

Gender Awareness in Language Education

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



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 Summer, 2002
 Edited by Tina Ottman and
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Peace as a Global Language Conference: Join Us in Exploring Peace, Gender, Human Rights

In This Issue:

PGL Conference	1
Call for Contributions	2
Reconstructing Social Identity	3
Women in EFL Textbooks	5
PGL Conference Presentations	7
Sexual Identities	10
Women and Trade Unions in Kazakhstan	11
From Theory to Theater	12
JALT Shizuoka Preview	15
How to join GALE	16

Exactly one year and seventeen days after the events of 9.11, GALE is co-sponsoring a major and exciting conference, Peace As A Global Language, in central Tokyo, at Daito Bunka Kaikan, Daito Bunka University.

For more conference information, see our pull-out section on pages 7--10 of this newsletter.

On **September 28th-29th, 2002**, local and international participants will speak peace over two full days of around 60 workshops and

presentations.

Conference themes are vital and current, and include understanding and teaching about peace, gender, minority rights, environmental issues, language identity and rights issues, employment and labor issues, conflict resolution, cooperative learning, humanistic teaching, foreign language education, cross-cultural understanding, and other related themes.

In English and Japanese, the conference will be of special interest to English and Japanese speaking teachers, students, activists and

Cont'd on P. 10

The new English language website for Peace as a Global Language conference information is:

<<http://www.eltcalendar.com/peace>>

(The old url was <http://kyushuelt.com/peace>. It is no longer in use.)

Our Japanese language website is at:

<<http://www.sainet.or.jp/~kasa/pglj.html>>



Come join us in Tokyo in September!

Call for Contributions

All of you will have noticed that the latest GALE Newsletter emerged somewhat later than usual, and with an unplanned change of editorship. Thank you so much to all those who bravely answered the call for emergency contributions, and helped us put this issue together so quickly, especially to our hardworking Coordinator Jane Nakagawa, and 2000-2001 editor Kathy Riley, who stepped in to help out with layout.

In order to survive as a JALT SIG we need to put out three newsletters a year. Therefore, we depend on you out there to share your thoughts in many forms, whether in the form of articles, reports, short stories, letters or book reviews. It's your chance to be published and be damned, or simply for your voice to be heard.

We'd like to ask those of you who attend gender-related presentations at the upcoming Peace as Global Language and JALT Shizuoka conferences to take notes, and send us reports, or reviews, or reactions and comments. You'll be taking notes anyway – why not collect your thoughts together and have them published? Japanese or English – we want to hear from you!

Which brings us to another plea, and we are sure that all of you agree. It is really time for this *Newsletter* to be published in both Japanese and English. If anyone out there would be interested in becoming **Japanese Co-Editor** for this Newsletter, please get in touch with Jane Nakagawa, Tina Ottman or Kathy (janenakagawa@yahoo.com, eottman@yahoo.com, or rileykb@gol.com). We will also need **Japanese proofreaders, bilingual translators** and someone with ability to do **layout in Japanese**. In addition, we are seeking a volunteer to do **English proofreading**, and another volunteer for **mailing** the newsletter.

Please volunteer – there are only a few of us doing the work at this time, and some of us have multiple jobs within GALE. If you believe in what GALE stands for, then come and help us, hands-on. Many hands make much lighter work!

--Tina Ottman
Acting Newsletter Editor

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Reconstructing Social Identity: Two Scholars Reflect on Patterns and Process

Tamah Nakamura

The following is an excerpt from a collaborative paper with Cathy Collins, a Fielding Graduate Institute (<http://www.fielding.edu>) colleague that will be presented at the upcoming Peace as a Global Language Conference in September. Stemming from the scholar-practitioner model of inquiry, the approach to our joint study embodies the statement of values of Fielding's School of Human and Organization Development:

"We are a collaborative learning community, linking theory and practice, in touch with the power of diversity, appreciating self-reflective practice, valuing experiential learning, connecting personal empowerment with social justices, feeling challenged and excited by the love and fun of scholarly inquiry as we harmonize the head and heart for the Ph.D."

Our learning process is outlined in the excerpt below with the content stemming from collaborative reflection on our own practical experiences. Set into a theoretical framework, a model for understanding our experiences emerged. Supplemented with intervention strategies for classes and other groups in the community, we offer others suggestions toward empowerment of oppressed individuals' identities.

Themes from the work contexts

The idea for this joint article emerged when the two authors shared home and workplace settings. We both had experienced leadership positions in male-dominated organizations in cross-racial and cross-cultural settings. In May of 2000, Collins visited Nakamura in Japan. Shared conversations about similarities in group interaction at our workplaces led to a curiosity about why, on two different continents, we had experienced oppressive interactions at our respective institutions of employment.

