

UNIVERSITÉ CONCORDIA



Institut Simone de Beauvoir

August 6, 1985

Ms. Leslie Stewart
Administrative Coordinator
Advisory Committee on Women's Studies
University of Alberta
11010-90th Avenue
Edmonton, Alberta
T6G 2E1

Dear Ms. Stewart:

I am writing in response to your two letters, one dated June 17 addressed to the Women's Studies Program and the other, dated June 20, addressed to Elizabeth Sacca, both concerned with Women's Studies at Concordia University, and the structure and function of the Simone de Beauvoir Institute.

I am enclosing the following documents:

- a) outlines and reading lists for WMNS C290 and C291;
- b) a sampling of the material covered in Selected Topics in Women's Studies and Seminar in Women's Studies.

I am also enclosing a brochure on the Women's Studies Programme; a course guide; a copy of our Newsletter; and an extract from the First Annual Report, which contains some interesting historical information on the Institute.

Hopefully this material will help you in establishing your own degree programme and your Institute. If I can be of any further assistance please do not hesitate to ask.

Sincerely,

A handwritten signature in blue ink that reads "Elizabeth Gardham".

Elizabeth Gardham
Trustee

/ld

CONCORDIA
UNIVERSITY



Simone de Beauvoir Institute
for Women's Studies



FEMME

The Simone de Beauvoir Institute

The Name of the Institute

The name Simone de Beauvoir is evocative. Madame de Beauvoir has had a distinguished career in various fields of activity including writings (novels, philosophical essays, pamphlets, memoirs) and direct action (the French Resistance movement, political organizations, various human rights groups). She is, in particular, the author of **The Second Sex**, a book generally considered to be the cornerstone of contemporary research into the nature of women in all its aspects, and a leading French feminist. We are honoured that Simone de Beauvoir has authorized us to use her name and continues to show great interest in being informed of our current and future activities.

The Work of the Institute

The Simone de Beauvoir Institute exists to provide an environment in which teaching and research in the area of Women's Studies can flourish; to stimulate the investigation, understanding and communication of the historical and contemporary role of women in society, and to encourage women to develop their potential to the full.

The Institute also aims at identifying and meeting the specific academic needs of women; at developing leadership and initiative in its members through their participation in the activities of the Institute; at creating an environment in which women can work together to achieve their common goals; and at promoting understanding and cooperation between women and men.

The Institute is firmly committed to the belief that, as a collectivity, it can best contribute to the advancement of women and the consequent amelioration of our total society, by the training it gives students; by the links it creates between the academic and external communities; by the development of individual or collective research projects which, placed at the service of all women, can provide further factual and theoretical knowledge on which to base future action. Individuals or groups within the Institute are also encouraged to become involved in those external activities to which they give priority.

Women's Studies

The Women's Studies academic programmes are central to the work of the Institute. Our Women's Studies students are expected to demand the best of themselves both in Women's Studies and in their other academic endeavours.

Research and Creativity

Two other areas of activity also are necessary to the attainment of the Institute's goals. The first of these is the encouragement among faculty and students of research and creativity in areas related to Women's Studies, thereby reaffirming our belief in the importance of intellectual and artistic pursuits.

Co-Curricular Activities

The second area involves co-curricular activities, intended to serve women and men within the Institute, the University, the larger, even international, community. These complement the research and academic programmes and augment the vitality of the Institute.

These three branches (the Women's Studies programmes, research and creativity, co-curricular) exist as an integrated whole.

The International Conference

The best example of this integration is the first international conference on teaching and research related to women organized by the Institute in July and August 1982. As well as many observers, approximately 350 women and some men from eighty-two countries around the world participated in this event. Debates and exchanges between people working inside and outside universities took place on a very high level.

The conference also included a satellite programme: an evening with Native Women's groups; an exhibition by 171 Québec women artists; poetry-readings; concerts (one by Angèle Arsenault); displays of feminist banners; discussions with women's groups involved in self-health clinics, rape crisis centres, and other feminist creative expression groups and similar activities not strictly academic in nature.

The conference both absorbed and generated a great deal of energy that will serve to animate all those who attended in their particular struggle for the advancement of women.

Other Events

All our co-curricular events are not so ambitious. They may also take the form of discussion groups on specific topics of concern; workshops on math anxiety or money-wisdom; guest lectures by such eminent personalities as Marilyn French, Mary Daly, Marian Engel. We also organize weekends in the country, at the University's Lacolle Centre, which women from external groups sometimes attend.

In the Spring of 1982, the Institute co-sponsored within the Fine Arts Faculty an exhibition of work done by women artists associated with the University.

Membership in the Institute

Students registered for a major, minor or certificate programme in Women's Studies are *ipso facto* members of the Institute. Other undergraduate students from any Faculty may become members upon agreeing to take a specified number of credits in Women's Studies. All members must complete the Fellows' Seminar, SDEB C301 or C302 or C303. We hope soon to include interested graduate students in our membership. The Institute attaches a great deal of importance to bringing together people from diverse disciplines or who have reached different stages in their career.

All members are eligible and encouraged to participate in the committee work of the Institute or accept responsibility for organizing activities of interest to them.

Institute Faculty and Staff

Those associated with the Institute include faculty, professional and support staff who all offer us their particular skills.

The faculty and professional staff, including the Principal and Associate Principal, are known as Fellows of the Institute. They are responsible to the Provost for the functioning of the Institute; they are also actively engaged in advising students, each of whom has a designated tutor. Other forms of counselling are available, either from qualified staff members of the Institute or from the various services of the University.

Friends of the Institute

Persons not eligible to become members are invited to seek information about the Friends of the Institute. Friends are entitled to the use of our facilities, notice of activities, priority over the general public at our workshops, and our **Newsletter**. For further information, please call the Institute office at 879-8521 or Professor M.-L. Squires at 482-0320, ext. 766.

Admission Requirements for the Institute

Students apply simultaneously to Concordia University and the Simone de Beauvoir Institute by filling out and submitting the Concordia University Application for Admission, with Box D for "colleges" checked and "Simone de Beauvoir Institute" written in the space provided. Our Admissions Office will inform us of your application as soon as they receive it. Any further information about the Institute can be obtained by calling us at 879-8521, or visiting us at 2170 Bishop Street or sending in the tear sheet of this brochure.

As is stated elsewhere, students registering in a Women's Studies programme are automatically admitted to membership, although we like to meet all applicants individually to discuss their life at the Institute.

In all other cases, admission to the Institute requires that you plan to take a specified number of credits in Women's Studies courses and that you make a commitment to the co-curricular, educational and social activities of the Institute. Once you have been accepted by the University, your eligibility for admission to the Institute will be determined by a review of your application and a personal interview.

Students already accepted by or registered in the University may apply directly to the Institute on the Loyola or the Sir George Williams Campus.

Facilities of the Institute

The main centre for the Institute is a house at 2170 Bishop Street on the Sir George Williams Campus. It includes faculty and secretarial offices, a lounge, a seminar, a meeting and a reading room. There is also a resource centre on the Loyola Campus.

