

**SHIFTING BONDS,
SHIFTING BOUNDS:
WOMEN, MOBILITY, AND
CITIZENSHIP IN EUROPE**

Fundação Cuidar o Futuro



ABSTRACTS

3rd European Feminist Research Conference
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PLENARY SESSIONS



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Maria de Lourdes PINTASILGO

(PORTUGAL)

Former Prime Minister of Portugal

President of the World Commission on Population and Quality of Life

President of the 'Comité des Sages' on Civic and Social Rights in Europe

Women, Citizenship and the Active Society

Abstract

Throughout history, women have performed a wide variety of activities which were seen as duties. In the last decades of the 20th century, some of these duties have emerged as corresponding to the universal rights of 2nd, 3rd and 4th generations. However, women have had (and still have) to go through a long process since the end of the 19th century to have access to the first political right which structures citizenship—to elect and be elected. Today, their history in private and public life has a manifold expression and is paving the way to a multiple citizenship.

Women can become decisive social actors in the building up of an active society, a society in which there is the recognition of the multiple areas of activity—market and non-market—that individuals are engaged in, and the acknowledgement of the interdependence of all areas of activity.

New forms of structuring life in the family, new patterns and definitions of work, a radical remodelling of the goals of education, the reorganization of the basic patterns of production and consumption, are referred to as some of the many areas in which original perspectives may emerge from women's citizenship.

The new social contract is only possible if a new sexual contract is built.



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Joanna REGULSKA

(HUNGARY)

Director of the Center for Russian, Central and East European Studies

Associate Professor of Geography

Co-Director of the Gender and Culture Program



Joanna Regulska is a specialist in urban and political geography. Her interests lie primarily in the field of urban comparative analysis, with special emphasis upon the impact of political and economic systems on the processes of decentralization in Central and Eastern Europe and on policy formulation. She is also engaged in research on the role women play in current political and economic changes taking place in the region and on the strategies that they employ to achieve greater representation and participation in public and political life.

She is the co-author of the book *Warsaw: Space, People and Politics*, forthcoming from Wiley and Sons. She has published over forty articles, chapters and reports, most recently, "Local Government Reform" chapter in R.F.Starr, *Transition to Democracy in Poland*, St. Martin's Press (forthcoming, August 1997) and "New State-Gender Relations" chapter in J. Pickles and A. Smith (eds.), *Theorizing Transition: The Political Economy of Change in Central and Eastern Europe*, Routledge (forthcoming, Fall 1997). She has presented over 80 papers at national and international meetings of learned societies, and she was a panelist, organizer, or chair of over 60 sessions and workshops. She served as a guest editor of special issues of *Environment and Planning C: Government and Policy*, *Urban Geography* and *Geoforum*, as a panel reviewer for NSF, NEH and for major scholarly journals in her field.

She has served as an advisor to professional organizations in the United States and to governments and parliaments of Central and East European countries regarding local government reform. During 1993-94 she received a residential fellowship from the German Marshall Fund of the United States. She served as a residential advisor to the Polish Minister of Public Administration Reform.

She is Director of the Center for Russian, Central and East European Studies, a program which fosters the multidisciplinary and comparative study of the region by bringing together scholars from both the humanities and the social sciences. One of the Center's units, "Local Democracy in Poland," has involved her deeply in the reforms now taking place in Poland, and, by extension, all of Central and Eastern Europe. Initiated in October 1989, the project aims to aid Poland's transition to democracy and self-governance by providing professional assistance to leaders at the local level through training, curriculum development, and grassroots organization. In support of the project and its Polish partner, the Foundation in Support of Local Democracy, she has obtained over \$6 million from federal and private sources including the Agency for International Development, the German Marshall Fund of the United States, the Rockefeller Brothers Fund, the Ford and Andrew W. Mellon Foundations, the Pew Charitable Trusts, and the United States Information Agency.



Gendered Integration of Europe: New Boundaries of Exclusions

Abstract

The movement towards economic and political integration of Europe has become a subject of intensive debates among scholars, politicians and policymakers, both those living within the borders of "old" Europe and those attempting to join the "new" Europe. The preparation process for joining the New Europe is further compounded by the fact that only very few, selected, will be allowed to cross this divide. The emergence of a new North—South within central and eastern Europe represents yet another layer of disintegration and exclusion. While western European countries struggle to integrate by redefining the economic, political and social context in which they conduct their policies and decision-making, the countries of the former Soviet Union, those few "waiting in the queue," are trying to establish their new autonomous identity and position themselves to become most attractive when the gate opens up. The southern countries of former Yugoslavia, Bulgaria or Romania remain outside of these formal processes.

For women, the post-1989 period represents a unique historical moment, when past traditions, the socialist regime's ideology about women and a reconnection with the West are being renegotiated to form distinctive feminist frameworks and practices. Women in various countries of central and eastern Europe more than ever before build networks, form alliances, contest the status quo and work often together across state boundaries. How these new emerging feminist identities and realiances of formal structures and institutions intersect and what implications this brings for women in central and eastern Europe is the subject of this paper.

This paper will explore the gendered meaning of the integration by examining its social and political dimensions. It will analyze the forces that shape feminist discourses in central and eastern Europe and their relevance to building global and local connections that cross the state boundaries. Finally, it will examine responses that women from various countries, those in the queue and outside of it, have constructed.

The disintegration of the former Soviet Union block countries has resulted in the opening of new connections between West and East (flow of people, goods and capital) and therefore altered the process of building a New Europe. For example, the changes taking place in central and eastern Europe affected social and economic policy, both in the West and the East, and in turn women's access to social benefits, job opportunities and decision-making processes has been transformed. European integration is therefore not only about adjusting old institutions and structures, but it is also about opening new areas of policy arena as the questions concerning values, ideas and interests are becoming translated into the legal framework and practices. Whose values, whose standards and whose practices are the ones that should guide the inclusion and therefore also the exclusion process? Whose legal, social and economic standards will serve as a norm? How will the diversity of women's experience be accounted for in this process? In this context, the question is not only who will be given citizenship rights, but also equally important is the actual content of these rights, and the way in which women are represented and do participate in this decision-making process.

Rosi BRAIDOTTI

(NETHERLANDS)

Chair of Women's Studies

Scientific Director of the Netherlands Research School of Women's Studies

Academic Coordinator of the European Inter-University network NOISE and the thematic network ATHENA, both within the SOCRATES program (EU)

Rosi Braidotti's publications include: *Nomadic Subjects* (New York: Columbia University Press, 1994); *Patterns of Dissonance* (Cambridge: Polity Press, 1991); together with Nina Lykke she edited *Between Monsters, Goddesses and Cyborgs* (London: Zed Books, 1996); she co-authored with Sabine Hausler, Ewa Pluta and Saskia Wieringa, *Women, the Environment and Sustainable Development* (London: Zed Books, 1994). She has published extensively in the field of feminist philosophy, poststructuralism, psychoanalysis and sexual difference, with special emphasis on the work of Luce Irigaray and Gilles Deleuze. She serves as an advisor for journals such as: *Signs*, *The European Journal of Women's Studies* and *differences*.

Gender, Identity and Multiculturalism in the Context of the European Union

Abstract

This paper is situated within the international feminist social theory debates on contemporary subjectivity, sexual difference and diversity. The framework is very interdisciplinary and relies extensively on poststructuralist theories of knowledge, culture, power and sexual difference. The focus is on the inter-relation between a multilayered understanding of subjectivity, based on gender/sexual difference and issues of ethnic differences and of diversity in contemporary social thought. Special emphasis is placed on the quest for new models of 'flexible citizenship', especially for women, within the European Union.



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Louise ACKERS

(ENGLAND)

Deputy Director, Centre for the Study of Law in Europe

Summary Biography

BSc.Economics (LSE); MA Social Policy (London); PhD Geography (LSE); CPE (Nottingham); Post-Graduate Certificate in European Law (Bristol); currently completing LLM European Law (Bristol).

1985-86: Senior Policy Analyst, Greater London Council

1987-96: Senior Lecturer in Social Policy, University of Plymouth, England.

August 1996—present: Deputy Director, Centre for the Study of Law in Europe, University of Leeds

Current Research

Presently directing three research projects on intra-Community migration and citizenship:

'Women, Citizenship and European Community Law: The Gender Implications of the Free Movement Provisions', 1994-1996

Jointly funded by the University of Plymouth and DGV, European Commission.

'Children, Citizenship and Internal Migration in the EU', 1997-2000

Jointly funded by the European Commission (DGXXII) and the Nuffield Foundation.

'Citizenship and Retirement Migration in the European Union', 1997-2000

Funded by the Wellcome Trust.



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Publications on the Women and Citizenship Research

Ackers, H.L.(1994) "Women, Citizenship and EC Law: The Gender Implications of the Free Movement Provisions," *Journal of Social Welfare and Family Law*, 16 (4).

—(1995) "Women. Citizenship and European Community law: the gender implications of the free movement provisions. Research Report," *Journal of Social Welfare and Family Law* 17 (4).

—(1996) "Citizenship, Gender and Dependency in the EU: Women and Internal Migration," in Hervey & O'Keeffe (eds) *Sex Equality Law in the EU*, John Wiley.

—(1996) "Internal Migration: The Gender Dimension," *Social Politics. International Studies in Gender, State and Society*, 3 (2/3) (University of Illinois Press, United States), 316-331.

—(1996) "Internal Migration and the Negotiation of Citizenship: the Struggle for Reproductive Self-determination in Ireland," *Journal of Social Welfare and Family Law*, 18 (4), 397-413.

—(1997) "Comparative Method and the Experience of Citizenship" Paper in the Feminist Jurisprudence Stream at the Socio-Legal Studies Conference. Cardiff, 1997.

—(1997) & Abbott, P. "Women and Citizenship in Europe," in *Britain in Europe* (ed), Routledge.

—(1997) forthcoming, "Caring at a Distance: Citizenship, Caring and Space" in Anthias, F. & Lazaridis, G. (eds) *Women in the Diaspora: Gender and Migration in Southern Europe*, Berg.

—(1997) forthcoming, *Gender, Citizenship and Migration in the European Union*, Bristol: Policy Press.

'Shifting Spaces': Women, Mobility and Autonomy in the European Union

Abstract

This paper provides an overview of the evolution of citizenship under the free movement of persons provisions, documenting the development of EC law in this area and the implications for 'Citizenship of the Union'. Whilst arguing that the European Court of Justice has indeed interpreted the law constructively to deepen the material scope of social entitlement for migrant workers and their families the paper considers the gendered nature of that process and the implications for women who migrate. Based upon 'traditional' notions about family structure and gender roles the Court presumes and reinforces a male breadwinning model of migration behaviour which renders women invisible or passive actors in the migration process.

The paper then goes on to consider available secondary data on the presence of women in migration flows within the European Union and some of the characteristics of migrant women which suggest a very different role for women in intra-Community migration.

Finally, the paper presents and considers some of the findings of a comparative study of migrant women's experiences across five EU member states (based on over 340 in-depth life history interviews)¹. A number of topics will be selected, along with a series of case-studies to give some indication of the sort of women who migrate, the reasons they give for their migration and the impact of migration on their personal autonomy (both in terms of their roles as paid workers but also as carers).

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¹ The project involved the following partners: Jane Sweeting, UK; Heloísa Perista, Portugal; Martha Blomqvist, Sweden; Julia Balaska, Greece; and Mary Mulcahy and Lydia Sapouna, Ireland.



Mary LAYOUN

(UNITED STATES OF AMERICA)

Associate Professor and Chair of the Comparative Literature Department, University of Wisconsin-Madison, USA

Mary N. Layoun writes about and teaches comparative modern literatures and cultures (Arabic, Greek, Japanese, English, and Francophone), nationalism and gender, politics and culture, refugee cultures, the World Trade Organization and intellectual property rights, disciplinary histories, institutional politics and pedagogy. Her published work includes numerous articles and essays on these topics, most recently "The Sixth Day of Compassion: The Fiction of Andrée Chéhid and the Gendering of Life Towards Death" for *Intersections: Critical Essays on Arab Women's Literature*, eds. Majaj and Sunderman (Cambridge UP, Fall 1997) and "A Small Reflection on a Dream Thrice Removed of Hope from a Refugee Camp," *Bloch in Our Time*, eds. Moylan and Daniel (Verso, Summer 1997). Her books include: *Travels of a Genre: Ideology and the Modern Novel, Modernism in Greece? Essays on the Critical and Literary Margins of a Movement* (ed.), and most recently *Boundary Fixation: The Rhetoric of National Culture in Crisis*. She is currently working on a book-length manuscript, "Occupying the National Family," a study of ideologies and practices of gender, family and state in the struggle over the definition of Japanese national culture during the early period of the American Occupation of Japan (1945-47) and the ways in which that struggle was represented in the U.S. in debates over gender, family and the state in U.S. national culture of the same period.

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Trans-Culturing the Nation and the Gendered Spaces of the Diaspora

Abstract

What are the implications for the concept of citizenship in the late 20th century of the ever more complex realities of "transculturation" and the "diaspora"? This single question will be the focus of a brief exploration of both of the terms of my assigned title, their relationship to nationalism and gender, and the question of the citizen.

"Trans-Culturing the Nation and the Gendered Spaces of the Diaspora" begins with a section on definitional preliminaries: of "trans-culturation," the nation and its spaces, their excession by the diaspora, and the foundational importance to all three of gender. Section II moves from questions of space to those of national time, its measurement, and its excession. Section III returns to a fierce 19th century polemic on the citizen and the human (Marx's "On The Jewish Question"). Section IV poses the question in a slightly more nuanced fashion. And Section V seeks to begin to address that question of literarily thinking citizens once again.



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Françoise GASPARD

(FRANCE)

Professor at École des Hautes Études en Sciences Sociales

Researcher at Centre d'analyses et d'intervention sociologiques—CADIS (EHESS—CNRS)

Françoise Gaspard was mayor of Dreux from 1977 to 1983, member of the European Parliament from 1979 to 1981 and a deputy for Eure-et-Loir between 1981 and 1988. She has written extensively about women, politics and migration. Her published work includes:

Madame Le ..., Paris, Grasset, 1978

La fin des immigrés, with Claude Servan-Schreiber, Paris, Le Seuil, 1984 (translated in Japanese, 1986).

Une petite ville en France, Paris, Gallimard, 1991 (translated in English, Harvard University Press, 1994).

Au pouvoir citoyennes! Liberté, Égalité, Parité, with Claude Servan-Schreiber and Ann Le Gall, Paris, Seuil, 1992.

Le foulard et la République, with Farhad Khosrowkhavar, Paris, Éditions de la Découverte, 1995.

Femmes dans la prise de décision en France et en Europe (ed.), proceedings of a conference organized by "Demain la parité" and the European network "Femmes dans la prise de décision," Paris, L'Harmattan, 1997.

"Assimilation, insertion, intégration, les mots pour devenir français," *Hommes et Migrations*, May 1992.

"Racisme et nationalité," Michel Wieviorka (ed.), *Racisme et modernité*, Paris, La Découverte, 1993.

"De la mixité à la parité, le politique comme lieu d'entrée des femmes dans l'Universel," *Cahiers du CEDREF*, 1993.

"De la parité: genèse d'un concept, naissance d'un mouvement," *Nouvelles Questions féministes*, 15 (4), 1994.

"Les obstacles qui s'opposent dans la société à l'égalité des chances pour les femmes migrantes, en France, Belgique, Italie et Espagne," *Rapport au Conseil de l'Europe*, October 1994.

"Le sujet est-il neutre?" *Penser le Sujet*, eds. Michel Wieviorka and François Dubet, Paris, Fayard, 1995.

"De l'invisibilité des migrantes et de leurs filles à leur instrumentalisation," *Migrants-formation*, 105, June 1995.

"Pourquoi avons-nous tant tardé à introduire la problématique du genre dans les études sur les migrations?" *Les Cahiers du Mage*, 3, 1996.



The Female Migrant in Europe: from Silence to Hesitation Between Demonization and Instrumentalization

Abstract

In Europe, and particularly in France, the migrant has been seen for a long time as a masculine figure. In the countries that received workers, this figure was for a long time in the collective representation a man. On the other hand, female migrants were absent from the statistics, political discourse and scientific research. Not very visible in the public space, considered above all as wives and mothers, not disturbing the order, either through strikes, protests or acts of delinquency, these women, particularly from southern Europe, Maghreb and sub-Saharan Africa, have not inspired interest until recently. Now, they have been violently brought to attention through the issues of polygamy (in France) and the use of the veil by students (in France and Belgium), and also, for some years now, through the issue of prostitution (especially, but not exclusively, in Italy).

I will show how the European countries that receive immigrants have passed, in a few years, from an attitude of indifference in relation to women migrants—an indifference that has masked the reality of a diversified female migration, and particularly of an autonomous female migration—to two main contradictory representations. On the one hand, women are seen as carriers of traditions which would supposedly prove the impossibility of integration in a different society (Muslim women wearing the veil, for instance). On the other hand, women are seen as integration agents: states appeal to them to pacify conflicts, to serve as mediators between their communities and society. In both cases, female migrants are no doubt taken into consideration, but they are seen as women and not as persons.

Yesterday's indifference to female migration opens up many areas of research. What do we know about the women who came from Portugal, Spain, Italy and Turkey to France, Belgium or Germany, for example, during the post-war decades, when intra-European migrations were so important? What can they tell us about their migration? Doesn't the present view, focused on extra-European female migrants, tend to mask, by ethnicizing the question of acculturation, what is now called "integration"? Doesn't the nature of the recent operations of regularization in the southern European countries allow us to make a different reading of the female intra-European migrations of the 1950s and 1960s?

I also propose to situate this view of female migrants within the more general problem of the migration of women which is much more complex in its motivations than it has been considered for a long time. Integrating women's migration within general migratory phenomena allows us to uncover not only gendered strategies, but also reactions on the part of native populations which differ according to the gender of the migrant.

This paper will draw on several research studies and surveys that I have done in recent years on the relations of children of foreign parents living in public-housing neighborhoods in France, on the reactions of French society toward the veil of young Maghrebien women, and on the personal status

of female migrants in Europe, referring also to work-in-progress about the citizenship of female migrants within the European Union.

Talking about this subject, I cannot help but remember my militant experience. It has led me, since my youth, to meeting migrants in literacy courses, essentially for women, in which I participated in the town of Dreux, of which I was later mayor and deputy. As much as my historical and sociological research studies and surveys, the uninterrupted dialogue with these women from other countries has allowed me to hear and to understand, in an intimate way, the tension between desire and pain in the act of departing, of leaving their country to go live elsewhere.

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THEME I:
WOMEN AND MIGRATIONS IN EUROPE



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SESSION 1: Migration, Status and the Labour Market

Chair: Graça Capinha (P)

Fortunata PISELLI (I); Maria José Alonso SANCHEZ (S); Jeanette DAHL (DK);
Vibeke JAKOBSEN (DK); Ruth EMEREK (DK); Laura OSO (S)

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Migrant Women: A Network Approach

This paper evaluates the analytical contribution of the network concept to the study of migratory movements, and in particular women's migratory trajectories.

In the first part, I will briefly analyse the most important research trends on migratory movements (the quantitative and the case-study currents), outlining their objectives, characteristics and limitations. I will then discuss some of their most interesting outcomes, obtained through the use of the network concept, in order to identify the specific contributions of this approach and to examine future perspectives.

I will demonstrate that the network concept is a particularly adequate instrument for the analysis of migrations from a gender perspective: to reconstruct women's migratory trajectories, the dynamics of their choices from the point of departure to the point of arrival, joining occupational, family or caste groups; to identify the role of women in the economic, cultural and social reproduction strategies of ethnic groups and in situations of crisis, in which the map of social relations is reconfigured. By studying both the morphology and the content of interactions, the network approach allows us to identify women's weight in the networks (either their centrality or their marginality in local or global terms).

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Maria José Alonso SANCHEZ

Complutense University of Madrid, Spain

Intra-European Migrations: From North to South

This paper is part of a research project with the aforementioned title. In an academic context where south-north migrations, based on economic criteria, are the ones most studied, we offer in this research to study the interesting case of the migration, probably of a minority, from the most "developed" countries in Europe to those less developed. We are looking basically for cultural explanations. We propose that the causes of this migration may lie in the wish for a change of life, fueled by what Inglehart would call postmaterialistic values.

All this will be developed in relation to the very up-to-date question of migrant women, who are very numerous in our case study. We will try to outline the daily problems in the relationship between natives and foreigners, which emerge from the construction of the "Other" and the self-production of selfishness. In this sense, the life trajectories of these women are fundamental, and thus, we think that life history is the best methodological tool for this kind of research.



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Jeanette DAHL
Vibeke JAKOBSEN
Ruth EMERERK
Aalborg University, Denmark

Migrant Women in The Danish Labour Market: Marginalized Or Integrated ?

This paper reports on part of the results of a large research project on migrants in the Danish labour market, which will be finished by Spring 1997. The research project is financed by the Research Council for the Danish Ministry of Labour and placed at FREIA, Aalborg University.

The research project is based on the longitudinal database for labour market research in Denmark (IDA) and contains all migrants in the age-group 16-66 years, who have stayed in Denmark at least three years in the period 1980-93. The statistical methods used are mostly survival analysis and Cox-regression based on longitudinal data.

The paper investigates migrant women's labour market participation in the gender-segregated Danish labour market. It presents new concepts of marginalization and integration as well as methods of studying these processes. It discusses to what extent different factors influence these processes—factors such as education and branch, as well as nationality, country of origin, family and children. The paper investigates a large number of factors and gives new results on the differences of migrant women's and migrant men's labour market participation and their marginalization and/or integration in the labour market.



Laura OSO

University of La Coruña, Spain

University of Paris I, France

The Effects of Migration on The Status and Role of Migrant Women: The Case of Domestic Servants in Madrid

The last decade witnessed a surge in female migration due to economic reasons. This pattern dramatically differs from the dominant stereotype of migrant women following their husbands: in fact, this new type of female migration is not the result of any family reunion process. The growing participation of migrant women in the labour market is linked to the rise of a workforce demand in services, mostly in low-paid and unskilled jobs. In Spain, the participation of women coming from the so-called third party countries, has considerably risen in the official statistics after the Extraordinary Regularization Process. The countries which have provided the highest numbers of migrant women have been, up to now, Morocco, the Dominican Republic, Peru and the Philippines. Most of those women work as domestic workers in Madrid and Barcelona. Their entry into the Spanish non-qualified labour market is the counterpart of the entry of Spanish women in the skilled labour market during the last decade. The growing participation of young and educated Spanish women in the workforce has not been followed by a similar rise of local women replacing the former in their reproductive tasks: when the demand for domestic workers rose, the offer went down and, as a consequence, foreign labour force was required. Because of this demand, we can now observe the development of new migration flows where women come as the main actors of the migration process and initiate the social networks which will develop the migration dynamics. This paper aims at drawing a portrait of the social and economic nature of these migration flows, as well as analyzing the effects of migration on the status and the role of migrant women.



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SESSION 2: Migration, Networks and Identities I

Chair: Sílvia Portugal (P)

Neena SAMOTA (UK); Fereshteh AHMADI (SE); Laura BENIGNI (I);
Francesca DECIMO (I); Heloísa PERISTA (P)

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The Cultural Identity of South Asian-Women in Diaspora: Liberal Women and Conservative Men

It is a well-known fact that minorities in a multicultural set-up are more conscious about their identity. However, what is not clear is the role played by its male and female members towards the protection of this identity. Until recently it was believed that women act as the main carriers of ethnic, cultural and religious identity in diaspora. Though this assumption is valid to some extent, it is not entirely true and universal. The spread of education and modernity has a differential impact on male and female members of an ethnic minority. In other words, women from ethnic minority communities are more likely to depart from their original identity upon education and modernity than men.

A case in point is the ascriptive liberal identity among educated South-Asian women in Britain. A survey showed that educated South-Asian women were culturally more liberal, religiously more tolerant and ethnically more assimilative than their male counterparts. To put it in another way, these women tend to attach very little importance to the cultural identity of their parents, were religiously neutral and easily assimilated into another ethnic community through marriage. By contrast, the males were conscious of their roots, strictly adhered to their religion and rarely married outside their community.

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The paper will explore the dynamics of ascriptive identity building among women in diaspora, analysing and explaining, among other things, the possible rationale working towards it.



Mobility and Migration as a Developmental Tool in the Socialization of Young Women: A Sociogenetic Theory and Some Case-Histories

A sociogenetic theoretical framework of the internalization of the concept of cultural homelessness (Berger, Berger and Kellner, 1973) defined as "homeless in the mind" (Lawrence, Benedikt, Valsiner, 1992) is applied to the description of the effect of mobility and eventually migration, on the identity of a number of young women living at present in Rome. The main aim of the analysis is the construction of a gendered model of adolescence that considers "homelessness" as the paradigm of the cultural construction of identity, autonomy, self-determination, and responsibility in young women.

