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WOMEN'S STUDIES - A GENERAL ESSAY AND
A NATIONAL SURVEY

A Thesis presented in fulfilment of the
requirements for the Masterate of Education
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ABSTRACT

The survey provides an analysis of Women's Studies courses for adults in New Zealand 1977 - 1978. Two postal questionnaires were utilized to compile data on the courses, organisers and participants.

The preliminary questionnaire (an information sheet) established the location of a wide number of courses, and the name and address of each course organiser.

The main questionnaire, administered to the course organisers, ascertained specific data concerning the nature of Women's Studies courses, organisers and participants. From this data an overview was gained of the forty six diverse Women's Studies Courses for adults offered in New Zealand during the period 1977 - 1978. This represents all the major courses taught in New Zealand at this time. The forty six courses are offered by thirty five different organisations.

A large proportion of these groups are government bodies. Voluntary groups play only a small role in the provision of courses.

The majority of courses are informal, non-vocational courses, with only a small proportion of courses being of a formal nature (part of qualifications and/or a training programme).

Almost all of the courses are organised by women. In only two situations are men involved with women in course organisation and planning. A similar pattern emerged in course attendance where 91.2% of the participants were women and 8.8% men.

There are considerable differences in the types of courses attended by men and women. A very high proportion of men attended the formal courses, whereas a large proportion of women attended informal, non-vocationally-oriented courses.

In the area of course development, over 80% of courses have emerged since 1975.

A large proportion of the courses were established through the independent initiative of female staff members. Factors such as organizational policy and 'needs' played only a very small role.

In a tentative examination of the purposes and content of Women's Studies courses as regards their orientation to social change, a pattern emerged revealing that a high percentage of courses are based on an integration approach. Only a very small number of courses were oriented toward transformation and these had a "reform" approach.

In the classroom situation several factors emerged.

Set reading material was found in very few courses, although 50% of the courses had recommended reading of considerable variety.

A large proportion of the courses utilized lectures, seminars and tutorials. A small proportion used alternative teaching and learning approaches such as workshops and group participation programmes. The average course length was 12.5 sessions with government courses longer than voluntary organisation courses.

There are many implications arising from the data, and where applicable they are discussed in this study, and related to the issues of the status and survival of Women's Studies in New Zealand.

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INTRODUCTORY ESSAY:

Knowledge and Control - A Feminist Perspective.

Preface

The new sociology of education has as key issues the questions 'what counts as knowledge', the 'social organisation of knowledge' and 'how some categories and not others gain institutional legitimacy'

(These issues are of major importance in considering the curriculum as they lay behind the very basis of education and its role in society, and "reflect an increasingly urgent concern with the issues of power equity and distribution" (Bates, 1978:1).

One of the key ideas behind much of this contemporary theory and research is that the current function of education lies in the perpetuating of the existing social pattern and social inequalities (Bourdieu, 1977). I wish to propose that just as western capitalist society and education is concerned with perpetuation of the existing social pattern and social inequalities, it is also equally concerned with perpetuating the existing sexual patterns and sexual inequalities. Thus the issues of power, equity and distribution take on a new dimension, and the questions of 'what counts as knowledge', the 'organisation of knowledge', and 'how some categories and not others gain institutional legitimacy' have considerable relevance.

This essay shall thus, in Part One, analyse the issue of male ideology/knowledge - that is reflected by a male dominated society and culture. It will further examine questions as to what counts as knowledge under this situation, and how this knowledge is organised, transmitted and legitimated. Given this analysis, the implications for change will be explored in Part Two, and a specific example "Women's Studies" will be examined in Part Three.

Part One.

In 1911 the German sociologist Georg Simmel published 'Philosophische Kultur' in which he proposed the concept of male hegemony, suggesting that all existing culture is male defined based on a male ideology.

Before analysing Simmel's work in detail it is important to examine the terms hegemony and ideology.

According to Gramsci hegemony supposes the existence of something which is truly total, which is not merely secondary or superstructural, but which is lived at such a depth, which saturates the society to such an extent and which even constitutes the limit of common sense for most people under its sway, that it corresponds to the reality of social experience very much more clearly than any notions derived from the formula of base and superstructure. This notion of hegemony as deeply saturating the consciousness of a society, is fundamental and emphasises the facts of domination.

In any society, according to Gramsci, in any particular period, there is a central system of practices, meanings and values which are dominant and effective, which are not merely abstract but which are organised and lived. It thus constitutes a sense of reality for most people in the society; a sense of absolute (because experienced) reality beyond which it is very difficult for most members of the society to move, in most areas of their lives. (Gramsci, 1971)

Althusser suggests that ideology, which is subsumed in hegemony, is a system of representations (images, myths, ideas or concepts) endowed with a historical existence and role within a given society. (Althusser, 1971)

Knowledge and ideas (ideology) are thus a social product.

According to these theories of hegemony and ideology, the effect of a male hegemony, a male ideology, upon a society and culture would therefore be profound, and has a multitude of implications.

Simmel * in proposing a theory of male hegemony argues that although men and women may be formally equal, the whole basis of society mitigates against this. "We measure the achievements and commitments of males and females in terms of specific norms and values, but these norms are not neutral, standing above the contrast of the sexes; they have themselves a male character The standards of art and the demands of patriotism, the general mores and the specific social ideas, the equity of practical judgements and the objectivity of theoretical knowledge all these categories are formally generically human, but are in fact masculine in terms of their actual historical formation. If we call ideas that claim absolute validity objectively binding, then it is a fact that in the historical life of our species there operates the equation: objective = male".

Simmel does not only argue that the rules of the 'game' are male rules, but he explained how this developed. "Man's position of power does not only assure his relative superiority over woman, but it assures that his standards become generalized as generically human standards that are to govern the behavior of men and women alike. If one sees the relations between the sexes in a somewhat crass manner as that between masters and slaves, then it will be realized that it is the master's privilege not to have to think continuously about the fact that he is the master. In contrast the position of the slave is such that it never allows the latter to forget it. There is no doubt that women much more rarely lose their sense of being women than men lose their sense of being men. Very frequently it seems as if men think in terms of purely factual categories without their sense of maleness coming into play; by contrast it seems as if women never

* The quotations from Georg Simmel's work Philosophische Kultur. Leipzig, Werner Klinkhardt, 1911, are translated by Lewis A. Coser in Signs, Summer 1977, vol. 2., No. 4, 'Georg Simmel's Neglected Contributions to the Sociology of Women'. pp. 869-876.

lose the sense, be it clearly felt, or only subjacent, that they are in fact women".

In male dominated culture, Simmel argues, male forms of behaviour successfully claim superpersonal validity and normative value. "Domination based on subjective unilateral power has from time immemorial had the tendency to clothe itself in a mantle of objective justification: might is transformed in right Insofar as the will of the pater familias through which he dominates the household is perceived as 'authority', it appears no longer to be arbitrary use of power, but the expression of an objective moral law which aims at the general superpersonal interest of the family as a whole. In such a way, and in this connection, the psychological superiority granted male behaviour through the domination of man over woman, is transformed into a logical superiority; this state of affairs is given normative significance and claims a trans-sexual validity as the yardstick of truth and justice for both men and women".

Given this situation, Simmel then argues that women are judged in terms of criteria that were created for the male sex. "Under these conditions the autonomy of the female cannot be perceived". In male culture "the social and physiological destiny of women is to be treated and valued as simple means, and that women tend to evaluate themselves in these terms: as a means for the man, for the home, for the child".

Women therefore have a position in the world "that is full of otherness".

And thus Simmel concludes that there is a denial by the male culture of female identity. Simmel in propounding this theory of male hegemony, male ideology in culture and society, has provided some insights into the development of male defined knowledge, its organisation and control.

Karen Horney in expanding the ideas of Simmel, developed the theory on the role of domination in male hegemony and ideology. "At any given time, the more powerful side will create an ideology suitable

to help maintain its position and to make this position acceptable to the weaker one. In this ideology the differentness of the weaker one will be interpreted as inferiority, and it will be proven that these differences are unchangeable, basic, or God's will. It is the function of such an ideology to deny or conceal the existence of a struggle". (Horney 1926:116). She added that the unawareness of the existence of conflict between the sexes was a result of its concealment by male dominated culture and the acceptance by women of such a culture.

This concealment would be understood not in terms of a conscious plot but as a way of seeing the world which comes directly from a specific material situation which the rulers seek to maintain. The particularity of this world view is obscured - as the dominant group sees itself as indistinguishable from civilisation.

Sheila Rowbotham gives a vivid example of the effects of male hegemony and male ideology.

"We substitute our own experience of our genitals, our menstruation, our orgasm, our menopause, for an experience determined by men. We are continually translating our own immediate fragmented sense of what we feel into a framework which is constructed by men" (Rowbotham 1975:35).

Kate Millett has developed a comprehensive analysis of male hegemony and ideology in culture and society, and has formulated a systematic overview of its development and implications.

"However muted its present appearance may be, sexual dominion obtains nevertheless as perhaps the most pervasive ideology of our culture and provides its most fundamental concept of power. This is so because our society, like all other historical civilisations, is a patriarchy" * (Millett 1971:45).

* Patriarchy - a system of political domination by men functioning within the realm of sex relationships. This concept is based on the theory espoused by Max Weber where he defined this relationship between the sexes, of dominance and subordination as "herrschaft" (Weber 1967:323).

In developing ideas similar to Millett, Adrienne Rich (1976) suggests that the power to describe the world is the ultimate power. Thus in describing the world, male naming, male science, male religion, male art, male history, male politics and prophecies have created or eliminated possibilities, disguised or revealed alternatives, generated or with-held choices and determined finally which human options shall be visible and which shall be driven underground.

The theories examined thus far suggest that what counts as knowledge in our culture and society is male defined, based on a male dominated society and hegemony reflecting a male ideology.

The situation is however complex in western society because coupled with this situation of a male dominated culture and ideology which is oppressive to women, is the capitalist mode of production.

"To put the matter schematically, in analysing contemporary western society we are dealing with two autonomous areas: the economic mode of capitalism and the ideological mode of patriarchy" (Mitchell 1974:412).

Rowbotham states that "women were oppressed before capitalism. But capitalism has changed the nature of female oppression" (Rowbotham 1975:57).

According to these Marxist theories the separation of male and female roles materially as well as ideologically is part of the way in which capitalism is maintained.

Men and women are bought up for a different position in the labour force - with different roles and status. The man for the world of work, the woman for the family, so as to maintain maximum profit and gain through production and consumption.

This difference in the sexual division of labour in society means that the relationship of men as a group to production is different from that of women, and these differences in the way in which production is structured and the roles and status associated with this, serve to shape the consciousness of men and women. In

this situation not only does women's labour maintain a subordinate mode of production within capitalism but women are also generally subordinate to men as a group within capitalist society.

As Engels declared "in the family he is the bourgeois; the wife represents the proletariat" (Engels 1968:510).

- and the consciousness of women reflects the subordination.

Guettel states

"Capitalism tries to use reproduction, sexuality, masculine - feminine socialisation of children, in such a way as to make us more exploitable, not to satisfy human needs. Herein lies the special oppression of women as women, as well as of women as workers".

(Guettel 1974:3).

A picture thus emerges in modern western society of capitalist patriarchal structure which is reflected in a male capitalist hegemony and ideology. Thus as Marx stated "their social existence determines their consciousness" (Marx 1904:11).

If the knowledge in our society is a male capitalist hegemony/ ideology, it is important then to examine the mechanisms whereby this knowledge and power is organised, transmitted and legitimated.

Millett suggests that the transmission and legitimation of male capitalist ideology occurs "through the socialisation of both sexes to basic patriarchal politics with regard to temperament, role and status" (Millett 1971:46).

Language plays a key role in this process. "Language is part of the political and ideological power of the rulers" (Rowbotham 1975:33).

In general men, have been in control of determining what is labelled, have defined the ordering and classifying systems, have created the words which are catalogued in our dictionaries and which are the medium for our everyday speech.

The 'generic he' - the use of the male to refer to human beings in general, as in terms like "mankind" and "chairman" and the use of "he" to refer to singular of unspecified sex - is a prime example of the way in which language renders females invisible. Males are seen as the norm and females as deviant and auxilliary.

"The exclusion of women from all existing language demonstrates our profound alienation from any culture which can generalise itself" (Rowbotham 1975:30).

Shulamith Firestone suggests that as well as language - thought patterns, intellectual models and perception itself are organised out of the exclusion and reification of women; and that culture is so saturated with male bias that women almost never have a chance to see themselves through their own eyes. She goes on to state that there exists a wholly different reality for men and women.

"The sex role system divides human experience, men and women live in these different halves of reality and culture reflects this" (Firestone 1970:7).

Mary Daly in examining the process whereby knowledge is organised and transmitted, discusses 'the great silence about women' through which she suggests women's historical experience has both been defined and denied by male consciousness (Daly 1973:93).

Educational institutions^{*} are usually seen as the main agencies in the transmission of the dominant culture and ideology.

* D. Smith provides a very insightful analysis of the educational institutions in Canada revealing how men control ideological forms, and transmit the dominant male ideology. D. Smith "An Analysis of Ideological Structures and How Women are Excluded".
Canadian Review of Sociology and Anthropology, Nov. 1975
 12 : pp.353-369.

Pierre Bourdieu sees education as "one of the most effective means of perpetuating the existing social pattern" (Bourdieu 1966:32) and the "sanctioning of social inequalities and cultural heritage as natural phenomena" (Bourdieu 1977).

This education appears to have considerable impact upon our society and the individuals within it. The implications of this educational process through which the transmission of a male capitalist ideology and culture occurs are considerable.

Perhaps one of the major effects of this education process is the 'imposition of meaning' (Young 1971:4) - a process of 'symbolic violence' through which dominant groups impose their meanings on others (Bates 1978:9).

"In a society where the handing on of a culture is monopolised by a school, the hidden affinities uniting the works of man (and at the same time modes of conduct and thought) derive from the institution of the school, whose function is consciously (and also in part unconsciously) to transmit the unconscious, or, to be more precise, to produce individuals equipped with the system of unconscious (or deeply buried) master patterns that constitute their culture". (Bourdieu 1967:195)

Thus one can begin to visualise the way education functions in our society and the effects it may have in transmitting dominant social patterns and ideologies.

The questions posed by the new educational sociologists, as to 'what counts as knowledge', the 'social organisation of knowledge' and 'how some categories and not others gain institutional legitimacy', can therefore provide useful tools for analysing the question of the development and effects of male dominated culture and society.

Given the theory and research on capitalist patriarchy the implications for the curriculum are momentous, as indeed are they also for the structure of society.

If through the structure of the society, and the educational process, a male dominated capitalist ideology is perpetuated, then those with "an activist commitment to radical social change" (Bate 1978:3) may have to adopt a dual approach to effective change, i.e. a change in education and in the social structure itself.

Part Two.

"The oppressed without hope are mysteriously quiet. When the conception of change is beyond the limits of the possible, there are no words to articulate discontent, so it is sometimes held not to exist. This mistaken belief arises because we can only grasp silence in the moment in which it is breaking. The sound of silence breaking makes us understand what we could not hear before. But the fact that we could not hear does prove that no pain existed. The revolutionary must listen very carefully to the language of silence. This is particularly important for women because we come from such a long silence."

(Rowbotham 1975: 29-30)

In attempting to develop a theory and praxis for change two areas of concern are of key importance.

Firstly, how do you change the consciousness of women (and men) and overcome oppression?; and, secondly ensure that these changes are long lasting?

