

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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Making Feminism Meaningful: Organizing Opportunities for Student Involvement in Social Change

By Debbie Lunny debbie@sfc.keio.ac.jp

In our efforts to make feminism immediate and meaningful to our students, feminist teachers often invite guest lecturers or require attendance at an NGO event as part of course requirements. While there is an on-going need to continually explore innovative classroom and homework strategies which allow students to see that feminism is something that can help them lead better fuller lives, it is often beyond the classroom where the most transformational learning takes place. Furthermore, such experiences are more likely to reinforce the desire to be actively involved in movements for social change. I would like to introduce a few strategies that can be used to bring students out of the classroom to encounter feminism and social change in the "real world." The following strategies serve to involve students deeply in the exciting, meaningful, demanding work of social change.

NGO Internships/Volunteer Work*

NGO Internships or volunteer work with grassroots groups provide students with an excellent opportunity to experience the day-to-day work of social change. NGO internships can constitute an entire class, or can be an optional or compulsory component of a class. I offer a one semester NGO internship class as a 2-credit class each term. My students have worked for groups as large as Greenpeace, UNESCO, and as small as local grassroots groups consisting of a handful of members. Students are free to chose groups working in their area of interest or explore a new potential interest through the internships. For students who are already engaged in studies on development, environment, gender, and other social issues the NGO internship can

bring their study to life. The time commitment required is a minimum of 35 hours per term, but many students clock in over 100 hours. I have found that almost all students stay on for at least a year. A few have even taken on leadership positions in their NGOs (usually student-run) or been offered part-time paid work at the end of the internship. One woman recently was selected to represent her NGO at an international conference in England.

If you do not speak Japanese you can still manage an NGO Internship class. These classes, once set up, are almost entirely student-run and require little more than weekly monitoring of BBS postings or journals throughout much of the term. Therefore, pre-semester, it is worth putting in some time drawing up the text of a simple letter of introduction and a brief outline of the structure and purpose of the internship and having it translated into Japanese. Students mediate their own involvement with the NGOs; however, if the NGO does need to communicate with you, you can always enlist the interpretation services of a student or friend. Forum Yokohama, Tokyo Women's Plaza, Dawn Center in Osaka, and Kita-Kyushu Forum on Women should all have directories of NGOs working in Japan or NGO-published *minikomi* (newsletters) available. A class trip to an NPO allows students to search such materials and find their own placements. While it is preferable for students to visit a women's center, web searches are a viable alternative for those who cannot access a women's resource center. In addition, JANIC's newsletter regularly publishes ads from NGOs looking for volunteers. Cont'd on p. 3

* I hope to publish a more in-depth piece on NGO Internships classes later this year.

Thank You and Welcome!

From the Coordinator:

On behalf of GALE, I wish to thank all of GALE's fabulous volunteers for the past year, and welcome the new and continuing volunteers for 2002.

Last year GALE was very active. Thanks to the efforts of our volunteers and members, we put out a wonderful newsletter and contributed to an exciting new journal, *The Journal of Engaged Pedagogy*. We also were key to two well-received mini-conferences and had a strong presence at the JALT National Convention in Kitakyushuu.

It is very exciting to be part of this "cutting edge" group! Some of our featured speakers at the Sapporo mini-conference mentioned that in their countries no one is really filling the important role GALE is playing for the ESOL community. I think we have a lot to be proud of, don't you?

You will see in this issue a Call for Papers for a joint Mini-Conference called "Peace as a Global Language." We are very excited about the possibilities inherent in working with educators to present a "blueprint" for a peaceful world based on an understanding of diversity. Please help advertise this conference by putting up notices on your school bulletin board, posting the information to electronic lists, and giving copies to friend and colleagues. To share your ideas for this conference, or to obtain the call for papers via email, feel free to contact me or GALE's Program Chair, Cheryl Martens.

Thanks very much to everybody! I'm looking forward to another fabulous year of being part of this great organization.
—Jane Joritz-Nakagawa (GALE SIG Coordinator)

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Making Feminism Meaningful – cont'd from p.1



In order to ensure a language component which your school will find acceptable it is possible to limit the class to advanced students (over TOEFL 550) and/or give a Japanese-to-English and English-to-Japanese translation test on the first day of class as a prerequisite for enrolling. The stipulations for such a class must include that the work at the NGO involve the use of English language. If your institution or Department is more flexible, students can work in Japanese at their NGO and write daily English logs in a notebook or on-line BBS forum, as well as do written and oral reports on the NGO's activities and their own observations during the internship.

NGO Internships are inspiring because they bring students face to face with dedicated individuals who are working to create a better world. However, at the same time they function as a reality check, immersing students in an environment that can be rife with interpersonal tensions, overwork, underpayment, and the numerous other glitches that plague grassroots groups. In terms of language learning opportunities, I think perhaps the most important aspect is that students are able to see concrete purposes to and results from their study of English. They are also often surprised that they have to struggle so with their Japanese language skills.

International Campaigns

Another way to bring students into contact with a broader feminist community is to link their class projects with international campaigns. This has the advantage of involving students in computer networking in English in order to follow the development of the campaign as well as offering the valuable opportunity to explore the local realities of global concerns. The 16 Days Against Gender Violence campaign which runs from November 25th to Dec 10th annually is an excellent example, spanning an impressive array of countries, issues, and actions. Local women's groups carry out a wide variety of activities in their own

national contexts while linking their activities through an international women's network. This approach offers students an introduction to grassroots, bottom-up, anti-sexist, anti-ethnocentric women's human rights strategizing. Students' activities can be short or semester-long, and can address any aspect of women's human rights via any method. This allows for various levels of language competence. In the past my students have worked on campus Sexual Harassment and *Chikan* as common manifestations of gender harassment in their day-to-day lives. They then wrote about their projects for a Japanese women's NGO publication in English.

International Conferences

Perhaps the most exciting and motivating of all strategies is to organize for students to participate actively in an international conference held in Japan. Student involvement can range from pre-conference preparations such as translation or office work to on-site volunteer work during the actual conference such as casual interpreting, staffing information desks, or looking after foreign guests. However, the most absorbing and inspiring way to involve students is to have them organize their own workshop and presentation at the conference. Increasingly, international conferences are seeking youth perspectives and NGO input, so the opportunities are manifold. Furthermore, the benefits are mutual. Student input can revitalize movements for social change. Likewise, students are challenged to go beyond academic one-way presentations that often assume no prior knowledge of the subject at hand. Presenting to people already experienced in the field means students must find their own unique perspectives as youth, young feminists, etc. This challenge inspires them both to come up with innovative alternatives and to present their workshop in a captivating interactive style which will hold the interest of international guests.

