

**LABORATOIRE LLS
(LANGUES, LITTÉRATURES, SOCIÉTÉ)
DIRECTEUR : M. CHRISTIAN GUILLERE
Université de Savoie
Chambéry**

**COLLOQUE BILINGUE INTERNATIONAL/
BILINGUAL INTERNATIONAL COLLOQUIUM
18, 19, et 20 AVRIL 2007**

LE PATRIARCAT COMPARE ET LES INSTITUTIONS AMÉRICAINES

**« Comparative Patriarchy & American Institutions: the language,
culture, and politics of liberalism »
18, 19, & 20 April 2007**

**Langue, Littérature, Société
Université de Savoie à Chambéry**

**Organisé par M. Francis McCollum Feeley
Professeur de civilisation américaine à l'Université Stendhal-Grenoble3
et**

**Directeur du *Centre des Etudes des Institutions et Mouvements Sociaux Américains* (dont le site
internet est hébergé provisoirement à l'Université du Californie)
<http://dimension.ucsd.edu/CEIMSA-IN-EXILE/>**

Les résumés des interventions

Ramzy Baroud: « People's Power in Gaza ».

Abstract

Palestinian women, once more, have led Palestinian civil society in a most meaningful and rewarding way. Just when Israeli defence minister Ehud Barak was being congratulated for successfully starving Palestinians in Gaza to submission, ordinary women led a march to break the tight siege imposed on Gaza. On Tuesday, January 22, they descended on the Gaza-Egypt border and what followed was a moment of pride and shame: pride for those ever-dignified people refusing to surrender, and shame that the so-called international community allowed the humiliation of an entire people to the extent that forced hungry mothers to brave batons, tear gas and military police in order to perform such basic acts as buying food, medicine and milk. The next day, the courage of these women inspired the same audacity that the original batch of women in my refugee camp inspired nearly twenty years ago. Nearly half of the Gaza Strip population crossed the border in a collective push for mere survival.

Zineb Belarif : « Le model américain et le rôle des femmes en Algérie ».

Résumé

Cette intervention portera sur l'émancipation de la femme Algérienne qui a débuté bien avant l'indépendance, dès lors qu'elle s'était déjà amorcée dans plusieurs confrontations contre le colonisateur français, citons quelques figures légendaires : Lalla Fatma N'Soumer, Hassiba Benbouali, Maliha Hamidou et bien d'autres. Par la suite la femme Algérienne a continué à lutter pour retrouver une position plus adéquate dans la société et, selon les dernières statistiques

relevant d'une étude réalisée en 2006, la femme Algérienne ne dirige actuellement pas moins de 11000 entreprises implantées à travers le territoire national. Mais cette femme (comme l'homme d'ailleurs) est victime de séries de mesures visant à ouvrir les marchés, un système aussi compétitif que cruel causant une vive détresse sociale. On examinera également les effets de certaines institutions financières qui ont introduit des programmes d'ajustements structurels dans des pays en voie de développement provoquant de terribles conséquences sur le taux de pauvreté. La situation Algérienne est caractéristique de l'échec de ces programmes de dérégulation et d'internationalisation de l'économie, les femmes sont les premières touchées par ces réformes économiques entreprises en Algérie où l'amélioration du pouvoir d'achat est devenue incertaine voire impossible .

Chem edine Bouchehma : « American Women at War in Iraq ».

Abstract

I explore the conditions facing the female soldiers serving in the United States military and how female soldiers are challenged by the hierarchical and patriarchal structure of the U.S military. Then I examine the way in which Iraqi women have been affected by the U.S occupation. This article depicts the forms of sexual abuses committed against women during the Iraqi war. I look not only at women's inequality and oppression, but also at how women in Iraq are mobilizing to improve their conditions and fight for a more just status for themselves and their children. The role of Iraqi women in the anti-colonial struggle within the new framework of Iraq. In this context, I discuss in what ways were Algerian women's experiences of resistance to the colonial similar to Iraqi women. Did they place emphasis on the same issues and foreground the same motivations for their actions?

Clotilde Chauvin : « Louise Michel en Algérie ».

Résumé

Louise Michel s'est rendue en Algérie quelques mois avant sa mort - à l'automne 1904 - afin d'y effectuer une série de conférences. Elle avait fait cette promesse à ses amis Algériens déportés avec elle en Nouvelle-Calédonie après l'insurrection kabyle de 1871. Cet épisode de sa vie n'avait encore jamais été sondé par ses biographes jusqu'à présent. La parole de cette femme de conviction a résonné avec force dans cette Algérie du début du 20ème que Girault (qui accompagna Louise Michel) a appelé une "colonie d'enfer".