Given that the basis of consciousness stems from the patterns of social existence would need to change. Prior to, but also in association with these structural changes in society, would be a process of consciousness-raising whereby women (and men) come to realize the nature of oppression, how it functions and the effects it has upon individuals - and the ways and means to overcome this.

Thus education emerges with two significant roles:

- (1) To raise the level of consciousness concerning the nature of society and the roles that individuals have played within this.
- (2) On the basis of this new consciousness provide the vehicle for members of society to work for effective changes in the basic structures of society.

"The first step is to discover oneself as oppressed".
(Freire 1976:225)

Rowbotham provides some insightful ideas on this process.

"In order to create an alternative, an oppressed group must at once shatter the self reflecting world which encircles it". (Rowbotham 1975:27)

The vast majority of people have been mainly invisible to themselves, thus it is important to raise an awareness of their own reality and identity and to overcome the "false consciousness that they experience. (Marx and Engels, 1960)

At first this consciousness is fragmented and particular. The prevailing social order stands as a great mirror. But with questioning and probing this self reflecting world - the false consciousness, may be shattered. For women, who have been alienated from themselves and each other in a male dominated and defined society and ideology, it is important to come together and learn to trust one another.

In this process, an understanding must be gained of how women's consciousness (and men's) is formed in our society. There must be a recognition by women of a general situation of domination, and how these patterns of domination have evolved, and how they are manifested through a male capitalist hegemony.

It is of vital importance that in order to gain an overall understanding of a general idea like male hegemony, it is necessary on a personal level to perceive how this has affected each woman as an individual.

The re-definition of the female is a major step in this process of change "man shall no longer make the world in his image" (Rich 1976:122).

This will involve remaking not just the content but the forms of knowing and acting. Rich states that it will mean breaking down the walls of the mental and physical prisons that have contained women. "Patience, impatience, boldness and endurance will be needed to maintain a sense of complexity to sustain different images

simultaneously". (Rich 1976:122)

A reclaiming of the "right to name" is important in changing the consciousness of women., as "the liberation of language is rooted in the liberation of ourselves". (Daly 1973:8)

In many cases names imposed on reality that are oppressive must be rejected. In other instances symbols and conceptualizations that are biased have to be liberated from their partiality.

Freire maintains that the learning process itself is of key importance as well as the content:

"conscientizing education - for liberation - instead of being an act of transferring knowledge, is an act of knowing educators and learners all become learners" (Freire 1971:225).

Having achieved the realisation, the consciousness that one is oppressed, and awareness of the nature of the oppression - liberation can occur by "transforming the oppressive situation" (Freire 1971:225).

We are fortunate to live in a time when new connections and communications are becoming possible, when all manner of people who had previously been "trodden in the dirt, people with no place in society, people with no right to speak, have audaciously lifted up their heads and taken power into their hands". (Mao Tse Tung, 1968)

As Marx stated women (and men) could liberate themselves by abolishing and changing these conditions.

Through education we can achieve the first step in the movement towards liberation, but the second step "transforming the oppressive situation" goes far beyond the educational process and demands change in the fabric of society itself. Thus there must also be political commitment to change and action in the society and culture.

"The analysis of education cannot be isolated from the analysis of capitalist (and patriarchal) society, so neither can the struggle to change it be isolated from broader struggles against oppression and exploitation" (Young and Whitty 1977:231).

Curriculum changes in this area, without considerable changes in the structure of society and the educational process could create a false illusion of power. Even when women were learning more and more about the past and present, learning to analyse the social and political structures, and come to grips with their own consciousness - this learning could become institutionalised and there perceived as an alternative lifestyle of the mind.

As long as the situation continues whereby the history, thought, experience and work of women is merely a broadening of the 'real' curriculum or culture, we have not gone far enough. We would be then simply accumulating information on a special subject - not questioning the nature of knowledge itself and therefore changing the idea of power.

Part Three.

As part of an overall strategy for achieving many of the previously mentioned changes, courses of considerable variety have been emerging in western society over the last ten years.

These courses often referred to as Women's Studies, have evolved in an initial attempt to implement some of the key ideas of feminist theory. They recognise that our society and education system is based on a structure of male capitalist power, which has a multitude of implications for both women and men, and they are attempting to raise individuals consciousness to a point where they can achieve awareness of this oppressive situation, and work toward creating both an alternative consciousness and a new society. These courses are not seen as an end in themselves, but as a means to an end.

As an example of these new curricula developments, the origins and development of a specific Women's Studies programme will be examined to provide an overview of initial changes that are occurring in this area, and the effects that these courses/programmes may have.

The Women's Studies College of Suny Buffalo * in the United States of America, is a separate college unit within the Suny Buffalo University, and originated from the collective effort of women in various departments in the collegiate system, including a large number of women who had been active in Buffalo Women's Liberation.

The entire approach is governed by their origins in a living political movement - a fact they see as their greatest strength.

The organisation of the Women's Studies College rests on the principle that women are not passive objects to be studied, analysed and categorised, but active subjects in an historical process. The

* The information on the Women's Studies College of Suny Buffalo has been obtained from an article by C. Grahl, E. Kennedy, L. Robinson and B. Zimmerman "Women's Studies: A Case in Point" in Feminist Studies, (2) 1972, pp.109-120.

organisers believe that the way in which they organise their courses and programmes will partly determine whether they take control of the education process for their own goals and turn it into something that will enable them to move further in the struggle for liberation.

Women's Studies at Suny Buffalo arose out of the Women's Movement as an integral part of women's struggle for self determination. It is seen as the embodiment of the desire and need to create an education that will contribute to women's effectiveness in the struggle. It is thus seen as imperative that the Women's Movement continue to provide the basic direction and impetus in this area.

Part of their programme is consciousness raising which is seen as the beginning, not the end of what they do. The kind of awareness they try to promote even at the introductory level is one focused on elaborating concrete strategies.

The other major part of their programme they are beginning to establish, is a serious intellectual foundation.

Courses at the college are of three main types aimed at firstly developing new concepts and methods for understanding the female experience. In this category are courses on Theories of Feminism; The Political Economy of Women's Liberation; Sex, Race, Class and the Oppression of Women.

The second type of courses offer feminist perspectives in philosophy, psychology, sociology, music, literature, history and art etc. These courses all have a materialist basis, are often interdisciplinary and generally combine theory and practice.

The third type of course has a workshop basis and is aimed at developing skills that women need but are often denied by virtue of the socialisation process.

In addition to administering the day to day functioning of the college, teaching of courses etc, the women have attempted to make the Women's Studies College a centre of women's lives both in the university and the community. There has been continuous interaction between courses and outside projects; and a resource centre, a source of information has been developed.

Within the college there is above all a commitment by the women to taking active control of their lives, and sharing the many skills that traditional education and a male-dominated society have denied them - and through this process becoming strong and confident enough to shape their future and that of society.

Given the nature and aims of Women's Studies courses and programmes it is of crucial importance to examine their effectiveness and the impact that they have.

Research on women in consciousness raising courses and programmes in this field in the early 1970's indicate that participants:- see themselves and other women as more competent and positive following the courses (Acker and Howard 1972, Krug 1972, and Whiteley 1973), develop a desire for more egalitarian relationships (Micossi 1970, Newton and Walton 1971 and White 1971), and try to redefine themselves in terms of inner sources of identity rather than as "other" (Chernis, 1972).

These results suggest that women's consciousness raising courses are an important vehicle for resocialisation and for individual and behaviour change.

Following this early research more extensive research batteries have been developed and utilised. Speizer (1975) utilising the Attitude Toward Women Scale (Spence and Hilmreich 1972) demonstrated that women who participated in a Women's Studies Course at Boston University developed heightened awareness of stereotypic attitudes toward women, and this awareness appeared to lead to a significant change in attitudes to themselves and other women.

In 1975 Brodsky, Elmore and Naffziger carried out research on participants at a Women's Studies course, measuring changes in attitudes identified with the Women's Liberation Movement, utilising the Attitudes Toward Feminist Issues Scale. The results revealed that changes occurred in participant's attitudes and awareness was raised.

Ruble et al 1975 in two field studies examined to what extent Women's Studies courses were effective in changing attitudes and beliefs. Factor analyses were performed on the questionnaire data to

produce summary variables for the change analysis and to examine the structure of sex-role ideology. The results, consistent in both studies, showed that women's sex-role beliefs comprised definable areas, and that awareness of sex discrimination, and traditional beliefs regarding the 'proper' roles for women and men are more susceptible to influence than are other types of variables such as distrust and dislike of women, and future plans.

Kincaid in 1977 examined the participants of a consciousness raising course and found changes in sex-role attitudes and self actualisation of the women. Participants viewed their own role and that of their ideal woman as more extrafamilial, became more inner directed, and maintained a consistent positive attitude toward other women.

Conclusion.

From the current research available a pattern has emerged revealing that women's consciousness is certainly raised through participation in such courses - but one must be wary in concluding **that** any further changes **have occurred**.

No research is yet available that demonstrates that behavioural changes occur with participants (and one must be aware that participants in such courses by virtue of their course selection are going to be oriented toward change) or that the participants become involved in political action.

As previously stated, one must constantly keep in mind that Women's Studies are only a small part in the process of change, and while working through such courses to raise women's consciousness and awareness of their oppression, one must also be working to transform the oppressive situation.

The following quotation provides a fitting conclusion:

"Women's Studies is part of the political movement of the oppressed".

Jean Curthoys: 1975:6.

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BACKGROUND TO THE SURVEY.

Over the last ten years Women's Studies has emerged and developed in Western society. In America where the first main developments occurred, over 200 institutions of higher learning listed Women's Studies programmes by 1977. (Stein 1977:12) In 1975 there were over forty courses at various tertiary institutions in Australia and the movement was extending to high schools. (Curthoys 1975:6) In Britain Women's Studies courses have proliferated especially at universities, polytechnics, extra-mural and adult education classes, and in secondary schools. (Wolff 1977:155)

The Women's Movement was a major factor behind the emergence of Women's Studies (and this is generally reflected in the courses and programmes).

"Women's Studies did not arise accidentally, as the product of someone's good idea, but was created by a social movement for Women's liberation".

(Gordon 1975:559)

Women's Studies encompasses many different facets. Three main areas, however provide the basis of these studies.

- (1) Research, study and analysis of Women.
- (2) The teaching and transmission of ideas, information and resources on Women.
- (3) Orientation to action and change in society.

Research, study and analysis on women is aimed at building up knowledge

- a) of women and the female experience, and
- b) of women as an oppressed group in unequal power relations with men.

The presentation of this knowledge, through many varied pedagogical approaches and techniques, is aimed at raising consciousness and awareness of women.

On a general level consciousness raising through Women's Studies aims to provide participants with an understanding of the nature of sexual oppression, and how this is maintained and transmitted in our society. On a specific and personal level, Women's Studies aims to increase women's own levels of consciousness, and help women to positively revalue themselves

on the basis of knowledge about themselves, and achieve self worth and self actualisation.

Some courses, building on a combination of research and analysis, and consciousness raising, have an orientation to action and change in society - aimed at transforming the oppressive situation.

Women's Studies courses that are offered by different groups and organisations in Western society take on many different forms and approaches. Some combine consciousness raising on both a general and specific level with an orientation to change, while others may be only concerned with raising levels of awareness and consciousness.

Within these courses some may be aimed solely at enabling women to achieve self awareness and actualisation, while alternatively others are only aimed at analysis of oppression and the process of maintenance and transmission in society.

Thus Women's Studies incorporates a very wide area of research and teaching and this point must be constantly kept in mind when analysing and discussing such courses and programmes.

New Zealand like many other Western societies has seen the emergence of Women's Studies over the last decade. Developments have been researched in the Auckland area (Roth 1974) and within the universities (Shaskey 1977), indicating types of courses offered, the content and course organisers. In 1978 Seymour published "Women's Studies in New Zealand 1974-1977 A Pilot Bibliography Directory" which provides extensive information on research on women, examples of courses, lectures, seminars etc., on women, and a directory of resources for Women's Studies. (Seymour 1978)

Given that developments are occurring in New Zealand in the sphere of Women's Studies, the purpose of this study is to provide an indepth analysis of Women's Studies courses for adults in New Zealand that have been offered during 1977-1978.

This study will attempt to ascertain the location of the wide spectrum of courses throughout New Zealand.

With this data an attempt will then be made to examine who organises these courses, why they do so, and what they are aiming to achieve through

offering such courses.

Material will also be sought on the nature of the courses themselves, and on the course participants.

This research thus aims to build up a comprehensive picture of Women's Studies in New Zealand to provide insights into its emergence and development, revealing possible similarities and differences with patterns established in other countries.

This material may then be utilised in exploring possible directions for Women's Studies in the future.

METHOD

Two postal questionnaires (a preliminary information sheet and the main questionnaire) were developed and administered to ascertain data on Women's Studies courses in New Zealand for adults offered during 1977-1978.

Despite the known problems associated with data gathering by the postal questionnaire (Travers 1964), this method was adopted because the information being sought was from a wide variety of individuals and groups spread through out New Zealand, and no finance was available for travel or telephone interviews.

The preliminary postal information sheet was sent to establish where Women's Studies Courses are being offered, and the main questionnaire was used to obtain specific data on the courses, organisers and participants.

Both questionnaires were accompanied with a covering explanatory letter and an addressed envelope, for the reply.

The Preliminary Information Sheet (see Appendix One)

The preliminary information sheet was designed and developed to ascertain the location of Women's Studies courses in New Zealand, and the names and addresses of the course organisers.

This information sheet was thus designed for and sent to the directors of various educational institutions/organisations. The comprehensive list of organisations that were contacted, was obtained from the 1977 Directory of Continuing Education New Zealand (Roxburgh ed. 1977) and from the Broadsheet Magazine directory of feminist organisations (Broadsheet, February 1977 : 40). These two sources, together, gave a very extensive list of possible organisations that might offer such courses.

Item one requested the name and address of the particular institution contacted.

Item two asked if they ran a Women's Studies course.

If the answer was affirmative, the name and address of the course organiser was requested (in item 3) so that this person could be contacted with the main questionnaire.

The information sheet was thus very short, and aimed specifically at ascertaining information to enable the successful administration of the main questionnaire.

The Main Questionnaire (see Appendix Two)

This questionnaire was designed to provide an initial overview of Women's Studies courses, organisers and participants in New Zealand, and it was specifically developed to be administered to course organisers.

There are nine separate items in the questionnaire. Six are concerned with the various details of the course, the others deal with the course organiser, the administering organisation, and the participants.

The Questionnaire Items

- (1) This item was designed to elicit the name of the course or programme, so as to provide information on the course type. Responses were to be analysed on the basis of categories of course types.
- (2) The name and address of the course organiser(s) was requested. This information was required to provide figures on the number of men and women who were involved in course organisation. Responses were to be analysed on the basis of sex, to ascertain the numbers of courses organised by women only, men only, and jointly by men and women.
- (3) The name of the administering organisation was requested, so as to provide an overview of the role of government and voluntary organisations in the area of Women's Studies. Responses were to be analysed on the basis of their government or voluntary status as organisations, and whether they were government or voluntary funded.
- (4) This item was designed to elicit information on how the course originated and subsequently developed. These questions are of considerable importance as they provide information on why the course originated, who played a role in this, and how it developed.

The following material was to be analysed.

- (1) the year the course was established: (numbers per year)
 - (2) the impetus for course establishment (reasons)
 - (3) originating factors.
- (5) The aims and objectives of the courses were requested to provide insight into the purpose behind such courses, and also their specificity of purpose.

The responses were to be analysed on the basis of

- (1) specificity - showing whether the aims and objectives were specific or general.
- (2) approach to social change.

A conceptual framework with a continuum of attitudes toward social change was to be tentatively utilised to examine the orientation of the various Women's Studies courses toward social change.

