



2500 University Drive N.W., Calgary, Alberta, Canada T2N 1N4

Faculty of GENERAL STUDIES  
ACADEMIC PROGRAMMES

Telephone (403) 220-6343  
Effective Writing: (403) 220-7255

1991-03-12

CRIAW Conference  
Misener Margetts Women Research Center  
11043 - 90 Avenue  
University of Alberta Campus  
Edmonton, Alberta  
T6G 2E1

Dear Organizers:

In connection with the proposed CRIAW Conference from November 8 - 10, 1991. I would like to present a paper on the topic "Controlling Own Fertility: A Women's Right to Termination of Pregnancy." As required, a one page abstract is enclosed for perusal.

At an appropriate time, after your decision is made, I would like to know about availability of funds for travel, accommodation and related arrangements, etc. for the participants.

With best wishes,

Yours truly

Aradhana Parmar

## **CONTROLLING OWN FERTILITY: A WOMAN'S RIGHT TO TERMINATION OF PREGNANCY**

Women's movements in the first half of this century related to franchise, property, education and legal rights for women. The second phase in the sixties and seventies dealt with issues such as women's equal employment, day care for children and sexual discrimination. Changing attitudes about the role of women in society have often been supported in most countries by enactment of legislations, though sometimes insufficiently.

One of the most fundamental and inherent right of a woman should be her total uninterrupted control over her fertility and birth control. Biologically, physically and psychologically for her future lifestyle she is the one who is most affected by the birth of a child. Yet, alas, most religions and societies in the world created a tremendous uproar justifying the denial of this fundamental right to women over her body by condemning the prospective act as a sin and a heinous crime.

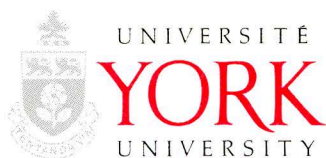
Some major world religions prohibit even the use of birth control devices and other do not allow abortions. Unfortunately, sometimes even the visions of feminists are deluded to succumb to similar religious sentiments. The same religions allow men complete control over their bodies, but women, considered inferior since the apple from Eden, are allowed little or no control over their bodies, fertility and lifestyles. Fortunately, there are some societies in developing nations, such as in India, wide vision and pragmatism have risen well above the clutches of religion to give a woman a better legal rights over her body and fertility.

In this paper I propose to look at women's fight against this final frontier taking examples from developed and developing countries both.



Erin Steuter  
not attending

Sept. 12/91



4700 KEELE STREET • NORTH YORK • ONTARIO • CANADA • M3J 1P3

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

Marianne Parsons and  
Erin Steuter  
Dept. of Sociology  
York University

416-736-2100

March 4, 1991.

Dear Organizers of the 15th Annual CRIAW Conference,

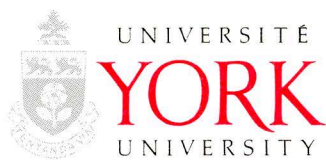
The theme for this year's conference "Global Vision/Local Action" is very exciting indeed! A colleague of ours (Karen Blackford) attended your conference last year and came back with rave reviews. We hope to be attending the conference this year.

The theme of the upcoming conference clearly locates the self in relation to one's research and as such is a refreshing break from traditional types of academic inquiry where researchers are expected to keep their research at "arm's length". Erin Steuter and myself are proposing to give a talk on our collaborative work which involves examining issues relating to women and body image. The title of our paper, "Fat as a Source of Women's Oppression: A New Challenge for Feminism", examines the systemic discrimination and structural barriers that oppress fat women, the feelings of self-hate that develop among fat women, the medicalization of fat (dieting as the "cure"), and the inadequacy of current feminist theorizing on the issue of women and fat. As fat women ("fat" as defined by western societal standards) we clearly locate ourselves within our research. Our social "location" has determined, to a great extent, our interest in this topic and has shaped our analyses.

It is my sincere hope that our proposal be accepted for presentation at the 15th Annual CRIAW/ICREF Conference to be held in Edmonton in November. We look forward to hearing from you regarding this matter. Thank you for your time.

Sincerely,

Marianne D. Parsons



4700 KEELE STREET • NORTH YORK • ONTARIO • CANADA • M3J 1P3

### Abstract

This paper will address the ways in which western societal obsession with thinness for women manifests itself in the lives of fat women by documenting the existence of fat oppression. Fat oppression will be analyzed on a structural and psychological level by examining the discrimination fat women face in their everyday lives and how this experience expresses itself in feelings of self-hatred and low self-esteem among fat women. Having established the fact that fat women constitute a stigmatized group within North American society, this paper will examine current theorizing on women and fat. Central to this analysis is the fact that it is not only current societal opinion that views fat as problematic and undesirable for women. This paper examines the interesting and paradoxical conclusion that arises when feminists approach the issue of women and fat. While feminist researchers have documented the oppression of women's bodies, this paper makes the claim that ultimately they continue the historical pattern to viewing fat as problematic and rarely embrace a theory that supports women's bodies as they are - without modification or weight loss.

Marianne Parsons and Erin Steuter, Dept. of Sociology, York University



23 Name of participant Gaétane Payeur	24 Role of participant in the conference Presenter
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INFORMATION ON THE PROFESSIONAL COMPETENCE OF THE PARTICIPANT

25 Degrees  Ph.D. (Sociology and Political Science) La Sorbonne (Paris)	26 Relevant positions  1979 to present - Professor - Science of Education, Université du Québec at Hull  1977-1979 - Researcher - Centre for East Asian Studies, University of Montreal
--	---

27 Important and recent publications (N.B. Curricula vitae will not be submitted to the selection committee)  publication information to follow
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28 <p style="text-align: center;"><u>Feminist and Adult Education Approaches Toward the Realization of New Paradigms</u></p> <p>We live in a global context with urgent news about the survival of our planet, and societal change regarding human relations and values.</p> <p>The conscience of a new era has begun. For us, as feminists, transformation of the communication between the sexes and promotion of the feminization of culture has been the object of our research and our struggle for the last several decades.</p> <p>In education, changes of focus are primary. We are working toward an educational <u>society</u>. We are helping to develop a lasting education, toward ending the monopoly of schools and "encyclopedic" knowledge.</p> <p>The priorities of an education for tomorrow invite profound change. It is about relinquishing the content-only approach and turning to method/process. It is about not giving rationality and objectivity first priority, but rather experience, intuition, imagination and subjectivity. There must be a global systemic restructuring of empowering communication and reciprocity - from hierarchy toward equality, from rigidity to flexibility, from uniformity to plurality. We are invited to recognize the person: potential, the new and informal, instead of the norm, rules and formality. Finally, it is about believing in and encouraging self-teaching.</p> <p>Aiding this process of change, feminism and adult education present alternative approaches which have become credible despite some resistance. Their results cannot be ignored. Fundamentally, there is a confidence in the person in process; capable of directing herself, of learning, of thinking, of loving, of changing herself. We envision a socio-political plan of personal autonomy and responsibility, and an awakening that results in shared responsibility and action - an authentic change - a questioning of the traditional paradigm of scholarship and authority. It is this that educators are invited to do: to facilitate a recentering and change in the real lived experience of the participants.</p>
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29 Confirmation of attendance	Yes <input type="checkbox"/>	No <input type="checkbox"/>
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This form must be photocopied and filled in for each participant for whom support is requested

23 Name of participant

Gaétane Payeur

24 Role of participant in the conference

presenter

INFORMATION ON THE PROFESSIONAL COMPETENCE OF THE PARTICIPANT

25 Degrees

doctorat en sociologie /  
politique  
Sorbonne

26 Relevant positions

1979 jusqu'à présent: professeure  
en sciences de l'éduc. Univ. du  
Qué. à Hull  
1977 à 1979 chercheure "Centre  
d'études de l'Asie de l'est  
univ. de Mt

27 Important and recent publications (N.B. Curricula vitae will not be submitted to the selection committee)

28 Précis of paper (N.B. Text exceeding this space will not be submitted to the selection committee)

29 Confirmation of attendance

Yes

☐

No

☐



**Proposition de communication**

**Congrès Icref - 8-10 novembre 1991**

**de Gaétane Payeur**

**Professeure à l'Université du Québec à Hull**

*rec'd  
June 19/91*  
*C.P. 1250, Succ. B  
Univ. du Québec à Hull  
Hull, P.Q. J8X 3X7*

*1-819-595-4403  
819 243-4509 ?*

**"Les approches féministe et andragogique comme stratégies  
d'actualisation des nouveaux paradigmes"**

*(514) 279-6062 intro projetem*

Nous vivons dans un contexte global d'urgences nouvelles concernant la survie de notre planète et la mutation des sociétés en regard des patterns de relations humaines et des valeurs prioritaires à développer.

La conscience d'une nouvelle ère est amorcée. Pour nous, les féministes, la nécessité de transformer les rapports de sexe et de promouvoir une féminisation de la culture est l'objet de recherches et de militance depuis déjà quelques décades. En tant qu'intervenantes auprès des femmes, nous sommes directement interpellées: où nous situons-nous face au changement de paradigmes<sup>1</sup>? Que faisons-nous?

En éducation, des changements de focus s'imposent. Nous cheminons vers une société éducative<sup>2</sup>. Nous assistons au développement de l'éducation permanente, à la fin du monopole de l'école et à la fin de l'encyclopédisme, etc.

Les priorités d'une éducation pour demain nous invitent à des transformations profondes: il s'agit de délaisser le contenu "uniquement" au profit du processus, de laisser place non d'abord à la rationalité et à l'objectivité, mais à l'expérience, l'intuition, l'imaginaire et la subjectivité. Il faut passer du fragmenté au global et au systémique<sup>3</sup>, de l'autorité à la communication et la mutualité, de la verticalité à l'égalité, de la rigidité à la flexibilité, du monolithisme au pluralisme. Nous sommes invités à privilégier la personne au lieu de la performance, les potentialités, les "happening" et l'informel au lieu des normes, des règlements et du formel. Enfin, il s'agit de croire à l'auto-apprentissage et de favoriser.

le  
A la faveur de ce processus de mutation, l'intervention féministe et l'intervention andragogique représentent des approches alternatives qui ont dû conquérir leur crédibilité et malgré la résistance de certains-es, leur résultats ne sont plus à négliger. Je me limiterai à indiquer quelques parentés de croyances et de pratiques entre elles<sup>4</sup>. On y retrouve comme fondement une confiance dans la personne en processus, capable de s'orienter, d'apprendre, de penser, d'aimer, de se rajuster. On s'appuie sur l'expérience, la conscience et les ressources



de l'apprenant-e et de la cliente en privilégiant l'expression, le rythme de l'individu-e, la contribution du groupe, cela, dans un contexte de relations aidantes, dans la collaboration, l'échange, une certaine transparence et une mutualité.

On y vise au plan personnel l'autonomie et la prise de responsabilité, et au plan socio-politique, une conscientisation qui aboutisse à des solidarités et des engagements. Dans les deux approches, le prérequis est une remise en question des paradigmes traditionnels selon lesquels l'"ordre établi" c'est-à-dire le savoir et le pouvoir, était imposé: vertical, pratriarcal. Il nous semble que ce à quoi les éducatrices sont conviées, c'est à faciliter un re-centrage de l'intervention de transformation sur les dimensions de l'existence réelle, vécue, à vivre des participantes.

- 1 Cf. Ferguson, M. Les enfants du Verseau, Paris, Calmann Leuy, 1981, chap. 6 à 10.
- 2 Cf. Nadeau, J.-R. L'éducation permanente dans une cité éducative, Québec, P.U.L., 1982.
- 3 C.f. De Rosnay, J. Le microscope, Paris Seuil, 1975
- 4 CF. document de base au Colloque québécois sur l'intervention féministe, Point d'appui, Rouyn, 1986.

P.S.: L'auteur est sociologue et andragogue féministe et partira de sa propre situation d'intervenante auprès de sa clientèle féminine dans la formation de formatrices d'adultes à l'intérieur d'un Diplôme de 2<sup>e</sup> cycle en andragogie à l'U.Q.A.H. Il s'agit de voir, dans notre pratique, notre contribution à la prise de conscience et l'actualisation de nouveaux paradigmes, dont "la vision globale dans une action locale".

Joan Pennell  
School of Social Work  
Memorial University of Newfoundland  
St. John's  
NF  
A1B 3X8

change of address:  
Joan Pennell  
Memorial Univ.  
School of Social W.  
A1B 3X8

21 October 1991

Programme Committee  
Global Vision/Local Action  
Misener/Margetts Women's Research Centre  
Athabasca University/University of Alberta  
11043-90 Avenue  
Edmonton  
Alberta  
T6E 2E1

Dear Programme Committee:

As you should be aware from my prior correspondence, I am planning to present my paper at the upcoming conference in Edmonton. I appreciated receiving the schedule of presentations from you. I will be needing an overhead projector for the presentation.

Please note above that my address has changed. I am no longer at the University of Manitoba and am now at Memorial University of Newfoundland.

See you in Edmonton. Thanks for organizing the conference.

Sincerely,



Joan Pennell, Ph.D.  
Associate Professor

23 Name of participant Dr. Joan Thrush Pennell	24 Role of participant in the conference Presenter
---	---

INFORMATION ON THE PROFESSIONAL COMPETENCE OF THE PARTICIPANT

25 Degrees  Ph.D. (Social Work and Social Research) Bryn Mawr College, Bryn Mawr, Pennsylvania	26 Relevant positions 1988-present - Assistant Professor - Faculty of Social Work, University of Manitoba  1989-present - Clinical Associate - Psychological Services Centre, University of Manitoba
--	--

27 Important and recent publications (N.B. Curricula vitae will not be submitted to the selection committee)  Pennell, J. "Knitting Empowering Configurations." In J. Turner, ed. <u>Living the Changes</u> . Winnipeg: University of Manitoba, in press.  Pennell, J. "Consensual Bargaining: Labor negotiations in battered-women's programs." <u>Journal of Progressive Human Services</u> , 1(1), 59-74.
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28 <p align="center"><u>Joining Feminist and Trade Unionist Visions:</u> <u>The Organization of Battered-Women's Shelters</u></p> <p>Shelter staff are women and workers within organizations dedicated to ending the abuse of women and their children. In this context of daily struggle against violent oppression, the feminist and trade union movements can potentially offer staff mutually enriching visions of empowerment. Feminism guides and affirms the caring labour to create a safe society; trade unionism validates this labour as work and amplifies a workers' voice in setting the conditions in which this labour is enacted. As a women's workplace, the shelter setting provides an opportunity for joining feminist and trade unionist visions.</p> <p>A study of unionized shelters in Canada and the United States was undertaken to determine whether or not the combining of feminist and trade unionist principles and practices yields constructive action at the local level. With the assistance of transition house associations in all provinces/territories and states, 27 organized shelters were identified in Canada and 12 in the United States. At most shelters, representatives of management and labour were interviewed about the reasons for and results of organizing.</p> <p>The research participants diverged widely in their views on whether or not the labour unionization of shelters benefitted women as change agents and workers. The paper focuses on the manner in which labour unionization counters and promotes (a) devaluation of women's labour, (b) bureaucratization of feminist organizations by funding bodies, and (c) professionalization of the shelters through various state apparatus. Attention is particularly devoted to the nature of the relationship between the shelters and their trade unions and their reciprocal impact.</p>
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29 Confirmation of attendance	Yes <input type="checkbox"/>	No <input type="checkbox"/>
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rec'd  
20.6  
ack 20.6.

THE UNIVERSITY OF MANITOBA

FACULTY OF SOCIAL WORK

Winnipeg, Manitoba  
Canada R3T 2N2

Phone: (204) 474-9550  
FAX: (204) 261-3283

12 June 1991

Powell  
&  
Trust

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

Dear Conference Organizers:

Enclosed is my proposal for the 1991 conference. It is entitled, "Joining Feminist and Trade Unionist Visions: The Organization of Battered-Women's Shelters." Your brochure did not specify format for the proposals. I hope the enclosed meets your requirements. I would be happy to present the paper separately or as part of a panel.

Please note that on the title page I list my new work address as of July 1, 1991.

Sincerely,

A handwritten signature in cursive script that reads 'Joan Pennell'.

Joan Pennell, Ph.D.  
Assistant Professor

Enclosure: 4 copies of proposal

**JOINING FEMINIST AND TRADE UNIONIST VISIONS:  
THE ORGANIZATION OF BATTERED-WOMEN'S SHELTERS**

Joan T. Pennell

Work Address (as of July 1, 1991)

School of Social Work

Memorial University of Newfoundland

St. John's, NF

A1B 3X8

Phone #: (709) 737-8165

## ABSTRACT

### JOINING FEMINIST AND TRADE UNIONIST VISIONS:

### THE ORGANIZATION OF BATTERED-WOMEN'S SHELTERS

Shelter staff are women and workers within organizations dedicated to ending the abuse of women and their children. In this context of daily struggle against violent oppression, the feminist and trade union movements can potentially offer staff mutually enriching visions of empowerment. Feminism guides and affirms the caring labour to create a safe society; trade unionism validates this labour as work and amplifies a workers' voice in setting the conditions in which this labour is enacted. As a women's workplace, the shelter setting provides an opportunity for joining feminist and trade unionist visions.

A study of unionized shelters in Canada and the United States was undertaken to determine whether or not the combining of feminist and trade unionist principles and practices yields constructive action at the local level. With the assistance of transition house associations in all provinces/territories and states, twenty-seven organized shelters were identified in Canada and twelve, in the United States. At most shelters, representatives of management and labour were interviewed about the reasons for and results of organizing.

The research participants diverged widely in their views on whether or not the labour unionization of shelters benefitted women as change agents and workers. The paper focuses on the manner in which labour unionization counters and promotes (a) devaluation of



women's labour, (b) bureaucratization of feminist organizations by funding bodies, and (c) professionalization of the shelters through various state apparatus. Attention is particularly devoted to the nature of the relationship between the shelters and their trade unions and their reciprocal impact.



University of Alberta  
Edmonton

Canada T6G 2E5

Faculty of Arts  
Student Programs and Curriculum

6-7 Humanities Centre, Telephone (403) 492-4295

Now in Romance Lgs.  
\$ 3272 dept. number  
1201 office number

13 March 1991

CRAW 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

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



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 Racul, Department of French, University of British Columbia. *Vanc.B.C. V&T IW5*

"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 solidarity, and the recognition that English Canada (of which I am now a part) will no longer be the country I joined, if Québec leaves?

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AUTOMATIC COVER SHEET

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DATE: JUN-26-91 WED 15:00

TO:

FAX #: 94034921186898806

FROM: UBC OF DEPT OF FRENCH

FAX #: 6042286675

02 PAGES WERE SENT

(INCLUDING THIS COVER PAGE)



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AUTOMATIC COVER SHEET

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DATE: JUN-26-91 WED 15:00

TO:

FAX #: 94034921186898806

FROM: UBC OF DEPT OF FRENCH

FAX #: 6042286675

02 PAGES WERE SENT  
(INCLUDING THIS COVER PAGE)



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. *Vanc. B.C. V6T 1W5*

"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:

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



<div style="border: 1px solid black; padding: 2px;"> <div style="display: flex; justify-content: space-between; font-size: 0.8em; font-weight: bold;"> <span>23 Name of participant</span> <span>24 Role of participant in the conference</span> </div> <div style="padding: 5px;"> Dr. Lyndall Ryan <div style="text-align: right;">Presenter</div> </div> </div>	
INFORMATION ON THE PROFESSIONAL COMPETENCE OF THE PARTICIPANT	
<div style="border: 1px solid black; padding: 2px;"> <div style="display: flex; justify-content: space-between; font-size: 0.8em; font-weight: bold;"> <span>25 Degrees</span> <span>26 Relevant positions</span> </div> <div style="padding: 5px;"> <div style="display: flex;"> <div style="flex: 1;"> Ph.D. Macquarie University (Australia) </div> <div style="flex: 1; padding-left: 10px;"> 1986 to present - Reader, Women's Studies Unit, School of Social Sciences, The Flinders University of South Australia   1984-1986 - Senior Lecturer - Women's Studies &amp; Comp. St. in History &amp; Literature, Griffith University, Queensland, Australia </div> </div> </div> </div>	
<div style="border: 1px solid black; padding: 2px;"> <div style="font-size: 0.8em; font-weight: bold;">27 Important and recent publications (N.B. Curricula vitae will not be submitted to the selection committee)</div> <div style="padding: 5px;"> <p>Ryan, L. and S. Magarey. <u>A Bibliography of Australian Women's History</u>. Australian Historical Association Bibliographies in Women's History No.6, University Printing Series, Melbourne, 1991.</p> <p>Ryan, L. <u>The Aboriginal Tasmanians</u>. University of Queensland Press, 1981. Paperback edition 1982.</p> </div> </div>	
<div style="border: 1px solid black; padding: 2px;"> <div style="font-size: 0.8em; font-weight: bold;">28 Precise of paper (N.B. Text exceeding this space will not be submitted to the selection committee)</div> <div style="padding: 5px;"> <p style="text-align: center;"><u>Women's Experiences of Abortion in South Australia and Tasmania, 1986-1991</u></p> <p>This paper is a work in progress report of a continuing major research project comparing women's experiences of and access to abortion services in three Australian States. The project has so far interviewed women in South Australia where abortion is legislatively defined and where there is an increasingly restricted service and Tasmania where abortion is not legislatively defined and where there are very few services.</p> <p>This project expects to:</p> <ol style="list-style-type: none"> <li>1. Connect women's experiences in seeking abortion with the medical and legislative frameworks that govern the availability of abortion in each of these 3 states.</li> <li>2. Identify the role of the hospital system and health professionals in mediating the availability and delivery of abortion services in each of the three states.</li> <li>3. Highlight the problems that arise in the intersection of the legal and health systems in relation to women's choices about reproductive health.</li> <li>4. Identify the barriers women experience in implementing their choice to terminate unwanted pregnancy.</li> <li>5. Identify the optimum structure and service delivery conditions that support effective decision making in fertility control in Australia.</li> </ol> </div> </div>	
<div style="border: 1px solid black; padding: 2px;"> <div style="display: flex; justify-content: space-between; font-size: 0.8em; font-weight: bold;"> <span>29 Confirmation of attendance</span> <div style="display: flex; gap: 20px;"> <span>Yes <input type="checkbox"/></span> <span>No <input type="checkbox"/></span> </div> </div> </div>	



**University of Alberta**  
Edmonton

Canada T6G 2E1

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**LYNDALL RYAN**  
Flinders Univ. of South Australia  
GPO Box 2100 Adelaide, 5001  
Australia



## CURRICULUM VITAE

**FULL NAME:** LYNDALL RYAN

**DATE OF BIRTH:** 14 April, 1943

**QUALIFICATIONS:** B.A. DipEd (Sydney University), 1964.  
M.A. Qual. (ANU), 1968.  
PhD (Macquarie University), 1976.

**PRESENT POSITION:** Reader,  
Women's Studies Unit,  
School of Social Sciences.  
The Flinders University of South Australia  
GPO Box 2100 Adelaide, 5001. Australia.

