

GALE Newsletter Spring 2004

Newsletter of the GALE Special Interest Group (SIG) of
the Japan Association for Language Teaching (JALT)



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EDITOR'S NOTEPAD

Dear GALE members:

The other day in class we were working on an activity where students listed their goals: personal, school, and future. They then shared them in a group. In one group, a student had written that her future goal was to be the President of Japan. I noticed it and commented that it was a great goal. She quickly laughed and said several times in a row, "Joke, joke, joke." I laughed and responded that I understood, but I also said that some day I hope there would be women presidents both in Japan and in the U.S. and that even if we had to wait until the students were old and some had children and

grandchildren of their own, it would be worth it. And I added that I hoped we wouldn't have to wait that long before it happened. The students nodded as they contemplated what I was suggesting.

I share this because I think that opportunities to discuss gender occur often in classes and we need to be ready to use them, even if it is to just give students a nudge that the belief that a woman as president can be a possibility and does not have to be viewed as only a "joke."

As co-coordinators of GALE, Andrea Simon-Maeda and I hope that you can use this newsletter as a means of sharing how different "opportunities" manifest themselves, and how you take advantage of them as teachable moments. We hope you find this newsletter interesting and of help as you address issues of gender in your classes. We are always looking for articles, reviews, lesson plans, internet sites, etc. so please think of us as a venue for publishing or sharing your ideas and thoughts. You can send articles via email to Andrea at andrea-m@nifty.com or to Steve at stevec@gol.com. We'd love to hear from you regarding ways we can make our SIG better serve all members.

See you in the fall at JALT2004 in Nara!

Steve Cornwell and Andrea Simon-Maeda

Spring Issue of the GALE newsletter
In this issue, you will find:

Announcements of two upcoming JALT meetings, the Peace as a Global Language III conference, and Teacher College's education for a culture of peace and human rights seminar with a focus on gender and violence;

Two articles one entitled **A Spoonful of sugar by Jane Nakagawa**. It is on a workshop delivered at PGLII on working with gender issues through rock music. The other is a short excerpt from a longer study entitled Language investment, possible selves, and communities of practice inside a Japanese junior college. The shorter excerpt is called **Junior College students' thoughts on Ryosai Kenbo or Good wives, wise mothers by Steve Cornwell**. It discusses how students respond to the ideological concept of good wife and wise mother;

Two book reviews, one on **Cameron and Kulick's, 2003, Language and Sexuality** and the other on **Ogasawara's 1998, Office Ladies and Salaried Men: Power, gender, and work in Japanese companies**;

A teaching unit based on the movie Bend it like Beckham; and

Finally, there is a group of **gender-related internet links**.



UPCOMING MEETINGS

JALT CHAPTER MEETING IN KOBE: MAY 2004

Saturday, May 22; 6:00—8:00pm

Kobe YMCA

The ideology of women's education

Steve Cornwell

This presentation will look at the ideology of women's education focusing on the marginalization of junior college students. It will also present how one school attempts to provide students opportunities to widen their world view and consider alternative future possible selves.

JALT CHAPTER MEETING IN NAGOYA: JUNE 2004

Sunday, June 20; 13:30-16:00;

Nagoya International Center, 3F;

one-day members 1,000.

Queer theory applications in the language classroom

Roibeard O'Mochain

This presentation contains an exploration of key concepts in queer theory and an explanation of narrative-based pedagogy as a means of applying queer theory. This type of pedagogy has proven valuable in my experience as a teacher of graduate students. Ample time will be provided for audience interaction and feedback.

PEACE AS A GLOBAL LANGUAGE CONFERENCE 2004 IN KYOTO: SEPTEMBER 2004

GALE will again be one of the sponsors of PGL III in Kyoto, September 24th, 25th and 26th 2004. The introduction to the welcome message sums up our feelings as it reads, "IN SEPTEMBER this year, peace will once again be celebrated through the 3rd Peace as a Global Language Conference (PGL III). We are pleased to announce that this year's conference is scheduled to be held at the Kyoto Museum for World Peace, Ritsumeikan University. We feel honoured to have the opportunity to continue the PGL tradition and hope that each and every participant will come away with a renewed understanding of our main theme of peace and global studies no matter what their line of work may be." For more information, go to <http://www.elcalendar.com/PGL2004/main>

EDUCATION FOR A CULTURE OF PEACE AND HUMAN RIGHTS: FOCUS ON GENDER AND VIOLENCE

Dates: May 29/30 and June 5/6

Times: Saturday 11-6pm & Sundays 10:30-5:30pm

Instructors: Dr. Betty Reardon, Founding Director of the Peace

Education Center at Teachers College, NY and Dr. Kozue Akibayashi, Institute for Gender Studies, Ochanomizu University

This course offers an introduction to the international standards of human rights and other normative and conceptual attributes of a culture of peace. It involves participatory demonstrations of curricula and methods for education for social justice, human rights and tolerance in teacher education, elementary, middle and secondary schools, and adult learning communities. (This is a 2 credit course.)

REGISTRATION

There are 3 ways to register for the Peace Education courses at TC Tokyo: For Certificate Credit: 48,000 yen/credit. Early bird Discount: 43,000 yen /credit. For those enrolled in the Certificate program.

For Non-Credit - 37,000 yen/credit. This option is available if space permits.

For Academic Credit - 81,000 yen/credit. For students who are matriculating in a degree program at Teachers College, Columbia University.

Group discounts of 10 - 20%. To encourage participants to attend with other members of their school or institution we are pleased to offer the following discounts for both certificate and non-credit participants.

These discounts can also be combined with the early bird discount for certificate participants: Groups of 2-3: 10% discount on fees. Groups of

4 or more: 20% discount on fees. Visit the TC website <www.tc-japan.edu> for complete details on the certificate program, and for downloadable application and registration forms or contact Michele Milner, TC Program Coordinator <[milnermw\[at\]tc-japan.edu](mailto:milnermw[at]tc-japan.edu)>

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Yael Sharan Cooperative Learning Workshop

Saturday, June 12, 2004 12:00 to 2:30. Teacher's College, Tokyo

Former Tel Aviv University professor and world famous Israeli expert in the "group investigation" approach to cooperative learning will be in Japan for one week to do workshops at Teacher's College and two other Tokyo area universities.