- (6) This item was concerned with obtaining data on course content, the utilisation of reading resource material, and pedagogy. This material was sought to obtain an overview of the teaching and learning situation i.e. what was actually occurring within Women's Studies courses, resources they used, and the methods to achieve the overall purposes.

The responses were to be analysed on the following basis

- (1) Reading resources - The numbers of courses using
 - (1) texts and/or
 - (2) recommended reading.
- (2) Pedagogy - The analysis of course utilisation of various teaching and learning processes: What processes are being utilised, and what numbers are using each approach?
- (3) Course content - this was tentatively analysed with the material from item 5, no.2.

i.e. data on course aims and objectives, and content was to be analysed on a conceptual framework with a continuum of attitudes toward social change, to enable a tentative examination of the orientation of the

various Women's Studies Courses toward social change.

- (7) This item was designed to ascertain data on the numbers of participants in each course, including figures on the numbers of females and males.

This data was sought to gain a picture of the numbers of people who are involved in Women's Studies courses in New Zealand, and to discover whether the participants are predominantly male or female, and in what courses they are involved.

Responses were to be analysed (1) through the total number of participants from each course, providing thus an overall total of course participants in New Zealand

(2) on the basis of the numbers of men and women in each course - providing the pattern of attendance on the basis of sex.

This information was then able to be used to analyse participation in government and voluntary courses, and formal and informal courses in terms of numbers and sex.

- (8) This item sought information on course length. This was requested to see if there was a common pattern in course duration, if course length varied between institutions, and if there was a relationship between course length, aims and objectives, utilisation of reading resources etc.

The responses were to be analysed on the basis of the number of sessions per course.

- (9) The last item requested specific information on the numbers of lectures and seminars. This was requested to provide in depth information on the course sessions and what occurred in these. These responses were to be analysed with items 6 and 8.

IMPLEMENTATION OF THE POSTAL QUESTIONNAIRES

The Preliminary Information Sheet.

In the first stage one hundred and twelve organisations were contacted through the postal information sheet. After three weeks replies had been received from seventy six organisations - an initial response rate of 67.85%.

In the second stage of this initial survey, reminder letters (see Appendix Three) were sent to the remaining thirty six organisations, three weeks after the first contact.

Twenty three replies were received from this second stage - a response rate of 63.88%, which was 20.53% of the total responses.

The total response from this preliminary survey was thus ninety nine out of a possible one hundred and twelve (88.38)%.

Analysis of the response patterns to this preliminary survey is contained in Table One below.

<u>Table One</u>				
<u>Organisational Response to Preliminary Postal Information Sheet</u>				
	Number of Organisations contacted	Response - numbers	Response - percent %	Response Percent of total.
First Stage	112	76	67.85	67.85
Second Stage (Reminder)	36	23	63.88	20.53
<hr/> Total of Stages		99		88.38

Forty seven organisations indicated that they did offer Women's Studies Courses, and provided the names and addresses of the course

organisers. (see table two below)

Table Two

Type of Response to Preliminary Information Sheet

<u>Organisations Contacted.</u>	<u>Number</u>	<u>Percent %</u>
Offering Courses	47	47
Not offering courses	52	53
	99	100

The Main Questionnaire.

On the basis of the previous information, the first stage of the main questionnaire, was then sent to these forty seven organisations, to ascertain specific data on the courses, organisers and participants. After three weeks replies had been received from twenty nine organisations - an initial response rate of 62%.

In the second stage of the main questionnaire a reminder letter and additional questionnaire were sent to eighteen organisations (see Appendix Four). Fifteen replies were received from this second stage - a response rate of 83% which provided 32% of the total response.

Thus after the first and second stages of this main postal questionnaire forty four of a total forty seven organisations replied - a response rate of 94%.

Analysis of the response patterns to the main questionnaire is shown in Table Three below.

Table Three

Organisational Response to the Main Questionnaire

	<u>Number of Organisations Contacted</u>	<u>Response - number</u>	<u>Response -Percent %</u>	<u>Percent of total</u>
First Stage	47	29	62	62
Second Stage	18	15	83	32
Total				

When replies were received on the main questionnaire, letters of thanks were sent to each respondent (see Appendix Four (b)).

Responses.

In both of the postal questionnaires a high response rate occurred; 88.38% with the preliminary information sheet and 94% with the main questionnaire.

Given that a high response rate is essential, (Scott 1961 : 143), the response rates for this postal survey are nonetheless particularly high.

There are several reasons that may account for this situation.

- (1) An interest in the subject of inquiry. Many respondents replied independently that they were very interested in this research, and would like to read the results, and would readily provide more information if it was required.
C. Scott presented an extensive review of research on mail surveys, and reports on seven research articles that indicate the positive effects of an interest in the subject of inquiry. (Scott 1961 : 162)
- (2) The recipients believed that their responses were needed and would be of use. Scott on the basis of his research, suggested that this could be a factor affecting the response rate (Scott 1961 : 178).
- (3) The covering letter provided information, as to why the information was required and thus may have motivated respondents to reply. Linsky in his review of responses to mailed questionnaires suggests that "covering letters prove to be one of the few opportunities for influencing respondents and motivating them to reply". (Linsky 1975 : 92)
- (4) A follow up reminder letter with an additional questionnaire was utilized in both surveys.
Scott states "the use of follow ups or reminders is certainly the most potent technique yet discovered for increasing the response rate". (Scott 1961 : 164)
In his research he also found that a higher response rate may be obtained by enclosing a second copy of the questionnaire with the follow up letter (Scott 1961 : 164).

Linsky's findings also verify the effectiveness of follow up letters. (Linsky 1975 : 85)

- (5) Both of the questionnaires are very short.
The preliminary information sheet had three items and the main questionnaire had nine.
This situation may have encouraged the recipients to reply.
Scott states that there is some evidence of a higher response for the very short questionnaires. (Scott 1961 : 168)
- (6) There appears to be a higher response rate to postal questionnaires in New Zealand than in other countries such as the United Kingdom and United States of America.

Note:

Occasionally respondents omitted replies to different questions. In presentation of the findings on each item, this is referred to if there is not a 100% response rate, indicating the figures that the findings represent. This is also noted in the appendices when appropriate.

In addition to the material received from the postal questionnaires, information was received independently, on five other organisations offering Women's Studies courses. (for example, through personal contact with individuals involved).

From this group of forty nine organisations that indicated that they offered Women's Studies courses fourteen were not included in this study.

Table Four

Reasons for Non Inclusion of Courses

<u>Reasons</u>	<u>Numbers of Organisations</u>
Courses ceased before 1977	4
Courses planned for future	2
Not Women's Studies	6
Part of another course	2
Total	14

Table Four shows that organisations were not included in the research if they had courses that had ceased before 1977, or were courses planned for the future, or did not meet the criteria for Women's Studies⁽¹⁾ or were part of another type of course.

Thus this study centred on a total of thirty five organisations offering Women's Studies Courses to adults in New Zealand.

(1) For a discussion of the criteria used, see the section on background.

THE FINDINGSNumber of Courses.

During 1977 - 1978 forty six separate Women's Studies courses have been designed, organised and implemented in New Zealand at the tertiary level (see Appendix Five for details).

Course Types.Table FiveTypes and Numbers of Women's Studies Courses

<u>Type of Course</u>	<u>Number</u>
Assertiveness training for Women	11
Women's Studies	8
Pre-Training	8
Sociology of Women	5
Women and Education	4
Sex Roles	2
Women and Health	2
Women and the Law	2
Workshops for Women	2
Psychology of Women	1
Not specified	1
Total	46

Among the forty six courses there is a considerable range and wide variety of courses and course types. Table five shows that of the ten varying types of courses, three groups of courses provide over half the course numbers (59%). These are: Assertiveness Training for Women, Women's Studies and Pre-Training. Assertiveness Training for Women and Pre-Training courses account for 41% of all the courses.

Number of Organisations with Courses.

Thirty five separate organisations/institutions are currently running Women's Studies courses. These thirty five organisations account for

forty six courses (see Appendix Six for details).

Organisational Bodies and Course Numbers.

Table Six

Organisational Bodies and Course Numbers.

<u>Organisation Bodies</u>	<u>Number of Courses</u>
Ad Hoc	2
Collective for Women	1
Community College	3
Community Educational Service	2
Community School	1
Department of Education	3
Human Relations; Group Education and Counselling Centres	2
National Organisation of Women	1
Polytechnics/Technical Institutes	6
Teachers Colleges	2
Universities	6
University Extension Departments	7
Women's Centre	2
Workers Educational Associations	4
Working Women's Alliance	1
Young Women's Christian Associations	3

Total	16 Organisational Bodies	46 courses
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Table Six reveals that sixteen organisational bodies offer a total of forty six Women's Studies courses. Two of the sixteen organisational bodies; Universities and University Extension Departments run thirteen of the forty six courses. This represents 28% of the total course numbers.

Government and Voluntary Organisations.

Women's Studies courses are run by both government and voluntary organisations (refer to Appendix Seven for details).

Table SevenGovernment and Voluntary Organisations with Women's Studies Courses

<u>Organisations</u>	<u>Number</u>	<u>Percent %</u>
Government Organisations	21	60
Voluntary Organisations	14	40
Total	35	100

Table Seven. Government organisations account for 21 (60%) of the organisations that offer Women's Studies courses, significantly more than voluntary organisations who account for 14 (40%).

Table EightGovernment and Voluntary Organisation Course Numbers

<u>Organisations</u>	<u>Courses</u>	
	<u>Number</u>	<u>Percent %</u>
Government Organisations	30	65
Voluntary Organisations	16	35
Total	46	100

Government organisations account for 30 (65%) of the forty six Women's Studies Courses and voluntary organisations offer 16 (35%), as shown in Table Eight.

Thus there is a higher proportion of government organisations with Women's Studies courses than voluntary organisations and government organisations also account for a large proportion of the total courses.

Funding of Organisations.

Women's Studies courses offered by organisations in New Zealand are financed by government or voluntary funds. (see Appendix Eight for details of the sources of funding)

Table Nine
Source of Course Funding

	<u>Number</u>	<u>Percent %</u>
Government Funded Courses	34	74
Voluntary Funded Courses	12	26
Total	46	100

Table Nine shows that a high proportion of Women's Studies courses 34 (74%) were offered by government funded organisations, and a considerably smaller proportion 12 (26%) were offered by voluntary funded organisations.

Table Ten
Government and Voluntary Funded Organisations with Women's Studies Courses.

<u>Organisations</u>	<u>Number</u>	<u>Percent %</u>
Government Funded organisations	25	71
Voluntary Funded organisations	10	29
Total	35	100

From a total of thirty five different organisations with Women's Studies Courses, twenty five government funded organisations accounted for 71% of the total and the ten voluntary funded organisations accounted for 29% as shown in Table Ten.

Thus in New Zealand a large proportion of Women's Studies Courses are offered by government funded organisations.

Formal and Informal Women's Studies Courses.

Women's Studies Courses offered by the various organisations are either formal courses - which may be part of formal qualifications and/or a formal training programme, or are informal, non-vocational non-assessed courses. (refer to Appendix Nine for details)

Table ElevenNumber of Organisations offering Formal or Informal Courses.

<u>Organisation</u>	<u>Number</u>	<u>Percent %</u>
Organisations with Formal courses	11	31
Organisations with Informal courses	24	69
Total	35	100

Table Eleven shows that from a total of thirty five organisations, eleven organisations offered courses which are formal and twenty four organisations offered informal Women's Studies courses. Thus a high proportion of organisations, 24 (69%) are offering informal Women's Studies courses.

Table TwelveNumber of Formal and Informal Courses.

<u>Courses</u>	<u>Number</u>	<u>Percent %</u>
Formal Courses	13	28
Informal Courses	33	72
Total	46	100

Table Twelve shows that from a total of forty six courses, 33 (72%) are informal and 13 (28%) are formal.

Course Organisers: (Sex)

Table Thirteen
Sex of Course Organisers

<u>Sex</u>	<u>Number of Courses</u>	<u>Percent %</u>
Female only	44	96
Female and Male	2	4
Male only	0	0
Total	46	100

Table Thirteen shows that an extremely high proportion of Women's Studies Courses are organised by women (96%). This occurred in forty four of the forty six courses and in only two (4%) of the forty six courses are men involved in course organisation, (refer to Appendix Ten) and in these cases it is on a joint basis with women.

Attendance at Women's Studies Courses

Information is available on 35 of the 46 courses. (refer to Appendix Eleven).

Total attendance.

A total of 2015 people attended the 35 Women's Studies courses.

Course Attendance by Sex

Table Fourteen
Course Attendance by Sex.

<u>Sex</u>	<u>Numbers</u>	<u>Percent %</u>
Females	1838	91.2
Males	177	8.8
Total	2015	100.0

Table Fourteen shows that of the 2015 participants, the majority 1838 (91.2%) were women, and a very small number, 177 (8.8%) were men.

Attendance at Government and Voluntary Organisation Courses

Table Fifteen

Attendance at Government and Voluntary Organisation Courses

<u>Courses</u>	<u>Course Numbers</u>	<u>Attendance</u>	
		<u>Numbers</u>	<u>Percent</u>
Government Organisation Courses	27	1817	90.2
Voluntary Organisation Courses	8	198	9.8
Total	35	2015	100.0

Table Fifteen shows that a large proportion of participants (1817, 90.2%) attended the 27 government organisation courses and a very small number (198, 9.8%) attended the 8 voluntary organisation courses.

Formal and Informal Courses : Attendance

Table Sixteen

Formal and Informal Courses : Attendance

<u>Courses</u>	<u>Attendance</u>	
	<u>Numbers</u>	<u>Percent %</u>
Formal	665	33
Informal	1350	67
Total	2015	100

Table Sixteen shows that 665 people (33%) attended formal Women's Studies Courses (i.e. that are part of formal qualifications and/or a formal training programme etc.) and 1350 people (67%) attended informal courses.

Female Attendance Patterns

A total of 1838 females attended the thirty five Women's Studies Courses. A very high percentage of women (89.2%) attended government organised courses in comparison to the small group (10.8%) who attended voluntary organised courses. This analysis is shown in Table Seventeen below.

Table SeventeenGovernment and Voluntary Organisation Courses: Female Attendance

<u>Courses</u>	<u>Female Attendance</u>	
	<u>Number</u>	<u>Percent %</u>
Government Organised	1640	89.2
Voluntary Organised	198	10.8
Total	1838	100

A high proportion of women (73.1%) attended informal Women's Studies Courses, and a significantly smaller group (26.9%) attended formal courses. These patterns are shown in Tables Eighteen and Nineteen below.

