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Defining Feminist Geography:
An Examination of How
Canadian Women
Geographers
Perceive Feminist Geography

by

Diane Lucie Fournier, B.E.S.

A thesis submitted to
the Faculty of Graduate Studies and Research
in partial fulfilment of
the requirements for the degree of

Master of Arts

Department of Geography

Carleton University

Ottawa, Ontario

September 14, 1990

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The undersigned recommend to
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**Defining Feminist Geography: An Examination
of How Canadian Women Geographers
Perceive Feminist Geography**

submitted by
Diane Lucie Fournier
in partial fulfilment of the requirements for
the degree of Master of Arts

Thesis Supervisor

Chair, Department of Geography

Carleton University
August 31, 1990

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eliminate sexism from geography, and to represent the whole population in our studies so that proper and effective policy recommendations can be implemented.

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CHAPTER 1

Introduction

1.1 CONCEPTS, DEFINITIONS, OBJECTIVES AND APPROACH TO THE RESEARCH PROJECT

The underlying purpose of this study is to examine how Canadian women geographers at the Master, Ph.D. and professorial levels define feminist geography. The author hopes to understand these women and how they perceive feminist geography. This will be done by examining a number of factors that would influence their perception of feminist geography. The study attempts to understand these women by discovering their personal and academic histories and by exploring their positions of status and power as well as by studying their experiences, accomplishments, and impediments within academia. It also examines how language barriers, areas of specialization and the nature of academic courses available might constrain academic discourse about feminism. This study uses a feminist approach as feminism is the most suitable for both the researcher and for the purpose of answering the kinds of questions investigated within this study.

Therefore, the central question this thesis asks is how do Canadian women geographers define feminist geography? The thesis also examines some of the following related questions:

- 1) What are the differences between women in physical geography and human geography? Do these differences go beyond different topics of study to those of personal beliefs?
- 2) What are the differences between Anglophone and Francophone women geographers' perception of the discipline of geography and of feminist geography?
- 3) What are women geographers' understandings regarding gender-related issues? And,
- 4) What is the influence of feminist geography and/or gender-sensitive courses on women's perception of feminist geography?

These questions were examined through the use of a questionnaire that was mailed to 410 Canadian women geographers at the Masters, Ph.D. and professoriate levels. This was, as far as it was possible to ascertain, the whole population of Canadian women geographers at the graduate and professoriate level in 1988-1989. The questionnaire was a pioneer attempt to understand who these women are in terms of examining their academic experiences as well as their perceptions of feminist geography as a new research method. The questionnaires were followed up by 33 personal interviews which explored some questions in greater detail.

The remainder of this chapter outlines the objectives and purpose of this study followed by a brief examination of the differences between a geography of women and feminist geography. As well, the importance of gender in geography and the woman question are examined, followed by an outline of the limitations to the study.

1.1.1 Underlying feminist concepts and definitions

First, it is imperative to define the term gender. Gender or gender roles is a concept that is often misunderstood by academics. Gender roles are socially

created behaviours or attitudes that are impressed differently on men than they are impressed on women. Understanding the concept of gender is important because the problems women experience can never be examined if social scientists are not sensitive to gender as a variable in their research.

Second, when discussing a research topic that is both geographic and feminist in its perspective and methodology, it is first necessary to define these terms of reference because a geography of women and feminist geography are often perceived to be one and the same.

Feminist geography is concerned with the manner in which gender is constituted and how this relates to the constitution of the environment. As well, it "has involved recognizing that gender is an integral parameter of environmental change, and that feminism - as the politics and analysis of gender change - is integral to geographical studies" (Mackenzie, 1989a, p.109). Feminist geography, as suggested by Mackenzie, includes two separate fields that have intertwined to produce a new research method. Feminism requires that gender relations be understood and changed. Geography is concerned with environmental variables that are mutable by social action. As gender roles have changed, so has feminism, as it became more politically applied. Gender has become increasingly important in the political agenda, thus its importance for social geographers has amplified. Men and women's political, social and public activities, (different, because they each occupy different environments) are parameters of environmental change. Hence, the study of feminism or gender relations and the study of geography or environments are dependent on one another. As gender roles change so do the activities of men and women which in turn will change their environment. This is a cyclic or spiral process as changes in our environment will also define our gender roles. Social geographers study these changes between people and our environment, and so academic research becomes directly related to what is happening in today's society.

The category 'human', comprising of both gender groups, is actively created and changed by men and women's own creativity through the use of available environmental resources. The environment changes simultaneously with gender relations both politically and socially, to form a dialectic (Mackenzie, 1986b, pp.83-5). Since gender and environments are both socially constructed, feminist geographers are committed to understanding and removing inequality

between gender groups through environmental and social changes. Not only is there a need for more geographical studies for and with women, but a different approach is also needed to ensure that the theories, methods and methodologies that are used are representative of the population being researched. Underlying theories and assumptions about these analyses need alteration to include gender as an important variable in the transformation of society and space (Women and Geography Study Group of the Institute of British Geography, 1982 p.20). Without the inclusion of gender, study of spatial behaviour within a society is incomplete.

However, much of the research done at present by feminist geographers concentrates on women only. This is because feminist geography is new to geographers and much ground needs to be covered before issues can be established. Linda Peake's study regarding women's work and theories of urban-social change in Britain is an example of a gender-sensitive study in geography. She argues that by not noticing women's work and how it plays a role in transforming urban-social change, geographers risk not only...

...taking an incomplete view of urban-social change, but also of women's lives... To prevent the development of such impoverished theories the onus is upon us to show why women's work is not peripheral, but central to our understanding of urban-social change; it is now up to feminist social theorists to include these important factors in an analysis...(Peake, 1989, p.11)

Therefore, Peake demonstrates in her research that gender-sensitivity is a necessity when studying people in respect to men and women's relations with each other and within their environments.

Since the perspective of feminist geography is an anti-sexist one, it can be concerned with any subject and the researcher using feminist analysis can be either male or female.

If gender relations and environmental change form a dialectic in feminist geography, then how does a geography of women differ? Feminist geography superseded a geography of women. According to Mackenzie "the use of feminist theory marked the transition from the special-interest field of the 'geography of

women' to a feminist geography, with an independent theoretical and methodological basis" (Mackenzie, 1986a, p.269).

Geographers needed to go beyond empirical data on women and the roles they played as social actors to becoming politically active in including gender relations as a determinant factor in environmental studies. The study of women by geographers was initially an 'adding on' of new content to a matured theoretical framework. This new content was not very comprehensive as it could not incorporate women's feelings because emotion held no place in scientific academic discourse. Questions were raised by geographers who took interest in women's issues concerning the structural basis of the discipline both in theory and in method and for some, feminist geography was implemented in their research.

Feminist geographers connect the changes in gender relations with changes in the environment. It is argued that this interaction creates the conditions for new social relations which in turn effect new modifications in gender and the environment. Since these two categories of 'gender' and 'environment' have been in a state of continuous flux throughout history, many geographers focus on studying their role in the social restructuring of our society (ibid).

1.1.2. The importance of gender in geography and the woman question

Despite changing attitudes toward the desirability of possessing certain qualities, stereotypes claiming that women and men do indeed typically possess different characteristics have remained remarkably, perhaps depressingly, persistent (Salamon and Robinson, 1987, p.3).

Feminist analysis emphasizes the importance of reconstructing the idea of gender (Mackenzie, 1988, p.15). Janice Monk and Susan Hanson argue that geographers need to consider culture and history which "would permit women to develop the sense of self-worth and identity that flows from awareness of heritage and relationship to place and a social and economic geography that goes beyond describing the status quo" (Monk and Hanson, 1982, p.19).

No one can deny that men and women have always had different experiences and geographers should expect that these unshared experiences have placed and reflected spatial boundaries on men's and women's lives. Therefore, the temporal and the spatial categories of geographical analysis are most important in the understanding and reconstruction of gender categories. Men and women are identified as masculine or feminine. These gender categories determine which kinds of experiences men and women act upon and which kinds of spaces men or women occupy. Therefore, men and women's differences in experiences result in significant differences in men and women's use of and perception of space (Mackenzie, 1988, p.15).

What geographers must recognize is that the perceptions and use of space by men and women have significant implications for the power and implementation of feminist theories which aim at effectively altering old or creating new policy recommendations. One of geography's main purposes is to implement informed policies. However, we can no longer overlook either gender category from geographic decision making because this would suggest 'turning a blind eye' to women's situation. Instead we must change women's conditions if we intend on correcting societal problems 'en masse'.

Is the purpose of geographic research to accumulate facts and knowledge in order to improve our understanding of current events or to formulate policy within the context of the status quo, or is the purpose to go beyond asking why things are the way they are to consider the shapes of possible futures? Feminist scholars emphasize the need for research to define alternative structures in which the lot of women is improved (Monk and Hanson, 1982, p.19).

These issues of gender relations and the restructuring of our society have been translated into what Suzanne Mackenzie calls the 'woman question'. This section examines the 'woman question', the underpinnings of feminist geography and displays an historical account of changes in our society, gender relations, and the environment.

During the first part of this century women's activities were in transition as they began working in factories and industries during the industrial revolution. New responsibilities in waged labour meant that they had little time for domestic

activity. Industrialization created separate spheres, the public sphere where waged labourers worked and the private sphere where reproduction and caring for persons took place. This radical change in gender roles caused what many writers named the 'urban crisis'. Men were afraid that women would 'lose their usefulness' if they seriously adopted these new responsibilities as waged labourers. They feared that this would result in population decline of future waged labourers (Mackenzie, 1988, pp. 13-20).

In an attempt to solve the 'urban crisis', suburbs were created and women became increasingly socially segregated from men, living "bounded ever closer to an increasingly specialized, spatially separated, and single gender world" (ibid, p.21). One of the effects of building suburbs was to remove women from the central city. Therefore, women's obligations rarely extended outside of the home or the community to the sphere of waged labour and political organization. This segregated work done by men in the public spheres and women in the private spheres, reinforced the 'gender-typed separation' between gender groups (ibid).

However, this solution to the urban crisis or the woman question caused new problems for women when it became necessary for women to become wage earners once again during the 1950s. Because raising a family became more expensive, (as women needed cars, new devices in the home and better shops) women were recruited for jobs (ibid). Again, however, women became 'super women' as they were still expected to carry out their home responsibilities. In the work place they often worked at similar tasks to those in the home, acting as secretaries, nurses and teachers, organizing or cleaning in low status jobs (Peake, 1989, p.10). "Once again, women adjusted their organization of time and their use of space to maintain their families" (Mackenzie, 1988, p.22).

The conflicts that women experienced with working in the public sphere and the private sphere gave rise to the women's movement during the late 1960s. Women felt hard pressed to becoming political actors. The political problems faced by women meant that they had to create their own solutions. These solutions involved restructuring their environments. The beginnings of political action gave rise to the feminist movement. Feminists began examining the roots of women's position. They also started reanalysing human social life and its influence on gender relations. Geographers needed to examine what "economic activity" involved. According to Linda McDowell, it should include paid and

unpaid labour (McDowell, 1989, p.159). Feminists began asking themselves, "what social processes throughout history structured women's lives and, thereby, the gender category 'women'" (Mackenzie, 1988, p.15).

To summarize, this section first defined gender as a social construction as opposed to sex which is biologically determined. As well, feminist geography was defined as being concerned with gender relations (including both men and women) and how they relate to the environment. Gender and the environment form a dialectic as these constructs are dependent on one another. A geography of women is different from feminist geography because the former is not politically active.

To understand the reasons why feminist geography became important to researchers, we needed to understand the processes by which gender relations had been created in the past. Women and men's experiences differ in the work they do and the spaces they occupy according to their gender categories. These unshared experiences between women and men mean that gender groups have different perceptions and uses for space. It has been argued that these differences are necessary to consider in geographic research in order to ensure that proper policy recommendations are implemented.

When women began to take on waged labour during the 1950s, they did not stop acting as mothers and home makers. They found their situation too complicated because their responsibilities as 'super women' created a desperate situation that they could no longer endure. During the late 1960s the women's movement began as women created new resources in an attempt to solve their own problems. Politically, women organized themselves. This readjustment meant that society at large was changing to conform with the new activities and new environments that women created. This not only changed women's experiences, but it changed men's experiences as well because gender relations are affected with the changes in either gender category.

This describes the importance of gender in geography. Using the powerful agents of time and space in studying the historical constitution of gender relations and the environment enables geographers to understand the significance of including women in all geographic research. The following chapters continue this argument, discussing the necessity of considering feminist geography as an intellectual way of conducting geographic research.

1.1.3 The objectives of the research

There are a number of different objectives to this research study. According to Pamela Moss, there are three types of objectives in a study: the theoretical, methodological and empirical objectives (Moss, 1989b, p.4). This project's theoretical objectives are: (a) to demonstrate how gender and the environment are important facets to consider when investigating geographical research; (b) to show that feminist geography is an intellectual framework and should be an option when considering a research method and methodology; and (c) to argue that many geographical studies are sexist as they neglect the female portion of society. These objectives will be examined in the second chapter of this research project. The project's methodological objectives are: (a) to develop subjective methods and methodologies that allow for the inclusion of the researcher in the population of women studied; and (b) to demonstrate how feminist methodologies can be used in geographical analysis. These objectives will be tackled in the third chapter. The project's empirical objectives are: (a) to describe the problems that women face in their academic departments; (b) to examine how women define feminist geography; and (c) to examine different elements that might influence their definitions of feminist geography such as their area of specialisation, language and their exposure to feminist geography courses. These empirical objectives will be addressed in the fourth chapter of this thesis.

1.1.4. Approach

The approach used to measure how Canadian women geographers define feminist geography is both qualitative and subjective in nature. This approach is based on numerous theories of feminism (Duelli Klein, 1989; Eichler, 1987; Jaggar, 1983; Mies, 1989; and Rowbotham, Segal and Wainwright, 1981) and different geographical origins (Mackenzie, 1984, 1986b, 1988, 1989; Monk and Hanson, 1982; Moss, 1989; The Women and Geography Study Group of the IBG, 1984).

The first stage of this research involved designing a questionnaire that would elicit academic and personal information about each respondent as well as probing into their perceptions of feminist geography. Academic histories are essential to understanding what influences women geographers' perceptions of feminist geography.

The questionnaires (see Appendix A) were mailed to 410 women during the month of February 1989 and 184 (45 percent) completed questionnaires were returned.

The second stage of data collection were personal interviews (Refer to chapter three for interview questions). The researcher interviewed 23 women geographers formally and another 10 informally between the months of May and October of 1989. The formal interviews were taped and transcribed while the informal interviews involved conversations that were not recorded on tape.

The interview stage of this research study assisted in discovering whether problems existed with the questionnaire design; emphasizing certain issues that were not fully discussed by the respondents in the questionnaire, and observing the respondents reactions to the questionnaire and to the introduction of the term feminist geography. The interviews took place in most of the universities in Ontario and at most universities in Montréal (Refer to list in Table 1).

TABLE 1

**List of Universities Where Women Geographers
Were Interviewed**

Carleton University,	Ottawa, Ontario
University of Guelph,	Guelph, Ontario
McMaster University,	Hamilton, Ontario
Université de Montréal,	Montréal, Québec
Université du Québec à Montréal,	Montréal, Québec
Queen's University,	Kingston, Ontario
Ryerson Polytechnical Institute,	Toronto, Ontario
University of Waterloo,	Waterloo, Ontario
University of Western Ontario,	London, Ontario
York University,	North York, Ontario

1.2 RESEARCH LIMITATIONS

As with any research project, there are several limitations within this present study. As stated, only a chosen number of Ontario and Québec universities were visited for interviews. The reason for this limitation were constraints on the researcher's time and finances. An effort was made to compensate for this problem by attending the Canadian Association of Geographers Annual Meetings in 1989 in Chicoutimi and in Edmonton in 1990, thus allowing for informal interviews with women geographers from western and eastern provinces. Despite such limitations, the number of women who were interviewed is sufficient to draw acceptable and valid conclusions. This research study has been limited to Canadian universities due to similar constraints.

Another limitation to this study is the omission of male geographers which contradicts the attempt made by many feminists of developing gender-sensitive perspectives that include both men and women. As female geographers, we must first comprehend what our gender category understands by feminist geography before we can ask others their perspectives. This limitation will be discussed in more detail in chapter three.

A final concern was the researcher's role as both researcher and researched. While this is common in feminist research it did tend to make the methodology of this endeavour more complex than it would otherwise have been. This dual role, as will be discussed in chapter three, is both a limitation and an advantage.

1.3 THESIS OUTLINE

This study follows a rather simple outline beginning in chapter one with the scope and objectives of the research study followed by several underlying feminist concepts and definitions. Chapter one ends with a list of research limitations and an outline of the research project.

The second chapter closely examines the necessity of considering feminism in geography, and includes two arguments: first that feminism is a significant intellectual framework and second that academics must become responsible

researchers by representing the population they study. Following these two arguments, chapter two examines the current situation for women in Canadian universities.

The third chapter focuses on methodology, re-examining the research objectives and then examines four feminist perspectives from which a methodology is chosen for the completion of this study. The methods used, both the questionnaires and the interviews, are examined, followed by a discussion of the advantages of having women interview women.

Chapter four, the analysis of the research results, examines the data collected in a number of ways. First, the problematic situations experienced by Canadian women geographers are examined. A second section of chapter four examines how Canadian women geographers responded to the question in the questionnaire that asks these women to define feminist geography. A closer look at these results lead to the other sections that examine the differences in responses between Anglophone and Francophone women geographers, between women studying physical geography and human geography and identifies whether Canadian university departments offer feminist geography courses or gender-sensitive courses. Chapter five concludes with an overview of the research findings and recommendations for future research.

The following chapter examines in greater detail the necessity of considering feminism in geography.

CHAPTER 2

The Necessity of Considering Feminism in Geography

2.1 INTRODUCTION

The preceding chapter argued that the activities of men and women differ in our society and that these differences are what dictates how men and women perceive and make use of space. Feminist theories are important to consider when choosing a paradigm for geographic research because feminism incorporates gender differences and perception in its examination of space. Comprehending spatial, temporal, and social relations from a feminist perspective increases the complexities of our studies because feminist theories incorporate gender differences (Mackenzie, 1988). It is this additional component that gives power to feminist theories which in turn creates a secure basis for effective policy recommendation and implementation (Hanson and Monk, 1982, p.19).

The following briefly examines the advantages of incorporating feminist geography into the discipline, beginning with the argument that feminism is not merely a new fad in the discipline of geography, but rather that feminism has made outstanding discoveries and has proposed new ways of tackling geographic

problems. The most important element of the feminist perspective is gender relations because it is through complex social causes that men and women determine their social roles in society and make use of space, resources and their environment (Women and Geography Study Group of the IBG, 1984, p.12) This will be followed by a second argument which examines the reasons why researchers must be more representative of the population they propose to study. In addition to this argument, the pressing problem of the status of women geographers in Canadian universities is scrutinized. Finally, two examples of new areas in feminist geography will be reviewed in order to present the reader with an understanding of the power of feminist geography and the diversity of feminist theories.

2.2 FEMINISM AS A SIGNIFICANT INTELLECTUAL FRAMEWORK

It will be argued in this section that feminism is a significant paradigm for doing research in the social and natural sciences, and more specifically it will be argued that feminist geography is a more complete way of doing geography in all of its subdisciplines: human geography, physical geography and the intersection of these two.

The involvement of women's space and women's experiences in our theories allows geographers to see (for the first time for many) the 'truer picture' of the workings of our society. Since feminism has focused on the domination and exploitation through power relations between men and women, researchers must recognize that a 'correction' of, or a 'ridding' of sexual bias from our studies is necessary (Moss, 1989b, p.5).

Some researchers have made attempts to eliminate androcentrism from their research studies by 'adding women on' to their pre-conceived theories. Sandra Harding objects strongly to the process of affixing women's perspectives onto traditional methods of research.

This focus still leaves some powerfully androcentric standards firmly in place, thereby insuring only partial and distorted analysis of gender and women's social activities. It falsely suggests that only those activities that men have found it important to study are the ones which constitute and shape social life (Harding, 1987a, p.4).

Therefore, social and scientific studies that women find important must also be included. However, not only is there a need for more geographical studies on women, but a different approach that includes gender relations is also needed. Underlying theories and assumptions about these analyses need alteration to include gender as an important factor in the transformation of society and space (Women and Geography Study Group of the IBG, 1984, p.20).

Harding states that the introduction of women's experiences and the relationships that these experiences have with men's experiences in the formation of social relations and spatial realms set up an epistemological situation that cannot be reversed. That is to say, now that we have taken women's experiences into consideration we can no longer justify omitting them from our research agendas (See also Hayford 1974; Monk and Hanson 1982; and Zelinsky 1973).

Once we undertake to use women's experience as a resource to generate scientific problems, hypotheses, and evidence, to design research for women, and to place the researcher in the same critical place as the research subject, traditional epistemological assumptions can no longer be made (Harding 1987b, p.181).

Harding emphasizes that 'women's experiences' are in the plural, meaning that there is no one universal experience shared by all women or by all men. This is an important differentiation between traditional and feminist analyses (Harding, 1987a, p.7).

Feminism has much to offer the discipline of geography, as gender relations are of central significance when determining the social causes that affect the reasons why people locate where they do and the reasons why they make certain demands on society as a whole (Massey, 1984, p.12). As well, geography

contributes to feminist analyses by introducing the concept of space and how gender relations are altered accordingly.

Feminist theories are necessary in the social sciences, but it can be argued that feminism can also be useful to the natural sciences. Harding in her book The Science Question in Feminism (1986) argues that we live in a scientific world where more than 99 percent of all scientific research will inevitably be applied to social science projects.

If these vast industrialized empires, devoted - whether intentionally or not - to material accumulation and social control, cannot be shown to serve the best interests of social progress by appeal to objective, dispassionate, impartial, rational knowledge-seeking, then in our culture they cannot be legitimated at all (Harding, 1986, p.16).

Sandra Harding also discusses the symbiotic relationship between racism, classism and science (Harding, 1986, p.111). She argues that since the beginning of modern science, scientists, who are mostly men, neglect gender relations altogether. As well scientists make use of metaphors in scientific explanations. Copernican theory replaced the earth-centered universe with the sun-centered universe, but his theories also replaced the woman-centered with the man-centered universe since man is related to the sun as woman is related to the earth and nature. Nature is associated with passive, inert matter to be exploited by men. Other theorists like Plato and Aristotle share this biological theory of mother earth. Copernicus wrote, "meanwhile, the earth conceives by the sun and becomes pregnant with annual offspring" (Harding, 1986, p.114). Contemporary science is also saturated with gender symbolism such as dichotomies like the 'hard' and 'soft' data and the 'rigor' of physical science compared to the 'softness' of human studies (ibid, p.119). Harding discusses the use of gender symbolism by a contemporary male scientist who compared the old theories of physics with an old woman who is no longer attractive, but has been useful during her younger days because she bore good children, to the new theories as a young female who is very attractive to young male scientists (ibid). The use of

gender symbolism, as argued by Harding, is sexist and androcentric. It is not only objectionable, but it makes for bad science. "Why should we regard the emergence of modern science as a great advance for humanity when it was achieved only at the cost of a deterioration in social status for half of humanity?" (ibid, p.125).

Another approach to the question of incorporating feminism into science is presented in Helen E. Longino's 'Can There be a Feminist Science?'. Feminism and science are described by Longino as contradictory terms, the former as one with ideological commitment and the other as objective and value-free. She acknowledges two kinds of values. Constitutive values are those used with the scientific method of inquiry and contextual values are seen as personal, social and cultural values (Longino, 1986, p.4). Longino argues that the link logical positivists make between data and theory are established by means of assumptions. These assumptions allow for contextual, value-laden consideration. Therefore, she argues that if there is no way of doing science without the use of these assumptions then there is no basis for arguing that contextual values produce bad science. Hence constitutive values are truth seeking but they cannot filter out the influence of contextual values. One can still do good science but not all science is value-free (ibid, p.7). This does not mean that all scientific work is not thorough. In fact, physical geographers must continue to use the old science that has been in practice, but a new science that involves a dialectical evolution of scientific methods involving both gender groups must be considered.

A different way for intertwining science and feminism is argued by Kathryn Quina (1986). Quina argues for a multidimensional feminist curriculum transformation plan where feminist content is incorporated into the curricula. She does not object to the use of the scientific method except that its curricula and the environment that male scientists create does not benefit people or science (Quina, 1986).

One example that discusses both the importance of the social sciences and the scientific method was presented by Ken Hewitt's study of hazards of economic development and social change with particular reference to high mountain areas. In this particular study, Hewitt concentrated on the 'hard

sciences' of geomorphology, while at the same time relating his findings to social change. He thus attempts to combine physical and human geography. He argues that 'hazard' does not result only from extremes in geophysical processes, but to the potential for damage to humans. Scientific literature looks at geophysical natural agents including monitoring, forecasting and planning without linking the environment to social impacts. Hewitt does suggest that the 'hazard' is changing to be included in 'risk assessment' and of 'probabilistic consequences' which includes human ecology (Hewitt, 1986, p.319).

Because of sexism in contemporary science, feminism has recently regarded the sciences as a new area for change because science has a way of ruling even our most private lives. Feminists cannot change society without altering the methods we use to determine the scientific facts that dictate our personal well being. Harding introduces three different feminist epistemological approaches to science.

The first is feminist empiricism which enlarges our view of the world without the use of obstructing blinders that prevent scientists of making informed observations (Harding, 1986, p.25). The solution is ridding sexism and androcentrism from scientific methods of inquiry. However, the scientific method is supposed to eliminate personal biases such as gender, race and culture, but feminists believe that "feminists or women as a group are more likely to produce unbiased and objective results than are men as a group" (ibid).

The second epistemological approach is the feminist standpoint which argues that because women are in subjugated positions they have a more complete understanding of our world. The women's movement has allowed women and feminists to experience struggle which has caused the transformation of women's perspective to a 'woman's standpoint'. Harding argues against the validity of the woman's standpoint because one person cannot dominate the whole if women's experiences are divided by class, race and culture (ibid, p.26).

The third epistemological approach is feminist postmodernism which refutes the first two approaches because postmodern feminists are skeptical of universal situations of all women. Since feminists and women's identities are different because of our differing philosophical beliefs, language, culture and race

we cannot make generalizations about others as there is not one world view when solving problems. Therefore, the study of social reproduction becomes much more complicated for postmodern feminists as they attempt to represent 'reality'.