Yael has given workshops as an invited guest in many countries. One of her books has been translated into Japanese (ISBN: 4762822078) Expanding cooperative learning through group investigation. Trans. Ishida, H. Kyoudoniyoru sougougakusyuu no sekkei: group project nyuumon. Kyoto: Kitaouji Shobou.

Group investigation is an approach to having students work on collaborative projects in a supportive and egalitarian way. It has been shown to reduce prejudice of students toward each other in the classroom. It can be used profitably by the teacher of gender

issues who wishes to establish a classroom environment of fairness and social justice.

For workshop details contact: Michele Milner, Teachers College, Tokyo
<milnermw@tc-japan.edu>

IASCE CONFERENCE

June 21-25, 2004 Singapore

IASCE is the International Association for the Study of Cooperation in Education. This year's conference theme is Cooperation and Collaboration: Diversity of Practice, Cultural Contexts, and Creative Innovations.

Workshop leaders include teachers from around the world and famous experts in cooperative learning such as Yael Sharan of Israel (see above), Spencer Kagan of USA (co sponsored by GALE last year), Shuji Sugie of Japan, Meera Oke (India), Inge Thorning (Denmark), and Carmee Lim (Singapore).

Here is a description of Yael Sharan's IASCE conference workshop:

Group Investigation: Linking Project Work and Cooperative Learning Facilitated by Yael Sharan

The goals of the workshop are to create a mini-“inquiring community” to explore the essential features of Group Investigation and its application. In a Group Investigation project, students ask questions, seek answers to their questions, and interpret information in light of their knowledge, ideas, experiences, and abilities. Group Investigation is the most extensively researched of the task specialization cooperative learning methods. In this workshop, teachers will learn how to guide students through the stages of Group Investigation and how to integrate other cooperative learning methods and structures in the project.

Jane Nakagawa (see "A spoonful of sugar" in this issue of the newsletter) will also be conducting a workshop on cooperative learning in teacher education in Japan at the IASCE conference.

For more information visit:

<http://www.arts.nie.edu.sg/iasce/>

or contact Mr. Kenneth Lim at iasce@nie.edu.sg

Information concerning a Japanese branch of IASCE, called JASCE, can be found at: www.kyoudo-edunet.jp



FEATURED ARTICLES

A spoonful of sugar....

By Jane Nakagawa

In September, 2003 I received the opportunity to conduct two workshops at Peace as a Global Language II conference at Seisen University in Tokyo. One of the workshops was entitled “Gender issues through rock music.”

Workshop Description

I prepared for the workshop by collecting rock music lyrics I have been using in Japanese university courses that have gender issues as their theme. Lyrics in Japanese and English were put on a handout, as was a bibliography of songs (bibliography appears below).

On the day of the workshop I asked participants to form groups of four people and distributed the handouts. Persons who wished to speak English only or Japanese only were grouped together. Next, everyone was given a few minutes to choose one of the songs on the handout and collect their thoughts about the song they chose. Subsequently, I asked everyone to number off in their groups (to choose a number between one and four with each group member choosing a different number). After everyone had numbered off, I randomly chose a sequence (3 2 1 4) that represented a speaking order to follow in groups. Each person in the group was given a couple of minutes to tell their group about what the song they chose had to say in their opinion and how the song's contents are related to a gender issue. Each person was given the same amount of time to speak so that no one person dominated the discussion.

After each group member was given an equal chance to speak about their chosen

song, I randomly selected participants from groups to report to our large group of participants on their small group discussions. I picked a number from 1-4 from each group without knowing which person had which number. The chosen person was asked to tell about something that a different member of their group had said that they had found interesting. The reason I asked them to tell about what someone else had said, versus what they had said, was to validate speakers through the eyes of a listener.

The workshop was concluded by responding to comments and questions from participants. In response to questions, I explained that I used songs in courses in a similar way as we did in the workshop; i.e., as stimuli for student-led/created discussions. The songs are used both as texts and as pieces of music (in other words students read the words as well as listen to the songs). I also explained at participants' requests additional techniques I use help students discuss gender issues.

Discussion

I teach university students exclusively. An overwhelming majority of my Japanese students in the 18-21 year old range claim to love pop and rock music. (A tiny minority of students claim to prefer classical music, but since it does not contain lyrics I don't usually use classical music in class.) Music is memorable compared to some other genres (consider for example songs that you cannot get out of your head, even when you want to!) which also makes it a good choice for language learning.

In the past year I used songs from the list below in general English courses, and anonymously polled hundreds of male and female students about the use of these songs. In every course 95-100% of students said they were in favor of using the songs in the courses.

Many of these songs deal with serious and even painful issues such as domestic violence and child abuse. I think rock music might be that spoonful of sugar that helps the medicine go down. In other words, the teacher can introduce serious topics in a way that is appealing to students via rock music (and through the use of other creative genres; see References below for articles which discuss works selected from other creative genres for use as classroom materials). Because I have the students identify the themes in the works and create their own discussions (as I asked workshop participants to do) about them, as well as debates, role plays and other learner-generated tasks/projects, the students can freely exchange opinions about whatever interests them without teacher interference.

When I teach multiple sections of the same course, each class remains fresh for me since I do not know in advance what students are going to say or which subthemes or subtopics they will choose to focus on in their discussions or projects.

Students report in anonymous course questionnaires that they are very satisfied with the content of the courses, the course material, and the manner of teaching/instructional approach. Another finding is that in recent years gender issues are among the most popular themes. When given a choice of social and global issues themes for projects and discussions, male and female students in my courses frequently select gender issues such as inequality, violence against women, sexuality, and family issues.

Because I believe that gender issues must be understood in order to effectively analyze most social and international problems, I am pleased that my students are keen to study gender issues. It is nice to know also that my students and I share an avid interest in rock and pop music, since we can joyfully explore this interest together in

university classes as we ponder our lives and those of imagined others.

About the author

Jane is an associate professor at Aichi University of Education where she teaches courses in English, cross-cultural understanding, language teaching methodology, and gender. She is also the former coordinator of the GALE SIG, a poet, and huge fan of Japanese pop music.