Table EighteenFormal Courses : Female Attendance

<u>Organisation and Course</u>	<u>Attendance</u> <u>Number of Females</u>
<u>Department of Education</u> <u>Teacher Education</u>	
"Management Training for Women"	20
<u>Teachers College</u> <u>Auckland Secondary Teachers College</u>	
"Women and Education"	45
<u>Palmerston North Teachers College</u>	
"Sex Roles"	60
<u>Technical Institute</u> <u>Auckland Technical Institute</u>	
"Women's Studies"	120
<u>Manukau Technical Institute</u>	
"Women's Studies"	36
<u>University</u> <u>Auckland</u>	
"Women and the Law"	25
<u>Canterbury</u>	
"Sociology of Sex Roles"	56
<u>Massey</u>	
"Women in Society"	39
<u>Victoria</u>	
"Women in Society"	47
<u>Waikato</u>	
"Psychology of Women"	30
"Sociology of Women"	17
<hr/> Total	<hr/> 495 <hr/>

Table NineteenFormal and Informal Courses: Female Attendance

<u>Courses</u>	<u>Female Participants</u>	
	<u>Numbers</u>	<u>Percent %</u>
Formal courses	495	26.9
Informal courses	1343	73.1
Total	1838	100.0

Male Attendance PatternsTable TwentyGovernment and Voluntary Organisation Courses: Male Attendance

<u>Course</u>	<u>Numbers</u>	<u>Percent %</u>
Government Organisation Course	177	100
Voluntary Organisation Course	0	0
Total	177	100

The 177 male participants all attended government organised courses, no men attended voluntary organisation courses. (see Table Twenty)

Table Twenty One
Male Attendance at Women's Studies Courses

<u>Organisation and Course</u>	<u>Number of Males</u>
<u>Formal Courses</u>	
<u>Teachers College</u>	
- Auckland Secondary Teachers College "Women in Education"	15
- Palmerston North Teachers College "Sex Roles"	10
<u>Technical Institutes</u>	
- Auckland Technical Institute "Women's Studies"	120
<u>University</u>	
- Auckland "Women and the Law"	3
- Canterbury "Sociology of Sex Roles"	15
- Massey "Women in Society"	3
- Victoria "Women in Society"	3
- Waikato "Sociology of Women"	1
Sub Total	170
<u>Informal Courses</u>	
<u>University Extension</u>	
- Otago University Department of University Extension. "Women's Studies"	2
- Victoria University Department of University Extension "Women's Studies"	2
- Waikato University Centre for Continuing Education "Women and Health"	3
Sub Total	7
Total	177

Table Twenty TwoFormal and Informal Courses : Male Attendance

<u>Courses</u>	<u>Male Attendance</u>	
	<u>Numbers</u>	<u>Percentages</u>
Formal courses	170	96.1
Informal courses	7	3.9
Total	177	100.00

Tables Twenty one and Twenty two show that 170 men attended formal Women's Studies courses i.e. courses that are part of formal qualifications and/or a formal training programme, and 7 men attended informal courses. Thus 96.1% of all men attending Women's Studies courses are participating in formal assessed courses.

The remaining 3.9% of males are attending informal courses all at University Extension Organisations.

Female and Male Attendance PatternsTable Twenty Three

Government and Voluntary Organisation Courses : Female and Male Attendance.

<u>Organisation and Courses</u>	<u>Female</u>		<u>Male</u>	
	<u>Numbers</u>	<u>Percent %</u>	<u>Numbers</u>	<u>Percent %</u>
Government Organisation courses	1640	89.2	177	100
Voluntary Organisation courses	198	10.8	0	0
Total	1838	100.0	177	100.00

A 100% of the male participants attended government organisation courses, as shown in Table 23. A high percentage of women 89.2% also attended government organisation courses. No men attended voluntary organisation courses but 10.8% of the women participated in these.

Table Twenty Four

Formal and Informal Courses : Female and Male Attendance

<u>Courses</u>	<u>Female</u>		<u>Male</u>	
	<u>Numbers</u>	<u>Percent %</u>	<u>Numbers</u>	<u>Percent %</u>
Formal Courses	495	26.9	170	96.1
Informal Courses	1343	73.1	7	3.9
Total	1838	100.0	177	100.0

Table 24 shows that a very high percentage of men (96.1%) attended formal courses while a high percentage of women (73.1%) attended informal courses. There is thus a very considerable difference between male and female participants in the attendance at formal and informal Women's Studies Courses.

Course EstablishmentTable Twenty FiveYear Course Established

<u>Year Established</u>	<u>Number</u>	<u>Percent %</u>
1969	1	2
1970	0	
1971	0	
1972	0	
1973	2	4
1974	1	2
1975	3	7
1976	10	22
1977	11	24
1978	14	30
Not stated	4	9
Total	46	100

Table 25 reveals that the first Women's Studies course was established in 1969. It was another four years before any further courses were established.

These first early courses were established at the Polytechnic/ Technical Institutes and Universities. (refer to Appendix eight for details)

Table Twenty SixCourse Establishment since 1975

<u>Year Established</u>	<u>Number</u>	<u>Percent %</u>
Prior to 1975	4	9
Since 1975	38	82
Not stated	4	9
Total	46	100

Four courses were established prior to 1975 and 38 since 1975. (see Table 26). Thus a very high proportion of Women's Studies courses (82%) have been established since 1975.

Course Origins

A variety of factors account for the origination of courses (refer to Appendix 12 for full details).

Table Twenty Seven
Course Originating Factors

<u>Originating Factors</u>	<u>Course Numbers</u>	<u>Percent %</u>
Independent Initiative by Women	33	72
Policy of Organisation	2	4
Policy and Initiative	3	6.5
Expressed 'Needs'	5	11
Not Stated	3	6.5
Total	46	100

Table 27 shows that a large proportion of courses, (72%) originated through the independent initiative of interested women. Originating factors such as the policy of the organisation or needs expressed by the community, combined with the initiative of women in the organisation occurred in only 21.5% of the courses.

Course Aims and ObjectivesTable Twenty EightSpecificity of Course Aims and Objectives

<u>Aims and Objectives</u>	<u>Course Numbers</u>	<u>Percent %</u>
Very Specific	5	11
Specific	7	15
General	22	48
Very General	6	13
Not stated	6	13
Total	46	100

Table 28 shows that a large number of Women's Studies Courses have general aims and objectives. (refer to Appendix 13 for specific course details) 61% of the courses have aims and objectives in the range general to very general. A small proportion of courses 26% have aims and objectives in the range specific to very specific.

The five courses that have very specific aims and objectives are university courses. Of the six courses that have very general aims and objectives five courses are assertiveness training courses of various types.

Table Twenty NineSpecificity of Aims and Objectives and Source of Funds

<u>Aims & Objectives</u>	<u>Government funded courses</u>	<u>Voluntary Funded courses</u>	
	<u>Number</u>	<u>Number</u>	<u>Total</u>
Very Specific	5	0	5
Specific	6	1	7
General	18	4	22
Very General	1	5	6
	30	10	40

Table 29 shows that all the courses with very specific aims and objectives are government funded courses. Almost all of the voluntary funded courses have general or very general aims and objectives.

Pedagogy.

Twenty four Women's Studies Course organisers indicated the Learning and Teaching Approach used in the course. (see Appendix 14 for course details)

Table Thirty
Learning and Teaching Approaches

<u>Approach</u>	<u>Course numbers</u>
Lecture, Seminar, Tutorial	18
Group Learning and Participation	3
Workshops	2
Correspondence	1
Total	24

Table Thirty shows that of the 24 courses where information was available on the learning and teaching approaches, Most of the courses utilized lectures, seminars and tutorials. The remainder of the courses used, group learning and participation, workshops and correspondence.

Course Reading(1) Set Texts.

From the 40 courses where information was available, four courses had set texts. These courses are all in universities and also have extensive recommended reading (refer to Appendix 15 and 16 for further details).

(2) Recommended Reading. (refer to Appendix 15 and 17)

Table Thirty One
Courses with Recommended Reading

<u>Number of Books Recommended</u>	<u>Number of Courses</u>
10 ⁺ Books	11
5 ⁺ Books	3
3 ⁺ Books	2
1 Book	3
Total	19

Nineteen of the forty courses have recommended reading.

Just under half of the Women's Studies Courses have recommended reading, but only a few have set texts. An extremely high proportion of courses with course reading were government funded courses.

Course Length

Information on course length is available for forty courses (refer to Appendix 18).

Table Thirty Two

Women's Studies Courses : Length

<u>Organisations</u>	<u>Number of courses</u>	<u>Total number of sessions</u>	<u>Average number of sessions</u>
Government only	30	420	14
Voluntary only	10	80	8
Government and Voluntary	40	500	12.5

Table 32 shows that for the forty courses there was a total of 500 sessions (each session approximately two hours) with the average course length (i.e. number of sessions) 12.5.

The average length for government organisation courses was 14 sessions which was considerably longer than voluntary organisation courses, where the average number of sessions was eight.

Table Thirty Three
Organisational Bodies: Course Length

<u>Organisational Bodies</u>	<u>Course Numbers</u>	<u>Number of sessions</u>	<u>Average no. of sessions</u>
Ad Hoc	1	4	4
Human Relations Groups	2	12	6
Community Education	6	54	9
Department of Education	3	25	8
National Organisation of Women	1	6	6
Polytechnic	1	66	66
Teachers College	2	14	7
Technical Institutes	5	46	9
Universities	6	150	25
University Extension	7	65	9.5
Women's Centre	2	15	7.5
W.E.A.	3	39	13
Y.W.C.A.	1	4	4
	40	500	12.5

Table 33 shows the average length of courses run by the different organisational bodies.

The polytechnic has a course with the longest duration; 66 sessions.

Apart from this one course at the Polytechnic, the universities have the longest courses - average length 25 sessions. These courses last for a considerably longer period than those offered by the other organisational bodies.

DISCUSSION

During 1977-1978 forty six separate Women's Studies Courses for adults have been designed, organised and implemented in New Zealand at the tertiary level.

Course Types.

Among these courses there is a wide range and variety of course types. However two groups of courses; Assertiveness Training for Women, and Pretraining account for 41% of all courses. This has considerable implications for Women's Studies in New Zealand as these courses have a specific and a personal orientation. They are concerned with increasing a womans own personal levels of consciousness, to enable positive re-evaluation of themselves through personal development and self actualisation. They are generally not oriented to the other major aspects of Women's Studies which have a far wider approach - based on an analysis of Women in Society and the basis of inequality and oppression. These points raise important questions as to what directions Women's Studies will develop in the future.

Organisational Bodies.

Of the sixteen organisational bodies that administer Women's Studies courses, two bodies both university sponsored i.e. Universities and University Extension Departments, administer 28% of the total number of courses.

A similar pattern is also found overseas. In the U.S.A. in 1972 University sponsored courses accounted for 42% of the total number of courses (Astin, H. and Parelman, A. 1973:392). And yet universities make up only 12% of the total population of American Institutions of Higher Education. (Stimpson, C.R. 1973:43)

Fairbairns (1975:6-14) reported that in the United Kingdom, University sponsored courses made up a large proportion of total courses. In 1975 there were nineteen university courses, ten university extension, four Department and College of Education courses, eight Polytechnic and eight adult education organisation courses.

Wolff, J. (1977 : 155) notes that there has been a rapid increase in courses in the United Kingdom since 1975 and they are found especially at the Universities.

A similar pattern is also reported in Australia (Frost, C. 1977 : 42).

Various reasons may be suggested for the large number of university sponsored Women's Studies courses. The university may provide certain flexibilities for the introduction of non traditional courses - in terms of finance, staff, resources and curricula (Stimpson 1973 : 44). The large size of Universities may bring together a larger number of fairly radical women staff who are interested in promoting the idea of Women's Studies. Educational innovation in a high percentage of situations has its basis in a university environment.

Courses initiated by universities and university departments have a higher rate of survival than courses in non university institutions. This may be related to the fact that courses established in the university will be seen as valid and valuable as they are assessed courses, part of formal qualifications and thus have high status. (Young, M.F.D. 1971 : 36)

Course Funding

In New Zealand a large proportion of Women's Studies Courses (74%) are offered by government-funded organisations.

Several explanations may be given for this situation. On the basis of recommendations from International Women's Year (1975) the government has provided funds and resources for some course development.

Finances are more likely to be flexible for course development in government organisations and funds can be maintained, whereas in the voluntary sphere they need to be raised each financial year.

Formal and Informal Courses.

A high proportion of Women's Studies Courses (72%) are informal compared with 28% which are formal courses.

These figures have considerable implications for the status of Women's Studies Courses. The theories of M.F.D. Young suggest that high

status is associated with curriculum areas that are formally assessed (Young 1971 : 36). Given the small proportion of Women's Studies courses that are run on this basis one could impute therefore that Women's Studies Courses may be seen as low status courses by the Community and Society.

Course Organisers.

An extremely high proportion of Women's Studies Courses (96%) are organised by women. In only two (4%) of the forty six courses are men involved in course organisation and this is in association with women.

A similar situation is found in Australia, (Frost 1977 : 42), United Kingdom (Fairbairns 1975) and United States of America (Astin and Parelman 1973 : 397), although the number of male organisers is slightly higher in these countries than in New Zealand. For example Astin and Parelman suggest that men comprise 10% of staff.'

There are many factors that may account for the high proportion of female organisers and extremely low proportion of men.

A very significant point lies in the fact that a large number of the courses were initiated by women very interested in studying and teaching issues related to women and inequality.

Why have men then not generally sought participation in these issues, and this process considering the high proportion of men involved in tertiary teaching?

Frost suggests that "male scholars have not participated, probably partly in response to indoctrination by the patriarchal society, whereby anything connected with women is regarded as inferior". (Frost 1977 : 42)

Moyer in recording the comments of Charlotte Perkins Gilman a 19th Century American feminist writer who once noted that "men are men and human beings - women are only women" states that many curricula reflect this assumption. Thus men's activities are accorded high status and are taken seriously whereas subjects associated with women have long been trivialised. (Moyer 1973 : 35) Thus few men are, or perhaps wish to be, associated with such courses.

The status of these courses may also be pursued from another perspective. The majority of courses are non assessed and thus often perceived as "low status" courses. These non assessed courses have no male organisers. The two courses with male (and female) organisers are both formally assessed, and according to Young's criteria "high status" courses (Young 1971 : 36).

Thus status may be an important factor behind the degree of male (and female) participation in course organisation.

Attendance.

From the statistics available on course attendance, a total of 2015 people attended thirty five Women's Studies courses. 91.2% of these participants were women and 8.8% were men.

A similar participation ratio of men and women in such courses is reported in the United States of America, (Astin and Parelman 1973 : 397) and Australia (Yates 1973 : 1132). One could suggest that the reasons for low male course participation may be similar to those underlying low male participation in course organisation. That is, courses on women and courses organised and administered by women may have low status in modern society. (Grahl et al. 1972 : 118) (Stimpson 1973 : 302) (Moyer 1973 : 35) (Rich 1974) (Frost 1977 : 42).

Men and women attending these courses have quite different course participation patterns. A high proportion of women 73.1% attended informal, non assessed courses with only 26.9% attending formal courses, i.e. that are part of formal qualifications or formal training programmes whereas the inverse situation is found with men - 96.1% of male participants attended formal courses, while only 3.9% attended informal courses.

This pattern is found in many areas of adult Education.

The National Institute of Adult Education (1970 : 77) reported that "Women are much less likely to pursue formal (vocational) courses".

Luckham in analysing the characteristics of adult education students in England found that 72% of male participants were pursuing adult education in

connection with employment, whereas only 28% of female participants were (Luckham 1971 : 125). In the New Zealand situation Horton in his analysis of university extension participants stated "the chief distinguishing feature between enrolment motivation for men and women seems to be along vocational / non-vocational lines". (Horton 1976 : 32)

The fact that a large proportion of female participants in Women's Studies are attending informal non vocational courses, while a high proportion of male participants are attending formal (vocationally oriented) courses, may be related to questions of status and role in society.

It would appear that men are more oriented toward courses with higher status, knowledge with higher status, and courses that will result in formal qualifications which provide the learner with more status in society and bargaining power in employment.

In discussing these points, the Department of Extension Studies, University of Canterbury (1975 : 112) suggest that "it must be remembered, of course, that the rewards of social mobility are not granted to informal study to the extent that they are for formal study".

One could tentatively conclude then from these participation patterns in Women's Studies courses that women are less oriented to working directly for social mobility and increased status; whereas these appear to be key motivational factors for men.

