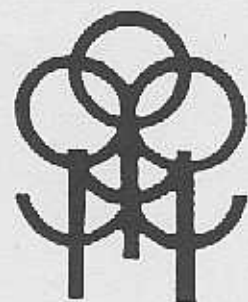


NEWSLETTER

OF THE CPA/SCP



SECTION ON WOMEN & PSYCHOLOGY
SECTION : FEMMES ET PSYCHOLOGIE

SEPTEMBER 1991

VOL. 16, NO. 1

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COORDINATOR'S MESSAGE

Mona Abbondanza

Welcome to very special year for SWAP. We are Celebrating 15 years of existence of SWAP and IGWAP (Interest Group on Women and Psychology, which preceded SWAP). This anniversary has started out beautifully with a very successful preconvention Institute in Calgary, which was organized by Sharon Crozier and Vivian Lalande. The institute, entitled "Women, Girls and Achievement", was very well attended, the papers were very stimulating and for the first time the institute had an evening program and reception. The evening keynote address was given by Dr. Mary Belenky on "Ways of Knowing and Empowerment". Dr. Belenky helped us increase our understanding of achievement issues for women and girls with very poignant examples of her work with women in isolated settings. The reception that followed was held in a beautiful garden terrace and two flautists provided wonderful music to accompany our meal and conversation.

The Saturday Symposium, organized by Dr. Susan Hyde, entitled "Fear and Loathing in Academia: Women's Experience in the University" attracted a full house, was truly thought-provoking and generated a very intense discussion. Sharing their experiences in academia were Sandra Pyke (York University), Cannie Stark-Adamec (University of Regina), Linda McMullen and Deborah Hay (both of University of Saskatoon). Our thanks go to the two graduate students who contributed a very original paper but who wished not to reveal their identities, as well as to Joanne Gallivan who did a superb job reading their work.

SWAP also joined with two other sections, history and social psychology, to invite Dr. Erika Apfelbaum, a French social psychologist with the Research Group on the Social and Gender Division of Labour. Dr. Apfelbaum explained in her talk how feminist thought has not only challenged the traditional categories of social psychological research, but has also offered theoretical, epistemological and metatheoretical alternatives which must be considered for the discipline's future development.

Congratulations to Charlene Y. Senn of York University, who won the SWAP student paper award. Her paper, co-authored by Sandra Pyke, is entitled Women's Perceptions of the Impact of Pornography on Their Lives: A Q-Methodological Investigation. Our thanks go to Dr. Marion A. Cuddy for her work involving both the student awards and the travel grants.

This being our anniversary, it would be nice to look back on what has been accomplished over the past 15 years by SWAP and IGWAP. IF YOU HAVE KEPT SOME OF THE OLD NEWSLETTERS AND WOULD NOT MIND PARTING WITH THEM FOR A GOOD CAUSE, PLEASE SEND THEM TO ME. It would be nice for SWAP to have in its archives the complete collection of past newsletters. Also I will be contacting all past coordinators of SWAP and IGWAP to try and put together an anniversary photo album for SWAP. Finally, Dr. Elinor Ames has kindly agreed to prepare for us a brief history of our section

and interest group.

An anniversary should also be an occasion to look towards the future. What should be our long term goals as a section? How can we best assure support for the women in psychology as well as for work on woman-related issues in our field? If you have any ideas you would like to share on this topic please send me a letter (if you wish, we could publish these letters in the next newsletter). It would be nice to hear from long-time members as well as from new members of our section.

EDITOR'S MESSAGE

Joanne Gallivan

Welcome to the first issue of this year's SWAP Newsletter. The most important message I have is one of thanks to everyone who submitted material. In particular, I'm grateful to those who provided book reviews and to Beth Percival who is Book Review Editor. Remember to send any suggestions you have concerning reviews to Beth at the Department of Psychology, University of Prince Edward Island, 550 University Ave., Charlottetown, PEI, C1A 4P3.

We're fortunate to have in this issue the text of Mary Belenky's SWAP Institute keynote address and three of the addresses from the SWAP Saturday symposium. We hope to publish the text of Lorna Cammaert's Institute keynote and the remaining papers from the symposium in the next issue. We also need your submissions. You can send items directly to me or through your provincial representative (see the first few pages of the newsletter for addresses). The deadline for submissions for the January issue is December 13th. If possible, send submissions on IBM disk in WordPerfect or ASCII (DOS text) format; disks will be returned. If you use E-mail, you can send materials in DOS text form through the system; that still saves retyping and has the added advantage of speed.

The next issue will contain further information on plans for SWAP-sponsored activities at the CPA convention in June. In particular, I'm pleased to be able to inform you that Dr. Margaret Matlin has accepted an invitation to provide a pre-convention workshop on "Teaching the Psychology of Women Course". Complete details will be available in the January issue.

Thanks to Jennifer MacKinnon and Heather Davey for their assistance in compiling this issue. And thanks in advance to those of you who'll be providing the material that will make up the future issues. **REMEMBER TO SUBMIT ITEMS FOR THE JANUARY NEWSLETTER BY DECEMBER 13TH.**

FINANCIAL STATEMENT

JANUARY 1, 1990 TO DECEMBER 31, 1990

Revenues:

Previous balance (Dec. 31/91)	4,077.93
Dues	2,178.00
Profit from 1990 SWAP Institute	2,277.95
Interest	27.76
TOTAL	8,561.64

Expenditures:

Telephone, postage, etc.	723.18
Scholarships and bursaries	1,250.00
Institute (1990)	832.38
Institute (1991-Seed Grant)	750.00
Newsletter	143.75
Miscellaneous	78.75
TOTAL	3,778.06

BALANCE (Dec. 31, 1990) 4,783.58

JANUARY 1, 1991 TO MAY 31, 1991

Revenues:

Previous balance (Dec.31/90)	4,783.58
Dues	3,758.00
Interest	34.18
Miscellaneous	25.00
TOTAL	8,600.76

Expenditures:

Telephone, postage, etc.	304.45
Newsletter	480.00
Institute (1991-Seed Grant)	750.00
TOTAL	1,534.45

BALANCE (May 31, 1991) 7,066.31

Mary Ricketts, Ph.D.
SWAP Secretary-Treasurer

1991 SWAP INSTITUTE REPORT

Sharon Crozier and Vivian Lalande
Co-coordinators, 1991 SWAP Institute

The 1991 SWAP Institute was a great success and we would like to express our appreciation and sincere thanks to the hardworking committee members who contributed to this success: Lorraine Radtke, Mary Bobey, Swapna Gupta, and Joan Trimble. In total, 152 people attended the institute enjoying papers and workshops on various aspects of the theme, Women, Girls and Achievement. Excellent keynote presentations were given by Lorna Cammaert and Mary Belenky.

The institute was co-sponsored by the Women in Psychology Special Interest Group of the Psychology Association of Alberta, which contributed \$1500.00. The committee received over 30 submissions, necessitating very difficult decisions regarding proposal acceptance. Four sessions were offered at one time allowing for a wide variety of choice, with the only complaint being the difficulty in making a choice. We were able to bring in an internationally known author and researcher, Mary Belenky, one of the co-authors of "Women's Ways of Knowing", who offered a workshop and an evening keynote address. We were also pleased to provide a book table, which offered an excellent source of feminist literature in this area and to have a wonderful luncheon served in the Atrium with music provided by two University of Calgary student flautists.

It was our pleasure to be able to work on the 1991 SWAP Institute. We enjoyed both the process of preparing for the Institute and the day itself, where we met and renewed acquaintances with many exciting and dedicated women in psychology.

REPORT ON STUDENT PAPER AWARD AND TRAVEL BURSARY AWARDS

Marion A. Cuddy, Ph.D.

Notices regarding the SWAP Student Paper Award and Travel Bursaries were mailed to all SWAP members and to all universities with a Chair in Psychology. We received a record number of submissions for both the paper award and the travel bursaries. The winner of the Student Paper Award was Charlene Y. Senn of York University for her paper (authored with Sandra Pyke) entitled "Women's Perceptions of the Impact of Pornography on their lives: A Q-Methodological Investigation".

At the SWAP AGM, a motion was passed to increase the amount for travel bursaries from \$750.00 to \$1,000.00. A decision was made to notify all applicants presenting at the SWAP Institute of the availability of travel funds. Finally, a motion was passed that non-SWAP applicants awarded travel bursaries to the annual CPA convention be given a one-year honorary membership in the SWAP. Notices concerning the 1992 Student Paper Award and Student Travel Bursaries will be published in the next issue of the newsletter.

SECTION BY-LAWS

If you are interested in being on a committee to review the by-laws for 1992 business meeting, please contact Dr. Susan Hyde, Department of Psychology, Cape Breton Hospital, Box 515, Sydney, N. S. B1P 6H4.

By-Law I - Name

1. The organization shall be called the Section on Women and Psychology hereinafter referred to as "The Section".

By-Law II - Purpose

1. Sections are the primary agents through which the particular and special needs of members of the Canadian Psychological Association (hereinafter referred to as "CPA") are met and interests are served. The purpose of this Section is to promote the development of Women and Psychology as a special interest area in psychology.
2. In pursuance of this purpose, the Section is expected to: a) provide information to members about current activities, events, research and practice developments in the area; b) organize sessions at the annual CPA Convention that are of interest to members; c) represent the interests of the Section within CPA through initiation of such activities as position papers, policy statements, and special meetings; and make representations, on behalf of its' members to external organizations or agencies with the approval of the EXECUTIVE Committee of the CPA Board of Directors; d) publish a newsletter three times a year; e) confer an annual student paper award for submission to the Convention; f) provide student travel bursaries to qualifying individuals to the annual Convention; g) organize an annual one day Institute (when feasible) with a focus on a particular issue or theme specific to women; h) liaise with the CPA Status of Women Committee and act jointly with the Committee when appropriate.
3. The Section may also engage in, from time to time, other activities at the direction of the Section Executive.
4. The Section shall have access to the Board of Directors through the Executive Committee for consideration of issues of concern to the Section involving matters relevant to the relationship of the Section to the Association as a whole of component parts thereof, or concerning agencies or activities external to the Association. These may in turn be referred to the Board for consideration and action.

By-Law III - Formation

1. The Section is an agent of CPA and operates in accord with By-Law VII of the Association.
2. Approval to establish the Section within the Association is granted by the CPA Board of Directors in accord with CPA By-Law VII.2.
3. The Section may be dissolved by the CPA Board of Directors in accord with By-Law

VII.3.