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[f/m] = gender of vocalist

List of song lyrics in English (theme/s of the work appears in parentheses)

- [f] Amos, T. 1994. The waitress. From Under the pink. [Music CD]. New York: Atlantic Records. (female madness).
- [f] Amos, T. 1992. Me and a gun. From Little earthquakes [Music CD]. New York: Atlantic Records. (rape)
- [m] Bowie, D. 1983. Let's dance. From Let's dance [Music CD]. Hollywood: Capitol Records. (gender stereotypes)
- [m] Bowie, D. 1983. China girl. From Let's dance [Music CD]. Hollywood: Capitol Records (gender stereotypes)
- [f] Chapman, T. 1992. Woman's work. From Matters of the heart [Music CD] New York: Elektra (gender roles).
- [f] Chapman, T. 1988. Behind the wall. From Tracy Chapman [Music CD] New York: Elektra (domestic violence).
- [f] di Franco, A. 1995. Not a pretty girl. From Not a pretty girl [Music CD]. Buffalo: Righteous Babe Records (beauty standards for women/gender roles).
- [m] Everclear, 1997. Father of mine. From So much for the afterglow [Music CD]. Hollywood: Capitol Records (domestic violence; paternal abandonment of the family).
- [m] Everclear. 1993. Invisible. From World of noise. [Music CD]. London: Fire Records. (AIDS).
- [m] Everclear. 1993. Pennsylvania is. From World of noise. [Music CD]. London: Fire Records. (gender relations).
- [m] Everclear. 1995. Queen of the air. From Sparkle and fade [Music CD]. Hollywood: Capitol Records (female madness).
- [m] Everclear. 1995. Pale green stars. From Sparkle and fade [Music CD]. Hollywood: Capitol Records (families)
- [m] Everclear. Malevolent. From World of noise. [Music CD]. London: Fire Records. (partner abuse/domestic violence)
- [m] Everclear. 1995. You make me feel like a whore. From Sparkle and fade. [Music CD] Hollywood: Capitol Records (sexual objectification)
- [f] Garbage. 2002. Androgyny. From Beautiful garbage [Music CD] New York: Sony (androgyny)
- [f] Harvey, PJ. 1992. Dress. From Dry [Music CD]. Los Angeles: Polygram (beauty standards for women).

- [f] Hole. 2000. Be a man. From Be a man [Music CD]. Wea International (masculinity).
- [f] Jewel. 1995. Pieces of you. From pieces of you [Music CD]. New York: Atlantic (beauty, homophobia).
- [m] King Adora. 2001. Big isn't beautiful. From Vibrate you [Music CD]. London: Superior Quality Recordings (eating disorders and beauty standards, both men's and women's).
- [m] Lennon, J. 1998. Woman is the nigger of the world. From Wonsaponatime [Music CD]. Hollywood: Capitol Records (broad gender-based discrimination).
- [f] Lennox, A. 1992. Keep young and beautiful. From Diva [Music CD]. New York: Arista Records (beauty standards for women).
- [f] Madonna. 1986. Papa don't preach. From True Blue [Music CD]. Burbank, California: Warner Brothers Records (teen mothers).
- [f] Madonna. 1984. Material girl. From Like a virgin [Music CD]. Burbank, California: Warner Brothers Records (gender roles/division of labor)
- [f] Madonna. 1984. Like a virgin. From Like a virgin [Music CD]. Burbank, California: Warner Brothers Records (gender stereotypes)
- [m] Manic Street Preachers. 1994. 4th 7lb. From The holy bible [Music CD]. New York: Sony. (anorexia nervosa)
- [f] Monroe, M. 1998. Diamonds are a girl's best friend. From Movie hits [Music CD]. New York: Prism Records. (gender roles/division of labor)
- [f] No doubt. 2000. Marry me. From The Return of saturn [Music CD]. Santa Monica: Interscope Records (gender roles).
- [f] No doubt. 2000. Simple kind of life. From The Return of saturn [Music CD]. Santa Monica: Interscope Records (gender roles).
- [m] Radiohead. 1993. Creep. From Pablo Honey [Music CD]. Hollywood: Capitol Records (gender stereotypes; beauty; youthful desire for belonging).
- [m] Radiohead. 1995. Fake plastic trees. From The Bends [Music CD]. Hollywood: Capitol Records (plastic surgery; artificiality in general).
- [m] Radiohead. 1997. No surprises. From OK computer [Music CD]. Hollywood: Capitol Records. (critique of traditional families/suburban domesticity)
- [m] Ramones. 1977. We're a happy family. From Rocket to russia [Music CD]. Los Angeles: Rhino Records (critique of traditional families; homophobia).

- [m] Sads. 2001. Spider. From The rose god gave me [Music CD]. Tokyo: BMG. (gender stereotypes).
- [f] Siouxsie and the Banshees. 1978. Suburban relapse. From The scream [Music CD]. Geffen Records. (female "madness"/domesticity).
- [m] Smiths, The. 1986. The boy with the thorn in his side. From The queen is dead [Music CD]. Burbank: Warner Bros. Records (homosexuality/homophobia).
- [f] Sobule, J. 1995. I kissed a girl. From Jill Sobule [Music CD] New York: Atlantic (lesbian relationships/bisexuality).
- [m] Springsteen, B. 1994. Streets of Philadelphia. From Philadelphia: music from the motion picture. [Music CD] New York: Sony/Columbia (Living with HIV).
- [m] Suede. 1992. The drowners. From Suede [Music CD]. London: Nude Records (gay men).
- [m] Suede. 1994. The two of us. From Dogmanstar [Music CD]. London: Nude Records (female madness/domesticity).
- [m] Suede. 1996. Starcrazy. From Coming Up. [Music CD]. London: Nude Records (female youth).
- [m] Suede. 1997. Modern boys. From Sci fi lullabies. [Music CD]. London: Nude Records (male youth/masculinity).
- [m] Suede. 1997. Young men. From Sci fi lullabies. [Music CD]. London: Nude Records (male youth/masculinity).
- [m] Suede. 1999. Can't get enough. From Head music [Music CD]. New York: Sony. (androgyny).
- [m] Suede. 1999. She's in fashion. From Head music [Music CD]. New York: Sony. (women/beauty standards).
- [m] The talking heads. 1977. No compassion. From Talking heads 77 [Music CD]. London: Sire Records. (masculinity)
- [m] The talking heads. 1977. Psycho killer. From Talking heads 77 [Music CD]. London: Sire Records. (masculinity).
- [f] Vega, S. 1993. Luka. From Solitude standing [Music CD]. Los Angeles: A and M Records (child abuse).
- [m] Weller, P. 2000. Frightened. From Heliocentric. [Music CD] New York:

Universal International. ([alternative view of] masculinity).