Marie Daude : *Spectacle*, « Louise Michel, Mémoires d'une femme ».

Résumé

Texte de Marie Daude, mise en scène de Jean-Claude Jay.

"Le pouvoir est maudit": la formule a rendu célèbre celle que l'on surnomma la "vierge rouge" et qui est restée le symbole de la révolte et de l'émancipation des femmes. La comédienne Marie Daude a adapté pour la scène les "Mémoires" de Louise Michel. Seule en scène, énergique et passionnée, vêtue de noir comme son personnage, elle conte l'exceptionnel itinéraire de cette femme hors du commun.

Dès son vivant, s'est construite autour de la révolutionnaire Louise Michel (1830 - 1905) une mémoire dont les images, fortement ancrées dans la culture française, perdurent encore aujourd'hui. Quel sens donner à une telle présence ?

Candace Falk : « Traditional Constraints on Women as Agents for Social Change in the U.S.A. : Remembering Emma Goldman, A Woman Who 'Defied Laws and Convention' ».

Résumé

An historian looks back at a forward thinker -- exploring the life and experience of Emma Goldman (1869-1940), the Russian Jewish immigrant anarchist, a woman who, in pursuit of unlimited freedom and justice for all, dared to challenge most social and political norms in America--with a modicum of success against great odds, but who carried sense of her own personal failure to live up to her public vision, especially in the realm of love, and who ultimately was deported for her vocal stance against the First World War and conscription into the military. Using visuals to set the historical period, selected excerpts from Goldman's own lectures to recreate the power of her words, and drawing on more than 25 years of researching and publishing the papers of Emma Goldman and of reading between the lines of her published and unpublished work, the presentation will introduce new questions for the discussion of an icon who can no longer be portrayed as simply "dancing in the revolution."

Francis Feeley : « Le nouvel homme républicain : Enquête sur les origines du patriarcat aux Etats-Unis / The New Republican Man and the Role of Women in the New Republic ».

Abstract

The origins of the New Republican Man in the United States of North America can be traced back to the Great Puritan Revolution (1642-1688), which gave rise to the modern state (the natural enemy of kinship and clientage) and to the rise of the nuclear family --that microcosm of dependent power hierarchies-- reproducing human relationships of male supremacy and possessive individualism which remain the hallmarks of modern capitalism. In this essay we will look at four 18th-century republicans --John and Abigail Adams, Benjamin Franklin, and Mary Wollstonecraft-- in an attempt to determine how gender relationships were altered in this age of early bourgeois democracy.

Didier Giraud : « Louise Michel d'hier à aujourd'hui ».

Résumé

Dès son vivant, s'est construite autour de la révolutionnaire Louise Michel (1830 - 1905) une mémoire dont les images, fortement ancrées dans la culture française, perdurent encore aujourd'hui. Quel sens donner à une telle présence ?

Rhonda Hammer : « Globalization, Militarism and Terrorism: Making Connections with Patriarchy and Colonization ».

Abstract

This article explores the relationship of "militarism" and what the author calls 'family terrorism' and theorizes a multiplicity of forms of violence in terms of relations between individualized, familial, public, nationalized and globalized terrains. It employs critical, dialectical feminist theories which present broad perspectives on terrorism and militarism, highlighting the connections with patriarchal violence and domination in order to address dimensions of militarism and terrorism neglected in many current discussions.

Hélène Hernandez : « Critique du patriarcat dans le mouvement anarchiste ».

Résumé

Au sein du mouvement féministe, la pluralité des courants fait apparaître des idéologies et des pratiques diverses au fil des années. Du mouvement des suffragettes qui réclamait le droit de vote pour les femmes, au mouvement néomalthusien qui prônait la liberté sexuelle et celle du corps, et qui militait pour le droit à l'avortement et à la contraception, ces deux visions de mouvements de femmes différents ont su se rejoindre dans la deuxième partie du XX^{ème} siècle en France et gagner des droits : le droit de vote en 1945, la libéralisation de l'avortement et de la contraception dans les années 1960-1970.

En revanche, la conception du pouvoir patriarcal, religieux, étatique et économique, et sa critique, apporte un éclairage qui fait naître au sein du mouvement féministe l'originalité de l'anarchaféminisme comme tentative d'approche intégrée du féminisme et de l'anarchisme. Notre propos se fonde sur la réflexion portée sur notre expérience et notre militance dans les mouvements féministe, syndicaliste et anarchiste.