The new phenomenon of women's mobility and migration connected to educational and/or occupational choices (as opposed to the traditional migration pattern for women, connected to family reunion and marriage strategy) didn't receive sufficient attention in its positive and innovative aspects. The present study is an attempt to contribute to a contextualized description of the changing psychology of women as it is emerging from mobility and migration patterns.

Subjects

The subjects are two groups of women residents in Rome and born in non-European countries that are users of migrant women associations and the newly established Information Centre for Migrant Women. Women have been selected on the basis of their education at the date of arrival in Italy and their present job.

Methodology

- 1) Videotaped sessions of group discussion (focus group interview) on the "old life" in the home country and on the "new life" in the present home country
- 2) Individual autobiographical interviews on life and work history
- 3) Samples of written language skills in two languages
- 4) Inventory of the social network in home country no.1 and in home country no.2
- 5) Housing conditions in home country no.1 and in home country no.2

Data Analysis

Transcripts of the audio and video data

Pragmatic analysis of language samples

Content Analysis

Results

The analysis and the data collection are in progress

References

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Lawrence, J, Benedikt, A. & Valsiner, J.(1992) Homeless in the mind: a case-history in and out of a close orthodox community. *Journal of Social Distress and the Homeless*. Vol.1, 2, pp.157-176.



Francesca DECIMO

Trento University, Italy

The Somali Women in Naples

This paper analyses the forms of urban integration achieved by Somali women immigrants in Naples. It will examine in particular the differences in their migratory paths, delineating the processes whereby forms of urban life are realized which re-establish a strong continuity with tradition, and forms of cultural breakaway and change.

I shall begin by describing the material conditions of Somali women in Naples during the period in which the research was carried out. I shall consider both the extent of labour-market entry achieved by these women and the relations of ethnic solidarity that they weave together.

I shall then address the specific topic of the paper, presenting a typology of these women's social networks. I shall show that different patterns of relations correspond to substantially different ways of "living" the city and the experience of migration.



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Heloísa PERISTA

Center of Studies for Social Intervention (CESIS), Portugal

Women in Diaspora in the European Union: Migration, Family Life and Professional Trajectories

The paper reports on the findings of a research project on the gender dimension of intra-Community migration and the experiences of EU migrant women.

On the basis of the empirical work that took place in five member states (Sweden, Greece, Portugal, Ireland and the United Kingdom), one will try to assess the impact of migration on women's work.

This assessment will take into account a number of factors which often interact with one another, such as employment and educational status prior to migration, nationality, the economic situation of the sending and receiving countries, and recognition and transferability of qualifications.

Special attention will be given to the effects that marriage and children have on migrant women's careers over their life-cycle.

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SESSION 3: Migration, Networks and Identities II

Chair: Beatriz Rocha-Trindade (P)

Lyndsey SPEAR (UK); Carol HAGEMANN-WHITE (D);
Encarnación Gutiérrez RODRÍGUEZ (D); Johanna SÖDERHOLM (FIN);
Anca DUMITRESCU (RO)

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Dimensions of Difference Within Circles of Influence

The consideration of citizenship rights being used primarily to bolster a migrant's sense of identity will be examined in respect of the problems associated with the creation of subjects as opposed to members of a community.

The experiences of 341 migrant women interviewed in their host countries have been analysed in respect of any changed sense of identity. There is an indication that some women develop a sense of 'belonging' to a certain area of residence, but not necessarily to the nation of residence. Reasons for this are explored, influential factors being, for instance: marriage, familiarity of culture, occupation of the respondent. All of these have different effects upon the acceptability of the respondent, and therefore the respondent's sense of belonging. An adapted Weberian notion of status is used to establish acceptability into social arenas

Any sense of belonging the women experience is due to what can be described as circles of influence. Several recurring scenarios detailed in the qualitative data will be reviewed. The acceptance of the respondent into the new community, and the intimacy of the social relationship established there, affects recourse to official classification of status. The desire to gain such acknowledgement does not arise from a sense of belonging, but contrarily, it is used as a means to establish identity on an official level because no corresponding acceptance exists on a community level. The implications are that migrants become subjects, rather than members, of a community. The social construct—citizen—is gender specific, not only in the rights it imparts, but in the sense of identity it imparts.



Carol Hagemann-White

University of Osnabrück, Germany

Migration, Mobility and Changing Family Structures

Research on geographical relocation is divided into the study of migration and the study of mobility, both of which have focussed on the individual. The split between separate traditions of theory and methodology grew from the assumption of a clear distinction between moving within a social system and crossing the border to a different society. In reality, the difference is not at all so clear; borders exist within societies, they can be multiple and loose, and even language can be "foreign" with a different dialect. Furthermore, women (and men) do not experience mobility/migration as isolated individuals but in relation to families, social networks and generational ties. Decisions to move are negotiated within families or between couples, and gender expectations and identities are involved.

The paper draws on empirical data from a study of mobility within Germany (1989-1995), at a time when cultural differences within Germany were particularly visible, and looks at the "bargains" made between women and men in the process of the decision to move. Changes in family structure—"from property to partnership"—have transformed these negotiations, but not necessarily their practical outcome. Questions are raised about when and how mobility or migration can be a stimulus to transforming—or confirming—gender relations.



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Conceptions of Territorial Membership and Boundaries in Biographical Narrations of Migrant Women in West-Germany

In the attempt to understand the situation of migrant women in West-Germany, I chose to investigate biographical narrations. These narrations are situated in the history of West-German policies of recruiting workers of Mediterranean countries in the 1960s (Greece, former Yugoslavia, Italy, Morocco, Portugal, Spain, Tunisia and Turkey). I chose six biographical narrations from a sample of 12 interviews. The six women have five different national backgrounds: Turkey, Spain, Italy, Greece and Morocco. I am interested in how these women describe and position themselves inside the discourses of our time, and what kind of explanation-models of Self, Things and World are produced. Biographies represent material for the analysis of the technologies of the self. Following this hypothesis, I consider the biographical narrations as a text representing situated knowledge. In this sense, to declare ourselves as a "woman", as a "migrant", as a "Ausländerin", are effects of a production of knowledge embodied in the institution and discourses of our time.

Localising this notion in my presentation, I will be interested in the question of how the concept of German citizenship is integrating the changes toward a European citizenship and how it is differentiating between German, European and non-European civil rights. My question therefore is which effects produce the status of "Ausländerin" in the life of a migrant woman? What kind of social positions are produced and how are these women negotiating on the basis of their situated knowledge? What kind of notions are produced in this context on questions like membership of a nation-state or the question of boundaries?



Johanna SÖDERHOLM

Åbo Akademi University, Finland

Border Positions: Life Stories of Swedish-Speaking Women in Finland

During 1995 the Institute of Women's Studies at Åbo Akademi University collected written life stories from Swedish-speaking women in Finland. All in all, 129 life stories were submitted, most of them from women within the Swedish-speaking minority. The majority of women writing made no reference to their Swedish-speaking ethnic/language identities. Nor did they express a relationship to the Finnish language or the Finnish-speaking majority. Such issues were seen to be self-evident, as these women feel secure in their position within the Swedish-speaking majority. The interesting point of focus becomes the "other" women, who tell different stories of ethnic/language identity.

In the words of some women, they experience themselves as living in a border position between two ethnic and/or language groups. Women, whether originally Swedish or Finnish-speaking, who for some reason (marriage, work, change of residence etc) move between the Swedish-speaking minority and the Finnish-speaking majority, sometimes express a feeling of not knowing where they belong, or if they belong at all.

In this paper I intend to analyse how some of the women in the above mentioned life history material express their language/ethnic identities in narratives of their lives.

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The Silenced Voices: Female Mobility Flow in Today's Romania

The historical events of 22 December 1989 brought about rapid and deeply-going changes in the political, social and economic life of Romania, with direct consequences on women's social status and life.

Over the last 6 years, the processes of radical socio-economic transformations have led to a number of important measures or the introduction of market based economies. However, the harsh legacy of the communist dictatorship cannot be surmounted in such a short period of reconstruction. Romania, as the other Eastern European states lags considerably behind the industrialized West in terms of mechanization, technology and automation, as well as regarding the shifting from agricultural to industrial production, from labour-intensive and polluting industries to high-tech enterprises and to an extended service sector. Although there are signs of emerging progress, the common citizen has suffered a substantial reduction in living standards, production is in sharp decline, the distribution of income is worsening, unemployment is increasing, the inflation rate gets higher and higher. Under all these hardships the life of Romanian women has become harsher. They must face multiple burdens, the stresses and strains of household duties with children and old parents' rearing, professional and social responsibilities, too.

Our paper aims at providing the results of the first survey focused on women's mobility flow in its complex range of manifestations in nowadays Romania.

a) We shall analyze the tendency favored by present-day economic and ideological changes to encourage women to neglect and withdraw from the public sphere on the benefit of the private one. A loss of citizenship is at stake to a great extent now. The much reduced number of women in high-level decision making is the result of today's fierceness of the social-political struggle and incompetent women, or the sake of form (as it was the case prior to December 1989), in order to grant the communist regime a false representativity.

b) If in pre-1989 Romania it was a massive movement of people, women included to a large rate, from the countryside side to the urban area, due to the planned intensive industrialization, promoted by the authoritative leaders ending up with Ceausescu, in the recent years there has been an increasing flow backwards. Most industrial plants closed up their production. Against a general official unemployment rate of 7.2%, the women's rate is 3.5 times higher than the men's one. More and more women losing their jobs, with children to bring up and a very low unemployment support limited in time, are obliged to leave the cities hoping to earn a modest living in the agricultural rural regions, where 10 hectares of land were given back to the original peasant owners, in 1991.

c) The third mobility trend under discussion will be the immigration abroad because of various reasons, which will be properly analyzed. Our study of the selected sample has proved that most of these refugee women could cope well with the stress and risks of a new society and culture, developing an adjustment power most often stronger than the samples of men with whom they are compared. Although, the few existing theories of coping usually have portrayed women as playing a relatively passive role in the process of adapting themselves to the host country, the latest data are more relevant in this respect.



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SESSION 4: Migration and Integration Policies



Chair: Heloísa Perista (P)

Simone PRODOLLIET (CH); Catherine RAISSIGUIER (USA);
Bronwyn WINTER (AUS); Joan RYAN(UK); Cecília DIAZ (S); Capitolina DIAZ (S)

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Simone PRODOLLIET

Caritas Switzerland, Switzerland

Migrant Women and Integration Politics: The Case of Switzerland

The social integration of immigrants is (said to be) one of the three pillars of migration politics in Switzerland. The other two pillars are 1) to reach a balance between native Swiss and foreign immigrant residents, and 2) to reach a balance between native and foreign labour force. For the first two pillars, many measures have been taken during the last almost thirty years. The defensive character of migration politics in Switzerland was drawn forth. Consequently, the third pillar, i.e. social integration, was neglected grossly by the government.

Nevertheless, the social integration of immigrants as a topic is taken up regularly by different organizations. NGO's, political parties, women's organizations, labour unions, as well as by the government. One of the topics of discussion deals with migrant women in the integration process.

The paper focusses on the following questions, while having in mind the different positions of the organizations mentioned: What role do migrant women play in the discourses on social integration? Are migrant women addressed as a special social group with specific needs? How is the social integration of women defined? Looking at the different standpoints, migration politics in Switzerland is analysed, and requirements from a feminist point of view are formulated.

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Catherine RAISSIGUIER

University of Cincinnati, United States of America

Gendering Immigration: The Case of Algerian Women in France

In the proposed paper I want to focus on a recent deployment—in France—of anti-immigration discourses combining race, color, ethnicity, class, and gender. These discourses prefigure a set of policies which have negative implications for immigrant communities in France. I want to address the ways in which migrant communities themselves—and within them women in particular—have responded to this onslaught of what Gayatri Spivak calls "epistemic violence" with its trail of very real and quite material consequences of legal, sociopolitical, economic and physical violences (Spivak: 1987).

In France, anti-immigrant feelings have been on the rise for quite some time and immigration has been on the political front burner since the seventies. In the very recent past, however, these feelings have been fueled by, and have generated, a set of images that pop up in the mind of people and on the front page of popular media whenever immigration is discussed. These images are very different from those circulating in the 1960s when the dominant discursive currency on the topic of immigration was a single North African (sometimes Southern European) male worker in "bleu de chauffe" (the blue Chinese cotton outfit of many manual workers in France) at work or on his way to work. This image conjuring up a secular, unattached with-a-home-elsewhere male laborer has now been replaced by images of North African women and girls in schools, supermarkets, social service agencies, often wearing some variation of the hijeb. The major shifts here are from male to female, from working (productive) to consuming (both in buying and draining national resources), from single and temporary to family and settled, and from secular to religious. It is also important to note that now the immigrant is almost always constructed as non-European (Balibar and Wallerstein 1991; Silverman 1992).

These caricatural representations of immigrant women are centre stage within anti-immigration campaigns. Looking at the French context, this paper will try to answer some of the following questions: Why this focus on certain immigrant women (and their daughters) at this particular time? What are the "real" implications of such discursive constructions for immigrant communities and more specifically for women and children? And, what are the ways some of these women have responded to these constructions and their material implications?



Bronwyn WINTER

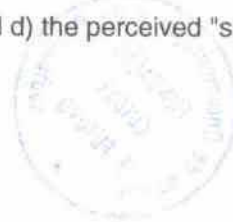
University of Sydney, Australia

Adherence or Appropriation? Images of Maghrebien Women Within the French Ideal of Nationhood

As elsewhere in western Europe, nationhood and citizenship, particularly in relation to postcolonial minorities, are key themes in French social and political debate of the nineties. These minorities have become the discursive repository for a number of French national ills, such as the "national identity crisis" or the usual litany of socioeconomic problems.

This paper examines the cultural and political representation of (primarily) young French women of Maghrebien background, who have become a sort of hinge-pin of the French debate. They have alternately been represented, over the last ten to fifteen years, as the "success story" of "integration" or the victims, and, increasingly champions, of Muslim fundamentalism. Not only are the ways in which images of these women have been manipulated a strong indicator of the relationship between the appropriation of women and the national(ist) project, but changes in this imagery also reflect political shifts to the right within France.

However, such hyper-mediatisation masks a number of important facts: a) French immigration and citizenship policy actively discriminates against minority women, b) the "success story" of young Maghrebien women is, in a number of cases, closer to fantasy than fact, c) the "problem of integration" seems to be a smokescreen designed to segregate rather than integrate those who, being born and educated in France, are already "integrated", and d) the perceived "success" of "integration" is directly linked to upward socioeconomic mobility.



Joan RYAN

School of Humanities - University of Greenwich , United Kingdom

Strangers at Home: Disturbing Realities for Returning Migrants

This paper discusses questions around the possibility and the actuality for some women of return to the point of departure. For some, the hope of eventual return sustains them through both initial and subsequent stresses, but then conditions their adaptation to their new situation. For others, personal economic gains, or a changing relationship between original and subsequent domicile, bring the unexpected chance to return, but with it, a range of problems which may be unsettling at the least, and seriously disturbing at the most.

Those who do return have to accept that they go back and are received as "different". They do not necessarily lose that sense, common to very many migrants, of not really belonging anywhere. Not all are able to re-integrate themselves, and some give up on their efforts and go back to the adopted society and culture.

The paper will be based on interviews with a modest number of women, aged between 40 and 80, who left their original homes between the ages of 14 and 40, and who have either returned or who have had the means to do so after 20 or more years of living in another country. They have all made visits back home before deciding whether or not to return, and both groups see the same problems in re-integrating themselves into their original communities.

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Cecília DIAZ
Capitolina DIAZ
University of Oviedo, Spain

Family Strategies for the Transition into Productive Life of Rural Young Women

The paper conveys the results of a research which combines three academic fields: women, family and peasants' studies. The research allows us to get into the family milieu and to understand from its inner logic women's choices about work and career.

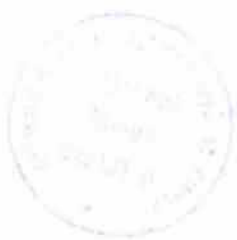
We will see how both parents guide strategically their sons and daughters towards their productive life, in a way which makes possible the continuity of the peasant family.

The subjects of the research are small holder families from the Asturian region (North of Spain). The qualitative methodology followed is based on group (family) non-structured interview and group discussion.

The nature of the process of transition of rural young women into adult life is explained. The analysis singles out the elements which determine such family procedure. These elements are categorized and structured in order to describe the variety of these processes of transition and the different patterns followed by the young women: Pattern 1: Student: leaving the family home and rural environment; Pattern 2: house-wife: marriage as a bridge towards the city; Pattern 3: farmers' wives: from farm to the kitchen; Pattern 4: woman farm owner: their false ownership; Pattern 5: the young female returners.



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SESSION 5: Migration and Social Integration

Chair: Maria Ioannis Baganha (P)

Elena TIURIUKANOVA (R); Natalia KOSMARSKAYA (R);
Manuela RIBEIRO (P); Frauke MIERA (D)

Fundação Cuidar o Futuro



Russian Women in Search of Jobs Abroad: Is Risk a Good Deal?

Female labour migration is the most recent social phenomenon and a new research area in Russia. The recent social and economic changes in Russia, mass poverty and rising unemployment among women force them to be more flexible on the labour market, to search for new opportunities for advancement. Migration for work abroad is such an alternative pattern of female behaviour, and the "migratory strategy" is becoming more and more popular nowadays among Russian women. It represents either "the strategy of success" or "the way to survive", and depends on the real conditions of women, motives for migration and expected benefits.

The migration of Russian women for temporary work abroad represents now a "zone" of high social risks, especially for those women who are going to work in the traditional sectors of female migrants' employment (entertainment, tourism, public and domestic services) as dancers, strip-actresses, lower personnel of hotels and restaurants, baby sitters, nurses, etc. There are reasons for this situation: a lack of legal institutions in the field of migration in Russia; a large number of questions which practically can not be strictly settled in contracts; complexity of motivations of migrant women.

The principal questions the paper addresses are:

- what are the specific features of female migration in the context of migrants' characteristics, motives, models of behaviour?
- what new opportunities does migration provide for women?
- what specific challenges does it present to the society?

The topics focused are the following: 1) social and demographic portrait of female labour migrants from Russia; 2) motives for migration, including hidden ones (marriage); 3) migratory behaviour: ways to find jobs abroad, intentions of returning, etc.; 4) changes in family interrelations due to migration; 5) the specific questions of migration for work in the "areas of risk", the level of social guaranties for migrants against sexual exploitation, persecution and violence.

The question of interest will be as well the specific qualitative methodology of research in the field of female migration. The data basis of the paper is provided by the results of the extensive interview survey that has been carried out in 1995/1996 in Moscow with women leaving Russia for temporary work abroad. Extracts from the interviews (so-called "migratory biographies") are to be presented in order to highlight the main problems in which women are typically involved in the course of migration.

The financial support for this research was provided by The John D. and Catherine T. MacArthur Foundation and The Moscow Scientific Foundation.





Natalia KOSMARSKAYA

Moscow Centre for Gender Studies, Russia

Adaptation Experiences of Russian Women-Migrants Viewed Through the European Debate

There are marked geopolitical, ethno-social and cultural differences in the migration patterns prevailing in the Western- European scene and in the former Soviet Union, with the inevitably contrasting realities women-migrants face and their responses to them. Major gender characteristics of the societies under consideration also show more differences than commonalities. In spite of this, incorporationn of a Russia- specific agenda into the European debate on gender aspects of migration, and building up a mutually fruitful dialogue with European scholars look like timely tasks given my country's slow, but hopefully steady, move towards becoming an integral part of the new Europe. The paper is an attempt to contribute to this, arguing that already known models of women's adaptation, in spite of their prevalence, should not be treated in terms of universalism.

The breakdown of the Soviet Union gave rise to a massive inflow of ethnic Russians living in the former republics of the USSR, back to the Russian Federation. What is taking place is none other than massive repatriation of the empire's dominant ethnic group to the metropolis followed by the colapse of the empire (for the European academicc community similar post-war processes have already faded away to the sphere of historical research). In general, in such cases it is considered that no sizeable ethnic, linguistic or socio-cultural barriers should emerge between the repatriates and the host society of the imperial centre. Nevertheless, in reality the process of migration has hardly anything in common with the idyllic return to the Motherland.

Though formally joining the communities of the same ethnic affiliation, the newcomers feel themselves as living in "another world ". Together with job and housing problems, this contributes, in a gender-specific way, to their deep dissatisfaction about life in Russia. The roots of women's adaptation difficulties will be analyzed through the lens of experiences shared by female migrants to Western-European countries, with the primary focus upon differences in the public/private dichotomy and in the social dynamics due to migration.

The paper proposed to the conference is based on the author's intensive field-work in one of the migrant communities of Central Russia (five trips in 1999-1995), together with the data expected to be collected during the forthcoming visit in May 1997. Besides the questionnaires, participant observation and in-depth interviewing were used.

The research is part of the international project "Post-Soviet Migration and Ethno-Political Tension: Conceptualizing the Interaction", sponsored by the INTAS (International Association for the Promotion of Co-operation with Scientists from the Independent States of the Former Soviet Union).

***Here, They Hardly Have a Chance— How and Why Girls Are
Moving into the Frontline of the Emigration Processes in
the Less-Favoured Areas***

Overtly contrasting with the dominant patterns of the early stages of the so-called European emigration cycle, females, particularly the younger ones, the girls, have been coming to occupy the frontline positions in the apparently endless process of abandonment of the less-favoured zones, including the mountain areas.

Underpinned and determined by the shifts and changes in both the departure and destination environments, designed, built and realized within complex networks of female complicities and solidarity, this growing predominance of women, or more precisely, of girls, in the emigration processes appears directly rooted in a wider context of what is being termed as *desagrarianization strategies*, to which women are actively giving form, in reponse and reaction to the multiple disadvantages generally affecting life and the ways of life in such regions, to which women see added those more specific drawbacks resulting from their social condition as women.

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Frauke MIERA

Social Science Research Centre Berlin, Germany

The Role of Polish Migrants of the 90s in the Private and Public Spheres of German Society. On The Impact Of Gender in the Processes of Migration and Labor Market Integration

The paper deals with the current migration flows from Poland to Berlin. The central question is the role that gender plays—in interrelation with other factors like labor market demands, migration policies, social constructions of "Polishness", and networks—in the processes of migration and labor market integration. Primarily, it analyses characteristic gendered patterns of migration, especially: 1. legal, temporary and highly regulated migration, predominantly carried out by men; 2. informal migration practiced by both sexes, often as pendular migration; and 3. marriage migration nearly exclusively pursued by women. Secondly, typical branches and forms of employment of Polish men and women in Berlin are outlined, in general in the construction branch and in the branch of domestic services. It seems that both migration patterns and forms of employment repeat the gender specific division of public and private spheres in the German society. Nevertheless, as the paper shows in a third step, the impact those spheres have on migrants differ from those which feminist theorists point out concerning non-migrants in Western societies. On the one hand, working in the public sphere, migrant men often face disadvantages being under the control of state institutions. On the other hand, the private sphere means isolation and the possibility of oppression of migrant women, but, at the same time, protection from state control and often a higher income than that which men achieve. Summing up, the paper discusses the possible effects of the sketched processes, which might manifest or change the gender relation in the group of migrants, in the society of destination and in German-Polish relationships.



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THEME II:

NARRATIVES AND IDENTITY

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SESSION 1: History, Memory and the Construction of Identity

Chair: Irene Vaquinhas (P)

Maria Otília Pereira LAGE (P); Irene BANDHAUER-SCHÖFFMANN (A);
Saara TUOMALA (FIN); Virgínia BAPTISTA (P)

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Maria Otília Pereira LAGE

Social Science Institute, University of Minho, Braga, Portugal

The Dark Side of the Moon: On Women in "Wolframized" Portugal During World War II

Women's narratives are relevant sources for the understanding of the social-historical meaning of wolfram, which may be described as what Star and Griesemer call a "boundary object"—an object defined in different ways by different social actors in various social settings but retaining some recognizable constancy across settings—for a historical sociology of modern Portugal.

The so-called "wolfram period" (1938-1944), while being a period of intense mobility, is also part of the dark side of the modern history of Portugal, generating "grey areas" of sociological and historical scholarship.

Women's experience of this process is one of those "grey areas". My purpose is to give some visibility to this "dark side of the moon" by focusing on the ambivalent condition of women in Northern Portugal. This will allow a sociological-historical approach to the boundary object "wolfram", through a narrative, reflexive reconstruction of women's experiences. Such a reconstruction is based on the recognition of a series of "states" which define "women" as a complex configuration of dimensions associated with identity at specific historical moments.

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The Gendered Meaning of Food: A Narrative Analysis of the Hunger Crisis after World War II

The proposed paper is based on sources from the City Archives in Vienna, particularly a corpus of 70 recollective, open biographical interviews mostly with women. My central interest is to analyze how the construction of the interviewees' memory of hunger and the fight for food is shaped along lines of gender. What characterizes the collective memory of hunger in Vienna and what insights into the working of memory can be found by analyzing the gap between written sources describing the supply situation in Vienna and the personal narratives?