Programmes and Courses

Concordia University offers, via the Institute, a Major (39 credits), a Minor (27 credits) and a Certificate (30 credits) in Women's Studies. Our courses may also serve as electives for students registered in other programmes.

Listed below are the regular course offerings, not all of which are taught in any given year. Every year, other courses, taught on an **ad hoc** basis, are also available and may be substituted for some of the regular courses with the prior written permission of the Institute and the Assistant Dean for student academic affairs. These are usually listed in the Institute's course brochure.

For further information, please call either Professor Jo Vellacott at 879-8521, or Professor Susan Drysdale at 482-0320, ext. 455.

Please Check One:

- ☐ I will be attending Concordia University and am interested in becoming a member of the Institute
- ☐ I should like further information concerning the Friends of the Institute.
- ☐ I should like more information concerning the programmes in Women's Studies.

University Status (please check one)

- ☐ I do not yet have the University application form; please arrange to have one sent to me as quickly as possible.
- ☐ I already have the University application form, but have not yet submitted it to the Admissions Office.
- ☐ I have already applied for admission to the University and am awaiting a decision on my application.
- ☐ I am already a student at Concordia University.

Student No. _____

Name: _____

Permanent Address: _____

Postal Code: _____

Telephone No.: _____

Previous Educational Institution: _____

Women's Studies Courses

- Simone de Beauvoir C301: The Fellow's Seminar I

Prerequisites:

Second-year standing and permission of the Institute. The aim of this course is to encourage students to acquaint themselves with current theoretical issues and areas of research related to women. The course will be given by the Fellows, either individually or jointly, according to their special interests and qualifications. (3 credits)

- Simone de Beauvoir C302: The Fellows' Seminar II

Prerequisites:

Second-year standing and permission of the Institute. The aim of this course is to encourage students to acquaint themselves with current theoretical issues and areas of research related to women. The course will be given by the Fellows, either individually or jointly, according to their special interests and qualifications. (3 credits)

- Simone de Beauvoir C303: The Fellow's Seminar III

Prerequisites:

Second-year standing and permission of the Institute. The aim of this course is to encourage students to acquaint themselves with current theoretical issues and areas of research related to women. The course will be given by the Fellows, either individually or jointly, according to their special interests and qualifications. (3 credits)

- Women's Studies C290. Women's Identity and Image: Historic Attitudes (3 credits)
- Women's Studies C291. Women's Identity and Image: Recent Approaches (3 credits)
- Women's Studies C390. Selected Topics in Women's Studies I (3 credits)
- Women's Studies C391. Selected Topics in Women's Studies II (3 credits)
- Women's Studies C392. Social Change: Women in Modern Society I (3 credits)
- Women's Studies C393. Social Change: Women in Modern Society II (3 credits)
- Women's Studies C491. Seminar in Women's Studies I (3 credits)
- Women's Studies C492. Seminar in Women's Studies II (3 credits)

The following departmental courses are also offered as components of the programme in Women's Studies.

Cinema & Photography

Film Studies C329, Women and Film.

Classics

Classics C254. Women in Classical Antiquity.

Economics

Economics C397. Economics of Discrimination.

Education

Education C321. Sex-Role Socialization in the School.

English

English C249. Women in Literature I.

English C250. Women in Literature II.

English C251. Selected Topics in Literature Written by Women I.

English C252. Selected Topics in Literature Written by Women II.

Français

Français C451. La Littérature québécoise au féminin.

Français C476. La Littérature française au féminin I.

Français C477. La Littérature française au féminin II.

History

History C318. Women in Western History.

Philosophy

Philosophy C230. Human Identity.

Political Science

Political Science C334. Women and the Law.

Psychology

Psychology C390. Sexual Differentiation.

Religion

Religion C333. Women in Religion I.

Religion C334. Women in Religion II.

Sociology

Sociology C372. Sociology of Sex Roles.

Theological Studies

Theological Studies C471. Women and Christianity.

Theological Studies C472. The Feminine and the Female in Contemporary Christian Theology.

NOTE: Students should consult the appropriate departments concerning possible pre-requisites for the above courses.

Language / Langue

Les règlements actuels permettent à tout/e étudiant/e d'écrire ses devoirs ou examens en anglais ou en français dans tous les cours offerts, à l'exception des cours de langue. La langue d'enseignement sera normalement l'anglais.

Non-francophone students may equally submit assignments in English in Français C451, C476, and C477, as long as they are taking the course for credit in Women's Studies or as an elective, and not as part of a programme of the Département d'études françaises.

**Officers and Fellows of the Simone de Beauvoir
Institute, 1982-83**

<u>Name</u>	<u>Department</u>
BELKIN, Roslyn	English
BENNETT, Joy	Library
EGAN, Edmond	Philosophy
EUVRARD, Michel	French
FRENCH, Stanley	Graduate Studies and Philosophy
GELLERT, Jane	Guidance
HENRIK, Elizabeth	Psychology
HOCHMANN, Gabriella	Library
HOECKER-DRYSDALE, Susan	Sociology
JOY, Annamma	Anthropology
McDONOUGH, Sheila (Associate Prin.)	Religion
MORLEY, Patricia	English
PETRIE, Molly	TESL
SCHLOSSER, Franziska	History
SHEPPARD, Deborah	Sociology
SQUIRES, Mary-Lou	Exercise Science
VELLACOTT, Jo	Women's Studies
VERTHUY, Mair (Principal)	French
WATERS, Katherine	English
WOODSWORTH, Judith	French

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**LE BULLETIN
INSTITUT SIMONE DE BEAUVOIR INSTITUTE
NEWSLETTER**

INSIDE:



**SPECIAL REPORT:
WOMEN AND THE INVISIBLE ECONOMY**

EDITORS: Lucie Lequin
Laila Dhanani

Guidelines for contributors:

The Newsletter welcomes the submission of announcements, articles and other relevant material of interest. Manuscripts must be typed and double-spaced. Drawings, designs or cartoons must be in black and white. Enclose S.A.S.E. with any material that is to be returned. We do not offer any payment in any form (other than the acknowledgement) for any material we print. We reserve the right to edit material. However, we will respect the author's style and take care to retain the author's exact meaning.

Letters from readers:

We will print selected, signed letters. All letters for publication must include the writer's full name, address and telephone number. We will withhold the writer's name on request. We regret that we cannot acknowledge or return unpublished letters.

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TABLE OF CONTENTS

Special Report:	
Women and the Invisible Economy.....	4
Learning.....	7
UN End of Decade Conference.....	8
Is Equity Enough?.....	10
Your Letter Saved a Life.....	12
Women and Health.....	14
Literary Theory and the Feminist Imperative.....	16
La Langue et La Genre.....	20
This is a She-Bop.....	22
La Detresse et L'Enchatement.....	24
Love and Marriage in the Great Country Houses.....	26
Motherwork: Call for Papers.....	27
Alele Tipitomba.....	28
Feminist Men?.....	30
Update on the Reading Room.....	32
Report from the Co-Curricular Committee.....	34
Weekend at Lacolle.....	35
Building Bridges: Mini-Conference..	36
Film Pernicieux en Ville.....	37
Reflections of my Father's Table...40	
Hey Marge?.....	41

Views expressed in this Newsletter
are that of the individual authors
and not necessarily shared by the
Institute.