By-Law IV - Membership

1. Full membership in the Section is open to all Fellows, Members and Student, Foreign and Special Affiliates of CPA.
2. Members of the Section who are full members of CPA may exercise full voting rights, and may nominate, vote and hold office. Affiliate Members of CPA who are members of the Section may enjoy full privileges of membership except for holding office.
3. Any member of CPA shall be admitted to full membership in the Section upon application to CPA or to the Section and upon stated commitment to the purposes of the Section and upon payment of the annual dues.
4. The Section shall establish annual dues. Membership fees adequate to carry out the purposes of the Section shall be established by a majority vote of members present and voting at the Annual General Meeting. Differential dues will be set for Sustaining members, Full members and Student members, in the amounts of \$30, \$20 and \$10 respectively.
5. Any member may resign from membership in the Section by giving written notice to the Secretary-Treasurer of the Section. Membership dues are not refundable following resignation.
6. Any member of CPA whose fees are six months in arrears shall be deemed to have resigned from CPA, and, therefore is no longer eligible to be a member of the Section. Members whose Section membership fees are six months in arrears shall be deemed to have resigned from the Section, and are therefore not permitted to vote, to make nominations, or to hold office in the Section.
7. Any member suspended from CPA under its By-Law IX shall be deemed to be suspended from the Section.
8. Members whose conduct is considered by the Executive Committee of the Section to be contrary to the stated purposes of the Section shall be asked by the Executive Committee to explain or justify their actions. If the members are unwilling or unable to do so, they shall be asked by the Executive Committee to resign from the Section. If they do not resign, the Executive committee shall give notice of motion, to be considered at the next general meeting, requesting their expulsion from the Section. A copy of this motion shall be communicated to the member concerned in time for that person to make a written response. If a response is made, it shall be circulated without the notice of motion. The members concerned shall be given an opportunity to explain their positions at the meeting at which the motion requesting their expulsion is considered. Approval of such a motion shall require a two-thirds majority of the votes cast.

By-Law V - Officers and Executive Committee

1. There shall be four elected officers, these being the Coordinator, the Coordinator-Elect, the Past-Coordinator and the Secretary-Treasurer. The term for the first three offices is one year. The term for the Secretary-Treasurer shall be two years. All terms will end at

- the close of the Annual General Meeting. The Newsletter Editor shall be appointed by the elected Executive for a term of two or more years. The Executive Committee shall also appoint a Coordinator for the annual Section Institute. The Executive Committee shall also appoint the Provincial Representatives and the Graduate Student Representative.
2. Nominations for the Coordinator-Elect and Secretary-Treasurer may be made up to the time of the annual election.
 3. The Coordinator-Elect and the Secretary-Treasurer shall be elected by a majority vote of members present and voting at the Annual General Meeting.
 4. The Coordinator shall: a) provide the overall supervision and administration of the affairs of the Section and ensure that all policies and actions approved by the general membership or by the Executive Committee are properly implemented; b) preside at general meetings of the Section and chair meetings of the Executive Committee; c) represent the Section on the CPA Committee on Sections to the CPA Board of Directors, and to external bodies. (CPA By-Law VII.7 states: the Section shall elect or appoint a representative to sit on the Committee on Sections of the Association and shall regulate through the Section By-Law the method of appointment or election and the terms of office); d) provide an annual report to the members and to CPA.
 5. The Coordinator-Elect is available to carry out duties assigned by the Coordinator or requested by the Executive Committee or the general membership.
 6. The Past-Coordinator shall: a) fulfil the duties of the Coordinator when that person is temporarily absent or otherwise unable to perform the duties of the office; b) perform duties assigned by the Coordinator or requested by the Executive Committee or the general membership; c) chair the Nominating Committee for the positions of Coordinator-Elect and Secretary-Treasurer.
 7. The Secretary-Treasurer shall: a) issue notices and agendas, and prepare and maintain an up-to-date list of members, including a record of the dues paid by members in order to establish those in good standing. Membership dues shall be collected by the CPA Head Office at the time of the annual membership subscription to the Association. The CPA Head Office disburses the dues collected to the Section along with a roster of the names and addresses of Section members. A fee for processing Section dues and memberships is set by the CPA Board of Directors in consultation with the Committee on Sections and with sufficient notice given to allow for the Section to plan a budget; c) be responsible for the care and custody of the funds and other assets of the Section and for making payments for all approved expenses; d) maintain books of the accounts which shall be made available for inspection by members at any reasonable time on request; e) annually, at least four weeks before the Annual Meeting of the Association, the Secretary of the Section shall submit an Annual Report, which includes a financial statement to the Board of Directors of the Association. The financial statement shall include a budget for the ensuing year which shall be subject to approval by the Board of Directors; f) carry out other duties as may be assigned by the Coordinator.
 8. The signing officers of the Section shall be the Coordinator and the Secretary-Treasurer.
 9. Officers shall remain in office until their successors are elected or appointed, unless they resign, or are removed from office by a two-thirds vote of the body that elected or

appointed them. Proper notice must be given of a motion to remove a person from office and the individual concerned shall be given an opportunity to speak before such a motion is put to a vote.

10. Vacancies that occur on the Executive Committee shall be filled by appointment by the Executive Committee. A vacancy in the office of Past-Coordinator shall normally be filled by the next immediate Past-Coordinator.

By-Law VI - General Meeting

1. The general membership shall retain all powers of the Section except the management duties delegated in Section By-Law V to the Executive Committee of the Section.

2. An Annual General Meeting shall be held at the time and in the location of the annual convention of the CPA.

3. The Executive Committee of the Section may call a special general meeting by giving at least 30 days notice of the time and place of the meeting and of the specific agenda items to be considered.

4. A quorum for the transaction of business at all general meetings shall be nine full members. (The guideline for a quorum is twice the number of the Executive Committee plus one.)

5. The meetings of the general membership shall be conducted in accordance with the latest edition of Procedure for Meetings and Organizations, by M.K. Kerr and H.W. King, Carswell Legal Publications, Toronto.

By-Law VII - Committees

1. The Executive Committee may appoint standing or other committees as it deems desirable to facilitate the achievement of the purposes of the Section. (Standing committees that Sections may wish to establish include Convention Programme Committee, Newsletter Committee, Public Information Committee, Scientific Affairs Committee, Professional Affairs Committee.)

2. Terms of reference of standing committees shall be prepared by the Executive Committee of the Section and put before the membership for approval at a general meeting. Ad hoc committees may be established by approval of a motion at a general meeting or at a meeting of the Executive Committee of the Section.

By-Law VIII - Amendments

1. These By-Laws may be amended by approval of a motion by a two-thirds majority of votes cast at the Annual General Meeting of the Section, provided that at least thirty days notice is given for such a motion, and that the amendments receive subsequent approval by the Board of CPA.

FEAR AND LOATHING IN ACADEMIA

Susan A. Hyde, Ph.D., Past Coordinator

The following papers were presented at the annual SWAP Symposium which took place in Calgary on June 15th., 1991. Papers presented by Dr. Sandra Pyke (York University) and Dr. Cannie Stark-Adamec (University of Regina) may appear in a future issue of the SWAP newsletter. The purpose of the symposium was to present the experience of academics who were at different points in their careers in the university. It was a telling commentary that the graduate students chose to remain anonymous in order to avoid jeopardizing their positions. The voices of the presenters were powerful as was the audience response. The experiences presented were those of white, physically able, non-immigrant, ostensibly heterosexual women. The barriers they described were formidable and it remains for a future symposium to detail the additional obstacles that visible minority, immigrant, differently-abled and lesbian women encounter. Despite the harsh reality that all the presenters described, they retained their wit and humor and gave us all some hope for the future of women in the university.

FEAR AND LOATHING IN ACADEMIA: WOMEN'S EXPERIENCE IN THE UNIVERSITY

Linda M. McMullen

Department of Psychology, University of Saskatchewan

Before describing my current experiences as a mid-career Associate Professor, let me begin by providing a bit of background about myself and my early years in academia. I joined the faculty at the university of Saskatchewan 11 years ago as a Lecturer with a one-year term; the following year I was hired into a tenure-track position at the level of Assistant Professor. I was the first woman to be hired in a permanent tenure-track position in the department and remained the only permanent full-time female member for 9 years.

I would describe my early years (prior to sabbatical leave in 1987-88) as ones in which I concentrated on surviving. In this regard, I did everything that I was supposed to do -

- I got research grants, I published, I put a lot of effort into teaching, I got tenure, and I got promoted to Associate Professor. I was, for the most part, oblivious to or in denial about the fact that I was very much in the minority in this institution.

At times, however, the fear would strike me. For example, I remember what it was like being a junior faculty member and, of course, the only female on College committees, and seeing my approach to committee work clearly being in the minority; I had the view that committee members ought to facilitate the work of their colleagues, not put obstacles in their way - that is, I believed that rules were made to be bent, not observed without exception. This approach did not seem to go over well with some of my male colleagues, and I felt very much that my views were outside of the norm. At other times, the loathing would strike me, e.g., when I was hired into a tenure-track position and was told (jokingly) that the only reason I was hired was that nobody else who was a qualified clinician had applied; when I discovered that while I had been hired at the ceiling of the Lecturer rank, a male colleague with similar qualifications had been hired a few steps above the floor of the Assistant Professor rank; and when, in presenting my case for promotion to the college, my department head noted that in addition to my research, teaching, and administrative work I had also had two children, and his comment was met with "Well, I hope you didn't take that into consideration when voting on her promotion!"

Although these sorts of incidents have obviously stayed with me and certainly did not help me to feel welcomed by the university, the predominant experience I had in my early years can be summarized as - trying to fit in, to make it, to become established in the academy. I did not want to be seen as part of a minority group and, for the most part, I ignored the fact that I was.

Sometime during 1987-88, I experienced an awakening: I went on sabbatical leave, sat in on a graduate seminar on gender roles, and began to read some of the literature in Women's Studies. Upon coming back from sabbatical leave, I also experienced a tremendous increase in my work load and became aware of the consequences of the movement within our institutions for increased visibility and representation of women. It was at this time that I began to reflect on my life as a woman in the academy.

The data on the proportion of women in academic ranks speak loudly and clearly: Women constitute on average about 17% of all tenured and tenure-track faculty members in Canadian universities; the majority of women are in the lower ranks (Assistant Professor and Lecturer) with about 18% being Associate Professors and a pitiful 7% holding Full Professorships. With the push toward female representation in the university, the few women who are in the Associate or Full Professor rank are experiencing tremendous pressures.

Let me provide some examples of the different sources of pressure that are currently impinging on us:

(1) undergraduate students - as the number of female students increases (particularly the number of mature female students), there are more requests to advise, teach, and supervise these students, particularly if they are interested in Women's Studies;

(2) graduate students - women now comprise close to 65% of the total enrolment in doctoral programs in psychology and these students want us to offer new courses on feminism and psychology, supervise their research on topics of interest to them, sit on their thesis committees, and write letters of support for scholarships and awards;

(3) our colleagues within the Department and within other disciplines - we are frequently asked by our colleagues to sit on committees, develop policies that affect women, collaborate on interdisciplinary research projects, and serve as External Examiners for their female graduate students;

(4) our Deans - within our colleges, we are asked to sit on special committees on Women's Studies, to participate on tenure, promotion, and search committees in other departments where there are no or too few women faculty members, and to host visiting female professors;

(5) our Presidents and Vice-Presidents - our senior administrators often want us to be on influential university committees and to advise them on matters pertaining to the status of women in the university;

(6) our colleagues within the discipline - outside of our own universities, our colleagues want us, as members of a minority group, to review manuscripts and grant proposals, sit on Editorial Boards and Grant Selection Committees, and participate in our professional associations.