Being true Fielding Graduate Institute scholar-practitioners, we took the opportunity to apply our experience in a scholarly manner through the lens of social

psychology. Anthony Giddens (1998) says that a sociologist, or in our case a scholar-practitioner, is first and foremost an ordinary member of the world she investigates, whose explanations help to transform the very world she seeks to explain and analyze. Nakamura's visit to Collins' home and workplace in August, 2001, in Little Rock, Arkansas, brought further reflection and clarification to this joint investigation.

Pre-reflection expectations

Our pre-reflection expectation was that there would be few similarities in the patterns of oppressive work processes due to cultural differences. However, from our individual reflections on our work contexts and follow-up dialogue reflections, commonalities surfaced immediately and unexpected patterns emerged.

We noticed that the dominant group functioned in chaotic modes in which salient oppressive features such as gender and race-bias surfaced frequently in patterns of communication. Women's opinions were not elicited, nor were they offered by women, who had lost voice, and were silenced. The dominant interaction patterns were mainstream male, in one case white male, in the other case Japanese male. This dominant pattern also included race-bias.

Our discussion about our reflections moved us to consider how we functioned in the dominant group. In the process of being silenced, we recognized that we both shared a feeling of cognitive dissonance with the dominant interaction patterns, and rather than conform to those patterns, we cognitively, psychologically, and emotionally distanced ourselves or withdrew from the dominant group. We further recognized that both of us had taken our energy to the outer community where we joined, formed and/or facilitated groups of self-selecting members of like-interests and identities.

(Cont'd on next page)

*We are...
challenged
and excited
by the love
and fun of
scholarly
inquiry.*

Reconstructing Social Identity –Continued

We recognized that this action was a coping strategy. The interaction in the self-selected groups provided validation and reconfirmation of our values and abilities. The following excerpt from our dialogue reflects our realizations.

Nakamura: You're right when you say that my voice isn't strong. I noted in my Tavistock Group interaction (July 2000) that I don't stay with the group's agenda if it is not moving forward in my estimation.

Collins: Withdrawal or distancing is a coping strategy. When we did a group simulation of oppression within the curriculum of the Healing Racism Institute, several types of groups emerged, and one of them always was the withdrawal group.

Nakamura: I moved my energy out into the community. From about eight years ago I slowly became involved in facilitating the Gender Issues Discussion class, the Cross-Cultural Discussion Group, and I'm on the academic advisory board for a local city's Gender Equality Commission. I have gotten reconfirmation of my ability, and was able to create meaningful community in my life.

Collins: That's what happened to me, too. The work I did with the community and in the schools sustained me in the craziness of City Hall. I shifted out of cognitive dissonance through doing community work. I still am working in the community.

Nakamura: There's no other way to reconcile the dissonance. If the institutional support for change is not in place, one person cannot do it alone.

Collins: You're right. The situation will not change unilaterally. We choose not to buy into the existing structures. We are not willing to conform to the structure so we go out into the community to gather the strength and the strategies to become change agents.

The further we explored what was actually happening we saw similar patterns emerge in our doctoral program experiences, community and social interaction patterns, in addition to our work settings. Energized

by these reflections, we analyzed our process to define underlying patterns of meaning. The model explicated below and represented visually in the appendix reflects the analysis that we developed. *(Editor's Note: Appendix not included)*

Explanation of the Model

The model of analysis represents a process of reconstructing identity when the norms and values of the dominant group oppress one's identity. Essentially, the dominant group imposes group values and norms on the individuals of the group, thus constructing the social identity of the individual members. Since "a group cannot exist, cannot survive, cannot function, and cannot be productive unless most members conform to its norms most of the time" (Johnson & Johnson, 2000, p. 263), conformity to the group norms and values is expected. If the dominant group is inclusive of differences, the individual will be able to function as a whole person.

However, if there are patterns of oppression, through high/low power structures (Johnson & Johnson, 2000), and the individual does not feel she belongs to the group in terms of value and significance, the individual's social identity (Haslam, 2001) will not be internalized in group membership.

When this happens, the individual often experiences a dissonance (Aronson, 1999; Johnson & Johnson, 2000) with her perception of her identity and the identity being imposed by the dominant group. The individual may begin to question her value and ability to function, lowering one's self-concept as a member of the group. When dissonance occurs, a common coping strategy for the individual is to distance or withdraw cognitively, psychologically and, when possible, physically from the dominant group. Kondo (1990) calls this distancing a deconstructing of imposed identity.

Reconstruction of identity can occur when the individual interacts in a self-selected group with similar identity characteristics.