Harding, Longino, Quina and Hewitt have presented different ways of incorporating feminism into the physical sciences. One immediate attempt to solving the problem of having androcentrism in physical geography would be to convince physical geographers that what is most problematic is not the assumptions made when using the scientific method, but what is done with the information afterwards, since it is the researcher who disseminates the knowledge. It is in the application of knowledge where humanistic aspects enter in and create a dialectic between what is scientific or academic and what affects society.

Other feminist groups, such as ecofeminists, do not dichotomize between matter and consciousness. All research done on non-human matter is seen by ecofeminists to have direct effect on society at large (Refer to section 2.5.2 for more information on ecofeminism). As well, other movements that have struggled against racism, colonialism, capitalism and homophobia since the 1960s have also been opposed to the uses and abuses of science. But feminism has aided in the growth of these movements because of the feminist agenda for social restructuring (Harding, 1986, p.26). The science question in feminism will be further discussed in section 4.8.3 of this thesis.

In summary, feminist theories have offered geographers new directions for investigation which incorporate all the different social groups that make up our society. Without the inclusion of women, or women's experiences, in our research studies, research findings, and the implementation of these findings into policy recommendations, we are creating false images of our societies and environments.

Also, it has been argued that feminism has a place in the natural sciences as it does in the social sciences for two reasons. First, almost all results in the natural sciences will eventually be used in social science studies as science dictates even our personal lives. Examples of professionals who have control over the decisions individuals make are physicians, psychiatrists and

environmental scientists. Second, by labelling oneself as a feminist geographer, one is making a political statement acting on her or his philosophical beliefs.

If researchers agree that feminist geography is an intellectual framework of theories, then researchers must also agree to accept the onus of becoming the representatives of a new reorganized society that is composed of both men and women. This brings us to the next section of this chapter.

2.3 THE RESPONSIBILITY RESEARCHERS HAVE OF REPRESENTING THE POPULATION THEY STUDY

It has been argued that present day research often neglects half of our society (Monk and Hanson, 1982). Women are often forgotten since the majority of researchers are male and they are the ones producing academic knowledge that dictates academic content. Without doubt, questions that are researched in the social sciences are directly related to the experiences of those doing the research and these researchers have almost always been male in the past. As discussed in chapter one, men and women play different roles in society, altering their experiences and their use and perceptions of space. Since academics make use of their experiences to build on questions that are used in research, then the kinds of research questions that are important for male academics are chosen over other questions that may pertain to women. It is impossible for men or women to separate their experiences from the concepts and methodologies that they use in their research. Many women geographers also experience the problems faced as mothers, wives and homemakers and they transcend these experiences directly into their research.

If Women's Studies is to contribute to the cause of women's emancipation, then women in the academic field have to use their scholarship and knowledge towards this end. If they consciously do so they will realize that their own existence as women and as scholars is a contradictory one. As women they are affected by sexist oppression together with other women, and as scholars they share the privileges of the male academic elite (Mies, 1989, p.120).

Therefore, if academics and professors are sexist in their private lives, then this will be reflected in their academic work, and if others experience problems of oppression or subordination then they should express these in their studies as well.

Anne Gilbert (1987), discusses the kinds of theses that are researched and presented by women geographers in Québec. In the final section of her paper she states the kind of lifestyles these women geographers share in their research. She argues that because these researchers are women they occupy inferior social positions in the discipline of geography with limited power. In attempts to making up for this situation these women are researching new fields of study, fields that are not monopolised by men.

Les chercheurs sont des femmes et de ce fait occupent une position sociale inférieure dans la discipline, y ont un pouvoir limité. Pour pallier cette infériorité, elles s'approprieraient les champs de la recherche nouveaux, c'est-à-dire non encore monopolisés par les hommes (Gilbert, 1987, p.261).

Anne Gilbert describes how the women geographers in her study occupy and use space differently to that of men's usage of space, and because of this women geographers choose themes in their research that obliterate the inequalities between masculine and feminine use of space. This is why these women consider the importance of studying social and cultural geography and the usage of local spaces (ibid). Therefore, women geographers who are still the minority would be more tempted to make use of more humanist or feminist geographies as these concepts are newer, more representative of both men and women, and are not dominated by male geographers.

As argued by Janice Monk and Susan Hanson, the discipline of geography is saturated with sexist biases because the discipline has omitted women from research studies.

In sum, most academic geographers have been men, and they have structured research problems according to their values, their concerns, and their goals, all of which reflect their experience. Women have not been creatures of power or status, and the research interests of those in power have reflected this fact (Monk and Hanson, 1982, p.12).

Monk and Hanson also comment upon the meagre attempts by geographers at incorporating feminism in geographic study. Feminism encapsulates not only the perspectives of a women's point of view, but adds to them the 'human' values of men. "In other words, although women are frequently inactively present within whatever is studied, we but rarely appear in the end products of this. This may be because women are simply not 'seen' by researchers, are ignored by them or else our experiences are distorted by them" (Stanley and Wise, 1983, p.13). This criticism implies that if women's experiences continue to go unnoticed the experiences of men and women will continue to be misrepresented and distorted.

Research done by feminists aims at rectifying the gender-related situation of less complete research resulting from forgetting women when academic studies are done in the social sciences. The need for feminism within the social sciences is obvious to feminists. To manifest clearly the problematic situations that affect men and women in our society signifies that women's space must no longer be ignored during the initial stages of research. If women are considered as equal participants in society then the development of new policies will reflect the demands made by both gender groups. Working for social change without including women will only give an illusion of access to male power (Johnson, 1987). Incorporating gender issues does not only change the perspectives of these studies, but the research studies become true to life; touching on life situations that affect both men and women. Therefore, social scientists must become more representative of the population they study, in order to eliminate sexism from scientific research.

There appears to be two ways of having researchers more representative of the population they study. The first is to increase the number of female researchers, as this would create a fair and equal opportunity for researchers to

study either or both gender groups. This solution is necessary, but not readily obtainable as there were only 18.6 percent of women on faculty in Canadian universities in all disciplines and only nine percent of women with faculty positions in the discipline of geography during the 1988-1989 academic year (Mackenzie, 1989b, p.5). The second solution is described by geographers Janice Monk and Susan Hanson (1982). They suggest either creating a strong feminist strand that would be one of many paradigms used in research, or, better yet, incorporating a feminist perspective within all areas of human geography (Monk and Hanson, 1982, p.11). Again this second suggestion is necessary but can only be incorporated in a long-term plan as the social sciences remain almost completely untouched by feminism, while the discipline of geography is even more removed from feminist perspectives (ibid). However, it is important to note that the first suggestion of increasing the number of women geographers will not necessarily increase the number of studies done with feminist geographic theories and methodologies. Both solutions are necessary but their relation is an indirect one.

The article "On Not Excluding Half of the Human in Human Geography" by Janice Monk and Susan Hanson and the book titled Nonsexist Research Methods: A Practical Guide by Margrit Eichler, give some examples of sexist bias found in content, method and purpose of geographic research (for examples of sexist research refer to Monk and Hanson, 1982 and Eichler, 1988). Sexism must be removed from the social sciences in order to ensure that research studies are representative of the population being researched. "A study may be entirely nonsexist and still be trivial or otherwise bad research. However, a study cannot be sexist and constitute good research" (Eichler, 1988, p.11). That is not to say that all research being done today is not good research. We must not throw out the baby with the bathwater as much good research is being, and has been, done from many differing perspectives and outlooks. What we must seek is an end to androcentrism and not an end to systemic inquiry (Harding, 1986, p.10).

It has been argued that two changes must take place in order to relieve geographic studies of sexism. First, we need to increase the number of Canadian

women geographers in our departments and second, we must either accept feminist geography as an intellectual paradigm along with other geographic paradigms from which to choose, or we must accept feminist geography as a paradigm to be incorporated into all geographic research. These two solutions are independent from one another and are long-term goals for feminists.

Increasing the number of women geographers or increasing the quantity of feminist geography in our departments are not easy tasks. The following section closely scrutinizes the present situation faced by women academics in Canadian universities including the topics of status, numbers of women geographers, and the problems experienced by female geography students.

2.4 THE CURRENT SITUATION FOR WOMEN IN CANADIAN UNIVERSITIES

There are a number of reasons why feminist geography was developed. However, the most pressing problem in geography, one that underlies many other areas in need for change, is the lack of women geographers in the discipline. This issue rests mainly in the representation of women geographers at the graduate and professorial levels. Because of the low numbers of women faculty (refer to Table 2), women professors often feel that they are at a disadvantage. Interview and questionnaire results indicate that isolation is a shared sentiment among women professors. As well, since women professors are few in number, they are often overburdened with work since female students demand more from them than they would from male professors (Interviews with respondents). Women students in general feel more comfortable discussing matters, personal or academic, with someone of their own gender. Students are looking for academic support from mentors who might have experienced similar difficult situations while studying in a institutional environment that is not very accommodating for women, and even less accommodating for older women, and women with children.

Male and female professors are occupied as mentors and role models, but women professors tend to be involved in a disproportionate large number of various academic, social and political organizations. Women professors have changed their status of 'invisibility' to a position of recognition, a difficult task to accomplish as their numbers suggest in Table 2. However, because women professors are busy with on and off campus meetings and organizations they have little time for their students. The problem comes full-circle. As women geographers attempt to obtain positions of high status, and as feminist geographers attempt to, in addition to obtaining positions of high status, organize themselves to advertise their theories and methodologies, they may have less time left for their students.

Table 2   **Women Faculty in University Departments of Geography**
1978-1979, 1984-1985 and 1988-1989

Number of Women Faculty			Women as percentage of all Faculty		
<u>1978-79</u>	<u>1984-85</u>	<u>1988-89</u>	<u>1978-79</u>	<u>1984-85</u>	<u>1988-89</u>
37	38	56	6.2	6.3	9.2

Reference: Adapted from Mackenzie, 1989, p.5.

While the number of women geography professors has increased between 1984-1985 and 1988-1989, the concentration has been on lower rank positions of lecturers and assistant professors. Therefore, the problem faced by geography departments is not simply a matter of numbers, but of the positions obtained by women geographers (Kobayashi, Mackenzie and Sweet, 1985, unpublished manuscript)

In contrast to the undergraduate and Masters levels, the number of female students has increased considerably during the last decade. However, a discrepancy exists between the number of undergraduate female students and the number of female geography professors who can accommodate these students

adequately. Women in academia are taught to do research and to teach. If these women decide not to continue their education to the Ph.D. level, as most do not, then these women are not being prepared for anything else. The institution is limiting career choices for these women. As indicated in Table 3, men tend to continue at the Ph.D. level while women do not. Since this is the case, different expectations and hopes are established between both gender groups. Women often decide to fulfil relationships with children they might have or want and with partners at a reasonably early age. In order to complete a Ph.D. degree, one must selfishly dedicate all one's time to academic work for a long period of four to seven years (Interview with a woman professor from a university in Québec). This is a framework that is incomprehensible for many women, leaving them with few career and academic options. Many leave university after obtaining a Masters degree sometimes with hopes of returning to further their research at a later stage. Equal representation of men and women in Canadian geography departments cannot be obtained until university systems are willing to make changes to accommodate women with families. Until these changes are made, women geographers will have to struggle and carefully plan their career options in an environment that is not suitable for encouraging the fulfilment of women's expectations socially or academically.

Part-time studies might be the only possible alternative for women with too many other responsibilities. During the last ten years part-time studies increased because there has been a great demand throughout Canada. Not until ten years ago have there been part-time and/or correspondence geography

Table 3
Female and Male Students in
University Departments of Geography
in Ph.D. Levels: 1986-1987

	Total of full-time and part-time students
female students	76 (26 percent)
male students	213 (74 percent)

Reference: Statistics Canada, catalogue 81-204.

programmes offered in all Ontario Universities (Personal communication with Tom Wilkinson, 1989). The number of part-time students has hardly fluctuated during the past five years at Carleton partly because of the competition with other universities and partly because of the squeeze put on part-time studies by full-time studies (ibid). When there is a greater demand for full-time programmes, classes become larger in number leaving fewer opportunities for part-time students to take these same courses. Since part-time studies is, for some women, their only alternative, the programmes have to be more readily available for them. Either more classes should be offered to sustain the demand for both full-time and part-time students, or a certain percentage of places should be reserved for part-time students who wish to take these courses.

Changes in these areas would greatly assist women students; however, these changes could only be the beginning of a long list of needs that must be met. Other needs for women students include better services for daycare availability, increased flexibility on campuses as well as improved funding for women with such needs (ibid).

This type of restructuring in our universities will reflect social restructuring within our societies. Emphasis must be placed on producing more feminist geographers because these people will recognize the urgency of making gender issues a priority when discussing environmental problems. Feminist geography is necessary for solving problems not only present in universities, but problems for women in social or political and private areas of the home.

This section has argued that the low number of women geographers at the professorial levels causes problems for undergraduate and graduate female students who need support from the women professors as role models and as mentors. The direct effect of this is that the onus is placed on the small number of women professors to do more than their share at satisfying the needs of female students. The number of women geographers on faculty has risen somewhat, but mainly in lower status positions. The reason why there are so few women professors is because there are so few female Ph.D. students as women feel that they have obligations as mothers and to relationships while the

university system does not accommodate women enough to make it worth their while to continue their education. The situation for women geographers is a dim one. This is why feminist geography is important because it reveals these problematic situations in university systems as well as in society at large.

2.6 CHAPTER SUMMARY

In summary, feminism is a significant intellectual framework that must be considered in all social and natural science. A feminist framework is necessary as it attempts to incorporate into its theories and methodologies the concerns of all people including the rich, the poor, the old and the young, men and women, the disabled and other minorities including ethnic and cultural groups.

The necessity of including women in geographic research led to the second section of this argument, that social science researchers need to be more representative of the population they purport to study. Feminist geography is a reminder that geographers have neglected women and the roles they play and the contributions they have made in the production and reproduction of our attitudes, cultures, and perceptions of society as a whole and of our environment. Feminist geography does provide much insight into areas of geography that have been neglected in the past, but all geographers must be aware of the new theories and methodologies that are being explored by feminist geographers today so that they too can make use of these. Geographers must not neglect the responsibility of representing all humans in human geography (Monk and Hanson, 1982).

Feminist theories have been explored to some extent in this chapter; however the following chapter introduces four different feminist philosophies or movements. The four different feminist philosophies that will be examined in chapter three, liberal, marxist, radical and socialist feminism, are not independent of postmodern feminism or ecofeminism. A postmodern feminist or an ecofeminist can also be identified with one of the four philosophies. For example, a feminist geographer can be an ecofeminist who extrapolates theories

example, a feminist geographer can be an ecofeminist who extrapolates theories and methodologies from a liberal, marxist, socialist or radical point of view. While most ecofeminists draw on radical theories and methodologies, they do not exclude anyone from their movement who does not share their spiritual beliefs.

This does not mean that every ecofeminist must worship the goddess, perform rituals, or adopt any particular belief system... we do not proselytize and we believe firmly that our way is not the one, right, true and only one for everyone (Starhawk, 1989, p.174).

This argument is important because many researchers emphasize the distinctions between different feminist movements to the point of isolating these movements. What is most important to understand is the flexibility of feminist research to draw on the theories and methodologies that work best with any particular study. With this in mind, let us proceed to the following chapter which explains the different methodologies, and examines the methods and methodologies used for the completion of this research project.

CHAPTER 3

Methodology

3.1 INTRODUCTION

To encapsulate what has been said thus far, in chapter one the author discussed some differences in experiences between men and women. During the mid 20th century, men have been more active in the world of business, industry and government while women remained in areas limited by community boundaries. With time, women have extended their responsibilities to what is known as the dual role including responsibilities in the home as well as taking on paid labour outside or inside of the home (Mackenzie, 1988, p.22). This change in women's space has created the need for the extension of services such as daycare and changes in transportation and the labour market which have, in turn, created changes in gender relations and changes in our environments. Men and women have always used space differently and their perception of space and time differ as well (ibid, p.25).

This generalized description of men and women's activities and uses of space in society was paralleled in chapter two with a discussion of the activities of men and women in Canadian academic institutions. Female professors are few in number and have relatively few high status positions (Mackenzie, 1989b, p.5). This increases the pressure put on these women to publish and take on administrative work in order to achieve tenure quickly. As well, women are also under pressure to perform other professorial responsibilities such as acting as role

models for female students, being thesis supervisors and teachers. We have also touched on the problems for female students who must choose between academic careers and motherhood at an early age in part because academic systems are not sufficiently flexible to accommodate students with external responsibilities.

Just as the removal of patriarchal power is important in the whole of society, we must not forget the importance of removing sexism from our universities and geography departments (Eichler, 1988; Monk and Hanson, 1982). The onus of eliminating such sexist attitudes, and hence sexist research from geography, has so far been placed on feminists and more specifically on feminists in our geography departments. However, applying these new concepts of humanism and feminism to explain how together men and women change the surface of this earth cannot be totally effective using traditional methods of research (Duelli Klein, 1989). To follow through with feminist research first the theories must be understood, and second feminist methodologies must be put into practice. For the same reasons as outlined in chapter two, feminist research should be considered by all researchers as it is a significant intellectual framework pertinent to all academic work. These are the reasons feminist theories and methodologies must be considered as a way for doing thorough research. Therefore, feminist research that has been done well, involves feminist theories and feminist methodologies as these two are not mutually exclusive (Personal communication with Suzanne Mackenzie, 1990).

3.2 RESTATEMENT OF THE RESEARCH OBJECTIVES

Presently, there is a problem with sexism in the discipline of geography. This fact has been well documented in Canadian, American and British literature (see Mackenzie 1986; Monk and Hanson, 1982; The Women and Geography Study Group of the IBG, 1984). Arguing for the elimination of sexism from geography was in an indirect way one of the underlying reasons for doing this study. In the long term it is argued that this requires the incorporation of feminist geography into the discipline. However, this study can only begin to contribute to this goal through documenting the current state of awareness of

feminist geography. Therefore, this study's first aim is to discover what the situation is for Canadian women geographers in the discipline and to measure the extent to which Canadian women geographers understand the concept of feminist geography.

These objectives concentrate primarily on the experiences of Canadian women geographers as academics although these are understood as being connected to problems or situations faced by women in their private lives. The most promising way of having Canadian women geographers realize how sexism puts boundaries on our research studies, and on opportunities for female students in our university systems, is by asking women geographers to examine their own experiences as academics. They were asked to examine their own experiences while at the same time to express how feminist geography relates to these academic experiences. To ask Canadian women geographers to examine both of these issues simultaneously was deliberate on the researcher's part in order to 'plant the seed' so to speak, or suggest that there is a relationship between how women geographers are treated as academics and how their gender group is portrayed in geographic research.

Feminist theories have been discussed at length, therefore it is now time to examine feminist methodologies. There is never one single way of going about doing feminist research, as there are many feminist theories each with their own outlooks and methodologies. The four most discussed feminist theories are: liberal, marxist, radical and socialist. These will be reviewed below. It is important to consider these four theories of knowledge as each one has something different to offer. A combination of the different theories and methodologies will create a new feminist knowledge that is appropriate to this study.

The objective of this chapter is to outline the feminist theories and methodologies that work best for this researcher and with this study. The first part of this chapter will examine the different feminist theories from which one, or an amalgamation of several, will be chosen. A second part of this chapter adds a geographical perspective in relation to both the thesis topic, and the feminist approach assumed within. Third, a re-examination of the thesis questions will lead to a description of which measures were taken to answer the thesis questions including the omission of male geographers from this study. An

outline of the research sources, materials and, questions for both the questionnaires and interviews make up the contents of a fourth section. The fifth part of this chapter discusses potential problems or discrepancies with the questionnaire and interview design and the sixth section looks at the advantages of having women interview women. A concluding section summarizes and introduces the fourth chapter.

3.3 A DESCRIPTION OF FOUR FEMINIST PERSPECTIVES

The search for a feminist methodology was not only dependent on its ability to answer the questions being asked in this study, but also to provide an analytical framework that could help elucidate the reasons why, and the processes by which, gender differences have importance in every aspect of human activity. The following describes, in turn, four different feminist perspectives on this question.

Liberal feminists, according to Jaggar (1983), define humans as alienated individuals between whom there are no inherent connections for the building of knowledge. In other words, people are selfish, out to protect themselves in a capitalist society. Liberals believe that humans are autonomous, each person seeking the attainment of knowledge. Rules can be used by any human who has sense experiences and the ability to reason, and social preconditions have no role in knowledge development.

Liberal feminism is linked directly to positivism and sees sensory experience as the basis of knowledge, including scientific knowledge. As reality is seen to be atomistic in structure, so is this form of science. Therefore, positivist epistemology makes use of mathematical explanations and quantification. "For positivism, objectivity is defined by the inquiry's independence from the 'subjective' values, interests and emotions of those who engage in scientific enquiry or who deal with its results" (ibid, p.356). In short, the thorough scientist of positivism resembles liberal feminists who "assume that their view reflects the impartial perspective of the rational, detached observer and consequently constitutes the most unbiased and objective feminist theory" (ibid,

p.356). Liberal feminist theory also adopts the positivist's claim for objectivity and neutrality of research methods.

This author argues against the claims made by liberal feminists of remaining silent bystanders observing situations without feeling or emotion. However, liberal feminism has contributed to overall feminist discussion. Liberal feminism can be seen as the initiator of contemporary feminism. Always fighting for equal representation with men in the eyes of the law, liberal feminists have helped women to attain the right to own property and the right to vote, the right to take part in jury duty, and rights equal to those of their husbands. Many other discriminatory laws, including those in education and employment opportunities, and the provision of child care and maternity leave benefits have been addressed (*ibid*, p.35).

In this study liberal feminist methodology has been useful in terms of encouraging the documentation of numbers in relation to the status of women geographers in Canadian universities, asking, for example, how many women have obtained equal positions of power as professors and chairs. Equality with men is the goal for liberal feminists, but they often fail to fully examine the means for achieving such goals. Therefore, while some insights of liberal feminism have been incorporated in this research, its use is relatively limited.

Traditional marxism does not resemble liberal feminism; in fact it is a refutation of liberalism (*ibid*, p.52). Marxists use a historical materialist method in which "people are a central part of nature and create nature and themselves through action and interrelation" (Mackenzie 1989d). Since individuals interact through human social activity, knowledge is seen to develop through the fulfilling of human needs. Within Marxism, change is created by involving people with other individuals' needs. An important contribution of marxism is its materialist method which is dialectical and historical (Armstrong and Armstrong, 1984, p.3).

Materialism refers to the notion that society is impossible to understand, or change, unless we analyze the social and technical modes of organization which are involved in catering for basic human needs (like food and shelter), ensuring biological reproduction of the species, and providing the generally accepted 'standard of living' that prevails in that society (Women and Geography Study Group of the IBG, 1984, p.33)

What is also stressed by Marxists is that materialism is different in every place and at different times. Marxist feminists concentrate on discovering and interpreting the historical and material foundations of women's oppression. According to Sheila Rowbotham, Lynn Segal and Hilary Wainwright (1981), Marxist feminists' study of history allows for an introspective examination of our capacity for liberating ourselves from our subordinate positions (Rowbotham, Segal and Wainwright, 1981, p.52). The method involves, through praxis, the examination of the relationships between human biology, human society, and the physical environment. Its approach affirms that people must be organized in order to struggle for what they believe, but this struggle must not in any way oppress others by use of power. This allows "explicit attention to be given not only to the public position of women and other oppressed groups, but also to the 'private sphere' as an area which is intrinsically political. As many feminists have put it, 'the personal is political'" (Women and Geography Study Group of the IBG, 1984, p.35).

Unfortunately, Marxists do not adequately emphasize the issue of gender in its analysis as gender and class are not seen as two separate entities. Therefore, Marxists believe that if class were to be abolished because "the good society is the classless society" (Jaggar, 1983, p.51), then the subordination of women would be abolished as well. Also, they do not include patriarchy, and Marxists often reduce feminism to reformism (Moss, 1989a, p.12).

However, many feminists have revamped Marxism so that the concerns of women are more fully incorporated into the paradigm. Pamela Moss fuses the "conceptualisation of gender and class to enhance the explanatory power of marxism. ...The reconceptualisation of gender and class together as a separate theoretical construct would ascribe gender an explanatory power on par with class" (ibid, p.3). The Marxist dialectic is valuable for its understanding of how historical events influences our lives. For further research and refinement of these ideas see Moss (1989b).

Radical feminist's development of knowledge is similar to Marxist feminism because it is a social project. Knowledge, for radical feminists, is achieved through raising one's consciousness (Jaggar, 1977). According to Jaggar, radical

feminists' understanding of women is not simple and certainly not rooted in positivist philosophy. Women are believed to have special abilities, allowing them to interpret situations more adequately than men. For example, they believe that with their faculty of intuition, women can empathise with other humans, and with their spiritual powers or parapsychological powers they can connect with others as well as with the earth as a whole. "It is not clear whether this higher development has some special aptitude genetically inherited by women, or is simply due to the fact that the male culture inhibits men from developing those faculties whereas the female culture encourages their development in women" (Jaggar, 1983, p.365). While this researcher believes that women share some common experiences that increase their understanding of other women, this is not seen as intuitive or inherent. It is our shared experiences as women that is important for this study as our common experiences bring us together; a strength that women can use in their favour to correct certain situations. Hopefully women geographers in Canada will discover in part through the exercise of completing the questionnaire that they do share similar concerns so that together women geographers can reflect and act on these concerns.

Another major concern for radical feminists is the existence of dualisms which characterize patriarchy, such as mind over matter, self over others and reason over emotion (ibid). Since radical feminism is non-patriarchal and non-dualistic they profess that feelings and emotions are inseparable from theory. The methodology becomes 'subjective' rather than 'objective'. Radical feminism 'shakes consciousness' and removes it from patriarchy, the result being a woman-centered philosophy (Eichler, 1987). This woman-centered philosophy is desirable for this study as it describes the experiences faced by women geographers. However, society is still made up of both women and men. In order to overcome sexism, feminists must do more than initiate women-centered studies. They must, eventually, study humans. Therefore, this study in trying to understand the positions, attitudes and perceptions of women geographers can be seen as the basis for subsequent studies of male geographers' perceptions.