Just to provide an idea of the magnitude of these pressures, I will briefly describe how they have impinged on me over this past academic year. During this time, I (1) have supervised the research of 5 students, participated in the committees and oral defenses of 4 more students, been the External Examiner on 4 other committees, and been asked to supervise or sit on the committees of 10 more students; (2) was asked and agreed to offer (for no credit) a special topics course on Feminism and Psychology to 10 graduate students; (3) was a member of 6 college or university committees and was seconded to another department to serve on a tenure committee; (4) was the key-note speaker at our undergraduate research conference and presented an invited colloquium at another university; (5) have reviewed five manuscripts or grant proposals; (6) have been asked to sit on an Editorial Board of a journal and a Grant Selection Committee. In addition, I carried out my regular teaching duties, was the Director of Clinical Training, and finished the first year of a multi-year research project.

At the height of all of this activity, I had a startling realization: Might the kind of life that students observe me to be leading actually deter them from entering academia? Might I and other mid-career female academics be undoing what we are trying to foster? I then began to reflect on the kind of life that students might be seeing - and I saw it as stressful, all-consuming, and frustration-inducing.

I saw it as stressful because there are so many demands, because we feel pulled to

be good teachers, researchers, and administrators and to work toward having changes in the university implemented in our lifetimes. We are trying to be good academics and strong advocates for change, simultaneously.

I saw it as all-consuming because there is little time for anything else but work; it is difficult to have a life outside of the academy. Trying to balance a family and an academic career is difficult, and having time for other interests is almost impossible.

I saw it as frustration-inducing because the pace of change in structural aspects such as requirements for tenure, promotion, and merit is extremely slow.

We all know that the idealized career path in the academy is one that best fits the scholar who is single-mindedly dedicated to [his] career - who has limited or no family obligations and outside interests and who does not pursue in [his] early years research projects that take years to complete. This path does not fit well for most women.

One of the questions that arises, then, for many young women is "Can I make it in this system?" "Do I really want this kind of life?" Although each of us must arrive at our own answers, I can say that many of us in the system are working hard to make the university a more welcoming place for women. Here are some of the initiatives in which we are involved:

(1) Many of us are strongly in support of employment equity and affirmative action programs and are working hard at getting our departments and universities to devise specific plans and strategies for increasing the number of female faculty members. For example, we are challenging the idea that we cannot hire our own graduates, since it is clear that this policy has discriminated against women in the past; we are advertising positions through informal networks of women; and, we are setting minimum quotas for the number of women to be on the short-list and interviewed for vacant positions.

(2) We are trying to make life a little better for women who are on faculty at the present time. Informal support groups are being established; recognition of the workload of female faculty members and of how it impinges on productivity is being sought at department, college, and university levels; and, special seminars and colloquia are being organized (e.g., on the status of women students and faculty on campus; on women and science; on sexual harassment; on promotion and tenure for women faculty).

(3) We are speaking out about the lives and specific concerns and needs of academic women in committees, in department, college, and university council meetings; we are participating in important gatherings (e.g., at presentations by candidates for deanships) and asking questions about employment equity, about the structural barriers that affect women, and about proposals for change.

(4) We are pushing for systemic changes. For example, one of our current negotiating caucuses of our faculty association at the University of Saskatchewan is designed to deal specifically with pay equity, day care, and maternity/paternity leaves, and these items will have a higher priority in the upcoming rounds of negotiation than they have had previously; also, we are lobbying our College Review Committee (the committee

that is responsible for reviewing the annual progress of all faculty members) to consider the enormous amount of committee work done by women when deciding on merit awards and promotion.

Will these efforts really make a difference? I think so, in the long run. But the pace of change will continue to be slow, and female graduate students will continue to wonder, for some time yet, if they really want to become part of the academy. However, in spite of all of the barriers and drawbacks which have been highlighted in this symposium, I want to emphasize that it is also an exciting time for women to be entering the university. It is becoming increasingly more difficult for us to be ignored: our voices are beginning to be heard and we are beginning to have an influence.

At this point in my career, I can honestly say that I neither fear nor loathe the academy - I am ready to take it on.

POLLYANNA Ph.D. GOES INTO ACADEMIA

Deborah Hay
University of Saskatchewan

The title of my presentation is, "Pollyanna Ph.D. goes into Academia". I borrowed the idea to use a narrative from Robert Sternberg and a presentation he did at a recent meeting of SRCD. I'd also like to acknowledge Eleanor Porter, who created the heroine Pollyanna in 1913, and Charlotte Caron whose work on women in academia has helped me to make sense of my experiences. Unfortunately, this story is not entirely fictional. However, I would like to state that any similarities between characters depicted in this story and real persons, either living or dead, or between the institutions described in this story and institutions which exist or have existed in the past, is totally coincidental.

Pollyanna Ph.D. heaved a big sigh of relief as she finished grading the last final exam for the term. It had been a very busy year and she was looking forward to summer. She took down the list from her bulletin board marked "Things to do over the summer". She quickly skimmed through the 65 items on the list. There were a number of manuscripts in various states of preparation, a couple of research projects in progress, a new grant to get underway, a grant to write, a progress report to submit, and various other odds-and-ends like next year's classes to prepare. Pollyanna Ph.D. did a few calculations—let's

see it was almost May 1st.....88 weekdays until the end of August...divide by 65...uh...that would mean about 1 and 1/3 day per project....well...she may have to prioritize a little.....she could work weekends...being an eternal optimist, Pollyanna Ph.D. was not easily discouraged.

This was Pollyanna Ph.D.'s first academic job and she was almost finished her second year. Pollyanna Ph.D. really enjoyed her work and felt good about the way her career was going. She had to laugh, though. She had never pictured herself as an academic.

Pollyanna Ph.D. recalled a recent incident on an airplane. The woman sitting next to her asked Pollyanna what she did for a living. Pollyanna replied that she taught at the University. The woman looked at Pollyanna Ph.D. suspiciously, "You're a Professor?!" "Um, yeah." "But," said the woman, "you're so...so..." Pollyanna hoped that the word the woman was looking for was young. She was surprised when the woman completed her sentence. "You're so...so ordinary" "Ordinary?", asked Pollyanna Ph.D. "Well, I mean professors are usually men," the woman explained.

As much as she hated to admit it, Pollyanna Ph.D. realized that even in her own mind the word "professor" evoked a male image. "How could this be?", Pollyanna Ph.D. asked herself. After all, she knew lots of female academics--well, okay she didn't know lots, she knew some. Why she even had two female colleagues in her own department. One had an office at the far end of the hall down there and one had an office at the other end of the hall. If they planned it carefully, they sometimes even saw each other!

Pollyanna Ph.D. thought about the meeting last week conducted by the Office of Research Services. The purpose of the meeting was to provide support and encouragement to new scholars. Pollyanna Ph.D. couldn't help but notice that she was the only woman at the meeting. She looked around the room at the pictures on the wall. The great, late men of the University smiled down upon her. There was not even the spirit of another woman in the room.

Pollyanna Ph.D. remembered the first time she went to work out at the University Phys-ed facilities--she had spent 20 minutes looking for the Female Faculty locker room! She supposed it was rather presumptuous of her to think that just because there was a Male Faculty locker room there would be a Female Faculty locker room.

"Oh, you're being petty," Pollyanna Ph.D. reprimanded herself. What's the big deal about a locker room?!" Deep in her heart, though, Pollyanna Ph.D. knew it was a big deal. It was a subtle message, but it was simple and it was clear--she did not exist. Pollyanna Ph.D. quickly pushed these thoughts away. She knew if she thought about it too much she would be overwhelmed by feelings of helplessness and alienation.

"Besides, I am valued and appreciated", Pollyanna told herself. A number of her colleagues had told Pollyanna Ph.D. how glad they were to have her in the Department.

Female undergraduates had told her how much they enjoyed having a female professor. Both female and male graduate students seemed appreciative of her work. Professionals outside the department were supportive. This feedback was very important to Pollyanna Ph.D. and she valued it highly. But if everything was going so well, how come sometimes it felt so bad? How come she sometimes felt so overwhelmed, so victimized, so helpless?

Pollyanna Ph.D. remembered being interviewed for jobs. Everyone everywhere had been very excited that Pollyanna Ph.D. was a woman. Everyone wanted to hire a woman. Of course, they didn't want just any woman. They wanted a woman who had strong teaching and research credentials, a solid list of publications or publication potential, expertise in a specific area of psychology, who was registered or eligible for registration, who would be active in clinical work and supervision as well as research, who could provide a supportive and positive role model for female students, and whose feminine perspective would contribute to the growth of the discipline, department, and university.

The first time Pollyanna Ph.D. heard this list of requirements, she thought the interviewer was teasing her (which may be why she was not offered the job). Pollyanna Ph.D. could not imagine that there would be anyone in the world with so many and such varied talents. The second and third times she heard the same list, she realized it was not a joke. Pollyanna Ph.D. thought each of these tasks required enormous effort and skill, but then may be it was only her inexperience which made them appear so onerous--after all, the women faculty she knew were performing all these roles, and quite successfully.

When she was offered a position, Pollyanna Ph.D. enthusiastically undertook the challenge. She did her best to tackle each responsibility in turn. Pollyanna Ph.D. knew that it was not just her career that was at stake. If she failed, her failure would not be her own, but it would be generalized to all women. Affirmative Action programs were getting more women into academic positions. However, they also had substantial negative fall-out. Some men argued (or rationalized) that Affirmative Action meant that women were being hired solely on the basis of gender without consideration of merit. In response, Pollyanna Ph.D. felt some compulsion to prove that she was not an "acceptable" female candidate, but an exceptional one. "Well", thought Pollyanna Ph.D., "when you put it in those terms maybe it's understandable that I might feel a little overwhelmed sometimes."

It was difficult for Pollyanna Ph.D. to explain her feelings to her male colleagues, even the very sympathetic ones. Pollyanna Ph.D. could not deny it. Her first two years had been quite successful--she had research grants, support from the Department in terms of a reduced teaching load and research space, and she had excellent graduate students. There was little concrete evidence to suggest that the academic infra-structure was not supporting her. Pollyanna Ph.D. felt caught in a double-bind. If she was unsuccessful that would prove that women were not up to the demands of academic life. If she were too successful, it would be obvious that it was "easy" for women to make it --if they really wanted to.

One time, Pollyanna Ph.D. tried to explain her feelings to a colleague. "So what do you want?", he asked. Pollyanna Ph.D. wanted to tell him, "A locker room!", but she knew he wouldn't understand. What Pollyanna Ph.D. wanted was ideological and structural change. She wanted to be a scholar, and there was no place in scholarship for sexism or racism. She wanted the system to acknowledge its own responsibility to rid itself of these plagues. The battle against sexism was not Pollyanna's responsibility, nor was it the responsibility of other women in the system. Pollyanna Ph.D. had lots of other things to do--65 of them, in fact!

Suddenly, something very strange happened. Pollyanna Ph.D. felt sure that the earth beneath her had moved. she looked around her office. This was weird. The walls were definitely less rose-coloured than they had been this morning. Pollyanna Ph.D. realized that her political anaesthetic was wearing off. While she was the eternal optimist and always tried to find the good in every situation, Pollyanna Ph.D. knew that personally and professionally, she could no longer deny the negative aspects of her situation. Pollyanna Ph.D. was not going to give-up her optimism. For there was much to be optimistic about. Changes were being made, and she was thriving. She was not going to stop looking for the good in every situation, because she truly believed that progress was made by building from the positive. However, neither was she going to be placated by platitudes about historical precedents or old dogs and new tricks. She would chose her battles carefully because she knew she'd get to fight them all eventually. Pollyanna Ph.D. looked at her list of "Things to do over the summer". At the top, she wrote, "Have people call me Anna."