SPECIAL REPORT:

WOMEN AND THE INVISIBLE ECONOMY

by the Conference Coordinator: Dr. Suzanne Peters

Over 225 women from across Canada came to Montreal February 21, 22, and 23 1985 to participate in raising consciousness and analysis of women's invisible work. This conference was sponsored by the Simone de Beauvoir Institute with the support of the Social Sciences and Humanities Research Council of Canada under the Strategic Grants Division: Women and Work.

Conference events opened Thursday evening with a keynote address by Louise Vandelac of the Université du Québec à Montréal. Professor Vandelac, who has just published a book on women's domestic work, Du Travail et de l'Amour : Les dessous de la production domestique suggested in her talk some of the limitations of conventional economic concepts when applied to women's working experiences in the home. She raised questions about our conceptualization of "time" and "product" in an analysis borrowed largely from the discrete description of market tasks, and suggested the need for alternative portrayals of the rhythm of domestic work as on-going recapitulations of everyday life.

Papers by 25 feminist scholars formed the core of workshops and discussions over the next two days of the conference. Paper authors and titles included:

- | | |
|---------------------------------|---|
| . Marianne Ainley | Amateur Women Scientists |
| . Isabella Bakker | Feminist Materialism and
Economic Activity |
| . Daniele Blais | La Garde Informelle des enfants |
| . Leslie Brown | Women's Community Work |
| . Louise Columbe-Joly | Les femmes au foyer |
| . Tanis Day | Canadian Housework |
| . Ann Denis | "Helping Out" in Family Enterprise |
| . Jo-Anne Elder | Revising Myths of Motherhood |
| . Patricia Fleming | The Relationship of Housework
to Health |
| . Michel Grant | Travail à domicile |
| . Nancy Guberman | If Only I Had Time |

- . Jane Haddad Sexism and Social Policy
- . Anita Heller Women and Health Guardians
- . Suzanne Klein Liberal Ideology
- . Jane Lewis The future of Work
- . Kathleen Martindale . . . Women Volunteers in Feminist
Organization
- . Suzanne Mackenzie . . . Informal Childcare Networks
- . Nancy Netting The "Job-Free" Alternative
- . Marilyn Porter The Quest for Marxist-Feminist
Concepts
- . Harriet Rosenberg . . . The Kitchen and the Multinational
Corporation
- . Francine Senecal Les femmes et le bénévolat
- . Dorothy Smith Mothering and Schooling
- . Yoko Ueda Corporate Wives and Gendered Education
- . Barry Wellman Domestic Work, Paid Work and Net Work
- . Mona Wynn Selling Mrs. Consumer

A set of research workshops focusing on theory, housework, motherwork, and volunteer work gave these participants and others attending a chance to share their ideas and questions in defining issues surrounding the invisibility of women's work. The conference program **also** included workshops with women's action groups, films, and photo and book exhibits.

Two panel discussions at the conference, one on "Social Policies for Homemakers", and one on "Volunteerism, Self-Advancement, or Exploitation?" attempted to incorporate political and popular discussions of the issues of women's invisible work with its academic analysis. In retrospect, this bridging of worlds remains the greatest barrier to our understanding and analysis of women's invisible work, and to collective understanding of our possible alternatives as feminists and feminist scholars.

In this context, one of the most positive notes struck at the conference was the decision taken by participants to join other Canadian women in requesting for government integrity in the funding of programs within the women's program of the Secretary of State. The following telegraphs were sent by the conference, as well as having been sent by thousands of individual women across Canada, in an effort to determine policy according to guidelines of sex equality:

to: The Honourable Walter Maclean
Secretary of State and Minister
Responsible for the Status of Women
House of Commons
Ottawa, Ontario

- We thank you for your continuing work for the Status of Women in Canada and request your assurance that government funds go only to those groups which support sex equality under article 15 or the Charter of Rights -

to: The Right Honourable Brian Mulroney
Prime Minister
House of Commons
Ottawa, Ontario

- We request your assurance that government funds go only to those groups which support sex equality under article 15 of the Charter of Rights. -

This effort to join analysis and action, to demand recognition of women's equality, seems to me as conference coordinator a fitting tribute to the increasing visibility of women's work and lives. Please join in this effort by sending a telegram of your own.

As a final note, I would like to thank all those who helped in organizing and implementing the idea of the conference. As I told several people in the last weeks, "having a conference is very like having a baby", especially in the anxiety and hard work that go into the long anticipation and labour before the great event. It was wonderful for me as coordinator to find that my "baby" came out with all her fingers and toes, and I'd especially like to thank the midwives to this birth who were my main support, in particular, Laila Atta, Elizabeth Sacca, Robin Ward, Jeanne Mayo, Paula Siepnie, Françoise Auclair, Laila Dhanani, Louise Barrette, Nancy Gay, Manon Groulx, Bonnie McEarchern, Cindy Harris.

For help in funding simultaneous translation, thanks to the Concordia Women's Students Association and the Concordia Women's Collective.

Finally, thanks to Rick and my two other babies, Matthew and Emma.

LEARNING

by Mary Ruggles

(Two years ago the Centre for Mature Students made arrangements for people over sixty years old to audit certain courses for a nominal fee. A number of these "Seniors" have enjoyed the introductory women's studies courses, and have contributed from their experience. The following article is by one of them.)

When I registered for this course, I wasn't sure what to expect. I wasn't sure of just what exactly women's history was. I didn't know women had a history. I felt history had no connection with me. I thought history was Jacques Cartier, Christopher Columbus, Francis Drake. Women like Catherine the Great and Queen Victoria were not given equal treatment in history books.

I especially enjoyed Victorian Women. I learned how women were treated in Victorian days. I learned about their working conditions. Before I took this course, I had believed that Victorian women were treated like queens. But now I know this was only the picture presented to us in old history books. I know there were poor women then but had not idea of just how much they suffered mentally and physically. I always thought this kind of treatment was reserved for people who weren't white.

Being black I could relate to their suffering and being treated as non-persons. I also read the book Black Women in White America, which details the life of black women in America during Victorian times. I would have liked to have gone into this subject more in the course. But now that I understand more about women in general, I realize a course on Black and Third World women's history would be even more difficult to find. Now I am more aware that there are certain things in being a woman that transcend race, colour, religion, or country of origin. I was especially happy to have had a teacher who explained things so well that even with my little education and little exposure to feminism, I was able to understand and grow and learn. At my age even though I'm older than the rest of the class, I want to continue learning more about women in Society and their history, their future, and their present.

Had I had these courses when I was young I'm sure my life would have been different. How? I do not know. I hope this generation of women will learn from history and take advantage of it instead of ignoring it; especially black women, as I had it and my ancestors before me. I also want my daughters to learn from what I have learnt from it.



July 10-26, 1985
Nairobi, Kenya

By Victorya E. Monkman

As busy and involved as we all are, working in our day-to-day lives, to extend women's social, economic and political space in our own culture, we cannot often take the time to consider the global situation of women. The figures may be familiar: Women compose over half of the planet's human population and one-third of the global labour force; we receive one-tenth of world revenues and own less than 17 percent of the world's goods and property in our own right.