After the fighting had ended, Vienna was on the verge of famine and looting was a commonplace. Women's personal narratives showed that it is difficult today to justify this short-lived negotiation of legal norms. Interviewees initially tried to fend off that memory and then attempted to make it look as if they themselves had not participated. The *raping and plundering Russian* is a common narrative figure, which was also referred by women from leftwing backgrounds by giving counter-stories to invalidate those negative images. Supplying food had to be done in large part with the help of illegal measures. A continual stream of crimes relating to starvation, such as looting, hold-ups of grocery stores or farms, burglary, participation in the black market, and prostitution, were committed during the supply crisis. I will analyze how the female interviewees, forced to violate the laws in order to survive, remember their illegal acts. How do they relate their actions which violate their morals, and what narrative patterns do they use to exculpate themselves?

For years, securing the food supply was the vital question for the Austrian state, and it could not be solved without the help of the Allied Forces and the United Nations. The food supply from the Allied Forces is connected with very strong ideological images in the collective memory of the Austrians. For example, in the East of Austria, the main source of food during the period immediately after WWII, worm-eaten dried peas, are remembered as *Russian peas*. When talking about the staples of nutrition, the interviewees depict their self-image as Austrians and their relationship to the four occupying forces. I will investigate gendered ideological images which were connected to food that Austrians obtained from the Allied Forces.

When regular food rationing was re-established, official calorie rations were not even enough for bare survival. The extent of additional self-supply, including going into the countryside to exchange goods, bartering and black-marketeering, is hard to quantify. Serious estimates for the years 1945/46 indicate that less than one-third of all provisions was obtained through the official food-stamp system. The collective memory confirms the importance of these illegal provisions.

My interest is to work out how women tell about their attempts to compensate for nutritional deficiency by self-procurement and, furthermore, how they create themselves into *heroes of the reconstruction era*.

Past Childhoods in the Finnish Countryside-From National Margins to Biographical Centers

How do elderly people reconstruct and interpret their childhoods of the 1920s and 1930s in the northern and central Finnish countryside? For my doctoral thesis in micro and oral history I have interviewed 67 women and men, the majority of which were born in 1910s and 1920s.

How do their biographical centers converge or conflict with the official data from archives, where their infant lives are statistically and bureaucratically measured? How did the educational literature and the school documents of that period construct the agrarian childhood at the ideological level? Does there still exist a common nationalistic basis to narrate past childhoods? And how do memories vary among different people—how, for example, do gender, age and class transform the biographies of childhood?

At the beginning of the 20th century Finland was an agrarian country, where the majority of people lived connected to the seasonal cycle of nature and manual work. On the other hand, this period is very interesting in terms of the question of constructing modern childhood: compulsory public education started in 1921, after a newly-gained independence and a civil war. The education of 7—13/15 year-old children was organized in far-off rural regions, too. Within the institutions of school, village and home, girls and boys were taking part in the process of becoming citizens. In this process, there emerged different conflicts between villagers and official county, between parents, children, and school officials. They shed light especially on differences of gender, age and class.

In my doctoral thesis of micro and oral history I am searching for consistencies and discrepancies between society and biography in childhood narratives. Varying components of gender, age, and class, but also those of status, ethnicity, regional bounds, political and religious affiliations, construct different identities and embodiments under a unifying national cover. Elderly Finnish women and men use this interplay between different positions and homogeneous ideologies to narrate their individual, biographical agencies. Interviewing, I think, offers a rich view of past experiences in the corporeality of living emotions, will and knowledge.



Day to Day Life and Representations of Women's Work Between 1890 and 1940

The subject of this presentation is women in the work force in Portugal between 1890 and 1940.

To start with, I would like to stress, as other authors have done, that the sources of statistical data concerning women in the work force, namely population census, do not constitute an homogeneous body of documents. Therefore, we have considered them as research tools susceptible to analysis of the time and representations of the institutions which produced them, reflecting the relations of men and women with the work force, the "social things" that we wish to quantify.

In this period of 50 years, we have attempted to study changes and continuities in the female workforce. This diachronic study took into consideration the agony of the monarchy at the end of the last century, which also coincided with the dawn of the Portuguese workers' movement, the first Republic, during which groups of republican, masonic and unionist women demanded education, the right to vote and protection in the workplace, and the emergence of the "Estado Novo", which considered the large majority of women as "auxiliary workers".

During this period, working women went from a rate of 36% of the national work force in 1890, to only 23% in 1940, to a large extent due to their "invisibility" in the primary sector. However, in the cities of Lisbon and Porto, there was a significant increase in the absolute number of working women, which stabilized by the end of the period studied at 29% of the work force in the capital, and 37% in the second largest city.

The largest concentration of working women occurred in the service sector, mainly in housework, particularly servants (housemaids).

Another representative sector of female work was industry. In 1890, at the national level, women were already 35% of the factory workers—in Lisbon 15%, and up to 30% in the city of Porto. However, in the early 40's, the numbers tend to show a decrease in the female work force. The crisis of the 30's, the war, the new values of the "Estado Novo", seem to have sent women home. But certainly the many women that became indignant because the Republic did not grant them the right to vote, namely teachers, kept their principles during the dictatorship, although at this time clandestinely.



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SESSION 2: Writing and Migration★

Chair: Isabel Pedro (P)

Christiana LAMBRINIDIS (GR); Mary CONWAY (IRL); Graça CAPINHA (P);
Isabel CARDIGOS (P); Felly N. SIMMONDS (UK); Patricia PLUMMER (D)

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**Interlocking Diaspora(s): Mother-Daughter Narratives
AUTOBIOGRAPH the Gypsy-Muslim-Christian Between Greece
and Turkey**

Through a constructed "discour du voyeur" I would like to present the performativity of mothers and daughters as it textualizes temporary and "un-defined" border-lands where national identities negotiate possible shattering strategies of motherhood as institution. Under what bio-graphies, for example, does the migrant woman provide hegemonic incantations of "womanhood" so as for the local practices to disrupt her own? How does the Russian-Pontian woman of Greek origin unsettle "accepted" practices of motherhood as she makes babies for a state allowance that solidifies her family's income and reinforces a nationalistic fortification of the borderland?

Is temporality (migration/slum occupancy) a praxis for subversive voyeurism so as to throw out of balance hegemonic interpretations of femininity between mothers and daughters? Can we speak of mutual but not equal disruptions as Discourse in its making?

How does the christian/muslim/gypsy narrate narrate itself, so as for the narratives to be authentic both in their codification and deciphering for women in Greece away from national truths but in agreement with personal verification?

Fundação Cuidar o Futuro



Mary CONWAY

Dublin Institute of Technology, Ireland

The Subject of Mansuetudinal Economy: Where the (feminine) Writing is with Wo(e)

The paper elaborates upon the problem of the constitution of migrants as subjects of a stereotypical story that, thematized as an exchange of identity, is gendered as one of characters a priori escaping in a trajectory ever outwards from unhappiness. A different journey may be proposed, however: the fruits of meditating with Hélène Cixous on the masculine and the feminine libidinal economies. Here we show that the stereotype need not efface migrant selves. By heeding it we see a navigable space for re-narratizing the tense relation between migrants and the overwhelming perception of them in European society that continues to obscure, despite feminism, indeed because often feminist texts of the subject examine the phenomenon from within the masculine economy. My elaboration works on the feminine texts that love difference in what Cixous calls 'Mansuetudinal Economy', meaning literally "the habit of holding out one's hand". This meditative space is born of Cixous inside the textual body of Clarice Lispector, a Brazilian born in the Ukraine. It is expanded in my paper to nourish the textual daughter of the Irish-born Eavan Boland. The thought practice of Mansuetude makes possible the joy-in-sorrow of seeing that the inside self, the fear place of the masculine economy, may be known in a love relationship with the self that is outside. Thus a self need not be constituted in contingency upon its return to an inside home of origin. When one habitually holds out one's hand, inside and outside are given at once. Just as the child being born is full of love, although still with woman, so the migrant carries fear and love between countries.

The Mansuetudinal Economy loves a place where strangenesses, foreignnesses meet in an image of writing, itself an image of movement. My elaboration re-narratizes the migrant subject in a grouping together of inside and outside. It shows the possibility of a more space-giving, joyful-sorrowful understanding of strangeness in relation to a European perception of itself as over-familiar, which is interpreted as a reading of the body of Europe as a gendered text in the masculine economy.



Female Voices in The Poetry of Portuguese Emigrants

One of the most evident characteristics of recent Portuguese history has been its experience of emigration—an experience which has been recurrently and mythically imagined in the Portuguese symbolic universe as another phase of the Discoveries and of the presence of our nation in the world. A complex result of this historical "imagination of the centre" is precisely a large group of poems written and published by Portuguese emigrants in their communities—a study that I have been developing in the USA and Brazil, through participant observation, interviews with the most representative poets and, of course, analysis of their texts. Mine is a sociological and comparative approach to a kind of poetry that reflects historical questions such as national identity and literary tradition, ambiguous and contradictory subjectivities, and hierarchies of power in discourse.

This paper will concentrate on the poetry written by some emigrant women who try to negotiate their presence within their communities in terms of their social roles both as individuals and as poets. This negotiation takes place within the field of the poem and it deals with the question of gender in a very complex and diversified way which becomes more exposed in the context of the process of immigration.

Fundação Cuidar o Futuro



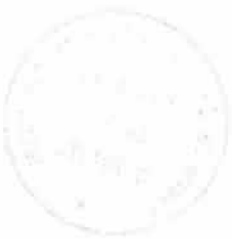
Transformations of the Swan-Maiden

A man finds a group of swan-maidens bathing or dancing, disrobed of their feathers. He steals one of the robes and its owner is therefore prevented from following her sisters back into her realm and remains, henceforth, pinned down to a husband, fixed to one shape and to one place. Years later, she discovers her hidden robe and she flies back to her sisters. The swan-maiden story, widespread in north Eurasian and Canadian countries, can take many forms. The bird-women can be geese, cranes or, rather than birds, they can be seacreatures like seals. The magic woman can also bind herself willingly to a man through a pact that he unvariably breaks. Melusine, for instance, needs to be allowed a "room of her own" for a periodic day of shape-shifting.

The paper enquires about this curious prerogative of womankind in so many legends and fairytales, this pervasive longing for shuttling back and forth between shapes and spaces.



Fundação Cuidar o Futuro



Patricia PLUMMER

Johannes Gutenberg University, Mainz, Germany

Searching for Their Mothers' Gardens: The Novels of Joan Riley

Joan Riley is a Black British novelist of Jamaican heritage. In the four novels she has published so far, Riley thematizes the experience of living between two cultures. Her protagonists are young women who are confronted with the difficult task of overcoming their marginalized situation as migrant women which is characterized by a threefold discrimination: they are alienated from the dominant white society due to race, class and gender.

Despite the complex way in which she deals with these crucial issues, Joan Riley has not received the critical attention she deserves. Black British women's writing, as is postcolonial women's writing in general, is treated as "marginal" within postcolonial studies or New English Literature sections of the English departments. This academic blindness thus reflects society's unawareness of the situation of migrant women. Overcoming the predominant critical blindness by analyzing the complexity of Riley's works with special emphasis on the process of female identity formation as well as valuing Black British women's writing as a reflection of the female migrant experience are the central aims of this paper.

Riley's female characters undertake journeys, both geographical and psychological, that can also be read as attempts of tracing their maternal heritage, in the sense of Alice Walker's "In Search of Our Mothers' Gardens". Through her novels Joan Riley has contributed to an understanding of female migrant reality as well as of the female cultural heritage.



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SESSION 3: Difference, Mobility and the Construction of Identity and Subjectivity

Chair: Isabel Allegro Magalhães (P)

Brigitte E. JIRKU (S); Brigid HAINES (UK); Harriet SILIUS (FIN);
Cláudia Pazos ALONSO (UK); Maria José CANELO (P)

Fundação Cuidar o Futuro



Between Kafka and the Bohemian Queen Libuse: The Gendered Body of Libuse Moníková's Narrative

In the process of reunification of the two Germanies and two literatures, of the major shifts in Eastern and Central Europe, another literature—"une littérature mineure", as Gilles Deleuze and Félix Guattari called it—remained marginalized. Libuse Moníková is one of the most eminent representatives of this group of writers within German literature. In her early work *Pavane für eine verstorbene Infantin* (1983), and in her latest work *Verklärte Nacht* (1996), Moníková explores the female body and the body of her work as agents of resistance, of victimization and as representation of nation.

In *Verklärte Nacht*, the dancer-narrator tries to bridge the gap between the Prague—and part of herself—she left and the Prague she finds upon a return visit. In *Pavane*, the first person narrator reflects her struggle to connect her past and present, her cultural heritage and her social and gendered self while working as a lecturer from Prague within a German University lecturing to female students whose political and social agenda radically differ from her own. In both novels, Kafka and the Bohemian Queen Libuse constitute the framework of the narrator's search for her own identity. The exploration of their national and personal identity through the literature and their own life leads the narrators—and Moníková—to pursue the production of gender as simultaneously and inextricably intertwined with configurations of nationality, class, ethnicity, and other signifying social practices through which power is manifested. In *Pavane*, the narrator reenacts her own—women's—powerlessness and, at the same time, the creative powers through sickness and death, by putting herself into a wheelchair, which she burns with an effigy of herself at the end of the novel. Just like the liberating leap of the dancer in *Verklärte Nacht* the burning effigy in *Pavane* represents the birth of a new transnational female identity.

I will show how the female body—and gender—serves as an allegory for the pain national subjugation has caused and how the narrators in Moníková's novels explore the possibilities of freedom the "host country", the Federal Republic of Germany, has offered and, at the same time, the pain it causes, reflected in the intertwining of personal identity, narratives and national histories.



Brigid HAINES

University of Wales, Swansea, United Kingdom

Subjectivity (Un)Bound in the Novels of Libuse Moníková and Herta Müller

This paper will compare and contrast narrative formulations of subjectivity in the works of two contemporary migrant authors from Eastern Europe writing in German. In her novels *Eine Schädigung* (1981), *Pavane für eine verstorbene Infantin* (1983) and *Treibeis* (1992), Libuse Moníková explores Czech history in the twentieth century in the aftermath of the great betrayals of the Czech nation at Munich in 1938 and by the Soviet Union in 1968, and demonstrates that that history has led to a (feminised) subservient subjectivity in her compatriots, though she is equally critical of the (masculine) arrogance of the British, the Germans and the Soviets. She advocates a return to and subversion of myth and national narratives. Herta Müller, a Rumanian-born German, explores the liberatory possibilities of a postmodern female nomadic subjectivity in her Berlin novel *Reisende auf einem Bein* (1989), before returning, in her latest novels, *Der Fuchs war damals schon der Jäger* (1992) and *Herztier* (1994), to a dissection of the traumatising effects of life under totalitarianism on the subjectivity of the people who had to endure it. While the liberatory potential of the 1989/90 revolutions in their countries of birth is clear in the works of both authors, and while both write positively of the exhilarating, if alienating, first impressions of exile and city life, nevertheless it is clear that the more time passes, the more the lived experience of oppression in the past stakes its powerful claim on the continued formation of subjectivity.

Fundação Cuidar o Futuro



The Narrative Construction of Identity

The study of women's autobiographies and life histories is a growing field within feminist research. In the paper I will present some preliminary findings of an ongoing interdisciplinary study of women's life stories, collected in Finland, which is lead by me.

The construction of identity, of femininity, or of different subject positions is one of the most important dimensions of the project. Work plays a very important part in the construction of female identity in the narratives. Good work performance is a source of pride and self esteem. Many women perceive paid employment as a source of strength, as a breathing space, a room of one's own, as a free zone. Paid work gives women the strength to endure unpaid work. The unpaid caring work is, however, for many the rewarding one, the most important one. For the women who contributed their life stories, children played the most important part in their lives. Stories of good social relations, successful children and the pleasure of raising children create the position of the good mother. The narratives imply that motherhood continues to be a vivid and vital representation of femininity.

Fundação Cuidar o Futuro



Cláudia Pazos ALONSO

School of Modern Languages, University of Newcastle, United Kingdom

Mobility, Memory and The Construction of Meaning: A Literacy Case-Study

In this paper, I propose to examine the Portuguese novel *A Floresta em Bremerhaven*, by Olga Gonçalves (1975). The novel features a Portuguese migrant couple who recount their life-stories to the writer, following their return to Portugal from three years in Germany. The main aim of the paper is to discuss the extent to which their behaviour and perceptions are informed by gender.

I will outline the ways in which the husband and the wife's often diverse reactions to cultural, social, and political change reveal gender-specific bias. In particular, I will show how their linked exploration of past experiences and conscious re-inscription of the self through memory provide meaningful insights into the social (and gendered) construction of identity, bonds and boundaries.

I will conclude by considering how, in the dialectics of their twin narratives, the female negotiation of the experience of mobility and social change arguably emerges as a more creative and satisfying means of integrating and connecting past, present and future, from which invaluable lessons may be learnt.

Fundação Cuidar o Futuro



Maria José CANELO
University of Coimbra, Portugal

Shifting Bonds in Modernism: Male and Female Father- Figures in *The Little Review*

This paper presents a rereading of the role played by women in American modernism, focusing on the foundational years of the movement. Endeavouring to establish a new cultural authority, modernism ultimately veiled a gender struggle: while remasculating and professionalising literature, it identified women with the other of such enterprise—sentimentality and mass culture. Against all of the New Woman's aspirations, women were thus conveniently pushed to the margins of cultural creation, so that women artists were turned into exiles within the (re)established definitions of femininity and art. I use the analysis of the father-figure shift in *The Little Review*, a modernist literary magazine of feminist orientation, as an illustration of the shift of bounds modernist women intellectuals were forced to undergo and the shift of bonds that it implied. This reassessment aims at going beyond previous readings of the feminine presence as silence and invisibility, trying rather to understand the shifting of bonds as strategies of negotiation ultimately seeking to challenge gender categories and secure women's participation in a redesigned artistic market controlled by men such as modernism's was.

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SESSION 4: Literary Representations and Cultural Production

Chair: Ana Luísa Amaral (P)

Eunice CABRAL (P); Bernardo de VASCONCELOS (P);
Maria Antónia FIADEIRO (P); Maria FRÍAS (S)

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Eunice CABRAL

University of Évora, Portugal

Comparative Study: Feminine Configurations in *Os Maias* (1888), by Eça de Queirós, and *The Portrait of A Lady* (18881), by Henry James

The feminine characters Maria Eduarda (*Os Maias*) and Isabel Archer (*The Portrait of a Lady*) are inscribed in a very different way in the two novels. The distinction has to do with the two different idiolects, Eça's and Henry James's. For each of the characters' inscriptions, there is a very different understanding of the world and the woman's position within social contexts. This structural difference signifies as well a predominantly male world in *Os Maias* and another shaped by a feminine destiny in *The Portrait of a Lady*. There are other characteristics in the two fictional worlds of the two writers: Eça's is a closed world and James's is open and dynamic, represented by the open ending of his novel.

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(Mis)Shaping the Feminine Mind—Propriety and Property in Charlotte Smith's *Desmond* (1792)

In a convulsive age, when the French Revolution was at its peak, with nobility struggling with the loss of titles, the Holy Orders with the loss of revenues, and the people striving to gain freedom, in England, amidst an outburst of published reaction, either defending or condemning the Revolution, as was the case of Edmund Burke, Thomas Paine or Mary Wollstonecraft, to name but a few, Charlotte Smith (1749 -1806) publishes her novel *Desmond* in three volumes. She was a prolific writer out of necessity and, besides *Desmond*, published other novels as well as poetry, the most successful of which are her ten expanded editions of *Elegiac Sonnets*.

Contrary to the mainstream idea that women had no business with politics, Smith writes, on this occasion, an epistolary novel with a political purport, in which a kaleidoscope of opinions concerning the different ideologies of the time, both in France as in England, are offered. Besides this aspect, but always intertwined with it, we have the eponymous hero's generous and disinterested attachment to Geraldine, a married woman whose state of wretchedness, due to an arranged marriage with Mr Verney, a dissolute and extravagant husband, is progressively disclosed as the narrative evolves. Cleverly questioning different general aspects related to property, in which the legitimacy of possession is looked into, and transposing them to the level of domesticity, Charlotte Smith presents a heroine who, as she herself eventually acknowledges, loses her husband's property.

How Geraldine handles the difficulties she meets with on account of her husband's irresponsible behaviour, of Desmond's "undue" friendship, of her mother's unfeeling harshness, and the education which she has received, are aspects to be examined in this paper. One will see that it is torn between duty and ignominy that she will poignantly speak of herself (and, simultaneously, of the late eighteenth-century woman whether she be in the same situation or not), but always acts under the banner of propriety. Geraldine's identity, as presented in the narrative, shows us that, as Stuart Curran puts it, "though their [Smith's heroines] virtue may seem too generally insisted on and may appear to surmount only the kinds of tests that are conventional to fiction of the period, it is plain from Smith's concentration on these figures and on the nature of the threats to them that survival is indeed a real issue". Charlotte Smith herself faced life-long adversity after her disastrous marriage and survived, becoming a professional writer "in the observance, not in the breach of duty". She, and other women writers of the time, are now beginning to be studied in depth, and as far as feminist literature is concerned, to use Diana Bowstead's words, "there is Charlotte Smith's decorous and devastating *Desmond* to speak for the times".



Maria Lamas, a Biography of a Journalist

Maria Lamas was a female journalist, dedicated to the feminine press. She directed *Modas e Bordados* and *Vida Feminina* from 1928 through 1947. During the 19 years she directed the magazines, she raised the number of the editions to the thousands.

I aim to understand how she started her career, which professional steps and which strategies she took as reporter, press woman and, while leader, as a director. I'm also interested in understanding the social significance of the magazine sections she created and the relationships she had with the collaborators she worked with. I intend to analyse which themes she chose to work with a younger audience or with the readers with whom she had a regular correspondence exchange. This correspondence was held in the famous *Correio da Joanhinha*, where she exercised a systematic practice of moral and civic advising to the youth. I suppose this is a practice with republican and/or religious roots which, at the time, subverted completely the traditional *courrier du coeur*, characteristic of the feminine press in those days.

Another issue that I intend to explore is the relationship of this strong and illustrious personality with a society that was facing the implementation of a dictatorship .

Overall, I also intend to make an evaluation of the dimension and extension of her cultural intervention through her professional activity as a journalist and through the countless expositions, concerts, recitals, speeches, conferences she gave or organised, always with large audiences and great success. Those events marked an era in Portugal, unknown to most people, of affirmation and exaltation of intellectual feminine values during a difficult political period.



Maria FRÍAS

University of Alcalá, Spain

Zora Neale Hurston's "Sweat": From Oppressive Domesticity to Subversive Domestic Violence

Zora Neale Hurston (1891-1960) was an outgoing, self-confident, highly educated, cultivated, sometimes irresistible, attractive woman who shares with Toni Morrison a tenacity to write "about love or its absence." The irony here lies in that this highly independent woman chooses to write about the lives of women who are defined by their oppressive marriages.

A concentration on some of Hurston's most representative works shows that for Hurston and her female characters "marriage doesn't make love." There are a few supposedly "happy marriages" but as a whole marriage victimizes women by oppressing their minds and bodies.

Hurston's work/short-story analyzed here, "Sweat," is a provocative story about a marriage "gone sour." Hurston portrays a financially independent black woman—who owns her own house, horse and carriage—by working as a domestic for a white family ("shine or rain"). The husband is temporarily employed, currently spending Delia's (the wife) money on wine, and systematically cheating Delia with other women. Delia resists, the best she can, her husband's threats, together with the psychological and physical torture until she can take no more. As with other female characters, Hurston herself liberates Delia from the trap of marriage, since Hurston would rather see her fictional women alone and free, than caged and married.

Fundação Cuidar o Futuro



Larisa MIHAYLOVA

Lomosnov Moscow State University, Russia

How Many Women Can There Live on a Needlepoint: The Problem of Migration In Modern Science Fiction as Seen from a Female Viewpoint



A prognosis of demographic instability became a standard item in most science fiction pictures of the world in the future. The degree of it is what makes the difference.

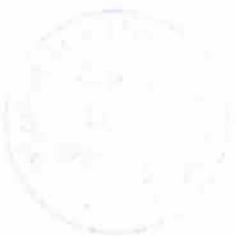
To make any world livable you need either completely traditional culture, devoid of any deviation from a status quo put into existence in some previous centuries (Islamic model), or a culture full of active people netted into an interdependent structure that encourages probing the outside world. Thus migration may be either exodus into an exile or penetration into the outer spheres of life, pioneering in its essence. But there appears to exist one common feature in women leaving their previous homes for good: they become the nodes of building new cultural ties. There necessarily comes a stage when

the first new generation is to be brought up in a new place, and here the extent of children's assimilation into the new outer culture will depend mostly on the motivation of the mother for leaving her original culture. Voluntary migration creates people open to the ways of life in the world that became their new home. Protective isolation of the original groups of migrants cherished by older women creates new high walls sometimes very difficult for the young to climb and to interact with the outer world. Actually the theme is closely connected with the problem of conformism and conformation.