TELL THE TRUTH

by

Two Women

The following is a story about the difficulty facing women who TELL THE TRUTH. Names and places have been changed to protect the vulnerable...

Once upon a time in a land far away in a time of strife and change, lived a community of people struggling with the deep sexism and violence that had plagued their land for almost four thousand years. Long ago the evil wizard, Cock-eyed, had cast his spell of hatred against women and all that was Mother Nature. Under the influence of Cock-eye's evil spell, the men in the community came to believe they were superior beings. They devised brutal tactics to crush the power and life force from women, children, and all other living creatures. And in this way, although they did not become powerful in the creative way of Mother Nature and women, the men took control. Cock-eyed and those

under his spell especially feared women because they knew that if enough women came together to TELL THE TRUTH the evil spell would be broken. Now, despite thousands of years of Cock-eyed's devastating plan for male dick-tatorship, small groups of women had secretly met since the start of his evil reign to TELL THE TRUTH, and pass this truth on from generation to generation.

And so in this time of transition from hatred and violence to awakening, healing and change two baby girls were born. In the north of Transitionland was born, Cassandra, gifted with clear vision and soothsaying. From her earliest days Cassandra witnessed and spoke aloud of the terrible brutality directed against her and her beloved women. She vowed when she grew up to help become a healer of women. Cassandra had one weakness: she feared that no-one else would believe her vision nor her words.

In the west of Transitionland Ariel was born. She was a very gifted child with an insatiable curiosity and determination. Ariel was admired and loved for her talents and somehow this love partially sheltered and protected her from experiencing first hand the violence and hatred directed toward women. When Ariel inevitably felt the sharp sting of sexism she was enraged and she argued and insisted that changes be made to correct the unfairness. And because Ariel was loved and admired, the people in her small village made small changes to accommodate her. Ariel had one weakness: she believed that she could work within the existing sexist system to eradicate the unfairness.

One day the evil wizard Cock-eyed looked into the window of possibilities and saw that someday Cassandra and Ariel would meet and TELL THE TRUTH. Cock-eyed was furious at what he saw and knew that the only hope for preventing Cassandra and Ariel from meeting to TELL THE TRUTH was to trick them into going to a land where his evil grip was strongest (and where there were very few women to get in his way). Cock-eyed would trick Cassandra and Ariel into going to his land of Academentia. In Academentia, Cock-eyed was confident that the two would-be feminists would fall under his evil spell and forget the truth.

Now Cock-eyed knew about Cassandra's and Ariel's weaknesses and knew just how to trick them. Cock-eyed disguised himself and journeyed to the small villages where Cassandra and Ariel lived. To Cassandra, Cock-eyed said that people would not take her truth seriously unless she travelled to Academentia and became "legitimate". Cassandra, fearing that she would never be taken seriously, thought that becoming "legitimate" in the land of Academentia was the perfect solution.

To Ariel, Cock-eyed said that her work in Transitionland was "very important" but that she could improve her ability to work within the system, if she went to the land of Academentia. Ariel, knowing how hard and slow it was to work within the system, thought that going to the land of Academentia to make her work easier and quicker was the perfect solution.

Just before leaving each village, Cock-eyed told each woman that he would arrange for her to work with a mentor who would be a perfect match. Then he arranged their separate travel plans - ever careful to keep them from meeting and TELLING THE TRUTH.

When Cassandra and Ariel landed on the shores of Academientia, they were told that this land was ruled by his royal highness, King Dick, and that his majesty expected all newcomers to attend his royal welcoming speech. The women were each handed a standard Promise-Sorry note from their new mentors which read: "I look forward to having a creative, collaborative, and cooperative working relationship with you." Each woman eagerly went off to meet her mentor before King Dick's welcoming speech.

Cassandra's mentor was named Tor-mentor. Tor-mentor had experienced much hostility and abuse in her life and learned that, Shit Happens. In order to cope with her terrible circumstances, Tor-mentor clung to the belief that shit doesn't happen if you: (1) play by the rules; (2) don't rock the boat by mentioning anything to do with women, emotions, or nature; (3) concentrate on being a "scholar"; and (4) work at improving your credibility with the men in Academientia. In spite of these beliefs, shit still happened in Tor-mentor's life but she desperately hoped that by following her rules one day life in Academientia would be wonderful.

When Cassandra met Tor-mentor, the newcomer told her mentor all about her village, about the women's loves and sorrows, about how badly the women were abused by men, and how dearly Cassandra wanted to be a healer of women. Cassandra also confessed her fear that her vision would be invisible unless she became "legitimate" in Academientia. Tor-mentor felt fear and fury upon hearing Cassandra's words about women, healing and the bad deeds of men. Didn't this crazy Cassandra know she was breaking all the rules for getting along in Academientia! Tor-mentor's anger about all her own abuse erupted inside her and she blasted Cassandra with anger so hot and cruel that Cassandra's face was covered in black soot and her hair was singed. Tor-mentor then laid out the rules and warned Cassandra that if she were ever to be "legitimate" she would never speak about women, abuse or healing again! Cassandra ran from Tor-mentor's office her tears streaking the black soot on her face. Cassandra felt hurt and confused. She wanted legitimacy but how could Tor-mentor expect her to not TELL THE TRUTH. Cassandra sadly crumpled up the Promise-Sorry note that Tor-mentor had first sent her and trudged wearily to the royal courtyard where King Dick was soon to give his welcoming speech to the new inhabitants of Academientia.

Meanwhile Ariel was on her way to meet her mentor who was named De-mentor. De-mentor also had experienced much hostility and abuse in her life and learned that, Shit Really Happens, Especially to Women. In order to cope with her terrible circumstances, De-mentor clung to the belief that it was possible to survive and succeed in Academientia if she (1) carefully picked her battles; (2) put her head down when necessary to get through the nasty politics; and (3) for self protection, put blinders on so she would not see issues that were too painful or numerous to look at. In spite of

these beliefs, shit still happened in De-mentor's life and she became more damaged, burned-out and jaded as her years in Academentia passed.

When Ariel met De-mentor the newcomer told her mentor about her desire to help women by working inside the system to cause change. Ariel told De-mentor about her hopes and ambitions and Ariel confessed that she was very worried about the vast amount of energy that was required to get the smallest change in the system. De-Mentor heard Ariel's hopes and knew that it was going to be necessary to control and contain Ariel so that she would learn the rules for getting along in Academentia, otherwise Ariel surely would be targeted for great abuse. But as she thought these thoughts, De-mentor felt a profound sadness about her own loss of youthful hope, fire and energy that shone so brightly in Ariel's eyes now. In a flash, De-mentor's sadness turn to rage and the rage erupted in her and she blasted Ariel with anger so hot and cruel that Ariel's face was covered in black soot and her hair was singed. De-mentor yelled, "Will you grow up Ariel? How can you be so naive?" De-mentor then laid down the rules, telling Ariel that if she were was ever to fit into the system it would only be through rigid obedience to her instructions. Ariel ran from De-mentor's office crying tears that made streaks in the black soot on her face. Ariel was hurt and confused. "I was just trying to be honest and TELL THE TRUTH", thought Ariel. As her tears subsided, Ariel remembered the Promise-Sorry note from De-mentor in her hand and she ripped it up as she hurried to King Dick's royal speech.

A huge crowd had already gathered to hear King Dick's man-ifesto. Cassandra stood somberly, feeling alone in the midst of the crowd. Ariel slipped in quietly, feeling isolated from the others there, and found a place at the back of the crowd. Cock-eyed was also there and he was in a frenzy because he had lost track of both Cassandra and Ariel after they fled from their mentors. Cock-eyed furiously scanned the crowd looking for Cassandra and Ariel for he feared his spell was doomed if they met to TELL THE TRUTH.

With much fanfare and trumpets sounding King Dick stepped up to the podium. He gave a regal nod to the large crowd below, harrumphed loudly, and then spoke: "Long, long ago, in the days before time, God decreed that all that is male is good and all that is good is male..." The crowd nodded their heads and murmured agreement. From their respective places in the crowd Cassandra and Ariel felt the strangest sensation. It began like a tickle in the back of their brains, and they shook their heads and blinked their eyes and tried to make sense of King Dick's words. He continued: "And all the world as far and wide as the eye can see is reason and intellect..." The crowd listened approvingly. The tickle in the back of Cassandra's and Ariel's brain became an itch, then a spark, then a flame, then a burning volcano. His royal highness went on: "The world is naturally divided into Dickotomies. Mind is good, body is bad; Logic is good, feelings are bad..." Cassandra and Ariel felt the volcanos in their heads explode. Their heads were being ripped open and torn from their bodies. In confusion and pain they both, at the very same moment, bolted from their places in the crowd and ran to the exit. In their frantic,

wild escape they did not look up and so crashed suddenly into each other. They lifted their eyes and looked directly at each other for the first time, and each was shocked to see a sooty, tear-stained face framed with singed hair looking back at her. In shock and horror each cried out, "What happened to you?" Simultaneously, Cassandra and Ariel burst, "I just tried to TELL THE TRUTH!" In that moment Cock-eyed gasped and swerved to see the two women, King Dick stopped his speech and the whole crowd fell into stunned silence...

The story stops here because there can be several endings.

The first ending: Cassandra and Ariel run away never to return.

The second ending: Cassandra and Ariel are severely punished and so abused they slip under the influence of the evil spell and eventually become just like Tor-mentor, De-mentor, and their colleagues: Embarrass-mentor, Abandon-mentor, Punish-mentor and all the others.

Or the third ending: Now that the evil spell is broken, Cassandra and Ariel go on to meet other mentors called Acknowledge-mentor, Compli-mentor, Fulfil-mentor, and their colleagues Wonder-mentor, Enlighten-mentor, and Amaze-mentor who have all looked at their own abuse, done work to heal those wounds, and are committed to stopping the cycle of mentor-student abuse. These healing mentors show by example how to have happy, healthy and full lives outside of Academentia as well as showing how to set appropriate boundaries and reasonable work loads. And because of the examples of good living set by these healing mentors, Cassandra and Ariel are encouraged to continue working for change in Academentia and Transitionland while at the same time living whole, well-balanced lives. How did these healing mentors achieve such a high standard of emotional, mental and spiritual health? Well, that's another story!

(Authors' note - We gratefully acknowledge Mary Daly and Jane Caputi's "Wickedary" for the inspiration behind some of the names and places in this story.)

BOOK REVIEWS

What We Would Have Said About Freedom If Anyone Had Asked

Julie Brickman

Review of The Montreal Massacre, Edited by Louise Malette and Marie Chalouh, Translated from the French by Marlene Wildeman. Charlottetown: gynergy books, 1991.

The first thing I felt upon hearing the news about the Polytechnique massacre was that this was a case of mistaken identity. Why them and not me? Why not us, those of us who've been feminists for twenty years? We were fully conscious of the hatred our actions provoked and of the damages that threatened us. Why take it out on young women who would never have imagined there could be negative implications to what they were doing? They innocently inherited the career openings we feminists, fully aware of what we were doing, created for them. Why take it out on those "civilians" and not us militants?