Radical feminism has much to contribute to feminism because it has revealed and attempted to remove male bias by exposing women's real experiences. "Radical feminism has begun to create a 'counter-reality', to show us the world

not just as it appears to women who are confused by patriarchal ideology, but as it appears to those who have a consciousness of their own oppression, who are aware that they inhabit a patriarchy" (Jaggar, 1983, p.381). Radical feminists isolate the situation of women in order to study women as an entity, as much can be discovered by women about women. However, this researcher believes that gender should be an issue studied in a dialectical fashion relating gender issues, production, reproduction and the environment and that this can be most successfully done through the use of the socialist feminist methodology.

Socialist feminism is the fourth theory to be examined. Socialist feminism not only concentrates on the "politics of reproduction" (Mackenzie, 1986, p.83) as do radical feminists, but socialist feminists try to understand the theories of social change with historical materialism (ibid). Therefore, socialist feminists adapted historical materialism to include gender. According to Suzanne Mackenzie (1986), in capitalist society women are responsible for the social work of reproduction and women do this in a capitalist world where power is derived from production done by men. Hence, historically the material positions of women and men have most always been different (ibid). Socialist feminists examine the material positions of both production which takes place in the public sphere and reproduction which takes place in the private sphere. Therefore, gender relations are constituted by both spheres and it is the activities done by both gender groups that changes gender and the environment.

The socialist feminist theories are preferred by this writer and therefore were chosen for the completion of this study. This writer concluded that the socialist feminist perspective, which is to some extent an amalgamation of the first three theories, was most effective because liberal feminism resembles positivist philosophies, traditional marxism concentrates more on class oppression than gender oppression while radical feminists do not consider historical developments of praxis in relation to gender. Only certain elements from each theory were used in this thesis. Socialist feminists combine and modify the historical materialist method of marxism and the woman-centered theories of radical feminism. However, while Marxist feminism identifies social class as the primary derivative, socialist feminist theory focuses primarily on gender relations in production and reproduction. The refinement of having both gender and class

as variables permits a different perspective which includes women as well as men.

Radical feminists initially described gender relations as the view of reality by women for women, and socialist feminists went one step further by explaining the reasons why this image of reality is representative of activities happening in a patriarchal and capitalist society (Jaggar, 1983, p.381). As well, socialist feminism is more representative than radical feminism, as radical feminism tends to neglect the historical approach extrapolated from marxism in discovering the problems faced by women.

3.4 WHY A SOCIALIST FEMINIST GEOGRAPHICAL PERSPECTIVE WAS CHOSEN

A socialist feminist geographical standpoint links humans - males and females - with environmental relations. People and the environment change through constant interaction; as one effects the changes in the other in a dialectic relation (Mackenzie, 1989a). That is to say that "the gender-typed spatial separation" (Mackenzie, 1986, p.87) began to disappear because women took political action and voiced their concerns as a group. The relationships between men and women changed and existing roles, movement patterns and services had to change to accommodate these new roles. As people change so do their environments. Now that women have become organized, their political agenda can only take on a positive direction. Therefore, a socialist feminist geographical point of view is most appropriate since it combines the rigorous historical materialist structure of Marxism with humanist methods of analysis, including the third element described above - changes in the environment. Environments are men's and women's creations that change historically with the changes in our society. Suzanne Mackenzie (1986) argues that our environments are vital for human existence because they contain the resources and materials needed for human survival.

Like gender relations many environmental forms are so deeply and ubiquitously embedded in the social fabric and in daily experience that they are virtually invisible....

Learning how to read the environment is especially important in reconstructing women's past and present creativity. Women often leave a meagre verbal or written history of how they carry out the 'petty' and 'mundane' details of reproducing life in capitalist or other societies. However, they leave a rich record on the landscape. A reading of the social environment is also, unlike a reading of many documentary sources which have been selectively produced and preserved, necessarily a reading of gender change" (Mackenzie, 1986, pp.84-5).

Four major feminist theories have been evaluated and the socialist feminist and geographical perspectives were adopted in combination with a few elements of the other three perspectives. Socialist feminism is suitable as it considers the academic and personal histories of the women in this study as well as their perceptions, attitudes and problems concerning the discipline of geography. This viewpoint recognizes that women geographers' concerns are based on academic environments as well as their home environments. Again, the relationships that these women have with their partners, families, friends, and professors is what creates and shapes their environments. The space in which and time during which these women geographers change and occupy their environments is important to consider in order to overcome problem situations, however, by doing so they create new resources which change their environments once more (Mackenzie, 1986). Extending women's ability to take charge and create new resources is socialist feminist's primary goal. The following section reviews the primary question introduced in chapter one and views the measures taken to answer this thesis question.

3.5 THE QUESTION

Studying Canadian women geographers' attitudes and perceptions of feminist geography is the main question of this thesis. The purpose of asking such a question is to assist in understanding women geographers. The respondents were asked to complete a questionnaire which, subsequently, has raised discussion and additional research in the area of feminist geography. Such discussion is an important part of this study's aim of clarifying misconceptions about feminism

and feminist geography to eliminating sexism in geography. Therefore, this study not only uses socialist feminist and geographical theories and methodologies, but goes one step further by focusing on the discipline of geography itself. Socialist feminist theory is used to understand how Canadian women geographers perceive feminist geography.

Only after answering questions such as: who am I, what am I doing, and why am I doing it, can these same questions be asked of others. Therefore, from a socialist feminist and geographic perspective the results of this study of women in geography are shaped by a personal standpoint. The study is almost entirely subjective, as open ended questions are asked both in the questionnaire and through informal conversations. If all the questions were formulated in an objective 'closed' fashion then much information, such as personal concerns, would not have been expressed. Since the population studied here is well identified and this researcher is one of the researched, then the methodology becomes most definitely not a 'view from above', and not even a 'view from below' but a 'view sideways' - a personal view. According to Maria Mies (1989) the 'view from above' is a dominating view of the researcher over the researched, and the 'view from below' demands that there be conscious partiality and reciprocity (Mies, 1989, p.123). Mies argues that women must take a 'view from below' or else they would be consenting to their own subjugation (*ibid*).

Socialist feminists usually make use of a humanist informed perspective which is gender-sensitive, and may include both men and women. The scope of this thesis includes the perceptions of women only, with the exclusion of men. This was necessary for the following reasons. The purpose of this study was not to compare men and women concerning their understanding of feminist geography. The primary objective was to increase women geographers' knowledge of feminist geography. It was felt that this was a necessary first step. Including men in this study would have changed its nature to a comparative study. The focus would have changed from understanding women and their perceptions of feminist geography to a comparison of the interaction between women and men, their relative perceptions of feminist geography and the effects that these gender relations have on their academic environment. Therefore, comparisons in this paper were avoided in order to conclude with a desired

understanding of the women studied. One may consider this research as a first part of a study or as a pilot study that examines feminist geography and how it is perceived by academics who research geography. And as Margrit Eichler states

We need to create baseline data sets that are comparable for women and men. This will mean, for quite a while, putting special emphasis on studying women rather than men, in order to start redressing the current imbalance. It also implies looking at both men and women from a female rather than a male perspective. Both sexes must be understood as gendered people. In the process, we will learn new things not only about women, but about men as well (Eichler, 1988, p.45).

Stanley and Wise add to this by saying that by studying women only we are excluding men from women's studies when sexism is what feminists are attacking. How can feminists effectively get rid of sexism if we do not include men in our studies? (ibid, p.18).

However, now that Canadian women geographers have been formally introduced to the subject of feminist geography and that increased interaction is taking place between women in geography departments, other studies can follow including studies where men and women's perceptions of feminist geography are compared. Therefore, studying Canadian women's perception of feminist geography was the first step in understanding the differences of feminist geographical perceptions between men and women.

3.6 THE RESEARCH

This research began many years ago with the personal experiences of this researcher and her male and female friends as undergraduate students. We were concerned, for ourselves and others, about discriminatory experiences in our geography department and during our work-term placements. This initial exposure to problems for women in academia sparked an interest that has developed into much more than preliminary assumptions. Knowing that others

experienced similar problems, it was the interest of this researcher to increase her knowledge of feminism and feminist geographical issues to understand what other Canadian women geographers were experiencing. For the researcher, thoroughly comprehending the implications of feminism when exploring geographical issues prompted new questions that would inevitably increase her understanding of Canadian women geographers and of the factors that influence their patterns of space and time. Introducing the term feminist geography was an initial attempt, in many cases, to 'plant the seed'. As understanding feminist geography theories has helped this researcher cope with gender-related problems, perhaps others will understand their positions better if they are exposed to feminist geography theories as well. Only as a group can women rectify gender-related problems and exercise geographic research that represents both the men and the women of our society.

Before asking women geographers what their perceptions of feminist geography are, this researcher had to feel comfortable with her perceptions. Various books and texts on feminism in general and feminist geography were studied. In addition to these sources, women were sent questionnaires and several were interviewed.¹

Also, a copy of the questionnaire was presented on the 17th of March, 1989 to a feminist geography class at the graduate level with the purpose of getting feedback on its content. The questionnaires had already been sent by this time, but this process was very helpful with the design of questions used during interviews (Refer to Appendix A for a copy of the English and French questionnaires).

All Canadian women geographers in Masters or Ph.D. programmes, as well as women faculty members, were included in this research project. The list of women geographers in Canadian universities was acquired from the Canadian Women and Geography Study Group of the Canadian Association of Geographers. These universities are listed in Table 4.

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¹Prior to sending the questionnaires permission was given to the researcher to proceed with the defined research project by the Carleton Ethics Committee (See Appendix B).

3.6.1 The questionnaire

During the month of February in 1989 questionnaires were sent to 410 women geographers. There were three different sets of questionnaires, English, French and bilingual. Covering letters that accompanied these questionnaires, introduced the researcher and her study (Refer to Appendix C). Very little detail was given in the letter so as not to suggest a definition of feminist geography to the respondents. By the end of the month of April, 177 (43 percent) answered questionnaires were returned. At this time reminder letters (refer to Appendix D) were sent to one person in each department, who in turn distributed these reminder letters to other women geographers in the department. This did encourage seven (two percent) more women to participate in the research study which increased the total from 177 (43 percent) to 184 (45 percent).

The questionnaire is five pages long and the questions can be grouped into separate sections.

1. Women were asked some general questions about which university they were attending as well as their current position and their academic histories. They were also asked to list publications and conferences attended specifying for the latter whether papers were presented or whether they participated in other ways.
2. Women were asked to reflect on which geographical topics interested them the most and to explain why. If they held positions that involved teaching, they were asked which subject they enjoy teaching the most and why.
3. Women were asked whether they participated in any kinds of women's groups. If so, they were asked to list these and to explain why they took part in these groups.
4. This next section simply asked women to define the term feminist geography. They were also asked if feminist geography courses were offered in their departments.
5. Women were asked if they knew of any differences concerning the discipline of geography and feminist geography between Anglophone and Francophone communities. They were also asked if

they read articles written in the other official language. If they did, they were asked to list these publications.

6. The last section asked if they were experiencing, or ever had experienced gender-related problems in their departments.

This researcher did not provide a definition of feminist geography to the respondents since they were asked to develop their own definition or outline of how they perceive feminist geography. Since little was mentioned about feminist geography in the covering letter and questionnaire, these women had to respond as individuals by developing a definition based on what they had heard or read. They then determined whether feminist geography could be applied to their own lives. If they knew little or nothing concerning feminist geography, this exercise allowed them to imagine what the term could involve.

The questionnaire was the first part of this research process and the second part of the research data was collected through interviews. The questions posed during interviews were developed after responses were received from the questionnaires.

3.6.2 The interview

Suzanne Mackenzie from Carleton University acted as a contact person for setting up interview dates and times. In most cases, women professors were contacted by telephone or through correspondence, and asked to set aside some time that they would be available for an interview. These professors were also asked to set up some interviewing times with other women professors, Ph.D. and Masters students in their department. The first set of interviews took place in mid-May of 1989 at Queen's University, York University, the Ryerson Polytechnical Institute, and McMaster University. The second set of interviews took place during the week of October 15-22, 1989 at McMaster University, Guelph University, University of Waterloo and University of Western Ontario. A third set of interviews took place in Montréal on the 17th of

TABLE 4

Canadian Universities Represented in this Study

University of Alberta	Edmonton, Alberta
Bishop's University	Lennoxville, Québec
University of British Columbia	Vancouver, British Columbia
Brock University	St. Catharines', Ontario
University of Calgary	Calgary, Alberta
Carleton University	Ottawa, Ontario
Concordia University	Montréal, Québec
University of Guelph	Guelph, Ontario
Laurentian University**	Sudbury, Ontario
Université Laval*	Sainte-Foy, Québec
University of Lethbridge	Lethbridge, Alberta
University of Manitoba	Winnipeg, Manitoba
McGill University**	Montréal, Québec
McMaster University	Hamilton, Ontario
Memorial University of Newfoundland	St. John's, Newfoundland
Université de Moncton*	Moncton, Nouveau-Brunswick
Université de Montréal*	Montréal, Québec
University of Ottawa**	Ottawa, Ontario
Université du Québec à Chicoutimi*	Chicoutimi, Québec
Université du Québec à Montréal*	Montréal, Québec
Université du Québec à Trois-Rivières*	Trois-Rivières, Québec
Queen's University	Kingston, Ontario
University of Regina	Regina, Saskatchewan
Ryerson Polytechnical Institute	Toronto, Ontario
University of Saskatchewan	Saskatoon, Saskatchewan
Université de Sherbrooke*	Sherbrooke, Québec
Simon Fraser University	Burnaby, British Columbia
University of Toronto	Toronto, Ontario
Trent University	Peterborough, Ontario
University of Victoria	Victoria, British Columbia
University of Waterloo	Waterloo, Ontario
University of Western Ontario	London, Ontario
Wilfrid Laurier University	Waterloo, Ontario
University of Windsor	Windsor, Ontario
University of Winnipeg	Winnipeg, Manitoba
York University	North York, Ontario

Note: * French questionnaires were sent to those attending these universities.

** Bilingual questionnaires were sent to those attending these universities.

November, 1989 at the Université du Québec à Montréal and at l'Université de Montréal.

While an equal number of interviewees from each university would have been desirable, some universities had only a few women in their departments. A total of 33 interviews were conducted. Thirty of these interviews were one on one, and one of the interviews was with two interviewees. The last two interviews were with three or more interviewees. The interviews were important in establishing a few contacts in as many universities as possible. This was to stimulate conversation between female and male geographers in the department. With three exceptions the interviews took place on campus. One took place in a woman's home and another two in cafés. The interviews varied in length from fifteen minutes to three hours. The longer interviews tended to be those with multiple participants.

All the interviews were informal and virtually unstructured. While the researcher had a set of questions for leading the interview these questions were not to structure the interviews in such a way that other personal yet pertinent information was obscured. The interviews were taped unless the interviewee wished otherwise (23 of the 33 interviews were taped).

Most of the following questions were discussed during interviews although they were not necessarily discussed in this order.

1. Why did you decide to continue your education at the Masters and Ph.D. levels?
2. Have you experienced any special kinds of problems in your department?
3. Does your department offer any gender-sensitive or feminist geography courses?
4. Do you think that feminist geography can be applied to physical geography?
5. When and how were you exposed to feminism in general and to feminist geography?
6. Do you know of any differences in geography in general or feminist geography between Anglophone and Francophone communities?

7. Can you suggest any ideas or solutions that might help with this study?
8. Do you have any questions?

Three of these questions, two, three and six are similar to questions asked in the questionnaire. The reasons why these questions are being repeated during interviews is because these questions were asked differently in the questionnaire and the number of responses to certain questions in the questionnaires were low in number. There were a few problems encountered with the design of the questionnaire and these are discussed below.

3.6.3 Problems with the questionnaire design

Using the questionnaire as a basis for analysis involves a pragmatic and a somewhat dehumanising method for obtaining information. As Benjamin White (1984) points out, it is possible to combine both quantitative and qualitative methods of measurement. However, sometimes quantitative methods measure information inaccurately. Data are often distorted by being used in unrealistic models which neglect the concerns of women and other minorities. "If I use qualitative data, I believe it but no one else does; if I use quantitative data, everyone believes it but I don't" (White, 1984, p.18). Hopefully the questionnaire design was clear and understood by all respondents. Open-ended questions were used for the most part to allow for the expression of personal responses. Before the respondent expresses herself on paper she must think about and process the information. The researcher must then read the responses and analyze them. This means that much of the information has been lost by not being able to witness tone of voice, facial expressions, and personal impressions. There is also the possibility of misinterpretation of information.²

One respondent disagreed with the question asking if any feminist geography courses are offered in their departments. The question should have read: Does

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² If misinterpretation was a factor, the reasons were not only caused by misunderstandings, but caused by the handwriting of women respondents that could not be easily read.

your department offer any geography courses that are gender-sensitive?³ Another problem was noted by a student at the University of Ottawa who received a bilingual questionnaire and took note that there were differences between the English and French versions. In the covering letter that accompanied the questionnaire, this woman noticed that the covering letter seemed to her to be much more 'feminist' in French than in English. She warned that many Francophone women might have shied away from responding because they do not consider themselves to be feminists. She wrote on her answered questionnaire that if emphasis is being placed on 'les géographes féministes' then her answers could not take part in this study because she does not consider herself to be a feminist (Ph.D. student from the University of Ottawa).

There have been a few difficulties with the methods used in this study as noted above, but nothing so problematic as to affect the relevance or value of the results. Almost half of the population of women geographers answered the questionnaire, this is an impressive number, providing more than enough data to answer the questions being asked in this study. The number of interviews is small and were only done in southern Ontario and in the Montréal area. However this does not hinder the quality of information that was collected. It was more important to do only a few interviews well, than to do many short ones or no interviews at all. As Suzanne Mackenzie points out "but far more important than a common 'small' sample size, is a common kind of interview relation. The kinds of questions one asks and answers in building up a picture of the rhythms of women's lives, assumes entering into these lives" (Mackenzie, 1983, p.34-5). The interviewer becomes personally involved as the interviewee will not be stopped if she wishes to divulge information about herself that explains or compliments the reasons why she answers questions the way that she does.

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³ This respondent suggested this change after the questionnaires were sent. It was too late to restructure this question for the questionnaire, but it became one of the interview questions.

3.6.4 Women interviewing women

Women interviewing women, or feminists interviewing women, involves a new process of interviewing that overcomes the scientific 'ethics' used by interviewers for whom feelings and emotions have no part in data collection. There are three main reasons why Ann Oakley (1984), a sociologist, uses a feminist approach to interviewing. First, women being interviewed cannot be regarded as sources of data. In this study many women geographers shared with the interviewer experiences in their personal lives as academics that were important to the study and which the interviewer herself had experienced. Second, Ann Oakley explains that by not using conventional interviewing ethics she gave greater visibility to the situations of women within the social sciences and to society at large. Third, it is important to use an interviewing method which creates a rapport between interviewer and interviewee. This rapport is imperative as the women geographers of this study were asked questions that were, for some, very difficult to answer as they involved very personal issues. While for the purposes of this study the rapport between interviewer and interviewee is important, such a rapport between all Canadian women geographers is equally imperative in order that women can come together and organize themselves in ways that address the problems being experienced by women academics. In this study there is only one question that was asked by interviewees to which the interviewer hesitated in responding to until the interview was completed. Often at the beginning of interviews this researcher was asked if she could define 'feminist geography', as the respondents were asked to do in the questionnaire. Because this researcher is also part of the population being studied she refrained from answering this question until the interviewees answered it first.

This method of interviewing used by Ann Oakley and this researcher has many advantages as explained above, but these cannot be justified fully before viewing the responses to the questionnaires and interviews as outlined in chapter four.

3.7 SUMMARY OF THE RESEARCH PROCESS

The methodology chosen to address the question of how Canadian women geographers define feminist geography was a combination of four viewpoints with greater emphasis on the socialist feminist and geographic perspective. The research process was in some ways more complicated because the researcher is also one of the researched. Therefore, this researcher had to take a qualitative and subjective research approach. The methods involved using a questionnaire followed up by interviews. The questionnaires were a first attempt at gathering some information concerning Canadian women geographers' experiences in their geography departments and to introduce (for many) the topic of feminist geography. The purpose of the interview was to first clarify the research topic and second, to gather information and opinions that were not expressed in the questionnaire.

The next chapter presents and examines the research results of the questionnaires and the interviews by using the framework chosen in the previous pages.

CHAPTER 4

Analysis of Questionnaire and Interview Results

4.1 OVERVIEW

This chapter examines the results of the answers given in the questionnaires and interviews. The central question is, how do Canadian women geographers define feminist geography? This question, as well as other related issues, will be examined in this chapter.

Studying and understanding Canadian women geographers is a complicated task because individuality, including personal views, is the most important yet complex component of this study. The central question is based on the understanding that each women geographer in Canada is an individual who not only has unique philosophies and attitudes toward geography in general and feminist geography, but also has unique personal and social outlooks. Therefore, the level at which feminist geography is understood by Canadian women geographers is varied. The responses from the questionnaires and interviews are combined in this study and are used as tools to facilitate the understanding of the respondents' attitude toward feminist geography.

Do women geographers perceive feminist geography, a relatively new development, as an important component that should always be considered when developing geographical questions for study? Do our geographical studies represent the population we are studying in a complete and fair manner? Are women geographers open to new geographical concepts? These questions will be addressed through the examination of the respondent's definitions of feminist geography in section 4.4. These critical and encompassing questions, and the more specific questions to be outlined below, will be answered in the following chapter.

The chapter first examines the academic histories of Canadian women geographers. To obtain information about this the researcher asked, who are these women? Where do they come from? Why did they choose an academic career? How long have they dedicated their work to the field of geography? What are their areas of specialization? Answers to these questions and other information given by the respondents comprised the academic histories used as a basis for assessing other research questions. With the exception of the question asking why an academic career was chosen, this information was gathered through the questionnaire. The question of choice of academic career was emphasized during interviews.

After discovering who these women are it was necessary to consider gender-related problems that these women geographers might be experiencing within their departments. Again this question was asked in the questionnaire and was certainly discussed during interviews, if the respondent wished to disclose such information. Knowledge of the problems faced by Canadian women geographers allows for a more in-depth understanding of their academic status. It is important to examine both academic and personal experiences of women geographers because their academic work is influenced by their private experiences. Sexism can be found in our private, public and academic lives. As discussed in chapter two, if academics and professors are sexist in their private lives, then this will be reflected in their academic work. Anne Gilbert argued that female geographers share a certain kind of lifestyle in academia (Gilbert, 1879, p.261). This lifestyle is one characterized by less senior positions in the discipline of geography. To rectify this situation many female

academics have been researching new areas of study that involve the examination of both men's and women's experiences. Female academics are not only attracted to these new humanist studies, such as feminist geography, because gender is incorporated into the research, but also because feminist geography is not monopolized by male geographers.

As geographers incorporate feminist geography into the discipline they will represent the whole of society, whether the experiences are private, public or academic, because both gender groups will be included in their studies. Demonstrating a 'truer picture' of today's society will aid Canadian women geographers in their battle for equal representation and treatment in Canadian universities. This researcher is suggesting that there is a connection between the problems Canadian women geographers face in their departments and in society as a whole. As well, there is a connection between the problems women geographers face in their departments and the low number of women geographers who incorporate feminist geographic theories and methodologies in their research.

The next question that will be examined in this chapter is how Canadian women geographers perceive feminist geography and whether they incorporate feminism into their research. Before women geographers were asked how they perceived feminist geography they were asked if they took part in the women's movement. If they did take part in the women's movement, they were asked to discuss why.

Asking about feminism in general before asking about feminist geography suggested that there might be a distinction between the two concepts. Suggesting that there are differences between feminism and feminist geography changed the question to - what might be the differences? The significance of suggesting that a difference exists encouraged the respondents to reflect how these two concepts differ. As argued in chapters one and two, we must not add feminist theories to the discipline of geography, but rather we must incorporate feminism into the theories and methods of mainstream geography. It is the incorporation of feminist theories into the discipline of geography that distinguishes feminist geography from feminism in general. Women geographers

were asked to reflect on the concepts of feminism in general and feminist geography in the questionnaire and during interviews.¹

This information was then analyzed with respect to, for example, the regional differences of Canadian women geographers with emphasis on the differences between Anglophone and Francophone communities, the nature of the geography courses being offered in Canadian universities and the differences in definitions between women studying physical geography and those studying human geography. This researcher is not suggesting that these three areas are dependent on each other, rather these points are being examined in order to clarify or demonstrate some of the influences that impinge on Canadian women's perception of feminist geography.

The regional differences concerning the discipline of geography in general and feminist geography in particular needed to be considered. According to the respondents, they had difficulty determining what the differences are in geography in general and in feminist geography between Anglophone and Francophone communities because they have not had the opportunity of studying in both communities. Therefore, the respondents had little basis for comparing these two Canadian regions. Language is the determining factor that limits women geographers of studying in both Anglophone or Francophone communities. Women geographers were asked to give their opinion on the differences of geography in general and feminist geography between Anglophone and Francophone communities in the questionnaire and this was stressed during interviews.

A less complex question asked these women if they knew of any feminist geography courses or any gender-sensitive courses that were taught in their departments. According to Suzanne Mackenzie, gender-sensitive courses would introduce and recognize "that gender is an integral parameter of environmental change" (Suzanne Mackenzie, 1989a, p.109). Gender-sensitive courses differ

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¹ At times the researcher was asked during interviews if she could tell the respondent what 'the' definition of feminist geography was. The interviewer did not give her own definition until the interviewee responded to the question. It was emphasized to the respondents that this researcher is also part of the data and that her answers should not interfere with answers given by other respondent.

from feminist geography courses in that the latter includes feminism "as the politics and analysis of gender change" which "is integral to geographical studies" (ibid). The first recognizes gender as an element and the second does more than acknowledge gender, it attempts to put feminism into practice. A feminist geography course discusses feminist geographic theory as well as its methodologies. 'Gender and Geography' taught at Carleton is such a course. It describes and examines the uses of a feminist geographic paradigm. A gender-sensitive course could be any geography course that is taught in such a way that gender bias is eliminated. A gender-sensitive course would include geographical examples that address situations for men and for women in both the public and private spheres. The question of whether feminist geography courses are offered was asked in the questionnaire. During interviews the respondents were not only asked about feminist geography courses but were also asked whether gender-sensitive courses were offered.