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"NGO Internships are inspiring because they bring students face to face with dedicated individuals who are working to create a better world."

What's Love Got to Do with It? Explorations into Masculine Identity

By Kathy Riley

Japanese society is no longer a “monolithic sexist structure”—if it ever was—but rather a “changing pluralistic society,” and this has brought about conflicts concerning gender among young men. That was the starting point for Taga Futoshi’s thought-provoking presentation at JALT2001.

One of three presenters at the GALE forum*, Taga reported the results of his research-- interviews with 23 young men born in the late 60s or early 70s and who were either college students or graduates. Taga wanted to find out whether or not they had experienced a “crisis in masculine identity”—a time when they searched for a gender ideology-- and whether or not they were now committed to a certain gender ideology or not.

In his paper, Taga selected three case studies—three heterosexual men—who had acquired different attitudes and coping strategies for dealing with gender conflicts. Akira (a pseudonym, like the others) represented what Taga called “identity diffusion”; Haruo represented “identity crisis”, and Kenji, “transformed identity.”

Akira, a 4th year student who was job-hunting, grew up in a nuclear family in which gender roles were fairly traditional. His father did no housework and very little childcare, while his mother was a full-time housewife until Akira entered junior high school. Akira is not especially interested in masculinity issues, and had only a “diffuse awareness” of gender patterns when he was a child.

Akira, who was feeling the pressure of his parents’ expectations regarding work at the time of the interview, admitted to envying women because they don’t always have to have a career. However, he said he isn’t sure whether life without a career would be fulfilling or not. He doesn’t like housework, but says he will do it after marriage “in order to help my wife. If she has a career, I’ll do half share of it.”

Basically, his attitude toward the division of work depends on whom he marries. He considers the future division of labor in his home as “personal rather than social.” Taga contends that while this position looks passive, it may be viewed as one strategy that young men use today to adapt to a changing world, brought about in part because of changes in women’s attitudes.

Like Akira, Haruo is also a 4th year university student who is job-hunting. Unlike Akira, he was aware of gender divisions as he grew up—partly because of his “old-styled masculine” grandfather and partly because of a mother who made only his

younger sister help with housework. A karate student in childhood, Haruo developed an idea of masculinity as “being a winner”, “powerful” and “popular with girls.”

In high school, however, he began to question these ideas. He realized that he preferred “non-traditional” girls—those who were “getting good grades,” “cheerful” and “spunky.” He also realized that men were expected to be gentle as well as powerful. At that time he started to doubt essentialist gender distinctions.

Like Akira, Haruo thinks that the division of labor in his future household will depend on whether his future wife has a career or not, but unlike Akira, Haruo is actively trying to find his own definition of masculinity. Right now, he told Taga, “about all I can come up with is working feverishly.” At the time of the interview, masculinity and career success were equated in his mind, and Taga believes he is in the midst of a crisis because he has been unable to find full-time employment.

The third case study involved Kenji, who grew up in a nuclear family in which his father approved of “*dansonjohi*” (male dominance and female subordination) and was largely absent from Kenji’s life. Kenji took the gender-based division of labor for granted during his school days, and also considered girlfriends to be “accessories.” In his final year of high school, however, he started a relationship with a “career-oriented, self-assertive young woman” and that made him question his assumptions.

By his first year of university, he had accepted his girlfriend as an equal partner. He told Taga that he approves of women working outside the home and he is also worried about job discrimination against women. He said that his new opinions developed, when he started to observe society from an anti-sexist viewpoint, a stance which his relationship with his girlfriend had encouraged him to hold. He said he was also influenced by co-workers and by American films which portray active working women.

Kenji owns up to some internalized sexism, but also says he is also committed to an egalitarian relationship. Noting this conflict, Taga says that Kenji is about to come back to

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Some Reflections on Being a Gay Uncle

By Alan McCornick

At times, my friends get carried away talking about their children. And sometimes they hesitate, almost as if they wanted to say, "I'm sorry. It must bore you to hear us 'breeders' go on like this about our children." "Don't stop," I want to say. "I love it that you have this passion. I love it that you can be so unbalanced. That you reveal to me how much something matters to you outside of yourself and your work and passing interests." Something wonderful happens when people talk of their children. There is an atmosphere of love and security. You're safe when you're with people who love their children, and you know you are looking at their best side.

Gay people, at least in the United States, are now having children in ever greater numbers. I read the news and the academic studies of gay families with interest. Unlike some, I find it not at all surprising that gay people, once they have children of their own, often comment that they then come to feel they have more in common with straight people with children than they do with gay people. Certainly, for most, the "gay scene" recedes in importance. They learn that raising children takes a village, as Hillary put it, and it must be not only that the children raise the quality of their lives, but that there is value in finding connectedness with people you might otherwise avoid.

Gay men and lesbians have always been around as a part of larger families. That is what makes the "Save the Family" wagon-circling by the frightened right so grotesque. The family is coming to be understood differently as our society slowly evolves into a more democratic and inclusive one. Gay people are anything but a threat to the family. Just as San Francisco and other cities came to appreciate how gay men with wealth could spruce up a neighborhood and engender civic pride, people who welcome gay siblings and friends into

their lives often find a surprising bonus of love and attention for their children in return. Gay men and women fill in some of the blank spaces in families, and add a dimension to healthy ones as well.

Sociobiological explanations of homosexuality (why do we constantly have to explain the human condition to death) have included the notion that it provides a natural buffer between the family as a vulnerable institution and the outer world. Gay men and women are supposedly designed that way by nature so that they will not have children and thus be around to lend a hand, financially and in other ways, to their siblings' children, providing more resources to the family than a lone set of male and female parents might.

This notion has always struck me as dumb. First off, it doesn't consider the cultural variation in patterning. The whole world is not structured like the American family in the first place. But far more importantly, it draws a line between reproduction and sexuality where it shouldn't, and misses an important point. One "reproduces" on both sides of the gay/straight line, in other words, and reproduction does not come in a package necessarily with family. Many gay men — and far more gay women — produce children of their own. And the fact that the number of gay adoptions is rising further challenges this functional theory of evolution, along with the idea that nature has a purpose in the first place.