Nicole Lacelle

The political is personal.

This is a book of what Quebec feminists would have said after the massacre had they been asked. Their exclusion from public discourse, described in a rageful piece called *Burying Women's Words* by journalist and professor Armande Saint-Jean (who undoubtedly should have been asked), represents that elusive glass barrier beyond which understanding women's issues does not go. There were things that were not to be said. In Saint-Jean's words:

We were not supposed to show - particularly with facts at our disposal - that this was a killing which reproduced on a larger scale a tragedy which many women, which all women, live on a daily basis.

The book, which is about the size and length of a journal, is divided into six sections, covering the site of the crime, women's bodies, the motives of the crime the fear and denial of the feminist reaction to the crime, the social and historical context of the crime, the issues of violence, and the implications for institutions and individuals.

It is not only that women today are able to take the place of men - "take over" men's jobs, as they say. It is much more a matter of women having a life of their own, a matter of women not being available.

Francine Pelletier

They Shoot Horses, Don't They?

This is not a deep book: few of pieces contain anything that we longterm feminists have not already discovered, decried and discussed. The writing is uneven, many of the reactions already dated. Still, it is a worthwhile book for in recording the reactions of prominent articulate Quebec feminists, which are, of course, our own reactions, it records the missing discourse about the massacre.

At times, it is a brilliant book; my favourite piece was one called "*December 6, 1989 among the Centuries*" by Nicole Brossard, which travels from the anecdotal to the universal, offers extraordinarily clear distinctions between misogyny, phallocentrism, sexism and antifeminism, then concludes with an incisive commentary on the implications for women, Quebec and the women's movement. Deftly, Brossard reminds us that:

All men are not misogynist but they all carry the virus.

or that:

The permanent hostility men have towards women, this is what we forget about when the sky is blue, that is what those survivors - who were so quick to declare they weren't feminists - had forgotten.

Finally, it is the subtext of this collection that contains the vital issue for all feminists: what has and what has not been accomplished in the past twenty years? The media, including such groundbreaking feminists as Susan Brownmiller, are glibly calling this the postfeminist era. While this may be analogous to Vaclav Havel's use of the phrase posttotalitarian (*The Power of the Powerless*) to indicate not that the Communist government was no longer totalitarian, but that because of the institutionalization of its instruments of oppression beyond that which the average junta can manage, it embodied a qualitatively different type of totalitarianism from that of a run-of-the-mill dictatorship and therefore was posttotalitarian in the sense of extra or additionally totalitarian. However, the prefix "post-" in the English language means, quite simply, after, subsequent, later, and the term postfeminist carries the connotation of after feminism, as if it is a movement that is over or, perhaps, a movement that has accomplished its goals. Has it? the subtext asks us.

In another remarkable essay entitled *On Evasive Thinking*, Havel illustrates a type of self-congratulatory discourse found in the mainstream communist press extolling the new liberties being allowed by the communist government, liberties that were always cited at the time of some particular local outrage. In his example the outrage was the attempt to ignore the window ledges that were falling and killing passing Prague pedestrians. Havel was trying to clarify the destination between the public discourse that is permitted to exist in a one-party system and substantive change that is reflected in the quality of individual lives. It is about the quality of the daily lives of individual women that I believe we must look as we ask ourselves, as Havel asked himself, how much more freedom is there now than there was twenty years ago?

Beyond Dieting: Psychoeducational Interventions for Chronically Obese Women: A Non-Dieting Approach by Donna Ciliska, 1990. N. Y.: Brunner/Mazel.

Reviewed by Eva A. Szekely, Ed.D., C.Psych. and Patricia DeFazio, B.A.

Obesity, anorexia nervosa, bulimia and dieting in general are issues of tremendous importance for women in contemporary Western societies. Feminists are particularly concerned with these issues because women's bodies have been identified as sites of social, historical, and political struggles for liberation from patriarchy. It could also be argued that in the last twenty to thirty years our self-esteem and sense of well-being as women have become increasingly intertwined with the images we have of our bodies. Body image, or the way we perceive, think and feel about, and behave toward our bodies is learned in our interactions with others and, hence, its development is dependent on the local and extra-local social-cultural contexts of our lives. Women whose bodies are larger than the contemporary cultural ideal typically have to endure criticism, rejection, and discrimination. Treatment of the psychological aspects and consequences of such experiences has been the subject matter of many recent studies.

Beyond Dieting opens with a discussion of the interrelationships of self-esteem, body image, and the cultural drive for thinness as the horizons of the stigmatization obese women experience in our society today. Donna Ciliska reviews studies that have demonstrated both the strong prejudice against the obese and the very low success rates of treating obesity. Drawing on the research of Wooley and Wooley (and others), Ciliska has argued that "there is evidence for a biological control of weight and lack of clear evidence of obesity alone as a significant health risk factor" (p.xii). This fact, along with the finding that the incidence of severe eating disorders has increased with the recent cultural imperative of thinness, suggest to Wooley and others that weight obsession, rather than obesity (with the exception of massive, life-threatening obesity), should be treated. The information contained in Chapter Two on weight regulation, obesity as a health risk factor, treatment outcome studies, and the effects of dieting should convince anyone that dieting is a much greater health and mental health risk than mild and moderate obesity.

Since diets are made to be broken, obese women often find themselves in a vicious cycle: gaining back the weight they lost (and more), going on a diet, breaking it, feeling even worse, and starting yet another program of weight reduction. To break this cycle, Ciliska developed two twelve-week programs for women 120-200% above average weight to help them give up and get beyond dieting. One, a large group program (called the Education Group), lasted one hour per week; the other, a more intensive program consisted of two-hour small group sessions per week, which included both psychoeducational and experiential components (Experiential Group). It was made clear to participants that "this is not a diet program" (p. 49). The programs were designed to (re)establish normal eating, and to improve self-esteem and self-acceptance by learning to deal with negative messages about body shape. Participants had the opportunity to learn about make-up

and styles in clothing from a "Queen-size" fashion model; they had a fitness class with an obese fitness instructor; assertiveness training was added to help battle discrimination, and cognitive strategies were used to decrease body dissatisfaction.

The twelve-week Beyond Dieting program is described in enough detail that interested health professionals could begin running their own groups based on Ciliska's book. The book also contains an evaluation of the programs. It was found that members of the more intensive Experiential Group significantly improved their self-esteem and normalized their eating pattern. They maintained these gains at follow-up (six months and one year). The Education Group also improved self-esteem and eating pattern, but unlike in the Experiential Group, body dissatisfaction did not decrease significantly. In the Experiential Group, depression, body dissatisfaction, and social maladjustment were significantly lower at post-test, but these gains were not maintained at follow-up. The book concludes with a discussion of the factors that limit the generalizability of the findings, and useful suggestions are made for future interventions.

The Beyond Dieting program is a pioneering effort in helping chronically obese women break the diet habit. It is well researched, clearly written, practical, and hence highly recommended to helping women break out of the vicious cycle. There are, however, a few important points that could have been raised or further discussed in this book. One such issue is whether a twelve-week program is long enough to break established patterns of behavior, feeling, and (dichotomous) thinking. Although women showed improvement on a variety of measures at post-test, some of the gains (such as decreased depressive symptomatology and body dissatisfaction) were not maintained at follow-up.

A serious omission of Ciliska's research was the absence of a control group that met but did not receive the program. Without such control, it is difficult to say whether the programs themselves were responsible for the improvements on the dependent measures. For example, the support and companionship in the group may have accounted for the improvement. Furthermore, any differences that were found between the Education Group and the Experiential Group may have been the result of the duration of time spent in the two groups. Participants in the Experiential group met for two hours per week as opposed to one hour per week in the Education Group. The longer sessions may have allowed participants to develop a stronger sense of cohesiveness, share more information and experiences, and alleviate some of the depressive symptoms. The omission of these controls makes it very difficult to compare the effectiveness of the two groups.

Another important point is that women selected for the groups had no previous psychiatric history, yet there was a "surprisingly high" rate of reported depressive symptoms. Why this is surprising is not clear, if one considers that depression goes hand in hand with obese women having been made to feel unhappy about their bodies. Depression may be statistically normal in this population, and it need not be attributed to an "underlying psychiatric disorder." In discussing the groups' pre-test scores on the Weissman Social Adjustment Scale, Ciliska notes that the "two intervention groups had

mean scores comparable to those reported by outpatient schizophrenics" (p. 105). The scores of obese women on other measures in the study were not compared to those of schizophrenics; it is therefore difficult to understand the relevance of this single comparison. It could be argued that this unfortunate comparison further pathologizes obese women. Through the selection of instruments (especially the Social Maladjustment Scale) and limiting the study to "individual psychological characteristics" there is the unintended effect of individualizing social problems.

Some of the components of the program itself merit further comment. Women were told that dieting was not the answer, hence they had to say good-bye to it once and for all. Typically, women who are chronically obese have been on diets most of their lives. Coming to terms with such a great loss may take several years of hard work and considerable support. Although it was acknowledged in the program that giving up dieting is a loss, this notion may have been discussed too late (week eleven of the program) and received too little attention. Another, related issue is that in giving up dieting participants may experience further loss of control when learning about the metabolic changes that accompany dieting. They learn that the changes they have experienced (such as increased weight gain after a diet) are beyond their control. Accepting their lack of control over body weight is a most difficult undertaking. Outside the walls of the group room there are many more messages of "lose weight now," or "be thin in three weeks" than messages such as "health is the answer." Even telling women to bring in materials from the media that give these two contradictory messages (as it was done in the Experiential Group) is asking them to engage in a highly frustrating task. The exercise on estimating body size may have been equally frustrating, because even if women overestimate their bodies by a couple of inches it does not change the fact that in the eyes of others and in their own eyes they are still fat. Women who have dieted and managed to keep the weight off say losing weight has not solved all their problems but it has made some things better in their lives. It is not so much the case that obese women put their lives on hold until they lose weight, rather, they are too embarrassed to be seen doing things (such as eating in a restaurant or engaging in sports) when they are fat. This point is nicely illustrated in the book when women were not told in advance of the session with the fitness instructor for fear that they would not show up that day.

In conclusion, we agree with Ciliska and others that dieting is not the answer to the plight of obese women, and the vicious cycle should be broken to improve women's health. Programs such as Beyond Dieting may be especially beneficial for women who have been struggling with obesity for a relatively short period of time rather than a lifetime. Women who have been chronically obese may need longer and more intensive interventions. As Ciliska noted, the women's families and friends could also benefit from education sessions that answer questions and clarify the myths surrounding obesity. Public forums could be organized to inform and challenge beliefs about obesity. As long as the messages of thinness are dominant and fat prejudice and discrimination are pervasive, intervention should be aimed both at the social and the individual level.

NOTES AND NEWS

Hypatia: A Journal of Feminist Philosophy issues **calls for papers** for two special issues. Submissions for a special issue on Lesbian Philosophy, with a focus on ethics and issues relevant to ethics, should be sent in quadruplicate to: Claudia Card, Philosophy, University of Wisconsin, Madison, WI 53706. (Deadline: January 10, 1992.) Papers on Feminism and Pragmatism should be sent in quadruplicate to Charlene Haddock Seigfried, Philosophy Department, Recitation Building, Purdue University, West Lafayette, Indiana 47907. (Deadline: April 1, 1992.)