The researcher also examined whether differences could be found in the definitions of feminist geography between women studying physical geography and human geography. Is feminist geography understood by more human geographers or is the topic just as foreign to them as to those studying physical geography? Why would one subdiscipline be exposed to feminist geography more than another? The examination of the differences in definitions of feminist geography between those studying human and physical geography was not prompted directly by any question in the questionnaire or in the interview. Rather answers to this question were found by examining the responses to other questions.

It is important to discuss the reactions to the questionnaires and interviews because this information will provide the reader with an idea of the type of environment that the respondents created for the researcher. The questionnaire stimulated different reactions, both positive and negative, among the respondents. Even those with negative reactions, with two exceptions, agreed to be interviewed. A few other respondents agreed to be interviewed, but then failed to keep their appointments. Those who gave negative reactions in the questionnaire were surprised to hear that this researcher would be on their campus to discuss the research questions further. Interviews with respondents

who had negative reactions to the questionnaire were difficult at times because many of the respondents took this opportunity to attack the research. Although there was a lot of tension between interviewer and interviewee at times, on the whole, those who responded negatively to the questionnaire were fairly accommodating during the interview process.

The reactions to the questionnaires were varied. While only two women stated that they took it upon themselves to investigate feminist geography further through additional readings after filling out the questionnaire, people said that discussion did take place among students after the questionnaires were distributed. "Its a lot clearer to me now than it was then" said a Masters student from McMaster University. She explained that many women students debated the topic after receiving the questionnaires. Another student from McMaster said "I think that the department has changed because I don't think that these topics would be discussed in the open before the questionnaire". Since the respondents were not asked to reveal their identity on the questionnaire it was virtually impossible for the researcher to depend on the answers given in the questionnaires to prepare for individual interviews. The remaining sections of this chapter will thus analyze the results of the questionnaires and interviews simultaneously.

The following section begins with the presentation of personal statistics of respondents from data collected from the first section of the questionnaire. This is a pioneer effort toward discovering who these women are in terms of their experiences in academia and in their personal lives. The remaining sections of this chapter become more complex through their attempt to understand Canadian women geographers' perception of feminist geography.

4.2 PERSONAL STATISTICS OF THE RESPONDENTS

As discussed above, knowledge of the academic histories of these women will aid in understanding their academic choices regarding their philosophies and methods of research as well as their academic experiences. One cannot study the perceptions of a defined population without first considering who the people

are who make up this population. The pertinent information needed for this research involves the respondents' academic histories and, indirectly, their personal histories.

Of the 410 questionnaires that were mailed, 184 or 45 percent were returned completed (Table 5). The remainder of this study will discuss the results of these 184 returned and completed questionnaires as well as the 33 interviews.

The interest fields of these respondents is interesting information that will aid in determining who these women are. Table 6 is tabulated from the responses to question two of the questionnaire, which asked about the respondents' current position, and question eight of the questionnaire, which asked about the respondents' area of research interest.

According to Table 6 the majority of the respondents have interests in human geography. There are 87 women in this category. Sixty three women have interests in the physical geography categories. The remaining 34 respondents described themselves as being interested in either resources, ecology, environment, techniques or philosophy. Table 6 is important because it describes not only the interest fields of those included in this study, but it shows which areas of interest are more popular for masters students when compared to the number of Ph.D. students or professors with interests in these same areas. The areas of interest that are not represented by female faculty members indicates that students with interests in particular fields cannot assume they will have a female faculty member as an advisor who is a specialist in this particular field of interest.

In addition to knowing the areas of interest for each women geographer, respondents were asked why they decided on an academic career and how long they had worked in, or, studied geography. Questionnaires did not specifically question women's decisions to continue their education, but women were asked about this in the interviews. All interviewees answered that in order to achieve the position or career of their choice, they had to continue to the Masters or Ph.D. level. One Ph.D. student from an Ontario university said that she continued to the Ph.D. level "to do the things that I want to do, I needed a full

scale of research topics. The only way that I could get this experience would be from getting a Ph.D."

Table 5   **Rate of Response
to Questionnaire**

Number of questionnaires mailed	410
Returned undelivered	<u>5</u>
Total mailed	405
Returned incomplete:	
men (questionnaire sent by mistake)	1
Refusing to take part in study	<u>1</u>
Total returned incomplete	403
Total not returned	<u>219</u>
Total returned and completed	184

Source: Questionnaire response from Canadian women geographers, 1988.

Another student mentioned the need for higher education to obtain the employment of her choice but also described the need for achieving a sense of accomplishment.

... I didn't have much confidence in my work by the time I finished my undergrad degree and I thought that this would be one way of doing it, of getting a greater sense of accomplishment and also for being more marketable either for continuing on or for getting a job (A Masters student from McMaster University).

The only exception was the response given by two women faculty members from a southern Ontario university who were interviewed in a group discussion and responded, "why not? Just because".

Women geographers have clearly stated during interviews the necessity of higher education in order to obtain the career of their choice. However, the time taken to accomplish this task is long and demanding, especially for older women and for women with other personal commitments such as caring

Table 6

**Stated Academic Interests of Women Faculty and
Graduate Students in Canadian University
Geography Departments, 1988-1989**

	<u>Faculty</u>	<u>Ph.D. Students</u>	<u>Masters Students</u>	<u>Total</u>
<u>Physical Geography</u>				
Physical	-	1	4	5
Biogeography	4	3	4	11
Climatology	-	1	7	8
Geomorphology	7	5	16	28
Hydrology	-	1	6	7
Meteorology	-	-	1	1
Soils	-	1	2	3
Physical Geography Sub-Total	11	12	40	63
<u>Human Geography</u>				
Agricultural/Rural	3	1	1	5
Cultural/Historical	3	7	9	19
Demography/ Population	-	-	3	3
Economic Inter- national Develop- ment/Third World	1	-	5	6
Medical	1	1	6	8
Northern Development	-	-	-	-
Planning	-	-	-	-
Political	2	1	1	4
Recreation/ Tourism	1	1	10	12
Regional/Industrial Development	-	2	1	3
Social	2	4	8	14
Urban	5	2	6	13
Human Geography Sub-Total	18	19	50	87
<u>Resources/Ecology/ Environment</u>				
	1	1	13	15
<u>Techniques/Philosophy</u>				
Cartography	1	-	6	7
Computer Assisted Cartography	-	-	-	-
GIS/GIP	-	-	1	1
History/Philosophy	1	1	3	5
Remote Sensing	-	2	3	5
Statistics Modelling	-	-	1	1
Techniques Sub-Total	2	3	14	19
TOTAL	32	35	117	184

Source: Responses from questionnaires sent to Canadian women geographers, 1988-1989.

for children or other members of their families. Therefore, academic profiles containing the number of years Canadian women geographers needed to complete their Ph.D. degrees as well as the number of years they have dedicated their work to the field of geography is important information. Only 39 women of the 184 have completed their Ph.D. degrees (The description of these women's academic experiences are tabled in Appendix E). It has taken these 39 women, on average, ten years to complete their Ph.D. programmes. As well, these 39 Ph.D. students and faculty members have dedicated, on average, sixteen years to the field of geography. The table in Appendix E examines how long it takes female academics to complete their Ph.D. degrees and obtain positions as professors. For some of these women, obtaining their Ph.D. degrees could take up to 23 years. As mentioned above, this could be due to their additional responsibilities as mothers and the caring attention they give to other members of their family.

As discussed in chapter two, there is a great need to increase the number of women geographers in our departments because female students depend on women professors as role models for academic and personal support. Not only is there an underrepresentation of women professors, but they are involved in a disproportionate large number of various academic, social and political organisations. Therefore, not only are there few women professors, but they are occupied in many organisations to increase their visibility in the departments as female students place certain demands on women professors as advisors and role models. The results found in the questionnaires confirmed that there are few women that have completed Ph.D. programmes and even fewer women who have continued to obtain professoriate status. To gather this information, the responses to question two which asked about respondents' current position, and responses to question eight which asked about respondents' area of research interests were used. As well, responses to question four which asked where and when respondents obtained their B.A., M.A. or M.Sc., or Ph.D. degrees was used (Refer to Appendix A for a copy of the English and French questionnaires).

This section has quickly reviewed the academic histories of the 184 respondents who returned their questionnaires completed. The interest fields

of Canadian women geographers is varied, but the majority of the respondents have interests in human geography, followed by physical geography and the intersection of physical and human geography. The reason most respondents have continued their academic careers was because they felt it was necessary in order to obtain the position that they wanted. However, continuing an education is not always easy for some women as they have responsibilities as mothers and wives as well. Because of these additional responsibilities many female geographers take a long time to complete their Ph.D. degrees.

The following section examines the problems women experience while completing their degrees. For some of these women geographers motherhood makes it more difficult to complete Ph.D. degrees quickly. Other problems faced by Canadian women geographers are the lack of role models, problems of discrimination, funding problems and the high attrition rates of women geographers from the graduate level to attaining positions of high status in geography departments.

4.3 THE KINDS OF GENDER-RELATED PROBLEMS EXPERIENCED BY CANADIAN WOMEN GEOGRAPHERS

4.3.1 Introduction

The next stage of analysis involves examining the academic experiences of Canadian women geographers. As explained in previous pages, understanding women geographers' situation in Canadian university departments provides this researcher with pertinent information. However, the disclosing of such information by Canadian women geographers is perhaps being done for the first time for some of these respondents because they believed that they should not make an issue of it, while other female geographers have been confronting the issues at hand for a very long time by becoming feminists and acting politically.

Canadian women geographers were asked to reflect and discuss in the questionnaire both the problems they are facing in academia as well as defining what feminist geography means to them. Therefore, the respondents

were asked in the questionnaire to confront the issues of sexism in their geography departments and issues of feminist geography. This confrontation may help these women find new ways of doing geography and new ways of eliminating sexist experiences.

The responses to the question that asked what the different problems Canadian women geographers are experiencing is used for discussion in this section. Table 7 outlines the most common problems being faced by Canadian women geographers today. Problematic but less common are issues of government funding and problems of attrition rates of women geographers from the undergraduate to the professoriate levels. These problems are not represented in Table 7 because these issues were discussed during the interviews only.

The results indicate that the most common problems being faced by women geographers are problems of discrimination, problems caused by the lack of role models, and problems as mothers. The following will discuss the three main problems for Canadian women geographers in the order that they appear in Table 7.

Table 7 Number of Canadian Women Geographers Experiencing Particular Kinds of Problems in Geography Departments

	Physical Geographers N	Human Geographers N	Inter- Section N	Total N
Problems of discrimination	17	32	8	57
Problems caused by the lack of role models	7	19	4	30
Problems for mothers	3	8	2	13

Source: Responses from questionnaires sent to Canadian women geographers, 1988-1989.

Note: Some respondents did respond that they experienced more than one problem and therefore might have been placed in more than one category.

4.3.2 Problems of discrimination

As will be demonstrated in this section all women geographers, whether in the physical sciences or in human geography, have shared negative experiences in their departments. The problem of discrimination is shown in Table 7 to be the most pressing problem for Canadian women geographers. The respondents have defined discrimination as the distinction between male and female geographers made by male geography professors who favour male students over female students.

Discussions indicated only one situation of discrimination for women in physical geography that is unique to their subdiscipline; this is the problem of discrimination in field research where women are often restricted from such activities. The following is a response by a woman studying physical geography who has experienced such discrimination in the field.

Women are often excluded from field projects in the arctic, the antarctic, the Himalayas, and other areas because they are women. I have experienced this, and I know others who have as well; it is extremely frustrating because the male professors give weak excuses which are not valid. I was told by one professor that they did not have 'the facilities' for women at their arctic station and yet I have been to the high arctic twice in more rugged conditions than theirs since then. I know one woman who quit her Ph.D. because one project group would not take women (experienced, qualified women) on as researchers. They took their wives and daughters (including a 5 year old) but would not take a woman student (Masters of Science student at the University of Alberta).

Another student wrote,

As a physical geographer the only problems that I have perceived have been (1) with respect to fieldwork. It is difficult to become a field assistant, or to get field assistants of your own if you're a woman. People are wary of men and women

being alone together for extended periods in the field, particularly in the wilderness. (2) With respect to credibility, I haven't noticed this as much in human geography, but physical geography is male dominated and sometimes women physical geographers aren't taken seriously. Mistakes which are overlooked when men make them are amplified when women make them (Graduate student at Simon Fraser University)

Another area of discrimination that was mentioned in the questionnaire by a respondent concerns difficulties with male professors in the classroom setting.

Physical geography has been largely a male dominated discipline until recently as more women are becoming interested. This problem that I am talking about are those between men who feel that women should not be in this field which sometimes makes it difficult for the female to do well in a course. E.g. last year (undergraduate) I had a prof. who was like this and made it very difficult for me to do well in his course. He favoured the males in the class while being harder on the females (only 2 in class!) (Master of science student at Trent University).

A very frustrated geographer said, "They could step back and avoid masculine solipsism" (A physical geographer at Queen's University). In addition to this comment, a Masters student who studies gender relations outlined in the questionnaire four prominent problems faced by women geographers.

I can only really comment on common problems faced by women students. The first concerns the relationship with one's professor. It is less easy to develop a rapport with a male supervisor when one can't take part in 'male bonding rituals' - i.e., it is not possible/desirable to be 'one of the lads' although this may be one of the easiest ways to tune into one's supervisor. Second, it is more difficult

to be taken seriously - it seems one has to work twice as hard to prove one is committed and bright. Third, some women students I think find it harder than men to speak confidently in public. Fourth, sexual harassment (in a number of forms) is a REALITY and all too frequent. Often sexist language is used, for example to illustrate a point, that belittles women (Human geography student at the University of British Columbia).

The second point made by this last respondent is emphasized by another graduate student.

The biggest problem that I have encountered, especially here is that most of the male professors do not take the female students seriously. I have actually heard one professor in particular say that women only do their M.A. until they can find someone to marry and that women shouldn't and don't have to work. That is probably why there are significantly fewer women graduate students, they don't really want us. The biggest problem is that we are not being viewed as serious about our academic study and are not taken as seriously as males are, this is especially evident in the attention given to our comments, suggestions, etc., made in class compared to our male counterparts (A student from Wilfrid Laurier University).

One last example describes a different kind of special problem, that of deficiencies in pay equity encountered by women in the departments.

The special problems that women encounter in academia don't seem to be much different in geography than in other male dominated disciplines. As a student, I have never felt discriminated against because of my sex (in my case, it's my area of interest that causes problems...). On the professorial level there appears to be disparity in salaries earned, with women making considerably less than men even when all other factors are equal (Ph.D. student from a western Province).

This student mentions that she feels discriminated against in her area of interest. These areas are humanistic, cultural geography, and the study of landscape in literature, film and art.

A number of examples of discriminatory experiences have been given by the respondents. Discrimination as defined by the respondents is present when women geographers felt belittled because of their sex. The next problem commonly expressed by Canadian women geographers is the problem caused by the lack of role models.

4.3.3 Problems caused by the lack of role models

The data in Table 7 indicate that women in physical geography, in human geography and those who have described themselves as being in the intersection of these two are experiencing similar kinds of problems in their departments. A total of nineteen women in human geography compared to seven women in physical geography and four women in the intersection of the physical and human geography said this was a problem for them. A discussion about the lack of role models did take place in one of the group interviews. This interview was held in an Ontario university where one of the women is a single mother with financial difficulties. The discussion began with a description of her financial problems which led to the problems of her being a role model. This was an excerpt from an interview with three women geographers of which the single parent is a student and the other two respondents are faculty members.

Researcher: Are there any changes that you would like to see in the department?

Single mother: On a personal level and as a mother, a problem is the support system for mothers with more responsibility in academics. I'm not suggesting that the system should change, but that there should be an advocate that could help with all of the bureaucracy to give advice as to how one claims welfare. To do those things is time consuming

about 80 hours a week. It would help to have an advocate to make decisions and to have someone to talk to. It's necessary for women wanting to enter a Ph.D. programme. I know that the advice that I get from others who can't share my feelings cannot be sensitive to my problems not because they're insensitive, but they have no similar experiences and have their own pressures.

Respondent 2: Universities are not set up to deal with it, set up around the male model of the world. What you're suggesting is useful, until there is a breakdown of the Englishman's thought that you must succeed before the age of 32.

Single mother: But I can't really put my efforts into being a role model, I won't make it through, I come first.

Respondent 2: Doesn't the university provide for people like yourself? Is the system inefficient?

Single mother: It's an understatement.

Respondent 3: Role models are important. My advisor was my peer and role model. When I arrived I had to be the role model. I didn't tell my male peers that I had a paper rejected but I ran to tell (respondent 2) partly because of her personality. As a young woman I get a lot of women students coming to talk to me. I don't think that by next year there will be three women in the department. Until we can figure out why women are not applying for Ph.D. programmes there is no hope. There aren't enough role models.

Respondent 2: Depends on the individual and we do have similar histories. We must not ask that women do better at their jobs because there is...it's interesting how the price is so high to be a role model and I think that the desire is for a mentor. People want mentors who will give good advice and ideally for women that would be a woman, but historically it has not been a woman. Maybe some experiences would be shared with a woman mentor. If we had better mentoring then the number of role models wouldn't be as important.

This example demonstrates how there is not only a misunderstanding of the difficulties for single mothers as students by male professors, but by female professors as well. One of the female professors did not at first

realize that universities did not accommodate single parent mothers who are students. This same woman professor also mentions how she believes that what students desire are mentors and that if we had good mentors then perhaps there would be less of a need for role models. A Ph.D. student at a different university discusses the pressures placed on women professors who do act as role models. She says that there is a lot of pressure placed on female faculty members to be role models because there are so few of them.

In terms of women it would be nice to have more role models. The problem with the role models we have now is that we have two female profs. who are very very good, very high profile and very well respected in their field. As people they are both in their early 30's and have young children and both have husbands and families. So they come to school and then leave for their homes so there isn't much of a chance to interact with them and they don't come to coffee break and you don't meet with them in the hallways. And I think it's a problem for them because they have to play so many roles.... When I was pregnant I was looking for women in that situation, but there wasn't anybody around as a role model.... We also have a young male prof. with a child as well and we don't see him very often either. But he's new and I don't know him very well so I don't know if it's because he has little time or because he always works at home, or something like that. I think that for some women especially those who breast feed their children for a long time, yes they have a greater time at stake because their husbands can't feed the children and that was true for one of our faculty members for seven, eight or nine months. We did have an informal women's group that met up during lunch. We had an agenda and one of the issues that was discussed was pregnant grad. students and faculty members. Despite role models they don't have much time to take part in these discussions.... Understandably their children are their priority because the evening is the only time that they get to spend with their children.

The lack of role models is an important problem that needs to be addressed; however, it has been demonstrated how almost all of the problems faced by Canadian women geographers are interlinked. The first comments made by the student who is a single mother and the Ph.D. student in the previous quote demonstrate this connection between discrimination against women geographers, the lack of role models and the special needs for academics who are mothers. The following section examines more closely the problem situation for women geographers who are mothers as well as academics.

4.3.4 Problems as Mothers

Mothers in the academic realm do face problems that go unnoticed most of the time. The women who were interviewed worry about getting parental leave, with or without pay, and about not losing their student status if they do get parental leave. Some respondents suggested during interviews that nursing women should be able to bring their infants or young children into their offices because daycare, maternity and paternity leave is not always available. It is the experience of one mother that male professors have been the main source of encouragement. She argued that most female professors can only be supportive to single mothers because female professors are not in powerful enough positions to lend anything but moral support. This respondent indicated that at her university there are no women professors in positions of power who can help her with the support she needs (Female student from an Ontario University).

Of course funding is always a problematic situation for most students, but for single mothers with special needs, financial support becomes even more crucial. "I'm different, ten years older, with a child. I have triple the responsibility so my needs are different.... Funding is not good enough. I need my privacy too so I can't live with five other people" (Physical geographer in Ontario). Another mother wrote in the questionnaire,

Because I had small children at home while I was doing my M.A. it was virtually impossible to work at research full-time. Consequently it took me 5 years to complete the M.A. rather than the 2 or 3 years taken by a full-time student. I found that male professors had little appreciation of the problems of juggling family and university studies (Sessional lecturer in human/historical courses).

This woman geographer touches on the topic of the time needed for mothers to complete an academic degree. This concern will be discussed in the following section.

4.3.5 Problems of time restrictions and inefficient government funding for students

Problematic but less common are issues of government funding and time restrictions placed on Canadian women geographers with numerous home responsibilities. Two women geographers mentioned that university officials must consider that students with children should be allotted more time to complete their degrees. One respondent commented, "schedules of courses, social affairs, informal seminars work against people with children (especially single parents who most often are female)" (Female lecturer and mother).

The second respondent introduces the next kind of problem that geography departments, or universities as a whole, are faced with. This problem is the lack of government funding for students. The low amounts of money allocated to students doing research in Canada is applying pressure on the departments to limit the number of terms given to full-time and part-time students to complete their degrees. Departments are trying to move students through the academic system very quickly. Unfortunately, this is much too fast for students who are mothers with numerous responsibilities. One respondent wrote in the questionnaire,

I would like to see an end to discrimination
against women Ph.D. students who don't get time

limitation extensions when they have children - give all student parents (of both sexes) parental leave of some kind (unpaid at least). More fundamentally still, the work load required to get tenure and later promotions is simply not compatible with raising kids. Unless you happen to be with someone wealthy, or into exploiting immigrant 'nannies'. I would be interested in seeing academics start campaigning for the eight hour day and the five day week.... (Associate Professor at a Quebec University).

All of the problems mentioned above cause students to leave their academic careers to become full-time mothers or to become part of the waged labour force. Next, the last problem for female academics as described by the respondents, discusses the problem of attrition rates.

4.3.6 Problem of attrition rates

A fifth problem, the high attrition rates of women geographers from the undergraduate to the professorial levels, is directly related to all the problems mentioned above. Why is it that women geographers are not continuing their education after the Masters level? "The relatively small number and growth rate of women faculty in geography is, like other disciplines, incongruent with the numbers and growth rate of women students. (Mackenzie, 1989b, p.5) As an example, in 1987, 602 Bachelor degrees were granted to women geographers. During this same year 62 degrees were granted to women Masters students and seven to women Ph.D. students. In 1984-1985 there were 38 Canadian women geographers as faculty members and in 1988-1989 there were 56 (ibid). Therefore, while the numbers of female faculty members are increasing they are not keeping pace with the growth in female student numbers (ibid). Relatively few women geographers continue their education to the Masters level and even fewer to the Doctoral level. The result is that women are underrepresented in the higher academic levels, especially at the full professor level.

During the interviews one woman professor discussed why women students did not continue to the Ph.D. level. She says that she has heard women claim that they had other aims in their lives such as getting married and having children. She continued to express her concerns by arguing that universities do not have the mechanisms for making it possible for women to consider doing a Ph.D. in an academic culture that is predominately male.

Women place more importance on relationships than [they do on their academic work].... Women would have to devote all their energy on one thing that is solely on themselves and does not involve a relationship [which is] contrary to everyone's socialization as a woman. And I think that M.A.s are quite easy and finite, students are still younger and do it automatically because "I like it". They start talking about doing a Ph.D. that involves four to eight years, [but usually] women by this time have established some relationships. Their relationships limits them as to where they can live and what they can do with their life and how much time they've got. And this is [happening at] the age that they want to do it. The problem is if they could come back when they're forty, a stage in their lives when importance attached to relationships begins to shift because they have accomplished many of the relationships that they were looking for, one of which is childbearing. I don't see this only in geography but geography is worse because it's so male-oriented and the culture has a gender. (Interview with a woman professor from a southern Ontario university).

Therefore, relationships such as raising children and family life do influence and restrict women's possibilities for continuing their education. Completing a university degree involves concentrating on one's studies on a full-time basis meaning that setting aside time for home responsibilities is difficult.

One solution to this problem has been put into effect by Carleton University where continuing education for mature students has been made

available. This allows older women who have decided to raise their families before returning to their studies to continue or complete their degrees.

A number of issues have been raised in this section that arose from the question asking what kinds of problems are being experienced by Canadian women geographers. The results have indicated that all Canadian women geographers are experiencing very similar problems in university geography departments. The five most important problems being faced by these women geographers are:

1. discrimination
2. lack of role models
3. problems as mothers
4. lack of government funding
5. problem of attrition rates from the undergraduate to the professoriate levels.

The results have also shown that all of these problems are very closely interconnected. Every problem is dependent on the others.

Since many women geographers take more responsibility for work in the household as mothers their time for academic work may be restricted. As well, women with added responsibilities have different needs in terms of funding and time needed to complete their degrees. The result of these problems is that many women leave their academic careers with hopes of returning one day to complete their degrees.

Two empirical objectives of this thesis were to describe the problems that women face in their departments and to examine how women define feminist geography. The aim of these empirical objectives is to demonstrate to Canadian women geographers that perhaps the problematic situations that they face can be corrected through a better understanding of what our options entail. The previous pages have examined the problems faced by Canadian women geographers.

The following section discusses the second empirical objective of this study which asked Canadian women geographers to define feminist geography. For many women geographers, this was the first time that they were presented

with this concept. Asking the respondents to comment on their problematic experiences in academia and on feminist geography suggests to them that a connection between the two exists.

The thesis questionnaire was used as a tool or exercise with the aim of understanding what feminist geography, a relatively new development, can do for the betterment of the discipline of geography as a whole. Applying geographic studies to the whole population, including men and women, will help in new policy developments. These new policy recommendations will not only help solve problematic situations for women in the home and workplace, but it will help the situation for women in academia.

4.4 THE PERCEPTIONS OF FEMINISM IN GENERAL AND OF FEMINIST GEOGRAPHY BY CANADIAN WOMEN GEOGRAPHERS

4.4.1 Introduction

The differences in attitudes and standpoints among women geographers will be reflected in the differences in opinions held by these same women about how feminist geography can be defined and used within the discipline. As the definition of geography changes from geographer to geographer, so does the definition of feminist geography.

This section will first examine the responses to the question asking respondents to list their participation in the women's movement over the past ten years. Also, responses to the question asking how they would define feminist geography is examined. Responses to both questions are examined to investigate whether a connection exists between one's participation in the women's movement and one's understanding of feminist geography. Are there as many women involved in the women's movement as there are women who can define feminist geography? A respondent can take part, either officially or not, in the women's movement without having any understanding of feminist geography. This researcher makes no attempt to make judgements

about respondents' definitions, but simply aims to present the perceptions of feminist geography by Canadian women geographers.