**Junior College students' thoughts on *Ryosai Kenbo*—Good wives, wise mothers
by Steve Cornwell**

(The following article is an excerpt from *Language investment, possible selves, and communities of practice inside a Japanese junior college*, an unpublished dissertation)

I teach a course at Osaka Jogakuin College (OJC) entitled Asian Women and the Pacific Century. It is based on a book and video series called The Pacific Century (Borthwick, 1998). A major component of the course is a research paper. To prepare for the paper, we study a wide range of topics that parallel certain of the videos in the Pacific Century series: we cover The Two Coasts of China: Asia and the Challenge of the West looking at imperialism and colonialism; The Meiji Revolution examining Japan's modernization and development into a world power; From the Barrel of a Gun looking at nationalism as represented by Vietnam and Indonesia; Inside Japan, Inc. examining Japan's post-war economic miracle; Big Business and the Ghost of Confucius looking at Singapore, Taiwan, and Korea's development; and The Fight for Democracy examining South Korea's slow move towards democracy.

For homework students watch the different video clips or excerpts and complete worksheets. In class they do news reports on whatever country is being studied. They do two presentations as well, one is a poster session done in a small group on a specific country in Asia, the other is done with one other student and focuses on their research paper topic. I try to tie the course in to certain women's issues. We examine foot binding in China, *ryosai kenbo* or good wives, wise mothers from the Meiji era in Japan, and how women are treated in Confucian societies such as Korea.

I see students' thinking developing and changing as I hear them present and as I read their papers. One student's writing showed an understanding of what Bourdieu

refers to as *doxa*, or “a set of core values and discourses which a field articulates as its fundamental principles and which tend to be viewed as inherently true and necessary...[but] in fact [are] quite arbitrary and contingent” (Webb, Chirato, & Danaher, 2002, p. xi):

A long time ago, the infringement of human rights of women in Asia was severe. Women in Asia were not treated as humans, and they had to live as men's possessions while their freedom was restricted. *Also, nobody questioned that women were not treated as human and their freedom was restricted. They thought that this was natural.* Therefore, this problem was not solved easily. Now, human rights of women in Asia have been respected, but there are still some problems. (Second year student, second semester)

She realizes that when society does not question problems and thinks that injustice is normal, change is slow to come. This is a sign of a developing consciousness and could be a result of the student's involvement in the OJC's community of practice. Community of Practice (CofP) refers to a social theory of learning that looks at the social practice by which newcomers become full members of a community (Lave & Wenger, 1991; Wenger, 1998). They do so as legitimate peripheral participants, who over time are socialized into a community's practices through participation. Once they become full members some of them then help others enter the community. Some key concepts associated with CofPs include *trajectories* (pp. 153-156), or the various ways that people move into and out of Communities of Practice, *brokering* (pp. 108-113), or the process by which knowledge moves between communities and *constellations* (pp. 126-133), or the sense that there are many different CofPs often intersecting and overlapping.

The concept of Communities of Practice has been used to look at classrooms, schools, and gender. An entire issue of *Language and Society* was devoted to Communities of

Practice and its application to gender research. (Eckert & McConnell-Ginet, 1999; Ehrlich, 1999; Freed, 1999; Holmes & Meyerhoff, 1999).

At the same time, other students are grappling with similar issues and some of them show a raised consciousness while others do not. In an activity that looks at the Meiji period concept of good wives and wise mothers, I asked students to respond to the following:

Ryosai Kenbo was a phrase used during the Meiji period. It translates “good Wife, Wise Mother.² When you hear the phrase what do you think? Is it positive, the type of woman you want to be? Is it a negative phrase and an image of a woman that you do not want to be? Or is it something in the middle, both positive and negative? Please write your thoughts about this topic. (class worksheet)

The responses were varied. Some students felt that it is positive and what they aspire to. Others felt that it was definitely a negative phrase. The majority of those that thought it was positive, adding a caveat that they want to be able to keep working and that they want a relationship where they are equal to their husbands, sharing housework and child raising responsibilities. A few went on to question why the phrase *Ryofu Kenfu* or Good husband, wise father does not exist in Japanese.

I think until now I didn't care of it. However recently, I care about it. Because why is this phrase use only woman?! It's strange and at the same time, this phrase is discrimination language. In addition, this phrase is men's ideal.

(secondyear student, first semester)

I want to be a good wife to husband and wise to children. However what is good or wise? Good wife is obey husband? This idea is in Meiji period. I don't want to only obey. My idea is that they respect and help each other, so husband is good to me, too.

(secondyear student, second semester)

We can see that some students who accept the phrase as being a positive role for women to fulfill are making it more complex, by not just accepting it at face value, but clearly saying they want to be a good wife but that doesn't mean being a servant to a husband. Some go on to say that in the past they had not really thought about it, but now they are thinking about it and they feel it is discriminatory. One student went so far as to say that women who think that *ryosai kenbo* is a positive idea, need to change their thoughts. Another suggested that women need to take back the phrase and redefine it.

Old people generally think that women should mind husband in all things. Is this really Ryosai kenbo? I think Ryosai kenbo is able to say what she wants to do, and is a very strong women. Our new future, Ryosai kenbo will be strong women.

(second year student, first semester)

Related to this issue is one that many of my students think about both in classes and in their personal lives. It is the question of balancing a career with a family. To look at this I gave students a career orientation questionnaire based on Matsui, Ikeda, and Oshnishi (1989). The questionnaire measures students' desire to balance a career and family. A higher score means that students want to have both a career and a family. A lower score indicates that a student will sacrifice her career for her family if necessary. The results of the survey are interesting. OJJC second year students had higher mean scores than first-year students. This was different from the results from a different junior college (anonymous) where second-year students had lower mean scores than the first-year students there. While it is not possible to say why the OJC students career orientation went up, it is in line with the statements second-year students are making in the TSI class described above. Given the nature of the OJC curriculum, it is not surprising that they will score higher than students at a more traditional or normative

junior college. One possible explanation for the decline in scores at the anonymous school is that as students there become second-year students and are closer to entering the work force, they become more realistic about their future job prospects. OJC students on the other hand, perhaps due to the curriculum's message of equality with its emphasis on human rights, reflection, and self-responsibility, do not back away from their desire to balance both job and family even in light of the obstacles that society sets in their way.