Cont'd on p. 14



Representations of Women: Some Criteria for Choosing an EFL Text

By Jeff Hatter

This short article lists some often-overlooked features of EFL textbooks in their representation of women. Problems including female omission, how female names are displayed and firstness will be briefly described. It is hoped that this added criteria will enable teachers to select appropriate textbooks that fairly represent both sexes.

When faced with the task of selecting a textbook for an EFL class, teachers consider a variety of criteria. These may include, but are not limited to: applicability to their purposes and goals, language content, themes, function vs. form, display of grammatical structures, clarity, author, publisher and supplemental materials. Another feature that may often be overlooked is how women and men are represented within the textbook. This article will use results from a recent analysis of a series of three recently published textbooks for fairness in gender representation. Although the textbooks themselves will not be identified, some of the results of the analysis will be described in order to display potential problem areas. It is hoped that this description will raise the awareness of language instructors who must select textbooks for their classes, as well as committees or faculty in their selection of appropriate textbooks for their programs.

My analysis was similar to work done by Porreca (1984) and Hartman and Judd (1975) in that it set out to answer the question: 'What are some of the specific ways in which sexist attitudes are conveyed through the language in textbooks (Porreca, 1984: 705)?' Although this research is over 20 years old, the findings are still relevant to the state of recently published textbooks. The textbooks analysed for my study, separated by their focus on Reading, Writing, and Listening and Speaking,

were part of the curriculum of a university EFL course in Japan. The analysis involved taking counts of all words with gender distinction. The ratio of total words of female reference to male was 1:1.35 out of 1825 occurrences. This imbalance displays a condition known as *omission*.

In her description of *omission*, Porreca (1984: 706) states that: 'When females do not appear as often as males in the text, the implicit message is that women's accomplishments ... are not enough to be included.' She cites an earlier study by Hartman and Judd (1975) whose findings support this as well. 'In several of the texts reviewed, women suffered most obviously from low visibility (p. 384).' This can have ill effects on the learner. Sunderland (1992:86) notes that

If female learners are conscious of the female characters in their course book as relatively few, with limited roles, and are offended, alienated, or made to feel marginalised by this and subsequently demotivated, this is more likely to hinder than facilitate their learning.

Omission was not the only problem with the series of three textbooks that I analysed. How women were represented in text was also an issue. Two problem areas were found involving the display of women's names and the issue of firstness.

The total count of the use of the *first name only* between females and males was actually higher in the female category (1:1.25 for male to females). This displays bias when addressing females. Hartman and Judd (1975: 389) state that: 'Although hardly conclusive evidence, this [using the first name only

Cont'd on the next page



Representations of Women- Continued

to represent females] could reflect the lesser status of women in our society (my italics).' In comparison, the use of the full name was decisively more abundant when representing males (female to male ratio 1:3.06).

Another area that was described by Hartman and Judd, and that was considered for this study is that of *last name only*. They state:

While it is common usage to use only the last name of a male, especially when referring to him in a professional capacity, the isolated female last name is less frequently found (*ibid.*).

Like Hartman and Judd, I found a 'hesitancy' by the textbook authors in their own text – as well as in other writings used as sample text – to display the last name only when naming women. In fact, this category had the greatest ratio discrepancy (1:9.5 for females to males). Instead of using the last name only, titles referring to the woman's husband or a 'first name only' reference was used. Also, renowned male names that were found in the textbooks such as 'Shakespeare' or 'Einstein' involved only their last name, whereas 'Emily Dickinson' or 'Georgia O'Keefe' required both first and last.

An area introduced by Porreca that relates to the avoidance of the use of the masculine generic is firstness. Often textbooks, in the attempt to be non-biased in regards to gender, use he or she, his or her, or male or female when referring to a singular referent (unlike the masculine generic form of the pronoun, which is always he, his or him). Unfortunately, by placing the masculine pronoun in front of the female, male dominance is again displayed. This 'reinforces the second-place status of women and could, with only a little effort, be avoided by mixing the order.' (Hartman and Judd, 1975: 390)

Variation was found in the incidents of *firstness* within the textbooks that I analysed. In one book, the ratio of incidents of female to male firstness was

1:3, out of 28 total occurrences. Another book was even more lopsided with only 1 occurrence of female firstness as opposed to 28 male. Also, incidents of pronoun reference were not the only types of firstness that were recorded. Usages of most of the typically paired gender-opposed words were found. For example, the following combinations were found in all three books; *husbands and wives, actors and actresses, host or hostess, and boys and girls.*

When teachers are choosing materials for their own classrooms, the categories displayed above would be worthy of consideration. Furthermore, other points of potential sexism not described here should be noted. These include: representation of women in illustrations and photographs, the use of title in women's names, the use of women as examples of authority figures, and the representation of women in the workforce. Although it is hoped that all teachers will benefit from these insights, it is particularly important for male teachers, who may have never been personally affected by gender bias in text, to recognize the possible adverse reactions to female misrepresentation by their female students.