4.4.2 Canadian women geographers' contribution to the women's movement

Asking women geographers how they have contributed to the women's movement elicited three dominant kinds of responses. The first was a negative comment about the movement. Such opinions were expressed without an explanation as to why such a position was being taken. The following are examples. "Are you kidding!" (A physical geography Ph.D. student), "No! I am not a feminist" (Student from University of Calgary interested in urban geography), "not on your life" (A senior instructor from a western university) and "NO!!" (An M.Sc. student from the University of Guelph). Other negative answers like "NO" (A masters student interested in geomorphology) were the most frequent mode of expressing a disinterest in participating in women's groups.

A smaller number indicated that they were not formally involved with the women's movement but if the opportunity arose, they would participate. The number of women geographers who were involved in some kind of women's group totalled 40 or 24 percent.

Twenty one or eleven percent were involved as volunteers or organizers in one organization or group and the remaining nineteen or ten percent participated in two to five women's groups. Their reasons for participating were fairly similar. An example of a unique response made by a Ph.D. candidate with interests in geography and gender wrote that she was looking for contacts in the field of the social status of women and the examination of gender relations. A more popular comment was "seemed to be a need for volunteers in the community" (a woman geographer at Queen's University), and "I thought there was a need for such activities. I felt it was appropriate for me to engage in these activities" (A Ph.D. student at McMaster University). A few women said that they did not take part in any

organizations formally because they felt that being a respected woman in their society meant that they had accomplished enough for the advancement of the women's movement.

On the scale of things I would say that I consider myself a 'moderate' feminist. I think any woman with some sort of sense of self preservation or desire for equal treatment is a feminist - whether she admits it or not. I think that it is unfortunate that we have such a term as women's issues, for I feel that by and large they are family or social issues which affect the male half of society as well (A graduate student at the University of Ottawa).

This student clarifies how she perceives and takes part in the women's movement, but she also discusses her dislike of the term 'women's issues'. Other women geographers who did not agree with the use of the terms 'woman' or 'feminist' will be discussed in section 4.4.3.

The differences in the perception of feminist geography by Canadian women geographers according to their involvement in the women's movement is examined in Table 9. The results show that of those who are involved in the women's movement, most attempted to give their own definition of feminist geography.

Twenty four percent of the respondents are involved in the women's movement. However, the extent of their dedication is varied, and many do not see themselves as formally part of this movement, they believe that they contribute to the movement just by being a well respected woman. Others are more involved politically in the women's movement and also make use of feminist theories in geographic research. Therefore, the number of respondents who apply feminist geographic theories and methodologies is expected to be lower than the number of respondents who consider themselves as taking part in the women's movement. This is because not all women choose to become politically active. Let us now turn to the examination of how feminist geography was defined by Canadian women geographers.

4.4.3. The perception of feminist geography by Canadian women geographers

The question asking women geographers to define feminist geography presents a situation where almost as many answers were given as there were respondents. Many of the definitions given by the respondents were similar in content. Content similarities were used to develop the categories in Table 8. The following will describe each category and give some examples of answers given by the respondents.

Blank responses cannot be interpreted at all because the respondent either did not understand the question, could not think of an answer, did not think the question was worth answering, or did not have the

Table 8 Differences in Perception of Feminist Geography by Canadian Women Geographers

	<u>N</u>	<u>%</u>
Blank responses	6	3%
Did not know how to respond	40	21%
Unclear response	10	5%
Did not agree with my research	19	10%
Definition including women only	58	31%
Did not agree with the term 'feminist'	4	2%
Definition including women geographers only	22	12%
Definition including gender relations	<u>31</u>	<u>16%</u>
Total	190	100%

Source: Information obtained from questionnaire results, 1988-1989.

Note: The total adds up to more than 184 because a few responses fell into more than one category.

time to answer because the question did require some time and thought. There were six blank responses.

Another 40 or 21 percent of the respondents did not know how to respond. They did not even attempt to define the term. "Haven't thought about it" (assistant professor from a southern Ontario university) and "I have not come across such a phrase. I can't even define this term after thinking about it" (Masters student from the University of Manitoba). All of these responses appear to reflect first impressions for these women, who had not reflected how feminist geography relates to their own lives or their research in analytic terms. However, one respondent from a Francophone university wrote,

Je ne sais pas ce que vous entendez par 'géographie féministe'. Pour moi, le fait d'être femme, professeure d'université dans un département dont le corps professoral est masculin à 90%, mère de deux enfants, c'est déjà donner un modèle aux filles qui étudient au Bacc. Mais je doute de plus en plus du bien fondé de ce modèle. Il s'agit d'une situation plutôt suicidaire (Woman professor from a Francophone university).

This female professor cannot define feminist geography however. she does discuss her responsibility of being a role model to undergraduate students. She is unsure whether she should be a role model since she finds herself in a suicidal situation.

The next category includes those who gave unclear definitions. There were ten (five percent) such responses. Some of these responses were not legible or the respondents made very general comments. One woman geographer from the University of British Columbia wrote that feminist geography is "geographical work that draws upon feminist theory of one sort or another". Another student from a western university wrote that feminist geography was "not easily definable".

A fourth category were those who did not agree with this research project. There were nineteen (ten percent) such responses. A few suggested that my study was biased because I distributed my questionnaires to women only, or that I assumed that all women who study geography "are: (1) feminists; (2) want to study feminist geography; or (3) are active in women's movements" (A Ph.D. student from McMaster University). A student from a western university did not agree with feminist geography because she wrote that it was damaging for all other women geographers who are not feminists and therefore, she returned the questionnaire unanswered. A third respondent from the University of Saskatchewan commented that she would not define feminist geography because she considers "any ideological bias of this type inappropriate to the discipline".

Another 58, or 31 percent, of the respondents defined feminist geography in such a way that included the study of women only. "A geography which is interested in how women see and make spaces" (A researcher with interests in urbanism). And, "the study of the impact of various environments on the lives of women as well as the way women help to shape various environments through culture, economics, and social behaviour" (Masters student at York University).

The sixth category included the definitions of those who do not agree with the term 'feminist'. There were four (two percent) such responses. Three of these responses were also placed in the previous category that includes women only and the fourth was also placed in the category that includes gender in their definitions. A student with interests in remote sensing wrote,

...Je trouve parcontre que le terme 'féministe' porte à confusion. En effet, cette expression est encore souvent perçue négativement à cause des manifestations 'agressives' faites par des 'fanatiques' extrémistes à l'origine de ce mot. Ainsi, de par ma définition, il me semble que le terme 'géographie des femmes' serait plus adéquat.

And an assistant professor wrote,

Most people would see this as the study of spatial phenomena and/or problems regarding women, particularly in social terms.... Wouldn't it be more interesting to look a bit more positively? Eg. female contribution to spatial studies, the role women play in sustaining equilibrium conditions (social, economic and perhaps geographic as well). I don't know if I like the term 'feminist geography' although I would regard that as any geography - related study done by women but not necessarily related to women or done by men and with special reference to implications on women (An assistant professor from a southern Ontario university).

This respondent only includes the study of women in her definition. However she explains that the reason she dislikes the word 'feminist' is because it does not include both men and women.²

In interviews, respondents who were unfamiliar with the term feminist geography were usually the ones who did not agree with the usage of the word 'feminist'. 'Gender' or simply 'woman' was for them a word that they could identify with because they were not feminists, but they were women. While a group of women were filling out the questionnaire one student noticed people's reactions to the question asking them to describe their participation within women's groups.

When you asked if we were feminists, they would say no, but in their everyday actions and the way they carried on, some would call them a feminist. So it's split between people who take part in feminist organizations and those who are just like that by nature... The true 'feminist geography' seems to have such an intense theory with so many definitions that its intimidating and we don't bother with the formalization of it (Interview at McMaster University).

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²As seen in chapter one, this researcher defines feminist geography as incorporating the experiences of both men and women, the relationships they share and the environments created because of gender relations.

Such a reaction is understandable for respondents who may see feminism as identified with radical political action. They would therefore be initially apprehensive when the word feminist is linked to geography. They may also assume that feminist geography is relevant only to feminists. Several of these women have no interest in understanding what feminist geography entails. The privilege of interviewing some women was refused because of such reasons. When this researcher asked one woman geographer at McMaster University what feminist geography meant to her she replied, "blank, its crazy!"

The next category included the study of women geographers only. There were 22 (twelve percent) such responses. A respondent from the Atlantic Provinces wrote that feminist geography is the "focus of female geographer's particular contributions to geography in terms of their research and philosophy". In contradiction to this last comment one respondent did not know exactly what the term meant but she did indicate what she perceived feminist geography not to be. "I don't truly understand what 'feminist geography' is per se. I believe it is different then simply looking at the distribution of female geographers as a function of their areas of study" (A first year M.Sc. student from the University of British Columbia).

The last category of definitions involved gender or gender relations. There were 31 (sixteen percent) such responses. This category included the definitions of those who mention comparisons, activities or relationships between men and women, and those who just mention gender. There is a complication with the term gender as it was not always possible to discern whether the respondents' definition of gender included both men and women or only women. A respondent from a southern Ontario university wrote, "a geography which explicitly recognizes that men and women are different geographical forces. A geography which takes into account socially-created gender structure in societies". And another stated "feminist geography is a way to go about research. It is not the geography of women! Feminism as a competing social science paradigm has been part of geography since the late

1970s/early 1980s. Analysis has been informed by feminist thought" (A Ph.D. student with interests in economic geography). One last example of a definition including both gender groups is as follows.

Work that focuses on the needs, experiences, expectations etc. of women, either historically or in a contemporary setting. It should not exclude the male portion of the community but rather compare and contrast,...but in order to put the female experience in perspective it must be counterbalanced by a knowledge of the male experience as well. In a contemporary framework such questions as how does an urban environment planned by predominantly male planners place special impediments in the way of women (eg. underground parking garages). In short, 'feminist' geography places women in the research and does not assume that because the male perspective has been studied that the work is complete (A Ph.D. candidate from York University).

While ten percent of the respondents did not agree with my research and another two percent did not agree with the term feminist, the researcher also received very encouraging comments from others. What separates women as feminists and nonfeminists, or even antifeminists? Robin Rowland in her book, Women Who Do and Women Who Don't: Join the Women's Movement argues that there are reasons why these groups have formed. She argues that women become feminists because of their discriminatory experiences. Some feminists do not experience discrimination first hand, but they do attempt to understand the discrimination faced by other women. She argues that those who are nonfeminists or antifeminists have never suffered from discriminatory experiences (Rowland, 1984, p.230).

Women need to understand their own experience, but also to validate, understand and empathise with other women's experiences which may be totally different to theirs. Without that, no concept of women as an oppressed group is possible (ibid).

Eighty seven percent of the women geographers who said they did not agree with my research also said they have not experienced any problems of discrimination in their departments. Because these women have not experienced discrimination themselves, they do not yet understand the situation for women who have suffered from discriminatory circumstances. One senior instructor from the West wrote, "I think they (feminist geographers) create the problem to a large extent. I have worked here for eleven years and have never experienced problems that I think are sexually based". Another woman from the University of Saskatchewan wrote, "the only problem I can perceive is the one presented by you".

It is interesting how all the women who do not agree with my study also have never taken a feminist geography course.

Rowland also examines how the political positions taken by feminists, nonfeminists and antifeminists differ. Feminists are ready for social change. Many of them come from socialist or labour politics (ibid). Nonfeminists are not politically active, while antifeminists are generally conservative or right-wing. Feminists see women as a group discriminated against by men as a group or as systematically oppressed by social processes. Some antifeminists are politically active because they are afraid of social change as proposed by feminists. In order to prevent social restructuring many antifeminists have become organized against feminists. An example of a response from a woman professor, who is not a feminist, indicated in an interview that the women's movement was insulting to all women, including herself, who had succeeded in a man's world without help from anyone. She argued that only the women who can manage without the help from women's groups, without daycare facilities or any other kind of assistance are those who deserve to be women geographers. Another woman professor from western Canada responded in the questionnaire, "my philosophy has always been to consider myself a 'person' who is involved with research teaching and administration in the academic environment, and who by virtue of excellence as opposed to sex is judged by peers in this environment". A third respondent wrote, "féministe ou non, en tant que géographe j'essai de rendre le meilleur de moi même dans la

Table 9

**Differences in Perception of Feminist Geography by
Canadian Women Geographers According to their
Involvement in the Women's Movement**

	Involved	Not Involved
Blank responses	-	6
Did not know how to respond	4	36
Unclear response	4	6
Did not agree with my research	3	16
Definition including women only	17	41
Did not agree with the term 'feminist'	1	3
Definition including women geographers only	5	17
Definition including gender relations	<u>21</u>	<u>10</u>
Total	55	135

Source: Information obtained from questionnaire results, 1988-1989.

Note: The totals add up to more than 184 because a few responses fell into more than one category.

poursuite de mes études. Le fait de savoir si je suis féministe ou non n'est pas pour moi une priorité" (Ph.D. student from l'Université de Montreal). Last, one respondent answered that there are problems with the feminists in our departments. "because women are always trying to make it known that they are different (thus the need for 'feminist geography'), when they should be striving to be the best that they can be as a person, not only as a woman".

Therefore, there is a lot of contention between those who are feminists and those who are not feminists. However, there are also similarities between these groups. All the women geographers who were interviewed admitted that equality with men in terms of pay equity and equal opportunity in academia was a very important issue for them. Women are pursuing their academic careers because they

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of/de

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MICROCOPY RESOLUTION TEST CHART
NATIONAL BUREAU OF STANDARDS
STANDARD REFERENCE MATERIAL 1010a
(ANSI and ISO TEST CHART No. 2)

believe that they have a right to the kind of education and career of their choice. According to Alison Jaggar (1983) these women who consider themselves as nonfeminists are liberal feminists as defined in chapter three. The decision made by these women to continue their education is a political statement, especially for those who continue at the Ph.D. or professoriate levels, because of the difficulties of being a woman in a discipline that is numerically dominated by men.

The differences between those who are feminists and those who are not can only be resolved by an increase in contact and communication and a decrease in stereotyping between these groups.

The examples above explaining how Canadian women geographers perceive feminist geography were only a few chosen from the data collected. Results of the responses shown in Table 9 confirm that some women are unsure about how to define feminist geography. Twenty nine percent of the respondents gave blank responses, unclear responses, or stated that they did not know how to respond. Others did respond by giving their own views on feminist geography. Fifty nine percent of the respondents gave definitions that either included women only, included women geographers only, or included gender relations. The remaining twelve percent of the respondents either did not agree with my research, or did not agree with the term 'feminist'. Some of the reasons why such variation was found in these definitions will be explored through the examination of the results in pages to follow.

Having examined the eight different categories it would be useful to look at this more closely to discover whether there are differences in the perception of feminist geography between Anglophone and Francophone women geographers, differences between those who have feminist geography, or gender-sensitive courses offered in their universities and those who do not, or differences between those studying physical or human geography.

4.5 REGIONAL DIFFERENCES IN THE PERCEPTIONS OF HOW GEOGRAPHY IN GENERAL AND FEMINIST GEOGRAPHY DIFFERS BETWEEN ANGLOPHONE AND FRANCOPHONE COMMUNITIES

4.5.1 Introduction

Canada is a country rich in differing cultures and historical events which have shaped our boundaries and strengthened our individuality. The different ethnic groups that make up 'Canadians' is an advantage since we benefit from understanding and experiencing numerous cultures and traditions. We are for the most part accepting of these differences and perhaps because of this Canadians have developed largely amicable relations with other countries.

Unfortunately our diverse country has limited interaction between the east and the west and the south and the north. Another restricting variable which limits the amount of interaction between Canadians is language barriers. Language is a major constraint that continues to group certain peoples as distinct and consequently distant from each other.

It would be helpful to create some interchange of theories and methodologies, especially between Anglophone and Francophone academics, because this would unite Canadian universities, and geographers would be able to benefit from the thorough geographic research being done in both communities. Yet, unfortunately, there are relatively few Canadians in 1986, 4,056,155 in total, who knew and used both of Canada's official languages, English and French (Statistics Canada, 1986 census, catalogue no. 81-204). Therefore we would expect that the language barrier between Anglophone and Francophone communities is one variable which has influenced the different perspectives concerning geography in general and feminist geography for women across Canada.

The following contains three sections. The first two sections will examine the differences between Canadian women geographers' perception of Anglophone and Francophone traditions of geography in general and of feminist geography. These two sections will examine whether our geography is a combination of geographic traditions or influences from other countries. The third section compares the differences between Canadian women geographers' perception of Anglophone and

Francophone traditions of geography in general and feminist geography among five Canadian regions.

4.5.2 Differences in geography in general

This section attempts to understand Canadian women geographers' perceptions of the differences of geography in general in Anglophone and Francophone communities. The question that was used to obtain the responses for Table 10 asked the respondents to comment on whether they believe differences exist between Anglophone and Francophone traditions in the discipline of geography in general in Canada.

The first category can be described as those who gave blank responses. There were fifteen or eight percent of the responses that fit into this category. These blank responses cannot be interpreted as positive or negative perceptions and were therefore grouped in a category on their own.

The majority of responses, 112 or 61 percent, did not know if differences existed between Anglophone and Francophone communities. Some examples from this category are as follows. "I don't know. I don't know enough about the Francophone tradition to comment on it" (Respondent from Carleton University). Another respondent wrote, "je ne suis pas au courant des traditions géographique dans les autres universités du Canada" (Masters student from l'Université Laval). These two comments were very common types of responses since most students have not had the opportunity of studying in both Anglophone and Francophone universities. Therefore, most respondents had no basis for comparison. Other respondents simply wrote "unknown".

There were fourteen (eight percent) respondents who perceived geographic research done in the Anglophone and Francophone universities to be the same. One Ph.D. student from Carleton University wrote, "research in physical geography that has been published in French appears to be similar to that published in English. Both groups seem to take similar approaches and are concerned with the same types

Table 10

**Differences Between Canadian Women Geographers' Perception
of Anglophone and Francophone Traditions of Geography
in General**

	N	%
Blank responses	15	8%
Those who did not know of any differences	112	61%
Those for who differences did exist	43	23%
Those for who differences did not exist	14	8%
	—	—
Totals	184	100%

Source: Responses taken from the questionnaires, 1988-1989.

of problems". Another respondent did not describe how both traditions were similar, she merely wrote that there were "likely not" differences (A Masters student from a southern Ontario University). And, "the intra-anglophone and intra-francophone variations obliterate inter-group variations" (A Ph.D. student from Queen's University). Another respondent wrote, "...the institutions which I have attended have never created differences between anyone" (A geomorphologist from Guelph University). This woman geographer has attended McMaster University and the University of Guelph but no Francophone universities, therefore, since these institutions have not introduced any differences between language communities, she concludes that none exist. Another respondent does not believe that one can discuss traditions in Francophone geography because there are no well known founders of Québec geography. Eventually she concludes that a tradition will form but until then none exist in Québec.

Je ne crois pas que l'on puisse parler de
traditions francophone en géographie au Canada.

On y retrouve peu de 'grands chefs'. La géographie est une (science) jeune où chacun fait son chemin. Il y aura sûrement, éventuellement, des domaines où on pourra parler de traditions, mais jusqu'à maintenant je ne crois pas (A female geographer from a university in Québec).

Another respondent wrote,

...In terms of research or publications, there is no difference. Although the language and culture are different, the methods of study, teaching and fields of research are similar: this is on the same continent and both French and English geographers keep in constant contact with foreign research, particularly American research (A University of Alberta M.Sc. student).

These statements were contradicted by several women geographers who believed that definite differences exist between the communities. Of the remaining respondents, 43 (23 percent) believed that differences do exist between these two communities. Respondents wrote for example, "yes, or else we wouldn't have such sub-disciplines as social/cultural/historical geography and there would be no privileging of space/place" (A Ph.D. student from McMaster University). Another respondent wrote,

Definitely....I studied under both English and French speaking geographers and was stunned by the lack of communication between the two linguistic groups. French speaking geographers know major English speaking geographers notably Harvey, Ley³ and Germanophone

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³David Harvey is one of the pioneers of Marxist geography and David Ley is well known for his work in humanist geography. For more information on the work done by Harvey and Ley refer to the following references.

Harvey, David (1973) *Social Justice and the City*.

Harvey, David (1985) *The Urbanization of capital; studies in the history and theory of capitalist urbanization*.

Ley, David (1978) *Humanistic Geography: prospects and problems*.

Ley, David (1981) *Progress in Human Geography*.

authors but Anglophones have little contact with non-English authors. This maybe changing however (*Espace et Femmes Cahiers de Géographie du Québec* has been widely acclaimed in English Canada). English Canadian geography seems to have been much more influenced by currents from the U.S.A. eg. behavioral and quantitative whereas Québec is maybe more landscape oriented. McGill seems to be coming closer to the French Canadian outlook notably with the work of Kobayashi (who has studied French social theory) and Rose⁴ (who straddles both linguistic groups). Laval University, I understand, may present quite a different scenario than the one I have just outlined. I am biased by information obtained at McGill and University of Ottawa (Masters student from McGill University).

This response is very interesting because this student has had the experience of studying in both Anglophone and Francophone communities. One other student has had the opportunity of studying under professors from both communities. This second respondent, a Ph.D. student from a southern Ontario university did not discuss particular traditions in geography, but did mention that both communities do have their own cultural traditions and this comes through in the study of social geography. As well, she noticed how the lack of communication between both communities is insurmountable even in the department of geography at the University of Ottawa which is a bilingual university. Québécois academics know

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⁴Audrey Kobayashi and Damaris Rose are Canadian women geographers working in Québec universities. For more information on the work done by Kobayashi and Rose refer to the following references.

Kobayashi, Audrey (1988) "Regional and Demographic Aspects of Japanese Migration to Canada" *The Canadian Geographer*.

Kobayashi, Audrey (1989) "A Critique of Dialectical Landscape" *Remaking Human Geography*.

Rose, Damaris and Paul Villeneuve (1988) "Women workers and the inner city: labour force restructuring and neighbourhood change in Montréal, 1971-1981" *Life Spaces: Gender, Household, Employment*.

Rose, Damaris (1989) "A feminist perspective on employment restructuring and gentrification: the case of Montréal" *The Power of Geography: How Territory Shapes Social Life*.

little about other Canadian geographers just as the rest of Canada knows very little about the geographical work being done in Québec.

Another respondent who is a Francophone geographer believes that Anglophones perceive Canada as being unified, a characteristic that is not shared by Francophones. "Je crois que les anglophones perçoivent le Canada beaucoup plus unifié que les francophones" (Student from l'Université de Sherbrooke). This response suggests perhaps that separatism in Québec is also apparent in academia and therefore reflected in the discipline of geography. Another woman geographer, this time an Anglophone from the west, agrees, suggesting that the French population and their geographic traditions are isolated in one particular area, notably in eastern Canada.

I think one main difference would relate to location. The majority of Francophones live in eastern Canada and also in the heartland which may enhance regional, cultural and urban studies. Because Anglophones live across Canada, the interests may vary and be more broad. Students living in southern Alberta and B.C. may take advantage of their proximity to the Rocky Mountains, producing a range of studies in physical geography (Student from the University of Calgary).

A third respondent agrees. "Québec, as in many areas, tends to confine its interest to its own borders - considering itself independent in spirit if not in fact" (A student interested in petrology from the Atlantic Provinces).

A different kind of answer to this question discusses the differences in geography between the communities more precisely in terms of schools of thought.

There is a difference between Anglophone and Francophone tradition in geography largely because of the influence of 'schools of thought' ie. British and French schools of thought differed and continue to differ. The French school of thought tends to be a 'regionalist' approach ie. emphasis on logic and qualitative measurement. Whereas the Anglophone school of thought tends to emphasize form and function,

quantification, and the 'scientific method'
(Masters student from the University of British
Columbia).

In contrast to this last opinion one respondent believes that it is the Francophone population of young geographers that are more quantitative.

Yes there is a big difference. The Franco-phone tradition of academia in general is more self-protective and inward-oriented than the Anglophone tradition. French geographers of the older generation (45 years and older) tend to practice a descriptive geography very much part of the French school. French-speaking researchers of the youngest generation tend to be more quantitavist, and most got their training in Quebec French-speaking universities. They often over-value French Canadian research and writings, neglecting the wider literature; French Canadian geography is pretty much closed on itself, competing rather than cooperating with English geography. The Anglophone tradition favours multi-faceted approaches, foreign training and is definitely part of U.S. and British realms (Masters student from McGill University).

Therefore, some respondents believed that both communities use the same geographic traditions. These respondents commented that similar approaches are used because Anglophone and Francophone geographers are concerned with the same problems. Other women geographers would disagree by commenting that there are marked differences between both Anglophone and Francophone traditions due to the differences in language and culture. The lack of communication because of language difference and because of differences in culture has caused each tradition to follow either French or British/American traditions in geographic research rather than developing a unique bilingual Canadian tradition. However, those geographers who are bilingual have the advantage of studying in either Anglophone or Francophone universities and of perhaps combining the theories and methodologies used by geographers in both communities.

The following examines the differences between Canadian women geographers' perception of Anglophone and Francophone traditions of feminist geography.

4.5.3 Differences in feminist geography

The response rate to the question asking about differences in feminist geography between Anglophone and Francophone communities was much lower than the response rate to the question asking about differences in geography in general between these communities. One can assume that the women geographers who had some difficulty defining feminist geography would not be able to answer this question adequately. The question that was used to elicit this information asked, do you think there are any differences between Anglophone and Francophone traditions in feminist geography in Canada? The same four categories outlined above apply to this section. These four categories are blank responses, the respondents who did not know whether differences exist, those who believed that difference did not exist, and finally those who argued that differences did exist. Results are summarized in Table 11.

Fifteen or eight percent of the responses were blank. Not only are the number of blank responses the same as those for the more general question about Anglophone and Francophone differences, but it is the same respondents who gave blank responses for both questions.

The second category of responses, of which there were 145 or 79 percent, are those women geographers who did not know if differences in feminist geography between Francophone and Anglophone communities existed. Similar kinds of quotes were given as answers to this question as they were given for the more general question about Anglophone and Francophone differences in geographic traditions.

The next category examines the responses of those who perceived feminist geography in Anglophone and Francophone communities to be the same. There were seven (four percent) such responses. The following are examples from this category.

Table 11**Differences Between Canadian Women Geographers' Perception of Anglophone and Francophone Traditions of Feminist Geography**

	<u>N</u>	<u>%</u>
Blank responses	15	8%
Those who did not know of any differences	145	79%
Those for who differences did exist	17	9%
Those for who differences did not exist	7	4%
Total	<u>184</u>	<u>100%</u>

Source: Responses from questionnaire results, 1988-1989.