But while the explanation doesn't fly, the phenomenon is real. My view of family is not the orthodox one. For me, who includes my biological sister in my chosen family, it is not that the biological relations create the "real brothers and sisters" and the close friends are brothers and sisters only in a metaphorical sense, but the other way around. Real family is as family does, and if you're lucky, the biologicals will be true brothers or sisters as well.

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"Gay men and lesbians have always been around as a part of larger families."



Reflections cont'd from p. 5

I have a large family. It includes more than a few nieces and nephews (far more nieces than nephews for some reason). Right up there second to none is Amy, the daughter of my longest longterm sister- and brother-by-choice, Harriet and Craig. She's fully grown, making her way in the world, and when I talk of her I hear the sound in my voice I hear in the voices of my friends with children— a pride and an inclination to overdo the praise.

Amy's mother and father died and left her to her own devices at much too young an age. But not without resources. Besides the certain knowledge that she was a much loved child of loving parents, Amy also has a large collection of aunts and uncles, some "natural," and some members of her parents' chosen family. Included in these are a number of gay uncles. At her mother's funeral service, her Aunt Jane (a natural aunt) presented Amy with a key to her house, a real key, one she could use any time. All she needed to do was come and she would be "at home," Jane told her. It was a touching moment, and some time later, at a dinner with Amy and her several gay uncles, we decided we'd make it explicit what we hoped she understood anyway — that we all wanted to match and extend the offer.

Anthony, for example, used to take Amy shopping. An annual splurge. I was never so good at largesse, but I felt a pride of connection nonetheless with Anthony for playing that particular avuncular role. My idea of how to play it is to fly to Paris, where she has been the past few years, and take her to dinner. (Obviously, we each have our own way to play.)

I have several other chosen nieces. Elizabeth, for example, who sends me videos of West Wing, and lots of meat-on-the-bone ideas to chew on. I'm not going to tell you so much about her, because I couldn't do that without mentioning her sister, Rachel, and then I'd want to talk about watching Paz and Sol grow up, and more recently the awareness that I will have a lifetime connection with two little girls named Anna and Ziva. And I haven't begun to tell you about my Japanese nephew and niece, Stuart and Leslie (and

now their spouses, Juli and Simon) and their children, Jessica and Aston and Graeme and Olivia and Connor. But I didn't start this to go there. I started this reflection on being a gay uncle because my thoughts are now with my good friend, Bill. Let me tell you about Bill, instead.

Bill is the closest thing I've got these days to a soulmate, somebody I can talk to without having to finish my sentences. He lives in Indiana and we talk by phone once a week. Last summer, after many years of hearing about his nephew, Kevin, I finally got to meet him. Kevin suffered from cystic fibrosis and moved around only with the aid of an oxygen tank and a long hose. Twice a day, Kevin would have to go into his room and cough until the blood came, to clear his lungs. He would then need to sleep to recover the strength it took till the next time.

I was horrified at the sight of this oxygen tank, and at having to live with the noise of a pump going 24-hours a day. And listening to the coughing was almost unbearable. Bill went about the house keeping his normal routine. He had lived with this burden for some time. The other thing about Kevin that caught your attention was his full-body tattoos. I have a unabashed loathing of tattoos, for their associations with the yakuza and other thugs. But here, suddenly, was the great object of my best friend's affection, challenging me to come at this from another direction.

Within five minutes of meeting Kevin, we were talking about death. Kevin was barely into his twenties, but he knew death. It was coming soon for him. He talked about death as the framework to his life. Cystic fibrosis used to kill kids long before they reached their twenties. With current medications they can go much longer, and the medications give hope there will be a cure found eventually. That first evening, while Bill cooked dinner, and for the rest of the days I spent with them, we moved from death and the

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"Amy also has a large collection of aunts and uncles, some "natural," and some members of her parents' chosen family. Included in these are a number of gay uncles."



Reflections cont'd from p. 6

meaning of life, through the existentialist literature he was reading, to films, sex, and the nature of friendship at a level I had never imagined discussing with someone his age. Kevin was obviously wasting no time with trivial pursuits. He was squeezing it all in, and he was a fascinating conversationalist. I saw Bill's reflection in this man and could trace the ideas in many cases to their source. They had, however, been sifted and filtered through his own quick mind. Bill beamed with parental pride as over and over again he would read the look of surprise on my face at discovering so much wisdom in someone so young, and at learning once again the paradox of how embracing the dark side could bring light, how touching death could make evident the joy of life.

Being with Kevin took me out of my own life almost completely. It was the highlight of the summer for me, and it held much of my attention for weeks afterward. Kevin gave such pleasure. He had the insight to make talk meaningful, and he had not lost the freshness of youth, even with the burden he was carrying. The only incongruity in the picture was the tattoos. In time, I came to see what was going on. Nature had ravaged Kevin's body and rendered him powerless. Nothing he could do could reclaim it. At his age one expects he would drive too fast, maybe jump off bridges on a bungee cord, certainly experiment with sex and relationships and possibly drugs, and quite likely turn up the music until the walls shook as the beat came through his feet and up his legs—all in the firm conviction that the body is invincible and mighty and something to be used to bring pleasure. Kevin had no body of his own to speak of. He was thin and pale and not in charge. The tattoos gave him what little decision-making power over his own body he could muster. He could determine what his body would say, and he used to ponder up to a year just what markings he would have put where, and who he would have do it.

Kevin came to stay with Bill again this summer. Each of these journeys from Pennsylvania to Indiana involved renting a van big enough to transport the oxygen tanks and arranging for their replacement locally. It

involved seeing the medication is there, the preparations are made in case a sudden trip to the hospital is required. It is a life-consuming process. Bill lived for those summers when Kevin would come to stay, and regularly made the trek back to his sister's home when he couldn't.

If you have access to a good library, have a look at the American Arts Quarterly, the Summer/Fall edition of 2000. On page 29 of that journal you will see a picture of Bill and Kevin in a review by Karen L. Mulder of the portrait made of them by Catherine Prescott. With luck, you may find the portrait itself, although I believe it is not on public display at the moment. Mulder's review captures, I think, what the portrait artist's eye saw in their relationship.