Louise Kamara : « The American Daughters of Slaves for Senegal : Slave Women's Relations with Men, white and black. ».

Abstract

Slave women's life during the period of slavery. This paper will discuss the relationship between black women and black men and the relationship between slave women and their white masters. I will also examine the question did slave women lose their female identity because of the fact that there was almost no difference between slave males and slave women as far as their suffering was concerned.

Hélène Marquié : « Recherches féministes / recherches sur le genre en danse : comparaison des approches françaises et anglo-saxonnes ».

Résumé

Dans les pays anglo-saxons, le lien entre féminisme et danse date de la fin des années 1970 et des années 1980, aussi bien dans le champ des pratiques que dans le champ théorique. La rencontre s'est révélée fructueuse, même si les deux domaines demeurent marginalisés. En France au contraire, la rencontre ne s'est pas faite, et ce n'est que tardivement que certains concepts, certaines problématiques sont apparus en provenance de la recherche anglo-saxonne qui sert souvent à la fois de référence et de repoussoir à la recherche française.

Dans cette communication, il s'agira de tenter de comprendre ces différences, à la fois historiques et théoriques, ainsi que leurs implications politiques, notamment pour la conception du genre dans la recherche française.

Rhonda Payne : « Childhood, Alienation, and the Construction of a West Indian Identity : Jean Rhys' *Wide Sargasso Sea* and Simone Schwarz-Bart's *Pluie et Vent sur Telumee Miracle* ».

Abstract

This paper juxtaposes Caribbean female writers Jean Rhys (1890-1979), a white woman from Dominica, with Simone Schwarz-Bart (1938-), a black woman from Guadeloupe. Rhys' *Wide Sargasso Sea* (1966) explores the themes of patriarchy, identity, and female madness. Simone Schwarz-Bart's *Pluie et Vent sur Telumée Miracle* (1972) (*The Bridge of Beyond*) is the story of three generations of black Guadeloupean women who defy the patriarchal colonial system and sexism in their personal lives. Rhys's anglophone heroine, Antoinette, is the white daughter of a former slave owner whereas Schwarz-Bart's francophone heroine, Télumée, is a descendant of former slaves. How is it, we ask, that a black girl and a white girl living in a turbulent time of social upheaval, diametrically positioned at opposite spectrums of the emancipation of slavery, end up looking much the same, in terms of a West Indian identity? To answer the question we must address how both heroines battle against the patriarchy, and how each one wins... in her own right.

Enrica Piccardo : « Teaching social literacy ».

Abstract

This contribution aims at presenting and discussing a series of reflections concerning the role of education as far as patriarchy is concerned. Starting from an introduction of what constitutes a humanistic vision of teaching and why there is a need for integrating a humanistic dimension in teaching, I will present some reasons why this dimension has been so neglected in mainstream education. If incorporating a humanistic dimension in education means dealing with emotions in the sense of exploiting and at the same time educating our emotional intelligence, I will question the fact that this dimension has possibly been underestimated because seen as belonging to the feminine way of thinking and doing.

Professions in the field of education have a clear standard of social consideration: the nearer to the domain of mother care they are, the less they are considered (and paid), a primary school teacher is less considered than a university professor, although damages he/she can cause on brains are by far more severe...

I would finally focus on the importance of making teachers aware of all the implications of their choices and of the need to foster their personal as well as their professional development in order to help education regain its essential role in the process of change.

Caroline de Pottél : « Envy in the Mind and Interrelations: Toxicity of Patriarchal Culture ».

Abstract

Envy is a complicated and frequently private response that intensifies from the usual comparisons all people make about one another. At its worst, those experiencing envy want revenge against the envied person just for having the admired trait or possession. Obtaining the trait or possession is incidental to the experience of envy while revenge remains the central focus. The internal torment of this experience can be as traumatic as the actual behavior. Envy is understood on the individual and societal levels. The role of preexisting hierarchal tensions in patriarchal culture as a backdrop that intensifies and/or evokes envy is presented.

Rebecca Reviere & Vernetta D. Young : « Women in US Prisons: Behind the Bars of the Patriarchy ».