Discussing *Ryosai Kenbo* and some of the underlying assumptions in what on the surface is a positive message—being a good spouse and parent—helps students become more critical. Many students want to be good wives and wise spouses, but they begin to express that this desire does not offset the desire to have choices about what they do in the future and what type of relationship they have with their future husbands. They do not feel that *Ryosai Kenbo* should be a sentence of indenture-ship and most importantly through these discussion they are able to find their voices and are able to articulate their feelings and beliefs.

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Language and Sexuality

A Book Review of Cameron and Kulick's *Language and Sexuality* by Andrea Simon- Maeda

Cameron, D. & Kulick, D. (2003). *Language and Sexuality*. Cambridge: Cambridge University Press.

I knew I had to buy this book when I saw the title and Deborah Cameron's name as one of the authors. Language and gender studies, to which Cameron has made a considerable contribution, continue to proliferate and remain an important field of inquiry. However, recent conceptualizations of the interconnectedness of language and sexuality are an attempt to (re)consider the construction and display of homo-,

hetero-,bisexual identities, erotic desire, power relationships, and these categories' oftentimes overlapping linguistic manifestations. Written in a lucid intelligent style, the authors lay out a comprehensive yet succinct historical overview of the field and then offer the reader up-to-date understandings of how, among other things, "sex, in all its forms, is unavoidably a political issue" (p. xiii). At the same time, we are cautioned that a narrow focus on (sexual) identity politics, while crucial to an individual's self and social definitions, may obscure the myriad ways in which sexuality "is always dependent on the kind of discourse about sex that circulates in a given time and place" (p. 10). In other words, a social constructionist view of what being a sexual person means entails a recognition of how "the 'reality' of sex does not pre-exist the language in which it is expressed; rather, language *produces* the categories through which we organize our sexual desires, identities and practices" (p. 19, emphasis in original). This important point is illustrated throughout the book with numerous examples from studies like Penelope Eckert's (1994) *Entering the Heterosexual Marketplace*, and Anne Allison's (1994) *Nightwork: Sexuality, Pleasure and Corporate Masculinity in a Tokyo Hostess Club*. This latter study might be of interest to those of us located in Japan where there is an ever-present and oftentimes oppressive linguistic and social interplay of masculinity, patriarchy, and sexism within our homes, workplaces, and sites of sexual entertainment. One example of the mutually constitutive and multifaceted roles of sexuality and language I found particularly enlightening was Kira Hall's (1995) study of telephone sex workers' ("fantasy makers") language in California. The researcher's discourse analyses revealed that her participants employed stereotypical linguistic markers of erotic feminine speech (e.g., a lilting breathy voice, inviting tone, high pitch) while on the phone with their male, heterosexual clients, but that off the phone these

workers (some of who were not heterosexual) used a different speaking style to mark their gendered identities. Among the explanations given for how and why the workers make a linguistic distinction between their work and non-work personas is that a “stylized performance” of sexuality can only be successfully carried out “by appropriating the established, shared meanings of particular ways of speaking.” (p. 62). Put another way, successfully performing heterosexuality through language entails adherence to heteronormative, taken-for-granted assumptions of gendered relationships which, however, may be divorced from one’s actual sexual orientation(s). Related to this last point, Cameron and Kulick, drawing on the work of Adrienne Rich (1980), explain the notion of “compulsory heterosexuality” wherein “the gender hierarchy that subordinates women to men” (p. 45) is instantiated through various sociocultural ideologies and practices (e.g., dating, marriage) concerning “normal” sexual relationships and the appropriate gendered speech. Considering this restrictive state of affairs, the authors take earlier gender and language analyses to task (e.g., Deborah Tannen’s 1990 *You Just Don’t Understand: Men and Women in Conversation*) for their implicit assumptions that “women and men are required to complement one another – to be ‘opposite’ rather than merely different –largely because of the institutionalization of heterosexuality” (p. 50). Due to this hegemonic situation, therefore, lesbians and other sexual minorities are considered to be “gender deviants,” and their linguistic choices become constrained by heterosexual norms for gender-appropriate speech. It is worth quoting Cameron and Kulick at length here to make one of the book’s major points clear:

If femininity is signalled linguistically by a weak, powerless or

deferential style of speaking, and if one motivation for this form of femininity is the dependence on male approval induced by compulsory heterosexuality, then lesbians -- women who 'defy the established political system' by refusing heterosexuality and disdaining male approval -- may well be expected to eschew 'feminine' speech styles, if only because they have nothing much to gain by adopting them" (p. 51).

Thus, conventional analyses of gendered speech do not allow for the multiplex dimensions of sexual identities constituted by and constituting different speech styles. These styles had previously been marked as either male or female with no consideration of how neat boundaries break during the course of a variety of social interactions in which we perform our sexual identities.

In sum, both seasoned academics and novices in the field of gender and language will find this book a well-thought out, theoretically informed, stimulating source of information on an important area of study which, especially in Japan contexts, has been conspicuously absent in educational and research circles.



A Look at Our Students' Future

A book review of Ogasawara's *Office Ladies and Salaried Men* by Steve Cornwell
(This review first appeared in an Osaka Jogakuin Junior College Kiyō)

Ogasawara, Y. (1998). *Office Ladies and Salaried Men: Power, gender, and work in Japanese companies*. Berkeley: University of California Press.

I'm returning from a three-day trip to Yoshima with 107 second-year students. During our three days together we had many opportunities to

talk. It's amazing how an island setting helps relax people. Some students shared their hopes and dreams with me; others confided their worries and fears. While a few are going to transfer to four year colleges or study abroad, the majority are going to work. Next year holds much hope for these young women. They are looking forward to joining society as full-fledged members.