References:

Hartman, P.L. and Judd, E.L. (1975) 'Sexism and TESOL Materials'. *TESOL Quarterly*. 12/4: 383-393.

Porreca, K.L. (1984) 'Sexism in Current ESL Textbooks'. *TESOL Quarterly*. 18/4:705-724.

Sunderland, J. (1992) 'Gender in the EFL classroom'. *ELT Journal*. 46/1: 81-91.

Jeff Hatter recently completed the MA program in TEFL/TESL at the University of Birmingham. He is currently teaching at the university level in the Kanto area of Japan.

Often textbooks, in the attempt to be non-biased,...use he or she, his or her, or male or female....Unfortunately by placing the masculine pronoun in front of the female, male dominance is again displayed

Gender-related PGL Conference Presentations

Editor's Note: The following information was available at press time in early July. Check the website for possible changes at a later date.

Saturday, Sept. 28

10:00 – 10:50

Presenters: Ayako Nakamura, Maki Kawai, Maiko Sugao (CAST) (Student Group Presentation)

Title: The Global and Personal Effects of AIDS: A Call for Prevention and Support

Language: Bilingual. Style: Lecture

Summary: This student presentation will focus on the situation of AIDS worldwide, and of women in particular. Presenters will discuss AIDS as it relates to peace within countries and within individuals.

Also at 10:00 - 10:50

Presenter: Roza Kalenova

Title: Working Women and Trade Unions in Kazakhstan

Language: English. Style: Lecture

Summary: Kazakhstani women are concentrated in a few types of jobs and paid less for their labor than men. Kazakhstani unions put special emphasis on protecting equal opportunities and equal pay.

1:00 – 1:50

Presenter: Roibeard O'Mochain

Presentation title: Carrying a red school bag: Problematizing queer identity in Japanese education

Language: English (*Editor's Note: See story this issue.*)

3:00 – 3:50

Presenter: Barbara Summerhawk

Title: Strategies for dealing with sexual harassment on our campuses

Language: Bilingual. Style: Discussion

Summary: We know the problem--let's look at strategies for solving sexual harassment on our campuses in our lifetimes! Focus: Sexual harassment prevention on campuses and ways of teaching about it.

5:00– 5:50

Presenter: William Boletta

Title: No Rambos Here: Performing Masculinity on the Japanese Screen

Language: English. Style: Lecture

Summary: When a group of Japanese high school boys decide to start their own synchronized swimming team, their onscreen experiences reveal much about how males are supposed to think and behave in Japan.

Sunday, Sept. 29

10:00 - 10:50

Presenter: Yoshiko Murata

Title: Teaching about domestic violence to university students (Shourai no shakai ni DV wo mochikomanai-- daigakusei no manabi to kodou)

Language: Japanese (*See summary in Japanese on p.9.*)

Also at 10:00– 10:50

Presenter: Jacqueline D. Beebe

Title: Creative resistance: National, ethnic, and sexual identity formation through language learning and travel

Cont'd on P. 8

Presentations—Continued

Language: English. Style: Lecture

Summary: A multilingual long-term resident of Japan used language learning, political self-exile, and self-exploration through travel to create a multiple, shifting identity that varied according to what he learned about himself and how safe he felt.

Sunday, Sept. 29

Also at 11:00-11:50

Presenter: Bill Pellowe

Title: Social content changes over three editions of one textbook

Summary: Several studies criticized this textbook's first edition as sexist. This case study reports on the extensive changes incorporated in this book's revised editions, including occupations, depictions of women in personal relationships, and vocabulary.

Language: English. Style: Lecture

Also at 11:00– 11:50

Presenter: Louise Haynes

Title: Teaching HIV AIDS in EFL: promoting language learning and student health

Language: English. Style: Demonstration

Summary: This demonstration welcomes EFL teachers, students, and the general public to learn more about HIV and AIDS. The presenter will show a variety of ways teachers can present the topic for students of different levels.

Part 1: 1:00– 1:50, part 2: 2:00– 2:50

Presenters: Bill Casey, David A. Hough, Dan LaBranche

Title: How we teach global issues from a critical social perspective

Language: English. Style: Panel

Summary: Panelists will describe how they approach critical social issues in the university classroom. Topics covered will include

environmentalism, human rights abuses and American military aggression, as well as issues of class, gender and race.