Feminism & Psychology: An International Journal aims to provide an international forum for debate at the interface between feminism and psychology. Feminism & Psychology publishes theoretical and empirical articles, research reviews, reports and reviews of issues relevant to practice, book reviews, observations and commentaries, interviews, and an 'Open Forum' section in alternate issues. For information, contact Sue Wilkinson, Editor, Department of Social Science and Policy Studies, Coventry Polytechnic, Priory Street, Coventry CV1 5BF, UK. Submissions for a **special issue on "Heterosexuality"** should be directed to Dr. Celia Kitzinger, Department of Psychology, University of Surrey, Guildford GU2 5XH, Surrey, UK. by 31 January 1992. If you would like to discuss a possible contribution informally prior to submitting the paper, please contact Rachel Perkins, (081) 672-9911, ext. 42263.

The **Feminist Therapy Institute** is an international organization of psychologists, psychiatrists, social workers, nurses, academics, and other practitioners of feminist therapy committed to integrating feminist and antiracist principles into their work. If you are an experienced (5 years) feminist therapist interested in the organization, please contact Polly Taylor, Administrator, 904 Irving St., #258, San Francisco, CA 94122.

Now offered is **Girls in Science: Discovering their Choices**, a special issue of Women's Education des femmes. The Canadian Congress for Learning Opportunities for Women is also pleased to announce the release of an exploratory research report, "Discovering the strength of our voices: Women and literacy programs." For more information contact CCLOW, 47 Main Street, Toronto, Ontario M4E 2V6.

Justice: Extending the Vision is a **national conference on victimization and recovery** to be held March 2-5, 1992 in Victoria, B.C. Contact: Conference coordinator Shelly Rivkin, Justice Institute of B.C. at (604) 222-7251.

NOTES AND NEWS

New CRIAW Publications: Canadian Women's Autobiography in English: An Introductory Guide For Researchers and Teachers by Helen M.Buss; Searching for Subjectivity in the World of the Sciences: Feminist Viewpoints by Roberta Mura; The Women's Movement and Its Currents of Thought: A Typological Essay by Francine Descarries-Belanger and Shirley Roy; Is Feminist Ethics Possible? by Lorraine Code, Maureen Ford, Kathleen Martindale, Susan Sherwin and Debra Shogan. Each of these publications costs \$4 + \$1 postage and handling. Contact CRIAW, 408-151 Slater St., Ottawa, Ontario K1P 5H3. (613) 563-0681 or 0682 (Fax). Examination copies are available upon request.

The **Canadian Women's Foundation (CWF)** grants awards of \$2000 - \$20,000 to results-oriented programs and projects that seek to empower women and girls. It is particularly interested in economic development projects that encourage self-determination, self-reliance and independence, through investing in personal and skills development strategies and creating new jobs. Contact Vice-President, Grants Program, CWF, 48 St. Clair Ave. W., Suite 500, Toronto, ON, M4V 2Z2, (416)975-1703, FAX: (416)961-3543.

The conference, **Affirming the Vision: A Comprehensive Child Care System**, will be held Nov. 29 to Dec. 2, 1991 at the Downtown Holiday Inn, Toronto. Contact: Eileen Condon, Ontario Coalition for Better Child Care, 297 St George St, Toronto, Ont. M5R 2P8, (416) 324-9080 FAX: (416) 929-5485.

The 2nd **World Congress on Violence and Human Coexistence** will take place at the Montreal Congress Center July 13-17, 1992. Contact Venant Cauchy, Philosophy Department, Universite de Montreal, PO Box 6128, Succ. A, Montreal, Quebec H3C 3J7, (514) 343-6111, ext. 1330, FAX: (514) 343-2252.

The Fifth Annual **International Conference of Women in Higher Education** will be held January 4-6, 1992 at the Handlery Hotel & Country Club in San Diego, California. For information contact Professional and Continuing Education, University of Texas at El Paso, El Paso, Texas 79968, (915) 747-5142.

NOTES AND NEWS

Spirals is a series of **feminist research papers** to publicize research results, conference proceedings, and other topics related to the women's movement and to feminist research. Published by the Women's Studies Programme at the University of Ottawa, the goal of Spirals is to develop and disseminate feminist research in both the university and the community. Submit papers to Spirals, Women's Studies Programme, 143 Seraphin Marion, Ottawa, Ontario, K1N 6N5, (613)564-4019.

The Association For Women In Psychology announce their upcoming 1992 **National Feminist Psychology Conference** to take place February 27-March 1, 1992 in Long Beach, California. For more information contact Patricia Rozee, Conference Coordinator, P.O. Box 15743, Long Beach, California 90815, (213)985-5022.

The **Canadian Association of Gerontology** will hold its 20th annual scientific and educational meeting in Toronto, Ontario October 24 to October 27. For more information contact Jennifer Schipper, Baycrest Centre for Geriatric Care, 3560 Bathurst Street, North York, Ontario, M6A 2E1, (416)785-2432.

The Society for the Psychological Study of Lesbian and Gay Issues (APA Division 44) **calls for papers** for the first volume of its new annual publication, Contemporary Perspectives on Lesbian and Gay Psychology. Contact Dr. Beverly Green, 26 St. Johns Place, Brooklyn NY 11217 (718)638-6451; or Dr. Gregory Herek, Psychology Dept., University of California, Davis, CA 95616 (916)757-3240.

Papers and proposals are now being sought for the Fifth Edition of Women: A Feminist Perspective. This is an introductory text for courses in women's studies, sex roles, etc. We are looking for articles which are broad in scope, scholarly in approach and feminist in interpretation. Send submissions to: Jo Freeman, 410 E. 8th Street, Brooklyn, NY 11218.

Brookline Books is soliciting manuscripts in the social sciences that intersect with **gender and culture**. Send manuscripts or a prospectus for consideration to: Dr. Toby Silverman-Dresner, Psychology, Willam Paterson College of New Jersey, Wayne, NJ 07470.

EMPLOYMENT OPPORTUNITY

DALHOUSIE UNIVERSITY

The Department of Psychology at Dalhousie University is seeking a **clinical psychologist** devoted to the ideals of the Scientist/practitioner model. Candidates must have demonstrated ability in research. Clinical teaching will be an essential part of the duties. This appointment, which is advertised subject to budgetary approval, for a tenure-track Assistant Professor will take effect on July 1, 1992. Ours is a new clinical Ph.D. program established in co-operation with Acadia, Saint Mary's and Mount Saint Vincent Universities. Excellent clinical and research relationships have been established with teaching hospitals and other academic units. Please send a curriculum vitae and have three letters of reference sent to Dr. Patrick McGrath, Department of Psychology, Dalhousie University, Halifax, Nova Scotia B3H 4J1 by November 15, 1991. Dalhousie University is an Employment Equity Affirmative Action employer. The University encourages applications from qualified women, aboriginal peoples, visible minorities and persons with disabilities. In accordance with Canadian immigration requirements this advertisement is directed to Canadian citizens and permanent residents.

SWAP INSTITUTE KEYNOTE ADDRESS

Ways of Knowing and the Empowerment of Women¹

Mary Field Belenky

"Good/evil," "true/false," "male/female" are concepts that divide experience into dichotomous, non-overlapping categories of opposites. Dualisms like these enable the knower to compare and contrast illusive qualities in bold, clear terms. While such templates help in the initial stages of abstracting goals and values from one's experience in the world (Osgood, Suci & Tannenbaum, 1957), they ultimately obscure and distort one's ability to tap into the complexities of reality.

Human beings are especially susceptible to dualistic thinking when trying to make broad sweeping generalizations. Thus dichotomies tend to permeate our thinking about the most difficult and illusive issues, like questions dealing with goodness, truth, and identity--i.e. morality, epistemology, and gender. Throughout human history, "good/evil," "right/wrong," and "public/private" have organized moral thought while "true/false" "mind/body," and "thinking/feeling" have ordered our thinking about thinking. These dichotomies, in turn, are associated with gender, interweaving and clustering characteristics from the domains of morality, epistemology, and gender identity. Certain characteristics just seem to go together. Right seems equated with light, up, mind, good, God, and male. Wrong equals dark, down, body, evil, and women (See Nodding, 1991). When dualisms roll off the tips of our tongues, it is the value associated with maleness that we utter first. "Male or female" seems easy to say, but "female or male" is not.

The gendered split between thinking and feeling has led men to worry that feelings will cloud their thoughts; and women to worry that thinking will destroy their emotional sensitivities. Within our century the split between thinking and feeling was so strongly held that women were denied the educations their brothers received because of the widespread belief that training women's minds would cause their reproductive organs to atrophy (Rosenberg, 1982)! [We note that anger, an emotion essential for facilitating claims against injustice, is an exception. Anger, like the capacity for mind, has been long associated with maleness and denied to women and other subjugated peoples (Jaggar & Bordo, 1989).]

It has been men, not women, who have named the world. When addressing the question "Who am I" men are likely to appropriate to the self those capacities they value while relegating to the feminine the opposite coin. Complementary traits get parcelled out to the "me" and the "not me." Women function as man's primary other, his opposite--playing nature to his reason, primordial oneness to his individuated separateness, and object to his subject (de Beauvoir, 1952 as cited in Benjamin, 1988). These differences in conception undoubtedly grow out of and are reinforced by ascribed social roles that have led men and women to live such vastly different lives--with women focusing on reproductive work and men on the productive (sic).

No longer content to let men define their experience, women have become intensely involved in re-naming the world to better reflect their own perspective,

knowledge, and values. When Carol Gilligan (1982) studied the moral reasoning of women she greatly expanded our current theories of moral development, theories which had been generated almost exclusively on male data. Attending to the women's voice enabled Gilligan to describe an ethic of care guiding the development of relationships and community. This ethic provided a contrast to the accepted theory centering on the ethic of justice and the development of autonomy and individualism that Kohlberg (1984), Piaget (1965) and others had heard in data collected from males.

Once heard, Gilligan's template enables us to trace the development of the ethic of care in the voices of men as well, just as we could always hear women consider issues of justice. Making manifest the values inherent in the women's voice is the first step in overcoming the notion that men and women must choose between masculine and feminine qualities and that one set of characteristics can be developed only at the expense of the other. I along with my colleagues, Blythe McVicker Clinchy, Nancy Rule Goldberger, and Jill Mattuck Tarule believed that it would be empowering to study the ways of knowing of women just because women had been led to believe that they could not or should not think (Belenky, Clinchy, Goldberger, & Tarule, 1986²). We also assumed that we would find women cultivating vital ways of knowing that should be named, claimed, and taught to everyone—including men.

Following Gilligan's example, the four of us set out to expand another theory generated from male data by attending to the voices of women. We tackled William Perry's (1970) scheme of epistemological development because of its importance, not because we were aware of extensive gender bias. Perry and his colleagues interviewed students each spring as they progressed through four years of a highly competitive undergraduate college, tracing the changes in the students' ideas about knowledge and truth as well as developments in their conceptions of themselves as knowers.