The only demographic information sought on clientele in this research was on the basis of sex. However it will be important in future research to obtain data on other demographic variables such as social class and ethnicity so as to provide a more detailed overview of the clientele involved in Women's Studies courses in New Zealand, as a basis for future action and planning. Research currently available on the clientele of adult education organisations provides some insights into patterns that may emerge in Women's Studies clientele.

For example:

In the United Kingdom Adult Education Institutions attract students with above average socio economic status (Hanna 1965) (London 1970). Research in New Zealand reveals a similar pattern.

Boshier (1968) carried out extensive research on the clientele of W.E.A., University Extension and High School Evening Institute, in Wellington. He concluded that such adult education institutions attract a socio economic elite i.e. that the participants are drawn from a narrow "creme de la creme" segment of the population. (Boshier 1968 : 43)

Horton 1976 in his survey of university extension participants found that "participants are generally from the educationally and financially advantaged sections of the community". (Horton 1976 : 23)

Impetus for Course Establishment.

The origin of Women's Studies in New Zealand is very similar to the pattern in other countries, where a woman or a group of women were involved in initiating such courses.

"The catalyst for a Women's studies course is most apt to be a faculty or staff member".

(Stimpson : 1973 : 44)

In New Zealand many women involved in course organisation stated that their impetus came from involvement and/or interest in the Women's Movement.

"a staff and student group initially a feminist group, were interested in such a course and pushed it through faculty.

It has been running ever since".

"from the workshops for women, many wanted to continue learning about themselves in the context of the Women's Movement".

"It was initiated by women at the centre after attending a radical Women's seminar."

A similar situation occurred in the United Kingdom, United States of America and Australia.

"Women's studies arose out of the Women's movement as an integral part of Women's struggle for self determination" (Grahl et al. 1971 : 115)

"Rarely have departments initiated such courses out of liberal or progressive instincts, or from an awareness of their intrinsic importance, as evidenced by the fact that no such courses were offered until the feminist movement became a powerful force". (Ogden 1977 : 145)

"Certain precipitating or facilitating factors in establishing Women's studies courses were commonly named: the Women's Liberation movement and faculty members with a feminist ideology". (Astin and Parelman 1973 : 395)

Course Establishment.

82% of Women's Studies Courses have been established since 1975.

As 1975 was International Women's Year one could tentatively suggest that such an event may have acted as a catalyst and/or impetus to the establishment of Women's Studies Courses in New Zealand.

As previously discussed the Women's Movement played a major role in the impetus for course establishment and development overseas, and in many similar situations in New Zealand. As the majority of these developments occurred in New Zealand after 1975 International Women's Year would appear to be a watershed for Women's Studies in this country.

Course Origins.

Most statements of goals for adult education and continuing education in New Zealand have been in terms of UNESCO's recommendations for life long education. These were well outlined and documented at the World Conference on Adult Education at Tokyo in 1972 and Nairobi in 1976.

The "unanimous adoption (of the Nairobi recommendations) by member countries including New Zealand indicates some degree of commitment" (National Council of Adult Education Annual Report 1976 - 1977).

Many of the goals of Women's Studies are very similar to some of the UNESCO's recommendations on the development of adult education for example.

The aims of adult education should contribute to:

- "developing a critical understanding of major contemporary problems and social changes" (26 : 5)
- "achieving self determination for women" (14 : 9)
- "civic, occupational, psychological, cultural and economic autonomy for women as a necessary condition for their existence as complete individuals"..... (14c : 9)

- "knowledge about the status of women and about the Women's Movement in various societies" (14d:9)

(UNESCO Recommendations on the Development of adult Education 1977:4-14).

Thus one could expect that Women's Studies would be part of Adult Education policies in New Zealand. But on analysing the origin and development of Women's Studies courses one finds that an extremely high proportion (72%) were initiated (independently by women in various organisations and were the result of policy decisions in only (4%) of situations, and a combination of policy and initiative by women staff in 6.5% of situations. This would suggest therefore that New Zealand adult education organisations may theoretically support the goals of the UNESCO Recommendations, but they do not implement these in their policies and policy decisions.

The remaining 11% of courses, were initiated on the basis of needs in the community. This raises the issue of the "needs" curriculum which seems to have wide acceptance in New Zealand, and which appears to override the orientation to achieving the UNESCO Recommendations.

Renwick, the Director General of Education, stated

"the tide has been running steadily in the direction of educational policies based on needs and my prediction is that it will continue to do so". (Renwick 1977:13).

There are however many problems concerning utilisation of policies in adult education based on needs.

Bassett points out that there is a certain difficulty in defining the notion of need as there is the distinction between felt or expressed needs and real or genuine needs. (Bassett 1971:45)

And also, "needs as a basis for continuing education inevitably involve value judgements". (Nolan 1977:101)

These issues raise the following questions. What if "needs" run contrary to the prevailing philosophy, laws or mores of a society? If there are a large amount of needs to be met who decides which receive priority and on what grounds is this justified?

What if some groups and/or individuals are unable to express their needs?

These issues and problems are very relevant and of considerable importance in the area of Women's Studies. On the basis of this, if New Zealand adult education policies are centred on 'needs' rather than on policies of action related to the UNESCO recommendations one may tentatively conclude that courses with goals such as Women's Studies will constantly have an uphill battle for implementation and survival.

It is significant therefore that only a very small number of Women's Studies courses originated on the basis of a need.

One may thus pose the question that were not New Zealand policies in adult education based so much upon 'needs', there might be significantly more Women's Studies courses.

Do the value judgements made in implementing a needs curriculum prevent recognition of Women's 'needs', or are these needs seen as not appropriate by the majority of adult education organisations?

The issue of power in curriculum innovation is thus of considerable relevance in this situation. Thus it would appear that the future development of Women's Studies courses depends on a constant group of Women independently initiating such courses. And also entering into a dialogue in adult education on the dilemma and problems associated with a needs curriculum and approach in education; including the issue as to why the "needs of women" have not been met under the present system of adult education policy - given that it is based on the needs approach.

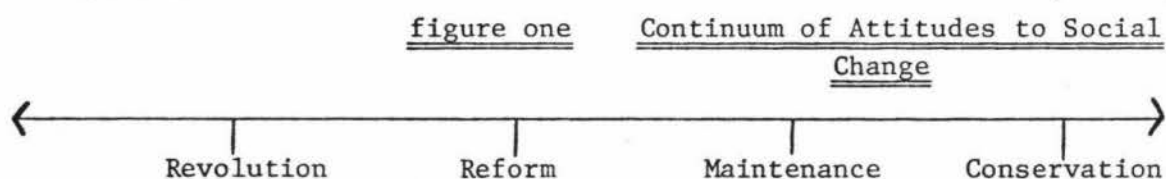
The Purpose of the Courses.

In order to examine the aims, objectives, and content of Women's Studies courses it may be worth while to utilise a conceptual framework as a basis for analysis and discussion.

A key concept in the area of Women's Studies is social change, and several theoretical models with social change as a basis, can assist in this analysis.

- (1) J.E. Thomas and G. Harries-Jenkins (1975) have developed for adult education a continuum of attitudes toward social change. The continuum is based on two important and interrelated factors which account for the attitudes of adult educationalists and their concept of the relation between adult education and social change. First, it is based on two interpretations of social interests. These approximate to a conflict and consensus view respectively on society.

A second determinant of attitudes is the distinction between value-oriented and norm-oriented perceptions. On the basis of these two factors - the relationship between a conflict and consensus model of society, and the contrast between value and norm orientations, Thomas and Harries-Jenkins suggest that we can identify a continuum of attitudes, which is of essential importance in the understanding of the complex relationship between adult education and social change. When these attitudes are analysed it is suggested that interpretation between adult education and social change can be grouped under four categories.



At one extreme (Revolution) we are dealing with the view that any system of adult education must if it is to be effective, challenge established economic political and social assumptions. At the other end (Conservation), we encounter arguments that education should only be concerned with the conservation of traditional normative standards.

Between these two positions are a number of less extreme views which recognise that while there may be inevitable social and political concomitants of all adult education activities, there is a spectrum of legitimate educational aims, in which some are closer to the management of social change (reform) and others closer to the conservation of inherited cultural traditions (maintenance).

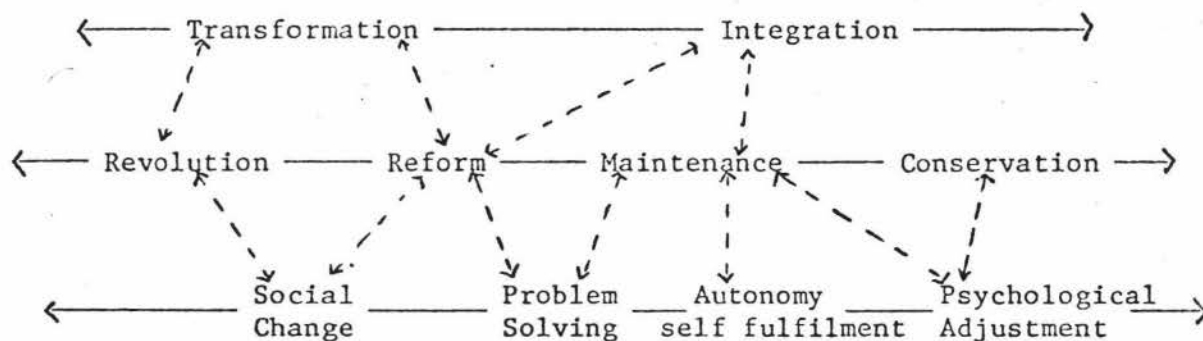
- (2) J.W. Apps (1973) also suggests some pertinent ideas on the various purposes of adult education which could be combined with the Thomas and Harries-Jenkins model to enable development of a workable framework.

Apps suggests there are four different purposes in adult education.

1. To help people change their social conditions, to initiate changes in society.
 2. To equip adults with skills necessary for identifying and solving problems they may face.
 3. To help people become free autonomous individuals, achieving self fulfilment and freedom.
 4. To help people make psychological adjustments to their social conditions and natural world by equipping them with the necessary knowledge, understanding, skills and attitudes, i.e. cultural transmission.
- (3) Finally L. Gordon's model (1975) may be usefully combined with previous tentative frameworks for analysis of the aims, objectives and content of Women's Studies courses. Gordon proposes two social change categories; transformist - which is aiming for total social change and the transformation of society and culture, and integrationist which is aimed at integrating all sections of the community into society, without changing the basic structure of society.

The following framework may thus enable a tentative analysis of the purposes of Women's Studies courses and suggest the general directions of their overall approach to social change.

Figure Two
A Conceptual Framework for Analysing Attitudes in Education
to Social Change.



On the basis of this framework forty three courses with information available were analysed (see Appendix 15). The following pattern was observed.

Table Thirty Four
Purposes of Women's Studies Courses

<u>Purpose</u>	<u>Number</u>	<u>Percent %</u>
<u>Integration orientation</u>		
Maintenance	31	72
Reform	7	16
Sub total	38	88
<u>Transformation orientation</u>		
Reform	5	12
Sub Total	5	12
Total	43	100

The conservation concept does not play a significant role in this analysis of Women's Studies courses as such courses are oriented toward social change - though in considerable variation and degree.

Table 34 shows that the bulk of Women's Studies Courses are oriented toward integration. In this sizeable group a large degree of the social change is motivated by a goal of maintenance, a far smaller group are oriented toward reform.

In the courses where the goals are related to maintenance three different groups are evident:

1. 12 courses are based around problem solving for women from the consensus perspective. This comprises 27.9% of the courses.
2. 11 courses are based around helping women become free autonomous individuals achieving self fulfilment and freedom.
This group comprises 25.5% of the courses.
3. 8 courses aim at psychological adjustment by women to the social conditions and natural world.
This group comprises 18.6% of the courses.

Courses where the goals are related to maintenance account for 72% of the total courses.

There are 7 courses where the goals are related to reform within the perimeters of integration. This group accounts for 16% of Women's Studies courses.

Only a very small number of Women's Studies courses in New Zealand are oriented toward transformation. (12%) and these 5 courses could be located mid way on the continuum between reform and revolution.

From this analysis of the purposes of Women's Studies courses based on the conceptual framework of Thomas and Harries-Jenkins, Apps and Gordon a pattern emerges revealing that a high percentage of such courses are based on the integration approach oriented toward either maintenance or reform.

There are many underlying factors that may assist in providing some understanding of the integrative emphasis in Women's Studies in New Zealand. On a general level, adult education in New Zealand is oriented toward integration. On the basis of this approach funding and course approval might

might be denied to courses with a transformist approach. The reason often suggested for this situation is the pervasive myth of egalitarianism which frequently is manifested in the integrative motive. Important also in explaining the basis of an integrative emphasis is the suggestion that it reflects the dominant New Zealand ideology of patriarchy and state capitalism. On a more specific level, is the effect of course staff and organisers.

The women who have initiated and organised Women's Studies courses in New Zealand may have a 'liberal' feminist perspective - which represent the reformist or moderate branch of the Women's Movement. Radical feminists and Feminist socialists who advocate revolutionary changes in the structure of society and relationship appear to be (with a few exceptions) generally not involved in Women's Studies courses in New Zealand. A slightly different situation is found in the United States of America.

Stimpson (1973) suggests that people in Women's Studies tend to belong to one of five categories:

- (1) The pioneers, who took women as a subject of academic concern before the New Feminism became a public force.
- (2) The ideologues, who were feminists first and who then tried to adapt their feminism to their work, their politics, to their profession.
- (3) The radicals, who place their feminism within a theoretical context of demands for revolutionary educational political and social overhaul;
- (4) The latecomers, who recently discovered that women were interesting academic subjects, and who may become ideologues as they experience sexual discrimination when they try to set up a Women's Studies course; and
- (5) The bandwagoners, both men and women, whose interest in Women's Studies is more in keeping up with fashion and in bucking up enrolment in Women's Studies. (Stimpson 1973 296-7)

It would appear in New Zealand that the radicals play a very minor role in Women's Studies, and possibly until their participation increases most courses will have an integration orientation.

Pedagogy.

Of the courses where information was available in the teaching and learning approaches three quarters utilised lectures, seminars and tutorials. The remaining quarter of the courses used group learning and participation, workshops and correspondence.

Quite a different pattern is found in Australia, United Kingdom and United States of America, where a distinctive approach to learning and teaching has developed in Women's Studies courses. These approaches are reflected through the following ideas.

"What happens in the classroom ought to reflect, exemplify and test the feminist principles being taught. The way we receive information should reinforce in form what is being taught in content". (Moyer 1973 : 35).

In these situations there is an emphasis on collective work, a sharing of responsibility, knowledge and skills, and consensus decision making.

"We believe that the way in which we organise our courses and programmes will partly determine whether we take control of the educational process for our own goals and turn it into something that will move us further in the struggle for our liberation".

(Grah1 et al. 1972 : 112)

The learning model is thus one of andragogy (Boshier 1976 : 20-26) as opposed to pedagogy, where the responsibility for learning is in the hands of the learner.

The change from an "ossified pedagogy" has occurred because "the drama of the classroom has been largely barren. The structure, the master professor's domination of an apprentice pupil, whether the professor is a man or a women, is interestingly like the structure of the patriarchy".

(Stimpson 1973 : 307)

In the New Zealand situation few such developments have yet occurred in course pedagogy.

Course Patterns.

In analysing Women's Studies Courses in New Zealand certain tentative patterns have begun to emerge.

The group of courses that have the most radical social-change orientation (i.e. a reform approach oriented to transformation), are also the courses that, have the most specific aims and objectives, set texts and considerable recommended reading, long course duration, and also are formal courses which may be part of formal qualifications and/or training, and have government funding.