*1986-present*

**EMPLOYMENT:**

1965 Secondary Teacher, English and History, Campbelltown High School, Campbelltown, New South Wales.

1966-1968 Research Assistant to Professor Manning Clark, (Department of History, School of General Studies, Australian National University, Canberra, A.C.T.).

1968 Part-time Tutor in History 1A, a 19th century survey course on Australian History, Department of History, ANU.

1969 Tutor in Sociology of Education in Developing Countries, Diploma of Education course, Department of Education, University of Papua New Guinea.

1970-1973 Commonwealth Postgraduate Award Holder, School of History, Philosophy and Politics, Macquarie University, Sydney. Thesis topic "The Aboriginal Tasmanians and their problems with the Europeans". Degree awarded 1986.

1971 Part-time Tutor, First Year Renaissance and Reformation History Course, School of History, Macquarie University.

1972 Part-time Tutor, "Women in Contemporary Society", Department of Adult Education, University of Sydney. This course was the prototype for the Women's Studies Program that is now part of the curriculum offering of the Department of Adult Education.

June 1974-  
March 1975 Clerk Class 9, Priorities Review Staff, Department of the Special Minister of State, Canberra.

April 1975-  
July 1976 Clerk Class 9, Women's Affairs Section /Branch, Department of the Prime Minister and Cabinet, Canberra.

August 1976-  
January 1977  
February- Clerk Class 11, Women's Affairs Branch.

- November 1977 Temporary Tutor, History 1A Course. Introduction to Australian History, Department of History, Faculty of Arts ANU.
- December 1977-  
December 1983 Lecturer in Australian Studies, Women's Studies and Comparative Studies in History and Literature, School of Humanities, Griffith University Queensland.
- January 1984-  
June 1986 Senior Lecturer, Australian Studies, Women's Studies and Comparative Studies in History and Literature, School of Humanities, Griffith University, Queensland. ✓
- July 1986- Reader, Women's Studies Unit, School of Social Sciences, Flinders University of South Australia.

As head of the Women's Studies Unit, I have, with my colleague Dr Susan Sheridan, designed a Second Major in Women's Studies as part of the B.A. programme. I currently teach in two second year undergraduate topics, Women in Contemporary Australian Society and Gender in Australian History; and one third year topic, Issues in Feminist Theory which comprise part of a Women's Studies Second Major in the B.A. Programme.

In 1989 the Unit achieved an Honours programme and the MA (Women's Studies).

## **PUBLICATIONS:**

### **Books:**

The Aboriginal Tasmanians (University of Queensland Press, 1981). Paperback edition 1982. ✓

### **Monographs:**

Susan Magarey and Lyndall Ryan, A Bibliography of Australian Women's History Australian Historical Association Bibliographies in Women's History No.6, University Printing Series, Melbourne, 1991. ✓

### **Articles and Chapters:**

"The Extinction of the Tasmanian Aborigines: Myth and Reality", Papers and Proceedings, Tasmanian Historical Research Association, Vol.16, 1972, pp.61.77.

"Outcasts in White Tasmania", Mankind, Vol.8, No.4, December, 1972, pp.249-254.

"Trugernanner", entry in vol.6. Australian Dictionary of Biography 1976.

"The Struggle for Recognition: Part-Aborigines in Bass Strait in the Nineteenth Century", Aboriginal History 1, Part 1 (1977), pp. 27-51.

"Aboriginal Policy in Australia - 1838 - A Watershed The Push from the Bush, No.8, December, 1980, pp.25-34.



"The Museum of Australia Conference: An Attempt at Public History", Australian Historical Association Bulletin, No.31, June, 1982, pp.15-20.

"Federal policies on land rights: an overview of the Seventies", Erik Olbrei (ed.), Black Australians : the Prospects for Change, James Cook University, Townsville, 1982, pp. 87-94.

The Current Status of the Tasmanian Aborigines", Newsletter of the Royal Society of Tasmania, Launceston Branch, December, 1982.

"Griffith University, Land Rights and the Commonwealth Games", Paul Reynolds (ed.), Brisbane and the Commonwealth Games, Centre for Australian Studies, University of Queensland, 1984.

Policy Making for Aborigines and Islanders: Recent Queensland Experience, Griffith University Research Lecture Series, October, 1984.

"Extinction Theorists and the Tasmanian Aborigines: Apologists for an Extermination Policy", in C. Schrire and R. Gordon (eds.) The Future of Former Foragers Australia and South Africa in Cultural Survival, no.18. October 1985, pp. 47-54.

"Aborigines and Torres Strait Islanders" in Allan Patience (ed.), The Bjelke-Petersen Premiership 1968-1983: Issues in Public Policy, Longman Cheshire, Melbourne, 1985. pp. 114-130.

"A.A. Morrison: An Appreciation", Journal of the Royal Historical Society of Queensland, Vol.XII, No.3, February 1986, pp.285-296.

"Reading Aboriginal Histories", Meanjin, No.1, 1986. pp.49-57.

"Aboriginal Women and Agency in the Process of Conquest: A Review of Some Recent Work", Australian Feminist Studies, No.2, Autumn 1986, pp. 35-44.

With Sandra Bowdler

"The Nuenonne of Bruny Island" in John Mulvaney and J. Peter White (eds.), Australians in 1788 Fairfax, Syme & Weldon Associates, Sydney 1986, pp. 308-329.

With Marian Aveling:

"At the Boundaries" in Alan Atkinson and Marian Aveling (eds.), Australians in 1838. Fairfax, Syme & Weldon Associates, Sydney, 1987, pp. 21-63.

"Women and Home in Australia", Review Essay, Australian Feminist Studies, No. 4, Autumn 1987, pp. 177-188.



"The Survivors: Tasmanian Aboriginals and the Bicentennial", Island Magazine, No.32, Spring 1987, pp. 52-59.

"Australian Studies and Women's Studies", Australian Studies no.9, April 1988., pp. 63-72.

"Truganini" in Heather Radi (ed), 200 Australian Women. Redress Press, Sydney, 1988.

"Una Sociedad Nueva", Historia Ano xiii, no.16, September 1988, pp. 52-57.

'Aborigines and Islanders' in A. Patience and B. Head (eds.) From Fraser to Hawke Longman Cheshire, Melbourne, 1989, pp. 394-408.

'Feminism and the Federal Bureaucracy 1973-1983', in S. Watson ed. Playing the State, Allen & Unwin, Sydney, 1990, pp. 71-84.

'Patterns of Migration in Tasmania : The Aboriginal Experience'. Bulletin of the Centre for Tasmanian Historical Studies vol.2, no.2, 1989-1990, pp. 4-14.

#### CONSULTANCY REPORTS:

"Report on the present position of the Skeleton of Truganini", Australian Institute of Aboriginal Studies, Canberra, October 1974.

"Report on Women's Health Centres and Women's Refuges in Australia", Australian Department of Health, Canberra, August 1975.

"Aboriginal Land in Tasmania", Report to the Federal Minister for Aboriginal Affairs, Canberra, July 1986.

#### PRESENTATIONS:

"Truganini - The Last Tasmanian?" Paper delivered to ANZAAS Conference, Hobart, 1976.

"Women's Health Policies in Australia - An Overview". Keynote Address to First Conference of Women's Health Centres, Newcastle, New South Wales, May 1977..

"The Last Tasmanian", Four Corners, ABC television. 4 September 1978.

"The Oyster Cove Aboriginal Station 1847-1874", Paper delivered to the Conference on Tasmanian Aborigines, Department of Prehistory, University of New England, April 1980.

"Forms of Feminism". Paper delivered to the Conference on Feminism in Queensland, University of Queensland August 1980.

With Sally Rickson:

"Teaching Women's Studies in an Interdisciplinary School", paper delivered at Women's Studies Conference, University of Wollongong, September 1981.

"Aborigines and Historians"; "The Faithfull Massacre". Papers delivered to the History '82 Conference, University of New South Wales, 26-28 August 1982.

"Whose Bones?" ABC Radio, Lateline, 22 November 1982.

"The Great Immigration Debate: The Yellow Peril Revisited". Paper delivered to the Queensland School, 18 July 1984.

"Affirmative Action and Griffith University". Paper delivered to the FAUSA Women in Higher Education Conference, NSWIT, Sydney, 30 March 1985.

"Indigenous women as agents: A comparison of the lives of three indigenous women in colonial society". Paper delivered to the symposium: The Social Construction of Gender, ANZAAS Congress, Sydney, 16 May 1988.

"Women and Postgraduate Study in the Dawkins era : setting the national agenda". Paper delivered to the Women's Conference of the Council of Australian Postgraduates Associations, University of Adelaide, 14 December 1988.

'Writing a Short Feminist History of Australia : Problems and Methods'. Paper delivered to the Women/History Theory Conference, University of Queensland, 13 July 1990.

'Aboriginal Bones and Muesums.' Talking History, ABC Radio, 29 December 1990.

'Convict Women : A Reappraisal'. Paper delivered to The Centre for Tasmanian Studies, University of Tasmania, 4 May 1991.

### **SCHOLARSHIPS AND AWARDS**

Commonwealth Undergraduate Scholarship, 1961-1963.

NSW Teachers' Scholarship, 1964.

Commonwealth Postgraduate Award, 1970-1973.

Canadian Government Faculty Enrichment Award, 1991.

**POSTGRADUATES:**

School of Humanities, Griffith University.

Dr Lenore Coltheart, Ph.D.

'"Australia misere": The Northern Territory in Australian History'.

Awarded 1984.

Dr Denis Cryle, Ph.D.

'A social and political history of the press in colonial Queensland'

Awarded 1987.

Dr Peter Williams, Ph.D.

'Writing, reading, politics: An analysis of some debates within and around the institution of literature in Australia with particular reference to the work of Frank Hardy'.

Awarded 1988.

Mr Tom Cochrane, M.Phil.

'"The Danger is Real" : The Impact of the Loans Affair on Queensland Politics 1920-1924'.

Awarded 1987.

Ms Lynne Armstrong, M.Phil.

'Aspects of Membership and Constitutional Reform of the Queensland Legislative Council 1860-1869'.

Awarded 1987.

Mr Peter Botsman, M.Phil.

'Aspects of Post-Marxist Thought: Michael Foucault, Jean Baudrillard, Louis Althusser, Barry Hindess and Paul Hirst' Awarded 1983.

**CURRENT POSTGRADUATES:**

School of Social Sciences, Flinders University.

Ms Kerri Allen, Ph.D. candidate. Commenced 1991.

'Women, Accounting and Academia'.

Ms Christine Beasley, Ph.D. candidate. Commenced 1987.

'The sexuality of economics : the labour relations of marriage, sexuality and motherhood'. Thesis submitted April 1991.

Ms Roma Hodgkinson, Ph.D. candidate. Commenced 1987.

'Towards an economic and social history of gardening in South Australia'.

Ms Jean Duruz Ph.D. candidate. Commenced 1988.

'Female Subjectivity : Its Development through experience of marriage and motherhood'.

Ms Linda Young Ph.D candidate.. Commenced 1988.

'Luxury and Necessity : Goods in Colonial Australia'.

Ms Leonie Randall Ph.D candidate. Commenced 1989.

'Australian Women and Sport : A Socio-historical analysis'.



Ms Barbara Baird M.A. candidate. Commenced 1989.  
'A history of abortion practices in SA, 1936-1969'.

Ms Jan Melanie, M.A. candidate. Commenced 1991.  
'Deconstructing abortion'.

Ms Jane Mitta M.A. candidate. Commenced 1991.  
'The Women's Weekly and Motherhood in the 1960s'.

Ms Phyllis McKillop, Ph.D. candidate. Commenced 1991.  
'Women artists in South Australia'.

#### **RESEARCH COMPLETED : 1990:**

M. Luszcz, E. Porter, K. Moer  
M. Ripper and L. Ryan

'Women's experiences of Honours at Flinders University, 1988.' Report prepared for the Council of Flinders University, November 1990.

#### **RESEARCH IN PROGRESS:**

A study. 'Convict Women'.

'Women's experiences of abortion in Queensland, South Australia and Tasmania 1985-1990.' Total Research funding \$53,000 from ARC and Commonwealth Department of Community Services and Health).

A biography, 'Edna Ryan: Feminist'. Long term project. (funding from Flinders University Research Committee, \$600)

#### **MEMBERSHIP OF EDITORIAL BOARDS OF PROFESSIONAL JOURNALS:**

Founding editorial board member, Mejane, 1971-1973.

Founding editorial board member, Refractory Girl, 1972-1975.

Corresponding member, Aboriginal History, 1977-

Member, National Editorial Advisory Collective, Australian Feminist Studies, 1985-.

Member, editorial board, Australian Canadian Studies, 1986-

### **MEMBERSHIP OF PROFESSIONAL ASSOCIATIONS:**

Member, Australian Historical Association, 1979-

Member, History Committee, Australian Institute of Aboriginal Studies, Canberra, ACT, May 1984-May 1990.

Member, Australian Studies Association, 1985-

Interim Convenor, Australian Women's Studies Association, May 1988-

Member, The Association of Canadian Studies in Australia and New Zealand. 1986-

### **MEMBERSHIP OF GOVERNMENT ORGANISATIONS:**

Elected Member, A.C.T. Advisory Council, Canberra A.C.T. 1967-1968.

Part-time member, Council of the National Museum of Australia, Canberra, January 1984-May 1990.

Chairperson, Queensland Committee on Discrimination in Employment and Occupation, July 1984-June 1986.

Chairperson, Social Justice Advisory Committee, South Australia, October 1987- December 1988.

### **OFFICE HOLDER IN TRADE UNION ORGANISATIONS:**

President, Griffith University Faculty Staff Association, 1982-1984.

### **MEMBERSHIP OF UNIVERSITY BODIES:**

Elected Faculty Member, Griffith University Council, 1982-1984.

Appointed Faculty member, Equal Opportunity Advisory Committee, Flinders University, 1988-

### **MEMBERSHIP OF COMMUNITY ORGANISATIONS:**

Spokesperson, Steering Group, Coalition for Women's Right to Choose, Adelaide, S.A. 1988-

**REFEREES:**

1. Professor Sandra Bowdler, Centre for Prehistory, University of Western Australia, Nedlands, W.A. 6009.
2. Professor C.M.H. Clark, 11 Tasmania Circle, Forrest, A.C.T. 2603.
3. Professor Ann Curthoys, School of Humanities, University of Technology, Sydney, Broadway NSW 2007.
4. Professor Henry Reynolds, Department of History, James Cook University of North Queensland, Townsville, Qld 4810.
5. Professor Martha Vicinus, Department of English Language and Literature, University of Michigan, Ann Arbor, Michigan, U.S.A. 08932.

(CVitae/Lyndall)





THE FLINDERS UNIVERSITY OF SOUTH AUSTRALIA

School of Social Sciences

Fax Number (08) 201.2566

61 8 201 2566

FACSIMILE MESSAGE

TO:

Ms N Bell  
CRIAW/ICREF 91  
Women's Program and Resource Centre  
University of Alberta  
Edmonton Alberta Canada T66-281

FAX NUMBER:

1 403 492 1186

FROM:

Dr Lyndall Ryan  
Women's Studies

Number of pages including this one:

2

Dear Ms Bell

Thank you for your invitation to attend and present at the CRIAW '91 Conference. I am delighted to accept.

I could give a presentation on either or both of the following topics:

*Tuesday?* 1) The current status and position of Women's Studies programs in Australian Universities. This paper is based upon a survey of Women's Studies programs carried out on behalf of the Australian Women's Studies Association.

2) Women's experiences of abortion in South Australia and Tasmania, 1986-1991.

This paper is a work in progress report of a continuing major research project comparing women's experiences of and access to abortion services in 3 Australian States. The project has so far interviewed women in South Australia where abortion is legislatively defined and where there is an increasingly restricted service and Tasmania where abortion is not legislatively defined and where there are very few services.

This project expects to:

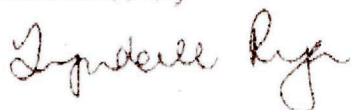
1. Connect women's experiences in seeking abortion with the medical and legislative frameworks that govern the availability of abortion in each of these three states.
2. Identify the role of the hospital system and health professionals in mediating the availability and delivery of abortion services in each of the three states.

3. Highlight the problems that arise in the intersection of the legal and health systems in relation to women's choices about reproductive health.
4. Identify the barriers women experience in implementing their choice to terminate unwanted pregnancy.
5. Identify the optimum structure and service delivery conditions that support effective decision making in fertility control in Australia.

I shall make arrangements to arrive in Edmonton on 8 November.

Again, thank you for your invitation.

Yours sincerely



Dr Lyndall Ryan  
Reader in Women's Studies





THE FLINDERS UNIVERSITY OF SOUTH AUSTRALIA

School of Social Sciences

Fax Number (08) 201.2566

61 8 201 2566

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4. Identify the barriers women experience in implementing their choice to terminate unwanted pregnancy.
5. Identify the optimum structure and service delivery conditions that support effective decision making in fertility control in Australia.

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Yours sincerely



Dr Lyndall Ryan  
Reader in Women's Studies



University of Alberta  
Edmonton

Women's Program and Resource Centre  
Faculty of Extension

Canada T6G 2E1

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

## FAX MEMO

(403) 492-1186



DATE:

June 7/91

TIME:

3:59 p.m.

TO:

Lyndall Ryan

OFFICE:

Hinders University of South Australia

FAX NBR.

(08) 201 2566

FROM:

CRIAW Conference '91

OFFICE: Women's Program, Faculty of Extension,  
University of Alberta

Misener/Margitts  
Womens Research  
Centre

COMMENTS:

Please check that you have received a total of 2 page(s),  
INCLUDING this title page in this transmission. If there is a problem,  
please call us at (403) 492-~~3093~~.

8950



CRIAW  
ICREF

CANADIAN RESEARCH INSTITUTE  
FOR THE ADVANCEMENT OF WOMEN  
INSTITUT CANADIEN DE RECHERCHES  
SUR LES FEMMES

June 7, 1991

Lyndall Ryan  
The Flinders University  
of South Australia  
Women's Studies Unit  
GPO Box 2100  
Adelaide 5001  
Australia

FAX: (08) 201 2566

Dear Ms. Ryan:

Susan Jackel has indicated to us that you will be in Canada during the CRIAW'91 Conference. We would be pleased if you could attend and present at that Conference.

The Conference dates are: November 8 (evening), November 9, and 10 (full days). Your letter to Susan refers to arriving in Edmonton November 9. If possible could you arrange to arrive on the 8th so as to take part in all the festivities/gatherings involved in the event rather than to simply present.

Once again we are happy that you can attend and look forward to hearing from you as to the topic you choose to present. If we can be of any assistance or relay required information to you please do not hesitate to contact us.

Yours truly,

N. Bell  
CRIAW/ICREF '91  
Conference Committee





THE FLINDERS UNIVERSITY  
OF SOUTH AUSTRALIA

School of Social Sciences

Women's Studies Unit

Telephone: 201.2780

Fax: 201.2566

GPO Box 2100  
Adelaide 5001  
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Telephone: (08) 201 3911

Fax: (08) 201 2566

9 011 Country code  
(61) 8 City code  
+11

14 May 1991

Professor Susan Jackel  
Canadian Studies Program  
Faculty of Arts  
University of Alberta  
Edmonton  
Alberta  
Canada T6G 2E1

Dear Susan

As you predicted, I have been awarded the Canadian Government Faculty Enrichment Award and will visit Canada from 8 October to 27 November. I will be in Toronto from 8 October to 9 November and would love to stay with you from 9-16 November before moving on to Vancouver. I would like to get to Brisbane by 29 November in time for the Australian Women's Studies Association conference.

I would be delighted to give seminars and talks in Edmonton and/or at the Women's Studies Research Conference in any of 3 areas: the current status of Women's Studies programs in Australian universities; the current state of abortion debate and practices in Australia; and convict women and Australian historiography. I enclose my cv for you information.

I look forward to hearing from you.

Best regards

Lyndall Ryan

Lyndall Ryan

LR.ph  
L24-91

This would be a real coup for the Conference! I spoke with Susan J. suggesting that Lyndall might want to sit on our "panel of chairs." She wasn't sure but we agreed that the other shd. contact Lyndall directly. Let's raise this at the next meeting (ie me (GM) and get back to her. It wd. be great to get her here for the whole conf. so we shd write before her dates get set. C.

SEND  
TO

~~Marilyn Assheton-Smith~~  
~~Carol Foster~~ Murray

FAX  
Australia

0322

FROM

Susan Jackel

DEPT.

Canadian Studies

DATE

May 27/91

SUBJECT

CR/AN program

I have been corresponding with Lyndael Ryan of Adelaide  
South Australia. She will be here during CR/AN,  
and is willing to give a paper. Can you fit her  
in? If not, don't worry - we'll have other  
things for her to do. But she is very interesting  
and wide-ranging, and would have much of value  
to give us. Also, she's free of charge - no travel  
costs etc. Please let me know and I'll write  
or FAX her.

S.

REPLY

REPLY FROM

REPLY DATE





MERA WEC



*Sent*

Ms. Marilyn I. Assheton-Smith,  
Canadian Research Institute for the Advancement of Women,  
Department of Educational Foundations,  
5th. Floor, Education, North,  
Faculty of Education,  
Global Vision-Local Action Conference; Nov. 8-10, 1991  
Edmonton, Alberta,  
Fax No. 0101403 492 0762

Thank you for fax Dated 12.8., 1991. I am, as I have told Ibrahim, already committed to a meeting in Lisbon during the first week in November, 1991. It will help if my paper, and/or workshop participation are designed for the 9th. or the 10th.

I am sending under separate cover;

a) my subscription fees,  
b) my paper, for panel presentation or a relevant 'workshop' session. I hope it is possible to duplicated the paper for the benefit of participants.

I normally never read my paper, but it helps if people had the opportunity to read it before hand which often is the best situation for a fruitful discussion. The discussion in turn, will, in my studied opinion, feed-back and enrich the paper, if one is allowed to go back to further refine it.

c) Accommodation; I am invited by the Dept. of Education Foundations, to give, as a visiting scholar, presentations to following your conference. It would perhaps be possible that they put me up during your conference to. I shall keep you informed in time for necessary booking if needed.

I shall need an invitation for the purpose of the Canadian Visa. Although I permanently reside in U.K. I still hold my Sudanese passport, and therefore need a visa to Canada.

. If there is anything I can do please let me know. I shall be out of abroad around mid Sept, for a women conference in Dakar, in Bristol end of Sept. Japan, mid October. Apart from that I can be reached at the fax number you have, Tel; Nos. Home 0792-4630143, and Work 0792-295647. There is an answering machine to my work number.

With best wishes for success, I am looking forward to meeting you in Nov.

Yours very sincerely,

*Khadija M. Safwat*  
Khadija. M. Safwat,  
Executive director,  
MERA WEC,

*please inform Dr. Alhadin  
will write him soon*

**Middle Eastern & African Research Centre Wales**

University of Wales Swansea - Singleton Park - Swansea SA2 0DY - Wales - UK  
Telephone: (0792) 295647 or 205678 Ext. 4155 - Telex: 48358 ULSWAN G - Fax: (0792) 295618





Conference Coordinators,  
CRIA W/ICREF,  
11043-90 Avenue,  
Edmonton, Alberta,  
Canada T6G 1A6

Dear Colleagues,

Thank you for your letter of 19.8.1991. I apologise for the protracted response, as I have been out of town.

I am very pleased indeed that my proposition has been accepted for presentation at the CRIA W/ICREF conference held in Edmonton on 8-10th. of Nov. 1991.

Thank for the literature and the provisional programme which I hope to receive the final version of in due course.

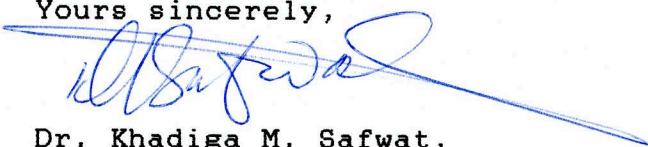
As has been mentioned in my Fax to you- copy enclosed- I shall be staying with friends in Edmonton and would therefore need no accommodation. However I have booked the functions I wish to attend during the conference.

Enclosed is a copy of my paper which if distributed before hand may help with the discussion. Enclosed too is the registration form and a cheque for USD. 150. I shall need as indicated an overhead projector for my presentation.

Thank you again for inviting me . I am looking forward to meeting you in November.

With kindest regards,

Yours sincerely,



Dr. Khadiga M. Safwat,  
Executive Director,  
MERA WEC,

16.9.1991



The Canadian Institute for the Advancement fo Women;

CRIAW/ICREF Conference,  
Edmonoton, 8-10 November, 1991.

Capital Restructuring / surplus female labour /  
redistribution and feminism.

Dr. Khadiga M. Safwat,  
MERAWE C,  
University Coll. Swansea

**Middle Eastern & African Research Centre Wales**  
University College of Swansea - Singleton Park - Swansea SA2 8PP - Wales - UK  
Telephone: (0792) 295647 or 205678 Ext. 4155 - Telex: 48149 UICSG - Fax: (0792) 295618

## INtroduction:

This argument will be advanced with certain Western feminist brand of theory and conceptualisation of what has been taken to be the African women's reality in mind. As this paper comprises a section of research carried out over a long period of time, and on a larger study the paper will have to confine itself to specific strands of the state of the arts in Western feminism. So called marxist feminism will comprise the central focus of debate. Feminist debate often ranges between femocrats whose self serving career building has essentially brought them to close line with a pre-existing intellectual establishment, are also beneficiaries of that establishment, which in turn does not see any harm in the femocratic enterprise. On the contrary, the femocratic programme runs almost parallel to the establishment's programme for women. In so far as there is tremendous potential in the hitherto untapped resources in women's labour, the Women in Development (WID) approach adopted by the United States Agency for International Development (USIAD) "can provide an economic contribution to development" without defining what development and whose development. Note (1) below for more detail see "Patriarchy and Class, African Women in the home and the Workplace" Stickter and Parpart(ed) 1988 and "Gender Planning in the Third World" Caroline Moser; 1989, on the first of which will be based the central argument in this paper.

There is of course femonomfobia, which at times of extreme and neo-right onslaught on women, generally as a result of global economic crises and a protracted recession, and particularly certain Third and Fourth World politico-cultural (political religious) movement, can be more harmful than not. Fundamentalist gender approaches at times of universal upheavals divide society by diverting the struggle into a gender, as war between the sexes, while what is at stake is survival of men, women and children, mass starvation and deaths.

It was essential however to disentangle from the start certain misconceptions, and try and carefully define and redefine certain others for the purpose of a coherently historically sensitive discussion, with as much as possible an eye on the usefulness of an autocentric approach,



### The Common Denominator of Women's Labour and Femocracy

Marxist feminist theory and African women; It is fairly clear that certain current theoretical debate is seeking to test/re-test the central hypothesis of the marxist-feminist theory, by looking at the facts on the ground, to find what is "missing from the family history" and to seek a "view from below" for what is supposed to posit marxist-feminist verifications of the existing findings. Gender/class-patriarchal mode of production and other concepts crucial to the marxist feminist theory are applied to the position of African women in the home and the workforce, implying that the marxist feminist theory is coherently, if at all, applicable to African women.

The debate encompasses a wide range of subjects and spatial area. The subjects range from a 'materialist perspective of African women; the materialist basis of sexism, patriarchal social formations, the demographic dimension of women's biological and economic contribution to the reproduction of labour and society. Case studies on rural women, on sexuality and power, on forms of domestic labour and domestic service, identified with prostitution as a form of 'waged' labour; all of which illustrate a variety of African women 'economic' activities, as well as attempts to 'evade' patriarchal and male domination and control of women's fertility patterns and changes in gender relations.

Geographically, the debate as is expressed in recent literature (Stricher et al;1988) covers a wide area from sub-Saharan and West African; Zimbabwe, Zambia, Kenya and South Africa.

The central concepts and terms of reference belong to the Western marxist feminist theory and concerns. These concepts are not often sufficiently defined. The Western marxist-feminist theory without sufficient objective sensitivity to history is taken to be both coherent and applicable or relevant to African women. The patriarchal mode of production, sometimes equated with the patriarchal social formation is discussed in both the biological and the economic reproduction processes

of African societies. The technological forces of production, largely (if not entirely) available to richer women in advanced societies are posited as some expression of the pre-condition of real appropriation capacities of the biological mother and the reproductive forces of women; the reproduction of the labour force as well as surplus of which women are alienated under the patriarchal mode of production, (PMP). This is left undefined; interchangeably employed to mean class, dominant class, the state etc; Recourse to operational concepts left out, dismissed or indeed overlooked. Except for a few inferences, gender struggle alternates, expresses or replaces class struggle; voicing as it were inherent concerns of a small fraction of a still heterogeneous Western feminism. See Jaggar and Rothernberg 1987.

The concept of class which is the central theme of the debate on the economical, the political and numerical levels is not sufficiently satisfied, neither is the issue of appropriation which is another central theme. Women, however, are posited as a class and the class struggle becomes a gender struggle between African women and African men; the patriarchs, kinship and the institution of marriage.

Alienation of the biological mother of her surplus children, who become producers themselves, becomes expropriation by the patriarchal social formation, which alternates with women's class. Should not the children be viewed as a class too? and where do the non-patriarch, young unmarried men figure? are they yet another class.

Alienation is advanced in the analysis of appropriation to the point that men, according to some marxist scheme, can be alienated by separation from their 'seed' while women's biological surplus is appropriated in both the social and the economic sense. Is this absolutely relevant to African women's concrete problems in the current phase of development of African societies within the context of globalised business and the violent rolling back of the boundaries of the state in social and public goods and services for men, women and children?



Women, in some cases, seem to be 'arbitrarily' set out as an economic class (which is not the same thing as political class, meaning with class consciousness, a party conscious of its interests and set against the alternate, dominant, exploiting class). The problem arises as to women's share of available resources and of surplus compared to patriarchs and men of property, who appropriate for themselves part of, if not all the surplus (labour of children and others) and of women under male dominated institutions of marriage and kinship; patriarchy. One is not clear if women, in advanced societies, as relatively more developed social formations, are still able to achieve the status of surplus appropriate, let alone African women. The argument where the children themselves produce surplus is advanced to question the right of 'appropriation' of that surplus and who is entitled to that surplus. Not the children, but women as against men in the gender cleavage and struggle, are entitled to children's surplus labour.

Labour and surplus labour are discussed with a view of defining waged labour in relation to production of 'services' as commodity. Certain brands of the debate (chapters 7, 8, 9 in Strichter et al; for instance) dwell on the issue of prostitution as labour (not the prostitution of labour of both men and women). In Kenya/Nairobi and in Zaire, as a form of achieving independence, autonomy and evading male/patriarchal domination through marriage etc, prostitution is posited as 'service' provided by the prostitute to the man, as labour "sold with very profitable results" (profit here is monetary). Those results are only constrained by the prostitutes time spent on childrearing. As such, prostitutes range from 'achieving status of property owners' and 'making history' and good money (pp.156-7). By evading male domination, prostitutes in Zaire for instance achieve liberation from kinship and patriarchy. Yet women work for men as pimps and are found to 'go back' to the cushioning bosom of kinship if and when accepted.



Another form of indistinguished prostitution of women's labour is implicit in women working as agents for illegal undertakings under contrabandists, sometimes on international scale. This is sited (Strichter et al 1988) as an example of economic potential of the manipulation/exploitation by women of their sexual role, using men to become independent. Women's autonomy, independence, seeming 'individualisation', male-female antagonisms, the struggle between the sexes, gender struggle as the absolute end to prove the point in the war of the genitals; semen/seed appropriate etc, does this posit real struggle for African women in this stage of the development of the social forces of production in Africa?

Individualisation moreover, seen outside the historic context of liberated, unbonded, free (if at all existent, even in post-industrial societies) is an extremely complicated social process. Individualisation of the individual in pre-capitalist, ethnically stratified societies posits social weakness, alienation, is synonymous with slave status. It is useful to remember that concepts need to be deciphered within the social and historic context they are employed in for them to become operational, otherwise they are bourgeois pre-conceptions.

Stretching concepts, on the other hand, like alienation, surplus appropriation up to the point where the effort of breathing or ejaculation are posited as 'labour'; such conceptualisations border on the absurd to say the least if not "intellectual scandal" when applied to the African reality; projected on African women.

When the debate comes closest to the African reality and African women, (Ibid;204-5) it brings out the 'disagreement between the contributors' over grouping together of maid and mistress, of consumer and producer of smudging over and positing conclusion across 'modes of production'; over 'precise theoretical formulations, in 'addressing themselves , , , , , 'to problems fundamental to and relevant with marxist feminism,' p.1

The essential class dimension of African women's struggle is only here profoundly highlighted through the recognition by black women of 'white women standing in a power relations as oppressors', p.205. The question posited is examined from below, in a concrete practice, in a specific society where women are exploited by other women in a straightforward class context. Gender here cannot be confused for, or alternated with, class. "She does not see me as a woman" p.205. This is perhaps significantly clear in the context of the South African Republic.

Under 'influx labour control' domestic female labour is slavery; yet dismissal from it constitutes an even greater hardship; banishment to an even worse position; "expulsion from town or white owned farm is forcible return to poverty stricken homelands" p.206. Middle class white women in South Africa "lack strong feminism; do not express or experience the tension experienced by women in advanced capitalist societies between their roles in social production as wage workers and their roles in reproduction as domestic workers" p.217. Have all women in advanced societies 'experienced' and become wakeful of that tension? And where are the working class women in advanced societies? are they not a layer of society which may or may not experience tension? are they all marxist feminists? The question of "real" or "false" consciousness is an important point of demistification.

On a purely economic succession or what is termed as the 'materialist mode of production' even when an articulated mode of production approach is referred to or inferred, inference is often made to or drawn from the 'indigenous' mode of production. (Incidentally, social formation is a more decipherable category; marxist scholars are increasingly inclined on and find it less problematic). The social formations referred to are often the African social formations; the patriarchal mode of production, Indigenised capital, for instance, apart from being arbitrarily subsumed (there is no historically independent indigenous industrial capital as such under the world system of capitalism of the post industrial, finance, corporate, usurer multinational capital); indigenised capitalists, I suggest, are only a layer; one layer of the many layers of social formations one needs to look into.



This is essential in so far as surplus either in the economical or the biological sense is discussed; the reproduction of the labour force, is the reproduction of the cheap labour which is fundamental to the multinational patriarchal (mode of production) which in turn functions through layer upon layer of sharers in surplus extraction of sub-contracted, indentured, unfree, bonded, deskilled, deunionised, nationalised cheap labour. Sub-contractors, including the patriarchs and the nation state itself, mediate on behalf of multinational capital and the world division of labour.

The debate argues for the application of the "materialist mode of production analysis to the position of women in Africa". I am not clear as to what is meant by the materialist mode of production. Does it perhaps mean the application of (dialectical) historical materialist analysis? However, this concept is widely used in terms of a specific stage of succession of society (the five successions); of the development of the social forces of production, relations of production and the social formations within which the wage bargaining/control of surplus appropriate routine occurs.

The articulated form, the 'indigenous' and the multinational modes of production, produce and operate through layers of social formations one mediating on behalf of the other; Marx in Drapper 1988. In the colonial and neo-colonial, more so in the multinational mode of production, which is hardly, if at all, mentioned, let alone defined in its complex workings 'indigenised capital' becomes a misnomer.

The most serious contradiction in this debate is that while it assumes that the marxist feminist approach is applicable to African women, it fails to realise that its operational concepts are expressions of the stage of development of a certain faction of Western feminist movements. And when these concepts are applied to African women, the indigenous patriarchal or capitalist mode of production is seen as the term of reference in the analysis of women's position in Africa. The argument thus subsumes that African patriarchal modes of production and the multinational mode of production under post-industrial etc, multinational capital are analogical.



It is true that because bourgeois capital (and society) in its post industrial finance, corporate, user multinational capitalist mode of production is the most advanced and most complex organisation of production; "categories expressing its relations, the comprehension of its structure, also allows insight into the structures of all vanished social formations out of whose ruins and elements bourgeois built itself up "Marx, in Nicolaus, 1981, P.85. It is also true that the multinational mode of production supplies the key to those formations, "but not at all in the manner of those economists who smudge over all historic differences and see bourgeois society in all forms of society, this should still be taken with a grain of salt because those forms are contained in a 'stunted and caricatured and/or developed form "and always with an essential difference". Those differences as caricatures and stunts to the point of stone-age levels, are a function of the advancement of the rich developed societies.

It is therefore vital for an argument on the position of African or Third World/participating Fourth World women that those essential differences are decoded, because they are posited in concepts like class, surplus, labour, alienation, etc..... The degree to which African women, indeed Third World and Fourth World women's prostitution as labourers, is greater than that of any other labourer in advanced or underdeveloped societies, if only because women's labour, particularly in developing countries, is by far cheaper; belongs to the 'feudalised' (not feudal) agriculture, which historically appears as the dominant and acknowledged type, Marx 1988; as if time stood still at the moment of the historic defeat of the female sex. It is therefore pre-scientific to compare concerns of the African women with those of the women in advanced post-industrial societies.

Western marxist feminism will arrive at an understanding of African and Third World women, only after its own self-critique has begun; and it has, if only in some slight way. At the moment, neither dogmatic marxism nor feminism, as advanced away from autoanalysis, (which is conspicuous by its absence; in all the bibliography let alone the



contributions in the debate); there is hardly, if any, African women contributors, both marxism and feminism seem to smudge over the position and concerns and real problems of African and Third World and Fourth World women, notwithstanding that advanced patriarchy and other 'developed' or stunted forms of social pre-capitalist categories are contained in advanced Western societies.

### Individualisation and Freedom of the Individual

Liberation of the individual man or women, through the mechanism of individualisation; is a categorically dependent variable as can be readily accepted and as the discussion will of necessity further qualify in the context of African women compared with, or in light of, certain feminist theory and concepts of women liberation.

An organically integral concept which is hoped to be thoroughly discussed and examined in this paper is the concept of extra-economic and socio-economic compulsion, commonly referred to as slavery.

This concept will be elaborated in both the traditional patriarchal, the international patriarchal and layers of patriarchy in a given situation of economic production/reproduction-which pre-supposes forms of property. Production-distribution-exchange consumption, redistribution, the latter being central to the share, proportion or the component part of capital laid out for labour, meaning labour/wage share in capital as expressed in redistribution.

There is no secret about the connection between progress and enslavement of people. Progress and slavery have come down to the West from Aristotle and from Xenophanes to Seneca, Plutarch, Polybius, Livy, Tacitus, Cato and Piny "a means of consolidating the power and promoting the interests of civilisations that not only regarded themselves as the carriers of light and truth but that also made unquestionable contributions to modern conceptions of progress". David;1986;24.



The Roman Empire (surviving for 600 years) "as a single political unit, bequeathed to Christian Europe the juridical and philosophical foundation of modern slavery . . . the spectacular accumulation of private wealth and slavery", Davis;1990;28.

### Wealth and Labour

Apart from plunder, labour is the source of wealth, capital. This is most evident in the slow and gradual evolution of society based on labour surplus and surplus production in the pre-capitalist states. But both the scale of accumulation and the degree of surplus expropriation *are* accelerated almost concomitantly. When in the xxxx century the great discoveries made it possible to colonise and take over the government of peoples in the Americas, Asia and elsewhere, the plunder in precious metals and in human labour began. It was mainly plunder, which later became the rationale for the rise of nations into world power, without as much as sometimes referring to where those precious metals came from which made the 'Wealth of Nations' a category of straightforward, unquestioned reason for their superiority, Magdoff, 1978.

However, wealth made it, in turn, possible to lay monopoly over labour surplus, notwithstanding that the method of appropriation continued in the larger part of the colonised areas to base itself on the pre-existing mode of appropriation of surplus, with or without the mediation of the indigenous rulers.

In classical economy labour is the source of all. Labour is capital accumulated through man's/woman's work on nature. Classical economy however attributes production to labour involved in capital accumulation in the form of the total number of hours of direct or indirect labour. Indirect labour is capital in the form of machinery, technology, itself a crystallisation of mental and physical labour; a product of historic labour. Historic indirect labour becomes an expression of the development of the productive forces, <sup>put</sup> under advanced industrial capitalist conditions, production needs ~~to be~~ less direct labour in production, since indirect labour relatively replaces labour intensive



those regions is accompanied by direct labour, Amin (Ibid) depletion of skills to the benefit of the capitalist labour market is another form of capitalist export. Africa is a producer of net capital. Sibanda (1987) & Mutemba (1987) & Safwat (1988). It is an exporter of skills too. Safwat (1989).

The dissipation of skills to the benefit of the transnational capital mediated by the state is important to remember. Syphoning of resources reports on export of net capital abroad alone and ignores the exodus of skills.



### State and Socio-Economic Compulsion

The concept of the state borrows from the legal relations created by production as appropriation of surplus, surplus production in the relatively pure form of extra-economic compulsion concede the state the necessary redistributive provision to sustain and ensure the reproduction of society and of itself and the market relations of production-distribution-exchange-consumption-redistribution,

All economic orders are argued by many social scientists to give rise to some higher states of themselves, given the preconditions of ascent. Preconditions for this ascent have been characterised by:

- (a) the forces of production development so that it becomes difficult for the existing relations of production to continue to be accommodated in the economic order without serious eruptions in the system, heralding the birth of the ascending social conditions. When social conditions are in transit motion, from pre-existing-dying to ascendant social conditions, there is naturally disturbances in production with different digressions and with different effects,
- (b) production arising from the application of the new forces of production create their own appropriation of nature meaning the instrument of production employed in appropriation, its legal relations and forms of government,
- (c) The general universal similarities between stages and forms of production are common to all forms of production, meaning the division of labour, alternate dominant and dominated groups, classes, sub-classes, mechanisms of and expropriation of surplus by one dominant group with historic appendages dominating alternate groups and sub-groups, in horizontally and vertically varying degrees. The general pre-conditions of production are nothing more than these abstract moments without which no real historical stage of production can be grasped, Nicolaus;1973;88-94, and Magdoff 1987,



- (d) Most importantly noticeable is that nowhere in history had a higher order totally replaced or swept away in its path the pre-existing order without trace of the old order.

In advanced economies industrial capitalism continues to incubate forms of the socio-economic orders which had preceded it. In underdeveloped peripheries, industrial capitalist social relations are neither designed to nor is it the nature of capitalist 'development' in those peripheries that industrial capitalist should replace pre-capitalist, existing economic bases of dominated areas, (ranging from relatively advanced capitalist production, such as is seen in the Newly Industrialised Countries (NIC's) in South East Asia, Argentina, Mexico etc, to Stone Age economies in parts of Sub Saharan Africa).

Disintegrated local production may artificially stimulate production for exchange and the use of money, both being characteristics of capitalist legal relations of production or government (the state) without heralding the arrival of capitalist social conditions nor the total death or near death of the pre-existing conditions of production. Current socio-economic upheavals continue to generate cyclical and periodic disturbances in production with different effects on the level of production in underdeveloped societies, particularly noticed by people everywhere in the 1970's, 1980's and to date.

This argument seeks to lay the ground for a central point to the understanding of reality and is fundamental to the discussion that:

- (a) no concept is infinitely non-changing.
- (b) concepts have to continuously be injected with new and varying occurrences informed by facts on the ground, hence enriching the concept on the abstract theoretical level; and
- (c) on the operational level concepts are more inclined on an everchanging composition and focus. Reality is shifting while change is never infinitely upward inclined in the concrete historic situation in time and place.