In *Body and Mind: Kevin with Uncle Bill* (68in. by 68 in., oil on canvas), Prescott puts a name to a complicated relationship fostered by tragic circumstances. An ascetic young man, slightly larger than life, co-inhabits his space with a man crowned by an aureole of white hair. The relationship is not immediately apparent, but a dynamic between them virtually hums with layered possibilities. Their postures and expression may initially seem adversarial, as one leans away from the other, yet both glance toward each other with gazes that barely miss in flight. What may seem an expression of sullen rebelliousness or disaffection in the youth matches, in intensity, the older man's hunched pose of concern, and patient submission.

The avuncular Bill is a university English professor from Indiana; the terse Kevin is a 22-year-old in the midst of a losing battle with cystic fibrosis. Neither one, according to Prescott, fits their world. Bill is set apart because he is the sole intellectual and the only gay man in a family of pragmatists. Kevin is also separated from the rudimentary associations with life that most of us take for granted by his disease, which alternatively forces him to face the unwanted pity of others, or to grapple with a mounting set of limitations, or to weather exclusion from his

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In Memoriam

Amanda Hayman

GALE has lost a member and dear friend to many of us. Amanda was the designer of our Web site, and a committed lesbian feminist. Amanda suffered a cerebral hemorrhage and died on January 7th. Our hearts go out to her partner and others she loved and who loved her.

Within our sorrow at the loss of our friend Amanda, let the memories we share remind us that we are so interconnected with each other —and that is a precious thing.

Making Feminism Meaningful cont'd from p. 3

Recently my research seminar students participated at an international conference on ending the Commercial Sexual Exploitation of Children held in Yokohama. They worked on 3 projects: appropriate sex ed for 5-8 year olds in the form of a write-in personalized "Body Book" for kids; a magazine for teen girls called "Sugarless" which incorporates accurate sex info, media literacy skills and self esteem in a styley format that appeals to teen girls; and questioning Japan's age of consent laws. The most heartening part was that the attendees, while clearly impressed by the capacity of young people to produce such progressive work, did not refrain from making serious criticisms and suggestions, which indicates that they were not patronizing or indulging the youth but actually engaging with them as equals. Members of two of the groups plan to publish their own book/magazine. Moreover, encouraged by the feedback from Japanese and international attendees to their workshops, they are now considering setting up an NGO that

conducts sex ed workshops by and for youth.

Students who participated in this conference, which was sponsored by UNICEF, ECPAT and the Ministry of Foreign Affairs, gained first hand knowledge of the process and levels of working for social change. Many said that the conference provided an unparalleled motivating factor. It also made feminism meaningful; after a long preparation session, one woman student blurted out, "Finally, I understand what is feminism, *to iu kanji!*" Even now, at the end of the semester when their energy should be flagging, students are meeting and emailing regularly to discuss the long-term plans for their projects. In one semester, they have gained not only the experience but also the confidence they need to go it alone, without institutional or teacher support, and begin remaking their world. Get your students out there! It can change their lives. And ours.

"Students who participated in this conference... gained first hand knowledge of the process and levels of working for social change."



"Peace as a Global Language" Conference September 28 and 29, 2002

(Editor's Note: The following information was compiled from posts to the GALE list by Jane Nakagawa.)

Language teachers and other educators, researchers, activists, and students are teaming up for a conference in central Tokyo. Co-sponsored by GALE and other groups, the "Peace as a Global Language" conference will be held September 28 and 29, 2002. The venue is Daito Bunka Kaikan, Nerimu-ku, Daito Bunka University, Tokyo. Between now and then consider making a presentation. Below is a call for papers.

Discussions and workshops are sought in the following areas:

- a. Minority rights including those of members of ethnic, racial, sexual orientation, differently-abled and gender groups, and HIV positive persons/persons living with AIDS.
- b. Peaceful alternatives to violence and war.
- c. School "bullying"; conflict resolution in schools.
- d. International human rights violations
- e. Peace education, multicultural education, gender equitable education.
- f. Gender studies; the relationship of masculinities and femininities to peace; gender and war.
- g. Green movements; environmental education.
- h. Critical pedagogies and teaching approaches which promote peaceful co-existence (examples: cooperative learning, humanistic learning, engaged pedagogy).
- i. Teaching about human rights and global issues in language, social studies and other courses.
- j. Employment rights and discrimination; labor issues.
- k. Other topics related to human rights or global education.

To submit a proposal for a presentation/workshop, please send the following information to be received by the February 17, 2002 deadline:

1. Presenter contact info...If more than one person, please list each presenter, and indicate ONE person to be contacted by the conference committee:
for each person name, address including country, telephone and fax numbers, email address
Person to be contacted by the conference committee:
2. Presentation Language *choose* *a* ENGLISH *b* JAPANESE *c* BILINGUAL/interpreted (please write interpreter's name, if applicable): *d* OTHER necessary information:
3. Presentation title (15 words maximum)
4. Abstract/description (200 words maximum)
5. Short summary of presentation to be published in the program guide if the proposal is accepted...(35 words maximum)
6. Type of presentation -- select ONE of the following:
 - a) Guided discussion (presenter facilitates a discussion among attendees)
 - b) Lecture followed by question and answer
 - c) Demonstration
 - d) Workshop (experiential approach)
 - e) Video viewing plus discussion
 - f) Panel (more than one presenter) followed by question and answer period
 - g) Other (please specify):

(over)

7. Time slot desired (will try to accommodate, but modifications to suit program schedule are possible): 30 minutes, 45 minutes, 60 minutes, 75 minutes, and 90 minutes.
8. Day you can present SAT SUN EITHER
9. Equipment needed (please select if applicable):
 - a. OHP (transparency type)
 - b. VHS Video
 - c. Other (please specify):
10. Additional special needs or requests...please indicate:

Please send to: Peace as a Global Language PGL Program Committee, c/o J. Nakagawa
email: jane@ulis.ac.jp (indicate PGL and your name in the subject header...thank you!)

Our **online registration** form is now ready at: <http://kyushuelt.com/peace>
Japanese-language proposals should be sent to: jane@ulis.ac.jp

We expect to have the conference program available in spring, 2002.

This conference is co sponsored by the Japan Association for Language Teaching (JALT) Special Interest Groups Gender Awareness in Language Teaching (GALE), Global Issues in Language Education (GILE), Professionalism, Administration, and Leadership (PALE) as well as Women Educators and Language Learners (WELL), JEE (Japan Environmental Exchange) and JAPANetwork (an AIDS education NGO). For further information please contact the Program Committee (as above), or alternate email address janenakagawa@yahoo.com

We look forward to your participation in this event.