Notes on the Jetliner, 5:00 p.m. September 4

I value the young women described above--everyone of them is special, everyone of them is unique. They all have the potential to influence our society greatly in the future through their words and deeds. As wives they may marry the men who will lead Japan through the beginning of the 21st century; as mothers they may raise the next generation of leaders. On the jetliner I wrote, "They are looking forward to joining society as full-fledged members." Unfortunately the realities of our society will not allow them to be full-fledged members. They may be able to raise the next generations of leaders, but without changes they cannot be the next generation of leaders.

What are the realities they face? Since the majority of students will enter the work force as office ladies (OLs), information on their future work environment will help shed light on their realities. Any insight into our students' lives, past, current, and future, helps us interact with them in a more relevant way. To that end I have decided to review Yuko Ogasawara's book, *Office Ladies and Salaried Men: Power, Gender, and Work in Japanese Companies*, (1998), a book that all junior college teachers should become familiar with.

Ogasawara has done a remarkable job presenting a quite complex topic in a clear and readable way. Her introductory comments underscore some of the complexities inherent in this topic. When telling friends in America about how women in Japanese companies have little chance for advancement and are delegated to a life of pouring tea and making copies, the friends lamented the situation of women and wondered why they put up with such treatment. This caused Ogasawara to pause.

“Things aren’t that bad,” she thought.

And so, in the future when discussing the topic, she pointed out how women often control the family finances and she told the story of one wife and daughter who spent the heat of summer in Hawaii in a condo the husband had rented even though he would not be able to leave Japan due to work responsibilities. This time the friends pitied the husband and viewed the wife as being a “tyrant” and living a life of ease and comfort. “That’s not the picture I want to paint either,” thought Ogasawara. She writes

The more I tried to be accurate, the more I failed to communicate. I was frustrated: I had failed to impart the “truth” about relations between men and women in Japan. When I emphasized how much women as a group were discriminated against, I made individual women seem more vulnerable to oppression than they really are. When I described how influential individual women often are both at home and in the office, I downplayed the glaring discrimination they face. I was confused. Are Japanese women oppressed or not? Are they powerless or powerful? The questions guiding my research thus emerged. (p. 2)

And thus her research began.

Ogasawara spent six months conducting participant observation by working as a temporary employee in a major Japanese bank and then she followed-up by interviewing 60 men and women (30 salary men and 30 OLs or ex-OLs) from major companies employing 1000 employees or more (some were international firms with nearly 10,000 employees). She describes her methodology in some detail and appears to have followed standard qualitative research methodology. This is important to note because in the sections that follow readers may be surprised at some of her findings. I’d suggest that if readers are surprised by Ogasawara’s interpretations, they read the entire book.

Her findings are presented in six chapters entitled: 1)The Japanese Labor Market and Office Ladies; 2) Why Office Ladies do not Organize; 3) Gossip; 4)

Popularity Poll; 5) Acts of Resistance; and 6) Men Curry Favor with Women. This paper will use those chapter titles as section headings. Please note that Ogasawara's findings relate to major companies; smaller firms' treatment of women will be different.

In addition, I find the Introduction to also be an important part of the book where Ogasawara summarizes research that presents two opposing views of Japanese women that parallel the anecdote told earlier.

Many studies describe how women face intense sex discrimination and, as a result are relegated to low-paying and dead end jobs. Other studies, many of which examine the woman's role at home, emphasize that women have considerable leverage in society. (pp. 3-4)

The introduction goes on to explain exactly what an office lady is and talks about the methodology Ogasawara employed in her study. Although there were several studies from both schools of thought, the one I enjoyed most was Iwao's speaking of women's control and influence over men that suggested that the "Confucian ethic of the three obediences formerly binding women could be rewritten...for men: obedience to mothers when young, companies when adult, and wives when retired." (quoted in Ogasawara, 1998; Iwao, 1933, p. 7)¹

The Japanese Labor Market and Office Ladies

Forty percent of all employees are women and one third of all female employees are clerical workers or office ladies, a term coined in the early sixties for the then popular "business girl." (p. 23) Women's participation in the work force by age looks like a letter M; in their twenties, about 75% of women work, in their thirties, the percentage drops to fifty five per cent, and by their forties, it rises to about seventy per cent. In a company most of this work consists of filing, serving tea, and other clerical tasks; outside a company the work would be part-time in nature. In Japan there is a two-track employment system: most men enter the *sougoushoku* or integrated track,

while most women enter the *ippanshoku* or clerical track.

There are many ways in which OLs are discriminated against or treated differently than their male counterparts. They are rarely seriously evaluated since they are rarely promoted. On a scale running from A or excellent to E or poor almost all OLs get Cs or average. They are encouraged to leave the company when they marry; if they marry a fellow employee this encouragement borders on an order. Whereas men invite the general manager to wedding parties, OLs usually invite the vice general manager. The explanation is that the general manager is too busy to bother attending an OL's party. The task that seems to annoy OLs the most is serving tea; it is the one task that must be performed immediately (on other tasks such as filing or typing, OLs have some leeway on how to organize the tasks). It is also the one task that emphasizes OL's subservient role.

Why Office Ladies do not Organize

OLs do not have strong ties with one another; this is the result of company policies. For example, OLs educational backgrounds are mixed. There are university graduates working with junior college graduates working with high school graduates. Length of tenure influences job responsibility, but level of education influences salary. Therefore, younger, lower-status OLs (university graduates) might make more money than their older *senpai* (high school or junior college graduate).

Early retirement is emphasized for OLs. Marriage is a "goal" for many OLs; in fact, pressure is put on older OLs to "get on with their lives" by marrying. This system of early retirement is one way that the inequality of the system can be hidden. It prevents there being large numbers of middle aged women working at menial tasks.

Many observers think that OLs are satisfied with their lot because they don't complain. For example, instead of complaining about their jobs among themselves, at lunch they usually talk about superficial items such as what happened on a particular

soap opera or where they are planning to go on vacation. Ogasawara feels that silence is not a sign of satisfaction. Their silence comes from divisive company policies such as the salary system and early retirement. Yet, in spite of not organizing formal protests, they are able to find ways to resist male authority.

Gossip

Since they have unequal rights “most OLs think that responsibilities should reflect this discrepancy.” (p. 94) So they set high standards for their male colleagues. OLs are great observers of men’s actions. They know who is doing what, who is a good worker, who shirks duties, etc.