Writers to analyse here are first and foremost Ursula K. Le Guin with her "Always Coming Home" and related stories, another American author L. Timmel Duchamp with novellas about the mentalities of Europe and America, "When Joy Came To The World" (1994), and "De Secretis Mulierum" (1995), young American writer Valeri Freireich, in whose novella-debut "Testament" (1993) women carrying the experiences of all their grand-grand-grandmothers are banned to leave their planet, Linda Nagata living on Hawaii with the story "Old Mother" about the motives of migration, Russian authors Yelena Grushko and Natalia Rezanova who often probe the deep memories of their heroines in search of the cause for their restlessness.

The crowded Earth has eventually to be restructured demographically, but the result depends very much on the openness of the people to the process of change. And the question I took rhetorically as the title for my paper can be very simple: as many as angels, provided they won't elbow.

The analytical part of the paper will be devoted to the comparative analysis of stereotypes concerning different types of mentality and the ways women authors suggest to overcome them.



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THEME III
EDUCATION AND SOCIAL DISCRIMINATION



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SESSION 1: Gendered Education and
Gendered Socio-Professional Identities

Chair: Maca Jogan (ES)

Eva ERSON (SE); Maria Lucília Escobar ARAÚJO (P);

Ewa GONTARCZYK (PL); Katri KOMULAINEN (FIN);

Elisabeth de SOTELO (D)



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Creating Gender-Conscious Teaching and Learning in Technological Education

In my doctoral thesis (1992) I looked at a community of practice, dominated by men and traditional male values both at a symbolic, individual and group level: a small society of computer interested young men. My research has after that focussed on the conditions of women students within technological courses at university level. Most striking are three practices that threaten those women's presence and further career within those courses, namely: the assumption that the "right way" of working is competition, while women prefer cooperation; the accepted sexism; the homosocial brotherhood expressed for instance in the fact that male students or departmental staff do not want to, care or dare act against sexist males.

Together with the Department of Computer Science I am now holding a series of "pedagogical seminars with a gender perspective" among their teachers. I will soon gather a small group of these teachers, willing to reflect on their teaching and to start practicing gender-conscious methods in the classrooms. By this we hope to better women's conditions and to have, in the future, more women at higher levels within the technological departments.

As a linguist I am also involved in an investigation of the interaction between women and men in computer-mediated communication at the university. It is apparent that women's and men's ways of communicating differ, and that some male participants in the newsgroup are using intimidating linguistic strategies against the women. The women argue very substantially but are finally silenced by these male techniques—they stop participating in the newsgroup.



Maria Lucília Escobar ARAÚJO

University of Oporto, Portugal

Contributions to the Study of Nursing Identity in Gender and Professional Terms

This paper approaches the gendered construction of the socio-professional identity of nursing. Two dimensions of this process of construction are addressed in this paper.

Firstly, it focuses on the role of the State, through a content analysis of the Portuguese legal documents about nursing and nurse-training, since the appearance of the first schools (1881) until the 1970's, in order to show how the evolution of training was regulated by gender assumptions concerning both admission and curriculum organization. Secondly, I analyse the aspirations, social representations and professional expectations of nursing students from a Portuguese nursing school, and their articulation with the identity they ascribe to the occupation. The State has played an active role in the massive admission of women over men, while enjoying an inferior status to female nurses.

The biographical processes of the young students show how the unequal, gendered socialization process they have been submitted to has distinctively contributed to the construction of gender representations of male and female roles in society. Their choice of nursing can be seen as a consequence of such a process.

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The Education of Women in Poland: Discriminatory Practices and the Myth of Equal Opportunities

This paper is an attempt to question the common belief concerning the situation of women in education in Poland. It is generally claimed that there are equal educational opportunities for both sexes and that women have achieved equality with men. These views are widespread in Polish society. They are also expressed in government reports on the situation of women in education and in the context of academic discourses as well. They are questioned very rarely, and oppositional opinions are almost never articulated. It cannot be denied that there has been improvement in the situation of women in education, as well as in that of men; however, the attainment of sex equality is far from complete. The aim of this paper is to show that there is a great contradiction between these beliefs and educational theory as well as practice in which sexism prevails. It reveals the lack of equal opportunities for women in education and indicates the existence of various forms of discrimination against women. In relation to transformational processes, recently initiated in Poland, it should be pointed out that this paper is an attempt to consider issues which are particularly timely, since it is really difficult to give any examples of work being done to bring about change to eliminate discrimination against women and improve their disadvantaged conditions in schooling. Thus, paradoxically, in so-called democratic reforms women's issues and issues concerning the realization of the principle of sex equality, which is indispensable for democracy, are not taken into serious consideration. They are in fact mostly disregarded and neglected, or simply omitted. The aim of this paper is only to consider some aspects of women's education and their educational experiences. It is also only a part of my research project designed to present the detailed review of the situation of women in education, as well as to document discrimination against women systematically, and to suggest changes in education from a feminist perspective.



Katri KOMULAINEN

University of Helsinki, Finland

Life stories, Education and the Construction of the Self- Woman as a Negation of the Developing Individual

Women have now assumed formal citizenship rights. However, they have not become individuals equal to men except in the formal sense. Education has been the main channel through which Finnish women have attempted to achieve the status of "the individual". Education is not only ideologically bound up with questions of individualism, but individualism itself requires some public statement for its full expression. What is reported here is part of an ongoing PhD research project which is based on biographical interviews of 31 women of different ages who study social work. In this study I examine how the women, by telling their life stories (concerning education), construct themselves as Individuals and establish gender differences. I describe certain kinds of life stories, stories of gaining independence, which are told especially by middle-aged, middle-class women. The main point, however, is that the Individual as a protagonist of a story, is a gender-specific character, within which Woman and Man are named in a hierarchical and oppositional way. Even if these women try to question their "otherness", their life stories paradoxically fix gender in a rigid manner: the past self is a serviceable Other, the vehicle through which the present self knows itself not as dependent, but independent; not altruistic, but as the one who pursues her own needs, not an object but a subject of her own life; not as Woman but as developing Individual.

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Scientific Continuing Education for Women

During the Summer term of 1993 in Koblenz, we were able to begin the first university continuing education program for women in the state of Rheinland Pfalz. This university continuing education program for family mothers between the ages of thirty-five and fifty-five offers a university "backdoor" entrance for women who, for whatever reason—may it be lack of secondary school education, a strong bond to the family, interruption of university studies or a career—decide to begin anew at a later point in life. At the same time, with this university continuing education program "women's science" was established as a new field of study.

The curriculum focuses on three main points of interest:

1. Observation of one's own biography within the context of a micro or macrosocietal reference.
2. To make up for deficient general education, especially in the language and sociopolitical fields.
3. Acquisition of subject knowledge related to questions specific to women as well as methods related to the pedagogical development of the student.

In the second part of my lecture I would like to call attention to different stages which show how through the change of women's self-confidence in the course of a reflective process, false self-images crumble and the appropriation of one's own life takes place. This suggests certain similarities to situations of early history women's consciousness formation.

Three developing processes arise which I would like to point out:

1. From women's environment as a standard-life characteristic to a self-defined biography.
2. From being confined to feminine ideologies to self-reflective performance.
3. From a vague feeling of failure in the premise of tradition and pursuance of renewal to awareness of being discriminated.

The curriculum of "Women's Studies of Koblenz" should be able to grasp the different stages of awareness formation of women and to interpret it pedagogically.

1. Sociological reflection of one's own biography.
2. To resign from feminine ideologies and to make up for gaps in education.
3. Preparation for sociopedagogical and sociopolitical women's work.



Fundação Cuidar o Futuro

SESSION 2: Women in the Academy

Chair: Maria José Magalhães (P)

Maria Antonia Garcia de LEÓN (S); Maca JOGAN (ES);
Regina Maria de Oliveira LEITE (P)



Fundação Cuidar o Futuro



Maria Antonia Garcia de LEÓN
Complutense University of Madrid, Spain

Academic Woman

"All experience of social change is gendered". For many young women currently teaching in Spanish universities this is a radically new experience, since they lack professional female role models, their mothers and grandmothers having been exclusively housewives.

To learn to develop in such an androcentric academic universe is a social experience that needs to be analysed from the perspective of gender.

The author describes the gendered archetypes of teaching and research, the "masculine archetype" and the "feminine archetype", analysing their development within the field of power in academia. In the present patriarchal society, academic women exercise their activity in unequal conditions to men, even if we only consider the effect of the symbolic violence which in itself, and within such a context, engenders and enforces masculinity. The study follows the perspective of Pierre Bourdieu.

The author has made in-depth interviews and used techniques of participant observation to obtain data.

Fundação Cuidar o Futuro



Maca JOGAN

University of Ljubljana, Slovenia

Women's Academic Career and Hidden Discrimination: The Case of Slovenia

The paper presents the results of a study on the position of women at the university, realized on the pattern of 41 women assistant professors and 71 women assistants at the universities of Slovenia (in 1996). Besides the specific features of each category (which are partially determined by the life cycle and the length of academic career), many common characteristics of the position of women at the university—which are the expressions of sexism in everyday life—are discovered.

In spite of the fact that, on the level of general value orientations, the misogynic androcentric culture does no longer prevail, female assistants and assistant professors meet again and again obstacles expressed in hidden and/or (even) obvious forms of discrimination against women (e.g. negative prejudices about women in science, stricter control of the effectivity of work, overburdening with unpleasant routine jobs, great difficulties in searching for employment, etc.). Such practices—mostly very sophisticated—are experienced particularly by those university women who have a family (this means the majority). Thus, for the majority of women, an academic career is harder, and, compared with male colleagues, the achievement of equal results is connected with greater investments and renunciations (especially of the personal life).

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Sexual Harassment in Academic Institutions: A Literature Review

Sexual harassment, viewed as a form of sex discrimination, is a complex phenomenon. Although the first studies on the issue have appeared about two decades ago, there is still little understanding of its nature, causes, and consequences. The present study tries to review the main theoretical and empirical questions of sexual harassment, an issue recently addressed as a social problem of great concern, not only for its victims but also for the organisations where it occurs.

Even though universities, since their inception, have been known for their ideals of liberalism and democracy, and have been talked about as institutions that seek to promote equality for all their members, in the last fifteen or twenty years, some researchers have come to realize that the academy is a hostile and sometimes violent environment for some people, especially women students. With the purpose of becoming familiar with the academic setting, this review will explore the definitions and typologies of sexual harassment, without forgetting that most of its aspects, dynamics and discoveries are common to the academy and the workplace.

One conclusion that can be drawn from this review is that there is not a clear definition of sexual harassment nor a commonly accepted typology of which behaviours must be considered as sexually harassing, making it impossible to establish comparisons between studies. Besides that, there are some aspects that, although crucial for a clearer understanding of the problem, have continuously been neglected or misinterpreted. Some of these topics include those situations perpetrated by the students towards faculty and the verbal dimension of sexual harassment.



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SESSION 3: Gender in the Schools

Chair: Helena Araújo (P)

Teresa PINTO (P); Nadine PLATEAU (B);
Maria Laura Fonseca FERNANDES (P); Ana Lúcia GUIMARÃES (BR)



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The Participation of Boys and Girls in School Magazines: An Exploratory Study

As in other European countries, in Portuguese society today there is a paradox: while women's access to positions of power, prestige and high pay is limited, they are achieving unparalleled success rates at school, rates which increase the further up the educational ladder one goes. Bearing in mind the variety of social mechanisms which contribute to this situation, we need to examine the role played by schools in reproducing inequalities between the sexes, in particular through the validation of gender stereotypes. In fact, although the school provides to girls a concrete example of sex equality, the everyday school routine is full of what has come to be known as the *hidden curriculum*. As a result, children and young people assimilate a stereotyped conception of reality, according to which humankind is divided into two categories, masculine and feminine, with clearly differentiated characteristics.

The starting point for this study was the following question: how far do boys and girls in their everyday school activities show different interests according to gender stereotypes? I decided to approach this question by carrying out a detailed analysis of school magazines, given the importance that they have acquired in recent years in a growing number of schools. This exploratory study examined school magazines produced in the school year 1994/95 in eight primary and secondary schools in the school area of Lisbon, using the technique of content analysis to collect and classify the material published by male and female students.



Nadine PLATEAU

University of Women, Brussels, Belgium

Gender Blindness In Education: The Case Of the French Community of Belgium

This paper examines the impact on women of the reforms in compulsory education which have been carried out in the French Community of Belgium since the late seventies.

It argues that the reform of secondary education in 1978, which endorsed the principle of equal opportunities for girls and boys by imposing co-education, has actually contributed to concealing the school's responsibility in reproducing unequal sexual relations. The paper examines the mechanisms of this occultation, such as constructing the pupil as an abstract entity in all the official texts, imposing a masculine model of school founded on integration into the professional world and on the renunciation to or denigration of female skills associated with reproduction work. In such a "gender neutral" educational context, the multiple processes of sexual differentiation through the hidden curriculum have not been recognized, and the sexism of the cultural content has remained unquestioned.

The paper further examines the current reform aimed at making education more efficient, less expensive and more adapted to the so-called new needs of European society. This reform appears to be strongly influenced by the educational theories expressed in the White Paper of the European Commission, especially those related to the knowledge society and lifelong learning, two concepts borrowed from the report of the European Round Table of Industrialists on Education. The paper documents these influences and analyses the potential negative effects such theories might have on the position of women in society if a gender perspective is not integrated first in the reflexion, and then in the political negotiation of the reform.



Maria Laura Fonseca FERNANDES

University of Oporto, Portugal

Girls' Lived Experiences and Subjectivities

This paper aims to present a research study carried out with girls from Sé—a neighbourhood of Oporto's inner city. In this research, the actual knowledge on youth cultures and transitions is questioned, and the lived experiences and subjectivities of working class girls are focused. Class, gender, and local structures have been modelling forms of disadvantage and dependence. However, women's specific ways of finding a place of their own are also central in this research.

It intends to show how these cultures confront themselves with a coercive and colonizing schooling that pushes girls into an early and "natural" domestic sphere, in the family and in the neighbourhood, into segregated forms of low paid work, or even into the sexual market.

It is also pointed out that, in the case of working-class girls, there is not only a transition from school to work, but also a diversity of transitions and it is relevant to uncover their complexity.

This research is part of the project "NORA - New Regards, Old Issues", financed by JNICT.

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Ana Lúcia GUIMARÃES

Federal University of Rio de Janeiro, Brazil

Education, Gender and Color: Social Practices And Representations In The Youth

The research tries to understand the relation between education, gender and color, having as empirical field "Projeto Semear", a project which has the objective of giving primary school education to young people from 13 to 17 years who live in the western area of Rio de Janeiro, and who have dropped out from the official schooling system. I carried out field work in "Projecto Semear", interviewing some teachers and students from there. Now, in the second stage of my research, the interviews are being analysed and two schools will be selected, where I will also do field work with interviews and participant observation, besides the analysis of texts of recognised authors within this sociological area. Observing how the students were absorbed by the Project, we perceive that there are more boys than girls, that their relationship with education is different, and that the majority of the students are black. These features lead us to such questions as: Why are so few girls pupils in this Project? Does this fact happen in the Brazilian teaching system? What kind of teaching system would this be? What is the relation between the progress or failure in school and the gender and color question?

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SESSION 4: Promoting Equality Awareness

Chair: Rita Radl Philip (S)

Teresa PINTO (P); Teresa JOAQUIM (P); Fina d'ARMADA (P);
Fernanda HENRIQUES (P); Maria José MAGALHÃES (P)



Fundação Cuidar o Futuro

Teresa PINTO

Open University, Portugal

Teresa JOAQUIM

Commission for Women's Rights and Equality (CIIM), Portugal

Equal Opportunities in Teachers' Initial Training: IOFID - A European Project

IOFID is a European Project, coordinated by the Portuguese Open University (Universidade Aberta) and by the Commission for Women's Rights and Equality (Comissão para a Igualdade e para os Direitos das Mulheres), that aims at the introduction of equal opportunities in the curricula of teachers' initial training.

The Project was designed taking into account Resolution no.85/C 166/01 of 03/06/85, Conclusion no.90/C 162/05 of 31/05/90 and the 4th Medium-Term Community Action Program which recommend to Member States the implementation of equal opportunities between girls and boys at school.

The objectives of the Project, which has been implemented during the school years of 1995/1996 and 1996/1997, include the establishment of networks of teachers aimed at the exchange of views and experiences on equal opportunities in teachers' initial training and sensitising Universities and Training Schools to the importance of introducing those themes in the curricula.

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Fina d'ARMADA

University of Oporto, Portugal

Fernanda HENRIQUES

University of Évora, Portugal

Maria José MAGALHÃES

University of Oporto, Portugal

Values And Roots: Women's Education and Citizenship

The project "Promoting Equality Awareness" involving four universities (Cambridge, Porto, Barcelona and Tessaioniki) has developed a research on gender representations by student teachers mainly on women's citizenship and gender inequalities both in the public and private spheres.

In the second phase, and profiting from the outcomes of this research, curriculum materials for teacher education on women's citizenship have been developed. One of these materials is a video and a guidebook named "Values and Roots: Women's Education and Citizenship.

The main idea in the video is that for "changing the school" it is necessary to introduce new "values" and new "knowledge" in the curriculum and new forms of school organization. Hence, the video presents recent research on women's studies in Portugal, mainly from sociological, historical and educational perspectives. It aims to show that, in spite of what legitimated science, knowledge and the curriculum show about women's participation in social life in Portugal, they actually participate. Going to History gives us "roots" in order to build our identities.

The video also presents the history of the Portuguese educational system both before and after the revolution of the 25th of April 1974, giving special attention to girls' and women's situation in school.



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THEME IV:
WOMEN AND CITIZENSHIP



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SESSION 1: Women's Rights and Citizenship in Europe

Chair: Chistine Rammrath (NL)

Celia Pereira PORTO (S); Chris CORRIN (UK); Irene MEIJER (NL);
Madeleine ARNOT (P); Gabrielle IVIRSON (UK);
Kiki DELIYANNI (GR); Amparo TOMÉ (S); Helena C. ARAÚJO (P)



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Celia Pereira PORTO
University of A Coruña, Spain

European Citizenship and Human Rights

In this paper I discuss the relations between European citizenship and human rights, with a special attention to women's rights and the kind of citizenship that women have in Europe.

Women's presence in the political and economic arena, women's poverty, the social exclusion of women, and the mechanism of positive action will be analysed in order to make possible a reflection on the problem of European citizenship and its real meaning.

My aim shall be to consider what kind of citizenship have women in Europe in theory (European law) and in practice (real life), and also to see what we can do in order to try to improve our "presence", our "real citizenship" in Europe and in the rest of the world.

I want to analyse the law's role in all these questions, its limitations and its possibilities as well. Are women real citizens in Europe or are they, actually, second-class citizens?. I think this is an important question we must try to work out.

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Chris CORRIN

University of Glasgow, United Kingdom

Women's Citizenship and Men's Violence in 'Europe'

This paper is concerned with politics and power, looking at issues of ethnic nationalism, racism and forced migration of women. Feminist considerations of the ways in which patriarchal ideologies work to establish other discourses highlight how such changes in perspective privilege male power in policy-making and legal frameworks regarding men's violence against women.

The focus is on men's violence within 'Europe' (however defined) in an international context of the power of prejudice, such as racism and ethnic nationalism, and violence by which women who are poor, are refugees, are from 'minority' communities or 'enemy/Others', and/or are 'non-citizens' are oppressed. Women's economic dependency, citizenship status and/or socio-psychological dependence can make it very difficult for women to leave situations of violence. Often there is literally nowhere for women to go (or to return to).

The paper focuses on work from a recent collection, "Women in a Violent World: Feminist Analyses and Resistance across Europe", in particular considerations from UK, Switzerland, Serbia and Croatia. In addition, aspects of trafficking in women across European countries is considered in the context of women's lack of citizenship rights and the poverty of international law to protect women and prevent crimes of violence.

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Women's resistance to the implementation and enforcement of restrictive international legislation and feminist support for women undergoing violence is highlighted in each of the contexts.



Advertising Citizenship: The performative power of Consumer Culture

The idea that spectators discriminatingly use popular culture for personal purposes and satisfactions has recently gained standing within fields of European cultural studies and American popular culture studies. The parallel concept, that additionally consumers make discerning use of advertising imagery, is often disregarded. Instead of the frequently heard claim that advertising exploits consumers, it is my contention that just the reverse is the case, that consumers exploit advertising. Some advertising-agencies, like Thomas Burrells, consciously make use of advertising as an element in shaping (one's) attitude(s). In the mix of media images of blacks, the work of Burrell Advertising is a well-known and potent element in the advancement of racial understanding. In my paper/lecture I will explore the limits and possibilities of advertising as a means to create positive notions of cultural citizenship, from a consumers' perspective and from a producers' point of view. An example of the latter is Burrells' so-called 'positive realism', which he uses as a key concept for the association of a product with portrayals of black people at their best: "People working productively; people engaging in family life... people being well rounded... and thoughtful; people caring about other people; good neighbours, good parents... people with dreams and aspirations; people with ambition" (Marsha Cassidy & Richard Katula, 1990:95). Of course his positive notion of cultural citizenship is very important for the representation of gender in advertising as well.

One of the main issues in the political debate around advertising was until recently whether the advertisement in question reflected reality in a more or less correct way. (GLAAD, etc.) I prefer another perspective. The political and moral question does not have to be limited to reflection. Far more important is the question what sort of reality, what sort of truth imagemakers want to produce. Telling stories is an act that makes possible a certain interaction with and management of 'reality'. Managing reality is what we all have to do and consumer culture shows us a way to do it. I propose to switch from an epistemological definition of advertising to a performative definition. Which story do we want to tell, which story is worth telling and what does it animate/activate? This moving, performative quality of advertisements is central to my paper.



Madeleine ARNOT

Gabrielle IVIRSON

University of Cambridge, United Kingdom

Kiki DELIYANNI

University of Thessaloniki, Greece

Amparo TOMÉ

Autonomous University of Barcelona, Spain

Helena C. ARAÚJO

University of Oporto, Portugal

Changing Femininity and Citizenship? Social Representations on Public and Private Spheres in the European Context

The paper focuses on social representations of femininity by student teachers and their trainers in four countries: England & Wales, Greece, Spain and Portugal. The research project, called "Promoting Equality Awareness: Women as Citizens", has been funded by the European Union.

Theories of gender relations frame the research referred to in this paper. Both quantitative and qualitative data (a questionnaire, interviews and focus group discussions) are used in the analysis, focusing gender relations in the public (public positions and working life) and private (domestic life and personal relationships) spheres. The construction of gender identities is much more complex than the binary opposition between men and women as members of sex groups, supported by common sense views, and the research points to conflicting areas concerning the definition of either femininity or masculinity. It reveals the anxieties that future teachers experience concerning the changing nature of these definitions, in particular concerning femininity in public and private lives.



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SESSION 2: Women's Rights and Social Exclusion

Chair: Margret Fine-Davis (IRL)

Elisabeth PORTER (UK); Wuokko KNOCKE (SE); Dilek CINDOGLU (T);
Meltem MUFTULER-BAC (T); Magda MICHELENS (B);

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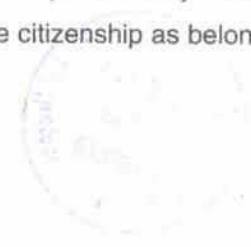
Elisabeth PORTER

University of Ulster at Coleraine, United Kingdom

The Politics of Cultural Recognition: An Australian in Northern Ireland

Feminist attempts to broaden notions of citizenship beyond merely votes and rights incorporate diverse plural practices of citizens and focus on women's multiple identities. The controversies of politically accommodating differences are highlighted in contexts like Northern Ireland where state and nation are contested. For example, we come to constitutional dialogue already constituted by gendered differences. In Northern Ireland, 'the troubles' have so dominated political spaces, that the consideration of such differences is viewed by male-dominated politics as irrelevant. Further, women's traditional family roles, confirmed by conservative Protestant and Catholic Churches, means that women's community activism is not translated into elected political representation and full public voice. The Northern Ireland Women's Coalition is a notable advance, practising inclusive feminist politics.

I use my personal narrative as a basis to develop ideas on the importance of belonging to citizenship, and to argue for a feminist politics of cultural recognition. As an Australian living in Northern Ireland, I find the cultural bounds to stultify the formation of cultural bonds. Given the suppression of intercultural dialogue, and the absence of a mutual recognition of differences, it is difficult to experience belonging. Defined as an 'inside-outsider', I hover uncomfortably, locality, position, and history part of the political discord, yet openness to difference suppressed. Culture is integral to politics, but there is a diversity of cultural ways of being a citizen. Exclusion, assimilation, and suppression of differences is foreign to feminist praxis. Only where there exists a politics of cultural recognition can an inside-outsider experience citizenship as belonging.