2:00– 2:50

Presenter: Reiko Yoshihara

Title: Creating safe classroom environments for talking about feminism (Feminism wo kataru tame no 'kyoushitsu' zukuri)

Language: Japanese (*See Japanese language summary on p. 9*)

3:00– 3:50

Presenter: Tamah Nakamura

Title: Restructuring identity through self-organizing groups: Overcoming gender and racial oppression

Language: English. Lecture/discussion.

Summary: Group processes and experiential learning through comparative personal case studies inform the exposition of power dynamics, prejudice, conflict, group work. Non-Japanese women in Japanese work settings and women in racially diverse U.S.A. work settings are compared. (*See Story*)

4:00– 4:50

Presenter: Jane Nakagawa

Presentation title: Fostering empathy in the EFL classroom

Language: English. Guided discussion.

Summary: Let's look at methods and materials for fostering empathy beyond gender, racial, sexual orientation, ability, nationality, personality and other cultural identity lines.

Also at 4:00– 4:50

Presenter: Kimi Ishida

Presentation title: Ideology, gender-differentiated linguistic development, and how-to-books (How to hon no gender ni miru 'otona' no gengo hatatsu ni okeru ideology-teki sokumen ni tsuite)

Language: Japanese

Cont'd on next page

(Cont'd from P. 8)
Presentations in JAPANESE

発表者：Yoshiko Murata

発表言語：日本語

発表タイトル：DVに関する授業を通して
エンパワーされた日本の大学生達

要約：

英語の授業を通して、それまでDVは他人
事と思っていた学生が「自分にも起こり
得る

問題」だと気付き、知識を増し、意識を
高め、エンパワーされ、行動した。

発表形式：演題発表後、質疑応答

発表者：池田 真澄、菊池 恵子

発表言語：日英2言語併用

発表タイトル：「外国語教育は平和教
育」 新英語教育研究会の実践から

要約：

発表形式：演題発表後、質疑応答

発表者：石田 喜美

発表言語：日本語

発表タイトル：ハウツー本のジェンダー
に見る「大人」の言語発達におけるイデ
オロジー的側面について

要約：

ハウツー本にはジェンダー差が存在す
る。このジェンダー差は男女の言語マナ
ーの差というよりも、その発達プロセス
の差を反映している。これは発達そのも
んがイデオロジー化したことを表してい
るのではないか。

発表形式：演題発表後、質疑応答

発表者：吉原 令子

発表言語：日本語

発表タイトル：フェミニズムを英語で語
るための「教室」づくり

要約：

じて、フェミニズム

を語るときにいかに受講者が主体となる
ような教室をつくりえるかを参加者の
方々と

一緒に考えてみたい。

まず、はじめに「Colors of English」の成
り立ちと現在の活動について発表者から
説明をする。また、この講座の目標や教
材などを紹介する。その後、受講者の
心構

えやファシリテータがすべきこと（教室
づくり）を参加者と共に考えてみたい。

発表形式：討論

PGL Conference Information:

Cont'd from Page 1

others whose focus is on the key issues of
human rights, peace, and education.

GALE is co-sponsoring the conference
together with two special interest groups of
JALT (Japan Association for Language
Teaching): Global Issues in Language
Education (GILE); and Professionalism
Administration and Leadership in Education
(PALE).

Other co-sponsors are Women Educators and
Language Learners (WELL), Japan
Environmental Exchange (JEE),
JAPANetwork (an AIDS information NGO),
and The Journal of Engaged Pedagogy.

DIRECTIONS TO THE DAITA BUNKA
KAIKAN: Map in Japanese can be found at
<<http://www.daito.ac.jp/access.html>>. The
center is within walking distance of Tobu
Terima Station. Tobu Nerima Station is about
20 minutes from JR Ikebukuro station on the
Tobu Tojo line (by local train).

If you cannot find the information you need on
our websites, please contact Keiko Kikuchi
<kikuchik@tiu.ac.jp>, PGL c/o Keiko
Kikuchi, 1-1-405 Ashiyama-cho, Sakado-shi,
JAPAN 350-0273

**We hope to see you there. Join us
and make your weekend count!**

Sexual Identities: A Poststructuralist View

Roibeard O'Mochain

In my presentation I will explore the theme of how sexual identity subject positioning has implications within educational contexts in Japan. I will make special reference to Poststructuralist and Critical perspectives that have enriched my understanding of these issues. Finally, my presentation will include a report on my interview research with six focus participants (four students and two teachers) and on various supplementary interviews.

While my initial notions of these longitudinal case studies could be identified with "Emancipatory Modernism" - to use Alastair Pennycook's telling phrase - increased familiarity with the problematizing practices of Postmodernism brought about a change in my approach. An illustration of my growing awareness of the complexity of these themes is discernible in this note I wrote three months ago to my research supervisor at Temple University, Dwight Atkinson. It gives a flavor of the style of presentation I hope to make at the GALE conference in September.