We also welcome student presenters. Please let us know of students who might be interested, or encourage students you teach to submit proposals. Some students might be more comfortable talking in a group and might wish to submit as a group. Of course proposals in Japanese/Japanese language discussions are fine, as well as English ones.

Some topic ideas maybe suitable for students (these are just ideas) that have been batted around include:

- a. Kikokushijo ("returnee") issues
- b. School "*ijime*"
- c. Student activism such as NGO participation, environmental action, etc.
- d. Homestay experiences/cross cultural experiences
- e. Creating gay friendly campuses
- f. Sexual harassment
- g. Gender equitable campuses
- h. Students' perceptions of global issues themed courses they have taken
- i. Labor issues affecting students about to enter the job market, or....other topics.

Please encourage students to get involved. Also, there is a limited number of rooms that can be used for overnight stays at the Kaikan. This might possibly be an option for students that come from further away and need a place to stay.

MacKinnon Speaks to Anti-porn Group

By Barbara Summerhawk

Katherine MacKinnon, the well-known American legal scholar and activist, was in Japan in mid-January for a lecture, but graciously accepted the Anti-Pornography and Prostitution (APP) Organization's invitation for an intensive exchange with its members on Jan. 12, in Bunkyo-ku Civic Center.

About twenty members of APP participated in the event, which was ably interpreted by WELL-GALE members Keiko Kikuchi and Reiko Yoshihara, along with Mr. Iwahara of APP. Through Kikuchi's efforts, I was fortunate enough to be invited to the exchange even though I am not an APP member. Many thanks to her and kudos to her extremely competent interpretation of MacKinnon's difficult English. (She uses a lot of metaphor and double negatives, among other things.)

MacKinnon, a striking older woman with graying hair punctuated by a streak of brown, focused her comments on her experience in the anti-porn and prostitution movement in the USA and then moved to strategies for the elimination of pornography and prostitution internationally. She reminded her audience that her outspoken anti-porn campaign resulted in her being ridiculed in the media and losing work for more than twelve years. Such a movement is such a threat to male power that she received numerous death threats and had to use an unlisted phone number.

She also told of receiving little support for her political work from the feminist movement in the USA because "academic feminists don't have to do it in order to create equality." MacKinnon says this is a very privileged view; it is a class issue. She was approached by ex-prostitutes and pornography industry workers to help them build a movement. She did not organize the movement; these women did, MacKinnon said.

According to MacKinnon, problems with organizing around these issues involves strange attitudes about "choice". Many people, including feminists, think prostitutes can "choose" this occupation, but she maintained these women really have no choice due to background, and once in, find it nearly impossible to escape because of control by pimps, the mafia and the industry itself. "It's what people do to you call it," with regard to choice.

When one of the Japanese activists asked about how prostitutes are now trying to identify themselves as "sex workers" and are trying to improve working conditions, MacKinnon had this to say: "I don't want to criticize them, but that's not what I want to put my energies into. The women who are working to improve 'conditions' aren't helping women leave prostitution. I make a clear distinction between these two kinds of movements."

MacKinnon insists she wants an end to prostitution, which she regards as absolute sex discrimination and should be considered unconstitutional. What prostitutes share in common with other women is exploitation, not freedom.

With regard to the recent rape of a sex worker by a US serviceman in Okinawa, MacKinnon suggested that the APP can use the case to educate people via the media and the courts. It's not just US men that are raping Japanese women; Japanese men are raping Japanese women. Referring to the media focus on the victim's sexual history, MacKinnon added, "The media is trafficking in sex through the Okinawan woman's case."

Although I disagree with many aspects of MacKinnon's analysis, it was a treat listening to such a fine legal mind speaking so clearly for an end to sexploitation. My thanks to APP and especially Keiko Kikuchi and Mikiko Ishihara for allowing me to participate.

GALE is on the Web!

See us at: http://members.tripod.co.jp/gender_lang_ed

Book Review: Rising Suns, Rising Daughters: Gender, Class and Power in Japan

By Joanna Liddle & Sachiko Nakajima
Rising Suns, Rising Daughters: Gender, Class and Power in Japan

London: Zed Books, 2000, x + 341pp.
 including bibliography and index
 ISBN 1 85649 878 6 US \$75.00 (Hb) ISBN 1
 85649 879 4 US \$27.50 (Pb)

“Japanese politics are so corrupt that women can’t keep quiet any more.” This is just one of the many enlightening statements found throughout the book, *Rising Suns, Rising Daughters: Gender, Class and Power in Japan*. Here is a book which foregrounds herstories in history. It is told with style, honesty, and persuasion.

A major purpose of the book is to expose the perceptions and misconceptions Westerners and Japanese have of each other, especially Americans toward Japanese women, and to try to correct them, in order to highlight the significance of gender for better international relations. Rather than draw heavily on the neoclassical economic paradigm that adheres to a static and reductionist definition of gender as simply woman or man, the authors, Joanna Liddle and Sachiko Nakajima, develop a new conceptual framework for understanding gender in the context of global change by drawing upon the works of Pierre Bourdieu, Edward Said, Terry Lovell and Dorinne Kondo. They articulate a framework which is both provocative and sophisticated yet so practical and refreshing.

Beginning from the perspective of class divisions and the establishment of class distinction through the ‘judgment of taste’ where women are identified as objects in the struggle for power between men, their new framework ‘travels’ through gendered social space to a context in which women struggle for the right to compete with men, thereby traveling across cultures and into the global context. They believe that their new framework will help us “to understand how the international contest for distinction rests on particular formations of gendered class identities as markers of symbolic capital for the nation-state” (p. 325). Convincing evidence is provided throughout the book to show how the position of women is intimately connected with

the class to which they belonged, although the form of gendered class relations has varied in different social formations and historical moments.

In *Rising Suns, Rising Daughters: Gender, Class and Power in Japan* the authors provide us with a framework that can serve as a rigorous analytical tool to better understand the production of gender relations in the context of global change. This in itself has far-reaching implications for future scholarship and academic research anywhere in the world. While emphasizing the Japanese context and women’s experiences, the book locates itself within a broader worldwide context and thereby contributes to the growing body of literature in Feminism, Women’s Studies, Gender Studies, Asian Studies, History, and Sociology. As such, the book represents a welcome and successful attempt to grapple with, and apply to, Japanese society, a pertinent analytical framework focusing on gender, class, and power in historical and contemporary Japan.