To focus world attention on women's issues, the General Assembly of the United Nations declared 1975 International Women's Year and called for a conference in Mexico City. The participants at the conference identified social, economic and political equality for women, integration of women in the development process and world peace as the most pressing areas for immediate and serious consideration and action by the world community. A world action strategy proposed specific goals for 1980. Since the problems raised were of such magnitude, the conference recommended the declaration of International Women's Decade 1975-1985.

The mid-Decade conference was held in Copenhagen in 1980. Its mandate was to evaluate progress on the designated priority issues and to modify strategies in the light of the success or failures of the first five years. The concerns of the Mexico meetings were re-affirmed while education, health and employment were added to the list of global priorities.

In May of 1980, Unesco had officially recognized Women's Studies (Research and Teaching related to Women) as a distinct academic pursuit. Mair Verthuy, then the Principal of the Simone de Beauvoir Institute, was one of the twelve experts from around the world invited by Unesco, to plan and execute an initial meeting of women scholars. The Simone de Beauvoir Institute co-sponsored seven days of debates, lectures and discussions during the Copenhagen Conference and called Women's Studies International. The FEMME Conference at Concordia in 1982 was the follow-up meeting and first international conference on Research and Teaching related to Women.

Although we speak of the Conference, two parallel conferences are being organized in fact in Nairobi. One, the official conference attended by the representatives of national governments, tends to have its effectiveness diminished by diplomatic rhetoric and procedural wrangles. Many official delegates prefer to attend the parallel meeting of representatives of non-governmental organizations and individual women. This conference, called the Tribune in 1975 and the Forum in 1980 reflects the dynamic and international nature of feminist militancy and the denunciation of patriarchal structures. It is at the Forum that women's culture and commonalities are most evident. In 1975, 1300 participants from 133 countries attended the official conference while 6000 from 100 countries attended the Tribune. In 1980, 1200 participants from 145 countries attended the conference and 8000 from 128 countries attended the Forum.

The end of the Decade will be celebrated in Nairobi, Kenya this Summer from July 10-26. The impact of a decade of activities on behalf of women will be evaluated. Conference organizers have given particular attention to the most vulnerable of us: rural women, women living under apartheid, refugees and women displaced from their homes by the military and political upheavals of patriarchy. If the previous gatherings over the last ten years are any indication, the meetings in Nairobi will prove an invaluable opportunity for us to sense that we really are joined in sisterhood and to enjoy the creative energy of the women of this planet.

KOMBA, a non-profit organization, sponsored by the Institute is organizing a charter trip to the non-governmental Forum. For further information, please contact Véronique or myself.

Is Equity Enough?

by Maria E. Peluso

Though no one will deny the need for 'equity' in all our endeavors, especially in the area of employment for women, we also recognize, as feminists that equity as a concept implies that people in general and that governments in particular, are highly principled and that they somehow possess a natural tendency, morally, to ensure fair play and good faith. For feminists to think of equity in these terms is highly romantic.

From as far back as the seventeenth century women realized that equality would not 'happen' by simply believing in liberal political and judicial principles, albeit however sincere. Our history is a testament to the economic disparity and the inequitable treatment of women. Consider the following facts about women and employment in Canada:

- o In 1982, average male earnings were \$25,096 compared to average female earnings of \$16,056
- o 77% of women in the labour force are in only five of the 22 major job categories - sales, clerical, services, health and teaching.
- o In 1982, a woman with a university degree earned the same as a man with a high school education.

The Canadian Royal Commission's October 1984 report Equity Employment by Judge Rosalie Silberman Abella illustrates the need to address systemic discrimination. By the terms of reference of the Commission, Judge Abella was appointed to inquire into the most efficient, effective and equitable means of promoting employment opportunities for and eliminating systemic discrimination against four designated groups: women, native people, disabled persons, and invisible minorities. The process includes an examination of the employment practices of 11 designated crown and government-owned corporations.

The Report with regards to women in employment advocates a number of important measures to ensure a more equitable relationship between men and women within the federal government departments and agencies. More notably, some of these recommendations include: contract compliance, flexible work time and childcare arrangements, language training, job re-entry training and skill development. Employment Equity does not advocate affirmative action in the form of quotas nor does it establish any new legislation.

The Report goes further to state that government could serve as an example to the private sector for eventually implementing equity programs of their own. The extent, however, that the patriarchal apparatus of government actually serves as a role model for society is questionable (see Vickers, Miles, Finn etc) .

What is important to retain from the Abella Report is the fact that equity rather than legislative affirmative action is what is considered to be important. No doubt to advocate equity as a government policy is efficient - sincerity does not add on any costs.

Judge Rosalie Abella's measures to ensure equality for women in the workplace, as outlined in her Report and again most recently in her speech to the Centre For Research-Action In Race Relations is a sensitive assessment of the self-perpetuating systemic discrimination of women in the workplace. She recognizes that " . . . equality will not happen unless we make it happen." My question is whether "equity" as defined in the Report will go far enough for women in employment? As feminists have we not moved beyond the discussion on equity? Is the equity approach, now after the seventies, just simply an anachronism in the feminist debate?



YOUR LETTER SAVED A LIFE

by Pierre Leduc*

Most of the time, when a TV journalist does a story, he doesn't have any idea of how the story is perceived by the public. The journalist seldom knows whether his story has made any difference.

Last fall, I did a piece that did make a difference. Something happened out there, among some of the people who say my story about a woman who seemed doomed to die.

The woman's name is Manon. The story was part of a series for PULSE PROBE about how the criminal justice system fails to protect society from violent offenders.

Manon was perhaps a typical crime victim. She had met young Cuban through her activities as a volunteer to help Latin-Americans settle in Canada. Her new friend's name was Celestino Fernandez-Hernandez. He soon became Manon's worst enemy. He literally took over her life. He beat her, made her support him, and when she decided she'd had enough, he tried to strangle her. She was saved by an alert neighbour. Several weeks later, Fernandez-Hernandez attacked Manon with two kitchen knives. He fled when the same neighbour came to her rescue. Fernandez-Hernandez was caught and sent to prison for two years.

As he was led off to serve his term, Fernandez-Hernandez shouted to Manon that when he got hold of her again, he would shoot her. By a stroke of good luck, the threat was recorded on the courtroom tape which had continued to record for a few minutes after the trial was over. We broadcasted the threat as part of Manon's story.

The other part of the story was that Fernandez-Hernandez was going to be released from prison on December 10th, 1984. That was just two months away.

The public reaction was immediate. Requests for transcripts came in. People phoned to ask what could be done to save Manon's life. Around the same time, a young woman was shot dead in the West Island, even though the police had known her ex-husband had threatened to kill her. Then the Simone de Beauvoir Institute organized a letter-writing Campaign to help save Manon. Canadian Immigration authorities requested copies of the program. They passed everything on to the new minister in charge, Flora MacDonald, whose desk was already piled high with your letters.

The Minister ordered her people to pick up Fernandez-Hernandez the day her was released from the Federal prison at Cowansville. He was held in Parthenais Prison in Montreal, as a danger to society. On December 20th, 1984, Fernandez-Hernandez was ordered deported. He appealed. Manon was called as witness. A week later, the Immigration Appeal Board announced the deportation order would stand. Manon's nightmare was over. Celestino Fernandez-Hernandez would be deported to his native Cuba as soon as the Cuban authorities arranged for a passport.

The people at Immigration made it clear to me that the public's reaction - the letters - were crucial to fixing the Minister's resolve to press for deportation in this case. Your reaction to Manon's story, helped to save her life.

*Pierre Leduc is a reporter/producer with CFCE-TV in Montreal. He works regularly with AS IT IS (Sundays: 6 pm) and on PULSE PROBE in the summer.

WOMEN AND HEALTH

Career Areas for Women's Studies Students

by Dr. Elizabeth Henrik

Are you concerned about the social impact of medical technology? The health hazards of working environments? The use of harmful medical products such as the Dalkon Shield, DES? Your legal rights as applied to health care? You may want to consider a career in the social aspects of medicine and women's health and have an impact on health practices.

There is an interesting program at the University of California, San Francisco which is part of a larger Women, Health and Healing Project. Dr. Virginia Alesen, Dr. Sheryl Ruzek and Dr. Ellen Lewin have conceived and developed the project in order to stimulate research, health, policy analysis, and the development of curriculum on the social and behavioral aspects of women's health. One part of the Project is a specialization program in Women, Health and Healing at the masters and doctoral levels. The program offers an integrated series of graduate courses on women and health in the Department of Social and Behavioral Sciences. It is a multidisciplinary program. Faculty are drawn from the social sciences women studies, nursing, medicine, public health and social welfare departments. The program admits a limited number of non-degree students.

The Project is an outgrowth of the earlier work of the directors. Drs Lewin, Ruzek, and Olesen have been active on women's issues in professional associations, community organizations and research. Dr. Olesen has published on issues of women such as nursing careers, clerical work, etc.. since the 1950's. She developed one of the first courses on the social behavioral aspects of women's health in 1973. She is currently working on the health implications of automation for clerical workers. Dr. Lewin has done research on health issues for Latina Women. Dr. Ruzek's work is on the effect of occupational and family strain on heart disease in women. They have written, edited, and co-edited several books on the women's health movement, social effect of medical technology, health careers of

women policy issues of health.

Graduate students enrolled in the specialization program have excellent role models in these three women who combine academic excellence and personal commitment to women's health issues. Women's Studies students would find such a program very rewarding. It could satisfy the need for a professional career and of making an impact on Women's issues. Students would be prepared to examine the social psychological consequences of many health practices, to effect policy changes in the health care system and to contribute to the advancement of the Women's Health Movement. What better perspective for serious women devoted to women!

Another part of the Project is the summer Institute. It is a residential program designed for faculty who teach or plan to teach women's health. I was enrolled in the Institute last summer which was the first of the three planned, the second one being offered this summer. The Institute was held on the Berkeley campus and lasted for two very full weeks.

We had lecture sessions, workshops, participants initiated meetings. Some of the sessions were conducted by the directors. However, most of them were covered by faculty drawn from other departments. We discussed a wide range of topics: the health issues of native American women, women's reproductive life, and reproductive hazards, teaching methods of women and health, curriculum development, mental health, health policy analysis.

We visited women's health centers and community clinics located in the Bay Area. One of these, the Lyon Martin Clinic, stated out as a small, women-initiated health group for lesbian women. Today, the clinic is an important community clinic, providing services to a wide variety of women clientele and their husbands. It is run entirely by women and it is success story about the capabilities of women health workers.

In the collegial environment of the Institute we not only learned a lot but also got to know each other as professionals and as women. The Institute provided us an intellectually and emotionally rewarding two-weeks learning.

People interested in the graduate program of the Institute may write to Dr. Virginia Olesen, Dept. of Social and Behavioral Sciences, School of Nursing, University of California, San Francisco, CA 94143.

Literary Theory and the Feminist Imperative

by: Bina Freiwald

Spring might be a long month away according to the official calendar, but at least in one area of critical inquiry the harbingers of spring can already be heard, clear and loud. Feminist literary criticism is in the air, and it is breathing new life into the aged and tired body of literary theory. It is a welcome breath of fresh air, and it has been long overdue. It was only a few years ago, we recall, that a book which purported to be a comprehensive account of contemporary literary theory and which was hailed as authoritative and insightful--Frank Lentricchia's After the New Criticism (1980)--did not so much as acknowledge the existence of feminist criticism. Lentricchia, for all we know, might still be thinking the whole enterprise a fantastic scheme, as chimerical, perhaps, as the occultist experiences of Madame Elena Petrovna Blavatsky, one of the very few women he did see fit to mention, if only in passing, in his book. It seems, however, that the spirit of Madame Blavatsky has come back to haunt Lentricchia who is now having his claims pronounced empty and unreal. As Jonathan Culler has recently pointed out, the omission of feminist criticism from Lentricchia's avowedly historical account "casts doubt upon his claim to historical understanding and his authority to criticize others for their lack of it" (On Deconstruction, p. 42).

As the discipline's self-appointed guide into the unfolding mysteries of critical discourse, Culler himself is most anxious to succeed where his predecessor has so shamefully failed. In his On Deconstruction (1982), a book in which he undertakes an exposition of what he has found most vital and significant in recent theoretical writing, Culler not only devotes a whole section to feminist criticism ("Reading as a Woman"), but unequivocally pronounces feminist criticism to have had a greater effect on the literary canon than any other critical movement, and to have been "one of the most powerful forces of renovation in contemporary criticism" (p. 30). Nor is Culler's a lone voice in the pluralistic wilderness of recent critical thought. The Marxist critic Terry Eagleton has bestowed on feminist criticism his highest terms of praise, singling it out as the paradigm for a revolutionary literary criticism (in his Walter Benjamin, 1981) and as an exemplary case of "political criticism" (in his Literary Theory, 1983).

In certain circles, it would seem, the word is out. Feminist literary criticism, which has reinstated women as both readers and writers of texts, and which draws on and engages with the wide range of methodological and conceptual issues raised by recent critical thought (but is not limited to them), has a great deal to offer by way of focalizing these issues and affecting real change. The word has even reached the most prestigious publications in the field. In a recent essay published in a special issue of Critical Inquiry devoted to "Canons" (September 1983), Lawrence Lipking observes that while some of the most sophisticated speculations in contemporary theory still leave the canon--what is studied--firmly in place, the flames of an emerging feminist literary history "can scorch and burn." Lipking, like Culler and Eagleton, does not want to go up in smoke like so much outdated masculinist scribbling; he would rather join in the celebration of this fire which he knows "not even our secret places--our language, our habits of learning--can be immune from." In the same vein, the recently collected Profession 84 (a publication of the Modern Language Association of America), which features an intriguing feminist-allegorical essay by Sandra Gilbert ("The Education of Henrietta Adamas"), also carries two theoretical essays (by Prince and Lindenberger) which reaffirm the place of feminist theory in the curriculum and further recognize the contributions of feminist criticism to an emerging literary history concerned not only with literary and interpretive traditions but with society as a whole.

The reasons for this newly-found centrality of feminist theory can be found in an agenda common to the critical movements which claim affinity with feminist criticism, an agenda that is gaining ground as literary critics become increasingly alarmed by their growing professional isolation and social marginalization. In essay after essay, in book-length studies and conference presentations, literary critics have been expressing their exasperation at the growing insularity of their discipline, and a desire to open up the conversation to what lies outside the strictly literary. In the words of Edward Said, literary critics are now searching for a critical practice that would affirm "the connections between texts and the existential actualities of human life, politics, societies, and events" (The World, the Text, the Critic). Such a critical practice would investigate the ways in which writing is always enmeshed in the historical, social, and ideological fabric of a society. In doing so it would enable us to restore to the text that context which brings it to life as an event, and to restore to us, as

readers and critics, a renewed sense of "the greater stake in historical and political effectiveness that literary, as well as all other, texts have had" (p. 714).

As anyone familiar with women's writing would recognize, such a desire to bring together the experiential and the symbolic, literature and lived experience, has always been at the core of feminist thought. As far back as 1405, we recall, Christine de Pizan could successfully counter her society's disparaging view of women (a view powerfully inculcated through books) by employing a radical critical procedure which brought women's experience to bear directly on the texts in which they were represented. In The Book of the City of Ladies Christine challenged the dominant perception of women as lacking in any positive faculty by publicly scrutinizing "her own character and conduct as a natural woman." Having similarly considered the character and conduct of other women whose company she often kept, "princesses, great ladies," but also "women of the middle and lower classes," Christine could finally conclude: "to the best of my knowledge, no matter how long I confronted or dissected the problem, I could not see or realize how their claims could be true when compared to the natural behaviour and character of women" (p. 4). Christine's determination not to let experience be divorced from representation thus enabled her to view the literary tradition critically. It turned her into what Judith Fetterley has called a "resisting reader," a reader able to dissociate herself from the distorted figure which the literary tradition holds up to her as her true image. Ultimately, Christine was able not only to expose the self-interests which motivate masculinist representations of the female character, but also to proceed to investigate the subject on her own terms, imaginatively re-writing women's history in a constructive and empowering way.

Today, over four centuries later, feminist critics are still rediscovering the immediate relevance to their own situation of the program proposed by Christine de Pizan. The poet and critic Adrienne Rich reiterates the main project of The Book of the City of Ladies when she proposes a feminist critique of literature that would "take the work first of all as a clue to how we live, how we have been living, how we have been lead to imagine ourselves, how our language has trapped as well as liberated us, ... how we can begin to see and name--and therefore live--afresh" (On Lies, Secrets, and Silence, p. 35). What this approach entails is, first and foremost, an historicist reading of literary texts which takes into account the

mutual articulation of the aesthetic and the ideological, which does not ignore the relation of the literary to the private, and does not leave matters of community out. Rich's imperative, moreover, casts a heavy shadow on the accepted criteria for canon-selection, the criteria, that is, for the selection of what is deemed (at a given time) worthy of preservation, transmission, and interpretation. For the "we" in Rich's critical model acknowledges a world in which, to borrow H. Bruce Franklin's formulation, "most people are nonwhite, over half are female, [and] the overwhelming majority are workers" (English Literature: Opening up the Canon, 1981).

The imperative of feminist criticism is thus one with which both men and women can identify, for it involves a theory of language and meaning capable of functioning both as an explanatory matrix--in describing how old meanings came about--and as a liberating agent, allowing us to fashion new, more satisfying, meanings. Indeed, both our understanding of the past and our plans for the future can be greatly revitalized by a critical perspective which takes language to be, in the words of James Boyd White, "not stable but changing," since it is "perpetually remade by its speakers, who are themselves remade, both as individuals and as communities, in what they say" (When Words Lose Their Meaning, 1984).

The revisionary program implicit in such an understanding of the relationship between the self, the text, and the world is perhaps best exemplified by Mary Daly's radical metaethical statement that "to exist humanly is to name the self, the world, and God" (Beyond God the Father, 1973).

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LA LANGUE ET LE GENRE

par Linda Cormier

Plusieurs féministes contemporaines rejettent les mots female et woman sous prétexte qu'ils dérivent de male et man, et perpétuent ainsi une définition de la femme d'après l'homme. Or cette approche est androcentrique et a-historique, car l'origine des mots female et woman diffèrent de celle de male et man.

Casey Miller et Kate Swift nous apprennent, dans leur ouvrage Words and Women, que dans le vieil anglais (Old English) man signifiait "a human being of either sex", alors que woman désignait à la fois "a female and a human being". (1)

Et "wif" and "we" étaient, selon les auteures, "the words used for an adult female and male respectively". (2)

Mais avec le temps, le statut des femmes dans la société s'étant détérioré, leur place dans la langue s'en est trouvée réduite et le terme "man" en est venu à comprendre, "human being, the human race and adult male"(3), alors que le terme "woman" s'est vu restreint aux significations suivantes: "adult human female, the female sex"(4).

Mais qu'en est-il dans les années '80? Mon Webster's New Collegiate Dictionary, édition 1981, m'apprend que le mot "woman" s'applique à "adult female person" (5), alors que le mot "man, beaucoup plus ambitieux, désigne "a human being, especially but not exclusively, of course!... an adult male human".(6)

Au siècle dernier, Victor Hugo a dit avec justesse, que toute révolution devrait s'accompagner d'une réforme du dictionnaire(7) Ce dernier reflète en effet une langue qui n'est pas neutre, car elle est contrôlée par les groupes dominants d'une société, qui s'en servent pour perpétuer leur pouvoir. Elle a ainsi été utilisée par les hommes pour opprimer les femmes, et par conséquent ces dernières doivent, selon l'expression de Mary Daly, "learn to dis-spell the language of phallocracy".(8)

En fait nous devons nous ré-appropriier le langage, colonisé depuis trop longtemps par les hommes, pour en faire enfin un instrument de notre libération.

* * * *

NOTES

1. Casey Miller et Kate Swift, Words and Women, New York, Anchor Press, Doubleday, 1976, p.89-90.
2. Ubid, p.90.
3. The Concise Oxford Dictionary, 1964, p. 739.
4. Ubid, p. 1502.
5. Webster's New Collegiate Dictionary, 1981, p. 1338.
6. Ubid, p. 691.
7. Cité par Howard Scott, dans Louky Bersianik's L'Euguelionne: Problems of Translating the Critique of Language

In New Quebec Feminist Writing, M.A. (SIP), Concordia University 1984, p.54

8. Mary Daly, Gyn/Ecology: The Metaethics of Radical Feminism, 1978, p.4



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THIS IS A SHE-BOP by Victorya E. Monkman
P.S. C391/2

... the journey is rough
from the foreground maze
to the wild realm of Hags and Crones

Self-centered womyn
Spinster
weaving webs of words

Naming

"the active longing that propels a womyn
into her own 'country', the Realms of Elemental Reality,
of ontological depth"¹

male method of mystification: erasure
reversal
false polarization
divide and conquer
processions: the deception of the fathers
womyn silenced/split by the embedding of fear
appropriation of GYNERGY

****pause - deep breath****

Release of deep fury:	the exorcism of		
the internalized Godfather			
focused gynergetic will:	the force of reason		
rooted in	instinct		
	intuition		
	passion		
untamed			
untracable	<u>farouche</u>		
wanton	<u>savage</u>	weird	
lusty			
willful			a-mazing
Amazons	Prudes	and Scolds	
labyris	mirror		
	snake		
Isis	Astarte	Artemis	Emma Laurie Anderson agree
Womyn's power begins	neither in the courts		
	nor at the polls		
It begins in womyn's souls			
	dancing the spiral dance	...	

LA DETRESSE ET L'ENCHANTEMENT

Gabrielle Roy

Montreal, Boreal Express, 1984, 505 p.

par Lucie Lequin

Ce livre est la toute dernière oeuvre que nous ait laissée la grande écrivaine. Il réunit les deux volets de l'autobiographie qu'elle avait commencé d'écrire vers 1976, intitulés respectivement "Le bal chez le gouverneur" et "Un oiseau tombé sur le seuil". La première partie raconte la vie de Gabrielle Roy au Manitoba jusqu'à son départ pour l'Europe, la deuxième relate le séjour en Europe, en France et en Angleterre, puis le retour à Montréal en 1939, où elle décide de se fixer.

Cette autobiographie fascine d'abord par sa mise à nu des contradictions de Gabrielle Roy. L'auteure y vit à la fois la détresse et l'enchantelement qu'elle doit à tout prix assimiler et dénouer pour plus tard les transposer en création.

Au fil du vécu raconté, Gabrielle Roy retrouve ses sources - son enfance, sa famille et son milieu manitobain - et aussi la genèse de quelques-unes de ses oeuvres. Se dégagent de ce pregnant besoin de ressourcement une intensité et une qualité de présence qui font du bien. Et pourtant, cette autobiographie s'enracine dans la simplicité et évite de jouer sur le narcissisme débordant.

De l'écriture, toujours alimentée au vaste réservoir d'impressions, d'émotions, de connaissance de l'écrivaine, sourdent ses préoccupations temporelles que la création s'emploie à circonscrire. L'auteure s'interroge, comme dans ses oeuvres de fiction, sur la mouvance du passé qui échappe à la pérennité et se modifie selon les tonalités du vécu postérieur. D'ailleurs, l'appréhension du passé est continue, lente et ne devient approfondie qu'avec une longue expérience:

Tout cela est bien curieux, Il semblerait que l'on ne rejoint ses gens que lorsqu'on atteint l'âge qu'ils avaient, alors qu'à côté d'eux, on ne comprenait rien à leur vaste solitude. (p. 143)

Ainsi, Gabrielle Roy dû attendre d'avoir la soixantaine pour comprendre l'infini chagrin de sa mère.

A travers sa mémoire féconde, l'auteure questionne aussi l'étroite relation entre le vécu et la création. Dès qu'un livre est en marche, même encore indistinct dans l'inconscient, tout "y entre et s'y mêle comme à une rivière, tout au long de sa course, l'eau de ses affluents". (p.229). A plusieurs reprises, l'auteure souligne l'origine d'une scène d'un personnage puisée dans sa vie, mais aussi plusieurs rapprochements surgissent de la mémoire des lectrices/lecteurs de Roy. Ainsi, l'inquiète miss O'Rooke de La petite poule d'eau semble engendrée par Adèle, l'une des soeurs de Gabrielle.

Cette oeuvre rassemble des forces vives encore inemployées et nous présente Gabrielle Roy jeune à la fois comme une femme indépendante, audacieuse, voire déviante, et aussi par moments trop sage, très angoissée et recherchant l'appui d'être chers, sa mère, Stephen et Esther ou encore s'évadant dans le rêve, dans sa "sauagerie à elle", vers les rivages de la création.

L'autobiographie s'arrête là où les oeuvres de création commencent, c'est-à-dire quelques années avant la parution de Bonheur d'Occasion.

* * * * *

S U M M E R C O U R S E S

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The great Victorian con

LOVE AND MARRIAGE IN THE GREAT COUNTRY HOUSES

Adeline Hartcup, Segwick and Jackson Merrimack. \$19.95, 240pp.

by Patricia Morley

Queen Victoria's society has become known as an ethically conservative age where the family was central and familial values revered: an age of Motherhood and chivalry. Adeline Hartcup shows that it deserves to be remembered for its hypocrisy.

Hartcup, a British journalist, has already written Below Stairs in the Great Country Houses and Children of the Great Country Houses. In this third volume on the life of the "Upper Ten Thousand" in nineteenth-century England, she examines the personal lives of the British aristocracy, and marriage as a social and legal institution. She maintains a delicate balance between historical gossip and social history. After all, historians are gossips, although few of them acknowledge the fact. Her sources include diaries of the period, family archives from the great houses, and county record offices

The topic, "ways of loving and failing to love," includes larger social attitudes to la vie sentimentale, attitudes entrenched in law and custom. Liberal North Americans are accustomed to viewing with disdain other cultures and other times when certain members of society were not protected under the law: slavery; foot-binding; concubines. It may come as a shock to many of us to realize just how helpless women were only one hundred years ago in the society which served as a model for many of our own laws and customs.

The great families were intricately linked, as Hartcup puts it, "by inter-marriage and inter-adultery." Aristocratic marriage settlements resembled international treaties. Politics, land and money were all considered in planning such marriages, and chastity in women (in Dr. Johnson's phrase) was a all-important because the whole of property is involved in it". Sexual licence was condoned in men, while scandal was not: discretion was the order of the day. The Church supported the status quo, and contraception was considered sinful.

The game consisted of trying, against enormous odds, to bring love and marriage together. Mating rituals, which could be as cruel and ruthless as those of primitive tribes, went on at balls and in drawing rooms, "the jousting ground." Money, as Byron put it was the magnet, and women were pawns. Wives possessed nothing in common law, including control over their own children. A deserted wife was not entitled to maintenance and had no claim on any property or money she may have brought into the marriage: "The day after their wedding Byron told his wife that they must separate, if possible after she was already on the way towards producing an heir for him; he would then use the fortune she had brought him, he said, to enable him to live abroad, far away from his wife and child in England."

Queen Victoria opposed female suffrage as "mad, wicked folly", and went so far as to say that a certain lady who supported the idea "ought to get a good whipping."

Hartcup writes with perception and wit, allowing the facts to speak for themselves. Militant she is not, but some of her facts are as uncomfortable as dynamite. The lively text has forty black and white illustrations, serious and satiric.

(from The Birmingham News)

CALL FOR PAPERS: M O T H E R W O R K October 3,4,5, 1985

A feminist interdisciplinary workshop sponsored by the Social Sciences and Humanities Research Council of Canada (SSHRC) and the Simone de Beauvoir Institute.