One way OLs pass on information about male colleagues is through gossip. It is one way to make their days more interesting. They not only discuss

unpleasant characteristics of men but also their more pleasant aspect, their performance records, funny stories, and almost anything else about them. In fact, practically everything a man does is observed, evaluated, and reported on. OLs often eye men critically, from head to toe. (p. 95)

If a man develops a bad reputation among OLs, it can affect his ability to get work done within the section, and eventually can affect his standing in the company. This point will be covered in more detail in the section on Acts of Resistance. The reasoning among Personnel sections is that if a man cannot get along with the women in his section, he might not be able to become a good manager.

Ogasawara points out that OL’s criticism is only possible because they are outside the so-called serious business world in that they do not compete with men for promotion. This does not mean their criticism isn’t heard. Men’s attitudes are changing possibly as a result of OL’s voices becoming heard through popular columns such as *Ojisan kaizou kouza*, (Lessons for Transforming men) which reports on OL’s

opinions of the men they work for.

Popularity Poll

While OLs seldom complain publicly about the men they work with, there are two times when they can make their feelings known. Gift giving through Valentine chocolates and farewell flowers (flowers given when a man transfers to another section or office) are ways of making their opinions known. Men worry about the number of chocolates they receive on Valentines day. If a man receives few gifts, he feels humiliated in front of his colleagues.

OLs often discuss among themselves which men they will give gifts to and whom they will not. When gossiping they may not always agree about which man is a good worker and which is not. However, gift giving is a

concrete action that requires OLs to make many joint decisions They had to agree on which men deserved to receive their gifts, how much they should spend on each gift, and what to buy. Valentine's Day and farewell flowers provided them opportunities to put their opinions into concerted action. On many occasions, their sense of togetherness increased. (p. 113)

There are often hidden messages in gifts. For example, sometimes OLs may delay giving chocolates until late in the day to someone they dislike. They make him sweat so to speak. At other times, they may handle the chocolate so many times that the man who eventually receives it, just gets a bar of broken chocolate. These may seem childish and petty actions. However, as they occur within a context of on-going discrimination, they can also be seen as acts of resistance against an unjust system.

Acts of Resistance

There are many ways for an OL to annoy and cause trouble for a man. According to Ogasawara she can:

refuse to take initiative,
decline to do him favors,
refuse to work for him,
inform the personnel department of his disagreeable behavior,
shut him out with *sousukan*.

In the first three forms of resistance, women adopt uncooperative attitudes toward a man and thereby affect the efficiency and effectiveness of his work. The latter two acts of resistance harm his reputation. (p. 134)

Because OLs are outside the system of promotion or advancement the above acts are not just done to colleagues or men with similar tenure. Higher ranking men can also be subject to these acts of resistance. A man's rank within the company is not as influential as it might be. OLs are not intimidated by ranks since they are not evaluated seriously.

Some of the forms of resistance are ambiguous. For example if a man puts a work assignment on the desk of an absent OL, another OL could point out the OL's absence or decide to do the work herself if she likes the man. However, if he is disliked, the OL can just do nothing (not take initiative).

The worst form of resistance is *sousukan* or total neglect. In one case three OLs after becoming angry with their boss (he took a lot of personal time off while they worked overtime), ceased speaking to him. They would hand him work without saying anything and they did not exchange pleasantries such as "Nice Day" or even "Good Morning." If asked a question, they would reply, "I don't know" or "It's not my job." This treatment quickly became noticed by others in the department. Fortunately, for the man he was due to be transferred and only endured two months of such treatment. One can hope his attitude toward OLs changed.

In another case, after being transferred, a general manager became courteous

and considerate of OLs in his new assignment because of the treatment (*sousukan*) he had received in his prior section. Even though he was quite high in the organization, OLs were able to influence his views and change the way he treated women.

Men Curry Favor with Women.

Since they depend on OLs in many ways, men try to keep them happy. They do so in various ways such as buying them treats, taking them to lunch or dinner, or bringing them souvenirs from overseas business trips. White Day gifts (gifts given in reciprocation of Valentine Day chocolate) are another obligatory type of present. If men do not give White Day gifts, they run the risk of irritating many women. It's interesting to note that men's wives are often more concerned than the men about their husband's reputation. They try to make sure that any gifts the husband buys are something the OLs will like. This is especially true if the wife has worked as an OL.

Conclusion

This review gives many examples of how women "voice" their displeasure against the unequal system and men who treat them unequally. This is not to say that OLs do not work hard or professionally. They do. Therefore, the examples in this review must be seen as acts that happen when they are mistreated.

By showing their anger, working according to their personal preferences, and refusing jobs, OLs often reinforce existing stereotypes of women as emotional or irrational. But these are only their ways of resisting men's power.

It is ironic that it is only because women are not given positions of authority or jobs with responsibilities, they are empowered to resist as they do. They can resist men's discriminatory actions, and men are forced to listen and change. Men

need OL's support if they are to hold managerial positions in Japanese organizations. A man who is disliked by a female subordinate tends to be given a black mark for not getting along with her. A man who alienates many women is regarded as having little aptitude for managing people. p. 159

However, the future may bring changes to women's situation. With the economic slump of the early 1990s, many companies want to use women employees more efficiently. Some companies have even started evaluating OLs more seriously and are basing salaries on both length of tenure and performance. In addition, companies are also employing more temporary employees than before. Therefore in the future, perhaps fewer and fewer women will be hired as OLs; instead they will work as temporary workers for less money and less stability. (p. 168) Finally, more women are being hired in the *sougoushoku* track. Since they are treated differently than their male counterparts (women are often assigned to a geographical area, whereas men are often transferred to various locations), it will be interesting to see what effect this has on their promotion and advancement.

Epilogue

In the beginning of this article, I painted a picture of our students as being able to raise future leaders but not be future leaders. I asked what the realities they faced were. Yuko Ogasawara's book, *Office Ladies and Salaried Men: Power, Gender, and Work in Japanese Companies*, helps provide some insight into the realities and how women cope with those realities. I wrote that unfortunately the realities of society will not allow our students to become full-fledged members. Well, the conclusion brings some hope as companies are beginning to realize what they are missing by not utilizing their female employees fully. It also brings some concern as companies concerned with the bottom line begin to look for ways to cut expenses one of which is the use of temporary employees rather than OLs. When this is published it

will be the start of a new millennium. We can hope that the new millennium will herald the dawn of a new era in which women are treated as equals in business.