There is no difference. Feminist geography is (or should be) based on common goals, concerns, and needs of women the world over. We may have different backgrounds/traditions but that should not be an issue. The differences must be minimized and in so doing there ought to be only one feminist geography. Unity is absolutely essential for women as a group (A geographer with an interest in women and development in a southern Ontario university).

While this respondent acknowledged that traditions do exist she argued that these differences should not influence feminist geography. Another two respondents simply stated that they did not believe that any differences existed. "Je ne le crois pas" (A Ph.D. student at l'Université de Laval), and "je ne crois pas qu'il y as vraiment des differences" (A student from l'University de Montréal). And one last example, "I wouldn't think so. Aren't all feminist issues very similar?" (A Masters student from the University of Western Ontario).

Different reactions were expressed by those who do perceive differences in feminist geography between French and English speaking Canadians.

Possibly. Although it's a bit early to tell. Many English speaking feminist geographers have been schooled in Britain or the U.S.A. and have been influenced by traditions in these countries (political economy perspectives... sometimes humanism). French speaking feminist geographers have drawn heavily upon Québec and continental traditions and therefore place an emphasis on concepts such as l'espace vécu... (A Masters student from McGill University).

Two somewhat similar comments by respondents are as follows,

The historical and intellectual ties are different - Anglos have a stronger commitment to both the activist/confrontational tradition of the U.S. and the socialist feminist tradition in Britain - merged - changed in the Canadian context. In my experience - current Francophone work is more empirically grounded - emphasizes demographic questions more (A professor from an Ontario university).

And the second respondent wrote, "yes, feminist geography in the Francophone tradition has been derived from a more radical tradition than Anglophone feminist geography which has a socialist orientation" (A graduate student from McMaster University). Both of these express the link of socialist modes of thought with Anglophone feminist geography.

Three other responses resemble each other. Two of these are from women studying at the Université Laval and one from the University of British Columbia. They all agreed that Francophones share a stronger feminist geographic tradition.

En général les anglophones me semblent beaucoup plus réservés lorsqu'il s'agit des questions de sexualité. Comme la géographie féministe concerne un sexe en particulier et tout ce qui y est rattaché, la géographie féministe anglophone est peut-être plus conservatrice que la géographie féministe francophone (A Masters student from l'Université Laval).

The second respondent wrote, "Après réflexion, je croirais que oui, il y a des différences. Les anglophones ayant la réputation d'être plus conservateurs, il y aurait peut être un féminisme plus développé en milieu francophone" (A Masters student from l'Université Laval). The third respondent expressed the following in the questionnaire,

it seems that there is a stronger tradition of feminist geography in the Francophone community, they are better organized and publish more. This might have to do with the geographical concentration in Québec which makes meetings (organized and casual) easier" (A Ph.D. candidate from the University of British Columbia).

An interesting response was expressed by a student from McGill University "Francophone feminist geography is much less visible... (the Laval group is the exception)". Perhaps this last quote explains the comments made by the two students from l' Université Laval.

Therefore, 79 percent of the respondents did not know of any differences between Anglophone and Francophone traditions of feminist geography. Almost all of the Anglophone respondents agreed that feminist geography is better developed in Anglophone communities in Canada. The exception to this was expressed by three Francophone female geographers from l'Université Laval who agreed that feminist geography has a stronger Francophone tradition when compared with feminist geography in Anglophone communities in Canada.

We can summarize by noting the differences between Canadian women geographers' perception of Anglophone and Francophone traditions of geography in general compared to their perception of such differences in feminist geography. Sixty one percent of the respondents did not know of any differences between Anglophone and Francophone traditions of geography in general compared to 79 percent of the respondents who did not know about feminist geography traditions. Asking the respondents to comment on the differences for feminist geography was much more difficult to answer than differences for geography in general.

The differences between Anglophone and Francophone women geographers' opinions on the discipline of geography in general and of feminist geography are evident. While each community is internally united by some views, there are also major differences of opinion within each community and even within each university. This section has demonstrated how the views that Canadian women geographers' have on the topic of feminist geography is dependent on these women's language, culture and academic environment. Those who study in French universities are subjected to views developed from French geographers as well as being in contact with work being done in English Canada, Britain and the United States. Those studying in Anglophone universities are perhaps not as clear as to what is being researched in French Canada. The following section examines the differences of geography in general and feminist geography among five Canadian regions.

4.6 DIFFERENCES IN PERCEPTION OF GEOGRAPHY IN GENERAL AND FEMINIST GEOGRAPHY WITHIN FIVE CANADIAN REGIONS

Differences between Canadian women geographers' perception of Anglophone and Francophone traditions of geography in general and feminist geography can be examined for Canada's five main regions. These regions are, British-Columbia, the Prairies, Ontario, Québec, and the Atlantic Provinces (Refer to Table 12).

The comments made by the respondents clearly vary widely, while there are some similarities there are also responses that contradict one another completely. This variation was expected just as variations in the definitions of feminist geography was expected, as our backgrounds are based on unique experiences, cultures, and languages. More than half, 61 percent, of the women who answered the questionnaire did not know how to respond to the question which asked if they knew of any differences between Anglophone and Francophone traditions in the discipline of geography in Canada. This percentage increased to 79 percent when asked if they knew of differences in feminist geography traditions. This increase is

not surprising, because women geographers had difficulty defining the term feminist geography. This second question was more complex and difficult to answer.

Respondents in Ontario and Québec were more likely to answer this question than those in the Western or Atlantic provinces, probably because they were more likely to have had contact with both Anglophone and Francophone communities. There were, however evident differences between Ontario and Québec provinces. The Québécoises were more likely than Ontario women to see differences between Anglophone and Francophone traditions. A few Québécoises mentioned that Québec has cultural differences which gives the province of Québec a separate identity. A higher percentage of Ontario women geographers wrote that they were not informed enough to indicate whether differences existed between the communities, but many did see Canada as a unity including Québec (Refer to Table 12).

Other differences in the responses among the five Canadian regions are apparent. Fourteen percent of the respondents in the Atlantic Provinces gave blank responses for geography in general and for feminist geography categories. This is a high percentage when compared to the other regions. The women from the Prairies had one of the highest percentages for those who see differences between Anglophone and Francophone traditions of geography in general and in feminist geography. The respondents from British Columbia and Ontario have the highest percentage of those who did not know whether differences existed in geography in general and in feminist geography.

This researcher suggests that those from Québec and Ontario were most likely to answer these questions about the differences between Anglophone and Francophone traditions of geography in general and feminist geography because more of these respondents are not restricted by the language barrier and are potentially able to study in both other official languages.

According to the numbers in Table 12 the Québécoises have more convictions about geography in general and feminist geography in Canada than do other Canadian women geographers.

Table thirteen suggests that only Ontario has a high number of women geographers who defined feminist geography by including gender relations in their definitions. The other two categories that contained a high response rate was those

Table 12

Differences Between Canadian Women Geographers' Perception of Anglophone and Francophone Traditions of Geography in General and Feminist Geography Within Canada's Five Main Regions

	B.C.		Prairies		Ontario		Québec		Atlantic Provinces		Total
	N	%	N	%	N	%	N	%	N	%	N
Blank responses for geography in general	1	2%	3	5%	6	3%	3	4%	2	14%	15
Blank responses for feminist geography	1	2%	3	5%	6	3%	3	4%	2	14%	15
Those for who differences did exist in geography in general	6	13%	2	4%	19	11%	14	19%	2	14%	43
Those for who differences did exist in feminist geography	3	7%	1	2%	7	4%	6	8%	0		17
Those for who differences did not exist in geography in general	0		4	8%	6	3%	4	5%	0		14
Those for who differences did not exist in feminist geography	0		2	4%	2	1%	3	4%	0		7
Those who did not know whether differences exist in geography in general	16	35%	17	32%	61	34%	15	20%	3	22%	112
Those who did not know whether differences exist in feminist geography	19	41%	21	40%	73	41%	27	36%	5	36%	145
Totals	46	100%	53	100%	180	100%	75	100%	14	100%	368 (2 x 184)

Source: Responses from the questionnaires, 1988-1989.

who did not define feminist geography and those who included women only in their definitions.

This might be because Québec women geographers might hold strong opinions because they have been confronted with these questions before. If women geographers from Québec are more informed than other Canadian women about the differences in geographic and in feminist geographic traditions between Anglophone and Francophone communities, what are they basing these opinions on? The following section will examine yet another question that might present new results; discovering how Canadian women geographers in Francophone communities defined the term feminist geography differently from the Anglophone communities.

Table 13

**Differences in perception of Feminist Geography in Five
Canadian Regions by Canadian Women Geographers**

	B.C.		Prairies		Ont.		Québec		Atlantic Provinces		Total
	N	%	N	%	N	%	N	%	N	%	N
Did not define feminist geography	6	20%	10	38%	22	25%	14	34%	4	50%	56
Did not agree with the term 'feminist' or with my research	2	7%	2	8%	14	17%	5	12%	0		23
Definitions including women only	12	43%	6	23%	23	26%	15	37%	2	25%	58
Definitions including women geographers only	6	20%	7	27%	4	6%	3	7%	2	25%	22
Definitions including gender relations	3	10%	1	4%	23	26%	4	10%	0		31
Totals	28	100%	27	100%	92	100%	42	100%	8	100%	190

Source: Information obtained from questionnaire results, 1988-1990.

Note: The totals add up to more than 184 because a few responses fell into more than one category.

4.7 DIFFERENCES IN PERCEPTION OF FEMINIST GEOGRAPHY BY CANADIAN WOMEN GEOGRAPHERS IN ANGLOPHONE AND FRANCOPHONE COMMUNITIES

In the previous section it was reported that Canadian women geographers from Francophone communities were more informed about the differences in geographic traditions, including feminist geography traditions, between Anglophone and Francophone communities. The following examines how Anglophone and Francophone women geographers perceive feminist geography. Table 14 demonstrates how both communities perceive feminist geography differently. Francophone women geographers have a higher percentage of definitions that included women only, and the Anglophone women geographers have a higher percentage of definitions that included gender relations. The percentages of responses to the first three categories demonstrate that Francophone women geographers are less sure about how they would define feminist geography. Both communities have the same percentage of blank responses, but the Francophone women have a higher percentage of those who did not know how to respond (27 percent), and a higher percentage of unclear responses (nine percent). These results contradict the results obtained in the previous section because Anglophone women geographers, according to Table 12, seem to have a much better understanding of feminist geography. Therefore, more Francophone women have written that they are feminist but few of them could define feminist geography.

Hence, the examination of the differences in definitions of feminist geography between Anglophone and Francophone women geographers have suggested that a few more Anglophone women geographers attempted to define feminist geography by relating how feminist geography affects their own research. While Francophone women might not be very well informed about feminist geography, they do seem to be well informed concerning feminism in general.

Another indicator that influences Canadian women geographers' perception of feminist geography is whether or not women geographers are being exposed to feminist work through the courses available in university geography department? This question will be addressed in the following section.

Table 14

**Differences in Perception of Feminist
Geography by Canadian Women Geographers
in Anglophone and Francophone Communities**

	Anglophone Communities		Francophone Communities	
	N	%	N	%
Blank responses	5	3%	1	3%
Did not know how to respond	31	20%	9	27%
Unclear response	7	5%	3	9%
Did not agree with my research	17	11%	2	6%
Including women only	46	29%	12	37%
Did not agree with the term 'feminist'	3	2%	1	3%
Including women geographers only	18	11%	4	12%
Including gender relations	30	19%	1	3%
Totals	157	100%	33	100%

Source: Responses from the questionnaires, 1988-1989.

Note: The totals add up to more than 184 because a few responses fell into more than one category.

4.8 THE NUMBER OF FEMINIST GEOGRAPHY OR GENDER-SENSITIVE COURSES OFFERED IN CANADIAN UNIVERSITIES

If feminist geography is to present innovative perspectives on traditional areas of the discipline, there must be wider knowledge of this work. While it is not the intention of this writer to decide who is or is not a feminist geographer, the presence of gender-sensitive or feminist geography courses is some indication of the extent to which feminist geography has grown across Canada.

Respondents were asked to comment in the questionnaire on whether feminist geography courses were offered in their departments. During interviews women were also asked if gender-sensitive courses were offered. This section discusses the number of such courses being offered with some indication of how many professors teach them.

According to the responses given to the questionnaire only six universities in Canada offer feminist geography courses. Four of these courses are at the graduate level and two are at the undergraduate level. The feminist geography courses offered at these six universities will be outlined below in alphabetical order. The number of respondents who knew that a feminist geography course was offered in their department is examined. Thus, the awareness and popularity of the courses is described for each of the six universities.

The University of British Columbia has organized a graduate reading group that might become a course in the near future. Only seven of the twelve respondents from the University of British Columbia knew of this reading group. Carleton University has a course titled 'Gender and Geography', a feminist geography graduate course offered every academic year. Ten of thirteen female students were aware of this course. McGill also has a graduate feminist geography course offered. This course discusses feminist problems in geography. Only two of six respondents knew that it existed. As well, only two of six respondents knew that a feminist geography graduate course was offered at the University of Toronto. The University of Waterloo's geography department and the women's studies department also offer a graduate feminist course on advanced feminist theory and the development of the third world. Seven of the ten

respondents at Waterloo knew of this course. Five of nine respondents knew of l'Université Laval's undergraduate course titled 'Géographie et rapports hommes-femmes' that was only offered once during the academic year of 1987-1988.

l'Université du Québec à Montréal offers a feminist geography course at the undergraduate level. Two of the three respondents from this university knew of this course. Course outlines have been provided by the University of British Columbia, Carleton University and l'Université Laval. These syllabi are found in Appendix F.

There was some discontent expressed by women geographers who would like to have feminist geography courses offered in their departments. Below are a few examples of their frustration. "We have been pushing, especially at the graduate level, and as I indicated I attended a University of Toronto course last year" (A Ph.D. student from York University). Another respondent wrote, "we don't even have any female professors" (A Ph.D. student from the University of Alberta). At l'Université de Montréal a woman respondent stated in the questionnaire,

Non, je ne crois pas. De toute manière, ici, les professeurs sont en grande majorité des hommes ce qui influence par le fait même la perception et le comportement du corps professoral. N.B. La seule professeure femme a quitté le département au printemps 1988. On note parcontre que la plupart des chargés de cours disponible sont comblés par des étudiantes! Il existe donc un petit espoir pour l'avenir de la géographie 'féministe' à l'Université de Montréal (A research assistant at l'Université de Montréal).

Another female geographer from the University of Western Ontario wrote,

No! Are you kidding! As soon as I have extra energy, I'm going to start pushing for one. It's shocking - we're one of the few departments in all of social science that does not have anything in the women's studies program. However

it's hardly surprising in a department of twenty men and two women. They just hired five new profs, all men, AARGH!

In contrast to these comments some quotes by women geographers who do have feminist geography courses offered are outlined below. They comment on the usefulness of these courses. "Yes we have a course at the graduate level. I don't know much about it other than the students who have taken it, found it worthwhile" (A Masters student with interests in wetlands). A second respondent states, "one graduate course 'Gender in Geography'. The title is a deliberate attempt to keep the word 'feminist' out of the course. The course is supposed to explore gender differences within geography not simply female differences" (A Masters student from the University of Toronto). And,

'Gender and Environments' (graduate level).
Having taken courses with both women professors in the department, I have found that their (feminist) attitudes have informed the course they teach, even though a feminist perspective is not explicitly defined in the course description (I consider this a positive feature)
(A Masters student from Carleton University).

These examples and those presented previously suggest how feminist geography courses are needed to satisfy the demands of Canadian women geographers in terms of helping them understand a paradigm which should play a major role in the discipline of geography.

The last example given introduces an important consideration. Some geography courses that are being taught in our departments do include gender-sensitive content but do not necessarily indicate this in their titles or course descriptions. The presence of gender-sensitive courses may thus be more widespread than indicated above.

During an interview at an Ontario university, one female professor commented that she did teach a few courses that had feminist content. In a "graduate course that I taught this year, the topic of gender had come up". In a fourth year urban course "we talked about whether or not cities are planned for

the benefit of women and sometimes talked about some very specific issues, like pornography for example".

Another woman geographer teaches a twelve week undergraduate course about gender and environment. She believes that most women professors in human geography include gender-related issues in their courses. She would not, however, speak for male professors (Woman professor at Waterloo University). During a group interview at York University a student stated that only one course out of fourteen at the undergraduate level touched on gender-issues (Interview at York University). At another Ontario university a professor stated that in social, urban and medical geography there is a real attempt to introduce a gender perspective (Respondent interviewed at Queen's University).

In the previous section the results showed that women geographers from the province of Québec had a greater response rate to the question asking whether differences existed between Anglophone and Francophone communities. However it does not appear that this greater response rate is a result of feminist geography courses. Only one undergraduate feminist geography course has been offered at l'Université Laval in the past, only two of six respondents knew of the feminist geography course offered at McGill, and two of three respondents knew of the undergraduate course offered at the Université du Québec à Montréal.

Most Canadian universities do not have feminist geography courses. As well, the gender-sensitive courses that have been identified above are offered in Ontario universities only. The respondents who have taken feminist geography courses have found them very worthwhile and those who do not have such courses offered in their department have expressed their discontent.

The differences in the perception of feminist geography by Canadian women geographers according to the availability of feminist geography courses is examined in Table 15. The results show that those who did have the opportunity of taking feminist geography courses were most likely to include only women in their definitions of feminist geography or to include gender relations in their definitions.

Thus far we have been discussing feminist geography or gender-sensitive courses for those in human geography. Does this suggest that physical geographers do not have exposure to feminist geography courses? And does

Table 15

**Differences in Perception of Feminist Geography by
Canadian Women Geographers According to Availability
of Feminist Geography Courses**

	<u>Course Available</u>		<u>Course not Available</u>	
	N	%	N	%
Blank responses	-		6	4%
Did not know how to respond	2	6%	38	24%
Unclear response	5	16%	5	3%
Did not agree with my research	1	4%	18	11%
Including women only	11	34%	47	30%
Did not agree with the term 'feminist'	-		4	2%
Including women geographers only	2	6%	20	13%
Including gender relations	11	34%	20	13%
Totals	32	100%	158	100%

Source: Responses from the questionnaires, 1988-1989.

Note: The totals add up to more than 184 because a few responses fell into more than one category.

this mean that physical and human geographers perceive feminist geography differently? At an interview at Queen's University, one respondent claimed that although there is an attempt to incorporate a gender perspective in social, urban and medical geography courses, she did not think that the physical geographers had anything to incorporate. This was supported by some physical geography students who were interviewed. One physical geography student said, "I'm not aware, I'm usually oblivious of things involving feminism. Women usually are not mentioned".

Are female geographers able to define feminist geography because of the courses offered in their department, or are some geographers investigating and creating feminist geography on their own? Who is creating feminist geography and how? Are professors creating these theories and then teaching them to their students? If so, where are professors finding the time to learn new theories when they are so occupied with their own research, publishing and administrating as well as acting as advisors and teachers. It seems unlikely that most professors have time to increase their knowledge of topics that are not within their immediate research areas, especially if they are in high ranking positions. If this is true, then perhaps the students are investigating this new paradigm through their own research and informing their professors about feminist geography. Nevertheless, it seems evident that both faculty members and students are creating and investigating feminist geographic theories.

In the data collected from the questionnaires there were four women faculty members who had research interests in women's issues or feminist issues. Another nine women geographers with interest in women's or feminist issues were Masters or Ph.D. students. To have four women faculty members interested in women's issues is a high number when compared to the nine students who also have similar interests.

Only two graduate students with interests in feminist geography were interviewed. The first graduate student indicated that she had interests in women's issues during her undergraduate years and therefore decided to continue with this field of interest during her Masters programme. She did not realize that what she would be undertaking was feminist geography. She only knew what her interests were and which Canadian woman faculty member she wanted to study with. The second student decided that she wanted to continue her education while she was studying as an undergraduate. She said that she was doing well and was encouraged to continue by her professors. She also had problems while doing her Masters degree "I had trouble keeping my interest areas in focus. I started working again after my M.A. and discovered the kind of exploitation that goes on in a 'women's ghetto' environment. I was appalled". During this time at work she became more focused in her thinking processes and returned to do her Ph.D. because this was where she could think and express herself the way

she wanted to and still be accepted (Ph.D. student from a southern Ontario university).

Within the next couple of decades we will discover whether students with interests in feminist geography will still be building upon what has been accomplished in the past by feminist geographers. The discipline of geography has seen much paradigmatic change during the past 30 years, with the entry of many new philosophies and theories. However, the future of new paradigms such as feminist geography cannot be determined at this point because whether feminist geography continues to grow and develop, as this writer believes it will depends upon the interest and dedication of future feminist geographers and on the utility and successful application in attempting to create better environments than those that currently exist.

In summary, this section discussed the number of feminist geography and gender-sensitive geography courses that are offered in Canadian universities. Only six feminist geography courses are offered, four at the graduate level and two at the undergraduate level.

Examples were given of disappointed respondents who do not have feminist geography courses offered in their departments. As well, encouraging comments made by female geographers who do take such courses in their departments were examined. Therefore, more feminist geography courses are needed to meet the demands made by these respondents.

The lack of gender-sensitive courses was also discussed. Unfortunately, the gender-sensitive courses noted by respondents were confined to southern Ontario universities.

Examining these results in light of the results from the previous section, we can suggest that perhaps more Francophone than Anglophone female geographers were unsure about the definition of feminist geography because Francophone universities offer few feminist geography courses.

The results showed that only four women faculty members and nine female geographers have interests in women's issues. To discover who is discovering and creating feminist geography is difficult to discern. However, one could assume that students and female faculty members are all making contributions to the creation of feminist geography.

The following section examines the effect that studying in physical or human geography has on the perception of feminist geography. Through the examination of the responses given from these two sub-disciplines we can further understand why differences in perception exist among Canadian women geographers.

4.9 DIFFERENCES IN THE PERCEPTION OF FEMINIST GEOGRAPHY BETWEEN WOMEN STUDYING PHYSICAL GEOGRAPHY, HUMAN GEOGRAPHY AND THE INTERSECTION OF THESE TWO

The separation of academic disciplines into interest areas such as human geography, physical geography and the intersection of these two helps geographers to concentrate in their areas of interest and concerns.⁵

The simple division into 'human' and 'physical' geography no longer suffices to describe the discipline. Research at the intersection that includes elements of both human and physical studies is growing, and therefore an intersection category has been included in Table 16. This intersection category includes people who defined themselves as having interests in resources, ecology, environment, techniques or philosophy.

This section examines the differences between women geographers studying in these three areas of geography in an attempt to determine whether anyone suffers from a greater lack of knowledge about feminist geography. As most feminist work is written by human geographers, one would assume that physical geographers have relatively less exposure to feminist theories and methodologies. If this is the case, then physical geographers will not be open to the new developments in social geography.

As discussed in chapter two, feminists are scrutinizing science in their assigned "agendas for social reform" (Harding, 1986, p.16). However,

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⁵However, this writer believes that this does the discipline a disservice as the separation identifies humans and natural processes separately. Such a division limits the observations that can be made of real happenings and relationships in our society.

reciprocally, physical geographers could introduce feminists to new developments in science. Feminists can understand the reasons why science is sexist. Harding demonstrates in The Science Question in Feminism the different ways that science is used to discriminate against women. One example is the uses and abuses of biological scientific studies, and as outlined by Harding, these include the scientific studies that indicate that women are less capable of becoming educated, having credentials or obtaining jobs than are men (ibid, p.21). Just as it is necessary for feminists to consider science because science dictates our social lives, it is also important for social geographers to consider the developments made in physical geography because the natural processes of our landscapes affect the studies done in social geography.

First, each respondent was categorized as a physical or human geographer or as a researcher at the intersection. Second, people in these categories were classified according to how each respondent answered the question asking them to define feminist geography (Table 16). The most evident differences between physical and human geographers and those at the intersection are found in the first three categories. Women in physical geography and at the intersection of physical and human geography are much more likely than those in human geography to have given blank responses or to have said they did not know how to respond or that they disagreed with the research. A much higher percentage of human geographers gave definitions which made reference to gender relations when compared to women in physical geography and the intersection of physical and human geography.

The results from Table 16 suggest that women in physical geography know less about feminist geography than do women in human geography. Comments made by certain women in interviews gives some insight as to why women studying physical geography are less interested in gender issues.

Table 16

**Differences in Perception of Feminist
Geography by Canadian Women Geographers in Human and
Physical Geography**

	<u>Physical</u>		<u>Human</u>		<u>Intersection</u>	
	N	%	N	%	N	%
Blank response	3	5%	1	1%	2	10%
Did not know how to respond	18	28%	17	16%	5	25%
Unclear response	2	3%	7	7%	1	5%
Did not agree with my research	10	16%	6	6%	3	15%
Included women only	19	29%	35	33%	4	20%
Did not agree with the term 'feminist'	0		3	3%	1	5%
Including women geographers only	10	16%	10	10%	2	10%
Including gender relations	3	5%	26	24%	2	10%
Totals	65	100%	107	100%	20	100%

Source: Results from the questionnaires, 1988-1989.

Note: The totals add up to more than 184 because a few responses fell into more than one category.

Respondent: There is some opposition between physical and human women geographers. Physical women who have never experienced any difficulties - they're seen as scientists first and not as women first. When they're approached like this with issues they've never

experienced and they see their subjects as gender neutral, therefore, feminist geography is inapplicable. And maybe they see positive discrimination against men. They may even see these issues as humanist issues not geographical issues.

Interviewer: So some were upset because I sent the questionnaire to physical women geographers?

Respondent: No, not upset at that. And not upset with you. I don't think that upset is the right word. Confused about what feminist geography is. Most of them have never heard about it. There have been complaints about specialty groups in the CAG where women are studying women's issues as opposed to situations as women in geography.

Another respondent discussed the reactions of the students in the department when they received the questionnaire.

You might be interested to know that people in this department - people received their questionnaire with considerable debate among our students. They were asking lone particular student who uses feminist theories in her research, what feminism was, why are they doing it in geography? Basically in certain areas of the discipline, graduate students weren't informed about what feminism entailed and why people would want to study it. Therefore, there was a tendency for a reaction seeing feminism as an approach that wasn't really scientific but just about creative issues (A professor from an Ontario university).