Wuokko KNOCKE

National Institute for Worklife Research, Sweden

Problematizing Multiculturalism: Respect, Tolerance and the Limits to Tolerance

For more than twenty years now Sweden has in its official immigrant policy granted freedom of cultural choice to its immigrant populations and declared itself a multicultural society. Yet, as research indicates (e.g. Knocke, 1991; Alund & Schierup, 1991), and as admitted at political level, what is meant by a multicultural society has remained undefined or stayed at the level of rhetoric. Significantly, there have been no attempts to identify or analyse areas where conflicts may arise between, on the one hand, respect for the cultural identity of immigrant groups and, on the other hand, equality between women and men and respect for women's human rights.

In my paper I argue that multiculturalism has to be critically defined and scrutinized in terms of respect and tolerance but also in terms of the limits to tolerance. While avoiding the pitfalls of "Eurocentrism" or the demonization of entire cultures or religions, it is nonetheless important to recognize that there exist culturally or religiously defined beliefs, customs and practices that run counter to basic values of society, to gender equality, or which violate women's human rights. Societies which encompass gender equality as one of its basic values may find it unacceptable to let culture or religion provide the ideological justification for the social control and subordination of women. In the paper I will particularly discuss possible conflict areas pertaining to marriage and family life, tradition-based unequal authority systems between women and men, divorce and violence against women. The paper also discusses ways of addressing and handling this type of conflicts.



Dilek CINDOGLU

Meltem MUFTULER-BAC

Bilkent University, Turkey

Women's Mobility in Europe: Their Predicament for European Citizenship

When women's citizenship in Europe is considered, the mobility aspect of citizenship rights faces the challenge of social and cultural limitations. Women's gender role expectations pose a limit to their mobility in general. In most societies women are perceived and treated according to their gender roles as wives and mothers.

It is almost impossible to conceive women in Europe as a consistent block, since they are different in a number of aspects, with respect to culture, ethnicity, social class and social status. Southern European nations and Northern European nations pose different pictures in terms of gender role expectations, patriarchal values and the legal and social supports that they provide for women, children and the elderly.

On the other hand, there is a group of women who lack even more the benefits of mobility and citizenship in Europe: migrant women. They experience the limiting gender roles of their own cultures and, to top it all, they are not citizens in the societies they live in, which becomes an additional restraint to their mobility.

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Consequently, this paper argues that it is not possible to discuss women's mobility in Europe as a wholesale concept. The differences and particularities among women in Europe should provide another perspective which policy makers should take into account in considering women's full citizenship in Europe. In short, the authors claim that women in Europe, despite the many liberties they seem to have, and despite the fact that they are envied by their counterparts in Asia and Africa, are bound with invisible ties that are difficult to break.



Magda MICHELSENS

Center for Women's Studies, University of Antwerp, Belgium

Center for Women's Studies, University of Nijmegen, Netherlands

Victims on the Television Screen

I will give an illustrated report of a research project (realised with Drs. A. ten Boom at the University of Nijmegen) concerning the portrayal of victims in the television news in four western European countries. Women are found to function as sign of "our" human suffering. In comparison with other roles, women are over-represented as victims. Pictures of female victims are less "shocking" than pictures of males. Striking is the difference in portrayal of Us and Them. Victims in distant and less developed countries are kept distant: they are less shown as individuals and less personalized than Us. It is argued that the suffering of people from distant countries should be treated with more respect, and that men, as well as women, should be used to personalize the news.



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SESSION 3: Women and Welfare



Chair: Paula Abreu (P)

Maria Helena NUNES (P); Ruth LEVITAS (UK);
Alison E. WOODWARD (B); Petra MEIER (B); Tuula GORDON (FIN)

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Maria Helena NUNES

Social Security Northern Regional Center of Oporto, Portugal

Women and The Welfare State

Within Social Assistance and in the way it is defined by the Legislation on Social Security, women do not constitute a specific group. Therefore, there are no measures or programmes that focus on the problem of gender, affecting in particular women belonging to social groups that suffer from situations of social exclusion and poverty.

The insufficient quality and quantity of social provision offered by the Social Security System become most evident in the case of deprived women. Although already deprived themselves, they constitute a resource exploited by the type of Public Welfare we have. Social problems resulting from an insufficient Welfare State, to a large extent are envisaged by women within the context of the so called "Welfare Society".

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Ruth LEVITAS

University of Bristol, United Kingdom

Social Inclusion and the Politics of New Labour Welfare, Work and the Lone Parent Family

This paper reports some of the results of an ESRC-funded project on discourses of social exclusion and integration. One way of pinning down the meaning of social exclusion in different discourses is to look at the policies proposed for overcoming it. European Union policy documents emphasise cohesion and integration as the opposites of exclusion, rather than inclusion; and this integration is primarily integration through paid work. There is little recognition of the fact that society depends upon large amounts of unpaid work, chiefly by women. The paper examines the meaning of social exclusion in the policies of New Labour up to the 1997 General Election in Britain. Although here exclusion is opposed to inclusion, this too looks mainly to paid work. New Labour's "welfare to work" rhetoric and policies explicitly argue that the proper form of welfare for everyone of working age is paid work. There is a profound contradiction between this and their moral panic about parenting and social breakdown. These discourses of exclusion and integration/inclusion are not simply "eurospeak" for old concerns about unemployment, poverty and inequality, but a way of NOT addressing these issues. They operate to disguise inequalities among the "included", whether these inequalities be of income, class, ethnicity or gender. Where gender is concerned, a concept of inclusion or integration so heavily dependent on inclusion through paid-work is likely to have three effects: an increase in women's total workload; an increase in poverty among women; and a shift in the balance from public to private patriarchy.



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Tuula GORDON

University of Helsinki, Finland

Individual Citizens

Citizenship denotes the membership of a nation state. It sums up the relationship between the individual and the state. It is an elusive concept, which has been used as an exclusive and an inclusive organizing principle. Yuval- Davis (1996) sees it as a multi-tiered concept "which applies to people's membership in a variety of collectivities—local, ethnic, national and transnational". Citizenship is a status, endowing its carriers with political, civil and social rights and duties.

The development of the modern notion of citizenship was connected to shifts in the way in which 'individual' is understood. 'Individuals' have to be abstracted from their social locations in order to be formally equal carriers of rights and duties. Citizen is a disembodied body, decontextualised, yet at the same time placed in space. Equality in social citizenship is not possible without including cultural, sexual, reproductive and embodied lives. Equal rights policies remain problematic unless sexist representations of women's bodies are addressed, gendered iconographies of nationhood are problematised, and conceptions of sexuality are broadened. A subject position is required in order to approach the construction of an autonomous individual position.

In the concept of citizenship there are tensions between sameness and difference, us and others, centres and margins. Nevertheless citizenship is constructed as universal in European social thought. This universality is problematised in this paper by exploring how it is constructed and reconstructed in schools. The illustrations are drawn from the project "Citizenship, Difference and Marginality in Schools: With Special Reference to Gender".



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THEME V:
DISCOURSES AND IDENTITIES



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SESSION 1: Epistemology and Discourses of Identity

Chair: Teresa Joaquim (P)

Rita M^a Radl PHILIP (E); Kirsti LEMPIÄINEN (FIN);
Fernanda HENRIQUES (P); Carme Adán VILLAMARIN (E)

Fundação Cuidar o Futuro



Rita M^a. Radl PHILIP

University of Santiago de Compostela, Spain

An Interactionist View of Psychoanalysis and the Process of Gender Identity Construction

The aim of the present paper consists of taking in the theme of the gender identity constitution process as a process in which intervene, on one hand normative-social aspects, and on the other the intersubjectively structured capacities of the subjects. This process is subjected to an interactive communicative process, which, at the same time, is clearly delimited by the specific sociohistorical conditions of the cultural environment in which they are placed. They specifically allude to the structural elements that, in a real way, configure gender relations between women and men in the set-up of society, as well as to the structural and socially prevailing models around feminine and masculine identity that constitute the culturally valid and theoretically explainable models.

This paper attempts an analysis of the social constitution process of female and male identity. The interactive and historical character of these processes is used as a basis with the aim of examining the basic points of the Freudian theoretical approach according to a critical sociological reconstruction from a theoretically interactionist point of view. Reference is also made to the theoretical approach of George Herbert Mead about the constitution of human identity. The article is completed with short references to some empirical data in relation to our theoretical suppositions.

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Kirsti LEMPIÄINEN

University of Tampere, Finland

With You But Different: Jouissance and Feminist Writing

In this paper the notion of jouissance as a vehicle for constructing embodied female subjectivity is introduced. Both Luce Irigaray's and Rosi Braidotti's ideas about female subjectivity are reflected against psychoanalytical theory. Although their standpoints are quite different, what they have in common is the re-essentialisation and the nomadic (mobile) nature of female subjectivities. This radical construction can be further developed with the aid of jouissance, which in this paper is cut out from its psychoanalytical roots. It is argued that feminist writing which connects jouissance and the creation of subject positions for women in scientific discourses is not a totalitarian discourse but a pleasurable between-area which connects bodies and texts. It allows space for differences, a space for I and You.

The paper is a revised version of my article which will be published in NORA (Nordic Journal of Women Studies) 2/1997.



Fundação Cuidar o Futuro

**Affirmation of the Feminine in Philosophy: Maria
Zambrano and the Relationship Between Philosophy and
Poetry**

Are feminine and masculine distinct by nature, defining different ontological patterns, or are they born of similar ontological roots, with different cultural protagonisms deriving from the sedimentation of historical strata?

In other words, is there a constituent feminine consciousness or a feminine consciousness constituted on a human basis common to men and women?

In any case, can philosophy, in its search for the universal, be shaded in different hues by a sexual dimension?

These questions raise doubts for me, and in view of these doubts I reserve my position on the equality or difference of women's production. I incline towards the view expressed by Nancy Tuana², that it is too early to reach a final conclusion on the subject, and that what is needed is more research into the masculine/feminine distinction, consistent with the scientific reading of women's works, rather than an approach aimed at bringing to light similarities and differences in relation to the masculine mode of production.

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It is within these hermeneutical parameters that I try to understand the philosophy of Maria Zambrano, attempting to determine for her the meaning of the relationship between philosophy and poetry. I shall analyse the philosophical basis which supports her model of that relationship, drawing out the meaning that rationality assumes for Maria Zambrano and, consequently, the amplitude of the concept of *poetic reason* as the possible transposition of *logos*.



²N. Tuana, *Woman and the History of Philosophy*, New York, Paragon House, 1992.

Carme Adán VILLAMARIN

University of Vigo, Spain

Can Feminist Epistemology Say Something About Citizenship?

Feminist theory began by trying to extend and reinterpret the categories of various theoretical discourses so that women's activities and social relations could become analytically visible within the traditions of intellectual discourse.

These attempts show that it is impossible to add women's activities or gender relations to these traditional discourses without distorting them. Nowadays, the universal objectivity of this knowledge is being checked.

The main purpose of this paper is to think about the relations between the different strands of feminist epistemology and the meaning of citizenship. Citizenship can be considered a problem of the equality or identity of the subject, and since feminist epistemology is concerned with problems like the construction of the subject or the meaning and scope of identity, I will analyze what interesting points feminist epistemology can add to citizenship theory.

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SESSION 2: Post-Modern and Post-Colonial Discourses

Chair: Maria Isabel Caldeira (P)

Nina LYKKE (DN); Birge KRONDORFER (A);
Effie YIANNPOULOU (UK); Anna Rebecca G. KLEDAL (DN)

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Nina LYKKE

Odense University, Denmark

To Be a Cyborg or a Goddess?

The article confronts North American feminist biologist Donna Haraway's recommendation of the cyborg (cybernetic organism, i.e. a creature of the modern high-tech world) as *locus* of identification for feminist critiques of current social relations of science and technology with the strategies advocated by the Indian physicist and ecofeminist Vandana Shiva. The author discusses the opposition between Haraway's cyborg feminism and the spiritual ecofeminism of Shiva, who links her critique of global power structures and the destructive logic of technoscience to a (re)claiming of the sacred feminine principle Prakriti, Nature, of ancient Indian cosmology. A deconstruction of the dichotomy between the cyborg and the goddess as critical figures is suggested, based on the argument that feminist critiques of current technoscience-power nexuses need both.

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Birge KRONDORFER

University of Vienna, Austria

Mobility – Unlimitation – Acceleration. General Views and Feminist Intentions

"Historically, the discourse on the absence of women goes: the woman is settled, the man is the traveller. . . the woman is the species' first means of transportation, its first vehicle" (Roland Barthes).

Abduction and kidnappinig are the true motives for accelerated progression . . . The travellers exposed/subject to the violence of speed are displaced (persons), they are in the truest sense of the word "deportees". Each departure implies a breaking off of our contacts, our immediate experience . . . (Paul Virilio).

The participants of this new world game of the industrial age do not define themselves through "native place/native home" or "land" (property) but with reference to access to train stations, terminals, possible connections (Peter Sloterdijk).

A maieutic philosophizing reflects upon the arrival on earth and the bringing forth of worlds, i.e., grasps/conceptualizes mobility as continuum of humanum. The latter does not only imply something different for men and women but also has to be universally brought to mind as a catastrophic heteromobility in which we are (positioned as?) perpetrators as well as victims. Modernity as a project is a kinetic utopia. Within this concept, the subject can't be thought/conceived without his motion/movement. The I and his automobile belong together like body and soul. The car (and its material and immaterial replications) is the technical double of the transcendental subject which, on principle, is active. The automobile (and mobility per se) is modernity's Holy of Hollies, it is the cultic center of a kinetic world religion, it is the rolling sacrament which provides participation in that which is faster than we are.

The logic of acceleration, which denies time (and space) and historicity, is possibly motivated by eternity phantasms which would be technologically predicable and which are—would be?—repealed (aufgehoben) in the primate of an all and everything leveling economy.



**"I Am White and Beautiful": Women, Race and the
Pleasures of Border-Crossing**

What I wish to contribute to this feminist conference is a paper that will address the question of women's vagrancy from within the space of literary narration and of cultural theory. My plan is to discuss writings, mainly but not exclusively literary, produced by European women in the 1930s and 40s with a view to focusing on the border crossings that these record and often textually perform. The border crossings to be explored will be thus both of the flesh and of the word. Mobility will be dealt with in its literarity, involving the geographical frontier crossings women carried out in the course of their colonial relocations, travels as well as professional quests in 'exotic' territories. At the same time, however, it will also be analysed in its function as a discursive strategy of resistance and subjective reinvention, a strategy 'mobilised' by these feminine texts in order to combat oppressive material practices and masculine discourses of the feminine that served precisely to keep these practices 'in place'.

What will furnish the theoretical background to my analysis will be a discussion of the complex interconnection of gender and race. More specifically, my aim is to explore the contradictory configurations of white femininity at a time when the European colonial Empires are well on the road to disintegration and the gender and racial power networks, which these fostered, in the course of readjusting, yet again their defining limits. I wish to look at how women like Karen Blixen (Denmark), Elspeth Huxley and Beryl Markham (Britain)—to name a few indicatively—inhabit those networks, how they inscribe their whiteness and 'Europeaness' against, or along, their femininity, in spaces of colonial exploration, exploitation and racial Otherness. My entire project hopes, in other words and among others, to draw attention to the recent research interest in the racial (and gender) structuring of whiteness and will make ample use of contemporary theories of postcoloniality, culture and subjectivity.



Anna Rebecca G. KLEDAL

Roskilde University Centre, Denmark

Gender, Culture and Sexuality in Colonial Discourse

The paper concentrates on gender, culture, and sexuality of men and women in colonial discourse, who immigrated to or lived for a longer or shorter period of their lives in the overseas colonies. The focus is primarily on English imperialism during the period of 1880-1930. The distinction between male and female discourses should be seen in the light of the importance of gender, which sphere of life and thereby thoughts these men and women were placed into. The overall theoretical approach places gender, culture and sexuality as important focal points for the construction of colonialism.

The paper will focus on empirical studies of white European migration, and what migration experiences have been of importance for Western European societies.



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SESSION 3: Gender Identities: Theory and Discourses

Chair: Nina Lykke (DN)

Mette BRYLD (DN); Bianca PETKOVA (UK); Olga LIPOVSKAYA (R);
Christina ATHANASIADIS (GR); Kiki DELIYANNI-KOUMITZI (GR);
Irina VITANOVA (BL)

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Collapsing Cultural Identities: Self-Representations of Russian Women

The belief in women's 'natural' predisposition to motherhood and domesticity is deeply rooted in contemporary Russia. In fact, it constitutes the most widespread gender stereotype in both the so-called masses and in the educated layers. After the disintegration of the Soviet Union and the proclamation of a Russia which strictly speaking has never existed before, the on-going search for a national identity nourishes on what is imagined to be a stable identity, i.e. a body with a gendered mission. So magically promising does this bonding appear that it has even been appropriated for the naming of the political party of President Yeltsyn and Prime Minister Chernomyrdin: "Our Home—Russia" ("Nash dom—Rossija") which in Russian clearly links the vision of national identity to a femininity of mothering, nurturing and caring.

In my paper I shall give a few examples of how some women internalize this paradigm of the Nation Mother by constructing lesbians, prostitutes, homeless women or even unfaithful wives as others; sometimes this deviant is so explicitly outsided that she is situated beyond the borders, i.e. in the west (or simply in "Europe", understood as non-Russia). This discourse of pathetic and nostalgic womanhood is, however, countered by subversive self-representations of domesticity and maternity as cannibalistic chaos and death.

I suggest that both strategies, each in its own way, mirror the collapsing cultural identities which make up the present "transition" period.



Bianca PETKOVA

Worcester College of Higher Education, United Kingdom

'Femininity' after Perestroika: Bulgarian Women Speaking about Work, Morality, Sexuality, Love

It is often asserted that communist ideologies and practices were oppressive and that under communism people could not speak freely. This paper is concerned with old and new silences in relation to women inscribed in gender discourses circulating in Eastern Europe now.

After the changes in Eastern Europe, gender discourses made new differentiations, often ostensibly reversing communist constructions of what exactly it is that makes a 'true' woman (for example, if communist discourses and practices ensured that women, like men, were in employed work, after the changes discourses about 'real' women as housewives proliferated). This paper uses examples of autobiographical interviews with Bulgarian women to argue that the new gendered discourses about the 'nature' of womanhood have ideological effects in silencing (and hence also oppressing) women.

For example, I illustrate how talk about what constitutes 'women's work' can work in ways which devalue and obscure what women do. In addition, the paper explores how new (Western) discourses about market economy, freedom of choice, consumerism, etc., are tied up with constructions of femininity, so that it becomes difficult to speak about new social (class and sex) inequalities and new dangers and difficulties in women's lived experiences. Constructions of womanhood, today, fit nicely with the needs of the state's emerging patriarchal capitalism.



Love Across the Borders: International Lesbian Couples in Europe

The research is based on in-depth interviews with lesbian women who form couples, and live or come from different countries.: one from a western European country, the other from a country of the former socialist block.

The definition of a couple: two women staying together for a year or longer, and having plans for future cohabitation. Three couples have already been interviewed and four have been sent a questionnaire by fax, e-mail or post. Altogether, the sample may include 10-15 couples

The task of the research is to identify important issues and problems concerning this rather new phenomenon, such as:

- cultural compatibility between the partners
- cultural adjustment of either in the partner's country and personal environment
- lesbian identity in the international context (similarities, differences)
- social and legal issues concerning legalization of the relationship, which is more complicated compared to heterosexual couples.

Apart from this, there is the intention of bringing to light the personal experiences of the women involved in this new phenomenon that has been developing in the last 3 to 5 years. The possible outcome of the project can be a book where the personal stories of these women may be told.

The presentation is only an introduction to the first stages of the research.



Christina ATHANASIADIS

Kiki DELIYANNI-KOUMITZI

University of Thessaloniki, Greece

Postgraduate Women Talk About Family and Career: The Discursive Reproduction of Gender Difference

Greek society is particularly characterized by contradictory society expectations concerning the role of adult women, who are often split between career and family responsibilities, between "tradition" and "modernity". This study has been directed to the discursive practices postgraduate women use to resolve tensions between their career and feminine identities and, thus, the ways they construct their identities and social worlds. It has been also assumed that the interpretative systems available to women function to reproduce a social reality based on gender difference and on women's oppression.

The emphasis has been placed on women's discourses; particularly on women's differential positions in discourses which in turn construct versions of their social reality. From a discourse analytic perspective language is not simply a descriptive medium of the social world but a "functional medium" where meaning is closely related to context.

The paper discusses two broad discursive themes that female participants have access to in order to formulate a coherent view of their social world: *a. The Career-Resistant Orientation: Career vs. Work* and *b. The Family Trap: A Personal Choice*. The discursive themes individuals have access to are directly connected to political matters, such as women's position in Greek society. We have assumed that the "practical ideologies" women use have a simultaneous accommodating and resisting effect that reproduces gender difference and the existing ideology about the sexes.



Mother, Sister, Labourer, Spy - Or Why the Limelight Hurts

The transition in Central and Eastern Europe is proving more difficult and painful than imagined. The myth of the social achievements of Communist governments collapsed and out of the ruins one has to find stable ground and build a new social identity.

At this point, however, material hardship seems to be easier to grasp intellectually and to fight with. Far more serious than this will be building a gendered identity for women. Paradoxical as it might seem, many women would today utter within the same breath two completely contradictory statements: 1) *There was gender equality under Communism*, and 2) *This gender equality has not made a positive difference to my life, quite the contrary*.

In my paper I will try to resolve this paradox by showing that the outward trappings of equality were the product of an oppressive social and discursive regime of constructing social identities. The study applies a multidisciplinary perspective (Critical Discourse Analysis, framework of N. Fairclough) and covers several genres of political discourse—media texts, original archival data from the Bulgarian National and Communist party archives, etc.

By showing the subject positions which the oppressive regime imposed on women under the guise of "social and gender equality", I will argue that it is precisely this strategy which has rendered women powerless and "speechless". Yet, what paths of resistance were open, if any? And how can we face the new period of transition without capturing the ambiguous legacy of five decades of "equality"?



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THEME VI:
CHANGING FAMILY STRUCTURES



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SESSION 1: Caring and Women's Work

Chair: Anne Cova (P)

Eileen DREW (IRL); Anne Marie FONTAINE (P);
Susana COIMBRA(P); Sílvia PORTUGAL (P);
Lise Widding ISAKSEN (N); Rannveig DAHLE(N)



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Changing Family Structures and the Allocation of Caring

Europe is facing a wide range of demographic changes which will affect individuals, communities and nations. The shift towards delaying or abandoning marriage, choosing one or no children and living longer all point towards population decline and possible labour shortages in the future. They also raise the issue of dependency away from the traditional association with child dependents to a broader mix of children, elderly, incapacitated and disabled dependents. Of major policy concern is that these trends point to contraction of the financial and physical base which is needed to support dependent groups.

In previous generations women's working lives had been prescribed by their more demanding reproductive role. This has become increasingly irrelevant with lower rates of fertility, which are decreasing fastest in precisely those countries in which female labour participation rates have been lowest: Italy, Ireland, Spain and Greece. However, fertility decline does not in itself promote gender equality, within the family or labour market, since for women the ability to participate in the labour market, and as full citizens, depends upon the distribution of home-based and community-based, mainly unpaid caring work.

This paper explores the fundamental division of labour within the household in terms of women's responsibility for childcare and elder adult care. It illustrates that though demographic change has extended women's lives (more so than men's) and reduced the period of time for child rearing, care of the aged and infirm could become a more extensive part of the familial productive processes. Experience in the Nordic countries illustrates that change in the division of family care is unlikely to occur without the support of women as active agents, working with other groups to secure equality for women and men.



Anne Marie FONTAINE

Susana COIMBRA

University of Oporto, Portugal

Maternal Employment and Adolescents' Perception of Family Climate

Researches on others cultures have emphasized the impact of women's paid work on the functioning of the family organization . In spite of the absence of convergence, it seems reasonable to admit that the mother-wife-worker role conflict will be greater as long as the distribution of intra-family home responsibilities remains a traditional one. So, the level of the sharing of domestic tasks appears to be a good indicator of a change to a less traditional society.

This study will focus on adolescents' perception of the family climate (personal growth, relationships and system maintenance valorization) according to their mothers' professional status and other variables (gender and redistribution of domestic tasks).

The Family Environment Scale (Moos & Moos, 1986, Portuguese adaptation by Fontaine & Santos) and a complementary questionnaire (to evaluate demographic data, mother's professional status and sharing of domestic tasks within the family) were used, during regular class hours, to 76 girls and 66 boys, aged between 15 and 19 years old, attending the 11th grade in secondary schools of the city of Oporto. Among them, 22% were children of non-outside working mothers and 55% belonged to lower or lower-middle classes, whereas 45% belonged to higher or higher-middle classes.

The results partially confirm our hypothesis and will be discussed according to the conclusions of similar studies made in Portugal and in other societies.