Abstract

The end of the twentieth century was a time of unparalleled growth in the female prison population in the United States. This incredible explosion comes at a huge cost, not only to the women themselves but also to their families and communities. Many incarcerated women are serving long sentences for minor drug crimes. They serve these years behind bars in prison that were designed for and by men, and the implications of this male-oriented design are simple—US prisons do not meet the needs of women or the nearly 200,000 children they leave behind. US prisons for women do meet the criteria for an institution that exemplifies the worst of the patriarchal structure.

Taxpayers in the US pay millions of dollars to fund prison building and maintenance rather than social programs to prevent and treat problems in the first place. Three issues in particular highlight the disadvantages these women face, before, during, and after prison: drugs and drug abuse, mental and physical health problems, and care giving dilemmas.

The US prison complex does not exist in isolation; it exists in a country where sexism, racism, poverty, and violence are woven into everyday life. These women, overwhelmingly women of color, enter prison because of the inequities and abuses of their lives. The prison system punishes them once because their adaptive strategies were illegal, and again because the policies and programs that govern their prison and postprison lives rarely equip them for a productive re-entry. For many women the second punishment is far worse than the first.

Deborah Small : « Eco-cultural Devastation and Revitalization: Indigenous Women in Southern CaliforniaA Multimedia Presentation ».

Résumé

I work very closely with women working to revitalize their indigenous cultural traditions, most importantly basketweaving. Collecting and gathering traditional cultural materials in Southern California is fraught with many perils that threaten the cultural survival of indigenous communities, from the spraying of pesticides on gathering areas to the complete obliteration of habitats by developers who deploy industrial oak grinders to pulverize an endangered oak woodland in a matter of days. Vast expanses of native plant communities, along with culturally significant indigenous village and ceremonial sites, are destroyed daily through the expansion of subdivisions, shopping malls, industrial parks, and freeways. We have created videos and slideshows for the indigenous basketweavers to screen for the U.S. Forest Service, Bureau of Land Management, Environmental Protection Agency, and Department of Transportation to convince the agencies to change their restrictive gathering policies and herbicidal spraying regimes on public lands and to promote the protection of culturally significant native plants.

Peggie Smith : « Care Work and the American Labor Movement ».

Abstract

Over the past ten years, the American labor movement has reached out to low-wage service workers, especially women doing care work, and in the process has confounded traditional thinking about unions and their responsiveness to the needs of women. Not very long ago, it seemed unimaginable that unions would cast their fortunes with women involved in care-related work. Yet in 1999, the Service Employees International Union (SEIU) successfully organized 74,000 home care workers in Los Angeles, achieving the largest union victory in the United States since 1937. And, in 2005, SEIU organized more than 49,000 in-home child care providers in Illinois, netting organized labor its second largest victory since 1937, and the largest child-care election ever in United States history. The success of SEIU and other unions involved in organizing low-wage women service workers is all the more remarkable considering both the workers and the nature of the work. As for the workers, they are disproportionately women of color, a group that the labor movement historically has ignored. As regards the work, it is notable that both home care services (delivered primarily to the elderly) and in-home child care are strongly associated with women's unpaid household labor. Moreover because both types of work are performed within the private home, popular opinion regarded the work as unorganizable. My paper will discuss the labor movement's ability to organize these workers, despite apparent obstacles, and will consider the long-term implications of this new wave of organizing for the economic empowerment of low-wage women.

Monique Surel-Tupin : « Les femmes et le théâtre ».

Résumé

Après leur exclusion des formes de théâtre antique, du Nô et du théâtre élisabethain, les femmes sont devenues comédiennes et ont interprété des textes d'auteurs masculins sous la direction d'hommes metteurs en scène. Le mouvement de 68 a favorisé l'expression théâtrale des femmes, qui se risquent à la mise en scène. Depuis, le nombre de femmes impliquées dans la création théâtrale n'a cessé d'augmenter, leurs apports artistiques se sont diversifiés, et leur influence se renforce, apportant des forces neuves.

Gilles Vachon : « Le féminin en moi ».

Résumé

L'auteur – masculin - relate un changement de conscience sexuelle déclenchée par une rupture inattendue dans sa vie sociale. Constatant que le féminin se fonde alors en lui sur une identité maternante, il s'efforce d'en analyser les causes lointaines et d'en apprécier l'évolution et les effets, avant d'aborder la question d'une éventuelle généralisation.

Anthony Wilden : « Male supremacy: The struggle for extinction ».

Résumé

Real power is never absolute. The history of male supremacy is a history of warfare between men and women. The woman's body exists as a virtual battlefield for male competition, and political control over the female engenders violence on the part of men against other men, and well as against women.