These comments are examples of women studying physical geography who are less interested in feminist geography than those studying human geography. Is this because they know the paradigm less well than those studying human geography? Feminism is easily connected to human geography but not to physical geography. The link between human and physical geography is becoming a growing concern for feminist geographers because the physical environment, created by men and women together, affects the reproduction of our social environments.

The respondents who were asked to comment during interviews on the usefulness of feminism in physical geography, did not see the advantages of being a feminist. They believed that feminists or non-feminists obtain the same results when studying soils or drumlins because gender holds no place in physical geography. However, there were a few respondents who gave this question much thought and concluded that feminism could be incorporated into the physical sciences even if the relationship between feminism and science was not very clear. This was the case for one respondent from southern Ontario.

To me its not that obvious. If anything it would be more towards the theory, the way people go about coming up with the theory. I don't know, I can't really see it. To me when you say feminist geography and what it would mean to me I expect questions to be asked like, 'How do you, as a woman, fit into your field and how is the interaction between you and other people that you work with. Does it, as a woman, affect the way you look at things? (A biogeographer from southern Ontario).

Another respondent said,

... sometimes the demarcation that we make is for the purposes of study. Can't have a physical environment without the human aspects. We are all the time interacting with the physical environment. I think its particularly important for the conservation aspects of it. Its quite helpful for me because I have to look at the ecological aspects of the environment and how it interacts with humans which creates an environment which directly impacts the decisions made by man (sic). What are the human impacts that creates the environment? So its the human interactions that leads to the products that we see. So the interactions are important so we can know how to conserve the environment for the betterment of our society (A medical geographer from southern Ontario).

A third respondent believes that gender-sensitivity in physical geography courses is needed especially in field methods and techniques.

I think that a gender-sensitive approach can help you gain access to certain funding programmes when part of a research team is predominantly male. I think that this should be discussed at some level in physical geography (A Ph.D. student in an Ontario university).

The first respondent suggests that women have a different outlook on things from men, which might affect their research. This response is similar to the argument made in chapter two by Longino who argues that it is possible to incorporate social, personal and cultural values of both gender groups when using the scientific method. Therefore, scientific theory and methods will change depending on the researcher's social, personal and cultural views. In addition, the above mentioned response is similar to Harding's discussion on the second epistemological approach to science, as discussed in chapter two of this thesis, which argued for a 'woman's standpoint'. Because women have struggled in subjugated positions of power, women have the knowledge or a standpoint from which they can gain a more complete understanding of our world.

The second respondent discussed the connection or link between physical geography and human geography. This respondent never discussed the importance of representing both men and women equally in our research agendas, in fact, she uses the word 'man' synonymously with the word 'human'.

The third respondent suggested that a gender-sensitive approach could increase the chances for women in physical geography of obtaining funding in a sub-discipline that is overrepresented by male academics. This response resembles Quina's argument in chapter two that discussed the transformation of the curriculum to incorporate feminist content in the sciences and to change the environment created by male academics that discourages women from obtaining degrees in the physical sciences.

This section has argued that women studying human geography are more knowledgeable of the topic of feminist geography than are the women studying physical geography. Also this section has argued that feminism plays an important role in physical geography because this link minimizes the dichotomy

between the human and physical subdisciplines. A growing concern for feminists is this link between human and physical geography because studies at this intersection examine humans and how they interact with the environment, as well as how the environment shapes social structure. Therefore, feminist theory emphasizes the need for gender sensitivity in all areas of geography; in human as well as in physical geography. However, feminist inquiry in geography as a whole is a very recent development and is not very well understood by most Canadian women geographers. Only three women responded when asked in interviews whether they felt feminist geography could be applied in the physical sciences.

4.10 SUMMARY OF DATA RESULTS AND ANALYSIS

To summarize, the empirical objectives that were discussed in this chapter were (a) to describe the special problems experienced by Canadian women geographers; (b) to examine the definitions of feminist geography made by the respondents; and (c) to examine the elements that might have influenced their definitions. These elements were (a) the differences between Anglophone and Francophone geographers' opinions on the discipline of geography in general and of feminist geography, (b) whether gender-sensitive or feminist geography courses are offered in Canadian geography departments, and (c) whether one's field of specialization influences in any way how one perceives feminist geography. Before these were examined the personal statistics of the respondents and the problems that Canadian women geographers face in their departments were described.

From 410 questionnaires that were sent out in February, 1989, 184 (45 percent) of Masters, Ph.D. students and faculty members responded. As well, 33 interviews took place during the 1988-1989 academic year. These questionnaires were used as a basis for examining a number of questions. First, special problems faced by Canadian women geographers were discussed. It was discovered that many women do experience discriminatory problems in their departments. The most serious were problems of discrimination followed by

other problems caused by the lack of role models, problems for mothers, the lack of funding, and, the high rates of attrition from the undergraduate to the professorial levels. This section concluded that all Canadian women geographers are experiencing the same kinds of problems in their departments and that all of these problems are interlinked. This is especially true for those who have family responsibilities in addition to academic work. Hence, the present academic system cannot fully accommodate the demands of students who want to be parents too.

Because these respondents were asked to discuss their problems as academics as well as give their perception of feminist geography, these women were being confronted with a possible solution to their problems. In defining the term feminist geography and relating feminist geography to their own research agendas, perhaps these women would see a connection between the two. To alter the situations for women in our universities and for women in other private and public spheres, geographers must understand the necessity of considering feminist geography in our everyday research because feminist geography incorporates gender relations and the effects these relations have on the reproduction of our society and environments.

The chapter thus examined how Canadian women geographers defined feminist geography. There were almost as many different responses given as there were respondents. However this researcher was able to create certain categories that grouped similar definitions together.

A large percentage did not know how to respond to the question which asked the respondents to define feminist geography (21 percent). Another 31 percent included women only in their definitions. These results were then investigated further in an attempt to understand why these respondents responded the way that they did.

First, whether differences existed between Anglophone and Francophone geographers' perception of geography in general, and feminist geography, were examined. It was discovered that as a whole Francophone women geographers are well informed about feminism in general, but more Anglophone women geographers apply feminist geography in their research. Therefore, it was concluded that language, culture, academic backgrounds and environments have a

large impact on the respondents' perceptions of the discipline of geography in general and of feminist geography.

This section also examined the differences in definitions of feminist geography between Anglophone and Francophone women geographers. There seemed to be more Anglophone women who attempted to define feminist geography and related it to their own research when compared to the Francophone population of respondents. However, Francophone women geographers were well informed about feminist issues.

Another element that might have some impact on how Canadian women geographers defined feminist geography was whether feminist geography or gender-sensitive courses were offered in Canadian universities. Only six feminist geography courses are offered in Canada. Four of these are offered at the graduate level and the remaining two are offered at the undergraduate level. Respondents who did not have feminist geography courses offered at their university responded that they wished they did have such courses, and those who did have these courses expressed their usefulness. Therefore, more courses at the graduate level are needed to comply with the demand made by Canadian women geographers.

The last element that was examined was whether differences existed in the definitions among women studying physical geography, human geography and the intersection of these two. In an attempt to discover whether one's area of specialization influenced the way in which one perceived feminist geography. Only the first three categories - blank responses, those who did not know how to respond and unclear responses - were used to determine which sub-discipline was most influenced by feminist geographic theories and methodologies. Those studying human geography seemed to have had more exposure to the theories and methodologies of feminist geography when compared to those studying physical geography and those studying the intersection of both sub-disciplines. Many respondents, especially women studying physical geography, questioned the usefulness of feminist geography in physical geography. Many interviewees found this question to be very difficult and could not answer or see connections between feminism and physical geography. The numbers of Canadian women geographers with interest in feminist geography are low. However, the element

of time will disclose whether feminist geography will have an impact on the way geographers will do geography in years to come.

CHAPTER 5

Conclusions

5.1 OVERVIEW OF THE RESEARCH FINDINGS

5.1.1 Restatement of the research goals

The goals described in chapter one were to examine the perception of feminist geography by Canadian women geographers. The underlying reason that motivated this researcher to do this study was to examine the degree to which sexism was present in Canadian geography departments and hence, in geographic research. To achieve this, the experiences of Canadian women geographers were examined. The problems that Canadian women geographers have faced, and continue to face, in academia was carefully examined to discover the extent to which sexism and discrimination was a reality for these women. As well, Canadian women geographers were asked to define feminist geography. Their perceptions of feminist geography were seen as influential in determining the popularity of this new development in the discipline. For many of the respondents, this was the first time that they were introduced to feminist geography. The intention of asking these women to define feminist geography was to increase the interaction among female geographers concerning the

advantages of incorporating feminism into the discipline of geography. This author suggested to the respondents in the questionnaires and in interviews that a connection exists between the presence of sexism in geography, the number of female geography faculty members and the usage of feminism in mainstream geography. The argument that feminism in geography is necessary to consider when choosing a paradigm for geographic research was discussed in chapters one and two.

Chapter three examined four theories of feminist geography, liberal feminism, Marxist feminism, radical feminism and socialist feminism. Examining these feminist theories was necessary to show that feminist theories are complex and that there is not only one perspective from which to choose. A combination of these, with emphasis on socialist feminism was chosen for the completion of this thesis. In addition to the feminist theories chosen for this study, a geographic component was intertwined to form a dialectic. Combining the study of humans and how they interact within their environment produced a perspective that is both geographic and feminist.

In chapter four the results of the questionnaires and the interviews were examined. One significant finding was that most Canadian women geographers, irrespective of their interest areas, had experienced some kind of discrimination in their geography departments. These results showed that sexism is a problem for most Canadian women geographers. Another perhaps contrasting finding was that few women were convinced that feminist geography held any significance in relation to their academic research. Therefore, many respondents had difficulty defining feminist geography.

Some reasons why women had difficulty with this definition were then examined. A first section examined how women geographers' perceptions of how geography in general and feminist geography traditions differ in Anglophone and Francophone communities. As well the differences between Anglophone and Francophone women geographers' definitions were scrutinized. The results showed that language and cultural barriers between both communities lessened the amount of dialogue that takes place between Anglophones and Francophones. Francophone women geographers seemed to be more receptive to feminism in general, but Anglophone women geographers knew more about feminist

geography. Second, the presence of feminist geography or gender-sensitive courses in geography departments was examined. The results showed that one of the reasons why Anglophones know more about feminist geography than do Francophones is because there are more graduate feminist geography and gender-sensitive courses offered in Anglophone Canada. Third, the differences in the definitions of feminist geography between those studying human and physical geography was analyzed. More women studying human geography when compared to those studying physical geography knew more about feminist geography. Feminist geography is more easily related to human and social research than it is to scientific research. Only three interviewees agreed that feminism held a place in physical geography.

Overall, Canadian women geographers perceived feminist geography in varying ways. This is a reflection of the complexities of these women's academic and personal lives and how these experiences are related to their academic research agendas.

5.1.2 Implications of the research findings

It was evident that the respondents had difficulty defining feminist geography in the questionnaire; however, the respondents seemed more prepared to discuss feminist geography during interviews. This may be in part because many respondents had discussed the topic of feminist geography with other students or faculty members after the questionnaire was distributed.

As well, a problem existed for women geographers who disagreed with the use of the word feminist. Many respondents would prefer the use of 'gender' or 'women' instead of the word feminist because feminist suggests radical implications and many women geographers are not ready to commit themselves to political action.

This problem was seen in the answers given in the questionnaires and in interviews. We have discussed the power of feminist studies in geography because of its political standpoint. To replace the word 'feminist' with another term might be beneficial in order to increase geographers' interest in using its

methods and methodologies. We might suggest replacing 'feminist' with 'relational' geography because this term implies the inclusion and relations between men, women and the environment (Wilkinson, 1990, personal interview). Whatever term is used must clearly suggest the link between women and men and how together their actions define the reproduction of our environment.

Another apparent problem, according to this researcher, is the acceptance of feminist geography by women studying physical geography. Many of these women do not understand how feminism can be applied to their research area. Although the connections are not obvious ones for many women geographers, this writer argues that it is possible to be a feminist and to apply feminist theories to the physical sciences. One's political outlook is important when considering how scientific research findings are often used for the basis of human and social studies. The discipline of geography might be separated into different subdisciplines for the purpose of study, however geographers must not forget that an important and necessary link exists between all subdisciplines. For example, current epistemology on environmentally sustainable development requires that we explore new areas of environmental resources in order to find ways of acting to develop academic systems that take into account human production and reproduction.

Attempts have been made to find academic systems where the categories of 'human' and 'environment' are joined together dialectically to solve our societal problems. Ecofeminism in geography is an example of a paradigm that considers human/environmental interaction and that has been affected by the reorganization of today's society.

Ecofeminism is a paradigm that unites feminist visions and ecological politics by taking action and making radical transformations that will address problems immediately as well as tackle long-term situations (Petra, 1989, p.xi). As feminist geography suggests, women have often been omitted from geographic study, thus, the term ecofeminism suggests that ecology has often not been part of feminism and that feminism is not at all concerned with the environment (Cameron, 1989, p.63). What ecofeminism reveals for Ynestra King is that misogyny (the hatred of women) and the hatred of our environment are

interconnected (King, 1989, p.24). Ynestra King claims that the study of ecology without feminism or feminism without ecology is incomplete.

Ecofeminism becomes important when one understands the difficult situation that women are placed in as they are powerless when decisions concerning the environment are made. As discussed in chapter one, Suzanne Mackenzie has studied how the 'woman question' has been related to the 'urban crisis' both at the beginning of the century and again during the last two decades. Some said that women were responsible for the 'urban crisis' while others drew more sensitive connections, that women were struggling through a transition, and it is this transition which threatened urban life (Mackenzie, 1988, p.13).

We should not plan to use sustainable development without feminist concepts. Using the ecofeminist example once more, Starhawk in "Feminist, Earth-based Spirituality and Ecofeminism" suggests that we need to make a shift in our consciousness to restructure all major institutions of our society but that this must be done in an active yet nonviolent way. Most important we must react and live out our ideals as ecofeminism is a practice and not merely an intellectual exercise (Starhawk, 1989, p.183). However it is difficult to imagine how changes will take place since people cannot envisage doing without the power and privileges they now possess. Struggling with new ideas of doing research as suggested by ecofeminists is more difficult to envision perhaps because of its spiritual nature, but its message of the global 'we' as taking responsibility for 'our' actions through the use of certain human characteristics such as gentleness, caring and abandoning the devastating privileges of patriarchy, is striking and enlightening (Plant, 1989, p.3).

5.2 FUTURE DIRECTIONS FOR RESEARCH

There are many possibilities for future research. The most obvious to this writer is to distribute a second questionnaire to all Canadian women geographers asking them if their perceptions of feminist geography have changed since the distribution of the first questionnaire. There would be a problem with this study because many of the graduate students would have completed their degrees and perhaps left academia in the duration. However, the information would be most

perhaps left academia in the duration. However, the information would be most valuable to Canadian feminist geographers because they could examine the amount of interaction between women geographers and the amount of additional research that was self-initiated by the respondents. How did the introduction of feminist geography, for the first time for many women geographers, influence their research agendas?

Second, this study could be accompanied by a similar study with a different population. Similar questionnaires could be sent to Canadian male geographers and the results could be compared to those found in this thesis. The relationships and interaction between female and male geographers could be examined. How do gender relations between men and women influence feminist geography and geographic academic discourse as a whole?

Clearly, much has been done in feminist geography during the last few decades, but much remains to be done by future feminists in the discipline of geography before sexism is eliminated. It is the researcher's opinion, and of other feminist geographers as well, that an increase in the number of women geographers is imperative for the survival of feminist geography and even more important is the incorporation of feminist theories into mainstream geography.

Geographers continue to link women and their numerous family responsibilities, which determines women's role in society, with the lack in academic facilities, enabling women geographers to accomplish geographic research. Geographers must eliminate such inadequacies from their research studies. This writer would like to urge all geographers to consider feminist geography seriously as a paradigm for research because as responsible researchers we must not contribute to the ill representation of those in our society who have been forgotten in the past: the young, the old, the poor, the handicapped and the women who as active individuals create and destroy our environments just as men do.

APPENDIX A

QUESTIONNAIRE

Instructions: Please answer as many questions as possible. As well please add any sheets of information or write on back of questionnaire sheet if there is not enough space provided for answers below.

1. Which university are you currently working at or attending?

---

2. Current position: _____

---

3. In what year did you start working for/attending this University? _____

4. Indicate where and when you obtained your B.A, M.A or/ and Ph.D.

University

Date

B.A. _____

M.A. _____

Ph.D. _____

5. List universities where you have been previously employed:

University

Position

Dates of employment

APPENDIX A CONTINUED

6. Conference attendance in past three years:

<u>Conference location</u>	<u>Types of participation (presented session organizer, association executive, etc.)</u>

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

7. To which professional associations do you belong? _____

_____

_____

_____

_____

8. What areas of research most interests you? _____

_____

_____

_____

_____

_____

9. Where do your teaching interests lie? _____

_____

_____

_____

_____

_____

10. In which areas have you published material? And at what time?

<u>Publications in the last five years</u>		
<u>Area of research</u>	<u>Date</u>	<u>Journal</u>

_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

APPENDIX A CONTINUED

11. Why are you interested in this (these) area(s)? _____

12.a) Have you been involved with the women's movement over the past ten years? If so, what was/is the nature of your participation?

List groups and participation

Group

Participation (role)

12.b) Why did you choose to become involved in these activities? _____

---

13. How would you define "feminist geography"? _____

APPENDIX A CONTINUED

14. Do you think there are any differences between Anglophone and Francophone traditions in feminist geography in Canada? Please explain:_____

- 16.a) Does your department have any feminist geography courses at the undergraduate or graduate levels? If so, please list:

- 16.b) I would appreciate it if you could send me any outlines of such courses when returning this questionnaire.

17. Is your mother tongue, French____, English____ Other____

18. In which language do you teach? French____, English____, Both____, Other____

19. Have you ever published material in the other official language?_____

APPENDIX A CONTINUED

20. have you ever used material written in the other official language for research or teaching purposes? If so, please list journals or publications you have used. _____

---

21. Do you believe that women as students or as professors encounter special problems in the discipline of geography at the university level? If so, how could this situation be improved? _____

THANK YOU

APPENDIX A CONTINUED

QUESTIONNAIRE:

Instructions: Veuillez ajouter des renseignements au verso du questionnaire s'il n'y a pas assez d'espace disponible ci-dessous.

1. À quelle Université travaillez vous présentement? _____

2. Occupation _____

3. En quelle année avez vous commencé à travailler pour/à cette Université? _____

4. Indiquez où et quand vous avez obtenu votre diplôme:

Université

Date

B.A. _____

M.A. _____

Ph.D. _____

5. Où avez vous travaillé dans les années précédentes:

Université

Position

Année

6. Participation à des conférences pendant les dernières trois années:

Location de la conférence

Genres de participation

APPENDIX A CONTINUED

7. À quelles associations professionnelles appartenez vous?_____

---

8. Quels sont les domaines de travail et de recherche qui vous intéressent le plus?_____

---

9. Quels sont les domaines d'enseignement qui vous attirent le plus?_____

---

10. Dans quel domaine avez vous publié des articles et/ou des livres? Et en quelle année?

Publications pendant les derniers cinq ans:

<u>Domaine de recherche</u>	<u>Date</u>	<u>Périodique/Livre</u>

APPENDIX A CONTINUED

11. Pourquoi êtes vous intéressée à ces domaines? _____

12.a) Avez-vous joué un rôle actif dans le mouvement des femmes pendant les dernières dix années? Si oui, quel est ou était la nature de votre travail?

Énumérez les groupes et la nature de votre participation

Groupe

Participation (rôle)

12.b) Pourquoi avez-vous choisi de faire partie dans ces groupes? _____

---

13. Donnez, selon vous, la définition de "géographie féministe"? _____

APPENDIX F CONTINUED

Week 1General Feminist Theory

1. Chris Weedon (1987) "Radical and Revolutionary Feminism" and "Socialist Feminism", in Feminist Theory and Practical Policies: Shifting the Agenda in the 1980s. Ed. Prankie Ashton & Gili Whitting. University of Bristol: School For Advanced Urban Studies, Occasional Paper No. 29. pages 6-18 and 19-29.
2. Suzanne Mackenzie (1984) "Editorial Introduction" Antipode 16 pp 3-10.
3. Ann Phillips (1987) Divided Loyalties: Dilemmas of Sex and Class. London: Virago Press. 71-148.
4. Michèle Barrett and Mary McIntosh (1985) "Ethnocentrism & Socialist-Feminist Theory". Feminist Review 20 June pp 23-47.
5. Irene Tinker "Feminist Values: Ethnocentric or Universal".

Week 2Capitalism/Patriarchy

1. Hartmann, Heidi (1981) "The Unhappy Marriage of Marxism and Feminism: Toward a More Progressive Union" in L. Sargent (ed). Women and Revolution: A Discussion of the Unhappy Marriage of Marxism and Feminism Montreal: Black Rose Books.
2. Pat Armstrong (1984) Labour Pains: Women's Work in Crisis. Toronto The Women's Press.
3. Jo Foord and Nicky Gregson (1986) "Patriarchy: Towards a Reconceptualization" Antipode 18 (2) pp 186-210.
4. Linda McDowell (1986) "Beyond Patriarchy: A Class-based explanation of women's subordination" Antipode 18 (3) pp 311-321.
5. Jaclyn Gier and John Walton (1987) "Some Problems with Re-Conceptualizing Patriarchy" Antipode 19 (1) pp 54-58.
6. Lawrence Knopp and Mickey Lauria (1987) "Gender Relations as a Particular Form of Social Relations" Antipode 19 (1) pp 48-53.
7. Louise Johnson (1987) "(un)Realistic Perspectives: Patriarchal Feminist Challenges in Geography". Antipode 19 (2) pp 210-215.

APPENDIX A CONTINUED

17. Votre langue maternelle est: français__, anglais__, autre__
18. Dans quel langue enseignez vous? français__, anglais__,
les deux__, autre__
19. Avez vous déjà publié quelque chose dans l'autre langue
officielle? _____
_____
_____
20. Lorsque vous faites de la recherche, est ce que vous
utilisez des matériaux écrits dans l'autre langue
officielle? Si oui, quel journal ou publication utilisez-
vous? _____
_____
_____
_____
_____
_____
21. Est-ce que vous croyez que les femmes, soit étudiantes ou
professeures, font face à des problèmes spéciaux dans la
discipline de la géographie au niveau universitaire? Si
oui, expliquez comment vous pensez que ces problèmes peuvent
être résolus. _____
_____
_____
_____
_____
_____
_____
_____

MERCI

APPENDIX B

FACULTY OF GRADUATE STUDIES AND RESEARCH

M E M O R A N D U M

DATE: February 15, 1989.

TO: Diane Fournier
Prof. S. Mackenzie
Department of Geography

FROM: Anne Burgess
University Research Officer

RE: Ethics Clearance

I am writing to confirm that Ms. Fournier's research proposal has been reviewed by the University Ethics Committee, and has been found to be ethically acceptable.

A handwritten signature in dark ink, appearing to be 'AB' with a horizontal line underneath.

APPENDIX C

February 23, 1989

Dear :

I would like to take this opportunity to introduce myself. My name is Diane Fournier and I am presently working on my thesis for my Masters degree and I am seeking your help for its completion. Along with this letter, I have sent you a questionnaire which is part of my thesis research.

I am working on my thesis under Dr. Suzanne Mackenzie at the University of Carleton. My thesis at present is titled "The Relevance of a Feminist Geography: The Forgotten Half". In my study I am emphasizing female geographers and their research. I hope to discover what kinds of research are being done by female geographers in Canada, to what extent such research is related to the women's movement and whether there are significant differences between the Anglophone and Francophone communities. Also, this study might reveal problem situations for female geographers. These questionnaires are being sent to female university professors, Ph.D. and Masters students.

I hope that you will find these questions interesting to answer and not too time consuming. Of course, the higher the percentage of answered questionnaires I receive the more representative my results will be. Please return as quickly as possible to: Diane Fournier, Department of Geography, Carleton University, Ottawa, Ontario, K1S 5B6.

Thank you very much for your involvement and I assure you that the results of these questionnaires will remain confidential.

Sincerely yours,

Diane Fournier

encl. 1.

APPENDIX C CONTINUED

le jeudi 23 février, 1989

Chère ,

J'aimerais, par la présente, m'introduire et demander votre appui. Je m'appelle Diane Fournier et je complète présentement une maîtrise en géographie. J'aurais besoin de votre collaboration pour l'achèvement de ma thèse. Avec cette lettre je vous envoie un questionnaire qui fait partie de ma recherche.

Je travaille avec Dr. Suzanne Mackenzie à l'Université de Carleton. Dans ma thèse je mets beaucoup d'emphasis sur les géographes féministes et leur recherche. J'espère découvrir les sortes de travail qui se font au Canada par ces femmes et si leurs recherches sont reliées au mouvement féministe. Aussi j'aimerais savoir s'il y a des différences entre les communautés anglophones et francophones. Cette étude révélera peut-être les situations problématiques pour les géographes féministes. Ces questionnaires ont été envoyés aux femmes, soit professeures, ou étudiantes qui complètent soit une maîtrise ou un doctorat.

J'espère que vous trouverez ces questions intéressantes et pas trop longues à compléter. Comme de raison, mes résultats seront représentatifs si un grand nombre de questionnaires me sont retournés. Veuillez le retourner aussi tôt que possible à: Diane Fournier, Département de Géographie, Université de Carleton, Ottawa, Ontario, K1S 5B6.

Je vous remercie pour votre participation et je vous assure que les résultats demeureront confidentiels.

Veuillez accepter l'expression de mes sentiments les plus respectueux,

Diane Fournier

pièce-jointe 1

APPENDIX D

April 10, 1989

Dear :

I hope that this letter finds you well. This letter is a reminder for you and the other female students and professors in your programme that I would greatly appreciate the return of the completed questionnaires on "The Relevance of a Feminist Geography" as soon as possible if you have not already done so.

In view of the fact that the returned questionnaires are anonymous it is not possible for me to identify the sender. Therefore, I am soliciting your help by distributing this message to the others and by posting this letter for others to read.

I am looking forward to your response because I plan to defend my thesis in September and perhaps present some of the results at the CAG Conference in Chicoutimi.

Thank you for your cooperation. Hopefully the opportunity will arise for me to meet with you to discuss your response and my results.