It is in the Preface that the authors situate themselves as feminists, who believe that the support women give to men goes “unrecognized and unvalued,” (p. ix) and as such they clearly intend not to contribute to the invisibility of caring work by “giving token thanks when the relationship is reversed” (p. x). Instead, they give particular thanks to colleagues, friends, and family who helped in numerous ways during the long process of bringing their project to fruition and acknowledge that the book is “a collective enterprise” (p. ix). From the outset they also recognize the significant contribution made by the many women who participated in their research project without whose help there would be no story to tell, no book to read, no review to write. They give credit where credit is due. This is a major strength of the book as it sets the tone for what is to follow.

Cont’d on next page



Rising Suns, Rising Daughters cont'd

Rising Suns, Rising Daughters: Gender, Class and Power in Japan grew out of interviews conducted in 1977 with a hundred and twenty permanently employed professional women who attempted to compete in the labor market on an equal basis with men. A second follow-up study consisting of a questionnaire survey was also conducted in 1989 with sixty-six of the original group of women traced. Divisions within the book are generally coherent despite some overlapping between each of the major sections. The twenty-seven chapters are divided into six parts. A historical analysis of the changing relationships between gender and class before and after Japan's entry into global politics is given in Parts I to III. These three parts are crucial to an overall understanding of the remaining parts of the book. Without this analytical historical background information from the beginning of the Women's Movement in Japan in 1876, up to the defeat of the militarist project and the US occupation from 1945 to 1952, it would be difficult for the reader to grasp the subtle yet intricate intertwining power of the political and economic restrictions which Western countries, especially the United States, put on Japan to pressure her to both compete and conform in the global political economy as a nation-state. But as the authors comment that while "Japanese expansionism was driven by the western powers' attempt to subordinate Japan into global imperialism," it was at the same time "fully responsible for the suppression and exploitation of its own colonies" (p. 17). As Liddle and Nakajima argue in their book, it is within this context of the global political economy and the competition between the western powers for hegemony in East Asia and the Pacific that any analysis of the history of women's power in Japan must be understood.

As a result, the historical changes that have taken place were largely at the expense of women from *certain* classed positions that changed over time. For the professionally employed women who were interviewed in *Rising Suns, Rising Daughters: Gender, Class and Power in Japan*, for example, employment, education, and the family became "fields of power" which enabled some, not all, classes of women to achieve

the right to compete in contemporary Japan. According to Liddle and Nakajima, "women's admission into new sites of power must be seen as a struggle that revolves around both gender and class" (p. 213). To clarify, they point out that:

The movement of women into new fields of power, the [legitimizing] of their right to compete in the field, and the changes in middle-class femininity achieved by professionally employed women have diversified formerly dichotomized gendered class identities, so that middle-class femininity can no longer be construed (if it ever could) as a homogeneous category. A new category of working women who hold symbolic capital must be distinguished, thus dismantling the polarization between the symbolic power of the middle-class housewife and the symbolic capital deficits of the lower-class working mother who earns to make ends meet. The agency and social mobility of this new category starkly negate western stereotypes of oppressed Japanese womanhood, and disrupt the production of western civilisation as superior on the basis of cultural differences in gendered power and traditional images of gendered class identities. (p. 327)

The heart of *Rising Suns, Rising Daughters: Gender, Class and Power in Japan* is vividly portrayed in Parts V to VI. Professionally employed women's voices resonate in their powerful narratives and these are interspersed with an empirical analysis of what they say with what others have written in the literature dating back as far as 1891 and leading up to 2000. It reveals how gender mobility is essentially related to class relations and global positioning. As individual, professionally employed women moved from a position as objects to envisaging and positioning themselves as subjects, they transformed their gendered class identities

Cont'd on p. 14

International Green Forum

The date for the next International Green Forum sponsored by the International Green Network Japan, has been set for March 30, 2002. It will be held on the Shibuya campus of Aoyama Gakuin University in Tokyo. At press time, the organizing committee was working on a program—one with lots of stimulating speakers and plenty of time for discussion, all with a view towards building a stronger Green movement both in Japan and internationally. In addition to sustainable ecology, the Greens are committed to gender equality and other forms of social justice. Last year two GAIF members (Barbara

Summerhawk and Kathy Riley) spoke about gender issues on a panel at the forum. In our opinion, it was a very informative event and an excellent chance for networking. The International Green Network, an informal association of people and groups involved in “green” work, is separate from the U.S. Greens Abroad, an affiliate of the Green Party. For information on both groups or to sign up for their discussion lists, contact Richard Evanoff. <evanoff@sipeb.aoyama.ac.jp>. The International Green Network Japan maintains a website at <<http://www.net-ibaraki.ne.jp/aboys/>>.



What's Love Got To Do With It? cont'd from p. 4

a “stable masculine identity that is redefined from an anti-sexist viewpoint.”

Discussing the implications of his study, Taga contends that the messages the young men receive from significant others don't always agree with each other, and that shows how contradictory social conditions are more likely to bring complex identity issues to male youth.

He asserts that his case studies show that, at least for some heterosexual men, romantic love is a “crucial life event which may bring about a “crisis of masculine identity.” He believes that since love is accompanied by strong feelings, it is likely to have an impact on the internalization of alternative ideologies. This being true, he says, we should pay more attention to its influence in education and

human development studies.

*Note: Dr. Taga is teaching sociology as Associate Professor in the Dept. of Literature, Kurume University. He may be contacted at DZZ04335@nifty.ne.jp. Other JALT presentations will be reported separately. Also on the panel with Dr. Taga at JALT were Michael Bamberg, a psychology professor at Clark University in Worcester, MA, and Tim Cross, who holds an MA in TESOL from Deakin University and is now teaching in Fukuoka. Panel moderator was Simon Cole.

Book Review cont'd from p. 13

and attained professional positions in a Japanese society which is still very much male-dominated. It is those parts which make the book so valuable and fascinating overall because of the authors' extensive field work, reporting, and analysis of the power relationship between gender and class in the twentieth century.