"I want to refer to Derrida's deconstruction of binary conceptual and linguistic structures. If I apply this to my own area of study I could say that the hegemonic narrative of sexual identity posits as normal the binary of heterosexual/homosexual. This binary of heterosexual/homosexual is based on definitions of sexual identity in terms of the object of one's desire, understood as a permanent, "natural" trait.

If the object of one's desire is of the opposite sex, one is: "normal". If not one is "abnormal". Some writers would see this as a limiting, essentialist construction. What can be said, for example, of practitioners of sado-masochistic practices, who are more concerned with enjoying S&M sexual power games with another person than with the biological sex of their partner(s)?

Another binary conceptual structure posits licit sexual activity against illicit sexual activity. One assumption within this dichotomy may be

that all adults should regularly engage in sexual activity. For example, the older an adult female becomes, the stronger she may be subject positioned as "repressed", "a failure" "not normal" if she constructs her sexual identity in terms of celibacy.

In my dissertation study then I think it's valuable to have supplementary interviews with people who are not "homosexual" but who have a "Queer" identity. For example, a teacher I know believes in/ practices celibacy and has many platonic relationships with male friends. She reports that she is tired of being asked if she is a lesbian when she engages in social interactions in North America. Here in Japan, many students cannot accept that she can go on holiday with a male friend and not sleep with him. She is subject positioned as having an identity that is not normal, aberrant "queer".

If I were to limit the dissertation study to those whose object of desire is focused on entering an emotional/sexual relationship with a member of their own sex, it may reinforce the validity of that heterosexual/homosexual binary. Perhaps, rather than thinking in terms of "Both" heterosexual "and" homosexual, the diversity of sexual identities is greater than these two and the ways in which people are subject-positioned by preponderant discursive practices as "Queer" are multiple.

Regarding issues of socialization and discourse one can say that we do not master a particular discourse by an act of intellect. I understand my own current endeavor to become an academic in scholarly communities as a process that is relational and performative as much as it is cognitive and rational.

I'm currently reading a collection of essays under the title, "*Feminism meets queer theory*" (Indiana University Press, 1997). The collection includes an interview of Gayle Rubin by Judith Butler. Ever since Rubin wrote an influential essay, "Thinking Sex" in 1983, she has helped popularize the notion that feminism ought not be the primary theoretical model for understanding sexuality. Butler is renowned as

Cont'd on p. 13

Working women and trade unions:

A report from Kazakhstan

Roza Kalenova

At present 2.6 million women, aged 16 and over are employed, representing 42 percent of the total workforce in Kazakhstan.

Approximately half of all women over 16 years of age are employed. Sixty-five percent of working women are married and most of them have children under 18 years old. Working women who are widowed, divorced or separated constitute 19 percent of the above, and many of them also have children under 18 years.

Despite a number of working women and equal opportunity legislations, women are concentrated in a few types of jobs, and generally earn less than men. Statistics show that more than three-fourths of employees in health and social services, education, hotels and restaurants are women. Sixty-four percent of employed women are concentrated in four types of economic activity. In the sphere of health and social services, there are more than four times the numbers of working women than men. Three times more women than men are employed in the services industry sector, in hotels and restaurants, and in education. At the same time, in public administration, only one third of employees are women.

Kazakh women are paid less for their labor than men. The average monthly earnings of females constitute only 76 percent of earning of males (for the same total of economic activity). It is necessary to indicate that even in such spheres of economic activity as health and social work (where women constitute 81 percent of all employees) average monthly earnings of females are only 82 percent of earnings of males. Related to this, a relatively small number of women hold

top-level (and high-paying) jobs; for example, only seven percent of all managers of organizations are women. Only one woman is among the first managers of republican organs of government, and not a single woman is among *oblast akims* (top managers in the regions of Kazakhstan). At the same time, 55 percent of all diploma specialists are women.

Women are also more likely to be unemployed. At present 60 percent of unemployed are women. Approximately half of unemployed women are women with children under six years old. About five percent of unemployed women are unmarried. Nine percent of unemployed women are mothers of three and more children under 18 years.

Today most of the total female labor force belongs to unions, representing approximately half of all labor union members. The majority of women are concentrated in a few unions. More than three-fourths of the members of the Educationalists' Union, the Culture Workers' Union and the Health Care Workers' are women.

Kazakh unions place special emphasis on the protecting the rights of working women, and on maternity and childcare. It is necessary to indicate that newly enacted labor legislation only caters to a minimum of workers' rights, having canceled many previous social guarantees. For example, the new labor legislation has canceled any prohibitions regarding the dismissal of pregnant working women. Thus today, conducting collective bargaining and making collective agreements between employers and unions is only way for protecting working pregnant women from dismissal.