As one moves along the continuum of orientation to social change from Transformation to Integration and Conservation so the patterns begin to change: for example, course aims and objectives become less specified, set texts are not required, there is less recommended reading, courses generally become shorter, larger numbers of courses are informal, and both government and voluntary course funding occurs. Some important issues are then raised - are factors such as specificity of aims and objectives, the amount of reading material utilised, length of courses etc related to the effectiveness of such courses? And what effects do the social change orientations of the courses have upon learning and behavioural and social change?

The above patterns, and the issues raised by them, have considerable implications for Women's Studies and its future development in New Zealand. It will thus be important in future research to examine the effects of such courses and factors within the courses, upon behavioural and social change.

Survival of Courses.

In all countries where Women's Studies courses have been established there has been a considerable number of courses that have had a very short life. (Stimpson 1973:48) (Wolff 1972:156)

A similar pattern has occurred in New Zealand (refer to Seymour's 'Bibliography and Directory' 1978). Many factors are involved in the question of survival of Women's Studies courses. Of considerable importance are factors of resistance and opposition, and status.

Resistance and opposition comes in many forms. Stimpson suggests that the sources of resistance are usually too powerful to be ignored or too

sympathetic on other grounds to be rejected. They include: institutional conservation of both sexes who find curriculum change alarming, and young male staff members who think of Women's Studies as the wedge of a force that will threaten their personal security, their intellectual principles, their ambitions, their ability to fulfil obligations etc. (Stimpson 1973 : 302). In addition Women's Studies is also challenged through scoffing, ridicule and gossip. A vivid example of this is related by Yates.

"the women (planning to set up a course) were treated with contempt by some academics. The professor of spanish submitted a parody on the proposed course entitled The Philosophical, social, sexual and artistic transcendancy of tauromachy (i.e. bullfighting). His course outline proclaimed that members of the Hispanists society would teach the course. Their lack of academic qualifications should not, we consider, be a serious impediment to our proposals. We have it on the best authority that the majority of them can both read and write". (Yates 1973 : 1132).

Perhaps the most significant factor effecting the survival of Women's Studies courses is the question of status.

As suggested previously "men's activities are accorded high status and are thus taken seriously. Subjects associated with women are often trivialised and seen as being of low status". (Moyer 1973 : 35).

The fact that very few men are associated with the organisation and administration of Women's Studies courses, or are participants in them may then have both considerable effects upon and implications for, the status of such courses.

Administrative decisions are also important. In the United States of America the majority of Women's Studies courses and programmes have chosen not to move toward departmental status. But interdisciplinary and inter-departmental courses and programmes "are considered more suspect than traditional departmental and disciplinary programmes". (Ogden 1977 : 147) (Bernstein 1971). Thus many Women's Studies courses and programmes may be seen in this light and therefore accorded low status.

Women are under-represented in high status positions in education (Bunkle 1975). They are therefore often powerless and many hold non-tenured positions which then gives them marginal status.

This lack of status and power among the women taking Women's Studies courses, and the lack of status accorded to the courses themselves means that often these courses will have small chance of survival and may encounter considerable opposition.

J. Nisbet gives a vivid example of a strategy used to eliminate innovation where the innovators have low status and the innovation is perceived as being of low status.

"A common strategy adopted by hostile colleagues for handling an innovatory group is to try and isolate the group in circumstances where the innovators have low status and little influence. A member of the staff who lacks prestige is put in charge; the group is given inferior or makeshift accommodation; and naturally they cannot expect to be given any extra share of finance or facilities which they may need to develop their new programme. Under these conditions, the innovation can safely be left for a year or so, to wither away and die what seems to be a natural death. The host body has dealt effectively with the infection". (Nisbet 1974 : 4).

Therefore unless considerable changes occur, Women's Studies will continue with low status, and will have a constant battle for meaningful survival. Short term changes needed include the participation by men in organisation and attendance, an equal representation of women in all positions of status and power, emergence of courses on departmental and disciplinary lines.

Long term changes, which will ultimately have more impact include the need for changes in the social structure of patriarchal society; and in the nature of knowledge, and status of knowledge.

SUMMARY AND CONCLUSION

This study has provided an overview of the forty six diverse Women's Studies Courses offered in New Zealand to adults during the period 1977 - 1978.

These courses are offered by 35 organisations of which a large proportion are government funded. Voluntary organisations play only a small role in this area.

72% of all courses are informal, non vocational courses. This has considerable implications for the status of Women's Studies.

96% of all courses are organised by women. Men are involved in course organisation in only two situations. The issue is thus raised as to the role of men in Women's Studies, and why they are not participating at the leadership level. A similar pattern emerged in course attendance, where 91.2% of the participants were women and 8.8% men. There was also considerable differences in the types of courses attended by men and women. Only 26.9% of the women attended formal courses whereas 96.1% of the men did so. There thus appear to be quite different motivational factors behind male and female Women's Studies course participation. If equal participation is sought by both men and women in this area these issues need to be pursued in further detail.

The Women's Movement has played a significant role in the impetus for course establishment. Since 1975 82% of the courses have been developed which suggests that International Womens Year may have acted as a catalyst for course development.

A large proportion of the courses were established through the independent initiative by female staff members. Factors such as organisational policy and 'needs' played only a very small role. As the majority of continuing education courses and programmes are based on a 'needs' policy it is important that this whole issue be explored as such policies may function to the exclusion of the recognition of needs of certain groups.

In a tentative examination of the purposes and content of Women's Studies courses as regards their orientation to social change, a pattern

emerged revealing that a high percentage of the courses are based on an integration approach (of which a large proportion were oriented toward maintenance, and a small proportion towards reform). Only a very small number of courses were oriented toward transformation and these had a reform basis. It would thus appear that the women who have initiated and organised Women's Studies courses in New Zealand may have a liberal feminist perspective which represents the reformist or moderate branch of the Women's Movement. Radical feminists and socialist feminists who advocate revolutionary changes in the structure of society and relationships appear to be (with a few exceptions) generally not involved in Women's Studies courses in New Zealand.

In the classroom situation several patterns emerged. Few courses had set reading material. 50% had recommended reading. 70% of the course aims and objectives were of a general nature: only 30% were specific. A large proportion of the courses utilized lectures, seminars and tutorials, a small proportion of courses utilized alternative teaching and learning approaches such as workshops and group participation programmes. Average course length was 12.5 sessions, although government courses were longer than voluntary organisation courses. These patterns need to be further examined to see if there is a relationship between such factors and course effectiveness.

On the basis of this research the question of the survival of Women's Studies courses was examined bringing together the various research findings and tentative underlying causative factors.

To ensure the meaningful development of Women's Studies and its overall objectives, changes are thus advocated which include the participation by men in organisation and attendance, an equal presentation of women in all positions of status and power - and the emergence of courses on departmental and disciplinary lines. In the long term situation there is a need for change in the structure of patriarchal society, and in the nature and status of knowledge.

In conclusion, this study has thus provided an overview of Women's Studies courses in New Zealand, and suggested many possible avenues for future research and development.

Mary Hancock Benseman
c/- Rosemary Chesson,
Department of Education,
Massey University,
PALMERSTON NORTH.

Dear Sir/Madam,

I am a Bachelor of Education Honours student at Massey University and I am doing some research on Womens Studies programmes/courses in New Zealand.

Could you please tell me if your organisation/institution has (or had) any Womens Studies courses or programmes of any description?

If so could you please give me the name and address of the course organiser so that I could contact them about my research.

To help in this way could you please fill in the form below and send it to me in the enclosed envelope.

I would greatly appreciate any help you can offer in this respect.

Yours sincerely,

Mary Hancock Benseman
Mary Hancock Benseman.

Womens Studies Research

1. Name and Address of your organisation/
Institution.

2. Do you (or have you) run a Womens Studies
programme?

YES

NO.

3. Name and address of Womens Studies
Course Organiser.

Send to:

M. Hancock Benseman;
c/- Rosemary Chesson,
Department of Education,
Massey University,
Palmerston North.

Main Questionnaire : Introductory Letter.

Mary Hancock Benseman,
c/- Education Department,
Massey University,
PALMERSTON NORTH.

Dear

I am a Bachelor of Education Honours student at Massey University and as part of my study I am carrying out some research on Womens Studies Courses and Programmes in New Zealand.

I understand that you have some involvement in a Womens Studies Course and I wonder if you would be prepared to be involved in a small piece of research. If this is possible, could you please fill out the attached form and return it to me in the enclosed addressed envelope.

During May and June this year I hope to briefly visit the various Womens Studies Course Organisations for a discussion on a number of points regarding the research. I hope such an arrangement would be agreeable to you. I will contact you in late April about this.

Many thanks in anticipation of your help.

Yours sincerely,

Mary Hancock Benseman.

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APPENDIX TWO (b)Main QuestionnaireWOMENS STUDIES QUESTIONNAIREResearch Worker

Mary Hancock Benseman,
C/o Dept. of Education,
Massey University.

-
1. Name of the course or programme. _____
 2. Name and Address of the Course Organiser. _____

 3. What organisation is running the course? _____

 5. What are the aims and objectives of the course? _____

 6. If available, could you please attach a copy of your course outline, texts, bibliography and method of teaching.
 7. How many people regularly attended each course? _____
 8. How long does the course last? _____
 9. How many lectures or seminars are there for the course? _____

Preliminary Survey : Reminder

Mary Hancock Benseman,
c/- Department of Education,
Massey University,
PALMERSTON NORTH.

Dear Sir/Madam,

I am a Bachelor of Education Honours student at Massey University and I am doing some research on Womens Studies programmes/courses in New Zealand.

Earlier in the year I contacted you enquiring if you ran any Womens Studies Courses. As I have not at this point heard from you I wonder if you could please assist me with my research in the following way.

Could you please tell me if your organisation/institution has (or had) any Womens Studies courses or programmes of any description?

If so could you please give me the name and address of the course organiser so that I could contact them about my research.

To help in this way could you please fill in the form below and send it to me in the enclosed envelope.

I would greatly appreciate any help you can offer in this respect.

Yours sincerely,

Mary Hancock Benseman.

Womens Studies Research

1. Name and Address of your organisation/
institution.

2. Do you (or have you) run a Womens Studies
programme?

YES

NO

3. Name and address of Womens Studies
Course Organiser.

Main Questionnaire : Reminder

Mary Hancock Benseman,
c/- Education Department,
Massey University,
Palmerston North

ear

Earlier this year I contacted you to see if you would be prepared to be involved in a small piece of research on Womens Studies courses in New Zealand in 1978 as you are participating in the organisation and running of a course of this type.

In order for this study to be comprehensive we need as full information as possible as the success of the study depends on a high response rate.

I have not at this stage received a reply from you. If you are interested I would very much appreciate if you would please fill out the attached questionnaire and return it to me in the enclosed envelope.

Many thanks in anticipation of your help.

Yours sincerely,

Mary Hancock Benseman.

cl:

Main Questionnaire : Letter of thanks to respondents.

Mary Hancock Benseman,
c/- Education Department,
Massey University,
Palmerston North.

ear

Many thanks for participating in my research on Women Studies courses and completing the questionnaire.

I have been very happily surprised at the number of organisations in New Zealand this year that are offering Womens Studies courses - at this stage well over 35 different organisations.

Unfortunately in view of the amount of work that is ahead of me in analysing the material on these courses from the questionnaire, I do not think I will be able to make my proposed visits during May and June.

Once again, many thanks for your interest and participation,

Yours sincerely,

Mary Hancock Benseman.

APPENDIX FIVEWomen's Studies Courses in New Zealand 1977-1978

<u>Title of Course</u>	<u>Administering Organisation</u>
Assertiveness Training	Christchurch Technical Institute
Assertiveness Training for Women	Department of University Extension Victoria University
Assertiveness Training for Women	Canterbury Workers Educational Association
Assertiveness Training for Women	Campbell Centre, Christchurch
Assertiveness Training for Women	Ad Hoc Group, Wellington
Confidence Course for Women	Hawkes Bay Community College
Education and the Equality of the Sexes	Teacher Refresher Course Committee, Department of Education
I am Woman	Y.W.C.A. Dunedin
I am Woman	Cameron Centre, Dunedin
Management Training for Women	Department of Education
New Horizons for Women	Hawkes Bay Community College
New Opportunities for Women	Christchurch Technical Institute
New Outlook for Women	Christchurch Technical Institute
New Outlook for Women	National Organisation of Women Christchurch
Planning a Fresh Start	Aorere College, Community School, Auckland
Pretraining	Wellington Polytechnic
Psychology of Women	Department of Psychology, Waikato University
Sex Roles	Palmerston North Teachers College
Sociology of Sex Roles	Sociology Department Canterbury University
Sociology of Women	Sociology Department Waikato University
The Positive Woman	Hawkes Bay Community College
The Positive Woman	New Plymouth Women's Centre
The Positive Woman	Wanganui Ad Hoc Group
The Positive Woman	Y.W.C.A. Palmerston North
Toward a Sociology of Women	Department of Extension Studies Canterbury University
Training Women for Workshops	Community Education Service Nelson
Women and Education	Auckland Secondary Teachers College
Women and Finance	Y.W.C.A. Dunedin

<u>Title of Course</u>	<u>Administering Organisation</u>
Women and Health Today	Centre for Continuing Education Waikato University
Women and Mental Health	New Plymouth Women's Centre
Women and the Law	Law Faculty, University of Auckland
Women and the Law	Dept. of University Extension, Victoria University
Women and Administration	Department of Education
Women in New Zealand Society	WEA Trade Union Postal Education Committee
Women in Society	Sociology Department Massey University
Women in Society	Victoria University
Womens Studies	Auckland Technical Institute
Womens Studies	Centre for Continuing Education, Auckland University
Womens Studies	Dunedin Collective for Women
Womens Studies	Manukau Technical Institute
Womens Studies	Otago University, Dept. of University Extn.
Womens Studies	WEA Auckland
Womens Studies	WEA Wellington
Workshops for Women	Community Education Service Nelson
Not stated	Working Womens Alliance
Total 46 Courses	

APPENDIX SIXOrganisations with Women's Studies Courses

<u>Organisation / Institution</u>	<u>Course Numbers</u>
Ad Hoc group Wanganui	1
Ad Hoc group Wellington	1
Aorere Community School	1
Auckland Secondary Teachers College	1
Auckland Technical Institute	1
Auckland University	1
Auckland Workers Educational Association	1
Cameron Centre Dunedin	1
Campbell Centre Christchurch	1
Canterbury University	1
Canterbury Workers Educational Association	1
Centre for Continuing Education Auckland University	1
Centre for Continuing Education Waikato University	1
Christchurch National Organisation of Women	1
Christchurch Technical Institute	3
Department of Extension Studies Canterbury University	1
Department of University Extension Otago University	1
Department of University Extension Victoria University	3
Dunedin Collective for Women	1
Dunedin Y.W.C.A.	2
Hawkes Bay Community College	3
Manukau Technical Institute	1
Massey University	1
Nelson Community Education Service	2
New Plymouth Women's Centre	2
Palmerston North Teachers College	1
Palmerston North Y.W.C.A.	1
Teacher Education Department of Education	2
Teacher Refresher Course Committee	1
Victoria University	1
Waikato University	2
Wellington Polytechnic	1

Organisation / InstitutionCourse Numbers

Wellington Workers Educational Association
WEA Trade Union Postal Education Committee
Working Women's Alliance