Before proceeding further with the story of our initial research let me say a bit about what we mean when we talk about epistemological development. By that we mean a systematic study into the ways people conceptualize knowledge and themselves as knowers and how their thinking about thinking regularly unfolds over time. While we do not think of ordinary people asking such questions as "What is truth?" "How do I know what I know?" everyone--bar none--holds a series of assumptions about their ways of knowing. A person's answers to questions shape their whole meaning-making process, effecting all aspects of their functioning in the world.

Be aware that our theories of mind describe the ways that we think we think, not necessarily the ways we actually think. Sometimes we use much more complex approaches to generating knowledge than we are able to articulate. Indeed, it is a common tragedy that many intelligent people have little inkling of their intellectual powers. It is also the case that we often articulate more sophisticated ways of knowing than we actually use. Nevertheless, if a person is able to articulate a way of knowing very clearly--with convincing examples of actual practice--you can rest assured that the person has used that way of knowing enough to get a real grasp of its shape, assumptions, and processes.

A person's theory of mind is of the utmost importance. People who are aware of the intellectual tools that they have at their disposal are likely to use those tools more

effectively and consistently than are people who have not yet articulated the existence and function of a tool (Flavell, 1968). Minds are like muscles; both are developed through use.

To understand women's ways of knowing, we interviewed more than 100 women from all walks of life. We used a long leisurely interview that invited women to become highly reflective about themselves and their development, most especially their intellectual development. When analyzing the transcriptions of these interviews my colleagues and I gave ourselves permission to work as researchers in "the women's mode"--what ever that was--as we were trying to name the process. Patricia Hill Collins (1990) found herself in a similar situation when studying black women's epistemologies. To describe the predicament she quotes Alice Walker, "To write the books that one wants to read is to point the direction of vision and, at the same time, to follow it" (p. 17). We came to see themes reoccurring in the women's interviews that reverberated with our experiences as researchers dedicated to working in "the woman's mode." We found that our way of working together was providing us with unusual experiences as researchers. Not only were we acquiring new knowledge at a fabulous rate, we were feeling terrific about ourselves, the process, and the women we had interviewed.

In the end we were able to articulate much of what we had been calling the "the women's mode." We renamed it "the connected" approach to procedural knowing and contrasted it with "separate knowing." We described connected knowers as seeking out new understanding and knowledge by entering into the perspective of others through empathic processes that value and utilize feelings, narratives, and the particulars of personal experience. We came to see connected knowers as being highly collaborative, playing what we called the "believing game" with each other, sharing, encouraging, and building on each other's insights and ideas.

In contrast, the separate approach to procedural knowing centers on the doubting game--where the goal is to look for flaws of logic in the ideas of others while marshalling one's own argument. The adversarial method requires "standing back" not "entering into." The separate approach is in an assertative, speaking mode while the connected approach is in a listening, receptive mode. Separate Knowers seek objectivity by taking as impersonal a stance as possible. Assuming that personal thoughts and feelings bias conclusions, they rely on impersonal standards, rules, or hypotheses for guiding their thought process when developing and proving ideas.

Connected knowers value and seek objectivity as well. To the connected knower, imposing one's own subjectivity on another violates a trust. Listening and hearing the other in his or her own terms has particularly deep ethical overtones because understanding engenders caring while misunderstanding breeds indifference or worse.

Each of these modes have strengths and limitations. To develop only one mode is very constraining. Bringing the two approaches together in the same person seems to unleash a steady source of creativity. Constructed knowing is the name we gave the synthesis. Be that as it may, we saw that connected knowing is a powerful and an empowering way of knowing that hasn't been valued and cultivated, while the skills of critical thinking and separate knowing are widely taught at least to the privileged (see i. e., Oakes, 1985). The propensity of connected knowing knowers for asking good

questions, listening, drawing out, and building up one's ideas of others led us to think of them as "mid-wife teachers." "Mid-wife" teaching contrasts sharply with the "banking" notion of education described by Paulo Freire (1970). The "banker/teacher" deposits nuggets into the passive student while the "mid-wife teacher" coaches the labors of an extremely active student giving birth to his or her own ideas. We also saw that connected knowing--engaged in reciprocally--would promote the mutual development of everyone involved.

We thought that if women understood that their way of knowing is actually a complex and effective way of thinking, they would become more confident in themselves as thinkers. If they were more sure of their intellectual abilities, women would find it easier to acquire the kinds of thinking skills more often associated with the masculine.

In the process of doing this study I became particularly involved in understanding the women we came to think of as silent or as received knowers. The women who hold these outlooks have a very limited awareness of their intellectual powers. Metaphorically speaking, silent knowers experience themselves as being "deaf and dumb." They do not imagine themselves learning from the give and take of dialogue with others. A bright woman we call Trish³ is very articulate about her experiences with silence and isolation:

I am shy, very shy. It's very hard for me to meet people (pause). They talk about things that I don't even know. I don't understand. (pause). They use big words (UM-HUM) so I just say the heck with it, I'll just be by myself. . . I don't play cards. People have asked me to play solitaire, people have asked me to play (pause) poker and I'll say, "No." 'Cause it takes me a long time to learn. I'm not gonna sit there and be embarrassed. SO LISTENING IS SO HARD, HOW DO YOU FEEL ABOUT SPEAKING? Um, I wonder if I'm using the right words. I can't do it anywhere.

Trish and others like her lack confidence in their abilities to use language. Either they have not developed their capacities for representational thought sufficiently to participate in the give and take of dialogue or assaults have led them to question their abilities and they give up trying.

Received Knowers are confident in their abilities to acquire knowledge from others. They think that knowledge is only acquired through listening. They are unaware of ideas being generated in their own minds, nor have they noticed that others construct ideas by thinking. Rachel holds this outlook. She says,

Well, I can understand things if somebody explains it to me and things. . . A teacher should be teaching you how to - what to learn and stuff. How can you learn on your own? UH HUH. THAT'S HARD TO IMAGINE? Yes, you have to have somebody teaching you. . . The teachers have been to school and stuff, whereas they know how to teach it.

We noticed that most of the silent women, like Trish, and many of the received knowers, like Rachel, reported having had--as children--very limited opportunities for

friends and dialogue. Not only did these women grow up in social isolation, their families were very hierarchically organized and authoritarian. Reviewing this, we began to understand how much the growth of mind is lodged in the growth of relationships.

We also noticed how differently women with contrasting ways of knowing viewed their own parents and children. It was women with a strong sense of the power of their own mind and voice who were likely to report having had parents who imagined these capacities in them. This group of women were also more likely to imagine such gifts in their own children. So Rachel, who only saw herself learning only by listening to others, also believed that her daughter learns by listening. She could not see that her child was a very active, creative thinker and problem-solver in her own right. While Rachel gave her daughter careful and thoughtful lectures, she seldom asked the kinds of reflective "mid-wife" questions that would have drawn out and further expanded her daughter's thinking.

Lynne Bond, Jackie Weinstock, Toni Monsey, a host of others, and I (Bond, Belenky, Weinstock, & Monsey, 1991; in press) worked together to build a new program out of these insights. We hoped to sponsor isolated young mothers, like Trish and Rachel, living in an area of great rural poverty, to gain a voice and claim the powers of mind. We called the program Listening Partners because we saw dialogue between equals as the primary means for sponsoring this development. The women met in groups of 10 with 2 co-leaders each week over an 8 month period to form a discussion/support group. The program activities centered on using and teaching the tools of connected knowing--dialogue and empathic role taking. Not only did we want to draw out the women's thinking so they could feel the power of their own minds and voices in action, we hoped that the women in turn would use these tools to draw out the minds and voices of their own friends and relatives--most especially those of their children.

As one would with any well run discussion group, we planned many of the program activities to help everyone get comfortable speaking and listening. Our special focus was on encouraging the women to think of themselves as thinkers. A round robin--taking turns addressing a single question or topic--is a common device for facilitating group participation. It slows down the conversation and gives everyone a chance to collect their ideas. Our round-robins often posed such questions as, "Why do so many smart women feel so dumb?" and "Why do so many women feel so voiceless?" Others encouraged us to think about our accomplishments and our own intelligence by finishing such sentences as,

- The most clever thing I did this week was . . .
- I worked hard to ...
- I spoke up when ...
- One thing I have done that makes me feel pretty smart is...
- What I have come to appreciate about myself is...

At first it was extremely difficult for many of the women to conceptualize their intellectual strengths. When an individual member could not think of any achievements, someone would take the lead in interviewing her. We asked questions that would

encourage the person to sift through her memories of a whole day, systematically looking for incidents that reflected her achievements and intelligence. We often discovered that the woman had been successfully working on problems and goals that were of the utmost importance, but that she had not thought of her actions either as successful or as involving problem-solving. As the weeks went by, nearly every woman found it easier to conceptualize and articulate her accomplishments.

Not only did we want the women to experience being deeply heard by others, we hoped that they would begin to listen to themselves with care. To help the women reflect on their own constructions--i. e., to hear themselves thinking--we would write up their responses on newsprint as they were being generated. We also made audiotapes of all conversations and transcribed some of the most salient. Edited photocopies were returned for further discussion and reflection. All of the participants were given a sturdy portfolio folder for storing their copies. Re-presenting the women's words in these ways allowed the women to discover, refine, critique, and build on their own and others' ideas. The process also provided everyone with an opportunity to observe their ideas unfold and gain in power, making it clear that one really does "get smarter" when talking and thinking problems through with care.

We tried especially to draw out, transcribe, and circulate the women's personal stories of aspiration and realization--growth stories. Attending to the growing edge contrasts with the practices of many educators and clinicians who tend to focus on mistakes, deficiencies, and/or pathology. This also contrasts with the habits of many women. All too often, their successes are more likely to be attributed to external and/or unstable characteristics (e.g., luck) with little credit given to their skills or abilities; in contrast, their failures are attributed to internal and/or stable personal factors such as skill (e.g., Bond & Deming, 1982; Deaux & Emswiller, 1974; Hansen & O'Leary, 1985). Focusing on strengths may be particularly important when working with people who have experienced the level of criticism, violence, and trauma that is common to poor women in this society. A painful story contrasting a woman's response to two different rapes provides a dramatic illustration of the sort of growth we wished to highlight--the author came to understand that the crucial ideas had been developed by her, in her own head, out of her own hard labor. This is emphasized in the title that we chose from a line embedded in the story, as was our practice.

I Sat and Figured It Out On My Own It Took A Lot of Understanding

Then I was raped again, by another man. Again I couldn't talk to anybody. I felt like I was used. Like a piece of trash that was thrown away. But I had really changed. This time I went back and faced him. One day I went down there to ask him why he done it. He told me that I had asked for it. I said, "Don't tell me this bullshit!! I was sound asleep!!" I didn't have a counsellor that told me how to do this. I sat and figured it out on my own. I went and did it on my own. The way I faced it myself, was that I sat alone in a room with no one around. I listened to music. The only one that was

there was my dog. She was always a comfort to me. It took a lot of facing. It took a lot of understanding to understand what had happened to me and why it happened. I didn't ask for it. It was nothing that should have ever happened. He never touched me again. He put me down, but he didn't win. He respects me to this day as a person.