As discussed in Parts IV to VI, certain processes of production and reproduction of class relations that used to remain invisible are now rendered visible in the book, provoking not resentment and disillusionment among the women interviewed, but, a strong sense of patience, determination, and self-empowerment. These are the voices of the women who have made it in Japanese society in spite of the deep-rooted gender and class inequalities they experienced and fought so admirably to transcend.

However, in an otherwise well-written and well-researched book, I am somewhat surprised that no mention is made of the sexual orientation of the participants or how this shapes their experiences of gender, class, and power.

The book ends with a remarkable quote by Keiko Iwasaki who said “I'm satisfied when I can change Japan” (p.328). These words still echo through my mind days after the cover of the book is closed. They will undoubtedly resonate in the hearts of anyone who reads this aptly titled book *Rising Suns, Rising Daughters: Gender, Class and Power in Japan*.

M. Delphine Brake
Yokohama City University

The Textbook *Let's Talk about Women's Issues in English!*

By Reiko Yoshihara

In English and Japanese and composed of four parts – questions, useful expressions, conversation, and essay.

What can I do for “them”? The idea didn't sweep away since I had heard there were many women in Japan who were interested in women's issues but were not good at speaking English. My academic background is women's studies and American studies in American university and the graduate school, and I have a chance to teach women's issues in English in a woman's self-study group “Colors of English.” Bringing all these things together, I decided to write and edit an English textbook about women's issues. Fortunately, I got a subsidy from Yokohama Josei Forum.

The textbook *Let's Talk about Women's Issues in English!* will be published this March. This textbook covers 17 women's issues such as “Marriage as an Institution,” “Women and Politics,” “Birth Control,” “Sexuality,” “FGM,” “Media and Women,” and so on.

It's written in English and Japanese and composed of four parts – questions, useful expressions, conversation, and essay. To make readers understand each of women's issues, I introduce the essence and background of each lesson in Japanese.

Each lesson includes three or four questions to discuss in a classroom. As an educator, you may add some questions and discuss about them. Useful expressions might help students discuss each issue. I also write the examples of conversations and essays in the textbook. You may ask students to write a short essay after you finish a lesson, that helps students organize their opinions and build up a writing skill.

One of unique things in the textbook is that it includes short essays and poems which members of “Colors of English” wrote with their experience in Japanese or English. For this, I am especially thankful to Hwa-Mi Park, Cheiron McMahill, Debbie Lunny, Yuko Morita and other women in “Colors of English.” Nor would any of words herein ever have seen print without the editorial guidance of Mary Celeste in New Zealand.

Order it now! Contact Femix (Tel&Fax: 03-3424-3603, e-mail: femix@mail2.alpha-net.ne.jp).

テキスト「英語で女性問題を語ろう！」

吉原令子

「彼女たち」のために私には何ができるのだろうか。女性問題に興味はあるが英語が苦手という女性が日本には多くいるという話を聞いて以来、この考えが私の頭から離れませんでした。私の専門は女性学とアメリカ研究で、私は女性の自学習グループ「カラーズ・オブ・イングリッシュ」で英語で女性問題を教える機会に恵まれました。このようなことが重なって、私は女性問題についての英語のテキストをつくりたいと思いました。幸運にも、横浜女性フォーラムから助成金を得ることができました。

テキスト「英語で女性問題を語ろう！」は今年の3月に出版されます。「制度としての結婚」「女性と政治」「避妊」「セクシュアリティ」「FGM」「メディアと女性」など、17レッスンからできています。英語と日本語で書かれて、4つのパート—質問、よく使われる表現、会話、エッセイ—から成り立っています。読者が各レッスンの女性問題を理解しやすいように、日本語による解説を書きました。その後、3、4つの簡単な質問をもうけてあります。授業ではもっと質問を加えてディスカッションをしてもよいでしょう。よく使われる表現では生徒がディスカッションをしやすいようによく使われる表現を列挙しました。また、会話例やエッセイ例をのせ、各レッスンが終わった後に生徒たちに短いエッセイを書かせてもよいでしょう。生徒たちが自分の意見を整理し、英語を書く能力を高めるのに役立つでしょう。

また、このテキストのユニークな点の一つは、「カラーズ・オブ・イングリッシュ」のメンバーが自分たちの経験を用いて書いたエッセイと詩であることです。この場をかりて、朴和美さん、カイラン・マクメヒルさん、デビィ・ラニーさん、森田優子さん、そして、「カラーズ・オブ・イングリッシュ」のメンバーには感謝を申し上げます。また、ニュージーランドにいるメアリー・セレステさんが英語の校正チェックをしてくれました。心より感謝します。

ぜひお手にとってご覧ください。注文はフェミックス (Tel&Fax: 03-3424-3603, e-mail: femix@mail2.alpha-net.ne.jp) です。

2002 Newsletter Editor's Introduction

Hi everyone! My name is Mark Frank and I will be the new newsletter editor this year. I'm also new to GALE, so I'd like to introduce myself briefly. I came to Japan from Missouri in the United States in 1997. Currently, I am teaching at Keiwa College, a small private college in Shibata City in Niigata. I teach the usual array of classes (speaking, listening, writing) plus a few extras of my own design (Exploring American Culture through Music, Cooking in English). It's a comfortable school with a good community relationship. We have a growing number of non-traditional students, and our club and circle activities often include community people as well as students.

Shibata itself has proven a great place to deepen my relationship with Japan. It's a small castle town, the roots run deep, and they aren't hard to find. Besides education, I am also deeply interested in Japanese sake; this year, I started working part-time in a Shibata sake brewery to learn the craft first-hand, and in October I'll participate as Niigata prefecture's representative in the national sake tasting contest in Tokyo. If you want some recommendations for good Niigata sake beyond the usual Koshi no Kambai, let me know! I also cook, ski (you have to do something with all the snow up here) and make music.