Cont'd on p. 13

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Story of *Queer as a Second Language*: A Journey from Sapporo to Salt Lake City, from theory to theatre

By Cynthia Nelson

A play that was workshopped in its early draft stage at last year's joint **Gender Awareness in Language Education and East Asian Studies Interdisciplinary Conference** in Sapporo received a standing ovation at this year's TESOL convention in Salt Lake City.

The play, entitled *Queer as a Second Language*, derives from my Ph.D. research. The play looks at what happens when lesbian, gay and straight sexual identities are discussed in the classroom. The script is both humorous and poignant.

At TESOL 2002 the play was presented in a 'readers' theatre' style, with teachers from various educational institutions and regions reading the parts. There are five main characters – two ESL teachers from the U.S., and three ESL students from Korea, Mexico and Vietnam – as well as 12 small parts for teachers seated throughout the audience.

I wrote the play because I wanted to make my research available to audiences who would not necessarily read my academic publications. I also wanted to explore some of the experiences and emotions, both inside and outside the classroom, which had been relayed to me by teachers and students, but were not the main focus of my research.

A very early draft of a few classroom scenes was workshopped at the GALE/EASH conference in September 2001 in a session entitled 'Ethnographic playreading to generate discussion of queer themes in language classes'. Workshop participants read parts on stage and offered suggestions about the play, which was scheduled to be a Spotlight Session at TESOL 2002. The encouragement and creativity of the GALE/EASH participants was very inspiring to me!

Before its debut at the international convention, the playscript underwent many revisions. It was workshopped at my workplace, the English Language Study Skills Assistance Centre at the University of Technology, Sydney. In addition,

it was awarded dramaturgical support by PlayWorks, a script development agency in Australia, which allowed me to work with dramaturg Alison Lyssa.

I was very moved by the response to the play. Here is some of the feedback that I received from the TESOL audience after the performance.

"... [M]any of my friends are gay but I never quite had a grasp of how complex their lives are and how everything is affected by the label of sexuality. I now have a greater understanding. Thank you!!"

"This was a truly creative project that made me think about pains, emotions and complexity of the issue. I'd love to see it disseminated widely so that professionals are more actively engaged in critical discussions..."

"The play showed a great deal of respect for the complexity of the students' situations/lives – and respect for their intelligence. That's what for me has provided openings to engage."

I'd like to close with a very heartfelt thank you for the enthusiasm of GALE members for my workshop and my keynote address ('Queering our classrooms') – and indeed for all of your efforts to explore the ways in which learning and teaching English might involve gay, lesbian and bisexual perspectives and issues.

Cynthia D. Nelson is Senior Lecturer and Research Coordinator in the English Language Study Skills Assistance Centre at the University of Technology in Sydney, Australia.

Editor's Note: We will let our readers know when we receive more information about the availability of the script.

Sexual Identities—cont'd from p. 10

the premier poststructuralist theorist of gender , among other things, and she suggests that people acknowledge and exploit gender identity, or sexual identity, or indeed any identity, as something artificial, constructed, and provisional in nature.

Because there are no “core essences cosmically glued to the self” someone like Aneta Pavlenko can assert that, “There are no men and women”, as she did in an interview in *The Language Teacher* last year. Obviously, then, both Rubin and Butler are established academics, two women who have been apprenticed into the scholarly community in a completely successful and fruitful way. More than any idea or concept I have read by these authors -- many of

whom are challenging and insightful -- I benefited most of all by reading the interview where both became “real people” for me. *(Editor’s Note: Section deleted)*

Reflecting on this matter I’ve come to this conclusion that, after participation at academic conferences: reading interviews where academics come alive to us as real people, may be the most helpful means of experiencing access to social practices, in this case, induction into scholarly communities. Such interviews should be more common in our field.

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A report from Kazakhstan—Cont'd from p. 11

Also, employers, such as school administrations, have often tried to charge workers for their medical testing, but unions have successfully insisted on payment for medical testing at the expense of local government. Some unions have included in collective agreements between employers and unions the rights of working mothers to have paid breaks provided by the administration during the working day for feeding infants-in-arms.

Associations of unions protect workers, including working women, by means of conducting negotiations as a social partner. They deal with the administrations of government agencies and associations of employers, at various different levels: republic, regional (district, city, *oblast*), and throughout the different branches of the economy.

However, unions scarcely pay attention to problems of sexual harassment in the workplace, as women are accustomed to conceal such acts. Yet it is known that sexual harassment does take place. In our opinion, Kazakhstani unions should give the matter greater thought and be more active in the problem of sexual harassment.