Sílvia PORTUGAL

University of Coimbra, Portugal

Women, Childcare and Social Networks

In Portugal, there have been no extensive studies of childcare, namely in what refers to choosing different kinds of childcare, in what refers to the material and human resources that families make available to this end, the division of caring labour between mothers and fathers, and the involvement of the family network in this process. However, studies made until now point to the existence of a dominant model of childcare in which the mother is the protagonist: she is the primary caretaker, assuming responsibility for the children, their care and the tasks involved in this process.

Due to the increasing participation of Portuguese women in the labor market, mothers need more and more help to perform family and domestic activities. If the majority of women is responsible for the care of their children, few will necessarily be alone in this task.

This paper is the result of a research project conducted between 1993 and 1995, in which I made a survey of the actors that provide this kind of support to women and to the families. On the one hand, I analysed the available structures in the area of childcare, discussing the profile of state intervention in this sector. On the other hand, using some of the results of a questionnaire given to 223 families living in the district of Coimbra, I characterized family choices regarding childcare, discussing the role of the families' social networks in answering to family needs in this area.

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Lise Widding ISAKSEN

University of Bergen, Norway

Rannveig DAHLE

NOVA, Norway

Body Work, Gender and Social Organization

Within the social sciences, there is a growing research interest in the body as a social and cultural phenomenon. The focus in most studies is on the individual and private body, as a location for identity production, experiences and cognition. However, according to professional and socially accepted norms and rules, all health-care workers have in common an access to intimate and sexual aspects of bodies, parts that are otherwise reserved for intimate relationships. Caring for sick and disabled bodies is women's work both in families and in the public health-care sector. The bodily and sexual dimensions of caring have hitherto been a neglected and ignored research issue. The issue is taboo. Also it has been absent in the occupational discourse and self-reflection. The structure and social organisation of this work in modern welfare societies is the concern in this paper. Tabooed work has to be learned and handled as well as socially organised and structured. Besides, body work is ranked on a scale from abstract to concrete, from "clean" to "dirty". Women do most of the body work located on the dirty side. This organisation is based on a heterosexual social order, in which women's work is devalued and controlled by men, and it is also class related in the public sector. We explore some of the implications of tabooed body work in the organisation of health care, and argue that body work and gender have to be better reflected in social theories.

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SESSION 2: Housework and Gender Roles

Chair: Kathleen Hart (P)

Ursula MÜLLER (D); Ingrid Israelsson OLSSON (SE);
Gabrielle POESCHL (P); Alberto RENDO(P);
Andreina de CLEMENTI (I);
Marijke van VONDEREN (NL); Gizella Sikora TÖTH (HU);

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The Micropolitics of Gender Differences in Family Life

While preparing the paper, based partly on an earlier version of a book chapter still to be finished, it occurred to me that the question it tried to deal with is simple on the surface, but very difficult to answer if you go into depth. The more and more intimate you become with research findings about how people—namely heterosexual couples—conduct their everyday lives, (do not) share the work emerging from their living together, and tolerate the most obvious discrepancies between the personal values they acknowledge in interviews and the actual ways in which they structure their joint life, the more you start wondering about how they manage and tolerate living together at all, and especially: why women maintain this form of living. Unlike other contributions that concentrate on "hard" criteria-based explanations—labour-market segmentation, wage discrimination, structures of national systems of social security, and so on—for the purposes of this conference I want to make an attempt to introduce a "micropolitical" perspective "Micropolitics of gender in family life" would then be an analytical attempt to examine how men and women try to argue about equality and difference in their everyday life, which interests they are pursuing, and on which types of resources they are drawing. This, indeed, does make sense up to a certain point.

By then, however, we are surprised by the finding that there seem to be, indeed, gender-specific practices that seem to be adverse towards each other, yet end up in producing a rather stable-looking pattern of contradictions. Women tolerate male violence in diverse forms even if their "objective" situation would allow them to leave, they seem to reproduce gender-stereotyped education with their children in overt or subtle ways, while pronouncing gender-neutral or non-exist educational concepts; and quite a lot of them seem to prefer to modify their egalitarian values and self-concepts to accord with a worse reality in their intimate relationships, in order to maintain them instead of leaving them.

This leads us to a search for promising explanations beyond theories of structural constraints and rational choices, and even beyond national cultural patterns. Here, we reach a point at which by way of trial I refer to a joint pilot project of Angela Minssen and mine³ which tried to scrutinize probable areas of intersection of feminist psychoanalytical and sociological theory on the reasons and causes of male violence towards women. A still prevailing model of cathexis (Conned 1987) is presented which, given the condition of continuing normative privatization of gender conflicts in family relations, may be one of the puzzle pieces still looked for until today.



³ "Psychogenetic and sociogenetic attempts to explain men's violence towards women", to be published in a revised version in June 1997 ("Wann wird ein Mann zum Täter?" Reihe "Geschlecht und Gesellschaft" Bd. 10).

Ingrid Israelsson OLSSON
University of Uppsala, Sweden

How Much Help Is One Expected to Give, in Order to Satisfy One's Spouse?*

Social psychology can help us to understand how changing family structures affect relations between women and men. This paper reports research findings regarding different behaviors and thoughts of heterosexual partners with regard to helping each other with household duties.

One finding shows how partners of both genders allocate responsibility to each other concerning whether they do or do not help the other person with household chores. Partners who attribute the responsibility to themselves are more satisfied with the amount of help they give to and receive from their partner than those who consider the other person to be responsible. From this finding we can speculate that women who attribute more responsibility to themselves feel more satisfied with the level of help they receive within the relationship, and that this is the case even though they may give more help than they receive. This result does not mean that to attribute responsibility to oneself is an ideal. Rather, such a pattern of attribution can work against a change toward increased equality.

Also, the paper reports findings about Swedish residents' views on what is typically female and male behavior when each would like to give or receive help from the other person. Finally, the paper discusses whether there are differences between women who live in different family structures. For example, if women who do not go to work interact differently with their partners compared to women who are employed. In the investigations reported in this paper the couples who participated lived in Sweden.



* The reported research was supported by The Swedish Council for Planning and Coordination of Research (grant A18-5/514).

Gabrielle POESCHL

Alberto RENDO

University of Oporto, Portugal

Representations of Conjugal Roles: Ideal and Reality

The authors who tried to grasp a possible transformation of family practices as a consequence of the generalisation of women's employment, do differ in their conclusions: nothing proves indeed that the traditional division of family tasks has changed. Two studies have been recently carried out (Poeschl, 199b; 1996) in order to investigate how the Portuguese represent the distribution of domestic work and the power of decision between husband and wife. The results suggest that an evolution towards an equitable distribution of family tasks is more intentional than effective. Young single subjects as well as married adults consider their own generation much more egalitarian than the previous one, even if large differences are maintained between women and men.

This observation raises the question of whether the evolution perceived is produced by a social desirability effect—reflected in the public adhesion to the norms conveyed by the present discourse on family—or if it indicates a true desire to set new collaboration rules between spouses. We tried to answer this question, asking a new sample of subjects to describe everyday and ideal practices. The results show, on the one hand, a general tendency to admit that, ideally, the family tasks should be distributed more equitably than they are in reality. On the other hand, they reveal differences in the way men and women represent the ideal distribution of these tasks, men appearing more conservative than women.



Andreina de CLEMENTI

Eastern University Institute, Naples, Italy

Losing Certainties: Migration and the Crisis of the Southern Italian Family Pattern

In the first two decades of this century, Italian southern women had access to migration towards America, specially the United States, only as wives and daughters.

Just like fathers, mothers lost the power to convey their experiences to the children, while at the same time their adolescent daughters were more successful in mastering the English language as well as decoding the American society and coping with it. Moreover, the intense relationship between them and peer-groups resulted in a conflict with the possessive and authoritarian peasant educational models of their parents who were also anxious to protect the daughters from the dangers of the big town.

In the following period, the migration structure changed, and adult women (single or widowed) started to cross the ocean by themselves in order to join brothers or sisters who had long established themselves in the United States and whom they had not met for decades.

The encounter was traumatic. The joy which followed reunion was replaced by a sudden discovery of behavioural patterns and life-styles which were perceived as very different from their own, and which the sacred affective bond made more coercive.

In both cases, the subjects soon realised the partiality of that family conception they had always regarded as the only possible one.



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Marijke van VONDEREN
Eindhoven University of Technology, The Netherlands
Gizella Sikora TÖTH
University of Miskolc, Hungary

Perspectives on Sharing Responsibilities at Home: A Dutch-Hungarian Comparison

In the former socialist countries of Eastern Europe, wives' employment was quite common. But home chores continued to be women's tasks. Watson (1993), in her analysis of the democratization of Eastern Europe, shows how women are excluded from the public sphere. Traditional gender identity flows and is as such not recognized among current institutional discontinuities. The consequence is that democratization is not accompanied by attitudes of gender equality and that housework remains women's work. In the Netherlands, despite an increase of labour-market participation of women from 29 percent in 1973 to 57 percent in 1993, the division of household chores between husbands and wives remained about the same: Dutch women take three times more time for domestic tasks than men. Regardless of wives' employment or the number of children in a household, women spend more time in housework than men. The cultural framing of masculinity rejects "natural" female tasks in men's behavioral repertoire. The more traditional the sex roles in a culture, the less probable it is that men will prefer to take a fair share in childcare. This assumption gives rise to several research questions which we tried to answer with data from Hungarian and Dutch students in technology. Gender role expectations appeared to be significantly different between students from both countries, but not between the sexes. Preferences for division of paid and unpaid work between husbands and wives were significantly different for students from Hungary and the Netherlands as well as for women and men.

Watson, P. (1993). "Eastern Europe's silent revolution: gender." *Sociology*, 27, 471-87.



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THEME VII:
SEXUALITY AND THE BODY



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SESSION 1: Sexuality, the Body and Prostitution

Chair: Helena Loureiro (P)

Manuel Carlos SILVA (P); Celia JENKINS (UK);

Helena Cristina MACHADO (P); Pedro BESSA(P);

Gina CHAVES (P); Maria José MAGALHÃES(P); Anne-Lise HEAD (CH)

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Manuel Carlos SILVA
University of Minho, Portugal

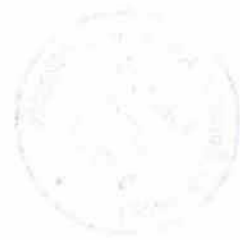
Female Prostitution: A First Approach of a Research

In the framework of an empirical research that is being undertaken in Northwest Portugal on female prostitution, the author advances an introductory reflection on this issue, particularly on its definition and contrasting conceptions and approaches in the light of some social science theories, namely sociology and anthropology, and specially from feminist perspectives.

Our aim is to understand and explain not only the re-rising of the historical phenomenon of prostitution, but also its structuring factors and mechanisms, the process of stigmatisation of the prostitutes, the types and shapes of the current prostitution and, above all, the transition of its spontaneous forms to mercantilized ones, its implications for public health, as well as the close inter-linkage between compelled prostitution, drug addiction and the underground world of organised crime.

Prostitution, not being only a female problem, puts into question the attitudes and the practices of male sexuality, the man-made image and representation of woman and, lastly, of society itself.

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Celia JENKINS

University of Westminster, United Kingdom

Feminist Critiques of Prostitution as Work: Working against the Legitimation of Prostitution as Sex Work

There has been extensive feminist debate about prostitution, much of it juxtaposing issues of women's choice, the legality and employment status of these activities with the abuse of women they entail (McIntosh, 1996). The logic of the position that prostitution is sex-work would be to offer jobs in the sex industry to the unemployed. This is indeed what has happened in Britain. Job Centres have advertised work in massage parlours, escort agencies and strip clubs. Following complaints from unemployed women fearing that they might lose their job-seekers allowance if they turned down such jobs, the Employment Service has now banned such adverts. Yet this is the logic of constituting prostitution as sex-work, little different from other gendered female occupations.

In the context of current debates which favour legalising brothels or zoning, there is some urgency in assessing the implications of conceptualising prostitution as work. This is not simply an economic transaction but entails a specific representation of women's bodies as capital, which as Hoigard and Finstad (1992) argue, is an image readily available to all women. However, to enter prostitution requires a self-transformation on the part of women to perceive their bodies in this way which damages rather than empowers the women involved and, by extension, all women. As O'Neill (1997) and others argue, any feminist analysis of prostitution must address the contradictions inherent in a critique of the institution of prostitution whilst supporting the rights of women who earn their living as prostitutes. This paper explores some of the issues relating to current debates around prostitution.





Helena Cristina Ferreira MACHADO

University of Minho, Portugal

Informal and Institutional Standardization of Women's Sexual and Procreative Behaviour

This paper focuses on the social phenomena of social control and regulation of women's sexual and procreative behaviour. I chose to study how the Portuguese legal and judicial system reinforces that specific social process of constructing femininity, which can also be found in the conventional organization of family structure (heterosexual married couple and economic and symbolic importance of the man's professional activity).

Therefore, I present the main findings of a case study—I've done empirical research in one court situated in an industrialized town in the north of Portugal. I have analysed 224 documents concerning judicial investigation of biological paternity of minors. Those judicial cases occurred between 1980 and 1994. I also conducted 17 semi-structured interviews with single mothers, who talked to me about their individual experience on motherhood outside marriage.

The social processes of control and regulation of women's sexual and reproductive behaviour I have analysed were informal (patterns of female behaviour conveyed by family and the surrounding community) and institutional (rules established and exercised by the juridical system). Both mechanisms of socialization have a dominant ideological characteristic: they create in the Portuguese society a dominant social rule that only legal marriage can legitimate women's sexuality and maternity.

There are efficient and flexible informal ways of helping and protecting women who don't follow that social rule, created and developed by other women, namely by providing information and distributing contraception and by giving emotional and financial support to single mothers. Most of the single mothers I interviewed thought that their own mother was a particularly important supportive family member.

The predominant cultural model that I found in Portuguese family law and in court routine and practice strengthens the ideal picture of motherhood legitimated by marriage. In the Portuguese juridical system prevails the concept of the "ideal" woman as the one who is faithful to her sexual partner (preferably she should be loyal to her "husband") and who has a very "specific" role and responsibility before society that should be accomplished in the domestic sphere.

The Portuguese legal and judicial system defines "man" and "woman" in terms of binary oppositions. Woman's sexual and reproductive behaviour is central to the way she is seen and it is judged in courts in the specific context of judicial investigation on biological paternity of a minor. By doing empirical research in one court I could observe that justice strongly links women's sexuality to evaluation of moral and psychological behaviour, which doesn't occur with men's sexuality.

The "single mother" is viewed as a "social problem" and as a challenge to the conventional model of domesticity in a patriarchal society. The solution of that "problem" seems to include persistent attempts to change that situation in a way close enough to "normal" patterns of female behaviour.

Pedro BESSA

University of Aveiro, Portugal

Gina CHAVES

School of Rebordosa, Portugal

Maria José MAGALHÃES

University of Oporto, Portugal



Body, Gender and Fashion: Design in the Portuguese Context

Does the experience of our body interfere with our relationship, as individuals, towards the body?

To live in a body—be it male or female—implies a gendered relationship towards bodies, i.e., the understanding of our own body is something different from the relationship we may have with a body of the opposite sex, into which we always look from the outside (as the art historian Lisa Tickner suggested in an article published in 1978).

Does being a man or a woman determine ways of dealing with a body which are basically different (cf. women's impotence within patriarchal society, to keep the protagonism and control of their own bodies, in Berger [1972], Nead [1992])?

If it does, in what way is this dissimilarity reflected in different behaviours, namely in the wearing of clothes? Furthermore, to what extent do these issues also intervene—albeit unconsciously—at the creation level, i.e., in the work of the fashion designer?

In what way is the difficult question of identity-building—through the relationship with a gendered body—not itself dialectically confirmed (should we say determined?) by stereotypes of male and female, which, being current in society, become explicit at the clothing level (one accepts here the concept of clothing as a "system of signs" (cf. Lurie [1992])?

Finally, to what extent and in what way are Portuguese designers, both male and female, affected by gender questions? For example, is the younger generation more aware of the issue? And, last but not least, is there any space in Portugal for a study of questions related to contextual design?

These are questions we propose to examine in this paper. Portugal is a country with some tradition in the area of textile production, but only recently—late 70s and 80s—did it venture into the area of creation, that is, fashion design. Hence, the relevance of our object of study.

The article we present here, work-in-progress, will try to approach the subject from different perspectives. We will carry out a research project that will consist of a questionnaire to be answered by the several groups involved: fashion designers (both male and female), students from the fashion designs schools of Lisbon and Oporto, and feminists. This research project will be complemented with in-depth interviews and/or, in the case of the younger inquired, group discussions by gender.

Marriage and Illegitimacy in Switzerland, 18th - 19th Centuries.

It is argued, in this paper, that up to the creation of the Federal State and the adoption of a new Constitution in Switzerland in 1874, there existed two different models to deal with marriage and children born out of wedlock, which were very much influenced by the prevalent ideology with regard to public assistance. In one of the models, adopted by a minority of cantons, there was a long tradition of integration of the newly-born child into a family clan—and this not for humanitarian reasons, but to avoid that the child and her/his mother would have to be assisted by the community. In this case, the State did not hesitate to sometimes force mostly reluctant fathers to marry the pregnant bride or the mother of the child. The second model was much less favourable to women, as the State preferred to force the mothers and the fathers to remain single because of their poverty, in order to avoid any duty of assistance. Marriage was not allowed because of poverty, and marriage without the the State licence meant loss of citizenship. Thus, women who migrated were often excluded from any possibility of returning to their place of origin.

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SESSION 2: Reproduction and Motherhood

Chair: Graça Abranches (P)

Sara GOODMAN (SE); Teresa JOAQUIM (P);
Natália RAMOS (P); Anne COVA (P); Ailbhe SMYTH (IRL)

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Sara GOODMAN
University of Lund, Sweden

**Feminist Research on Women, Reproduction and Technology
- Or Bodies, Knowledge and Technology - A Comparison of
Research in Sweden, the UK An the USA**

During the second wave of feminism in the 1960's and 1970's, a central issue was women's right to control over their own bodies and lives. Women's control over their bodies was raised both in the critique of the objectification of women's bodies and also in the critique of the medicalization of women's bodies. The second wave of feminism sought to free women from the control of men, the control of patriarchal states and from the control of the medical profession. The critique of the medical control of women's reproductive capacity became one of the most vital themes in feminism. The knowledge interests of second wave feminism resulted in a rich an varied body of research.

This paper is based upon my research with Swedish midwives and compares the development of feminist research on reproduction and technology in three countries—Sweden, England and the US during the last 25 years. Issues of right to reproductive choices, the medicalization of women's reproduction and critique of medical technology have been central to the second wave of European and North American feminism. The knowledge interests of feminism and equality have informed women's research internationally. However, the research questions have been raised differently in all three countries and changed over time. This paper asks why this is the case and explores the development of this research area as regards women's movements and political culture, knowledge interests and types of welfare state.



Teresa JOAQUIM

Open University, Portugal

Motherhood and Citizenship

1. What kind of status was given in western culture to women, considered as reproducers of human beings: women defined as a "natural being". The opposition nature/culture.
2. To discuss whether the recent debate on voluntary interruption of pregnancy and new technologies of reproduction perpetuate the social meaning that since Antiquity has been given to women; or if women already have access to the status of citizenship.
3. What kind of difficulties exist today in the access of women to a full citizenship: the social and ethical value of motherhood.



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Natália RAMOS

Open University, Portugal

Mothering and Cultures - Health and Development

Mothering is a complex activity which answers to social and individual patterns. Mothering implies theories and practices that change according to the context (historical, sociological and cultural). Through an etno-psychological and crosscultural approach, this paper analyses mothering practices in an ecological, relational and cultural context and in an health and development perspective. The diversity of mothering patterns and the focusing on the psychological and anthropological dimension of mothering are fundamental both at research level and at the level of prevention and intervention. This is important in developing countries and also in industrialized societies, which have an increasing number of migrant families.

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Anne COVA

Open University, Portugal

Maternity and Women's Rights in France, 19th-20th Centuries

The paper analyses the rise of the Welfare State in France, by focussing on the parliamentary debates and on the contribution of the women's movements of the Third Republic. How did women's movements influence the Welfare State ? What was their impact on legislation ?



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Ailbhe SMYTH

University College, Dublin, Ireland

Not a Right or a Choice - Just a Desperate Situation: Abortion Rights and Citizenship for Women in Ireland

In the volatile socio-political and economic European landscape of the 1990s, abortion continues to be a contentious "position" issue. In many countries, abortion has been centralised as the basis of intense ideological polarisation between conservative forces on the one hand and feminist and other progressive groupings on the other. Abortion has become a primary symbolic arena in which conflicting world-views—and specifically views about women's social status and position—are fought out.

Meanwhile, access to abortion continues to be problematic in real-life everyday terms for very many women throughout Europe, with inadequate State provision for safe abortions in many instances, and none at all in others.

This paper will first offer a brief review of abortion policy and provision in a range of European states, and then focus specifically on Ireland (where abortion remains prohibited by law), seeking to explore the implications of variable provision in terms of women's rights and citizenship in the European context.

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THEME VIII:
CHANGING STRUCTURES OF EMPLOYMENT



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SESSION 1: Gender Segregation in Employment Structures

Chair: Lígia Amâncio (P)

Marie-Thérèse CHICHA (C); Shabnam AHMED(UK); Peta BUSH (UK);
Jenny HOOPER(UK); Nicky LEECH (UK); José Manuel MENDES (P);
Béata NAGY (HU); Catharina CALLEMAN (SE)

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Training in the Workplace for Male-Dominated Jobs and Women's Equality

Our purpose in this paper is to examine to what extent training women in the workplace for male dominated jobs can be a useful instrument to attain equality. The interest for such a topic stems from the observation that in Canada as in many other countries, progress in terms of equality of women in the labour market has been slow. Future progress is not insured since employment growth is very slow and most of the job creation is precarious. Therefore an interesting solution would be to train women already employed by a firm in order to allow them to move to male-dominated occupations within the same firm.

To explore this question we have undertaken case studies in different firms based on in-depth interviews with various actors of the workplace: female workers who have undergone training, male colleagues, trainers, supervisors, union representatives. This enabled us to obtain a more detailed and accurate view of the significant variables that come into play.

Results indicate how practices, rules, as well as behaviours, of the different actors affect women's participation in the different stages of training; they show to what extent these different factors may limit their career development in male-dominated occupations. Comparisons between our different case studies help determine conditions under which training in the workplace for male-dominated occupations may be an efficient tool to ensure women's occupational mobility and therefore equality. Our conclusions are of interest for feminist researchers as well as for women's groups and policy makers.



Shabnam AHMED; Peta BUSH; Jenny HOOPER; Nicky LEECH

University of Westminster, United Kingdom

From Home Work to Paid Work Via the KUBUS System: A Preliminary Report on Women Returners

Today women in the West have often been associated with unpaid work in the home and for the family. Although this is very much a 20th-century phenomenon based on industrialization, it has been so ingrained in the UK culture that such work is generally accepted as being of a lower order and somewhat degrading in comparison to other work. It has not only been unpaid but perceived to have no value when considered in terms of building up a portfolio of skills and knowledge necessary to achieve successful outcomes in the contemporary environment of paid work. At best such domestic labour has been granted recognition occasionally as one of underpinning the community or society but this was a false theory. What it did was to maintain the status quo and culture orientated around a nebulous concept of exchange value.

Now, due more to economic, technological and demographic forces than ideology, women's domestic work is starting to be recognized as an important training ground for the mainstream work environment. The concept was best conceived in the work of Christine Collanges's book *Madame et Le Management* (1969). Here we are invited to review domestic work as project management incorporating such business skills as financial accounting, PR and sales, leadership, communication, negotiating, delegation, stock control and such like. In other words, both process as well as product issues are precisely what most women spend most of their lives doing and research is demonstrating the extraordinary value of this knowledge and experience in the changing work patterns of late 20th century.

Two recent reports (Barclays Bank and Legal and General) demonstrate the opportunity costs of women's work in the home environment which adds credence to the perspective that this acquired expertise is something to be exported to the paid environment. The actual skills involved are now being actively sought as indicated by numerous management training reports.

The Kubus model, although originally designed to bring all knowledge workers back into paid employment, has been successfully adapted to practically focus on these issues for Women Returners. We report on projects undertaken by women mediated by the Kubus methodology. These schemes grew out of the work which has been match-funded by the University of Westminster and the European Social Fund "NOW" project. The aim was for the participants themselves to gain the confidence to create their own economically and socially rewarding environment whilst assisting their perceived community at the same time. This issue of confidence is fundamental to this approach and is built into the course both in terms of process as well as by theoretical work.

An analysis of the successes and failures of the first course provides a basis for evaluating the potential for further developments in this direction.



Class Structure and Intergenerational Mobility in Portugal: The Importance of Gender and Skills

The class structure in Portugal, due to economic, social and political processes specific to a semi-peripheral country in the context of the world-system, presents a peculiar configuration, translated mainly in the permanence of a strong petty-bourgeoisie (agricultural and non-agricultural). In an aggregate analysis of the Portuguese sample, skill emerges as the less permeable boundary to intergenerational mobility and property as the most permeable. We will try to argue that this is due to the late economic development and massification of the educational system, a process common to other semi-peripheral countries with similar structural features.

On the other hand, the strong presence of women in the labour market and in higher education, and the role of the State as an employer, produced a significant sexual differentiation in the intergenerational mobility processes. For men the social structure is impermeable on three dimensions (skill, authority and property), while for women the relative mobility rates are very high with no boundary emerging as a significant obstacle to mobility. A detailed analysis of the educational strategies of the different social classes will show the central role played by education in the social reproduction of families and individuals in Portugal. We conclude that, in order to understand the socio-economic transformations in Portugal in the last decades, special attention must be given to the structuring effects of sexual differentiation.



Béata NAGY

Budapest University of Economics, Hungary

Business and Career Qualification

Two groups of professional women constitute the topic of my paper—women in the economic elite and entrepreneurs. This sociological analysis ponders on the possibilities of well-educated women to enter the business elite. An overview of the reference literature and empirical research show that the equality of formal educational level is a necessary but not a sufficient condition for women to reach leading positions in similar proportions to men. Women are under-represented among entrepreneurs as well. There is a correlation between the educational level and motivation to set up an enterprise, and the sector and kind of enterprise, but education does not influence the profitability of enterprises, which can be explained with the special Hungarian economic and social situation.



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Catharina CALLEMAN
Umeå University, Sweden

Women's Employment Protection

Legislation about women's waged labor has balanced the needs of the labor market and society's need for family stability and childrearing. This balancing has added to the subordination of women in waged labor and to the institutionalization of part-time labor for women. Housework has been excluded from legislation and so has waged work that is similar to housework. Although the Swedish employment protection law should give the same protection to women as to men, it does not do so. My investigation shows that, although women's employments are almost as long as men's, women are fired more often than men. This is sometimes due to the fact that the law allows for exceptions, for "qualified work", a rule which favours men. Also, important resolutions in it can be overridden by contracts between employers and unions.

The firing of women is connected with the kind of work the women are doing and very often with the fact that they are part-time workers. While some women have lost their part-time work, other women have had their fulltime employment reduced. Women who are pregnant and women who are on maternity leave have been fired, although the law says this is not allowed.

Women's right to keep their jobs has also been influenced by their marriages or relationships to their male bosses or more qualified co-workers.

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SESSION 2: Equal Opportunity
Practices and Strategies

Chair: Martha Blomqvist (SE)

Dina CANÇO (P); Virginia FERREIRA (P);
Harriet BRADLEY (UK); Marie-Thérèse CHICHA (C)



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Looking for New Indicators to Measure Equality

Considering the changes that are occurring on all fronts, including the role and status of women, traditional indicators are increasingly insufficient and inadequate to evaluate the progress with regard equality. The official Portuguese Commission for Women's Rights and Equality implemented, in 1996, a project aimed at identifying new indicators in the sectors of the family, education, use of time, employment and political participation.

The Commission had felt a great need to establish a realistic picture of the situation of women and of the level of equality already attained, in the context of present-day social reality, which is considerably different to that of one or two decades ago.

The changes that have been occurring have had a definite impact on the situation of women, although not always positive and often contradictory or even perverse.

A quick look at traditional indicators may lead us to conclusions that do not necessarily reflect the real position of women. Those indicators, in fact, were drawn up in line with a traditional vision of social organization: rigid division of feminine and masculine roles; activities that are considered productive only if and when they are destined for the market, while those that are directed at the family are considered to be non-productive and are socially devalued. The new indicators that have been identified in the above-mentioned sectors are aimed at bringing new insights that will show the mechanisms that condition the building of equality.



Vírginia FERREIRA

University of Coimbra, Portugal

Positive Actions and the Gender Segregation of Employment

The state seeks to limit the level of gender segregation in the system of employment through positive actions. In this paper I will analyse the philosophy and the consequences of positive actions, taking into special account the Portuguese situation.

First, I will briefly present the kinds of positive actions carried out in Portugal, identifying them and characterizing their premises and modes of implementation. Thus, I will consider the consequences of the absence of incentives to firms, of not establishing concrete goals (in quantitative terms), of the emphasis on pre-professionalization, of the rhetoric based on equality of opportunities and on the concern with the maximization of efficiency of human resources in firms

I will then discuss the effects induced on employment structures by individualism, atomization and acceptance of the rules of the gender division of labor which form the social matrix that inspires positive actions.

Lastly, I will argue for the need to shift the emphasis of discourses and practices from equality of opportunities to equality of results, and to recognize gender equality as a fundamental and autonomous right.

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Feminization, Equal Opportunities and Gender Segregation

Britain, in common with other European nations, has in the past decades been experiencing a feminization of its labour force, that is, an increase in the proportion of women employees as against men. But has the quantitative change brought with it qualitative changes in the nature of women's employment? Has the presence of greater numbers of women brought an end to established structures of gender segregation? Has the implementation during a similar period of Equal Opportunities programmes, such as the government-sponsored Opportunity 2000, helped to increase women's access to top posts in male-dominated areas? Are women catching up with men? And how have these developments affected family and household relationships?

This paper seeks to provide some answers to these questions by utilizing data from a set of case studies carried out in the North-East region of England. Interviews were carried out with 198 female and male employees working in matched occupations in five organizations. While all these organizations were committed to equal opportunities, the study highlights the factors which militate against the breakdown of established patterns of segregation. On the other hand, the findings suggest that important changes are occurring in the way women are organizing their lives: women are increasingly committed to employment and career development; dual career families are becoming the norm; and, while domestic responsibilities remain a major obstacle to the fight for gender equality, women are taking less time out of employment for the purposes of child-rearing. In these ways, women's working lives are becoming closer to those of their male colleagues. Thus, the research suggests that important changes in the gendering of employment are under way, despite structural forces which act as constraints on equalization.



Marie Thérèse CHICHA

University of Montreal, Canada

Proactive Legislation to Obtain Equal Pay for Work of Equal Value: What European Women Can Learn from the Recent Québec Experience

In Québec, a new legislation, called proactive, has been recently enacted in order to ensure equal pay for work of equal value, also called pay equity. This legislation is one of the most progressive in the world since it requires that all employers, public and private, with ten employees or more, implement pay equity for all their female-dominated jobs, within a given period of time. All workers are in principle covered by this legislation, even those in non-standard employment (part-time, temporary, etc).

The first part of our paper will explain how gradually a progressive pay equity legislation became unavoidable despite a very strong opposition from the business community as well as from the part of influent members of the government. We will analyse the role played by women from different parts of society: members of government, union members, militants and academics. It was the conjunction of these different forces that led to a strong public opinion support and finally make possible the adoption of the legislation.

The second part of our paper deals with the contents of the legislation: it explains how at the stage of devising the different sections of the law, its opponents were able to limit potentially its scope, at least to some extent.

The Québec experience represents an interesting model to investigate and may show to women from other countries what must be done (or avoided) in order to gradually progress towards the adoption of a pay equity legislation. Our paper will not be descriptive but rather will focus on the interplay of the significant actors involved in this complex question.

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THEME IX:
WOMEN'S STUDIES AND FEMINISM
IN CULTURAL PRODUCTION



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SESSION 1: Women's Studies and Feminism in Cultural Production

Chair: Tuula Gordon (FIN)

Pat MAHONY(IRE); Ailbhe SMYTH(IRE); Christine ZMROCZEK (IRE);
Lena HOLM (SE);Britta LINDGREN (SE);
Eliana BIFFI (B);Jane RODRIGUES (B)

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Pat MAHONY; Ailbhe SMYTH; Christine ZMROCEK
University College of Dublin, Ireland

Promoting Feminist Dialogue, Discussion and Debate: The Role of Feminist Journals

The primary aim of Women's Studies International Forum over the past 16 years has been to provide a feminist forum for discussion and debate, through the publication of feminist research in the multidisciplinary, international area of Women's Studies and in other disciplines. As we celebrate the publication of Volume 20 of WSIF, journal co-editors would like to take the opportunity of the Third European Feminist Research Conference to reflect with other women on the role and contribution of a feminist journal to the challenging process of developing and strengthening feminist knowledge and politics, within Europe and internationally. We believe that this discussion is all the more vital at the present time given the widening gap between academic and activist feminist practices and projects.

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Lena HOLM

Britta LINDGREN

Umeå University, Sweden

Women Studies In Archaeology: Communication Between Eastern Europe and Scandinavia

A network for female archaeologists is being created by Lena Holm and Britta Lindgren, Umeå University in Sweden.

Women have, today and also from a historical perspective, had different possibilities for personal development compared with men in general. For example, women have given priority to other values in life, which not only implied profession either in academia or elsewhere. We think that one of the reasons for the different conditions can be found in the hidden structures, where codes between women and men are not integrated in the communication between sexes.

Female archaeologists from Eastern Europe and Scandinavia do not have reasons or possibilities to meet to any large extent. The different historical and cultural academic traditions could perhaps have been an obstacle. Anyhow, these circumstances should be a potential base for a common interest in archaeological research and individual development.

Our opinion is that this network among female archaeologists is a dynamic platform for constructive meetings in archaeological research and cooperation over national and cultural borders. This forum provides a base for discussions and analyses of the complexity of our experiences of social, cultural and political issues among female archaeologists.



Eliana BIFFI

Jane RODRIGUES

Federal University of Uberlândia, Brazil

Gender in the University: The Subject of Woman's History and Social Relations of Gender

The studies that use the concept of gender and social relations between the sexes have started a new level of debate in the university, questioning epistemological orders, crossing multidisciplinary territories and proposing a dialogue between feminism and the academy. This paper intends to relate the creation of the Nucleus of Studies of Gender and Research About Woman (Núcleo de Estudos de Gênero e Pesquisa sobre a Mulher) and the experience of teaching gender through the establishment of the subject "Woman's History and Social Relations of Gender", at the Federal University of Uberlândia, in Minas Gerais, Brazil.

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SESSION 2: Feminisms

Chair: Teresa Tavares (P)

Maria José MACALHÃES (P); Éva THUN (HU);
Caroline NEW (UK); Maggie HUMM (UK)

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Maria José MAGALHÃES

University of Oporto, Portugal

Contributions of Feminism and Women's Groups for the Extension of Equal Opportunities for Girls in School and in Paid Work

A women's liberation movement gained visibility in Portugal in the 1970s and 1980s, expressed through national and local women's organizations and groups fighting for the emancipation of women. After the revolution of the 25th of April of 1974, the Women's Liberation Movement (MLM), the National Campaign for Abortion and Contraception (CNAC), the League for the Rights of Women (LDM), the Autonomous Women's Group of Porto (GAMP), the Women's Editor Cooperative (IDM) can be pointed as the main groups.

However, their fragmentation and divisions due to different perspectives, political strategies which gave priority to consciousness raising, and their organization (non-hierarchical, direct democracy) made the movement vulnerable to critiques from conservative forces and from the Marxist and the union movements, the latter quite visible and strong in the second half of the 70s. All these features contributed to its low mass visibility and apparent fragility. Although there are Portuguese theorists, including some feminists, that argue that feminism in Portugal cannot be conceptualized as a social movement in the 1970s and 1980s, this paper aims to give visibility to the contribution of feminism and women's groups to social change in our country, specifically to the extension of opportunities for girls, both in school and in paid work.

This research has been included in the project "NORA - New Regards, Old Issues", financed by JNICT.



Éva THUN

Eötvös Lorand University, Hungary

Glimpses Of Hungarian Feminist Thought from Past and Present

Today's Hungarian feminism is in the process of defining itself. While we learn a lot from the experiences of our Western counterparts we should not ignore women's achievements of the Hungarian historical past.

The Hungarian contemporaries of Mary Wollstonecraft drafted their versions of the *Vindication* in 1790. Hungarian feminism evolved as a consequence of social changes that placed women's education in the mainstream of national-social progress.

Towards the end of 19th century several trends of feminist thinking (radical, socialist, and Catholic movements) emerged.

The progress of women's emancipation stopped short after the first World War, and never reappeared, since communism introduced a radically different discussion of women's issues after 1945. The socialist-communist views on women were similar to western feminism thought, i.e., they regarded women's subordination as a fundamental issue of power relations both in the political and private arena. However, they failed to look at the subtleties of social and private relations and ignored the existence of cultural traditions.

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Twisted ideologies provoked heated debates of women's issues in which the dominant discourse accused women of abusing their position, which jeopardised men's mental hygiene and social constructiveness. They were also accused of abandoning their family functions, which was viewed as the major cause for the erosion of traditional cultural values. The dimensions of social processes were blurred inasmuch as feminist views were regarded as part of the socialist state prerogatives.

In a hostile social climate, Hungarian feminism survives in an emergency mode, deals with issues right ahead, and has no energy to think in broader perspectives. Hence the patchwork-like appearance of ideas and activities.



Caroline NEW

Bath College of Higher Education, United Kingdom

Unity and Difference in the Beijing Forum

The paper argues that the Forum which accompanied the UN Fourth World Conference on Women in Beijing, in September 1995, was a significant moment in building a global women's movement, involving both the discovery of communalities and the construction of unity. It uses my own observations recorded in a tape diary, interviews and other materials to describe the processes of dialogue, conflict and reflection through which women are building this international movement. To situate the research I reflect on my own positioning as a white, British, English-speaking European woman, on the perspective at the forum which such origins make likely, and at its possible effects. I focus particularly on unity and difference in relation to North-South conflict at the forum, and the conflict over lesbianism.

The paper reports interviews carried out with twenty women from various nations and backgrounds. Interviewees were asked what the terms 'equality', 'development' and 'peace' meant to them. (Both the Third UN Conference on Women in 1985 and the Beijing Fourth Conference had 'equality, development and peace' as their ostensible goals). The women were also asked what women's liberation meant to them, and what, if anything, they hoped would result from the Conference and/or Forum.

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Maggie HUMM

University of East London, United Kingdom

Feminism and Women's Movements in the 1990s

The classic model of the development of women's movements is a five stage model: consciousness raising, militancy, consolidation, fragmentation, backlash.

Although loved by the media, this model presents a misleading taxonomy for the 1990s. Following Chela Sandoval's theory of oppositional consciousness, this paper will argue that, in the 1990s, a topography of feminisms, rather than a linear staging of feminisms is a more useful model.

The four themes of the 1990s the paper will outline, with examples, are:

1. The interaction of the local and the global
2. The significance of networks
3. The cultural/political continuum
4. Diversification



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THEME X:
WOMEN'S MOVEMENT AND
POLITICAL REPRESENTATION



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SESSION 1: Women's Movements: Trends and Developments

Chair: Ruth Levitas (UK)

Carol MUNN-GIDDINGS (UK); Britt-Marie THUREN (SE);
Ann GRAHAM (USA); Martín GÔME-ULLATE (E);
Hilda Rømer CHRISTENSEN (DK)



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Self-Help/Mutual Aid, Gender and Citizenship

Since the 1970's the idea and practice of self-help has developed world-wide into a major social phenomena. Wann & Coote (95) state that it has been termed by some a 'social movement' and by others a revolution. Developing primarily around social, psychological and medical issues, the self-help approach is a unique form of help that can lead to effective coping skills, improved self-esteem and personal growth and collective mobilisation for social change and service innovation*. Mutual aid based on experiential knowledge is a more accurate description of the process of 'self-help'. Selfhelp groups appear to have a particular importance for women; their membership is primarily female and the emergence of such groups has paralleled and complemented the women's movement, embodying many of the fundamental principles from which the women's movement evolved (Gartner 85). It is interesting and significant that, whilst women are still not represented equally in formal democratic structures, they are in the majority of these groups. Self-help groups create a 'space' in which through sharing experiences of the same health or social issues, new conceptualisations can be formulated challenging predominant theory, discourse and practice. Such activity raises questions about what is defined as political and who is involved in the construction of that definition; this in turn will have major implications for our understanding and realisation of citizenship and democracy.

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* e.g. Refugee movement, Carers movement, etc.

Wann, M. and Coote, A. (1995) *Self-help and Mutual Aid: a policy for the 21st Century*. London. Institute for Public Policy Research.

Gartner, A. (1985) A typology of women's self-help groups. *Social Policy*. Winter 85.



Britt-Marie THUREN

Stockholm University, Sweden

Female Grassroots: Women in the Spanish Neighborhood Movement

In Spain, women participate little in political activities. But there is one exception: the neighborhood movement (*movimiento vecinal*) which started as a semi-legal resistance movement during the Franco regime and has since become an alternative way of doing politics. Its explicit purpose is to defend the interests of people living in the same areas (*barrios*). Most of the activists in the early years were men, now women are about half. The movement has about one and a half million members.

Different vital experiences produce different subjectivities; therefore women's political priorities are often different from those of men. So are their styles of interaction and communication. But women can manipulate the contradictions and sometimes invent new methods of participation. The neighborhood movement lends itself to innovations because of its loose forms and true grassroots characteristics.

Women prefer the neighborhood movement to political parties or trade unions for such reasons as: better access in terms of time and space; better access in terms of interactional styles; their use of urban space gives them special knowledge of locality and this legitimizes their participation; the focus on local issues makes political concerns relevant for them; they use the associations for socializing purposes; the barrio is a mediator between public and private space and thus a strategic place to begin for women who want to increase their capacity to act in a society which has changed, so that "traditional" forms of agency are no longer valid. They usually say they want to "become persons".

The paper will present ethnography from my recent fieldwork in the movement to exemplify some of these points.



Expanding Political Space for Women in Poland

Do Polish women continue to reject politics or does politics continue to reject women? The dirty game of traditional politics is for men, and the lives of women today are molded by conventional female roles of keeping families together, managing the household, and caring for children. Throughout Polish history, behavior similar to the selfless image of the "Matka Polka" or Polish Mother rewarded invisibility in women's behind-the-scenes support of the political struggles of more deserving male heroes (Penn, 1993). Such anonymity and idealized selflessness do not encourage avenues for and acceptance of open participation in the political process. More importantly, the political process itself opened few spaces for women.

In Poland today, the context of the "political" requires redefinition in relation to both gender and space. Within these dimensions, we must examine how the project of reconstituting the political is carried out, and how and if political space for women is created. Thus, this paper will address these issues based on research conducted in Polish communities over the last two years and recent advocacy training workshops in Poland over the last few months.

The most important questions are: 1) who will establish this space; 2) where will it be located; and 3) what will the space look like. As the legacies of the past confront the forces of liberalization on the one hand, and the renewed strength of centralism attempts to diminish local initiatives on the other, the outcomes of these debates will have long-term consequences for how group interest is articulated and how women will be represented. What rules and norms will be set and how will they restrict women's ability to act, what rights will be guaranteed and to what extent will they be reinforced? What strategies need to be employed to overcome the passivity created by Poland's paternalistic past?



Martín GÔME-ULLATE

CIE Angel Ganivet, Spain

Gender Relationships in the Counterculture

This essay is a draft of a chapter of my doctoral thesis entitled "Counterculture and Alternative Settlements in 1990's Spain. A Social Anthropology Research". It is an analysis of the particular gender relationships, as well as women's situation in countercultural contexts, that the author has observed in some communities and settlements during his fieldwork. The tensions produced by the confrontation of a western culture in self-willed deconstruction and the enculturation towards a very different view of the world, fundamentally spiritual, based upon the importation of a variety of ritual and mythic elements from a space almost antagonistic to the one we are living in—oriental cultures and a view toward the ancient past—converge in these settlements to produce a radically new way of understanding women and gender relationships.

After two centuries of the establishment of sociology as a science and several dozens of years from the beginning of the Women's Liberation movement, the anthropologist faces in his/her own culture (?) women's (and men's) voices who, urging for a more natural life, carry the understanding of human beings as "nature".

Institutions established and experienced with radical singularity like "Women's Circle" or natural birth will be some of the examples in this essay.

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Hilda Rømer CHRISTENSEN
University of Copenhagen, Denmark

When the YWCA Entered the City: Modernity and Conservatism in the YWCA from 1880 to 1940

In several Western Protestant countries the YWCA became huge associations for young women. The YWCA was founded and grew simultaneously with other well-known mass-movements in industrialized societies, such as the labour movement and the women's rights movements. The YWCA success was not least due to female migration, which in the 19th and 20th centuries turned many cities into female metropolises.

The YWCA did not celebrate the coming of modern society, and the modern city in particular became an object of concern. The city was seen as the nexus for moral deprivation and as an agent for the undermining of religiosity and church. But at the same time the modern city became the precondition for the existence of the association. Here the YWCA developed an outstanding ability to attract women across the boundaries of age, class and demography.

Religious (and conservative) associations such as the YWCA have often been approached with ahistorical assumptions identifying them with stagnation and lack of change at both structural and personal levels, a picture which has to be revised in regard to the YWCA, realizing their experimental religious behaviour and the hectic building up of institutions.

In this way the YWCA itself became a feature of modernity, not least of the modern urban landscape. Furthermore the YWCA created a culture for women which can be placed between the traditional ideas of public and private.



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SESSION 2: Women's Representation in Power and Politics

Chair: Regina Tavares da Silva (P)

Dasa DUHACEK (USA); Madalena BARBOSA (P);
Conceição NOGUEIRA (P) ; Maria Teresa G. CARVALHO (P)



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Gender Perspectives on the Reconstruction of Political Identities in Yugoslavia

Former Yugoslavia disintegrated as a consequence of nation-state formation and the reshaping of its political structures accordingly. The model of the modern nation state is, among other things, defined by its territory and its boundaries, within which its primary cohesive tissue is a common language. However, it functions as a result of contestation, externally within a friend/foe framework and internally based on the hierarchy of the public/private split, which consequently not only renders itself open to gender analysis, but also serves as the entry point for further research from that perspective.

Following the said model, the analysis of the political identities emerging after the disintegration of former Yugoslavia will be limited to the country which now names itself Yugoslavia and to the period from 1991 to 1996. Its aim will be to establish the presence of women on the public scene, where they claim the full spectrum of political identities. However, it will include, on the one hand, the demands the nation state in the making confronts women with, and, on the other hand, it will focus on women's resistance to national identities as they are set within the dominant Western model (such as boundary crossing and language translating). In an attempt to dismantle the most destructive element of that model, the friend/foe dichotomy, women and, particularly feminists, call for accountability for the war, while they themselves are partaking in the collective responsibility, thereby precisely claiming political subjectivity. This will prove to be self-contradictory inasmuch as the very discourse women and feminists are adopting enhances the model they oppose. However, the paradox is that for the citizens of the country that now calls itself Yugoslavia there is no painless detour: in order to dismantle the disastrous deed, they first have to claim it.



Madalena BARBOSA

Comission for Women's Rights and Equality, Portugal

Women's in Politics: Mutism and Invisibility

The paper presented here is part of a larger research which aimed at showing the important role played by the media in creating hegemonic representations of politics and politicians. In this research we analysed the content of all materials pertaining to the 1995 Campaign for Parliament in Portugal in an important and reputed daily newspaper. Our hypothesis foresaw that the political field was represented as an arena of male confrontation and homosociability.

In Portugal, as in most democratic countries in the Western world, women are under--represented in all political positions, including the Government, Parliament, etc. Although under-represented in the political field, the political pages of daily newspapers present us with a "reality" where women are invisible.

Our analysis was both quantitative and qualitative. We considered the number of women and men who were mentioned as well as the number of accorded citations and interviews. We also selected for our analysis the mentioned and elaborated themes, the metaphors used, and gendered traits attributed to the political actors, considering in particular the two political leaders in confrontation.

Our results will be discussed within the frameworks of media sociology and social psychology.

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Contradictory Positions and Contradictory Discourses: A Study on Discourse Analysis of Women in Power Positions

This study has as a starting point the interest in women in power positions. The number of women in these positions is small, and certain stereotypes are associated with them (Amâncio, 1995; Nogueira, 1995). They are seen by public opinion in different, contradictory ways: either they are "super-women" or they are seen as "men". In both cases, their feminine nature is emphasised. The former ("super-women") are seen as gifted because they combine perfectly the traditional feminine roles (house and children) with those roles traditionally associated with men (career, leadership, and power). The later ("men") have given up their traditional roles and have opted for those associated with men. In both cases, there is an obvious acceptance of traditional roles.

The choice of women in ruling positions as an object of study is justified because we believe that the experience of those "contradictory" roles (traditional feminine/traditional masculine roles), expectations and identities, might constitute a complex and privileged place for the construction of female subjectivity.

This study presents a summary of the discourse analysis of 18 interviews to women in power positions. The analysis points to the existence of several discursive actions through which the women, occupying ruling positions, define their trajectory, their connections to the family and their perceptions on leadership; however, we think that we might consider two qualitative distinctive discourses, essentially as a result of the effects or consequences that they bring about for the construction of their own identities, and for the construction of the identities that others do make of them.