My exploration of gender issues in language began while I was working on my MA in 1995. I came across Dale Spender, Deborah Tannen, and Jennifer Coates while working on a term paper for an introductory sociolinguistics course and was immediately enthralled. Man Made Language especially made an impression on me. I continued my study independently for a while but ultimately set it aside in favor of the more pressing demands of thesis and comps. Since then, as my professional life has moved from research and study into the day to day business of classroom teaching, I've remained a kind of armchair gender issues fan, periodically checking in but not playing an active part. Seeing Hiroko Itakura's presentation at JALT 2001 (Gender, Conversational Styles, and L2 more involved,

even to undertake some research of my own. From her research and findings, I can see a way to apply gender issues directly to the construction and evaluation of the communicative language classroom. I hope this is one issue we can explore further in the year to come. After the presentation, I met Jane and Kathy, joined GALE, and was asked to become the newsletter editor. It all happened very quickly, but after coming home and going through some of the back issues of GALE and thinking more about Itakura's talk, the feeling I had made the right decision has been confirmed. The invitation to become newsletter editor came at a time when I was searching for a new professional challenge. I think I have found it. I am very much looking forward to deepening my understanding of gender related issues in language education, producing a good newsletter, and getting to know all of you in the coming year. I know I'll need a lot of help and support and feedback from everyone so I can't think of any better ending than *yoroshiku onegaishimasu!*

The GALE Newsletter is produced several times a year by the JALT N-SIG, Gender Awareness in Language Learning. We welcome comments, student and educator-produced articles. Send your contributions to Kathy Riley (rileykb@gol.com), Louise Haynes (aidsed@gol.com) or Mark R. Frank (brankflank@yahoo.com)

Outgoing Editors' Notes:

Many thanks to everyone who has made the GALE newsletter possible during these past two years—especially to the writers who have shared their ideas and experiences in these pages and made “gender issues” a living, dynamic field of inquiry and discussion. An equally appreciative round of applause goes to everyone who has helped produce the newsletter, collate it and cart it to the post office—especially to Thomas Hardy who became my “left hand man” when I broke my wrist just before the deadline for the December 1999 issue. This year it's been a pleasure to work with Louise Haynes, who not only took over production, but brought a

whole new look to the layout and design of the newsletter. Can't say I'll miss working with Louise, though, as we plan to continue—but on different tasks. I'll be Louise's student for awhile as I work into my new role of website co-coordinator. Together we plan to reproduce newsletter articles online, increasing their availability to our growing readership. A warm welcome goes to our successor, Mark Frank. Please give him a round of applause—and of course, your comments, ideas and stories. Those are the best new year gifts for a new editor. Happy New Year, one and all.

—Kathy Riley

A BIG round of applause to Kathy Riley for gathering, hunting down, writing articles for these newsletters, something I find very difficult. Thus I took the easy way out by offering to do the layout, printing and mailing. Well, that's what I thought... Then I had this brilliant (!?) idea to redo the design. Had no idea it would take about 24 hours to get it in the shape it's in now. (Mark, don't panic, it won't take YOU that long ☺). In the process, though, I had a great education on how Word 2001 works — a useful skill

I can take with me anywhere! Thanks to this GALE newsletter.

As Kathy wrote, we'll be working on the Web site together this coming year. My apologies for not being too on the ball with keeping it updated regularly. I'm also hoping to have some time to contribute an article or two instead of just cutting and pasting them.

Anyway, Mark — good luck and have fun with the newsletter. GALE members — keep sending in those articles.

—Louise Haynes 

Reflections cont'd from p. 7

peers. Kevin's slumped posture reveals the weight of his trajectory.

Losing physical stamina forces Kevin to travel with his mind. Like Dante's Virgil, Bill feeds the journey with Plato and the classics, humor, satire, and studies in aesthetics. The book Kevin leans upon is emblematic of his fundamental reliance on reading at this stage; it is actually one of David Sedaris's witty commentaries, *Naked*. The first time Prescott saw the two together she intuited the deep bond between them; they were simultaneously conjoined and self-contained. Both sat in ways that immediately struck Prescott as iconic, so fixed in memory that she was driven to capture each man's presence. “I liked it so much that they had each other,” she says. “It became such a stunning image; I had to remark on it, not

preserve it, because what I made is not more real than what I saw. I had to make it mine.”

There is more, which you can find if you're interested. I just wanted to demonstrate that I am not alone in recognizing the relationship between this uncle and his nephew and the meaning it gave to both their lives. Bill and I talked a long time this week about his fear that he would not be there for Kevin when he goes, and that he would not be able to bear the grief.

Kevin died last night. His Uncle Bill was there. Now comes the test of Bill's ability to bear the grief.



**Gender
Awareness
in
Language
Education**

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Revolution and Pedagogy

The following notice comes from GALE member Amy Yamashiro. This conference, Revolution & Pedagogy: Interdisciplinary Perspectives on Change, is scheduled for April 18-20 at The Ohio State University.

The conference will explore pedagogy as a focus of struggles

by conservative and radical revolutionary groups and regimes for control of mentalities. Scholars from all disciplines have been invited to present specific case studies, address general issues associated with these conflicts, or explore historical parallels. For more information, contact Dr. Margaret Mills at <conference2002@osu.edu>.

Manchester conference

This notice comes from Jane Nakagawa via George Jacobs: As of early January, it was not too late to send a proposal to do a presentation at the international conference on Cooperative Learning and Responsible Citizenship in the 21st Century, co-sponsored by IASCE—The International Association for the Study of Cooperation in Education, in partnership with the United

Kingdom Co-operative Learning Network and the Co-operative College, to be held in Manchester England at the University of Manchester Institute of Science and Technology, June 20-23, 2002 For more information, see www.iasce.net. It most likely will be a small conference with lots of chance to chat with other participants, reports Jacobs.

Conference at Hong Kong University

The following notice comes from GALE member Jackie Beebe, who is hoping to attend: Although the call for papers deadline is past, the following conference offers opportunities to hear gender-related presentations. Scheduled for June 25-29, 2002, in Hong Kong, the conference is entitled, "Knowledge and Discourse: Speculating on disciplinary futures." It's sponsored by The English Centre at Hong Kong University.

Scheduled themes and plenary speakers are:

- Universities and knowledge production Steve Fuller (Warwick, UK)

- Critical approaches to literacy Roz Ivanic (Lancaster, UK)
- Voices and culture in the classroom Claire Kramsch (Berkeley, USA)
- Natural, social and virtual worlds Bruno Latour (Paris, France)
- Discourses of popular culture Gregory Lee (Lyon, France)
- Disciplinary discourses and practices Paul Prior (U-C, Illinois, USA)
- Workplace discourses and practices Srikant Sarangi (Cardiff, UK)
- Gender, ethnicity and identity – to be announced

For more information, visit the conference website: <<http://ec.hku.hk/kd2>>.

Peace as a Global Language Conference – September 28 and 29, 2002

Proposal deadline February 17, 2002

See details on pp. 9 - 10