1

1

1

Totals35 Organisations

46 Courses

APPENDIX SEVEN

Government and Voluntary Organisations and Course Numbers

<u>Organisations</u>	<u>Number of Courses per Organisation</u>
<u>Government Organisations</u>	
<u>Community College</u>	
Hawkes Bay	3
<u>Community Education Service</u>	
Nelson Community Education Service	2
<u>Community School</u>	
Aorere, Auckland	1
<u>Department of Education</u>	
Teacher Education	2
Teacher Refresher Course Committee	1
<u>Polytechnic/Technical Institute</u>	
Auckland Technical Institute	1
Christchurch Technical Institute	3
Manukau Technical Institute	1
Wellington Polytechnic	1
<u>Teachers College</u>	
Auckland Secondary Teachers College	1
Palmerston North Teachers College	1
<u>University</u>	
Auckland	1
Canterbury	1
Massey	1
Victoria	1
Waikato	2
<u>University Extension</u>	
Auckland University Centre for Continuing Education	1
Canterbury University Department of Extension Studies	1
Otago University, Department of University Extension	1
Victoria University, Department of University Extension	3
Waikato University, Centre for Continuing Education	1
 Sub totals	 30 Courses
21 Organisations	

<u>Voluntary Organisations</u>		<u>Number of Courses</u>
<u>Ad hoc</u>		
Wanganui		1
Wellington		1
<u>Collective for Women</u>		
Dunedin Collective for Women		1
<u>Human Relations: Group Education and Counselling Centre</u>		
Cameron Centre - Dunedin		1
Campbell Centre - Christchurch		1
<u>National Organisation of Women</u>		
Christchurch Branch		1
<u>Women's Centre</u>		
New Plymouth		2
<u>Workers Educational Association</u>		
Auckland		1
Canterbury		1
Trade Union Postal Education Committee		1
Wellington		1
<u>Young Women's Christian Association</u>		
Dunedin		2
Palmerston North		1
Working Women's Alliance		1
Sub Totals		
	14 Organisations	16 Courses
Totals		
	35 Organisations	46 Courses

APPENDIX EIGHTSource of Funds

<u>Government Funded Organisations</u>	<u>Number of Courses</u>
<u>Community College</u>	
Hawkes Bay Community College	3
<u>Community Education Service</u>	
Nelson Community Education Service	2
<u>Community School</u>	
Aorere Auckland	1
<u>Department of Education</u>	
Teacher Education	2
Teacher Refresher Course Committee	1
<u>Polytechnic/Technical Institute</u>	
Auckland Technical Institute	1
Christchurch Technical Institute	3
Manukau Technical Institute	1
Wellington Polytechnic	1
<u>Teachers College</u>	
Auckland Secondary Teachers College	1
Palmerston North Teachers College	1
<u>University</u>	
Auckland	1
Canterbury	1
Massey	1
Victoria	1
Waikato	2
<u>University Extension</u>	
Auckland University Centre for Continuing Education	1
Canterbury University Department of Extension Studies	1
Otago University Department of University Extension	1
Victoria University Department of University Extension	3
Waikato University Centre for Continuing Education	1
<u>Workers Educational Association</u>	
Auckland WEA	1
Canterbury WEA	1
Trade Union Postal Education Committee (WEA)	1

<u>Workers Educational Association</u>	<u>Number of Courses</u>
Wellington WEA	1

Sub Total	25 Organisations	34 Courses
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<u>Voluntary Funded Organisations</u>	<u>Number of Courses</u>
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Ad hoc

Wanganui	1
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Wellington	1
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Collective for Women

Dunedin Collective for Women	1
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Human Relations: Group Education and Counselling Centres

Cameron Centre Dunedin	1
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Campbell Centre Christchurch	1
------------------------------	---

National Organisation of Women

Christchurch Branch	1
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Women's Centre

New Plymouth Women's Centre	2
-----------------------------	---

Working Women's Alliance

Wellington Branch	1
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Young Women's Christian Association

Dunedin	2
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Palmerston North	1
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Sub Totals	10 Organisations	12 Courses
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Totals	35 Organisations	46 Courses
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APPENDIX NINEFormal and Informal* Women's Studies CoursesInformal Courses

<u>Organisation</u>	<u>Number of Courses</u>
<u>Ad hoc Organisation</u>	
Wanganui	1
Wellington	1
<u>Collective for Women</u>	
Dunedin Collective	1
<u>Community College</u>	
Hawkes Bay Community College	3
<u>Community Education Service</u>	
Nelson Community Education Service	2
<u>Community School</u>	
Aorere Community School Auckland	1
<u>Human Relations: Group Education and Counselling Centre</u>	
Cameron Centre Dunedin	1
Campbell Centre Christchurch	1
<u>Polytechnic/Technical Institutes</u>	
Christchurch Technical Institute	3
Wellington Polytechnic	1
<u>National Organisation of Women</u>	
Christchurch Branch	1
<u>University Extension</u>	
Auckland University Centre for Continuing Education	1
Canterbury University Department of Extension Studies	1
Otago University Department of University Extension	1
Victoria University Department of University Extension	3
Waikato University Centre for Continuing Education	1
<u>Womens Centre</u>	
New Plymouth Womens Centre	2
<u>Workers Educational Association</u>	
Auckland	1
Canterbury	1
Trade Union Postal Education Committee	1
Wellington	1

<u>Working Women's Alliance</u>	<u>Number of Courses</u>
Wellington Branch	1
<u>Young Women's Christian Association</u>	
Dunedin	1
Palmerston North	2
<hr/>	
Sub Totals	24 Organisations
	33 Courses

Formal Courses

<u>Organisation</u>	<u>Number of Courses</u>
<u>Department of Education</u>	
Teacher Education	2
Teacher Refresher Course Committee	1
<u>Teachers College</u>	
Auckland Secondary Teachers College	1
Palmerston North Teachers College	1
<u>Technical Institutes</u>	
Auckland Technical Institute	1
Manukau Technical Institute	1
<u>University</u>	
Auckland University	1
Canterbury University	1
Massey University	1
Victoria University	1
Waikato University	2
<hr/>	
Sub Totals	11 Organisations
	13 Courses
<hr/>	
Totals	35 Organisations
	46 Courses

* For criteria used refer to section "Formal and Informal Women's Studies Courses" in the findings.

APPENDIX TENCourse Organisers: by sexCourse Organisers

<u>Course Title</u>	<u>Administering Organisation</u>	<u>Female only</u>	<u>Male only</u>	<u>Male and Female</u>
Assertiveness Training	Chch Technical Inst.	/		
Assertiveness Training for Women	Dept. Uni. Ext. Victoria	/		
Assertiveness Training for Women	Canterbury WEA	/		
" " "	Campbell Centre Chch.	/		
" " "	Ad Hoc Group Wellington	/		
Confidence Course for Women	Hawke Bay Community College	/		
Education & Equality of the Sexes	Teacher Refresher Course Comm.	/		
I am Woman	Y.W.C.A. Dunedin	/		
I am Woman	Cameron Centre Dunedin	/		
Management Training for Women	Department of Education	/		
New Horizons for Women	Hawke Bay Community College	/		
New Opportunities for Women	Chch Technical Institute	/		
New Outlook for Women	Chch Technical Institute	/		
New Outlook for Women	Now Christchurch	/		
Planning a Fresh Start	Aorere College Auckland	/		
Pretraining	Wellington Polytechnic	/		
Psychology of Women	Psych. Dept. Waikato Univ.	/		
Sex Roles	P.N. Teachers College	/		
Sociology of Sex Roles	Soc. Dept. Canterbury Univ.			/
Sociology of Women	Soc. Dept. Waikato Univ.	/		
The Positive Woman	Hawke Bay Community College	/		
" " "	New Plymouth Womens Centre	/		
" " "	Wanganui Ad Hoc Group	/		
" " "	Y.W.C.A. Palmerston North	/		
Toward a Sociology of Women	Extension Studies Cant. Univ.	/		
Training Women for Workshops	Community Educ. Service Nelson	/		
Women and Education	Auckland Sec. Teachers Coll.	/		
Women and Finance	Y.W.C.A. Dunedin	/		
Women and Health	Centre for Cont.Ed.Waikato Uni.	/		

<u>Course Title</u>	<u>Administering Organisation</u>	<u>Female only</u>	<u>Male only</u>	<u>Male and Female</u>
Women and Mental Health	New Plymouth Women's Centre	/		
Women and the Law	Law Faculty, Auckland Univ.	/		
Women and the Law	University Extn. Victoria Un.	/		
Women and Administration	Department of Education	/		
Women in N.Z. Society	WEA Trade Union Post.Ed.Ser.	/		
Women in Society	Soc.Dept. Massey University	/		
Women in Society	Victoria University			/
Women's Studies	Auckland Tech. Inst.	/		
" "	Centre for Cont.Ed.Auck.Uni.	/		
" "	Dunedin Collective for Women	/		
" "	Manukau Tech. Institute	/		
" "	Uni.Exten. Otago University	/		
" "	Uni.Exten. Victoria Univ.	/		
" "	WEA Auckland	/		
" "	WEA Wellington	/		
Workshops for Women	Community Educ. Service Nelson	/		
(Not stated)	Working Women's Alliance Wellington	/		
<hr/> Total		42	0	2

APPENDIX ELEVENAttendance at Women's Studies Courses (by sex)

<u>Organisation and Course</u>	<u>Attendance</u>		<u>Total per Course</u>	<u>Times course run 1977- 1978.</u>	<u>Total</u>
	<u>Female</u>	<u>Male</u>			
<u>Government Organisations Courses</u>					
<u>Community College - Hawkes Bay</u>					
Confidence Course for Women	15	0	15	1	15
New Horizons for Women	15	0	15	6	90
The Positive Woman	40	0	40	1	40
<u>Community Education Service - Nelson</u>					
Training Women for workshops	12	0	12	1	12
Workshops for Women	300	-	300	1	300
<u>Department of Education - Teacher Education</u>					
Management Training for Women	22	0	22	1	22
<u>Polytechnic - Wellington</u>					
Pretraining	15	0	15	3	45
<u>Teachers College</u>					
<u>Auckland Secondary Teachers College</u>					
Women and Education	45	15	45	1	60
<u>Palmerston North Teachers College</u>					
Sex Roles	60	10	70	1	70
<u>Technical Institute</u>					
<u>Auckland Technical Institute</u>					
Women's Studies *	10	10	20	12	240
<u>Christchurch Technical Institute</u>					
Assertiveness Training	-	-	30	1	30
New Opportunities for Women	18	0	18	3	54
New Outlook for Women	18	0	18	6	108
<u>Manukau Technical Institute</u>					
Women's Studies	12	0	12	3	36
<u>University</u>					
<u>Auckland</u>					
Women and the Law	25	3	28	1	28
<u>Canterbury</u>					
Sociology of Sex Roles	56	15	71	1	71

Massey

Women in Society	39	3	42	1	42
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Victoria

Women in Society	47	3	50	1	50
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Waikato

Psychology of Women	30		30	1	30
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Sociology of Women	17	1	18	1	18
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University ExtensionAuckland University Centre for Continuing Education

Women's Studies	30	0	30	1	30
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Canterbury University Department of Extension Studies

Toward a Sociology of Women	25	0	25	1	25
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Otago University Department of University Extension

Women's Studies	38	2	40	1	40
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Victoria University Department of University Extension

Assertiveness Training for Women	40	0	40	1	40
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Women and the Law	100		100	1	100
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Women's Studies	158	2	160	1	160
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Waikato University Centre for Continuing Education

Women and Health	58	3	61	1	61
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Sub Total	27 Courses	1640	177		1817
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Voluntary Organisation CoursesAd HocWanganui

The Positive Woman	18	0	18	1	18
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Wellington

Assertiveness Training for Women	7	0	7	1	7
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Human Relations: Group Education and Counselling CentreCampbell Centre, Christchurch

Assertiveness Training for Women	15	0	15	1	15
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Women's Centre - New Plymouth

The Positive Woman	25	0	25	1	25
Women and Mental Health	70	0	70	1	70

Workers Educational AssociationCanterbury

Assertiveness Training for Women	12	0	12	1	12
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Trade Union Postal Education Committee

Women in New Zealand Society	11	0	11	1	11
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Young Womens Christian AssociationPalmerston North

The Positive Women	20	0	20	2	40
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Sub Total	8 Courses	198	0		198
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27 Government Organisation Courses	1640	177			1817
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8 Voluntary Organisation Courses	198	0			198
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Total	35 Courses	1838	177		2015
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FOOTNOTE

* Attendance at Auckland Technical Institute was difficult to analyse as the course is repeated 12 times during 1978 to different groups of students. When secretarial groups attend, they are 100% female, when computer science, engineering and science groups attend they are generally 75% male.

Thus a tentative overall figure of 50% males and females attending this course has been suggested with the total attendance 240.

APPENDIX TWELVE

(73)

Course Origins

<u>Course Title</u>	<u>Administering Organisation</u>	<u>Year Established Initiated</u>	<u>Independently</u>	<u>Policy of Organisation Policy and Initiative</u>	<u>Expressed "Needs"</u>	<u>Not Stated</u>
Assertiveness Training	Chch Technical Institute	1976	/			
Assertiveness Training for Women	Dept.Uni.Exten.Victoria Un.	1978	/			
" " "	Canterbury WEA	1976	/			
" " "	Campbell Centre Chch	1976	/			
" " "	Wellington Ad hoc Group	1978	/			
Confidence Course for Women	Hawkes Bay Comm.College	1978	/			
Education & Equality of the Sexes	Teacher Refresher Course Committee	1977		/		
I am Woman	Y.W.C.A. Dunedin	1977	/			
I am Woman	Cameron Centre Dunedin	1976	/			
Management Training for Women	Department of Education	1977		/		
New Horizons for Women	Hawke Bay Comm.College	1977	/			
New Opportunities for Women	Chch Technical Institute	1976	/			
New Outlook for Women	Chch Technical Institute	1973	/			
New Outlook for Women	N.O.W. Christchurch	1977	/			
Planning a Fresh Start	Aorere College, Auckland	-			/	
Pretraining	Wellington Polytechnic	1969			/	
Psychology of Women	Psych.Dept. Waikato Univ.	1973	/			
Sex Roles	P.N. Teachers College	1977		/		
Sociology of Sex Roles	Soc.Dept. Canterbury Univ.	1975	/			
Sociology of Women	Soc.Dept. Waikato Univ.	1974	/			
The Positive Woman	Hawke Bay Comm.College	1978	/			
" " "	New Plymouth Women's Centre	1978	/			
" " "	Wanganui Ad hoc Group	1978	/			
" " "	Y.W.C.A. Palmerston North	1978	/			
Toward a Sociology of Women	Extn.Studies Canterbury Uni.	1977			/	
Training Women for Workshops	Comm.Educ. Service Nelson	1978	/			
Women and Education	Auckland Sec.Teachers Coll.	1975	/			
Women and Finance	Y.W.C.A. Dunedin	1978			/	
Women and Health	Centre for Cont.Ed. Waikato University	1977			/	

Women and Mental Health .	New Plymouth Women's Centre	1977	/					
Women and the Law	Law Faculty Auckland Univ.	1976	/					
Women and the Law	Univ.Exten. Victoria Univ.	1978	/					
Women and Administration	Department of Education	1978		/				
Women in N.Z. Society	WEA Trade Union Postal Ed. Service	1977	/					
Women in Society	Soc.Dept. Massey Univ.	1978	/					
Women in Society	Victoria University	1975	/					
Women's Studies	Auckland Tech. Institute	1976		/				
" "	Centre for Cont.Ed. Auckland University	1976	/					
" "	Dunedin Coll.for Women	1976	/					
" "	Manukau Tech. Institute	1977					/	
" "	Uni.Exten. Otago Univ.	1976	/					
" "	Uni.Exten. Victoria Univ.	1978	/					
" "	WEA Auckland	-	/					
" "	WEA Wellington	-					/	
Workshops for Women	Community Ed.Service Nelson	1978	/					
(not stated)	Working Women's Alliance Wellington	-					/	