While stories like this arose spontaneously in group conversations, we also specifically asked each woman to tell her whole life story, as narrative is the primary tool we have for making sense out of our experience in the world (see, e.g., Polkinghorne, 1988; Tappen & Brown, 1989). Stories also draw people into each others' lives. They compel listening—even for those who have previously developed little in the way of listening skills. We found that when people listen carefully to each other's stories not only do they come to understand each other, but they come to appreciate each other as well. On hearing each other's stories, the women said again and again, "Oh, I can see that I am not alone!!" Even when the stories reflected different, unfamiliar experiences, the women were often moved by the commonality of human emotion and aspirations underlying the experiences.

We also looked for and returned the stories the mothers told about their own children's growth and achievement, hoping the women would become even more conscious of each child's "growing edge." The following story was told by a mother of her son's courage for criticizing his father for "picking" on a younger sister:

It Took a Lot of Courage

One morning Bill was hollering at the baby and my son Jim said, "Don't holler at her like that." And then Jim said, "I will be glad when I get to school and can get away from all of this." I was shocked when Jim spoke up to his dad. It took a lot of courage for him to do that. Bill never dared to speak up to his own father. To this day he is afraid to ask his father for anything. I do not want my children to be afraid to say things to their father. That night Bill patted Jim on the head. Jim got to Bill's heart.

As often happens, the achievements this mother recounted of her child reflected goals that she holds for herself. She too had been working hard at becoming more outspoken. Indeed, she had "disobeyed" her husband when she joined Listening Partners. When she supports her child in speaking his mind, her own struggle for the right to be heard gains in strength as well.

To encourage the women to focus on their own children's growth stories, we asked each mother to observe and record her child's accomplishments and successes. At first, many of the women found it as difficult to think about their children's achievements as it had been for them think about their own. Again, we would patiently interview each woman until she could begin to conceptualize and articulate her child's gifts, strengths, and accomplishments. Our stock of questions included: Tell us the story of a time your child accomplished something special, or when your child was particularly courageous,

or creative, smart, etc.

These stories were transcribed and edited. Small segments of the text were printed in large type at the bottom of heavy stock paper. The mothers illustrated the pages. If a mother did not have adequate reading skills we would read the text to her and she would draw the appropriate pictures. Later she could retell the story to her child by "reading" the illustrations she had created. The pages were then laminated in plastic, bound together into a beautiful book, and presented to the children as a gift.

Another major activity centered on teaching interviewing techniques that would promote collaborative problem-solving. People who rely on others for ready-made answers and direction seldom think of themselves as problem-solvers. They do not develop specific procedures and tools for dealing with the problems that they and their family members face day in and day out. Not only does collaborative problem-solving draw out and integrate a wide range of human capacities in the participants including thinking, feeling, and action, it draws people of similar circumstances together (see, e.g., Rogoff, 1990). To encourage collaborative problem-solving we drew heavily from the work of Shure and Spivack (1978, 1979), who trained teachers and parents to use a series of open-ended interview questions for drawing out the children's thinking about the problems they face. They found that children whose parents or teachers routinely used this approach were less likely to act impulsively and are more apt to develop cognitive skills for interpersonal problem-solving than were children of teachers or parents who have not had this training.

Their interview questions for collaborative problem-solving encourage participants to move from defining the problem and articulating goals, to brainstorming as many solutions as possible, to evaluating the consequences of different options, and finally to making a choice and acting. The sequence evokes capacities that range from problem posing, to divergent thinking about alternatives, to consequential and valiative thought, and finally, to commitment and action. Specific questions printed up on work sheets with space for writing in possible answers to help us articulate our thoughts at each step of the process. These steps were discussed and modeled in the group meetings.

After the women were fairly proficient at problem-solving among themselves, we focused on how they--as mothers--could adapt these open-ended questions to support their children in talking and thinking through the problems they faced. Although many of the women had begun to use the problem-solving approach with each other and some were problem solving with their partners, many had difficulty adopting the process for use with their children. Undoubtedly, some found it difficult to imagine participating in such a dialogue because the language skills of their young children were so limited. Perhaps others were not yet sufficiently aware of the potential powers of mind to envision drawing out such capacities in their children. To do so also requires challenging a culture that expects parents to dictate to their children and to reinforce their dictates with punishments and rewards. Finally, focusing on their own problems was a luxury such that many of these women probably found it difficult to shift their attention to the children's problems.

We also encouraged the women to take copies of the problem-solving work sheet home with them because most of the problems they posed in the groups were deeply

rooted in their relationships with other adults--particularly husbands or boyfriends--whose responses were central to any resolution. Many women reported that they and their partners were using the work sheets and that they were beginning to talk and think their problems through in a new way. Both parties were getting better at articulating their own needs and ideas; both were getting better at listening and imagining their partners' points of view. Many of the women thought that they and their partners were becoming less dependent on power-oriented techniques for resolving their differences.

* * *

The elaborate pre-, post-, and delayed follow-up assessments of participants and a comparison sample showed that about 3/4th of the women entered the project holding the views of silent and received knowers. The participants made greater gains developing their ways of knowing than did the non-participants with the gap between the two groups continuing to grow during the post-program period. Apparently the women had made developments in their capacities for dialogue and self-reflection--the tools for continued growth.

The discovery of one's own mind and voice revolutionizes the way a person views the self and the world. Rachel provides us with an example of the sense of agency that floods the self-descriptions of silent and received knowers when they locate their own minds as a source of ideas. As you will remember, at the time of the first interview, Rachel said, "How can you learn on your own? . . . You have to have somebody teaching you." She was aware of learning only when listening to others. She doubted her very right to have ideas of her own. At that time Rachel took an extremely passive stance to the world. Others acted and she responded. When asked to describe herself she said,

(laugh) I know I'm a kind person. I help people out when I can. I want to try to raise my daughter the best I can...I don't know what else.

IS THE WAY YOU SEE YOURSELF NOW DIFFERENT FROM HOW YOU USED TO SEE YOURSELF? No. ...CAN YOU THINK OF A TIME WHEN YOU HAD TO MAKE A DECISION, BUT YOU JUST WEREN'T SURE WHAT WAS RIGHT?

I don't know. (pause).

A BIG DECISION. IT COULD BE RECENT, IT COULD BE ANYTIME IN THE PAST.

Hum, I don't know.

DID LEAVING SCHOOL SEEM LIKE A BIG DECISION? NO, NOT REALLY. IT JUST SORT OF HAPPENED?

Yea.

DID HAVING YOUR DAUGHTER SEEM LIKE A BIG DECISION?

No. because it wasn't a decision, it just happened.

WHAT ABOUT MOVING IN WITH YOUR BOYFRIEND?

Uh huh. We've been together for over three years, it will be four years.

WAS THAT A DECISION? No. (laugh) WELL, THAT'S INTERESTING. . . WHAT'S YOUR LIFE GOING TO BE LIKE IN THE FUTURE; SAY A YEAR FROM NOW? I don't know. HARD TO IMAGINE?

I don't know for sure. I don't like to think about things and worry about what's it going to be like--if you worry about everything then it's going to just bring you down all the time. You know.

IS IT LIKELY TO BE VERY DIFFERENT?

Probably not...I don't expect anything to change. I only carry one day at a time.

All this changed. By the time the program was completed Rachel began to see that her own mind was the major source of her ideas. She was working hard to learn from her own experience. She thought ahead. Her plans and goals were now under her own direction and guidance. She radiated a sense of agency. During the second interview her responses to the questions were vastly different:

OKAY, HOW WOULD YOU DESCRIBE YOURSELF TO YOURSELF?

(laugh) Ah, more ambitious. Very confident.

MORE CONFIDENT, MMM-HMMM.

More confident in when I'm speaking. Yeah...I speak up more than what I used to. I'm more open and tell what I feel and (pause ... (like) it has been nothing but a battle with my boyfriend.

DESCRIBE IT.

I tell him what I want from him,... What I want and what I feel and what I expect from him. . . Asking him to move out was an important decision for me because I had to make him realize that I wasn't going to live that kind of life with him if he kept it up. . . I gained a lot of confidence in myself and was able to do something for myself, get something going so I could have a career. . . I have learned to stay on my own (laugh), be my own person. Do what I want. . . I have changed. I have a better outlook on life. Knowing what I want out of life. What I want to do. I've made a lot of decisions to do something and I'm going to go

through with it. . . I had to figure out how I wanted to live my life.

Rachel now has many friends. She feels the power of her ideas unfolding as they think and talk things out together. By the time of the third interview, almost a year later, Rachel also imagines her daughter developing her own ideas as the two of them think and talk together. In describing how she will support her daughter she says,

I will be there as a friend and talk and be able to talk about anything she wants to talk about, you know. UM HUM, UM HUM.

HOW IS BEING THERE AS A FRIEND, TALKING ABOUT ANYTHING, AN IMPORTANT PART OF THIS?

Because I think that if she felt she couldn't talk to anybody about things that she would feel alone and then she wouldn't be able to solve problems and wouldn't be able to know what's going on.

While before Rachel emphasized talking to her daughter, now the focus is on talking with her daughter.

Sally, Carol, and Lil also illustrate the power for self-transformation inherent in claiming the power of one's own mind. These three had a lot in common. Each had been isolated, exploited, brutalized, and silenced throughout her childhood years--occurrences frequent among children raised in the margins of a society as ripe with violence as ours. When we first began the groups, none of these women were very articulate about such injustices. By the time we had finished, all had begun to name the prejudices and atrocities to which they had been subjected.

As children each had been extremely isolated. As young mothers each were even more isolated. Each expressed difficulties in communicating when we first started working together. Each became more skilled in dialogue and more able to participate in mutually growth-producing relationships. By the time of the follow-up interviews, Lil and Sally had jobs, Lil and Carol had completed their GEDs (High School Graduation Equivalency Degree), and Carol was studying at a local community college.

Like Rachel, dramatic changes occurred in their self-descriptions when these women began to think of themselves as active knowers. (For further discussion of the relationship between epistemological development and the capacity for self-reflection, see Piirak, Bond & Belenky, 1991.) The first self-descriptions these women offered reflected little sense of agency. All described being acted upon by others but showed little awareness of their own capacities to effect changes in either their own selves or their own lives. In the subsequent interviews, on the other hand, images of agency were everywhere. For example, Lil said of herself:

I'm spunky. I'm out to make my goals. Got my mind made up, I'm gonna do it. . . . I got a lot going for myself, you might say. I'm accomplishing my GED. This coming summer I'm gonna do my own business and get off welfare. . . . I'm not

guaranteeing I'm gonna succeed, but I'm gonna give it my best shot.

Sally described the changes she experienced:

Before I didn't think that when there was a problem that it had to be worked out. I just thought it would be worked out on its own or it would just blow over. Then the next problem would come along and that one would blow over. I never tried to work them out. You know, you'd just let them blow over. Now I know you can either fix them, or you can try to understand them—even if you can't fix them.

And Carol said of herself and her development:

I think I've grown up. I don't let my family get me down. I'm just more serious about life. I can handle problems a lot better. Now I think about things before I jump into them. Now I learn from my past. I just realized that I've got the power to change whatever I don't like. . . . Before my life ran me instead of me running my life.

Notes

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2. We reject the convention of using *et al.* to indicate multiple authorship and chose, instead, to list each author's name so that each person's contribution to the collaboration can be acknowledged more fully.
3. Fictitious names have been given to the participants to protect their identity. Their quotes have been edited slightly to enhance their readability.

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