From here it may be possible to argue that the social division of labour, that between the sexes, is one of the most persistent concepts in history in its theoretical abstract form. In its operational form the concept has been known to show traces of variation at times of relative abundance and in historic space, ie. horizontally and vertically.

#### Extra Economic or Socio-Economic Compulsion Technical Slavery

In order that the discussion is confined as much as possible to a reasonable theoretical and methodical scope, taking account of paper requirements, a few concepts will be correlated. The state as an important agent of traditional and current rigorous social engineering can be viewed as an independant variable and depending on where you look at it may also be a dependant variable. This argument implies that it is the latter given the context of and margin of movement conceded to the nation state. The state will also be viewed in light of the graded scale of the stage of development of the economy, where it becomes immediately clear that we are talking of nation states in underdeveloped peripheries which is not the same as national states in advanced industrial rich capitalist societies.

However, this argument claims that it is only a matter of degree. To this is added an important dimension of the definition, that of the cyclical routines of boom, recession resonant with the dominant world economic order; the world system of capitalism turned multinational capitalism to be briefly qualified latter.

Extra economic compulsion or socio-economic compulsion may either superimpose each other, one being the function of the other, or operate separately with implicit implication of one or the other while the explicit expression of one of them is evidently verifiable.



In simple and straightforward terms, extra-economic compulsion, whether felt or unfelt by the subject and object, or by either, amounts to unpaid labour or labour whose outcome, yield is pure, net surplus production. In reality this is not feasible since the producer has to be reproduced. This argument will not go into detail of social reproduction but will only borrow some of the current femonoid definitions of the productive forces of women. (see above).

For production/reproduction-accumulation to occur, there have to be some forms of redistribution, even if in terms of material and non material distribution in forms of 'favours' and 'service' and 'gifts', 'grants' among which the most common in the case of women is the granting of a man's name in marriage, in return for honour, status and social acceptance. In the case of certain other socially negatively privileged individuals, such as aliens, foreigners, the socially weak particularly in ethnically stratified (most societies in one way or the other under guises of class, race, monetary privileges etc are ethnically stratified societies); Such 'donated', ascribed or achieved fringe benefits generate consumption which create forms of material and non-material exchange, in the same way economic exchange in the purely material sense of production/ reproduction express the routine of production going back to itself anew.

Slave labour can be defined in terms of extra economic compulsion. Since there is also alienation; social weakness which amounts to slavery, socio-economic compulsion here is slavery too.

✓ However, the above PERKS help to dilute the protruding edge of compulsion. In ~~advanced~~ industrialised societies, the social division of labour and women labour having according to the Marxian category been placed outside production since production is production for the market, women's production is PRE-PRODUCTION. It does not figure in GNP or GDP, is unpaid, relatively pure surplus production, notwithstanding relative redistribution in terms of the above services etc, PERKS. It does not compete in the labour market, is not calculated in the real or adjusted



figures of employment etc. When employed women's labour in 'indentured', labour situations; their wages in a scale of graduation from core-metropolitcal/privileged women groups to advanced peripheries to underdeveloped peripheries, superior communities 'women to industrial capitalist pockets of production in FTZ's and FPZ's) to peasant women subsistence economies, express forms of extra economic compulsion,

The graded scale of PERKS will of necessity disguise the extra-economic compulsion through mythology of the protracted implicit/explicit struggle between the sexes over resources. However, it is of vital importance to make clear that the struggle between the sexes over resources is not the objective historic struggle by people to make their own history and to take into their own hands the real social capacity available for them to make that history; the conditions of production, necessary for ascent to a higher order.

This argument is therefore extremely sensitive to African history. By necessity and implication it also tries to be sufficiently sensitive to human history to the organic interdependence of events everywhere. Stages of development do not occur in historic vacuums. One set of events taken in isolation of another produces less than useless, if not extremely misleading, results.

#### Individualisation and Slavery

Like any concept, or attempt to conceptualise, the process of ascent to conceptualisation of any social phenomenon is dynamic and continues to change back and forth and is perpetually injected with new and operational dimensions, both in time and place.

If individualisation liberates, frees the individual from family and communal bondage, freedom is only defined in the socio-economic and historic sense. Some forms of such freedom have been known to produce subjugation, submission to another and different power under which the individual will suffer other forms of alienation and to which the individual will be compelled to pay more allegiance, often by compulsion too.



The idea that the individual when individualised under conditions of compulsion will express, or be seen to express, forms of loyalty, submission and allegiance which make him subservient to a master, with the normally observable manifestations of totally giving in to, identifying with the master's culture, traditions and way of life is based on forms of slavery during periods of emperial heights of culture, with slaves coming from inferior culture or no culture. But what if the process occurs during periods of emperial decline and where the slave comes in from superior culture?

Unless this question is addressed, some of the reasons behind cultural xenophobia, intolerance such as reoccurring religious and ethnic upheavals, including present day political religion, particularly Islam, will remain unravelled

Both the process and end result of internalisation are common, but non-internalisation cases have been known and are essentially expected under certain conditions of resistance. Of the most common internalisation processes and effects is women internalising their social status/role, without resistance, more so that they quickly disassociate themselves from and/or antagonise their liberators among those are women who stand out in opposition, particularly when;

(a) such opposition is outrageous, extremist and/or insensitive to history;

(b) the upward inclined graph of evolution of women movement deflects under conditions or reoccurring loss of popular gains by both women and men, recessions, protracted economic decline, severe pressure on resources etc, such as is noticed worldwide at present from the 1970's - 1980's onwards to the present day,

(c) at times of transition where incidents of ugliness and vulgarity can be common,



(d) and of course, and most commonly when women feel much more sheltered, have more privileges and assume the mercenary, old age female manipulative status role-model. Among such category of women also exists the verterousa, the expedient and the pragmatic who would not mind double dealing in pursuit of the best of all possible worlds. Exploiting her sex as 'conventional' weapon and feminist gains as threat, such examples are prone to replace sexism with sexism and dangerously mar the cause. She would contribute to internalisation by the sub category (a).



## Conclusion

The upward evolution of feminism coincides with the highest point in the curve of the rise of the dominant culture, but continues to draw on gains made available only briefly during periods of affluence. The subsequent phase of decline, either temporarily recur<sup>c</sup> in the theme of rise and fall of standards of living etc, or come to stay at the phase of final decline. During the latter phase, forms of super exploitation will have been by necessity in evidence. Of the exploited will also of necessity be those women in the peripheral societies or direct advanced peripheries of the cores of dominant cultural activity.

The plight of superior, privileged, cushioned women will appear as stark complicity in the process of sharing in surplus extraction of labour which peripheral women in under developed peripheries provide.

Antagonising those who share in the process of extraction of women surplus becomes the plight of oppressed women, informed by total rejection of all the manifestations of feminism. In that perhaps may lie an explanation of why women in the Islamic world identify with political islam or seem to be doing that at the time when political Islam confines its struggle to the relationship between the sexes and in diminishing women's position in public life.

An analogy with this theme can be carried out with those Third and Fourth World movements which antagonise the whole of the West totally rejecting Western values and civilisation

Expressing class, or gender concerns, Western feminism cannot disentangle from the comforts of affluence, the fringe benefits enjoyed; living in the rich capitalist world, Western feminism will not find it easy to identify with African women's concrete and crucial concerns and its critique of pre-capitalist African women's position continues to be entangled in self importance of the layer upon layer of men and women of dominant classes expropriating or sharing in the expropriation (consciously or unconsciously) of surplus. Certain brands of Western



feminism, self critique entangled in gender, not class struggle, resembles the critique which christianity levelled on paganism; and bourgeois ideologies on previous ideologies. (see Nicolaus, 1981, 105-6). the fear that marxist-feminist theory rapidly assuming the status of an academic and intellectual establishment and expertise progressively defended, like private property, for itself, more than the historically sensitive enriching of the feminist theory, does not seem an unreal fear to many Third and particularly Fourth World women.



NOTE 1: Research & Development (R&D)

In the 'orthodox' approaches of the problems of underdevelopment the framework of the idea of a "third world" and an emerging Fourth World focuses primarily on a variety of supposed characteristics which are said to be different from those of the 'first' world. Such characterisation claims that the traditional characteristics are really traditional values, traditional technology, traditional social relations, traditional subsistence economy etc; the pseudo-scientific clothing that self styled scientists give in a stereotype that never changes.

There is something wrong or inadequate with the social institutions and values which in effect is the limitation in thought that refuses to acknowledge that the characteristics which are peculiar to those traditional societies have a connection with the metropolis which makes those countries underdeveloped; the sacred cow in all pseudo-sciences. Examination of the total social systems in which these characteristics occur, picks up the convenient and disregards the inconvenient in the 'explanation'; which sees a world system only in the 'free world'. Scientific work is concerned with tiny areas of interest and fragmentation, departmentalisation, and the perfect climate for conditions of wrangling among disciplines which by nature overlap.

Results of research through such approach are incompatible with reality and problem solving, if ever attempted, is misleading because it views events in isolation of others. Reality is atomized through neutrality, non-bias. Non-bias becomes a trap, is total bias. However, research which really matters is biased. Research and development (R&D) is 'wholesome' because it is really and truly and by effect is biased towards a certain development and those it seeks to develop. Otherwise, how is it that half mankind degenerates while the other half is experimenting with the increasingly impoverished half to the benefit of hoarding wealth; one fifth of the world population live in rich countries, using up four fifths of the world's annual research output at a per capita rate 17 times that of half the world's people.



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Dear Ibrahim,

I am still waiting for information; literature on;  
programme, invitation for papers etc from the Canadian Women  
Conference of Nov. 199.

It would help if they faxed me information on the  
conference so that I can decide on a paper or some form of  
contribution in time and as soon as the whole affair is  
possible to finalised.

Take care and keep well, with kindest regards to all,  
~~asp~~ *no word from Zahna!*  
Khadiga,

3.8.1991.

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re: CRIAW (Canadian Research Institute for the Advancement of Women)  
conference, Edmonton Alberta November 8-10 [Global Vision, Local Action]

Ibrahim Alladin passed your FAX to me in regards to this conference. The conference program committee has looked at your proposed paper topic and agreed it would be suitable for the conference, so they have tentatively placed you on the agenda. However, they did want to be sure you knew more about the conference, so I will briefly sketch the factors which might be of interest to you:

1) The conference will be held at the Westin Hotel in downtown Edmonton, registration begins about 6 p.m. Friday and closing will be about 4 p.m. Sunday. If you need to book a room there they are \$90 per night and you can ask to share with someone if you wish. Contact the Westin Hotel directly for reservations.

2) There will be about 8 concurrent sessions, each 90 minutes, in five time slots on Saturday and Sunday, interspersed with two plenaries, an AGM for CRIAW, meals, evening banquet Saturday, and entertainment.

3) About three presentations will be scheduled for each session time, although there are "workshop" sessions which will involve only one presentation. Presentors are asked to "speak to papers" if they have formal papers, rather than read them, and allow ample time for discussion. Presentations will include academic papers, work done by women's action groups, and topics from literary analysis to social science and psychology. Presently about 108 presentations are scheduled but we anticipate this will be somewhat fewer in fact.

4) If presentors require audiovisual equipment (slides, overheads etc) they are asked to notify the program committee by the end of September.

5) The conference fee is \$125 for members of CRIAW and \$150 for non-members. It can be paid in advance to the CRIAW conference, ... Edmonton.

Thanks for your interest in our conference. We are looking forward to a really busy and enjoyable week-end, and would be pleased to have you join us.

Marilyn I. Assheton-Smith.



Dr. Aladin M. Ibrahim,  
Dept. of Educational Foundation,  
University of Alberta,  
Edmonton  
Fax No. 0101403 492 0762

Dear Ibrahim,

I am still waiting for information; literature on;  
programme, invitation for papers etc from the Canadian Women  
Conference of Nov. 1991.

It would help if they faxed me information on the  
conference so that I can decide on a paper or some form of  
contribution in time and as soon as the whole affair is  
possible to finalised.

Take care and keep well, with kindest regards to all,  
~~WSP~~ Khadiga, *no word from Zohra!*

3.8.1991.

DR KHADIGA SAFWAT



Attention:

Dr Marilyn Assheton-Smith.

From Ibrahim Albadin.

Message

Marilyn, enclosed is the abstract  
I spoke to you about this morning.  
Dr Safwat is anxious to know if  
she can attend the conference.  
Please let me know as soon as  
possible if she can.

IB



MERA WEC

مركز أبحاث الشرق الأوسط وأفريقيا

P2

## Abstract

Dr. Khadija M. Safwat

Capital Restructuring , surplus- Female- Labour ,  
Redistribution and Feminism.

Within the context of globalised production/reproduction , the redistribution- consumption- accumulation, graph, of the globalised capitalist programme, concepts expressing the enevitable asymmetry of women issues; less than diachronical stages of development of the same phenomenon -unless one is taken to beleive that so-called 'developing' countries are in their way to 'catching up' with the developed- cannot interchangably be employed.

Femism in rich countries and feminism in poor countries need to seriously , regourously and essentially operationally, continuously look into the language describing each, be sensitive to the differences within each movement.

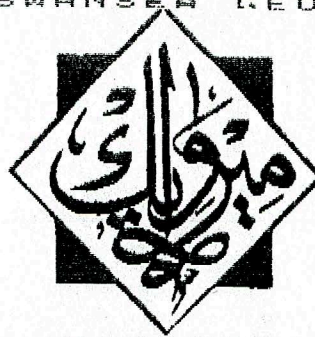
Assumptions that the priorities of women in rich countries and those in poorer countries or indeed the diversity of cultures within which women find themselves operating can be addressed as uniform or described in a uniform language are worse than useless; since they conceal the interdependence- of variations within one society- of richness and poverty as well as remain unhelpful in explaining what such interdependence reveals in reality for both rich and poor women.

This argument takes female market labour as one example of such interdependance in the labour market , how and when one set of events is explained in isolation of another the results are extremely misleading; unscintifio even for women (and men) in rich countries.

Middle Eastern & African Research Centre Wales

University College of Swansea - Singleton Park - Swansea SA2 8PP - Wales - UK  
Telephone: (0792) 293647 or 203678 Ext. 4133 - Telex: 48149 UICSG Fax: (0792) 293618





MERAWEC

مركز المرأة والبيئة  
والثقافة

P2

## Abstract

Dr. Khadija M. Safwat

Capital Restructuring ,surplus- Female- Labour ,  
Redistribution and Feminism.

Within the context of globalised production/reproduction , the redistribution- consumption- accumulation, graph, of the globalised capitalist programme, concepts expressing the enevitable asymmetry of women issues, less than diachronical stages of development of the same phenomenon -unless one is taken to beleive that so-called 'developing' countries are in their way to 'catching up' with the developed- cannot interchangably be employed.

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Attention:

Dr Marilyn Assheton-Smith.

From Ibrahim Alladin.

Message

Marilyn, enclosed is the abstract  
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she can attend the conference.  
Please let me know as soon as  
possible if she can.

ib.





University of Alberta  
Edmonton

Canada T6G 2G5

**Department of Educational Foundations**  
Faculty of Education

5-109 Education Building North, Telephone (403) 492-3726  
Fax (403) 492-0762

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.

## **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



LINDA ZELDA SCHULZ

Address: 8901 - 112 Street, #01AB  
Edmonton, Alberta T6G 2C5 Age: 34

Telephone: (403) 439-4762 (Home)  
(403) 492-3726 (Office)

Career Goal: I would like to continue to work in the field of education, especially to identify the specific areas of need and to analyse the social and organisational changes confronting educators. I would also like to teach in several subject areas and to develop and offer new courses in response to student and community needs. I intend to continue to work in the area of international/intercultural education, to write both academic papers and plays, short stories, and mystery novels featuring a female detective.

EDUCATIONAL BACKGROUND

Ph.D. candidate, University of Alberta (Dept. of Ed. Foundations; International/Intercultural Ed.)  
M.Ed., University of Alberta, 1990 (Dept. of Educational Foundations; International/Intercultural Ed.)  
B.Ed., University of Alberta, 1987 (Secondary Education; Drama/English)  
B.A., University of Alberta, 1986 (English)

ADDITIONAL EDUCATIONAL BACKGROUND

1988 Summer	The Writing Workshop, Red Deer College (with bp Nichol and Fred Wah; Poetry, Fiction, Non-Fiction), July
1982 Summer	The Banff Centre School of Fine Arts, Drama-Level III
1977-1982	University of Calgary (part-time student, theatre)
1974-1976	Mount Royal College, Calgary, Associate Diploma, Journalism
1975 Summer	The Banff Centre School of Fine Arts, Drama-Level II
1974 Summer	The Banff Centre School of Fine Arts, Drama Level I

AWARDS AND SCHOLARSHIPS

Sept. 1990	Graduate Studies bursary, University of Alberta
May 1989	Department of Educational Foundations Book Award
Jan. 1989	Graduate Studies bursary, University of Alberta
Oct. 1988	Travel Award, Association of Canadian Universities for Northern Studies, to present a paper at the Second National Student Conference, Ottawa
Sept. 1988	Graduate Studies bursary, University of Alberta
May 1988	Travel Award, Faculty of Grad. Studies & Research, University of Alberta, to attend the Youth, Communication and the Arts: An International Symposium on Arts for Young Audiences, Vancouver, B.C.
April 1988	The Gateway Literary Contest, Third Prize, Short Story
Jan. 1988	Graduate Studies bursary, University of Alberta
Sept. 1986	The James Patrick Folinsbee Prize in English, University of Alberta
Sept. 1985	The James Patrick Folinsbee Prize in English, University of Alberta
1982	Banff Centre Scholarship
1981	The Mount Royal College Creative Writing Prize, Short Story
1975	Banff Centre Scholarship
1974	Banff Centre Scholarship



EMPLOYMENT HISTORY

<u>DATE</u>	<u>EMPLOYER</u>	<u>POSITION HELD</u>
Jan-March/91	Government of Japan, Management and Coordination Agency of the Japanese Prime Minister's Office—Ship for World Youth Program	Canadian Group Leader
Sept-Dec/90	University of Alberta, Centre for International Education and Development, Dr. M.K. Bacchus	Researcher/Writer
May-Aug/90	University of Alberta, Chairman of the Dept. of Educational Foundations, Dr. M.K. Bacchus	Researcher/Writer
Sept-Dec/89	University of Alberta, Dept. of Educational Foundations, Dr. R.J. Carney	Sessional Instructor (Ed Fdn 201)
May-Aug/89	University of Alberta, Faculty of Extension, Women's Program and Resource Centre, Director, Pat Leginsky	Database Manager
May-Aug/89	University of Alberta, Chairman of the Dept. of Educational Foundations, Dr. M.K. Bacchus	Researcher/Writer
June-Dec/89	University of Alberta, Dept. of Educational Foundations, Dr. R.J. Carney	Playwright
Sept-Apr/89	University of Alberta, Dept. of Educational Foundation, Dr. E. B. Titley	Graduate Teaching Assistant
May-June/88	University of Alberta, Dept. of Educational Foundations, Professor John Young	Researcher
Jan-Apr/88	University of Alberta, Dept. of Educational Foundations, Sandercock Library, Dr. N. Kach	Library Assistant
	Edmonton Inner City Drama Project, Alex Taylor School and McCauley Boys and Girls Club	Instructor (Drama)
Oct-Dec/87	Edmonton Inner City Drama Project, Alex Taylor School and McCauley Boys and Girls Club	Instructor (Drama)
July-Aug/87	Edmonton Parks and Recreation, Sacred Heart Community School	Instructor (Drama)
Jan-Apr/87	Edmonton Inner City Drama Project, McCauley Boys and Girls Club	Instructor (Drama)
1983-1986	Drake Office Overload, #300-10665 Jasper Ave., Edmonton, Alberta	Secretarial (Contract Work)
1984	Stage West, <i>Mary, Mary</i> , Calgary, Edmonton	Actress
1983	Citadel, <i>Talking Dirty</i> , Edmonton, Alberta	Actress
1982	Theatre Calgary, <i>A Christmas Carol</i>	Actress
	Theatre Calgary, <i>Dogg's Hamlet/Cahoot's Macbeth</i>	Actress
1981-1982	University of Calgary, Students' Union Print Shop	Typesetter (part-time)



EMPLOYMENT HISTORY (Cont'd)

<u>DATE</u>	<u>EMPLOYER</u>	<u>POSITION HELD</u>
	University of Calgary, Continuing Education	Media Assistant
Sept-Dec/80	Mount Royal College, Calgary	Sessional Journalism Instructor
1978-1979	University of Calgary, Research Centre for Canadian Ethnic Studies	Editorial Assistant
1976	<i>Red Deer Adviser</i> , Red Deer Tri-Weekly City and County Newspaper	Reporter

PROFESSIONAL ORGANIZATIONS AND QUALIFICATIONS

Alberta Teachers' Association Teaching Certificate

Canadian Actors' Equity Association, Member

Club IDC, (Issues in Developing Countries), Dept. of Ed. Foundations, Univ. of Alberta - Treasurer

PUBLICATIONS: REFEREED JOURNALS

Schulz, Linda Zelda

- 1990 "Aboriginal Masks of Alaskan Eskimos and Eastern Arctic Inuit" in the *musk-ox: Student Research in Canada's North, Proceedings of the Second National Student conference on Northern Studies*, Ottawa, November 23-24, 1988, No. 37, Winter, pp. 189-193.

PUBLICATIONS: OCCASIONAL PAPERS, MONOGRAPHS, ARTICLES, SHORT STORIES

Schulz, Linda Zelda, and Dr. M.K. Bacchus

- 1990 *Review of Research on Teachers and Teaching in Alberta*. Occasional Paper 90-01. Edmonton, Alberta: Department of Educational Foundations, University of Alberta; February.

Schulz, Linda Zelda

- 1991 "The Aleuts' Sense of Humor: Imposing Silence on Their Emotions and Calling Into Play Nothing But Their Intelligence," in press.
- 1990 *Annotated List of Newsletters and Periodicals*. In-House Publication. Edmonton, Alberta: Women's Resource Centre, University of Alberta.
- 1989 "everything begins and ends in the dark" in *blue buffalo*, Winter, Vol. 7(1), audiocassette, Side B. selection #2.
- 1988 "The Real Calgary Stampede" in *Secrets from an Orange Couch*, Vol. 1(3), December, pp. 24-29.
- 1988 "Achieving Equilibrium in a Changing Environment: Aboriginal Masks of Alaskan Eskimos and Eastern Arctic Inuit" in *Information North*, November, Vol. 14 (9), p. 1-4.
- 1988 "Death of a poet: A Eulogy for bp Nichol" in *The Gateway*, Tuesday, October 18, p. 5.
- 1988 "The Perfect Stranger" in *The Dinosaur Review*, no. 10, spring issue, pp. 22-24.
- 1988 "The Real Calgary Stampede or, What Really Happened in the Subterranean Depths of the Off Seasons Hotel, Calgary, Alberta, Sunday, June 15, 1976" (work-in-progress) in *The Gateway Literary Supplement*, April, Third Prize, Short Story Contest.
- 1981 "Farm girl's life not for Connie Kaldor" in *The Calgary Herald*, August 15.
- 1979 "Feminism Down on the Farm," in *Branching Out*, Vol. VI (1), p. 37-38.



#### ARTICLES REVIEWED (AS A REFEREE FOR A REFEREED JOURNAL)

Mousalimas, S.A.

- 1989 "Continuity and Discontinuity in Belief Systems in Southern Alaska," for *Arctic*.

#### JOURNALS (EDITED)

1979 *Canadian Ethnic Studies*, Vol. X(2).

1978 *Canadian Ethnic Studies*, Vol. XI(1).

#### PAPERS PRESENTED

Schulz, Linda Zelda

- 1989 "Drama Liberating Education: From Boal's Theatre of the Oppressed to Saskatoon's Native Survival School" (excerpts from my M.Ed. thesis) on Monday, November 27 at the International Centre, University of Alberta, for the Passport to the World Series.

Schulz, Linda Zelda

- 1989 "Achieving Equilibrium in a Changing Environment: Aboriginal Masks of Alaskan Eskimos and Eastern Arctic Inuit" for the Social Sciences Seminar Series, Boreal Institute for Northern Studies, University of Alberta (Lynda Lange, coordinator), March 21.
- 1989 "Achieving Equilibrium in a Changing Environment: Aboriginal Masks of Alaskan Eskimos and Eastern Arctic Inuit" for the Department of Educational Foundations Graduate Students Seminar Series, February.
- 1988 "Eskimo/Inuit Masks: The Tricky Business of Achieving Equilibrium in a Changing Environment," at the Second National Student Conference, Ottawa, for the Association of Canadian Universities for Northern Studies, November.

#### RESEARCH WORK IN PROGRESS

- Preparing for the Ship For World Youth Program whose purpose is to promote international understanding and friendship between young people from Japan and other parts of the world as well as to broaden their international outlook through various on-board exchange activities, visits to other countries, and the analysis and discussion of common topics from a global perspective. I will be responsible for nine other Canadian students between the ages of 20 and 29. For 75 days, 100 Japanese and 175 youth from 13 other nations will live together on a ship as it travels from Tokyo to Hawaii, Mexico, Costa Rica, New Orleans, Venezuela and back to Japan. On board activities include lectures, seminars, and so forth. In Japan and at the ships various ports of call, participants will visit local areas of interest, call upon government officials, and, in some cases, participate in homestays. Since this is the first time that Canadians have participated, I will be working closely with the Canadian Federation of Students-Services (Toronto) to aid in organisation of ship activities and I will be attending the Youth Representative Meeting in Tokyo during the month of November for an orientation session, and to be briefed about the various countries that we will be visiting.
- Preparing a paper (with Dr. M.K. Bacchus, Director, Centre for International Education and Development, Department of Educational Foundations, University of Alberta) on "Improving Access to and Quality of Tertiary Education in South Africa" for the Commonwealth Secretariat, London, England.
- Production of a play that I wrote for Dr. R.J. Carney, Department of Educational Foundations to take the place of one his lectures for Educational Foundations 201, entitled: "The Manitoba School Question Is...." Sponsored by Dean R. Patterson, Faculty of Education, University of Alberta. This play was performed by graduate teaching assistants and Dr. R.J. Carney (January 29), and is now in the process of being edited with the possibility of being published in the Department of Educational Foundations Occasional Papers' Series.



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



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~~s~~, 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

- Adler, Jerry. "Taking Offense: Is this the new enlightenment on campus or the New McCarthyism?" Newsweek (December 24, 1990): 48-54.
- Davis, Angela Y. Women, Culture, and Politics (New York: Vintage Books, 1984).  
Women, Race and Class (New York: Vintage Books, 1981).
- Henry III, William A. "Upside Down in the Groves of Academe," Time (April 1, 1991): 62-64.
- hooks, bell. talking back: thinking feminist, thinking black (Toronto: between the lines, 1988).  
ain't i a woman: black women and feminism (Boston, MA: Beacon Press, 1981).
- Klepfish, Irene. "Anti-Semitism in the Lesbian/Feminist Movement" in Nice Jewish Girls: A Lesbian Anthology (Trumansburg, New York: The Crossing Press, 1982).
- Lorde, Audrey. Sister Outsider: Essays and Speeches (Freedom, CA: The Crossing Press, 1984).  
-"Scratching the Surface: Some Notes on Barriers to Women and Loving," Black Scholar 9, no. 7 (April 1978): 31-35.
- Narayan, Uma. "Working Together Across Differences: Some Considerations on Emotions and Political Practice," Hypatia 3, no. 2 (Summer 1988): 31-47.
- Smith, Barbara. "Notes for Yet Another Paper on Black Feminism, or Will the Real Enemy Please Stand Up," Conditions 5, (1979): 123-132.
- Valverde, Mariana. Sex, Power and Pleasure (Toronto: The Women's Press, 1985).

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,

A handwritten signature in blue ink, appearing to read "S Stone-Blackburn".

Susan Stone-Blackburn

Universität  
Institut  
für Anglistik und Amerikanistik  
- Lehrstuhl für Amerikanistik -  
Universität Erlangen-Nürnberg  
Bismarckstr. 1, 8520 Erlangen  
WEST GERMANY

*Smolad*



MIT LUFTPOST

PAR AVION  
BY AIR MAIL

*Dr Marilyn Assheton-Smith  
Faculty of Education  
Edmonton, Alberta  
Canada*



UNIVERSITÄT ERLANGEN-NÜRNBERG  
INSTITUT FÜR ANGLISTIK UND AMERIKANISTIK  
-LEHRSTUHL FÜR AMERIKANISTIK-

BISMARCKSTR. 1 C  
D-8520 ERLANGEN,  
GERMANY  
Telefon (09131) 85-2437, 24.04.1991

Christina Strobelt

Dr. Marilyn Assheton-Smith  
Faculty of Education  
University of Alberta  
Edmonton, Alberta  
Canada

Dear Dr. Assheton-Smith,

as I learned at the last annual conference of the German Association of Canadian Studies, the Canadian Research Institute for the Advancement of Women is planning a conference on "Global Feminism - Local Feminism". Dr. Sandra Kirby suggested to me that my work on Jane Rule, an eminent Canadian writer who is also translated into German, would be most appropriate in the context of this event. She encouraged me to send you an abstract.

Dr. Kirby also informs me that Linda Clippingdale, Executive Director of CRIAW, is looking into the possibilities of grant monies.

I am a Ph.D. student at Erlangen University and have been teaching classes on contemporary US-American and Canadian women's literature.

I hope you find my abstract of interest for the conference and I am looking forward to hearing from you.

Sincerely

*Christina Strobelt*



Jane Rule's *Memory Board* and the relationship  
of realist and experimental writing

Christina Strobels

In the last 20 years, much thought has been given to the question what literary forms might be appropriate for feminist writing. The call for "authority of experience" has long been replaced by a distrust of realist writing which is considered limiting in its (male-defined) demands for "significant action" and its reliance on reason (McCaffery in the *CLHUS*) and its central myths (Joanna Russ) which are not available to women. Realist writing also seems no longer adequate in the light of poststructuralist theory and concepts such as the decentered, unstable self which are said to require experimental forms.

I argue that formally innovative writing does not necessarily make feminist writing and vice versa; meaning is constructed in a process of communication and not determined by the text. Secondly, and even more importantly, realist writing today is not as opposed to poststructuralist ideas as some critics would have it. I use Jane Rule's novel *Memory Board* as an example of a contemporary feminist realist writing that considers reality as socially constructed, not a pre-given to be accurately described. For an interpretation of her novel I use concepts taken from feminist appropriations of poststructuralist theory such as the lesbian subject (lesbian not as an identity but as a position to speak from); difference; the lesbian Other/self (Engelbrecht's term); "lesbian" and "twin" as a sign (Wittig) to show how realist writing and poststructuralist theory can be brought together in their efforts for feminist change.





# A.C.F.A. Régionale d'Edmonton

8925 - 82 Avenue, #100  
Edmonton, Alberta  
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## FAX COVER PAGE

SENT TO:

Mme. H. L. L. L. L.

SENT BY:

Christiane Spindler - Gauthier

COMMENTS:

Voilà la proposition d'écriture

Number of pages sent, including this cover page.

4

Date:

7 avril 1991

Edmonton, July 19 1991

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

From: Evelyne St-Amand Hubert  
50 Melrose Crescent  
Sherwood Park, AB  
T8A 3V1  
Phone (home): 464-2735

Title: Les femmes de la francophonie multiculturelle: une situation  
dramatique (The Dramatic Situation of Some Women in the  
Multicultural French Community) *trép  
soutient*

The presentation will be given in French.

I am a neo-canadian. I meet French-speaking immigrant women on a regular basis. I do my best to help them and to direct them to the appropriate agencies. Some of them tell me their sad stories: I will share specific examples during my presentation.

As immigrants, women of the francophone multicultural community face the same barriers as all immigrant women. Canadian women have fought a long battle to attain a status equal to Canadian men. Our right to vote, to run for election, to work outside the home, to benefit from all social programs, to marry, bear children and divorce freely, to travel unaccompanied, to own land and chattel: these freedoms and rights are guaranteed to Canadian women and are often taken for granted. In the majority of nations around the world, it is not so. As the immigrant population in Canada continues to grow, we, as Canadian women, are becoming increasingly preoccupied by certain policies and practices towards immigrant and refugee women. We feel those could jeopardize the rights and freedoms we have fought so diligently to gain.

Employment and Immigration Canada divides immigrants into three categories: independent, family and refugee. Most of the immigrant women in Canada are in the family category. Access to language programs, welfare and subsidized housing will be denied



them for up to 10 years. Even though a significant number of women in the family category actually work when they are in Canada, only independent immigrants are considered potential participants in the workforce by Employment and Immigration Canada. Sponsored immigrants (family category mostly) are legally bound to their sponsors, who must provide for them for a period up to ten years, forcing them into economic dependency.

Another intolerable situation arising from immigration policies pertains to holders of temporary work permits, most specifically domestic workers. Provinces and territories have their own laws: half exclude domestic workers from minimum wage requirements, others have provisions for overtime, the amount to be charged for room and board, free time, the right to sleep and to undisturbed meals, or the maximum of working hours allowed. Nowhere are they protected by a union.

Many immigrants and refugees bring to Canada cultural attitudes forged by institutionalized disrespect of women, be it systematic abuse of women, no access to education, pre-arranged marriages, and imprisonment in the home. Helping these women realize that they have the right to better treatment is an extremely difficult task. It would not be as difficult if all immigrant women were given the same rights as their spouses, and if Canadian laws protecting women and granting them rights were taught to all newly arriving immigrants, including all males. Nevertheless, we have to ask ourselves if the Canadian Charter of Rights is "compatible" with all cultures instead of automatically (and naively) assuming it is.

As francophones, immigrants in the multicultural French community face a confused and confusing situation. Their knowledge of French, if they come to other provinces than Quebec, is generally not an asset, since they are not encouraged to contact French associations or to look for employment in French. They will have as much difficulty as other francophones to get assistance in French in Federal government offices. Because they are seen as immigrants first and as needing to learn English as quickly as possible to "fit" in the community, they will be directed to literacy classes in English, even if French was their first or second language. The majority of women will not have access to language classes anyway, nor will they have access to vital information about our system of justice, community and social services. Many become prisoners in their homes, unable to even call a taxi when they have been abused.

It is the narrow vision that French services is something that occurs in Federal government offices without community outreach that created this situation for francophone immigrant women. Canadians and members of the French multicultural community alike, must fully accept the responsibility for informing and keeping track of immigrants, so we can monitor the system and avoid injustice and exploitation.

This will be a 20-minute presentation, including questions and discussion.





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SENT TO:

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SENT BY:

*Christiane Spind - Edmont*

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*Voilà la proposition d'éclypse*

*submission:  
francophone  
multi-cultural  
alberta...*

Number of pages sent, including this cover page.

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*7 avril 1991*



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Date:

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Edmonton, July 19 1991

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T8A 3V1  
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them for up to 10 years. Even though a significant number of women in the family category actually work when they are in Canada, only independent immigrants are considered potential participants in the workforce by Employment and Immigration Canada. Sponsored immigrants (family category mostly) are legally bound to their sponsors, who must provide for them for a period up to ten years, forcing them into economic dependency.

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This will be a 20-minute presentation, including questions and discussion.

Proposal by ?

A Woman, White, Feminist and Canadian in the Philippines

I arrived in the Philippines in Sept. 1989 with a bursary to do a study on men/women relationships among the peasants.

I had been involved for several years with feminist organizations and research centers in the Philippines.

The Canadian International Development Agency had just put forth 3 to 5 millions for women's organizations. They didn't know what to think; <sup>as a Canadian,</sup> I am viewed alternatively as an expert worth consulting and as a traitor because of CIDA's past performance.

I started to question my place in this scheme of things. I was a "Québécoise" being considered as a Canadian, I was a part of the big development machine, I was a white woman snooping around third-world women's intimate lives. How did coming from a rich and affluent society influence my work as a researcher? What does feminism mean within the institution of development? What does international feminism mean, given the inequality in power between women from the North and the South?



I want to start from my own experience and analyze DIWATA, CIDA's program for women's groups in the Philippines.

I question global feminism without rejecting it. If we're not to impose to women a feminism defined by women in the North, we have to integrate diversity and difference, sources of resistance.

**Proposition de communication pour le colloque  
de novembre 1991 de l'ICREF**

Femme, blanche, féministe et *Canadian* aux Philippines

**Identités et différences à l'heure du féminisme mondial**

Je suis arrivée aux Philippines en septembre 1989 avec en poche un projet de recherche sur les rapports hommes/femmes dans la paysannerie. Ce projet faisait suite à plusieurs années de travail dans les réseaux de solidarité et s'était élaboré lors de contacts avec des groupes de femmes et des centres de recherches féministes des Philippines. Des débats survenus dans le cadre d'activités du réseau de l'IFD (Intégration des femmes au développement) au Canada avaient déjà soulevé des doutes chez moi quant à la pertinence de ma recherche et de ma présence même aux Philippines. Mais c'est seulement une fois débarquée à Manille que j'ai découvert qui, véritablement, venait d'arriver aux Philippines: une femme, blanche, universitaire, boursière du Centre de recherches sur le développement international (CRDI) et *Canadian*.

A Manille en 1989, l'heure est à l'APD (Aide publique au développement). L'Agence canadienne de développement international (ACDI) occupe une place de choix dans les débats, tant par ses erreurs passées que par l'intérêt de certains de ses projets les plus récents. L'ACDI vient en effet de mettre 3,5 millions \$ sur la table pour les groupes de femmes. Que faut-il en penser? Les femmes aux Philippines sont partagées. Parce que je suis *Canadian*, voilà qu'on me consulte, qu'on s'intéresse à moi, qu'on m'ouvre des portes; et parce que je suis *Canadian*, voilà qu'on se méfie de moi, qu'on me claque la porte au nez.

*Canadian*? Avec toute l'ironie que cela suppose pour une Québécoise, je découvrais mon appartenance au discours canadien du développement, à ce dispositif qui met en branle une armée d'institutions, d'experts, de projets, de millions, à ce gigantesque mécanisme de gestion du sous-développement à l'échelle mondiale (Escobar, 1987). J'appartenais à cette variété de femmes blanches qui envahit les maisons des femmes du tiers-monde pour scruter leur vie intime dans ses moindres détails. Comment cette appartenance au monde riche et développé façonne-t-elle notre travail de chercheuse? Que faut-il penser de l'incorporation du féminisme dans cette mâle institution qu'est le développement (Mueller, 1988)? Que signifie le féminisme mondial quand les rapports entre les femmes du Nord et les femmes du Sud s'articulent à des rapports de pouvoir?

J'aimerais traiter ces questions à partir de ma propre expérience de recherche et à partir d'une analyse de DIWATA, le programme de l'ACDI pour les groupes de femmes aux Philippines. DIWATA constitue en effet une sorte d'intersection où les intérêts des femmes des Philippines rencontrent ceux d'un organisme bilatéral de développement. Comment se vit alors la solidarité des femmes des



Philippines et des femmes du Canada? Comment se vit alors le féminisme mondial?

2

Ma communication vise à problématiser le discours féministe du développement. J'interroge le concept de féminisme global, sans le rejeter totalement. Affirmer l'identité des femmes et leur communauté d'intérêts à travers le monde me semble stratégiquement crucial; mais sitôt affirmée, cette identité doit être remise en cause. Pour éviter le gouffre de l'essentialisme, pour ne pas imposer aux femmes du monde un féminisme qui vient du Nord, ce sujet-femme universel doit être déconstruit pour faire place à l'identité, à la diversité et à la différence, sources de résistance (Sawicki, 1988).

### Références

ESCOBAR, Arturo

1987 *Power and Visibility: The Invention and Management of Development in the Third World*, Berkeley, University of California. Thèse de doctorat.

MUELLER, Adele

1988 *In and Against Development: Feminists Confronting Development on its own Ground*, Ithaca, N.-Y., Cornell University, texte ronéotypé.

SAWICKI, Jana

1988 «Identity Politics and Sexual Freedom: Foucault and Feminism», dans *Feminism & Foucault. Reflections on Resistance*, Boston, Northeastern University Press.

Montréal, 11 mars 1991.

Colloque de l'ICREF  
Misener Margetts Women's Research Center  
11043, 90<sup>e</sup> avenue  
Campus de l'Université de l'Alberta  
Edmonton (Alberta) T6G 2E1

Chères collègues,

Je vous fais parvenir aujourd'hui une proposition de communication pour le colloque de l'ICREF de novembre 1991. Cette communication porte sur l'analyse des discours sur les femmes et le développement aux Philippines et peut s'insérer dans divers contextes: exposé, table ronde, atelier, etc. Cette communication constitue une problématisation du thème du colloque: elle interroge en effet le concept de féminisme global à la lumière des rapports de pouvoir qui traversent le mouvement des femmes.

Je me suis rendue aux Philippines en août 1989 dans le but d'y effectuer une recherche sur les rapports hommes/femmes dans la paysannerie. L'expérience a été à plusieurs égards bouleversante. J'ai pris conscience des multiples identités qui me collaient littéralement à la peau: femme, blanche, boursière du Centre de recherches sur le développement international (CRDI) et *Canadian*. La prise de conscience de ma position, du fait que je parlais d'une position dominante comme blanche et *Canadian*, a transformé radicalement ma problématique de recherche. Je me suis mise à réfléchir aux discours que nous tenons sur les femmes et le développement, aux institutions et aux projets qui actualisent ces discours, et à leur effet sur les femmes des Philippines.

La communication que je propose problématise la présence féministe *Canadian* aux Philippines à travers l'étude du programme DIWATA de l'Agence canadienne de développement international (ACDI) et à travers ma propre expérience de chercheure québécoise aux Philippines. C'est le féminisme global qui est ici interrogé par les résistances locales qui lui sont opposées. Mon approche suggère non pas d'abandonner la recherche et la collaboration mais de les entreprendre en assumant nos identités, en les problématisant. Vous trouverez un résumé de la communication et une copie de mon CV en annexe.

En espérant être parmi vous à Edmonton,

*Colette St-Hilaire*

Colette St-Hilaire  
4063 De Mentana  
Montréal (Québec) H2L 3S1.



## CURRICULUM VITAE

Nom: Colette St-Hilaire  
Adresse: 4063 De Mentana, Montréal, H2L 3S1  
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Date de naissance: 6 avril 1948  
Assurance sociale: 214-750-218  
Langues: Français et anglais  
Diplômes: Maîtrise en sociologie UQAM 1974  
Doctorat en cours, science politique UQAM

## ETUDES

1965-1967 Collège Marie-Anne Annexe  
6400 16e avenue Rosemont  
Montréal

1967-1969 Collège Sainte-Marie  
1180 Bleury  
Montréal

Obtention du Baccalauréat es Arts  
Université de Montréal

1969-1974 Université du Québec à Montréal  
Obtention du Baccalauréat spécialisé en  
sociologie

Obtention de la Maîtrise en sociologie

1988 St. Mary's University, Halifax  
Cours d'été "Gender and Development"

1988-1990 Université du Québec à Montréal  
Scolarité de doctorat en science politique  
(terminée)

## BOURSES

1989-1990 Obtention d'une bourse FCAR (refusée)

Obtention d'une bourse du CRDI (acceptée)

1990-1991 Obtention d'une bourse du CRSH (acceptée)

## ENSEIGNEMENT

1986-1991	Collège Edouard-Montpetit . Initiation à la sociologie . Initiation au monde du travail . Sociologie de la condition féminine
1990	UQAM Département de science politique . Analyses politiques
1987	UQAM Département d'histoire . Monde contemporain: histoire d'une crise (Les Philippines)
1983-1986	Cegep St-Jean-Sur-Richelieu . Sociologie du travail . Sociologie des moyens de communication . Sociologie de la famille . Sociologie de la société québécoise
1984	Collège de Rosemont . Méthodes et techniques de recherche . Initiation à la sociologie  Collège St-Laurent . Sociologie de la famille  Cegep André Laurendeau . Sociologie de la famille . Problèmes sociaux
1973-1974	Collège de l'Assomption . Initiation à la sociologie . Initiation à l'économie
1970-1972	UQAM Département de sociologie . Assistante dans le cadre des cours de Méthodes et techniques de recherche et de Sociologie du travail



## RECHERCHE

- 1989-1990 «Féminisme et développement: les paysannes des Philippines», recherche sur le terrain aux Philippines en vue d'une thèse de doctorat en science politique (recherche complétée).
- 1986 Département de santé communautaire (DSC) de l'Hôpital Honoré-Mercier ( St-Hyacinthe)  
 . Profil socio-démographique et sanitaire de la population du territoire de chacun des cinq (5) CLSC desservis par le DSC
- 1985 DSC de l'Hôpital Charles LeMoine  
 . Profil socio-démographique et sanitaire de la population du territoire des six (6) CLSC desservis par le DSC
- 1983 Commission d'emploi et d'immigration du Canada  
 . Rédaction de guides destinés à aider les conseillers et conseillères en emploi dans leur travail auprès de clientèles à besoins spéciaux
- 1971-1973 UQAM Départements d'histoire et de philosophie  
 . Enquêtes auprès des nouveaux diplômés

## COMMUNICATIONS

- 1990 *Canadian International Development Agency: Still Part of the Problem. A Report on the SHIELD Project in Region XI, Mindanao, Philippines.*  
 Communication présentée lors de la Conférence nationale sur l'aide officielle au développement qui s'est déroulée à Manille du 22 au 25 avril 1990.
- 1983-1988 Conférences sur la situation aux Philippines données dans plusieurs cegeps (André-Laurendeau, St-Jean, Edouard-Montpetit, Rosemont) et dans des soirées publiques à Montréal et à Québec (Jeunesse du Monde, Développement et Paix, Carrefour Tiers-Monde).

## PUBLICATIONS

«Le projet SHIELD de l'ACDI aux Philippines: des femmes aux prises avec le développement», *Travail, Capital et Société*, Montréal, Université McGill, 25 pages, 1990. A paraître.

*Les Philippines, un espoir déçu, une lutte à poursuivre*, Brochure publiée par le Comité de solidarité Québec-Philippines, 1989.

*Profil socio-démographique et sanitaire de la population du territoire du CLSC Des Seigneuries*, DSC Charles LeMoine, 1985.

Etude intégrée à un document intitulé *Evaluation des besoins et étude de notoriété*, sous la direction de Marie Julien.

*Profil de la population du territoire du CLSC Samuel de Champlain*, DSC Charles LeMoine, 1985.

Etude réalisée sous la direction de Yves Sauvageau, en collaboration avec François Sarrazin. Cette étude est suivie de quatre(4) autres du même type, portant sur des CLSC différents.

*Profil du CLSC La Chénais*, DSC de l'Hôpital Honoré-Mercier, 1986.

Etude réalisée sous la direction de Dolorès Dubreuil. Cette étude est suivie de quatre (4) autres du même type, portant sur des CLSC différents.

*Dynamique d'un pays du tiers-monde: les Philippines*

Document audio-visuel d'une durée de seize minutes produit avec la collaboration du Centre audio-visuel du Cégep St-Jean-Sur-Richelieu, 1984

Articles divers sur les Philippines publiés notamment dans *Le Devoir, Mouvements, La Parole Météque et Health Sharing*.

## ASSOCIATIONS

Membre de l'ICREF (Institut canadien de recherches sur les femmes)

Membre du Comité québécois Femmes et développement de l'AQOCI (Association québécoise des organismes de coopération internationale)

Membre de l'ACSALF (Association canadienne des sociologues et anthropologues de langue française).

Membre de l'IREF (Institut de recherches et d'études féministes) de l'UQAM.



Proposal by Chantal St-Pierre: action Research: "For Women: Education and autonomy."

I will talk about the action research undertaken by the Réseau national d'action-éducation des femmes, in collaboration with Linda Cardinal and Cécile Codvère, from the University of Ottawa, from 1989 to 1991.

We identified three types of key women: the owners of the problem - French women living in a minority situation, the experts - the researchers, and the decision-makers - elected members of the Réseau. The owners of the problem defined the problem and oriented action. The experts defined methodology and secured input from everyone. The decision-makers defined what concrete steps would be taken by the Réseau.

Action research allows for the reduction of distancing and confrontation experienced by participants in other types of research. It confirms that only owners of a problem can define their <sup>own</sup> needs. Experts are resource people, in a learning process. The completed research is made available to the population in general, to women.



## Les femmes francophones en milieu minoritaire au Canada.

Chantal ST-PIERRE, La recherche-action: "Pour les femmes : éducation et autonomie."

— Notre communication porterait sur une recherche de type recherche-action effectuée par le Réseau national d'action-éducation des femmes de 1989 à 1991 en collaboration avec les sociologues Cécile Coderre et Linda Cardinal de l'université d'Ottawa. Nous énoncerions pourquoi nous avons privilégié une approche de recherche-action et comment le projet s'est articulé.

Les intervenantes du réseau avaient besoin lorsqu'elles ont planifié cette recherche de données fraîches exhaustives et réalistes puisées à même le tissu social constitué par les femmes francophones vivant en milieu minoritaire. L'efficacité, l'intégrité du réseau de même que la pertinence de ses interventions dépendait de ces données.

Le projet revêtait quatre volets:

- Portrait socio-historique du mouvement pour l'éducation et les femmes francophones.
- Portrait statistique des femmes francophones vivant en milieu minoritaire.
- Portrait de la contribution des groupes de femmes à la formation.
- Tableau des besoins des femmes francophones vivant en milieu minoritaire en matière d'éducation et de formation.

Chacun des volets faisait l'objet d'un rapport distinct.

Nous avons identifié dans notre projet de recherche-action trois types d'acteurs: les propriétaires du problème, les expertes et les preneuses de décisions.

Les expertes, chercheuses principales contribuaient au projet en dégagant les pistes méthodologiques et s'assuraient de la contribution des autres actrices dans le projet tout au long de celui-ci.

Les intervenantes du réseau étaient représentées au sein d'un comité encadreur de la recherche. Ce comité s'assurait une représentation géographique soit deux personnes de l'ouest, deux de l'atlantique et une du centre en plus de la responsable du dossier de la recherche. Ce comité siégea quatre fois pendant les deux années que



dura l'étude. Ce comité jouait le rôle de propriétaires du problème, c'est-à-dire les personnes qui vivant la situation problématique de femmes francophones hors-Québec pouvaient le mieux définir le problème et élaborer des pistes d'action.

Ces pistes d'action étaient présentées aux preneures de décisions, en l'occurrence, les élues du réseau siégeant aux diverses instances statutaires et ont à prendre les décisions sur les actions concrètes à entamer par l'organisme.

La recherche-action permet de mettre un groupe de personnes, avec toute la diversité de leurs points de vue, en situation de recherche, ici les intervenantes du réseau dans les diverses provinces et territoires (à l'exclusion du Québec). Cependant cette recherche "Pour les femmes : éducation et autonomie", à ceci de particulier, elle vise à transformer les représentations des participantes par le biais du phénomène de confrontation et de distanciation collective du point de vue adopté par chacune (Martin, Legall 1983). Cet élément particulier de la recherche-action fut concrétisé par les tables de concertations organisées dans chacune des provinces et qui ont permis aux femmes d'une même province de discuter de leurs visions de l'éducation et de la contribution de chacune soit au niveau personnel, associatif ou institutionnel.

De plus la recherche-action selon Morin (1982) vise à réactiver le réel dans une finalité de changement. Elle propose de rechercher les besoins au niveau des pratiques éducatives dans l'auto-définition des besoins par le groupe. Ni les expertes, ni le pouvoir ne peuvent vraiment définir les besoins.

Cette recherche se situait également dans la tradition de la recherche-action de type conscientisante. Dans ce type de recherche les chercheuses participent à titre de personnes-ressources à une recherche initiée par le groupe. La diffusion des résultats s'adresse à l'ensemble de la population, des femmes. La recherche part de l'action du groupe et doit éclairer cette action. (Lamoureux, Mayer, Panet-Raymond 1984).



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CANADIAN RESEARCH INSTITUTE  
FOR THE ADVANCEMENT OF WOMEN  
INSTITUT CANADIEN DE RECHERCHES  
SUR LES FEMMES

151 Slater, Suite 408,  
Ottawa, Ontario K1P 5H3  
(613) 563-0681

TDD/ATS: (613) 563-1921

Our Fax No: (613) 563-0682

Date: July 5, 1991

From/De: Lise Martin

To/A: Marcelline Forestier

Fax Number/Numéro de Fax: ( 403 ) 492-1186

Number of pages/      Nombre de pages  
This one included/      celle-ci incluse: \_\_\_\_\_

Dear Marcelline Forestier,

I would like to make a request for a session at the Edmonton conference. This session will be reserved for CRIAW research and will examine the following two CRIAW projects:

- 1) Women and New Reproductive Technologies / *Christina St. Peter*
- 2) Racial and Ethnic Minority Women: An Information Tool

I will send more information when I return from holidays on July 22nd. If you need further information before then please contact Linda Clippingdale.

Sincerely,

Lise Martin

Research Officer





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Lise Martin

Research Officer

ack. 21.6.91

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

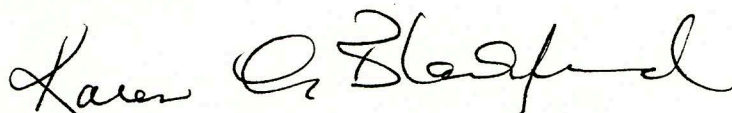
tel: 416-667 0979

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.



### 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 ✓

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



## 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

Sybilie Manneschmidt  
Box 2154  
Pincher Creek, Alberta  
T0K 1W0  
T: 627-3915

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

Sandra Grier  
Peigan Child Welfare Project  
Brocket, Alberta  
T0L 0H0

*Dev Voice*

TO THE  
CRIA W 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 CRIA W 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 *Sybilie Manneschmidt*





The  
University of  
Lethbridge

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

*Pat's ofc*  
Department of Sociology  
403-329-2550  
FAX 403-329-2022

June 24, 1991

3  
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



The  
University of  
Lethbridge

4401 University Drive  
Lethbridge, Alberta, Canada  
T1K 3M4  
Telephone No. (403) 329-2111

TELEFACSIMILE TRANSMITTAL SHEET

DATE:

June 25/91

FAX NO.

492-1186

ATTENTION:

CRAW/ICREF

ORGANIZING COMMITTEE

FROM:

P. CHURCHYK

FAX NO. (403) 329-2022

NO. OF PAGES SENT:

2

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MESSAGE

Second abstract did  
not transmit



**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  
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FAX 403-329-2022

June 24, 1991

3

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T6G 1E6  
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Thanks.

Sincerely,

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The  
University of  
Lethbridge

4401 University Drive  
Lethbridge, Alberta, Canada  
T1K 3M4  
Telephone No. (403) 329-2111

TELEFACSIMILE TRANSMITTAL SHEET

DATE:

June 25/91

FAX NO.

0492-1186

ATTENTION:

CRIAW/ICREF

ORGANIZING COMMITTEE

FROM:

P. CHURCHYK

FAX NO. (403) 329-2022

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rec'd  
July 15

Dr. Evangelia Tastsoglou  
Department of Sociology  
Ryerson Polytechnical  
Institute  
350 Victoria street  
Toronto, Ont. M5B 2K3

July 1, 1991

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

Dear Madam,

Enclosed you will find a short proposal for a paper that I would like to give at the CRIAW Conference in November. The title of my paper is: "Gender, Class, Culture, and Immigration: Storying a Doctoral Dissertation". I have been greatly inspired by the Conference's theme this year, but a series of unfortunate circumstances delayed my submitting this proposal. I am aware that you will probably receive it after the deadline will have expired, since I am mailing it late and from abroad. I hope it is not too late however.

I would appreciate if you let me know as to the proposal's status, so that I can make funding arrangements with Ryerson.

I am looking forward to participating in the Conference in November.

Sincerely,



Evangelia Tastsoglou

## Gender, Class, Culture, and Immigration: Storying a Doctoral Dissertation

In January 1990 I was awarded the degree of "Doctor of Philosophy" by Boston University. The last requirement for the degree was the successful defense of a dissertation on "Social Class, Ideology, and the Novel in Interwar Greece (1922-1940)". In this presentation I intend to tell the "insider's story" of my long, graduate study enterprise, culminating in the doctoral dissertation project.

I came to North America as a graduate student in sociology in 1981 and to Canada, as a landed immigrant, in 1986. I did the research for the dissertation in Toronto, in conditions of isolation from my graduate school community and friends, left behind in Boston, from my family, left behind, years ago, in Greece. I realized deeply and as never before, that I was alone and lonely in alien, incomprehensible, and often hostile surroundings. I was seen as the product of an equally alien culture and I came to see and define myself in these terms, too. I felt that I had to come to terms with my new self-concept, defined on the basis of my ethnicity and culture. But, first, I had to know and understand as much as I could of it. The topic of my doctoral dissertation was an attempt to search into my historical roots, a "homecoming" and looking with new eyes into the old and the familiar. Furthermore, I felt I had to blend who I was as a Greek with what I had become as an immigrant in Canada.

During the graduate school years in the States I had come to see myself as a product of my unique, individual experiences, molded by my class background in Greece. I was academically and personally pre-occupied with issues of "structure" and "agency", the extent to which I had "determined" my life by a series of "choices" or a combination of given circumstances and "structures" (my social class being one of them) along with initial, not well-informed "choices", had narrowed down my options at every turn of my life. The dissertation project reflected my own personal problematic: I was trying to understand how social class affects literature, the concrete ways in which social class ideology is being expressed in fiction. I was studying the lives of men and women writers and I was "reading" their fiction in the context of their multiple locations.

Looking for social class in literature I was discovering to my amazement that the ideology expressed was primarily a gendered ideology. Moreover, the socially constructed gender had helped the women writers overcome their class barriers. At the same time, I was discovering that one of the



structures that had shaped and often confined my "choices" in life had been my gender, my socially constructed femininity. It was a class-and culture-based femininity, made all the more heavier in the isolation of the immigrant woman's experience. At the same time, the desperation of such a condition was politicizing me, by bringing me closer to other women and sharing the uniqueness and commonality of our experiences, so that the arbitrary, patriarchal, class-based, and changable, character of the category became clear.



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

Telephone 220-<sup>6940</sup>~~4286~~

~~4286~~





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.



## FAX COVERSHEET

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

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

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





THE  
UNIVERSITY  
OF CALGARY

Health Sciences Centre

Faculty of MEDICINE  
Department of COMMUNITY HEALTH SCIENCES

June 28, 1991

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c/o Misener/Margetts Women's Research Centre  
11043 - 90 Avenue  
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Wilfreda E. Thurston  
Assistant Professor

Telephone # 220-<sup>6940</sup>~~4286~~

4286

*Handwritten signature/initials at bottom right.*

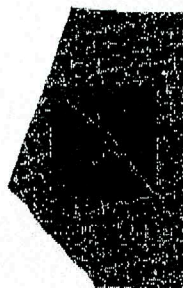
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mental health association

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CALGARY, ALBERTA  
T2N 2A4telephone (403) 297-1700  
fax (403) 270-3066

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CRIA W Conference Committee

COMPANY:

CRIA W / ICREF.

FAX NUMBER:

403-492-1186

FROM:

W. E. Thurston.

COMMENTS:

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TOTAL NUMBER OF PAGES

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Mental Health Association at 297-1700.

Proposal by Monique Yelle and Anne  
Gilbert: Sexist Stereotypes in Franco-  
Ontarian Schools: An Issue to Be  
Re-examined.

The study looked at efforts ~~that~~  
~~were~~ aimed at eliminating sexist  
stereotypes in schools: regulations,  
textbooks and other materials,  
programs, school and out-of-school activities,  
support for teachers, and consultant  
attitudes and behaviors. The study also  
identified student attitudes and perceptions  
of men's and women's roles.

and the teachers' We found little change in the student's  
stereotypes and that little effort had  
been made at any level to effect change.



link to H usaini paper in D.V.

## LES STÉRÉOTYPES SEXISTES EN MILIEU SCOLAIRE FRANCO-ONTARIEN: UN DOSSIER A RÉOUVRI

Présenté: Monique Yelle, membre du Comité exécutif du RNAÉF et présidente d'Action éducation femmes-Ontario

Chercheure: Anne Gilbert, Ph.D.

### RÉSUMÉ

L'étude a fait le bilan des efforts entrepris afin de faire disparaître les stéréotypes sexistes en milieu scolaire franco-ontarien. Une attention particulière a été apportée aux politiques et réglementations, aux manuels scolaires et autre matériel utilisé en salle de classe, aux programmes et activités scolaires et parascolaires, au soutien offert aux enseignantes et enseignants, et aux attitudes et comportements des intervenantes et intervenants. L'étude s'est aussi penchée sur les attitudes et perceptions des élèves de différents paliers relativement aux rôles joués par les hommes et les femmes dans la société. Les travaux révèlent entre autres le peu de mesures prises pour mettre en application la politique du Gouvernement de l'Ontario en matière d'égalité des sexes. En salle de classe, on s'aperçoit en outre du manque de sensibilisation des intervenantes et intervenants au choix d'un matériel scolaire non-sexiste, et du peu d'effort pour éliminer le sexisme des activités d'apprentissage. Il en découle que le comportement du personnel enseignant est encore imprégné de sexisme. Les élèves demeurent prisonniers de certaines images stéréotypées de leur rôle.

2) study of the effectiveness of attempts to get rid of sexist stereotypes in franco-ontarian schools - incl'dg rules/policy, textbooks, school & extra-curric activities, support for teachers, attitudes & behaviours of those who are involved in intervention.



**Curriculum vitae abrégé- Diane-Gabrielle TREMBLAY**

professeure, Télé-Université, Université du Québec

1001 Sherbrooke est, 4e étage, C.P. 5250, succursale C

Montréal, Québec, H2X 3M4      Tél: (514) 522-3540

**Etudes post-secondaires**

1989	Université de Paris I, Sorbonne	Doctorat en science économique
1984	UQAM	Maîtrise en science économique
1981	UQAM	Baccalauréat en sc. écon.

**Expérience professionnelle**

1988...	Professeure	Télé-université, Univ. du Québec
1987-1988	Professeure	Université de Sherbrooke
1985-1987	Professionnelle de rech.	CREST-UQAM
1984-1985	Chercheuse invitée	Séminaire d'écon. du travail (Sorbonne)
1983-1984	Chercheuse à la pige	LABREV-UQAM, Commission des droits de la personne du Québec, etc.

**Principales publications**

- (1990). Economie du travail; les réalités et les approches théoriques. Montréal: Télé-Université et Editions Saint-Martin. 540 p.
- (1990). L'emploi en devenir. Québec: IQRC. 120 p.
- Innovation technologique et différenciation des formes d'emploi. Essai de position du problème. Dans G. Rodgers, dir. (1990). Les emplois précaires dans la régulation du marché du travail. Genève: IIES. 237-256.
- De l'innovation de processus à l'innovation de produit: l'importance accrue des ressources humaines. Dans Grant, M. (sous la dir. de). Enjeux des années 1990 pour les relations industrielles. Québec: ACRI. 246-257.
- Innovation, concurrence et mobilisation de la main-d'oeuvre. L'exemple du secteur bancaire. A paraître dans J. N. Gadrey, dir. La gestion des ressources humaines dans les services et le commerce. Paris: Ed. L'Harmattan.
- Les ressources humaines au coeur de l'innovation: l'innovation de produit dans le secteur bancaire. A paraître dans F. Michon et D. Segrestin, dir. (1990). Economie-sociologie: Débats sur l'emploi. Paris: Economica.
- (1989). From Work-sharing to the Flexibilization of Working Time: A comparative Analysis of the cases of France and Canada. in J. B. Agassi and S. Heycock, eds (1989). The Redesign of Working Time: Promise or Threat. Berlin-Ouest: Editions Sigma. 325 p. 67-83.
- Les formes d'emploi au Canada et au Québec: leur signification et leur évolution récente. L'évolution des formes d'emploi. Paris: La Documentation française. Coll. Documents Travail-Emploi. 585 p. 210-220.
- From work-sharing to flexibility: the passage from an employment objective to a search for competitiveness- A comparative analysis of France and Canada in the eighties. in Boivin, J. dir. (1989) Some aspects of International Industrial Relations. Québec: Presses de l'Université Laval. 393-412.
- (1988). Technological change, internal labor markets and women's jobs. The case of the banking sector. Women, Work and Computerization. Amsterdam: Elsevier Science Publishers-North Holland Press. 263-272.
- Sous ma dir. (1987). Diffusion des nouvelles technologies : Stratégies d'entreprises et évaluation sociale. Montréal: Editions Saint-Martin/Interventions économiques. 304 pages.
- (1986). Avec Gateau, Gilles. TUC et travaux communautaires : les enjeux de l'insertion/exclusion des jeunes. Economies et sociétés. numéro thématique: Pénurie d'emploi et flexibilité du travail, tome XX, no 4/série AB, no 14. Grenoble : Presses universitaires de Grenoble. 261-304.



Montréal, le 4 juin 1991

Noreen Bell  
University of Alberta  
Edmonton  
T6G 2E1

Dear Noreen,

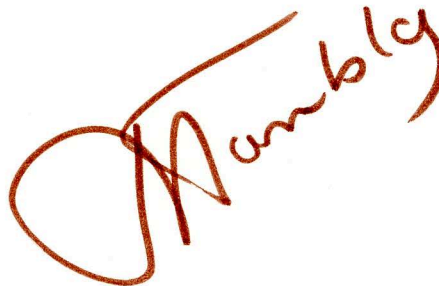
Please find enclosed my communication proposal, an estimate of costs as well as an abstract CV (if you want a 20 page complete CV, fax me back and I can get it to you).

Estimate of costs:  
4 nights = 360 \$  
Per Diem = 195  
travel (plane + taxis) = 530 \$

total = 1085 \$

Yours sincerely,

Diane-Gabrielle Tremblay  
professeure  
Télé-université  
C.P. 5250, succ. C  
Montréal, Québec  
H2X 3M4



Montréal, April 8 th 1991

Comité du colloque de l'CREF  
a/s Misener/Margetts Women's Research Centre  
11049 90 th avenue,  
Edmonton, Alberta  
T6G 1A6

I would like to be informed of the developments concerning the program of the Edmonton conference and might also like to present a paper on the following theme:

**WOMEN'S PLACE IN EMPLOYMENT: THE CONFRONTATION  
BETWEEN FORMAL VERSUS LOCAL KNOWLEDGE**

Diane-Gabrielle Tremblay, professor  
Télé-université du Québec

The banking sector is presently characterized by the predominance of a strategy of "diversified quality services" in terms of competitive strategy. In this context, formal theoretical knowledge becomes more important for workers in the banking sector, and this is often a problem for women who traditionnally occupy the lowest jobs in the hierarchical ladder.