Protecting working women’s rights by unions would be more effective if the Kazakhstani

union movement was not somewhat divided. At present, the two most substantial national organizations that represent unions in Kazakhstan are the Unions’ Federation of the Republic of Kazakhstan, and the Free Unions’ Confederation of Kazakhstan.

These unions’ protection of working women’s rights will decrease the strong social tensions present in contemporary Kazakhstani society, and assist the continued building of democratic reform in such this young state.

Roza Kalenova teaches at Almaty University of Technology and Business in Kazakhstan. This article was originally published in The Japan Observer.

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Copies of the first issue of The Journal of Engaged Pedagogy are still available!

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Reconstructing Social Identity—Cont'd from p. 4

Definitions three, six and seven offer explanation of this group. People in a group share patterns that enable them to see the same thing, which holds them together (Hall 1973). Through interaction in like-minded groups, a positive social identity of oneself is restored. That is, one's membership in the self-selecting group has emotional significance and value to one's authentic social identity (Haslam, 2001).

Through support for one's beliefs and reconfirmation of one's authentic identity, the individual can gain strength to become a change-agent. With renewed hope, the individual can participate back in the dominant group in a recursive effort to bring about change to the norms and values of the dominant group.

The individual works from a social creativity model (Haslam, 2001) to change the treatment and status of the marginalized within the group.

In this process, the low-power members move from a dominant group experience, in which a social identity is inauthentically created, to a self-selected group experience, in which the social

identity imposed by the dominant group is deconstructed, and an authentic social identity is reconstructed. This reconstructed social identity then provides courage for the individual to return to the dominant group with

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JALT 2002 comes to Shizuoka November 22-24: Help Plan our Future at the GALE General Meeting!

* Please make a special effort to attend the GALE SIG AGM meeting - it's a vital chance to get together with other members and to have your input on future plans in GALE! (Look out for 'GALE Business Meeting' on the conference schedule.)

Look out for--

Engaged Pedagogy in Japan Forum

This forum will present bell hooks' concept of engaged pedagogy, and some of its applications for the teaching/learning process in the Japanese context. There will also be a discussion featuring the new international *Journal of Engaged Pedagogy*.

Cheryl Martens (Hiroshima Kokusai Gakuin University) will discuss **Engaged Pedagogy: What does it mean to be an engaged learner?**

Jane Joritz Nakagawa (The University of Library and Information Science) will discuss **the applications of EP in the Japanese context.**

Diane Nagatomo (Ochanomizu University) will discuss **the founding and editing of the Journal of Engaged Pedagogy.**

Also look out for the following presentations:

Beth Barry (Kanda University of International Studies): **Women's Issues in Japan**

"Women's Issues in Japan" is the title of a course the presenter has developed and has been teaching for the past 2 years to university English majors. During this workshop, she will share student-centered approaches to teaching about violence against women, women's reproductive health and women's images in the media.

Sumie Matsuno (Temple University Japan): **Gendered Identities of Japanese College Students**

In order to find out gender identities of Japanese college students, in one of colleges in Nagoya, lunchtime breaks have been observed five times in the same classroom. This class consisted of both freshmen and sophomores, who were about 18-20 year olds. After the observations, three students, two boys (freshman and sophomore) and one girl (freshman), were selected to interview.

Nobuko Nakamura (Aichi Institute of Technology): **Images of Women Expressed in Textbooks**

In analyzing the images of the women in the literature expressed in English textbooks through postmodern feminism, the presenter will raise questions: how the woman is described, why the woman dies or is gone, and so on. The way to improve the contents will be shown based on the concept that the location of women can change beyond the boundary of cultural construction, and that readers can be revitalized by the writers' inspiring messages.

and lots more!

Editor's Note: The above information is an edited version of what was available at the time of going to press. There will be more JALT Shizuoka coverage in the next issue of the GALE Newsletter this fall..

YOUR SIG NEEDS YOU!**HOW TO BECOME A MEMBER OF GALE**

Contact Diane Nagatomo, membership chair, [dnagatomo@li.ocha.ac.jp
dianenagatomo@m2.pbc.ne.jp] OR fill out the membership form below and send it along with 1,500 yen to join GALE, and/or 10,000 yen to join/renew your JALT membership. (You may join GALE without joining JALT.)

I want to join the GALE SIG:

DATE: month /day /year /

Here is 10,000 yen to join/renew my JALT membership. (Please indicate which one.)

Here is 1,500 yen to join/renew GALE. (Please indicate which one.)

Here is 2,000 yen or \$20.00 (subscription for overseas members of GALE.)

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Interests in GALE SIG (check all that apply)

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Networking

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Other (please explain)

Notes: