproductive values in the women's movement emphasizes this aspect. It is the absolute value of persons above economic growth, "progress", the aggression/defence of the nation state, or anything else. Full consciousness of the value of reproduction is the awareness of the non-abstract continuity and connectedness of life.

I am attempting to spell out what I see as some of the theoretical questions raised by the present situation in the women's movement. A commitment of women to liberation in the relations of reproduction, as in those of production, suggests that feminism may have a unique contribution to make to a new synthesis of individualism and collectivism, for the formation of truly liberating and democratic communities. To accomplish this, old theory which conflates "man" and "human" must be completely disassembled. The challenge which faces feminist thinkers is to develop new theory which includes the specificity of women. Such theory will not be merely pseudo-universal, as the theory of the past has been, but genuinely universal.

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FEE:
RESERVED BY: Lestie Stewart
ADDRESS: 11019 - 90 HA PAR POSTAL CODE:
DEPT GROUP: Padvis Committee for We
APPROVED: (Timetabling Division 432-5221)

WHITE-BOOKING DEPT.

PINK—BUILDING SERVICES
GOLD—TIMETABLING

GREEN—SECURITY GOLD—TIMETABLING

DATE OF ISSUE: Oct 18, 1985

OFFICE OF THE REGISTRAR SPACE RESERVATION

CHARGES FOR THE USE OF UNIVERSITY SPACE BY NON-UNIVERSITY AND STUDENT AND STAFF GROUPS

A fee is normally charged for the use of space when it is used by non-University, student or staff groups. The fee schedule is available in the Timetabling Division, Office of the Registrar. The fee for this particular booking is shown on the other side of this form. Invoicing takes place at the end of each month. Should the University encounter additional expenses, for extra cleaning or furniture damage, for example, these charges will be assessed to the group or office which booked the room.

APPROVED: (Transmine Divisor 400-88
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REVENUE SIDE OF FORM.

DEPT GROUP, PANALL, C.



OFFICE OF THE REGISTRAR SPACE RESERVATION

ROOM(S): ED W2-11	Q HILLION Y
DATE REQUIRED: Noo 20	0,1985
TIME-FROM: 1930 T	0: 2130
WEEK DAY: Wednes	dey
PURPOSE OF RESERVATION:	meeting
FEE:	летопиличения помощения в с
RESERVED BY: Leslic 5	
	CTAL DE:
DEPT GROUP: Datois Con	on on Wome

WHITE-BOOKING DEPT.

DATE OF ISSUE:

GREEN-SECURITY

PINK—BUILDING SERVICES
GOLD—TIMETABLING

(Timetabling Division 432-5221)

SEE REVERSE SIDE OF FORM

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GREEN SECURITY GOLD TIMETABLE

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