In the context of product innovation and diversification, banks expect their personnel to be able to handle various dimensions of credit, investment or financial analysis. While formal knowledge is more and more important in this perspective, bank workers do not traditionnally have a very high level of qualification, and this is all the more so for female workers, and workers of the office categories (tellers, junior and senior clerk, etc.). However, these female workers have often a good "local knowledge", that is knowledge of the local people and businesses, which is often as useful and reliable in decisions concerning credit and loans. In the present context of innovation and diversification of banking activities, the traditional local knowledge of female workers is being questioned and more formal knowledge and diplomas are required for access to the new job categories, those which are increasing in the job structures. Our case study is based on a cooperative institution which has long considered its "local embeddedness" as an important part of its identity, and also an important element in its success in Québec, in taking an important place in the financial sector, comparatively to traditional banks.



Because of this characteristic, the confrontation between local and formal knowledge, between two strategies for professionalization of the work force is stronger in this institution than in any other. Interestingly, the two human resources management strategies for professionalization to a certain extent disguise the fact that there are two different genders favoured by one or the other strategy.

The official arguments are simply that some managers consider that formal knowledge and diplomas are the only route to success in sound credit decision making, while others contest this view and consider that local knowledge can often be just as good information as rational credit ratios.

We do not want to evaluate and compare the solidity of arguments behind these positions (which would require financial analysis of reimbursement rates, etc.). We want to show how one strategy tends to favour the hiring of young male professionals, without any proof, for the moment, that formal knowledge is always necessary, while the second tends to indicate that female workers who have a good knowledge of local banking activities might, with a little training, be able to access the new professional categories.

This new "professional" strategy exerts some strain on the traditional female employees of the organisation, who often lack the basic level of schooling and skills necessary to even think of entering the new job categories developing presently, that is jobs related to credit, savings and financial counselling and analysis. In a situation where banks are trying to deliver customized quality services, the institution considered actually has to determine how far it must or can go in order to adapt to this new objective. It has to determine whether it will rely, at least to a certain extent, on the internal workforce to go about developing new skills or whether it will rely exclusively upon the external labour market. It obviously has no choice in terms of the need to offer a more professional service and therefore to develop a more professional workforce. However, in order to do so, must it abandon its traditional workforce which brought it to be firmly embedded in the local environment and hire on the external labour market (a specialized majoritarily masculine workforce), or must it invest in a redirection of the skills of this traditional female workforce. This is the present dilemma.

The employees who are the most firmly embedded in local environments and have more informal knowledge of clients are often those who most cruelly lack the newly valued formal capacities. On the other hand, future professional prospects who could do an excellent job on the professional side usually do not come from the local environment but from the one or two big university cities. Also, this younger more qualified workforce presents higher risks of high job rotation, something which is not at all valued by the institution. Presently, the institution is trying to come to grips with this dilemma: how can it combine new professional skills required by diversified quality services without losing on its traditional grounds of local knowledge, as well as loyalty of its traditional low-qualified workforce.

This questions the relative importance of formal financial knowledge and more informal knowledge on banking activities and people of the community, the latter being sometimes as useful as the first in assuring sound credit decisions. It is precisely these credit decisions which reveal what's at stake, the relative importance of informal and formal knowledge in credit decisions as well as possible alternatives. While formal credit ratios are generally put forward to justify credit decisions, our close survey of the actual process in six branches (based on 4 to 6 cases in each branch) leads to the conclusion that local knowledge is very often the "real" justification, and can often compensate for a weak ratio.

Our paper will mainly develop on the two logics behind human resources management in the banking sector today, insisting on the two possible directions which can be taken for the necessary requalification of human resources, or redirection of skills, and on the consequences for the female work force of the choice between formal and local knowledge.

Our case study is based on the banking sector, but the confrontation and analysis can most probably be interesting in many contexts where women are trying to get into new professional categories of employment, often having useful informal (local) knowledge for the job, but not the formal diplomas required.



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TEL: 1(613)741-8768

Sharda Vaidyanath  
1388 Rainbow Cres.  
Gloucester, ON 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



23 aug - Called + left a detailed  
message on the Carleton CanSts dist  
machine re wanting to combine  
Jul/Pauline w/ Deb/Toni into  
one round table, + would that  
be OK. Asked for a return call  
asap. Gave 492-8950 and my  
own home #. BAR

PS. Landlaw/Poff say it's OK w/ them if we  
combine the 2 sessions.

9 Sept

Carleton sez OK



## HOTEL RESERVATIONS FORM

NAME OF GROUP: CRAW/ICREF

CONFERENCE DATES: NOVEMBER 8, 9 and 10, 1991

*I wish to reserve the following accommodation: please check one below:*

Single Room	<input type="checkbox"/>	\$90.00 single in our Main Building
Double Room	<input checked="" type="checkbox"/>	\$90.00 double in our Main Building
Single Room	<input type="checkbox"/>	\$110.00 single in our Premier Wing
Double Room	<input type="checkbox"/>	\$110.00 double in our Premier Wing

*Please note above rates do not include 5% room tax or 7% goods and services tax.*

Date of Arrival 21 May 68

Date of Departure \_\_\_\_\_

Smoking	Non-Smoking	✓
---------	-------------	---

*I plan to arrive before 6:00pm*

I plan to arrive later than 6:00pm. List below a major credit card number and expiry date: Visa 1234 5678

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OR 06/92

*I may arrive later than 6:00pm. Enclosed is a cheque or money order covering the first night's deposit.*

*This special block of rooms will be held until October 8, 1991. Reservations received after this date will be on a space availability basis.*

Name: JILL VICKERS / sharing with: PAULINE RANKIN

Address: Carleton Univ etc Patricia Whitney

Telephone: \_\_\_\_\_

*Forward Reservations Forms DIRECTLY TO:*

*Reservations*  
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DATE DE LA CONFERENCE: du 8 au 10 novembre 1991

Je désire réserver (veuillez cocher):

Chambre simple ☐ 90\$ dans l'édifice principal

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Chambre double ☐ 110\$ dans l'aile "Premier"

Veuillez noter que ces prix ne comprennent pas la taxe hôtelière de 5%, ni la T.P.S. de 7%.

Date d'arrivée: \_\_\_\_\_

Date de départ: \_\_\_\_\_

Fumeur ☐ Non-fumeur ☐

J'arriverai avant 18h. oui ☐ non ☐

Pour couvrir le dépôt de la première nuit:

J'arriverai après 18h. Voici le numéro de ma carte de crédit et la date d'expiration \_\_\_\_\_

OU

J'arriverai après 18h. Voici un chèque ou un mandat-poste.

Un certain nombre de chambres a été réservé jusqu'au 8 OCTOBRE 1991. Après cette date, vous devrez réserver les chambres selon leur disponibilité.

NOM: \_\_\_\_\_ Je partage avec \_\_\_\_\_

ADRESSE: \_\_\_\_\_

TELEPHONE: \_\_\_\_\_

Veuillez envoyer le formulaire DIRECTEMENT à:

Réservations, Hôtel Westin

10135-100 rue

Edmonton, Alberta, T5J 0N7

NUMERO SANS FRAIS DU WESTIN: 1-800-228-3000

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

INSTITUTE OF CANADIAN STUDIES

OTTAWA, CANADA K1S 5B6

FAX: (613) 788-3903

*FAX Transmission Form*

DELIVER TO:

Name:

MARILYN ASSHETON-SMITH

Date:

28-6-91

Address:

FAX Phone: (403) 492-1186

Regular Phone: \_\_\_\_\_

Urgent: \_\_\_\_\_

Overnight: \_\_\_\_\_

FROM: 788-3806

788-2600 ext 4030

Name:

JILL VICKERS / PAULINE RANKIN

Phone:

788-2366

Address:

CANADIAN STUDIES

Room: 1106

CARLETON UNIVERSITY

No. of pgs.: 2

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Authorized: \_\_\_\_\_

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Name:

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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

8413-118 St.

Edm.

T6G 1T2



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

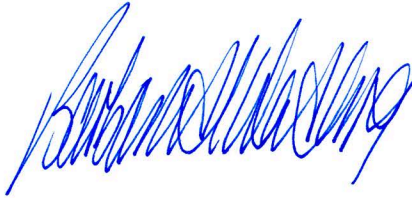
1991 CRIAW Conference  
Misener-Margetts Women's Research Centre,  
11043-90 Ave.,  
University of Alberta Campus,  
Edmonton, Alberta  
T6G 2E1  
12.3.91

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,



Barbara Watkins

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,

A handwritten signature in cursive script that reads "Barbara Williams". The signature is fluid and elegant, with a long horizontal flourish extending to the right.

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 phallogentric 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.



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.

B. Williams FAX 392-1162 (416)  
in case of postal strike





Department of  
Women's Studies

Mount Saint Vincent University

166 Bedford Highway 902 443-4450  
Halifax  
Nova Scotia  
Canada  
B3M 2J6

---

27 March 1991

Misener - Margetts  
Women's Research Centre  
11043-90 Avenue  
University of Alberta  
Edmonton, Alberta  
T6G 2E1

Dear Ms. Misener,

Attached is a proposal for the november, 1991 CRIAW Conference. It is late, past the deadline. However, I heard about the conference only last week. I was sure I had paid my membership at the conference in Charlottetown last November! My receipts tell a different story, of course. I hope you have time to read and consider my abstract nonetheless. In any case, please forward a membership application.

*June 4/91*

I look forward to hearing from you.

Yours very truly,

Rhoda J. Zuk

## SISTERS DIVIDED: MARRIED MOTHERS POSSESSED

I am a white married woman and the mother of four children.

I am an assistant professor of English and Women's Studies at Mount Saint Vincent University in Halifax, where 85% of the students are women, many of them mature, many of them married with children. My progress as a student was from the beginning punctuated by births (not to mention divorce and re-marriage) and so mediated by childcare and household organization. Although I am now certainly a middle-class professional, I in my young adulthood was a working-class "housewife". Now 37 years old, I am struck by a near constant in my 20-year participation in the cross-class feminine ritual of mother-wife conversation: women's open resentment and yet deep acceptance of their diminishment in marriage and maternity. This lived experience converges with my readings of feminist analyses of history, literary tradition, psychoanalysis, and materialism, and with the responses of students to women's writings and a range of women's biographies, to shape my consciousness of the barriers to sisterhood.

I intend in this paper to interrogate documents, including questionnaires, reports, and articles, organized by Mount Saint Vincent University Art Gallery to record the proceedings of their 1986 Nova Scotia women artists' workshop, entitled "The Art and the Politics of Making Time for Making Art." I will not address the political intricacies of art production per se, but rather will emphasize creative women's troubled attempts to establish themselves as subjects within domestic space. The women



attending the conference were writers, musicians, painters, potters, and fabric, collage and multi-media artists. The details of their struggles to keep house, mind children, and cajole husbands could be those of retail clerks, nurses or university students. The workshop participants accommodate themselves to overwork and frustrated aspirations. Responses include ironic acceptance, absolute capitulation, poignant sorrow, hope for "the next generation." There is difference. However respondents are unanimous about two things. First, all judge the gallery workshop as a location for an empowering consciousness raising. Secondly, no one fundamentally challenges her location within the institutions of marriage and motherhood. I do not hold a contemptuous view of these women as insufficiently emancipated; nor do I wish to suggest that a weekend workshop for artists should generate the once-and-for-all overthrow of patriarchy. But I view the descriptions of and reflections on the painful constraints of wife/motherhood emerging from that Saturday five years ago as significant to the feminist project.

We continue to conceive of human relationships as occurring exclusively within the Family, or at least within versions of it. Women are variously oppressed by marriage and motherhood, and they mostly admit to suffering from it, but are seduced to endure by a belief in the "specialness" of their circumstances, by perhaps their roles as creative and intellectual workers, but also by their beliefs in the at least partial goodwill of their husbands and in the singular dependence of their children. This

containment within marriage, this fidelity to compulsory monogamy and traditional western mothering, precludes the formation of powerful sisterhood, and of actively inventive pleasure, and therefore of the radical resistance to patriarchy. Women's art advances the liberation of the erotic unconscious and material freedom; the production of this revolution is obstructed by women's possession by and of children. My analysis here is, crucially, not new to feminism: this is precisely the point. We must examine and re-examine, with care and gentleness to be sure, women's complicity in the reproduction of social relations which oppress us.



Alice Lee, Marilyn D<sup>umont</sup>, Molly Chisackay

Annette Lee

Marilyn Dumont

until Sept. 27 Native Studies

124 Athab. Hall

~~apt~~ after Sept. 27 (home) 104, 8509-1064 st.

T6E 4J8

439-9937



**Saint Mary's University**

Linda Christiansen-Ruffman

Principal Investigator

Department of Sociology

Halifax, N.S. B3H 3C3

Telephone: (902)420-5886

Fax: (902)420-5581

E-Mail: RUFFMAN@HUSKY1.STMARYS.CA



**Université du Québec à Montréal**

Francine Descarries

Département de sociologie

Casa postale 8888, succursale A

Montréal (Québec)

H3C 3P8

Téléphone: (514)987-3522



**SIMON FRASER UNIVERSITY**

Mary Lynn Stewart

Dept. of History & Women's Studies

Burnaby, British Columbia

V5A 1S6

Telephone: (604) 291-3150

Messages: (604) 291-3521

*Noreen et al  
not there are 2  
Back  
sessions here  
OSSTRC evaluation  
Women + work: research  
+ policy - this needs a  
file folder made up*

*June 28, 1991*

To: CRIAW Program Committee

From: Linda Christiansen-Ruffman

This is an official written request further to earlier discussions about the CRIAW meeting in Edmonton being a major part of the process of identifying a new strategic theme. As you know, we are now in the beginning stages of the six month process of a Review of the Women and Work Strategic Grant (see enclosed), and by the time of the CRIAW meeting, we hope to have a draft summary of recommendations. Minimally, we need one session at which time we briefly present our preliminary findings and have a discussion of these findings. It would take the form of a workshop; we thought we would invite several CRIAW participants to react to our report and to begin the discussion and then to have a majority of the time for an open discussion. It would also be very useful to us if you could help publicize that a brief summary report will be available and will be sent to participants shortly before the conference. This would allow time for reflection and lead to more useful debate. I spoke with Linda Clippingdale and the CRIAW office who are willing to help you with this. We thought that the following statement might be sent in your conference material:

"At the CRIAW meeting in November, there will be a special consultation on the Review of Women and Work. The team of researchers is interested in your comments. In order to be prepared and to make it a fruitful session, a few persons will be asked to start a discussion. Please check if you are interested in attending and in receiving a draft summary of our report prior to registration.  
— Yes I would like to receive a draft report."

We would also like to propose a second panel on Women and Work Research and its Policy contribution. We thought that there might be a panel of 3-4 people who would agree to send their written text to another commentator. Each presenter would speak for 15 minutes and each commentator for 5-7 minutes. We would try to balance linguistic and disciplinary communities. It would, in a sense, be a retrospective of the Women and Work field from several points of view.

We hope these two proposals meet with your approval. Please do not hesitate to call me if you need further detail. We look forward to November.

cc. by mail to CRIAW

*Linda*

*NB = feel hem?  
each 15 min. The total  
time which the  
combined presenter  
speak cannot exceed  
60 mins 90  
minutes 30 mins  
must be  
reserved for the  
audience  
discussion  
BAC*



FAX to: 403-492-1186

P.1



**Saint Mary's  
University**

Linda Christiansen-Ruffman  
Principal Investigator

Department of Sociology

Halifax, N.S. B3H 3C3

Telephone: (902) 420-5886

Fax: (902) 420-5581

E-Mail: RUFFMAN@HUSKY1.STMARYS.CA



**Université du Québec  
à Montréal**

Francine Descarries

Département de sociologie

Casa postale 8888, succursale A

Montréal (Québec)

H3C 3P8

Téléphone: (514) 393-1111



**SIMON FRASER  
UNIVERSITY**

Mary Lynn Stewart

Dept. of History & Women's Studies  
Burnaby, British Columbia

V5A 1S6

Telephone: (604) 291-3150

Messages: (604) 291-3521

*Green et al*

*note there are 2*

*Back*

*seminars here*

*OSSTHR evaluation*

*② women + work: research*

*+ policy - this needs a*

*file folder made up*

*June 28, 1991*

To: CRIAW Program Committee

From: Linda Christiansen-Ruffman

This is an official written request further to earlier discussions about the CRIAW meeting in Edmonton being a major part of the process of identifying a new strategic grant theme. As you know, we are now in the beginning stages of the six month process of a Review of the Women and Work Strategic Grant (see enclosed), and by the time of the CRIAW meeting, we hope to have a draft summary of recommendations. Minimally, we need one session at which time we briefly present our preliminary findings and have a discussion of these findings. It would take the form of a workshop; we thought we would invite several CRIAW participants to react to our report and to begin the discussion and then to have a majority of the time for an open discussion. It would also be very useful to us if you could help publicize that a brief summary report will be available and will be sent to participants shortly before the conference. This would allow time for reflection and lead to more useful debate. I spoke with Linda Clippingdale and the CRIAW office who are willing to help you with this. We thought that the following statement might be sent in your conference material:

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must be  
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audience  
discuss  
BAM*

July 18, 1991

To whom it may concern,

The following is a list of three possible presentations that I would be interested in presenting at the CRIAW conference in November 1991. I saw the call for presentation topics in the last CRIAW newsletter in addition to speaking to Noreen.

I have previously presented all three sessions in various locations. I would be interested in presenting any one or combination of the topics. Additionally, Debbie Nousek would be willing to present on safer sex alone.

I can be reached either at home (463-4836) or at work (423-3737).

Sincerely,

A handwritten signature in dark ink, appearing to read 'Deborah Foster', with a stylized, flowing script.

Deborah Foster BSc. MSc.  
9334 95 St.  
Edmonton, AB  
T6C 3X2



## Abstracts of possible presentations at the 1991 CRIAW Conference

### Lesbian Sexuality

For many years the topic of sexuality has been one that was not talked about in public. Heterosexual sexuality is now talked about but Lesbian sexuality is still very much 'in the closet'. This workshop, specifically designed for Lesbians, will give Lesbians the chance to explore and discuss sexual issues that are of specific importance and concern to them in a safe, supportive environment.

This presentation would be a modification of a course I teach at University of Alberta.

### Lesbian (In)visibility: Work, relationships and family

Women who are Lesbians have many unique issues and concerns. An interwoven theme throughout many of these issues is visibility/invisibility. This workshop explores relationships, work, and family in terms of the visibility of Lesbians.

This presentation is a modification of a three hour presentation I did at the Guelph Sexuality Conference in June 1991.

workshop  
yes

no  
duplicates  
another

Dam that latex: Eroticizing safer sex for Lesbians

The AIDS crisis has hit gay and bisexual men in large numbers but Lesbians still believe it can't happen to them. This workshop take a look a lesbian sexuality and talks about how to make it safer; not just in terms of AIDS but also other STD's and violence.

ps This workshop has been co-presented in Edmonton by myself and Debbie Nousek as well as being presented alone by Debbie Nousek.



**Making Global Connections:**  
**Canadian Women in Germany, Talking About**  
**Canadian-American Women's Culture**

Dr. Keith Louise Fulton,

Margaret Laurence Prairie Regional Chair in Women's Studies Universities of Manitoba  
and Winnipeg

Dr. Sandi Kirby,

President of the Canadian Women's Studies Association, Department of Sociology,  
University of Winnipeg

Dr. Diana Relke,

Canadian Research Institute for the Advancement of Women - English Language Editor  
and Faculty of General Studies, University of Calgary

Each of us has taught Women's Studies at one or more Canadian universities (covering five universities), has done research and/or presented conference papers on Women's Studies/Women in the University, and is involved organizationally in the development of Women's Studies. This joint presentation will explore a) US-CANADIAN cultural development b) Biography - History - Geography and c) in the Women's Studies classroom. The team work approach in this address reflects the collaborative approach of Women's Studies work.



# Memorial

University of Newfoundland

Department of English Language & Literature

June 12th, 1991

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

Dear Conference Committee Members:

Attached you will find a proposal for a joint (90 minute) session on feminist pedagogy, entitled "Midwife, Militant, Mediator: Three Approaches to Feminist Pedagogy."

I will be away for most of the summer, but both Dr. Phyllis Artiss and Dr. Roberta Buchanan will be available for comment and/or correspondence (my task was to get this to you before I left town!).

Two of us attended the Charlottetown Conference and are most eager for another CRIAW experience; the third is an enthusiastic recruit.

We look forward to hearing from you.

Sincerely,

E.R. Epperly, Ph.D.  
Acting Head - English

ERE:br

c.c. Dr. Phyllis Artiss  
Dr. Roberta Buchanan

ack 20/6/91





# 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.

→ 737-8063

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- T6G1y3  
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



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.

To - 1991 CRIAW/ICREF Conference

FROM - Rosemary Lillard

Thank you for accepting my proposal for the 1991 CRIAW Conference

I have revised that proposal to include Horeen Beal 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.



***Cheryl Malmo, Ph.D.***

Psychological Counselling & Consulting

---

9806 - 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.

le 16 octobre 1991

Bonjour à tous

Ma lettre vous apporte de mauvaises nouvelles. Je ne pourrai pas être avec vous les 8, 9 + 10 novembre à Edmonton pour la conférence ICREF 1991. J'ai une solution si vous êtes ouverts à ceci. Je pourrais m'enregistrer sur vidéo, le vous faire parvenir, vous pourriez le montrer à la session et j'y crois fermement que mes deux co-équipières pourraient facilement répondre aux questions. Si il y a plus de questions vous pouvez me contacter au 306-648-3535 ou CP 111 Gravelbourg, Sask. S0H 1X0. Merci pour votre aide et encore mille excuses pour mon absence.

Annette Labell



le 3 septembre 1991

Bonjour

Je suis déménagée en Saskatchewan et à moins que vous puissiez me garantir que mes dépenses seront payées je ne pourrai y assister. SVP  
mrsy Michelina Boisvert de Calgary de votre décision pour qu'elle soit en mesure de demander à quelqu'un d'autre de prendre mes notes et de se présenter avec elle au colloque.