Sincerely,

Diane Fournier
Geography Department
Carleton University
Colonel By Drive
Ottawa, Ontario
K1S 5B6

APPENDIX D CONTINUED

le lundi 17 avril, 1989

Chère

Cette lettre a pour but de vous rappeler, ainsi qu'aux autres étudiantes et professeures dans votre programme, que j'apprécierais beaucoup le retour des questionnaires le plus tôt possible.

Il m'est impossible de faire appel aux personnes qui ont reçu le questionnaire puisque ces personnes y répondent de façon anonyme. Alors je demande votre aide encore une fois en vous priant d'afficher cette lettre dans un endroit qui permettrait aux autres femmes impliqués dans ce projet d'en prendre connaissance.

Je souhaite recevoir les réponses bientôt car j'ai planifié la défense de ma thèse pour septembre prochain et aussi j'espère présenter mes résultats à la conférence du CAG à Chicoutimi à la fin du mois de mai.

Merci beaucoup de votre collaboration et j'espère avoir la chance de faire votre connaissance afin de discuter des réponses aux questionnaires et aussi de mes résultats.

Respectueusement vôtre,

Diane Fournier
Département de Géographie
Université de Carleton
Colonel By Drive
Ottawa, Ontario
K1S 5B6

APPENDIX E

Number of Academic Years Needed to Complete Ph.D. degrees and the Number
the Number of Academic Years Dedicated to the Field of
Geography Including Current Positions

<u>(n=39)</u>	<u>No. of Years Needed to Complete Ph.D. Degree</u>	<u>No. of years Dedicated to field of Geography</u>	<u>Current Position</u>
1	7	7	Ph.D. Student
2	15	15	Ph.D. Student
3	6	6	Ph.D. Student
4	6	8	Assistant Prof.
5	16	17	Assistant Prof.
6	8	11	Assistant Prof.
7	18	21	Assistant Prof.
8	22	22	Ph.D. Student & Ins.
9	10	11	Assistant Prof.
10	10	29	Adjunct Prof.
11	5	15	Assistant Prof.
12	7	9	Assistant Prof.
13	12	39	Prof. Régulière
14	7	15	Assistant Prof.
15	3	28	Professeure
16	16	39	Professor
17	6	15	Part-time Prof.
18	7	9	Assistant Prof.
19	8	13	Assistant Prof.
20	13	13	Ph.D. Student
21	12	12	Sessional Lecturer
22	4	24	Sessional Lecturer
23	14	14	Ph.D. Student
24	?	15	Chargée de cours (Associate Prof.)
25	5	10	Assistant Prof.
26	5	13	Assistant Prof.
27	20	23	Assistant Prof.
28	7	17	Assistant Prof.
29	18	19	Professor
30	7	24	Senior Instructor
31	12	14	Assistant Prof.
32	23	23	Assistant Prof.
33	8	11	Assistant Prof.
34	16	23	Assistant Prof.
35	6	14	Professor

APPENDIX E CONTINUED

<u>(n=39)</u>	No of Years Needed to Complete <u>Ph.D. Degree</u>	No. of Years Dedicated to field of <u>Geography</u>	<u>Current Position</u>
36	17	21	Sessional Lecturer
37	9	14	Prof. Agrégée (Associate Prof.)
38	15	16	Assistant Prof.
39	15	22	Lecturer

Source: Responses from questionnaires sent to Canadian women geographers,
1985-1989.

APPENDIX F

THE UNIVERSITY OF BRITISH COLUMBIA
DEPARTMENT OF GEOGRAPHY

M E M O R A N D U M

Date: September 30, 1988

To: Graduate Committee

From: Geraldine Pratt

Subject: Proposed Directed Readings Course Geog. 550 (1.5 units)

Geography and GenderTopics

1. General Feminist Theory
2. Capitalism/Patriarchy Debate
3. Gender, Race and Class
4. Domestic Labour and the Household
5. Production, Reproduction and the Reserve Army of Labour
6. Women and Industrial Work: case studies
7. Gender and the labour process
8. Women and Services
9. Women and Crisis
10. Women in Development
11. Women and the International Division of Labour
12. Doing Feminist Research

We intend to do this course over the full year (i.e., we will meet every two weeks).

Assessment based on bi-weekly participation and one term paper.

Sheila O'Shea is taking this course for credit.

Reading list (as assembled to date) attached.

encl.

APPENDIX F CONTINUED

Week 1General Feminist Theory

- #1. Chris Weedon (1987) "Radical and Revolutionary Feminism" and "Socialist Feminism", in Feminist Theory and Practical Policies: Shifting the Agenda in the 1980s. Ed. Prankle Ashton & Gili Whitting. University of Bristol: School For Advanced Urban Studies, Occasional Paper No. 29. pages 6-18 and 19-29.
2. Suzanne Mackenzie (1984) "Editorial Introduction" Antipode 16 pp 3-10.
3. Ann Phillips (1987) Divided Loyalties: Dilemmas of Sex and Class. London: Virago Press. 71-148.
- #4. Michèle Barrett and Mary McIntosh (1985) "Ethnocentrism & Socialist-Feminist Theory". Feminist Review 20 June pp 23-47.
5. Irene Tinker "Feminist Values: Ethnocentric or Universal".

Week 2Capitalism/Patriarchy

1. Hartmann, Heidi (1981) "The Unhappy Marriage of Marxism and Feminism: Toward a More Progressive Union" in L. Sargent (ed). Women and Revolution: A Discussion of the Unhappy Marriage of Marxism and Feminism Montreal: Black Rose Books.
2. Pat Armstrong (1984) Labour Pains: Women's Work in Crisis. Toronto The Women's Press.
- #3. Jo Foord and Nicky Gregson (1986) "Patriarchy: Towards a Reconceptualization" Antipode 18 (2) pp 186-210.
- #4. Linda McDowell (1986) "Beyond Patriarchy: A Class-based explanation of women's subordination" Antipode 18 (3) pp 311-321.
- #5. Jaclyn Gier and John Walton (1987) "Some Problems with Re-Conceptualizing Patriarchy" Antipode 19 (1) pp 54-58.
- #6. Lawrence Knopp and Mickey Lauria (1987) "Gender Relations as a Particular Form of Social Relations" Antipode 19 (1) pp 48-53.
7. Louise Johnson (1987) "(un)Realistic Perspectives: Patriarchal Feminist Challenges in Geography". Antipode 19 (2) pp 210-215.

APPENDIX F CONTINUED

Revised Readings for Week 3

November 10, 7:00 p.m.
2633 West 11th Avenue

Bonnie Fox	Never Done: The Struggle to Understand Domestic Labour and Women's Oppression pp. 180-189 <u>The Politics of Diversity</u> .
Wally Seccombe	Reflections on the Domestic Labour Debate and the Prospects for Marxist-feminist Synthesis. pp. 190-207 <u>The Politics of Diversity</u> .
Pat Armstrong and Hugh Armstrong	Beyond Sexless Class and Classless Sex: Towards Feminist Marxism. pp. 208-237 <u>The Politics of Diversity</u> .
Patricia Connelly	On Marxism and Feminism. pp. 239-248 <u>The Politics of Diversity</u> .
Armstrong & Armstrong	Response to Connelly. pp. 249-254.
Michele Barrett	<u>Women's Oppression Today</u> NLB pp. 8-41; 152-226.
Jane Flax	Post Modernism and Gender Relations in Feminist Theory. <u>Signs</u> 1987 Vol 12.

Week 3Gender, Race and Class

- * M. Barrett and M. MacIntosh (1985) "Ethnocentrism and Socialist-Feminist Theory" Feminist Review 20 (June) pp 23-47.
- * Centre For Contemporary Cultural Studies (1982) "The Empire Strikes Back: Race and Racism in 70's Britain". London: Hutchinson.
- * Ong, Aiwah (1988) "Colonialism and Modernity: Feminist Representations of Women in Non-Western Societies". Inscriptions 3/4 pp 79-93.
- * Ng, Roxana (1986) "The Social Construction of Immigrant Women in Canada". In the Politics of Diversity. Edited by R. Hamilton & M. Barrett. London: Verso pp 269-286.

APPENDIX F CONTINUED

Week 4Domestic Labour and the Household

Bonnie Fox (1980) (ed) Hidden in the Household: Women's Domestic Labour Under Capitalism Toronto: Women's Press.

* R. Hamilton and M. Barrett (1986) The Politics of Diversity. Feminism Marxism and Nahanelism. London: Verso pp 139-268.

* Ruth Schwartz Cowan (1983) More Work For Mother: the Ironies of Household Technology from the Open Hearth to the Microwave. New York: Basic Books Inc.

Meg Luxton (1980) More Than a Labour of Love: Three Generations of Women's Work in the Home. Toronto: Women's Press.

* Folbre, N. (1986) "Clearing House; New Perspectives on Households and Economic Development". Journal of Development Economics 22 pp 5-40.

(or Diane Wolf) - (may not be appropriate for this section)

Week 5Production, Reproduction and the Reserve Army of Labour

Patricia Connelly (1978) Last Hired, First Fired, Women and the Canadian Workforce. Toronto: The Women's Press.

Gender and Geography
Revised Readings for Week 4

December 6th, 1988
2633 West 11th Avenue

James Clifford. "Introduction: Partial Truths". Writing Culture: The Poetics and Politics of Ethnography edited by James Clifford and George E. Marcus 1986 p 1-26.

Deborah Gordon. "Writing Culture, Writing Feminism: The Poetics and Politics of Experimental Ethnography". Inscriptions 3/4 1988 79-93.

Kamala Visweswaran. "Defining Feminist Ethnography". Inscriptions 3/4 1988 27-44.

Panel Discussion 1. Inscriptions 3/4 1988 58-69.

APPENDIX F CONTINUED

Aihwa Ong. "Colonialism and Modernity: Feminist Representations of Women in Non-Western Societies". Inscriptions 3/4 1988 79-93.

Panel Discussion 2. Inscriptions 3/4 1988 94-104.

Teresa de Lauretis. "Displacing Hegemonic Discourses: Reflections on Feminist Theory in the 1980's". Inscriptions 3/4 1988 127-143.

Panel Discussion 3. Inscriptions 3/4 1988 145-152.

* Nanneke Redclift (1985) "The Contested Domain: Gender, Accumulation and the Labour Process. In Beyond Employment: Household, Gender and Subsistence. Oxford: Basil Blackwell p 92-126.

Jane Humphries (1983) "The 'Emancipation' of Women in the 1970s and 1980s: From the Latent to the Floating". Capital and Class 20 (Summer) pp 6-28.

I. Bruegel (1986) "The Reserve Army of Labour 1974-79". In Waged Work: A Reader. Ed. Feminist Review. London: Virago.

Week 6Women and Industrial Work: Case Studies

* Charlene Gannagé (1986) Double Day, Double Bind: Women Garment Workers. Toronto: The Women's Press.

Sylvia Walby (1986) Patriarchy at Work: Patriarchal and Capitalist Relations in Employment. Cambridge: Policy Press (HD 6153 W36 1986Z)

Knight D. and H. Wilmott (1986) Gender and the Labour Process. Gower. (HD 6060 6G43 1986).

Week 7Gender and the Labour Force

Pearson ( )

* R. Freeman & J.S. Leonard (1987) "Union Maids: Union and the Female Workforce" p. 189-216. In Gender in the Workplace. Ed. Clair Brown and J.A. Pechman. The Brookings Institution.

APPENDIX F CONTINUED

Week 8Women and Services

J. Rollins (1985) Between Women: Domestic and Their Employers. Philadelphia: Temple University Press.

- * E.N. Glenn (1988) "A Belated Industry Revisited: Domestic Service Among Japanese-American Women". In The Worth of Women's Work: A Qualitative Synthesis. Ed. A. Statnam, E.M. Miller, H.O. Mauksch. Albany: State University of New York. pp 57-76.

- * Heidi Hartmann (1987) "Internal labour markets and Gender: A Case Study of Promotion". In Gender in the Workplace Ed. C. Brown & J. Pechman. pp 59-106. The Brookings Institute.

Week 9Women and crisis

- * Susan MacEwan Scott (1986) Women and Industrialization: Examining the "Female Marginalization" Thesis. Journal of Development Studies 22 (3) pp 649-680.
- * Suzanne Mackenzie (1986) "Women's Responses to Economic Restructuring: Changing Gender, Changing Space" in The Politics of Diversity.
- * P. Connolly (1985) "The Politics of the Informal Sector: A Critique in Redclift and Mingione (eds.) Beyond Employment: Household, Gender and Subsistence. Basil Blackwell.

Week 10Women in Development

Rural Women

Young, K (1978) "Modes of appropriation and the sexual division of labour" A case study from Oaxaca, Mexico" in Kuhn A. and Wolpe A.

Blumberg, Rae Lesser (1981) - Females, farming and food: rural development and women's participation in agricultural production system in Lewis, B. (ed) Invisible Farmers: women and the crisis in Agriculture: Washington D.C. Office of Women in Development A.I.D.

APPENDIX F CONTINUED

Urban Women

Irene Tinker (1987) "Street Foods: Testing Assumptions about informal sector activity by women and men". Current Sociology 35 (3) winter 1977 pp. 1-110.

Celia Mather (1982) "Industrialization in the Tangerang Regency of West Java: women workers and the islamic patriarchy". Paper prepared for a conference: Women in the urban and industrial workforce: southeast and East Asia. Manila 15-19 November 1982.

Week 11Women and the International Division of Labour

- * Roldan, M. (1985) "Industrial outworking, struggles for he reproduction of working class families and gender subordination". in Nedclift and Murgione pp. 248-285. Beyond Employment.

Ruth Pearson (1985). "The Greening o women's labour: Multinational companies and their female workforce in the 3rd and 1st world in Sheila Allen et al (eds) The Changing experience of Work. London: MacMillan.

J. Nash and MP Fernandez-Kelly (1983) (eds) Women, Men and the New International Division of Labour. Albany: Suny Press.

- * Terry McGee (1985) "Women workers or working women: A case story of female workers in Malaysia" In Theatres of Accumulation. W. Armstrong/T.G. McGee. Metwen, N.Y. p. 202-217.

- * H. Cho (1982) "Women in the urban informal sector and their families in Korea". Conference Paper: "Women in the urban and industrial workforce: southeast and Est Asia". Manila.

Diane Wolf (1988).

Week 12Doing Feminist Research

Roberts, H. Doing Feminist Research.

Linda McDowell

Gender and Geography

APPENDIX F CONTINUED

Geography 45:544

Gender and Environments

Winter 1989
Monday 2:30 - 5:30

F. Mackenzie D499 Loeb Building
S. Mackenzie D486 Loeb Building

Objectives

At the broadest level this course will examine conceptual and methodological issues which arise from research into gender relations and processes of change in first and third world environments. The prime objective is to develop skills for gender sensitive research. To this end, the course will begin by proposing some basic theoretical concepts with which to explore the connections between gender relations and urban and rural form and process. Discussion of the relationship between theory and method will form an integral part of the course. The main part of the course will then focus on specific research issues which will be determined by the participants' interests. In the case of first world environments, areas for research might include the following: the relationships among demography, domestic-community and wage work patterns; the implications of these for land use, service demands, movement patterns, the design and use of home and wage workplaces; the implications of social and economic restructuring. In the context of the third world, substantive areas for research could include: local organization in the context of socio economic/gender stratification; land tenure systems; agricultural productivity and the sexual division of labour; differential access to resources of production: credit, extension, non-farm employment; the social impact of foreign investment; informal sector employment; patterns of migration.

Course Requirements

This is a seminar course and as such it relies on the active contribution to discussion of participants. Course evaluation will be based on:

1. A paper, 50% of the final grade.

You may choose either:

- a) to present the paper in the form of a research proposal which would include:
  - an outline and rationale for the proposed research;
  - a critical review of the relevant literature;
  - details of methodology.

or

APPENDIX F CONTINUED

- b) to evaluate critically the research conducted on a specific topic, commenting on conceptual frameworks and methodologies used.

The term paper should be typed, double spaced, be approximately 20-23 pages in length, and be given to one of the instructors by Wednesday, 12 April, 1989.

2. A seminar presentation, 25% of the final grade.

The topics for seminar presentation will be chosen by each participant. The presentation will represent an initial exploration of ideas to be developed more fully in the final paper. An outline (2-3 pages) of the topic you will discuss, including a brief bibliography, should be circulated to course participants one week prior to the seminar.

3. Participation in discussion, 25% of the final grade.

Course Outline:

09 January	Introduction: Gender and environments north and south.
16 January	Concept and method 1.
23 January	Concept and method 2: explorations in an area of smallholdings, Kenya.
30 January	Research issue: conceptual and methodological problems.
06 February	Research issue: conceptual and methodological problems.
13 February	Research issue: conceptual and methodological problems.
20 February	Study Break.
27 February	Seminar presentations.
06 March	Seminar presentations.
13 March	Seminar presentations.
20 March	Seminar presentations.
27 March	Seminar presentations.
03 April	Seminar presentations.

APPENDIX F CONTINUED

16 January   Concepts & Method 1.

Mackenzie, Suzanne (Forthcoming) "Women in the City" in Richard Peet and Nigel Thrift (eds.) New Models in Geography. Allen and Unwin.

----- (1986) "Women's Responses to Economic Restructuring: Changing Gender, Changing Space" in Roberts Hamilton and Michelle Barrett (eds.) The Politics of Diversity. London: Verso 81-100.

----- (1985) "No One Seems to go to Work Anymore: women redesigning and redesigning the city" Canadian Woman Studies 6(2), pp. 5-8.

Little, Jo, Peake, Linda and Richardson, Pat (1988) Introduction: geography and gender in the urban environment in Jo Little, Linda Peaks and Pat Richardson (eds.) Women in Cities: Gender and the urban environment London: MacMillan, pp. 1-15.

Bondi, Liz and Peake, Linda, (1988) "Gender and the City: Urban Politics Revisited" in Jo Little et. al. Women in Cities, pp. 21-40.

Andrew, Caroline and Moora-Nilroy, Beth (1988) "Introduction" in. Caroline Andrew and Beth Moore - Nilroy (eds.) Life Spaces: Gender, Household Employment Vancouver, University of British Columbia Press.

Hayden, Dolores (1981) "What would a non-sexist city be like?" in Catharine Stimpson et. al. (eds.) Women and the American City Chicago: University of Chicago Press, pp. 170-187.

23 January   Concept and Method 2: explorations in an area of smallholdings, Kenya.

Carney, J.A., 1988, "Struggles Over Crop Rights and Labour Within Contract Farming Households on a Gambian Irrigated Rice Project". Journal of Peasant studies, 15 (3), pp. 334-349.

Mackenzie, F., 1986, "Local Initiatives and National Policy: Gender and Agricultural Change in Murang's District, Kenya", Canadian Journal of African Studies, 20 (3), pp. 377-401.

Mackenzie, F., 1988, "Reconceptualizing Land Tenure Systems: Murang's District Kenya", Paper presented at the Annual Conference of the Canadian Association of African Studies, Queen's University, Kingston, 11-14 May.

APPENDIX F CONTINUED

Merry, S.E., 1982, "The articulation of Legal Spheres" in M.J. Hay and M. Wright, (eds.), African Women and the Law: Historical Perspectives, Boston: Boston University Papers on Africa, VII.

Stamp, P., 1987, "Matega: Manipulating Women's Cooperative Traditions for Material and Social Gain in Kenya", Paper presented at the Annual Conference of the Canadian Association of African Studies, University of Alberta, Edmonton, 7-9 May.

Watts, M., 1988, "Idioms of Land and Labour: Producing Politics in Rice in Senegambia", Paper presented at the Symposium on Land in African Agrarian Systems, University of Illinois, Urbana-Champaign, 10-12 April.

APPENDIX F CONTINUED**PROJET D'UN COURS DE PREMIER CYCLE****Géographie et rapports hommes-femmes**

par

Lyse Pelletier
Département de géographie, Université Laval

Mercredi le 25 mai 1987

Cours donné à l'Université Laval par Lyse Pelletier en 1987-1988.

PLAN SOMAIRE

1. Présentation du cours.
  - 1.1 Pourquoi une géographie des rapports hommes-femmes
  - 1.2 Présentation du plan, de la structure et de l'évaluation du cours
2. L'androcentrisme en géographie.
  - 2.1 La participation des femmes en géographie
  - 2.2 Les concepts généraux utilisés en géographie
  - 2.3 Les méthodologies empiriques en géographie
3. La "micro-politique" des rapports hommes-femmes
  - 3.1 Démographie
  - 3.2 Famille
  - 3.3 Ménages
4. Les rapports hommes-femmes et l'urbain.
  - 4.1 Séparation sphère privée-sphère publique
  - 4.2 Le logement: urbain-suburbain
  - 4.3 Modes de vie:
    - Mobilité spatiale
    - Réseaux sociaux
    - Perception de l'espace

APPENDIX F CONTINUED

- 4.4 Consommation collective:
  - Accès aux transports
  - Accès aux services sociaux et de santé
- 4.5 Alternatives à une organisation de l'urbain
- 5. Division spatiale et sexuelle du travail salarié.
  - 5.1 Transformations des rapports hommes-femmes et structure du travail salarié
  - 5.2 Emplois et revenus masculins versus emplois et revenus féminin
  - 5.3 Enjeux économiques de la division spatiale et sexuelle du travail salarié
- 6. Régions et développement rural
  - 6.1 Rapports hommes-femmes et structure de l'environnement rural
  - 6.2 Contribution des femmes dans le développement rural.
- 7. L'espace international
  - 7.1 Rapports hommes-femmes et division internationale du travail salarié
  - 7.2 Conditions de vie et de travail des hommes et des femmes immigrants-es
- 8. Conclusion: vers une nouvelle façon de pratiquer la géographie.

RÉSUMÉ DU COURS

Lecture, réflexion et analyse critique de l'évolution de l'étude de certains thèmes géographiques "conventionnels" qui sont également abordés par la géographie des rapports hommes-femmes. Les thèmes traités sont, entre autres, la division spatiale entre la sphère publique et la sphère privée, le logement, les transports, la mobilité spatiale, la division du travail salarié, le développement de l'agriculture et la division internationale du travail.

RÉFÉRENCES BIBLIOGRAPHIQUES

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- Cahiers de géographie du Québec, "Espaces et femmes" (1987).

APPENDIX F CONTINUED

- Women and Geography Study Group of the IBG (1984) Geography and Gender: an Introduction to Feminist Geography.
- VILLENEUVE, Paul et ROSE, Damaris (1986) Évolution de la place des femmes dans la division spatiale du travail à Québec, 1971-1981.

OBJECTIFS

- 1) De faire l'analyse, du moins la lecture, de l'évolution des thèmes ou des travaux qui ont été produits conjointement par la géographie "conventionnelle" et la géographie féministe;
- 2) de reconnaître l'androcentrisme de la géographie "conventionnelle";
- 3) de susciter les étudiants et les étudiantes à réaliser ultérieurement des recherches, des mémoires ou thèses ayant trait à la double problématique des rapports hommes-femmes et de la géographie.

OBJECTIFS SECONDAIRES

- 1) Établir les relations entre les transformations des rapports hommes-femmes et les transformations de différents processus sociaux et environnementaux par le biais d'études de la dimension historique et spatiale des rapports hommes-femmes à différents niveaux de l'échelle géographique dont l'urbain et le rural et à différents niveaux de l'activité économique et sociale, dont, entre autres, le logement, la production domestique et l'emploi salarié;
- 2) Voir comment les transformations dans les rapports hommes-femmes ont influencé la démographie, la structure familiale et l'espace de la sphère domestique, de la sphère de la consommation collective et de la sphère du travail salarié;
- 3) de façon réciproque, voir comment l'organisation spatiale de la structure urbaine capitaliste patriarcale influence les modes de vie (mobilité, perception) des hommes et des femmes.

BIBLIOGRAPHY

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- Barrett, Michèle (1980) Women's Oppression Today: Problems in Marxist Feminist Analysis. London: Verso.
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- Beckwith, Karen (1977) The Status of Women Professionals in Geography The Professional Geographer. 29, No. 4, pp. 404-5.
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- Berman, Mildred (1977b) Facts and Attitudes on Discrimination as Perceived by AAG Members: Survey Results The Professional Geographer. 24, No. 1, pp. 70-7.
- Bhatt, Radha (1989) Lakshmi Ashram: A Gandhian Perspective in the Himalayan Foothills. In Judith Plant (ed.) Healing the Wounds: The Promise of Ecofeminism. Toronto: Between the Lines, pp. 168-73.
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- Bowlby, Sophie, Jane Lewis, Linda McDowell and Jo Foord (1989) The Geography of Gender In Richard Peet and Nigel Thrift, (eds.), New Models in Geography. London: Unwin Hyman, Vol. II pp. 157-75.
- Bradshaw-Camball, Pat and Rina Cohen (1988) Feminists: Explorers or Exploiters Women and Environments. 11, no. 1, pp. 8-10.
- Cameron, Anne (1989) First Mother and the Rainbow Children In Judith Plant (ed.) Healing the Wounds: The Promise of Ecofeminism. Toronto: Between the Lines, pp. 54-66.
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- Crouter, Anne (1988) Juggling Work and Family Women and Environments. 11, No. 1, pp. 5-6.
- Davies, Katherine (1988) What is Ecofeminism? Women and Environments. 10, No. 3, pp. 4-6.
- Deatherage-Newsom, Marie (1978) Teaching Woman's Role in Changing the Face of the Earth: How and Why? Journal of Geography. 77, No. 5, pp. 166-72.
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- Duelli Klein, Renate (1989) How To Do What We Want To Do: Thoughts About Feminist Methodology Theories of Women's Studies. New York: Routledge & Kegan Paul, pp. 88-105.
- Eichler, Margrit (1987) The Relationship Between Sexist, Non-sexist, Woman-centered and Feminist Research in the Social Sciences. In Greta H. Nemiroff (ed.) Women and Men: Inter-Disciplinary Readings of Gender. Fitzhenry and Whiteside, pp. 21-53.
- Eichler, Margrit (1988) Nonsexist Research Methods: A Practical Guide. Boston: Alen & Unwin.
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- - - - - (1987b) Conclusion: Epistemological Questions. In Sandra Harding (ed.) Feminism and Methodology. Bloomington: Indiana University Press, pp. 181-91.
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- - - - - (1989) A Critique of Dialectical Landscape, In A. Kobayashi and S. Mackenzie (eds.) Remaking Human Geography. Boston: Unwin Hyman.
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