We can refer to the Essentialist discourse and the Resistance discourse. We shall see how the qualitative differences between these two forms of approaching the themes, essentially, refer to the effects they produce and to the construction of female subjectivity.

We conclude by discussing the political implications of these different discourses.



Maria Teresa G. CARVALHO
University of Minho, Portugal

Women's Leadership

In the last years we have observed important changes in the structures of employment in Portugal. One of the most marked changes is the significant increase, since the 1970s, of women's participation in the workforce.

In spite of this increase and the improvement of women's qualifications, only a small proportion of them reaches positions of leadership in the organisations.

Some researchers have tried to explain this situation, but the goal of my work has followed another track. What I intended to find was:

—Who are these women?

—How did they reach a position of leadership within the company?

—How do they define their "way of being" in relation to management?, or, as Max Weber would say: How do we define the Ideal Type of women that occupy places of leadership in Portugal?

This essay is only a first approach to the analysis of women's leadership in Portugal, having selected the district of Coimbra as the area of study. The data was collected in semi-structured interviews and participant observation. The major findings point toward the importance of personality features, behaviour and the relationship between profession/occupation and gender.

The interpretation of the results seems to confirm the initial working hypothesis, calling attention to the importance of the existence of subtle ways in which women are disadvantaged in relation to men.

I also emphasize the astonishing diversity of processes that require an answer beyond the evidences of social behaviour and, more specifically, of micro organizational behaviour.



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THEME XI:
WOMEN AND THE CITY



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SESSION 1: Women, Space and the City I

Chair: Ana Pires (P)

Antonia COFFEY (A); Bettina van HOVEN (UK);
Christine WÄCHTER (A); Chiara SEBASTIANI (I); Anna Bofill Levi (E)

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Antonia COFFEY

Chamber of Labour, Vienna, Austria

Women And Town Planning

Cities are not only places of cultural variety, chances of personal development, choice of different kinds of work or occupation, but also places of inequality, alienation, isolation and loss of communication, unemployment and poverty, drugs and all the social and human problems that arise from them.

Especially migrant women are often faced with poor working and housing conditions, lack of jobs, lack of communication, often increased by cultural restrictions.

Legislation and planning measures generally tend to increase inequalities between rich and poor, between migrants and others and especially between men and women.

Through large scale projects, urban renewal schemes and other planning measures, poorer people are often forced to move out either to other deprived areas or to large housing estates at the edge of the city. Social relationships are destroyed, especially the women have to cope with inadequate or non-existent public transport, with the lack of social infrastructures, with great distances between the place of work and the home, between the shopping facilities and the home, etc. Public space as a place for communication and a means to overcome isolation is often non-existent, not designed accordingly or simply taken over by traffic.

Transport planning is almost exclusively carried out by men who usually own and use a car. Those without access to car use (a high percentage of women and especially migrant women) have to cope with the consequences of mainly car-based planning.

After outlining some of the existing inequalities and problems in more detail, I would like to show some attempts of urban governments to counteract these tendencies by sustainable planning schemes with intensive public participation (Rotterdam), by job-creating measures in deprived areas (Vienna), or by a combination of both.



Bettina van HOVEN

University of Plymouth, United Kingdom

Women In Planning

The transitions taking place after German reunification have greatly affected the lives of women in the former GDR. Especially women in rural areas have experienced great social and economic losses. Former farming co-operatives were dissolved, mostly without compensation. These cooperatives, in which women were firmly placed with employment and income, childcare provisions and organised socio-cultural life, promoted a sense of independence and long-term security. Women, who are now less mobile and less qualified than their Western female or all-German male counterparts, have little chance of re-employment. This along with diminishing infrastructural provisions leads to increasing isolation and loss of identity.

Rural planning programmes intend to supply structures upgrading a region's life quality. Claims for the enhanced participation of women in the planning process have been made on national and international levels (Agenda 21). However, policy makers have made little effort to examine meanings of social life to reconceptualise and redefine issues according to the needs of women.

The contributor's research project (thesis) aims at examining women's contribution to rural planning within the study area of Mecklenburg-Vorpommern (former GDR). Accordingly, objectives are (1) to investigate women's wants and needs in rural planning that enhance life quality; (2) to identify effects of planning on women's lives; (3) to analyse women's effective participation in decision-making at strategic and local level.

The process of research ascribes an active role to the research participants. Thus, it can lead to strengthening women's confidence in the role they can play in decision-making in their community and overcome isolation. Consequently, this process can become "a vital part of the democratic process".



Feminist Challenges to Technopatria

Technology has changed our lives in many ways. Electrification and technological rationalization have, no doubt, made our lives physically easier. But they have also brought along various serious social and environmental changes. Trying to cope with these problems, environmental politics focus on the end of the line, thus expecting the consumers to behave in an environmentally sound way, whereas industry and production are far too little called to account. Not only as consumers, women are increasingly being addressed as the main responsible actors in environmental contexts. The representation of women in fields of planning and decision making, however, is still marginal.

I will argue that a sustainable development based on the development, diffusion and implementation of environmentally sound and socially desirable technologies can only be achieved by integrating the majority of the population—the women—into all levels of decision making. My emphasis will lie on "politics" and "technology".

In Graz we have carried out projects in both fields, on one side developing modules to enhance women's participation in communal environmental politics, and on the other side involving schools and technical universities into programs that encourage girls to take up technical studies. Based on the results of these projects I will present conclusions both for the field of politics as well as for the area of technology.

I will give examples of ways to enlarge the number of women actively engaged in (communal environmental) politics and I will argue that, in addition, activities to raise the number of women in engineering have to multiply.



Chiara SEBASTIANI

University of Bologna, Italy

Migrant Women and the Public Sphere, Or Is It Still True That 'City Air Makes Free'?

This paper deals with the perception of the European city by immigrant women from Third World countries and with the uses they make of the city.

The specificity of the European city lies in its not being only an economic phenomenon, based on the market, but also a political phenomenon, based on selfgovernment (Weber). The medieval motto of free municipalities was: "City air makes free". This meant that by dwelling in the city peasants and bond servants, workers and craftsmen lost their bonds to lord and village, acquired new bonds to the city and their fellows, shifted loyalties and became citizens. It also meant that the *jus sanguinis* was replaced by the *jus solis*, the city became the freely chosen "community by destiny".

Is it still true 'that city air makes free' those who choose to live there? And does this motto apply to migrant women as well as men? City life in Europe has produced "civil society" and its institutions; it has also produced the "public sphere" (Habermas), the sphere of public discourse and debate free from the bonds of power and authority, market and status. But this is exactly that from which women have been excluded for centuries. It might seem reasonable to suppose that migrant women would be doubly excluded: as strangers and as women.

Yet migrant women's experience of the city might prove richer and more complex than men's. Men's experience is focused on labour (Arendt), whereas women's experience can encompass both the private and the public sphere, their role often being that of mediators between the two. Whether they come to join families or on their own, women's experience tends to encompass more aspects of city life than men's; women take in aspects of private life (home, domestic work, children) which set them in contact with the social and cultural sphere (shops, schools, social services, medical aid, language courses). In time, this may lead migrant women to acquire strong competences in the public sphere (ability to speak and communicate, good knowledge of law and bureaucracy, competence in assessing school services). Moreover, women have proved sometimes to construct an identity based on a mix of ethnic culture, feminism, instruction and professionalism (Wihtol de Wenden).

These features contrast with some common ideas about migrant women: their dependence on family ties, their relegation to the domestic sphere, their role as keepers of tradition. To explore them I will try to answer the following questions: a) why do migrant women from the Third World choose to live in cities? Answers to this question focus mainly on the "three Fs": Family, Friends, Fellowship—allowing for some influence of the "three Ws": Work, Welfare, Wealth. My hypothesis is that an undervalued explanation of the migration project lies in the "three Cs": Communication, Culture, Citizenship.

This leads to question b): what makes a city "friendly" and hospitable to migrant women? Though the answer is normally the economic and welfare opportunities, I hypothesise that the strenght and extension of the "public sphere" and the opportunity of access to it (through meeting places, political social and cultural associations, cultural events, mass media) may be of extreme importance in promoting "vertical integration".

To these questions I will try to answer in two ways: a) through the analysis of migrant women's narratives, fictional or biographical, to see the images of the city they involve; b) through the analysis of public discourse on migrant women. Data for a)—apart published literature—will be interviews to migrant women following courses in Italian at the "Amílcar Cabral" association in Bologna; data for b) will be based on the analysis of three national newspapers of different political tendencies, all three being present with local pages in Bologna.

I mean thus to show: a) that the migrant woman is a rather invisible subject; b) that there is a well-meaning stereotyped image of the migrant woman; c) that migrant women build projects and construct identity in ways which the city may foster through access to the public sphere; d) though often this doesn't happen because politics and policies focus mainly on private and social needs.



Anna Bofill Levi

Maria Aurèlia Capmany Foundation, Barcelona, Spain

Women and Urban Environment

Women have not been present in the process of cities' development and configuration, but in a passive way, subordinate to the male. The urban environment is a gendered locus where sexual inequalities are evident. And that evidence can be proved by analyzing the conception and design of dwellings, of workplaces, of services and utilities spaces, of recreational or leisure spaces, of pedestrian's ways, of mobility networks that give priority to private vehicles, and looking at the organisation of the urban fabric. Also observing the lack of accessibility, and of security, the fear of the violence that invades our streets, specifically over women. Therefore it would be more appropriate to talk about the limitation of liberty for women than gender inequality, in a city which has been developed until now, since it expresses a male experience of life, from a man's point of view.

The most important institutions, at the European and international level, begin to be interested in those questions, organizing conferences, debates, and projects, trying to recognize that urban policy must consider women's roles and necessities. (Mrs. Jean Augustine, Prime Minister's secretary of Canada, "Women and City" conference, OCDE, Paris, 1994)

In order to perform an urban policy it is necessary to start from our social reality and as women we have to start from ourselves. Only knowing our desires and necessities, our way of life, and relationship with other women, should we be able to elaborate a new process, a new policy toward the transformation and improvement of urban environments.

Only if our desire becomes political, only if our will to change is formulated, should we be able to act politically toward a transformation of the urban environment on behalf of ourself, and so on behalf of all citizens.



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SESSION 2: Women, Space and the City II

Chair: Christine Wächter (A)

Anastasia LADA (GR); Dina VAIYOU (GR)
Isabel SEGURA (E); Cristina VEGA (NL); Mar GARCÍA (E)



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Anastasia LADA

Aristotle University of Thessaloniki, Greece

Migrant Women and the Immigration of Ideas: From Theories About Women to Theories About Gender and Vice-Versa

The paper will reflect on the shifts that have happened on the ways that the relationship "women-space", "women-city" have been conceptualized and discussed so far within theories of space and within theories about city.

The shift of feminist theories from "women" to "gender" happened within the context of mass migration and transculturation that characterize the social life of contemporary European cities.

Within this framework, the case of migrant women raises again the need of a multiplicity of approaches in the examination of the condition of women and of an enrichment of the thematic agenda both of the theories and the politics about space and cities.

I will be discuss issues such as:

- a) The shifts that took place in the formulation of the subject, in theory and in research, meaning that there is a shift from theories about "women" to theories about "gender"
- b) The consequences that these shifts² could have in the theories and practices of space.
- c) Can these more recent theories or approaches have any connection or relation with politics about space?

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Dina VAIΟΥ

National Technical University of Athens, Greece

Women, Cities, Citizenship

The paper starts from the premise that the city, and space in general, forms part of the social relations, in the context of which it is produced; with its form and structure the city contributes to internalize social rules and expectations, thus forming a locus for the construction of power relations. One of the ways in which this is effected is by the development of an ever more complex public sphere (in opposition with the private) - which broadly corresponds with the development of citizenship.

The delineation of everyday life into public and private realms is not only in spacial terms, although in some areas and historically periods it is strongly so as well. Public refers to the public space of the city (its streets, squares, public buildings, parks, etc.) but also to the social institutions and relations which determine this space and are constituted in it: work, education, leisure, politics... Private refers to its opposite, the nameless, the space and time of "escape" from the tensions of the public, also the refuge of those who are excluded from the public.

These concepts have played an important role in determining urban forms, approaches and explanations of urban development and ways of intervention cities. At the same time, they are concepts which are based on, and contribute to reproduce, gender and "public" with "male", in real and/or symbolic terms. In my paper, I propose to discuss "public" and "private", "male" and "female" in the city, as they relate to the development of ideas and content of citizenship, drawing on examples from urban history (in Greece and Southern Europe).



Isabel SEGURA

Maria Aurèlia Capmany Foundation, Barcelona, Spain

Women and the City: A Project

The project "Women and the City" has two priority objectives:

- the drawing up of a White Paper on "Women and the City"
- the creation of a National and Transnational Network of Women Users of the City

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Cristina VEGA

University of Utrecht, The Netherlands

Mar GARCÍA

University of Comillas, Spain

Experiencing Urban Space. Moroccan Women in the Neighborhood of Lavapi

This presentation deals with the way in which immigrant women from Morocco place themselves in the diffuse space of a big city in the south of Europe. The experience of migrating is, in the present historical context, an urban experience. One of the consequences of this is that migrant people's lives are articulated around the duality of the foreigner that tries to settle and reterritorialize in a new place and the demand of moving and shifting imposed by the city life. This relationship between migrants and urban territories take a special form if we take into consideration the singularity of Moroccan women's histories of migration, their economic activities, their family organization and their subcultures.

Using a limited number of cartographies of urban trajectories in the city, we will discuss the ways in which some Moroccan women perceive and represent a historical quarter in the center of Madrid, its borders and sites, its references for spacial orientation, its location and interconnections with other areas of the city, its resources and its possibilities for (inter)cultural communication.

In a period in which the city council is starting an urban project for the restoration and regeneration of Lavapi, migrant women's cartographies talk about special problems of exclusion and fear, about their anonymous feelings and about the impact that urban planning has on their daily life.

These representations will need to be taken into account if the goal is to trace lines of alliance and cooperation that traverse the ethnic and gender singularity of experiences in the city and start to give shape to what a truly multicultural society could look like.



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POSTERS



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Gerd Bjørhovde
University of Tromsø, Norway

**Women's Worlds 99: 7th International Interdisciplinary
Congress On Women, June 20-26, 1999, University Of
Tromsø**

The *Women's Worlds* congresses have been organized every three years in various parts of the world since 1981. Previous conferences have been held in Australia (1996), Costa Rica (1993), USA (1990), Ireland (1987), the Netherlands (1984) and Israel (1981). The poster session will focus on both the history of these congresses and give information on the next, the 1999 conference, which is to take place at the world's northernmost university, in Tromsø, Norway, in June 1999.

Above all, however, the poster will serve to advertise the 1999 congress, inviting feminist scholars and activists to register their interest in participating and present proposals for the program: of conference themes, of keynote speakers or resource persons, of panels or workshops. In short, ideas and discussions of all kinds, scholarly as well as social and cultural will be welcomed.

As the Convenor of *Women's Worlds 99* I shall be present at the Coimbra conference and will work actively to make this poster session into a meeting place for as wide a selection of scholars, activists and "femocrats" as possible. For the Tromsø *Women's Worlds* organizing committee it is vital to try and turn the 1999 congress into a more *process-oriented* event than the traditional international conference. But in order to make that happen, we are dependent on as wide and as early a response to our initiatives as possible.



Karina NILSSON

Umeå University, Sweden

Women's Life Paths, Migration and Changing Household Structure In Sweden

The poster presents a study of household formation, spatial mobility and women's labour-market careers in Sweden.

Sweden has the highest female labour participation in the world. The expansion of the public sector generated new jobs for women. But careers towards top jobs and high wages have been much slower than for men. Today, when public expenditures are cut, women's jobs are threatened. Women have weaker ties to the labour market. Part-time employment and household work constraint a fast and successful career. In rural areas and small towns the opportunities to find employment and to start education are limited, and women are strongly over-represented in the migration to the cities.

In the present study the impact of inter-regional migration, education and household formation on women's labour-market careers is analysed. The study is based on individual and longitudinal data of the population born between 1956 and 1966, during a ten-year period from 1985-1995.



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Mary CONWAY

Dublin Institute of Technology (IRL)

'Newpomes' Poetry Broadsheet Poster

Designed to hang as a poster, the texts may be seen in many ways from outside or inside, depending on whether the broadsheet pages are unstapled or left together. 'Newpomes' was born in 1989 in two places at once: Tienamen Square, Beijing, and in the Dublin Institute of Technology. As convenor of the poetry workshop that eventually issued as this poster, I intended to work only with women, but eventually chose the work of one man whose thinking and feeling seemed more in the feminine economy. I met the Chinese women writers, Cao and Pan Qui, when they were studying at the DIT. They had left China because of Tienamen Square. I think it might be suitable for this poster to be exhibited in Coimbra in July 1997, a time when Hong Kong will 'return' to China, because it embodies the conference theme. As refugees, Cao and Pan Qui were also, as I was, exploring and searching for a philosophy of women's place in the world. Cao wrote her text in English. Pan Qui wrote in Chinese, later translating herself into English, keeping as close as possible to the structure of the original language. Dr Patricia Donlon, Director of the National Library, commented that it was the first time that a modern text had been published in Chinese characters in this country.

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VIDEOS



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Fina d'ARMADA

Fernanda HENRIQUES

Maria José MAGALHÃES

University of Oporto, Portugal

Values and Roots: Women's Education and Citizenship

The project "Promoting Equality Awareness" involving four universities (Cambridge, Porto, Barcelona and Tessaioniki) has developed a research on gender representations by student teachers mainly on women's citizenship and gender inequalities both in the public and private spheres.

In the second phase, and profiting from the outcomes of this research, curriculum materials for teacher education on women's citizenship have been developed. One of these materials is a video and a guidebook named "Values and Roots: Women's Education and Citizenship.

The main idea in the video is that for "changing the school" it is necessary to introduce new "values" and new "knowledge" in the curriculum and new forms of school organization. Hence, the video presents recent research on women's studies in Portugal, mainly from sociological, historical and educational perspectives. It aims to show that, in spite of what legitimated science, knowledge and the curriculum show about women's participation in social life in Portugal, they actually participate. Going to History gives us "roots" in order to built our identities.

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The video also presents the history of the Portuguese educational system both before and after the revolution of the 25th of April 1974, giving special attention to girls' and women's situation in school.



Natália RAMOS

Open University, Portugal



Gestes de Mères, Gestes de Père

Aujourd'hui, au Portugal comme ailleurs, les pères participent de plus en plus aux soins et à l'éducation du tout-petit. Par cela, ils suivent les différentes évolutions et notamment celle de la famille contemporaine surtout centrée autour du couple et de l'enfant. Les gestes des mères et les gestes des pères se différencient et se complètent. La participation du père et de la mère dans les soins et l'éducation est indispensable à l'équilibre psychique du jeune enfant et favorise son développement et son indépendance.

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Carminha Pereira FLEICHLIN
Information Center for Women from Africa, Asia and Latinamerica,
Switzerland

Umgezogen/Uma Passagem para o Primeiro Mundo

This video shows interviews with four Brazilian women who emigrated to Switzerland: a wife of a Swiss, a student, and two cabaret dancers (in Switzerland, they can obtain a special visa for this kind of activity). They talk about their dreams and the difficulties of integration into Swiss society, about bureaucratic and social barriers. They talk in detail about the hardships they have experienced and still experience in Switzerland..

The interviews are conducted by a former worker of the Women's Information Center (FIZ), who is now the coordinator of the project CHAME (Humanitarian Support Center—Women in Salvador/Brazil), whose main goal is the prevention of sexual tourism and the traffic of women. This film is used in Brazil as part of the work of prevention.

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Sonja SPEE

University of Antwerp, Netherlands

Image for Image: Women in Media and Advertisements

Content of the video: female portrayal in the media (stereotypical and more diverse images) and how to deal with it. An ethical guideline (10-step code) for media-makers.

Discussion: The social construction of gender by the media: the media give a range of different female images. The quality of this portrayal depends on the professionalism/interests of the media-makers but also on a lot of other factors (media law, media politics, media ownership and public interest). Media ethics on the part of media users (i.e. female viewers) has not been not discussed until recently: do female media users appreciate the female images they receive? If not, how to react against this?

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INDEX



Fundação Cuidar o Futuro





ACKERS	11	DAHL	25
AHMADI	30	DAHLE	164
AHMED	196	DECIMO	32
ALONSO	78	DELIYANNI	122
ARAÚJO, H.	122	DELIYANNI-KOUMITZI	154
ARAÚJO, M. L.	94	DIAZ	49
ARNOT	122	DREW	161
ATHANASIADIS	154	DUHACEK	233
BANDHAUER-SCHÖFFMANN	62	DUMITRESCU	41
BAPTISTA	64	EMEREK	25
BARBOSA	234	ERSON	93
BENIGNI	31	FERNANDES	109
BESSA	180	FERREIRA	204
BIFFI	213	FIADEIRO	85
BJØRHOVDE	255	FLEICHLIN	263
BOFILL LEVI	245	FONTAINE	162
BRADLEY	205	FRÍAS	86
BRAIDOTTI	9	GARCÍA	252
BRYLD	151	GASPARD	15
BUSH	196	GÔME-ULLATE	228
CABRAL	83	GONTARCZYK	95
CALLEMAN	199	GOODMAN	185
CANÇO	203	GORDON	134
CANELO	79	GRAHAM	227
CAPINHA	69	GUIMARÃES	110
CARDIGOS	70	HAGEMANN-WHITE	38
CARVALHO	236	HAINES	76
CHAVES	180	HEAD	181
CHICHA	195; 206	HENRIQUES	114; 141; 261
CHRISTENSEN	229	HOLM	212
CINDOGLU	127	HOOPER	196
CLEMENTI	170	HOVEN	242
COFFEY	241	HUMM	220
COIMBRA	162	ISAKSEN	164
CONWAY	68; 257	IVIRSON	122
CORRIN	120	JAKOBSEN	25
COVA	188	JENKINS	178
D'ARMADA	114; 261	JIRKU	75



Fundação Cuidar o Futuro

JOAQUIM	113; 186	PERISTA	33
JOGAN	102	PETKOVA.....	152
KLEDAL	148	PHILIP.....	139
KNOCKE	126	PINTASILGO	5
KOMULAINEN	96	PINTO.....	107; 113
KOSMARSKAYA	54	PISELLI	23
KRONDORFER	146	PLATEAU	108
LADA	249	PLUMMER	72
LAGE	61	POESCHL	169
LAMBRINIDIS.....	67	PORTER	125
LAYOUN	13	PORTO	119
LEECH	196	PORTUGAL.....	163
LEITE	103	PRODOLLIET	45
LEMPIÄINEN	140	RAISSIGUIER	46
LEÓN	101	RAMOS.....	187; 262
LEVITAS	132	REGULSKA	7
LINDGREN	212	RENDÓ	169
LIPOVSKAYA	153	RIBEIRO	55
LYKKE	145	RODRIGUES	213
MACHADO	179	RODRÍGUEZ	39
MAGALHÃES	114; 180; 217; 261	RYAN	48
MAHONY	211	SAMOTA	29
MEIER	133	SANCHEZ	24
MEIJER	121	SEBASTIANI	244
MENDES	197	SEGURA	251
MICHELSENS	128	SILIUS.....	77
MIERA	56	SILVA	177
MIHAYLOVA.....	87	SIMMONDS.....	71
MUFTULER-BAC	127	SMYTH	189; 211
MÜLLER	167	SÖDERHOLM	40
MUNN-GIDDINGS	225	SOTELO.....	97
NAGY	198	SPEAR	37
NEW	219	SPEE	264
NILSSON	256	THUN.....	218
NOGUEIRA	235	THUREN	226
NUNES	131	TIURIUKANOVA	53
OLSSON	168	TOMÉ 122.....	
OSO	26	TÖTH	171

Fundação Cuidar o Futuro



Fundação Cuidar o Futuro

TUOMAALA	63
VAIOU	250
VASCONCELOS	84
VEGA	252
VILLAMARIN	142
VITANOVA	155
VONDEREN	171
WÄCHTER	243
WINTER	47
WOODWARD	133
YIANNOPOULOU	147
ZMROCZEK	211

Fundação Cuidar o Futuro



Fundação Cuidar o Futuro

THEMATIC INDEX

THEME I
WOMEN AND MIGRATIONS IN EUROPE 19

THEME II
NARRATIVES AND IDENTITIES 57

THEME III.
EDUCATION AND SOCIAL DISCRIMINATION 89

THEME IV.
WOMEN AND CITIZENSHIP 115

THEME V.
DISCOURSES AND IDENTITIES 135

THEME VI.
CHANGING FAMILY STRUCTURES 157

THEME VII.
SEXUALITIES AND THE BODY 173

THEME VIII
CHANGING STRUCTURES OF EMPLOYMENT 191

THEME IX.
WOMEN'S STUDIES AND FEMINISM 207

THEME X.
WOMEN'S MOVEMENTS AND POLITICAL REPRESENTATION 221

THEME XI.
WOMEN AND THE CITY 237

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