Merci à l'avance

Annette Labelle

CP III

Gravelbourg Sask  
S0A 1X0

(306) 648-3103 (b.)

Sujet: Le bénévolat, la reconnaissance des acquis  
et l'entreprise en collaboration: l'auto  
détermination à l'œuvre



# A.C.A.A. Régionale d'Edmonton

8825 - 82 Avenue, #100  
Edmonton, Alberta  
T6C 0Z2  
Tel. 469-4401

Téléc. 469 3997

## FEUILLE D'ACCOMPAGNEMENT DU TELECOPIEUR

ADRESSE A : Marceline Forestier, pour  
le Comité du programme

EXPEDITEUR : Christiane Spérand - godbout

MESSAGE : voici la proposition d'Annette,  
de micheline et la mienne.  
Eudye m'envoie la pièce  
pour correction demain et  
elle sera prête mardi.

Nombre de pages transmises, y compris la feuille d'accompagnement 3

Date : 1er août 1991



It was a ten-hour session on Life Experience Assessment (Reconnaissance des acquis expérientiels) given by Marthe Sansregret Ph.D., that made Christiane Spénard-Godbout realize how life experience skills have become occluded by our society's equating competency and formal education. She will outline the philosophy that compelled Dr. Sansregret to dedicate years of thorough research, in Canada and in the United States, on this subject, the challenge of Life Experience Assessment for post-secondary institutions and for individual women, and finally, how the awareness of everyone's rich - and demonstrable - experience, has made her even more determined to prove to women themselves how much they know and how capable they are.

Working outside the home while nurturing a relationship with a partner and raising a family is a challenge most women are familiar with. Micheline Boisvert chose to enter a business partnership with her husband. From her own experiences and those of the members of l'Association des femmes collaboratrices, she will discuss the advantages and disadvantages of such an arrangement, highlighting the issue of marital status, of inequalities between men and women business partners, the challenge to the relationship and the family, the availability of support and further training.

Women do face many hurdles as they fight for recognition. We want Annette, Christiane and Micheline's testimony to illustrate how dedication and creativity can help women go over and beyond those hurdles. Even when they feel boxed in by the inflexibility of the workplace and of educational institutions, they still have fulfilling alternatives to consider and energy-giving ways of proving themselves.

Each of us would like to have 20 minutes for the presentation, questions and discussion.

Calgary, July 18 1991

Proposal for a presentation  
CRIA/ICREF Conference Committee  
c/o Misener/Margetta Women's Research Centre  
11043 - 90 Avenue  
Edmonton, AB  
T6G 1E6

From: Annette Labelle  
Alberta Vocational College  
332 - 6<sup>th</sup> Avenue S.E.  
Calgary, AB  
T2G 4S6  
Phone (bus.): 297-4023 Phone (home): 228-1224  
Fax: 297-4081

Christiane Spénard-Godbout  
Entre Femmes  
7608 - 98 A Avenue  
Edmonton, AB  
T6A 0C5  
Phone (bus.): 469-4401 Phone (home): 466-5012  
Fax: 469-3997

and Micheline Boisvert  
Association des femmes collaboratrices  
248 Pensville Close S.E.  
Calgary, AB  
T2A 5N3  
Phone (home and bus.): 235-0466

The presentation will be given in French.

Title: Le bénévolat, la reconnaissance des acquis et l'entreprise en collaboration: l'autodétermination à l'œuvre.

In the workforce, the measure of a woman's worth is concrete and quantitative: job title, diplomas, salary, years of experience. Several women are therefore pushed on the fringes because of lack of training, formal education or language barriers. Others despair to have the skills they gained through life experience acknowledged and officially recognized. Still others yearn to escape the confines of an imposed schedule, unhealthy working conditions or the obligation of having to choose between work and family.

The presentors will give participants a closer look at this situation through their personal experiences. Annette Labelle did not have the opportunity to study, and therefore cannot rely on diplomas as a testimony to her training and abilities. When she started doing volunteer work, she discovered the opportunity for honing her skills and a stimulating recognition of her contribution. She will describe how her experiences as a volunteer has enabled her to overcome the handicap her lack of formal schooling represented.





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8925 - 82 Avenue, #100  
Edmonton, Alberta  
T6C 0Z2  
Tel: 469-4401

Téléc. 469 3997

## FEUILLE D'ACCOMPAGNEMENT DU TELECOPIEUR

ADRESSE A : Micheline Fournier, pour  
le Comité du programme

EXPEDITEUR : Christiane Spérand - Godbout

MESSAGE : Voici la proposition d'Annette,  
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Pat ->

video.

Why is the male the  
therapist?  
Is there going to be a  
free play opposite  
289-516

Jean Pettifor  
embarrassment  
of riches -

p.o. Aug 21 2 presenters

no response  
from message  
left re male  
being welcome

Sept. 30



Jean L. Pettifor, Ph. D.  
Chartered Psychologist (Alberta)

2731 Crawford Rd. N.W.  
Calgary, Alberta T2L 1C9

Telephone:  
(403) 289-5161

27 Feb 1991

Submission for CRIAW Conference in Edmonton, November 1991.

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



CENTRE INTERNATIONAL

MATCH



INTERNATIONAL CENTRE

Ottawa, le 12 septembre 1991

Chère Marcelline,

Suite à notre conversation téléphonique, il me fait plaisir de vous envoyer un bref résumé de ma présentation.

Comme je vous l'ai dit, je pourrais faire une présentation d'une durée de une heure et demie, avec la présentation d'un vidéo sur un poste de police de femmes mis en place pour contrer la violence faite aux femmes, à Sao Paulo au Brésil. Je pourrais également partager cette période et faire une présentation plus courte de 45 minutes, avec la présentation du vidéo dans un autre espace-temps.

### Présentation

En présentant le Centre International MATCH (tant au niveau de son historique que de ses programmes), je vais parler des raisons qui ont motivés MATCH à adopté le programme contre la violence mondiale faite aux femmes comme programme prioritaire. Ce faisant, je vais situer MATCH en tant que la seule organisation non-gouvernementale du Canada qui est exclusivement dédiée et dirigée par des femmes, et qui fait du développement dans une perspective féministe.

En plus de parler du programme contre la violence mondiale faite aux femmes de MATCH, je vais aborder la question de la violence faite aux femmes dans une perspective internationale. Afin de montrer l'incroyable détermination et ingéniosité des femmes, je vais tenter de tracer un portrait des stratégies mises en place par des groupes de femmes d'Afrique, d'Asie, d'Amérique Latine et des Caraïbes afin de lutter contre cette violence. La présentation du vidéo permet d'illustrer une stratégie très concrète mise en place par des féministes du Brésil.

Toute ma présentation va montrer à quel point MATCH tente de se sortir d'une vision strictement développementaliste afin d'élargir la notion du développement en s'insérant dans une perspective féministe mondiale dont la maxime est: "Agir localement et penser globalement". Transition qui n'est pas toujours facile en tant qu'organisme de développement. Aussi, je parlerai du travail de sensibilisation que nous faisons afin de démontrer le lien entre la question de la violence faite aux femmes, le développement international et les droits de la personne. Lien qui a évidemment beaucoup d'implications concrètes.

### Besoins en audio-visuel:

J'aurais besoin d'une machine pour passer le vidéo, soit du VHS. De plus, j'aimerais bénéficier d'un appareil projecteur pour passer des diapositives, ce qui implique un écran blanc.

1102-200 Elgin • Ottawa, Ontario • Canada, K2P 1L5

Tel: (613) 238-1312 • Fax: (613) 238-6867

Founding President • Norma E. Walmsley, LL.D. • Présidente fondatrice

Concernant la traduction, il est certain que je serais heureuse de pouvoir profiter d'un service de traduction simultanée étant donné que ma présentation va se faire en français. Toutefois, je peux répondre aux questions en anglais. Si ce service n'était pas disponible, je pourrais toujours essayer de faire une présentation bilingue. Je peux aisément comprendre l'anglais et parle couramment mais avec un gros accent et des lacunes au niveau grammaticales.

Avant de terminer cette lettre, je voulais vous dire que j'ai déjà mon billet d'avion, j'arrive à Edmonton le vendredi 8 novembre 1991 à 16h10 et repart le lundi 11 novembre 1991 à 15h00. Aussi, ma chambre d'hôtel est réservée. Je logerai à l'hôtel "In on Seven".

Je tiens à vous remercier vivement de me permettre de participer à votre Colloque. J'ose espérer que ma présentation sera une contribution intéressante et je suis certaine que je vais avoir beaucoup de difficultés à choisir parmi les innombrables ateliers du Colloque!

Bon courage pour toute cette organisation.

Annette Pypops.





**MATCH**Founding President:  
Présidente fondatrice:

Norma E. Walmsley, LL.D.

INTERNATIONAL CENTRE  
CENTRE INTERNATIONALFACSIMILE COVER SHEETDATE: 12 September 1991TO: Mrs. Marceline Forestier  
ICREF  
Edmonton, AlbertaFACSIMILE NO. 403 492 1186FROM: Annette Pipp  
MATCH InternationalNO. OF PAGES SENT INCLUDING COVER SHEET 3IF THE TRANSMISSION IS INCOMPLETE PLEASE CALL: (613) 238-1312  
OR FAX TO: (613) 238-6867COMMENTS: Tel que convenu  
Annette

CENTRE INTERNATIONAL

MATCH



INTERNATIONAL CENTRE

Ottawa, le 12 septembre 1991

Chère Marcelline,

Suite à notre conversation téléphonique, il me fait plaisir de vous envoyer un bref résumé de ma présentation.

Comme je vous l'ai dit, je pourrais faire une présentation d'une durée de une heure et demie, avec la présentation d'un vidéo sur un poste de police de femmes mis en place pour contrer la violence faite aux femmes, à Sao Paulo au Brésil. Je pourrais également partager cette période et faire une présentation plus courte de 45 minutes, avec la présentation du vidéo dans un autre espace-temps.

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Annette Pypops.



Founding President:  
Présidente fondatrice:

Norma E. Walmsley, LL.D.

# MATCH

INTERNATIONAL CENTRE  
CENTRE INTERNATIONAL



FACSIMILE COVER SHEET

DATE: 12 September 1991

TO: Mrs. Marcelle Forestier  
TOREF  
Edenka - Allover

FACSIMILE NO. 403 492 1186

FROM: Annette Phipps  
MATCH International

NO. OF PAGES SENT INCLUDING COVER SHEET 3

IF THE TRANSMISSION IS INCOMPLETE PLEASE CALL: (613) 238-1312  
OR FAX TO: (613) 238-6867

COMMENTS:

Tel que convenu  
Annette



*Pat Rasmussen*

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.

Rec'd  
July 2

## Workshop Proposal

### CRIAW CONFERENCE

Facilitator: Pauline Riley  
Length: 4 Hours  
Title: Visions For The Future  
# Participants: 20

#### Objectives:

- to creatively explore women's issues and concerns
- conduct a participatory style workshop using popular theatre and popular education methods
- to use participants own knowledge and experiences
- to create theatre which reflects our visions, dreams and the future.

#### Tentative Plan:

- Introductions
- Fun Games
- Identify topic to explore
- Explore topic: Image Theatre, Theatre Games, Discussion
- Visions of the future: Drawing exercise
- Steps toward our vision: Small group discussion
- Create short theatre pieces, small groups
- Present and discuss, large group
- Circle closure

\* With the consent of the group, the theatre pieces could also be performed outside the workshop and shared with other conference participants (at lunch, dinner, etc.)



I first discovered theatre in 1982 when I moved to Winnipeg from London, England. Since that time I have explored and discovered many ways to incorporate theatre into my work as a community outreach worker. (see resume)

Popular Education and Popular Theatre have been used in Central America, Africa, India, and the Caribbean since the early 60's to address health, literacy, working conditions etc. I have had the pleasure and privilege to work with many women from these countries. Although we are all using popular education and popular theatre, we have had to learn to change and adapt our methods to suit the locations, participants' backgrounds etc. Solutions which prove to work the best are the ones which emerge out of each community. It has therefore been important and beneficial to meet and share ideas with others but ultimately we must come to our own solutions. These solutions should reflect our communities' culture, economic situation, geographic location etc. Through theatre we are all struggling for balance and harmony for Mother Earth and in our lives. First by healing ourselves and in turn by sharing our experiences with others, we are all striving to envision, dream and work towards a better future.

#### **Popular Theatre/Popular Education Workshops**

Through the use of popular education and popular theatre, individuals can use their own knowledge, experience and creative juices to collectively discover and act out solutions.

Taking steps towards change can sometimes be a difficult and lonely journey. Theatre helps bridge that gap by giving groups permission to explore their inner child and express themselves creatively. Theatre allows participants to move from their heads to their hearts. The process of acting out and envisioning our solutions, in a safe and non-judgemental setting, enables groups to rehearse for reality and share their solutions. Solutions are then more solidly grounded in our minds and hearts before integrating them into our personal and community lives.

Pauline Riley  
945 Lipton Street  
Winnipeg, Manitoba  
R3C 2E7

Telephone: (204) 783-7949 residence

EMPLOYMENT HISTORY:

1987-1991

Popular Theatre Alliance of Manitoba  
2-413 Selkirk Avenue  
Winnipeg, Manitoba  
R2W 2M4

Community Development Co-ordinator

- \* planning, facilitating, evaluating workshops on a wide variety of topics including: racism, family violence, literacy, drugs, alcohol, board/staff development, popular theatre/education techniques, collective creation and acting skills.
- \* produced and developed videos of community play projects which are used in workshops.
- \* conduct needs assessments, research, facilitation and implementation of community play projects issues include: welfare, family violence and racism.
- \* conduct training workshops for community groups and individuals in the use of popular education/theatre methods.
- \* developed an outreach program to encourage community groups/individuals to use p.t p.e. in their programs.

1984-1987

Community Unemployed Help Centre  
606-213 Notre Dame Avenue  
Winnipeg, Manitoba  
R3B 1N3

Counsellor/Advocate

- \* counselling clients in regards to a variety of social situations and difficulties arising from unemployment.
- \* representing clients formal appeals.



- \* facilitating a self-help group, planning and implementation.
- \* researched, collectively wrote and perform a play FORGET ME NOT, a play about the effects of unemployment.

1983-1984

Parks and Recreation  
City of Winnipeg

Recreational Instructor

- \* planned and facilitated activities for 4-12 years.
- \* organized social events and special/outing.

#### EDUCATION/TRAINING:

Barlby Secondary School  
England. Graduated 1960

Red River Community College  
One year, Business Skills  
Graduated, November 1984

#### POPULAR THEATRE/ EDUCATION:

Phillipine Educational Theatre  
Popular Theatre methodology 1984

Sticks and Stones, Sudbury Ont.  
Forum theatre, newspaper theatre 1985

Lillian Allen, Toronto  
Collective writing, dud poetry 1985

Lib Spry, Toronto  
Popular theatre methods 1986

Banuta Rubess, Toronto  
Collective script writing 1986

Sistren Theatre, Jamaica  
Popular theatre/education 1987

Le Theatre Parminou, Quebec  
Popular theatre methods 1987

Canadian Popular Theatre Festival, Winnipeg  
and Sydney. Popular Theatre workshops 1985/87

Popular Theatre Alliance of Manitoba  
Facilitation, acting, collective creation  
set, light, sound 1984-1987

Karen Baker, Winnipeg  
Acting classes 1988

No Frills Theatrics, Winnipeg  
Research, collective writing. acting  
directing, performing 1983-88

Lib Spry, Toronto  
Collective Creation 1990

#### COUNSELLING TRAINING:

Klinik Community Health Clinic, Winnipeg  
Crisis, suicide, sexual assault, abuse  
training 1983

Fort Garry Women's Resource Centre, Winnipeg  
Women and violence counselling 1985

Evolve Domestic Abuse Centre, Winnipeg  
Domestic abuse workshops 1987

#### OTHER EXPERIENCE:

- |           |  |
|-----------|--|
| 1983-1988 | Member of No Frills Theatrics, Winnipeg based theatre troupe. Performed, researched collectively wrote plays on issues ie: women and choices, third world development, unemployment, free trade. Performed at popular theatre festivals in Canada, and venues including prisons, bars and community centres. |
| 1983-1987 | Crisis counsellor at Klinik. In-person telephone counselling. Sexual assault, family violence, crisis counselling.   |
| 1984-1990 | Facilitated, planned, evaluated workshops for Adult Learners Conference, Department of Education.  |
| 1989      | Participated in Match International Canadian Tour Women Against Violence. Facilitating workshops in Ontario, Manitoba, N.W.T.  |



Pauline Riley  
945 Lipton Street  
Winnipeg, Manitoba  
R3C 2E7

Telephone: (204) 783-7949 residence

#### **THEATRE**

1990-91	Assistant Director Anti-Racism Project Popular Theatre Alliance
1990	Director, Co-writer, Actor Long Hot Summer in Oka Ma Mawi Chi Itata Centre
1990	Stage Manager Bolshie Bash Winnipeg Fringe Festival
1988-89	Assistant Director Stage Manager Under The Line Popular Theatre Alliance
1983-88	Actor, Co-writer, Sound Tech. No Frills Theatricks, Winnipeg

#### **POPULAR THEATRE WORKSHOPS**

1989-90	Popular Theatre Alliance, Winnipeg Match International, Ottawa Artic College, Rankin Inlet Women Working Winnipeg Dauphin High School, Manitoba Kenora Resource Centre, Ontario Adult Learners Conference, Dep. Ed. Winnipeg Ma Mawi Chi Itata Centre, Winnipeg North West Child Family, Winnipeg Black Women's Congress, Winnipeg Canadian Popular Theatre Festival, Edmonton
---------	--

\* Taught popular theatre since 1984, for a wide variety of community groups and institutions in Manitoba, N.W.T., Ontario.

①

Noor

I will be asking the following four women to be part of the panel on developing trust in women's studies seminars

1) Jaya Chaudhary — formerly of St. James Xavier, now living in Edmonton.

Jaya is a Black woman who has taught in WST programs at Memorial & St. James Xavier

2) Sean Noble — English student who takes WST courses at U of A. Sean is white, working class, lesbian. ✓

3) Malinda Smith — is a Ph.D candidate in Political Science at the U of A. who teaches in Political Science program and has taken WST courses at U of A. Malinda is Black and active in anti-racism activities on campus. ✓

4) Angela Miles — professor in Adult Education at OISE. white woman who has developed interests in global feminism.

only Angela is not presently living in Edmonton. The other three have come to Edmonton from elsewhere for various reasons.

Hope this helps.

Reba





(2)

to: Noreen Bell

date: July 4, 1991

from: Debra Shogan

our file:

your file:

subject: CRAW Conference

I have decided to ask Daphne Reed to be involved in the panel rather than Angela Miles because <sup>Daphne</sup> ~~she~~ is here in the Edmonton and is involved with Sean, Jagan, Mahesh & I in an "unlearning racism" reading group. In order for a group of women to discuss

the establishment of trust, there needs to be a degree of trust among them <sup>already</sup>. Since the five of us will already have been working together around a fairly sensitive subject, we may be able to explore some things that a group of relative strangers might not.

I may also want to add one other person. Is this OK?

Do you have a CRAW membership form you can send me?

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.

A handwritten signature in blue ink, appearing to read "Debra Shogan", with a long horizontal line extending to the right.



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?

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1023

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ack 25.6.91

2

Warren Grove  
P.E.I., COA 1H0  
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



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.





University of Alberta  
Edmonton

Canada T6G 2H4

Department of Sociology  
Faculty of Arts

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

11/10/91

Ms. N. Bell,  
Associate Coordinator,  
CRIAOW conference,  
Misner/Margetts Women's Research Centre,  
University of Alberta,  
11043 - 90 Avenue,  
Edmonton. T6G 2E1.

Dear Ms. Bell;

The following are the participants with the titles of their presentations in the session, Local Research with Global Implications .

K.M. Bensalah, "Stratification and Attrition within Sociology: 1961-1990".

M. Carlson, " Reproductive Choice? "Junk" Liberty, Women and the New Reproductive Technologies".

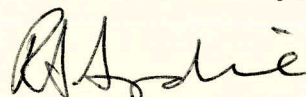
C. Krull, "Sex Differential in Quebec's Suicide Rates, 1931-1986."

M. Peters, "The Application of Dorothy Smith's Concept of the 'Bifurcation of consciousness' to Christian Theology."

E. Von Roosmalen, " Youth in focus: Feminism and Youth Culture."

I hope that there will be time to include the above in the final programme.

Yours sincerely,

  
R.A. Sydnie.



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 number 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 preventative 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. Sydnie.

Rosalind

0489





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 ,  
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Yours sincerely,

R.A. Sydnie.



FACULTÉ DES SCIENCES SOCIALES  
GREMF

Cité universitaire  
Québec, Canada G1K 7P4

## TRANSMISSION DE FACSIMILÉ

Date : 2.07.91

Transmettre à : Marcelline Forestier

Adresse : Comité organisateur du Colloque de L'ICREF  
a/s Misener / Margott's Women's

No de télécopieur : 1-403-492-1186

Nombre 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 Robinson

No de téléphone : 656-5421

Groupe de recherche multidisciplinaire féministe (GREMF)  
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## 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

Proposal by Ann Robinson and Dominique  
Drolet: Lesbianism and The University  
Setting

Since statistics tell us that roughly 12% of the population is gay, we can assume there is the same proportion in university populations.

How do lesbians cope? are they hiding, lobbying, or do they live from day to day without wondering too much about it?

In this workshop, following a brief presentation about the challenges of being a university lesbian, living as a couple and being a mother, there will be a discussion with the participants to share ideas and to offer each other support.

This workshop will be bilingual because, in addition to simultaneous translation, we will benefit from Sandy Kirby's support and participation.



TRANSMISSION DE FACSIMILÉ

Date : 2.07.91

Transmettre à : Marcelline Forestier

Adresse : Comité organisateur du Colloque de L'ICREF  
a/s Mesener / Margott's Women's

No de télécopieur : 1-403-492-1186

Nombre de feuilles expédiées  
incluant la page couverture : 2

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

MESSAGE : \_\_\_\_\_

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Nom de l'expéditrice : Ann Robinson

No de téléphone : 656-5421

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# 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 Wwomen'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.