Totals	33	2	3	5	3
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APPENDIX THIRTEENSpecificity of Course Aims and Objectives

<u>Course Title</u>	<u>Administering Organisation</u>	<u>Aims & Objectives</u>				
		Very Specific	Specific	General	Very General	Not Stated
Assertiveness Training	Christchurch Tech. Institute		/			
Assertiveness Training for Women	Dept.Uni.Exten. Victoria Uni.		/			
" " "	Canterbury WEA		/			
" " "	Campbell Centre Christchurch		/			
" " "	Wellington Ad Hoc Group				/	
Confidence Course for Women	Hawke Bay Community College		/			
Education & Equality of the Sexes	Teacher Refresher Course Committee		/			
I am Woman	Y.W.C.A. Dunedin				/	
I am Woman	Cameron Centre Dunedin				/	
Management Training for Women	Department of Education		/			
New Horizons for Women	Hawke Bay Community College		/			
New Opportunities for Women	Christchurch Tech. Institute		/			
New Outlook for Women	Christchurch Tech. Institute		/			
New Outlook for Women	N.O.W. Christchurch		/			
Planning a Fresh Start	Aorere College, Auckland		/			
Pretraining	Wellington Polytechnic		/			
Psychology of Women	Psych.Dept. Waikato Univ.	/				
Sex Roles	P.N. Teachers College		/			
Sociology of Sex Roles	Soc.Dept.Canterbury Univ.	/				
Sociology of Women	Soc.Dept. Waikato Univ.	/				
The Positive Woman	Hawke Bay Community College		/			
The Positive Woman	New Plymouth Women's Centre		/			
" " "	Wanganui Ad Hoc Group				/	
" " "	Y.W.C.A. Palmerston North				/	
Toward a Sociology of Women	Exten.Studies Cant. Univ.	/				
Training Women for Workshops	Community Educ.Service Nelson	/				
Women and Education	Auckland Sec.Teachers Coll.		/			
Women and Finance	Y.W.C.A. Dunedin		/			

<u>Course Title</u>	<u>Administering Organisation</u>	
Women and Health	Centre for Cont.Ed. Waikato Uni.	/
Women and Mental Health	New Plymouth Women's Centre	/
Women and the Law	Law Faculty Auckland Univ.	/
" " "	Univ.Exten. Victoria Univ.	/
Women and Administration	Department of Education	/
Women in N.Z. Soc.	WEA Trade Union Postal Ed. Service	/
Women in Society	Soc.Dept.Massey University	/
" " "	Victoria University	/
Women's Studies	Auckland Tech. Institute	/
" "	Centre for Cont.Ed. Auckland University	/
" "	Dunedin Collec. for Women	/
" "	Manukau Tech. Institute	/
" "	Uni.Exten. Otago Univ.	/
" "	Uni.Exten. Victoria Univ.	/
" "	WEA Auckland	/
" "	WEA Wellington	/
Workshops for Women	Community Ed.Service Nelson	/
(Not stated)	Working Women's Alliance Wellington	/

5 7 22 6 6

PedagogyTeaching and Learning Approaches.1. Approach - Lectures, Seminars Tutorials

<u>Courses</u>	<u>Administering Organisation</u>
I am Woman	Cameron Centre Dunedin
I am Woman	Y.W.C.A. Dunedin
New Outlook for Women	Christchurch Technical Institute
Psychology of Women	Waikato University
Sex Roles	Palmerston North Teachers College
Sociology of Sex Roles	Canterbury University
Sociology of Women	Waikato University
Toward a Sociology of Women	Extension Studies Canterbury University
Women and Education	Auckland Secondary Teachers College
Women and Finance	Y.W.C.A. Dunedin
Women and Mental Health	New Plymouth Women's Centre
Women and the Law	University Extension Victoria
Women in Society	Massey University
Women in Society	Victoria University
Women's Studies	Auckland Technical Institute
Women's Studies	Manukau Technical Institute
Women's Studies	Department of Continuing Ed. Auckland Uni.
Women's Studies	University Extension Victoria
<u>TOTAL 18 Courses</u>	

2. Approach - Group Learning and Participation

<u>Course</u>	<u>Administering Organisation</u>
Assertiveness Training for Women	Campbell Centre
" " "	Canterbury WEA
" " "	University Extension Victoria
<u>TOTAL 3 Courses</u>	

3. Approach - Workshop.Course

Pretraining

Workshops for Women

Administering Organisation

Wellington Polytechnic

Nelson Community Education Service

TOTAL 2 Courses

4. Approach - Correspondence.Course

Women in New Zealand Society

Administering OrganisationWEA Trade Union Postal Education
Service

TOTAL 1 Course

TOTAL 24 COURSES

APPENDIX FIFTEENCourse Reading

<u>Course Title</u>	<u>Administering Organisation</u>	<u>Set Text</u>	<u>10+ Books Recommended</u>	<u>5+ Books Recommended</u>	<u>3+ Books Recommended</u>	<u>1 Book Recommended</u>	<u>No Reading Indicated</u>	<u>No information Available</u>
Assertiveness Training	Chch Technical Institute					/		
Assertiveness Training for Women	Dept.Uni.Ext. Victoria					/		
" " "	Canterbury WEA				/			
" " "	Campbell Centre Chch				/			
" " "	Ad Hoc Group Wellington					/		
Confidence Course for Women	Hawke Bay Comm.College						/	
Educational Equality of the Sexes	Teacher Refresher Course Comm.						/	
I am Woman	Y.W.C.A. Dunedin						/	
I am Woman	Cameron Centre Dunedin						/	
Management Training for Women	Department of Educ.			/				
New Horizons for Women	Hawke Bay Comm. College						/	
New Opportunities for Women	Chch Technical Inst.						/	
New Outlook for Women	Chch Technical Inst.			/				
New Outlook for Women	N.O.W. Christchurch						/	
Planning a Fresh Start	Aorere College Auckland							/
Pretraining	Wellington Polytechnic						/	
Psychology of Women	Psych.Dept. Waikato Uni.	/ /						
Sex Roles	P.N. Teachers College						/	
Sociology of Sex Roles	Soc.Dept. Canterbury Uni.	/ /						
Sociology of Women	Soc.Dept. Waikato Uni.	/ /						
The Positive Woman	Hawke Bay Comm.College						/	
The Positive Woman	New Plymouth Womens Cen.						/	
" " "	Wanganui Ad Hoc Group						/	
" " "	Y.W.C.A. Palmerston Nth						/	
Toward a Sociology of Women	Extn.Stud. Canter. Uni.	/						
Training Women for Workshops	Comm.Education Service Nelson						/	
Women and Education	Auck.Sec.Teachers Coll.			/				

Women and Finance	Y.W.C.A. Dunedin	/					
Women and Health	Centre for Cont.Ed. Waik. University	/					
Women and Mental Health	New Plymouth Women's Cen.	/					
Women and the Law	Law Faculty, Auck.Uni.	/					
Women and the Law	Univ.Extn. Victoria Uni.	/					
Women and Administration	Dept. of Education						/
Women in N.Z. Society	WEA Trade Union Postal Ed.Service	/					
Women in Society	Soc.Dept. Massey Uni.	/	/				
" " "	Victoria University	/					
Women's Studies	Auckland Tech.Inst.	/					
" "	Centre for Cont.Ed. Auckland Univ.						/
" "	Dunedin Coll. for Women						/
" "	Manukau Tech.Inst.						/
" "	Uni.Extn. Otago Univ.						/
" "	Uni.Extn. Victoria Uni.	/					
" "	WEA Auckland						/
" "	WEA Wellington						/
Workshops for Women	Comm.Educ.Service Nelson	/					
(Not stated)	Working Women's Alliance Wellington						/

4 11 3 2 3 21 6

APPENDIX SIXTEENWomen's Studies Courses with Set TextsCourses with Set Texts

<u>Courses</u>	<u>Administering Organisation</u>	<u>Number</u>
Psychology of Women	Waikato University	1
Sociology of Sex Roles	Canterbury University	1
Women in Society	Massey University	1
Women in Society	Victoria University	1
<hr/> TOTAL		4

APPENDIX SEVENTEENWomen's Studies Courses with Recommended Reading10⁺ Books Recommended

<u>Course</u>	<u>Administering Organisation</u>	<u>Number</u>
Psychology of Women	Waikato University	1
Toward a Sociology of Women	Extension Studies Canterbury	1
Sociology of Sex Roles	Canterbury University	1
Sociology of Women	Waikato University	1
Women in New Zealand Society	WEA Trade Union Postal Service	1
Women in Society	Massey University	1
Women in Society	Victoria University	1
Women and the Law	Auckland University	1
Women's Studies	Auckland Technical Institute	1
Women's Studies	University Extension Victoria	1
Workshops for Women	Nelson Community Education Service	1
<hr/> Sub Total		11

5⁺ Books Recommended

<u>Course</u>	<u>Administering Organisation</u>	<u>Number</u>
Management Training for Women	Department of Education	1
New Outlook for Women	Christchurch Tech. Institute	1
Women and Education	Auckland Secondary Teachers College	1
<hr/> Sub Total		3

3⁺ Books Recommended

<u>Course</u>	<u>Administering Organisation</u>	<u>Number</u>
Assertiveness Training for Women	Campbell Centre Christchurch	1
" " " "	WEA Christchurch	1
<hr/> Sub Total		2

1 Book Recommended

<u>Course</u>	<u>Administering Organisation</u>	<u>Number</u>
Assertiveness Training for Women	Ad Hoc Wellington	1
" " " "	Christchurch Tech.Institute	1
" " " "	University Extension Victoria	1

Sub Total	3
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TOTAL	19
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APPENDIX EIGHTEEN

		<u>Course Length</u>							
<u>Organisational Bodies</u>	<u>Courses</u>	Number of sessions	Government	Organisation	Course	Voluntary	Organisation	Course	Formal
									Course
									Informal
									Course
<u>Ad Hoc Organisations</u>									
Wanganui	The Positive Woman	4				/			/
Wellington	Assertiveness Training For Women								
<u>Collective for Women</u>									
Dunedin	Women's Studies								
<u>Community College</u>									
Hawkes Bay	Confidence Course for Women	5	/						/
	New Horizons for Women	10	/						/
	The Positive Women	4	/						/
<u>Community Education Service</u>									
Nelson	Training Women for Workshops	25	/						/
	Workshops for Women	4	/						/
<u>Community School</u>									
Aorere Auckland	Planning a fresh start	6	/						/
<u>Department of Education</u>									
Teacher Education	Management Training for Women	10	/					/	
Teacher Education	Women and Administration	10	/					/	
Teacher Refresher Course Com.	Education and Equality of the Sexes	5	/					/	
<u>Human Relations Groups</u>									
Cameron Centre Dunedin	I am Woman	6				/			/
Campbell Centre Chch	Assertiveness Training for Women	6				/			/
<u>National Organisation of Women</u>									
Christchurch Branch	New Outlook for Women	6				/			/
<u>Polytechnic</u>									
Wellington	Pretraining	66	/						/

Teachers College

Auckland Secondary	Women in Education	8	/	/
Palmerston North	Sex Roles	6	/	/

Technical Institutes

Auckland	Women's Studies	6	/	/
Christchurch	Assertiveness Training	6	/	/
	New Opportunities for Women	18	/	/
Manukau	Women's Studies	10	/	/

Universities

Auckland	Women and the Law	25	/	/
Canterbury	Sociology of Sex Roles	25	/	/
Massey	Women in Society	25	/	/
Victoria	Women in Society	25	/	/
Waikato	Psychology of Women	25	/	/
	Sociology of Women	25	/	/

University Extension

Auckland	Women's Studies	10	/	/
Canterbury	Toward a Sociology of Women	10	/	/
Otago	Women's Studies	15	/	/
Victoria	Assertiveness Training for Women	10	/	/
	Women and the Law	6	/	/
	Women's Studies	7	/	/
Waikato	Women and Health	7	/	/

Women's Centre

New Plymouth	The Positive Woman	6	/	/
	Women and Mental Health	9	/	/

Workers Educational Assoc.

Auckland	Women's Studies	8	/	/
Canterbury	Assertiveness Training for Women	6	/	/
Trade Union Postal Service	Women in N.Z. Society	25	/	/
Wellington	Women's Studies			

Working Women's Alliance

Wellington

(Not stated)

Y.W.C.A.

Dunedin

I am Woman

Women and Finance

Palmerston North

The Positive Woman

4

/

/

TOTALS

30

10

13

27

Women's Studies Courses: Approach to Social Change*

<u>Course</u>	<u>Administering Organisation</u>
<u>Integration</u>	
(1) <u>Maintenance</u>	
a. <u>Problem Solving</u>	
Education and Equality of the Sexes	Teacher Refresher Course Committee
Sex Roles	Palmerston North Teachers College
Training Women for Workshops	Nelson Community Education Service
Women and Education	Auckland Secondary Teachers College
Women and Health	Centre for Continuing Educ. Waikato Univ.
Women and Law	Department of University Exten. Victoria
Women and Mental Health	New Plymouth Women's Centre
Women's Studies	Centre for Continuing Educ. Auckland
Women's Studies	Auckland Technical Institute
Women's Studies	Manukau Technical Institute
Women's Studies	Department of University Exten. Victoria
Workshops for Women	Nelson Community Education Service
<hr/>	
Sub Total	12
<hr/>	
b. <u>Autonomy and Self Fulfilment</u>	
Assertiveness Training for Women	Christchurch Technical Institute
" " "	Canterbury WEA
" " "	Ad Hoc Group - Wellington
" " "	Campbell Centre Christchurch
" " "	Department of University Exten. Victoria
I am Woman	Cameron Centre Dunedin
I am Woman	Y.W.C.A. Dunedin
The Positive Woman	Hawkes Bay Community College
The Positive Woman	New Plymouth Women's Centre
The Positive Woman	Wanganui Ad Hoc Group
The Positive Woman	Y.W.C.A. Palmerston North
<hr/>	
Sub Total	11

<u>Course</u>	<u>Administering Organisation</u>
c. <u>Psychological Adjustment</u>	
Confidence Course for Women	Hawkes Bay Community College
New Horizons for Women	Hawkes Bay Community College
New Opportunities for Women	Christchurch Technical Institute
New Outlook for Women	Christchurch Technical Institute
New Outlook for Women	N.O.W. Christchurch
Planning a fresh Start	Aorere College Auckland
Pretraining	Wellington Polytechnic
Women and Finance	Y.W.C.A. Dunedin
<hr/>	
Sub Total	8
<hr/>	
(2) <u>Reform.</u>	
Management Training for Women	Department of Education
Towards A Sociology of Women	Department of Exten. Studies. Canterbury University
Women and Administrations	Department of Education
Women and the Law	Law Faculty University of Auckland
Women in New Zealand Society	WEA Trade Union Postal Education Comm.
Women's Studies	WEA Auckland
Women's Studies	Department of University Exten. Otago
<hr/>	
Sub Total	7
<hr/>	
<u>Transformation</u>	
(1) <u>Reform</u>	
Psychology of Women	Waikato University
Sociology of Sex Roles	Canterbury University
Sociology of Women	Waikato University
Women in Society	Massey University
Women in Society	Victoria University
<hr/>	
Sub Total	5
<hr/>	
Total	43
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Information not available

Dunedin Collective for Women

WEA Wellington

Working Woman's Alliance

* Please refer to pages 41-44 for analysis of terms.

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