End notes

¹ Women in Confucian societies have traditionally had to obey their fathers when young, their husbands after marriage, and their sons when they are grown.

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TEACHING UNIT

Teaching Unit based on “Bend it like Beckham” By Roibeard O’Mochain

The use of film provides one strategy for exploring issues of gender in the language classroom. I recently made use of the British film, “Bend it like Beckham” in my “Introduction to Cultural Studies” class. I teach in a women’s junior college, and the six students are graduates of the two-year program there. Their language level is high-intermediate to advanced. I’d like to share some of these ideas with newsletter readers and would appreciate your feedback.

The premise of “Bend it like Beckham” concerns a young Indian/English woman, Jesminder or Jess, who lives with her Sikh family in a London suburb. Jess loves to play soccer and joins the local women’s football team. However, her family strongly disapproves, and Jess goes through many struggles before she can tell a new story of self. In the end, she rejects the binary logic of her familial culture that demands she choose between soccer and Indianness, and Jess defines her identity as both Indian woman and competitive footballer. Her interactions with friends, family members and with her best friend’s mother, Paula, who mistakes Jess for a lesbian, all

provide rich material for explorations of how ethnic, gendered, and sexualized identities can all intersect in somebody's life.

We had already covered some identity issues in the class before watching the film. I tried to explain some difficult terms from our textbook such as “multiple identities” and “fragmented subjectivities.” The film helped to illustrate these difficult concepts. The basic theoretical schema I provided is based on work by Stuart Hall, who, like Jess, is a person of color who has had to grapple with identity issues in England. Hall sees our sense of identity as that which emerges in the interface between individual subjectivity and the social world. The tension between the competing demands of subjectivity and culture may sometimes become acute, as in Jess's case.

The unit began by having students pick a card with a number on it. The numbers corresponded with characters from the film. If the student's number was number one she had to pay particular attention to that character's role in the film. She had to be ready to answer five questions as if she were that person in reality i.e. answering in the first person.

Main Characters

- 1 *Jesminder/ “Jess” Bhamra*
- 2 *Sister: “Pinky”*
- 3 *Mother: Mrs. Bhamra*
- 4 *Father: Mr. Bhamra*
- 5 *Juliette/ “Jules*
- 6 *Paula: Jules's mother*

“You’re not a young girl anymore” *Father to Jess on hearing she plays for a soccer team*

“How many people support us?” *Jules to soccer team-mates*

“Why can’t you do it in secret like everyone else?” *Pinky to Jess who was seen kissing a boy*

“Hussein is a Muslim name. Their families are different” *Mrs. Brahma on equality in sport*

“My Dad would piss himself if he knew I was coaching girls” *Joe to Jess*

“But you’re Indian!” *Jess to Tony after he comes out to her*

“She called me a ‘Paki’” *Joe to Jess*

“I’m not blaming you but it’s the football” *Mrs. Brahma when she thinks Jess is a lesbian*

“Dad won’t let you go” *Pinky to Jess on going to Santa Clara*

“I’ve got nothing against it” *Paula to Jules on lesbians*

“Babaji must have blessed me” *Jess to family in final discourse of integration*

“I want her to fight and to win” *Mr. Brahma speaking to family*

Questions for Discussion

- *How does ethnic culture (Sikh or English) shape the relationships between the main characters? What discourses shape their power relations?*
- *“Identities depend upon what they are defined against.” How does this apply to this film?*
- *What social practices materialize Sikh identity for Jess’s family?*
- *When does Jess define her identity as both Sikh and English? What other identities are relevant for her?*
- *To what extent does this cultural product reproduce dominant, hegemonic meanings? To what extent does it produce new, oppositional meanings?*
- *In this film, who are the characters who instate a single, monological value system? Which characters are engaged in dialogism? Do any characters shift positions?*
- *In what ways is Jess’s subjectivity a, “sometimes contradictory set of multiple or fragmented selves?”*
- *Is Jess masculine or feminine?*

There are many other ways that teachers can make use of this and other films in their classrooms. For example, instead of having students respond in character to pre-set questions, they could act-out a group discussion in character. Perhaps two discussions to represent the characters at the beginning of the film and then at the end would also be useful. This would help bring out the relational, contingent nature of subjectivities and of subject positionings in social settings. I think the use of “Bend it like Beckham” was effective because it gave us an opportunity to engage with stimulating ideas that recognize the complexities of individuals and of the social world. The unit also promoted language learning as the students felt motivated to talk about

themes and characters from the film. I hope that readers of the newsletter will find this unit helpful and flexible enough for adaptation in their own particular classroom contexts.



Gender-Related Internet Sites

The following are some internet sites that GALE members may find interesting or helpful:

Social Psychology Network is the largest social psychology database on the Internet. The following link is to its page of links related to prejudice and discrimination, gender, culture, social influence, interpersonal relations, group behavior, aggression, and more.
<http://www.socialpsychology.org/social.htm#women>

UnderstandingPrejudice.org is a web site for students, teachers, and others interested in the causes and consequences of prejudice. It is pretty incredible with a wide range of readings, surveys, slide tours, etc.
<http://www.understandingprejudice.org>

WSSLINKS is a list of sites on women and gender studies developed and maintained by the Women's Studies Section of the Association of College & Research Libraries. The purpose of WSSLINKS is to provide access to a wide range of resources in support of Women's Studies.
<http://libr.org/wss/WSSLinks/index.html>

International Women's Web Sites • Here are some noteworthy women's sites focused outside the U.S. and English-speaking Canada:
http://research.umbc.edu/~korenman/wmst/links_intl.html

The World Bank's Gender and the Digital Divide Resource Center
<http://www.worldbank.org/gender/digitaldivide/digitaldividelinks.htm>

OECD's Gender Equality Links
<http://www.oecd.org/dataoecd/47/35/1896261.htm>

<p>GALE is on the Web at http://www.tokyoprogressive.org.uk/gale/ The site contains past newsletters, articles of interest, news of upcoming events, and information on joining the GALE SIG. We're also looking for articles, lesson plans, poetry and other contributions. For further information, contact the GALE cybrarian at aidsed@gol.com.</p>
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