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Alele tipitomba
Nicaragua Dec '84 - Jan '85

By Isabel Bliss

I went to Nicaragua because I was fascinated by a country where, I had heard, women had the credibility to say to men, in response to the latter's whistles or whatever, "No es revolucionario" ("that's not revolutionary").

A coffee-picking brigade seemed the ideal arrangement, for it was a concrete gesture of assistance to the Nicaraguan people as well as an opportunity to live in and observe first-hand, at a very immediate and rural level, a society in the process of reconstruction. I stepped out of the sterility and safety of this shopping center world (at Christmas rush time, no less) and finally came face to face with how the majority of people alive today on this planet have to live: in appallingly substandard conditions.

Three nights after leaving hyperplasticized, carpeted, insulated Miami, we were bumping up a dirt road in the mountains north of Matagalpa. The trucks had to be pushed to start and they didn't have lights. North central Nica isn't safe but it's not as dangerous as it is a bit further north, where the U.S. backed contras are wreaking havoc.

Because of the threat of U.S. invasion many Nicaraguans were training for defense, and consequently the harvest was in dire need of help. We internationalists were warmly welcomed at UPE (state farm) La Lima. For two rainy weeks we rose at 4:00 a.m. to go squelch in the mud and pick as many red and black (like the Sandinista flag) coffee beans as we could, all the while minding out for poisonous snakes.

The rice, beans and tortillas took their toll on our middle class North American stomachs, so used as they are to both an incredible variety of, and highly processed, food. One rainy night when both my flashlights

had conked out and I just couldn't wait, I waded through the mud to the equally muddy and almost overflowing outhouse only to find out that.. I hadn't waited. I was there alone most of the night, with only gunshots in the mountains for distraction.

Christmas day was sunny and special. Every child got a pen or pencil. There weren't enough to go around for everybody, and the Nicaraguans' hope for the future is in their children. That such a mundane thing as a pencil could be so precious had never occurred to me.

My Spanish was at children's level so I made many young friends. Women usually start having children at fifteen. Lack of sanitation and health care etc. are major obstacles for mothers. Their struggle is for survival, personally and nationally, and the form feminism takes there is one of raising the value of the work women do, their status and self-respect, and their public participation. Sex roles are still entrenched though, which disappointed me as a radical feminist searching for a feminist paradise (not on Lesbos either, by the way).

Back in Managua we saw more clearly how the economic blockade is hurting the country. For instance, lack of materials and funds have made rebuilding from the 1972 earthquake, and from Somoza's bombing blitzes before the FSLN triumph in 1979, almost impossible. What a strange scattered city, filled with platano stands, great graffiti, and, as in the mountains, the militia. Militarism has always been abhorrent to me, but I realize the luxury of that opinion.

Now I'm back to wealth, food, and privilege. The media blockade of Nicaragua frustrates me immensely. I've seen amazing courage and hope on the part of the Nicaraguans, who aren't fancy people, 'communists' intent on overthrowing the rest of the Americas, who don't even have zippers on their pants, and I'm angry that their spirit is being annihilated by imperialist lies and bullets. I think of Rene, fifteen years old with a twenty pound gun on his back, fighting in the mountains where his cousin was killed just four days before Rene was to join him, and I try to deal with my feelings of impotence by doing what I can.

F E M I N I S T M E N ?

by

Elsa Scheider

There are two questions I want to deal with. First, is it possible to be both a man and a feminist? Second, what's the difference between a feminist and a pro-feminist man?

If one defines feminists as people who affirm the right of girls and women to lead lives of our own choosing, then yes, in theory at least, men can be feminists.

However, many feminist women and men supportive of feminism are unwilling to define any men as feminists. We prefer terms such as pro-feminist or anti-patriarchal.

Why the distinction between feminists and pro-feminist men? Women and men have a different relationship to feminism. For instance, someone who hasn't experienced racial discrimination doesn't have the same intrinsic understanding of racism as someone who has. Similarly, men haven't gone through the sexism women face, and one wonders if they can really get the good understanding of it as women do - having learned it from experience. As a male friend once remarked, a lot of what is discrimination against women is a temptation held out to pro-feminist men: "The system is just set up for you, especially if you happen to be white and from at least a middle class background. Just step right in and belong".

A further reason to distinguish between feminists and pro-feminist men has to do with who is to determine what women need and want. Men can play an important part in encouraging the creation of a feminist society: most of all, they can work to alter the anti-woman attitudes of many men. But it is up to women to define our needs and goals. A pro-feminist man is one supportive of our efforts.

Two further differences between feminists and pro-feminist men are the average degree of commitment to fostering feminism, and the average amount of internalized sexism.

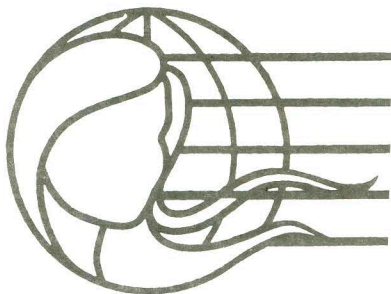
Some men are strongly pro-feminist. I've heard of one who

took a woman to see Mary Daly on their first date. Some Women's Studies students are men. At Concordia, Chengiah Ragaven is currently trying to organize a one-day seminar to look at feminism from a man's perspective. (For more information, call 879-4177).

Still, such men are rare. Last autumn, at a Concordia Women's Collective on heterosexuality, woman after woman spoke of the difficulty of finding sufficiently pro-feminist men. It was frequently not a case of their knowing mainly anti-feminist men: still, feminism was, by and large, a far lower priority even for supportive men. The women involved in feminist activities and in a relationship with a man often felt they led double lives: the friends the couple held in common tended to be separate from those the woman worked with in feminist projects.

I'd like to be able to dismiss the women at the Collective as atypical. Instead, what they said reinforced what I've heard over and over again.

As for internalized sexism, in our society nobody escapes this totally. For example, many women care to be conventionally attractive, even though they/we know how destructive such ingrained standards are. Still, men often have more internalized sexism: they may, for example, feel they're being wonderful if they do their share of the housework. Joanne Kates, in Still Ain't Satisfied, speaks for many heterosexual feminists: "I live with a man and I love him dearly. Do you know how much he enrages me, this man who struggles daily to eradicate his sexism?" He may have, for example, an undesired preference for being cajoled rather than told by a woman, which may be especially hard on a woman striving to be, for once, assertive rather than manipulative.



1985

"Time for action..."

International Conference On The Status Of Girls
6161 St. Denis Street
Suite 4.06
Montréal, Québec
Canada H2S 2R5
Tel.: (514) 274-3581

OCTOBER 29, 30, and 31 1985

UPDATE ON THE READING ROOM

by : Joan Kohner
(Institute Documentalist)

How can one see at a glance the interdisciplinary nature of Women's Studies? Perhaps by casting an eye down the course list offered by the Simone de Beauvoir Institute or by standing in the Institute Reading Room and making a ninety degree turn. This is what I do most days, marvelling at the multitude of subjects covered by our collection of over 1500 books on women. Looking around the room one sees all the subject classifications central to Women's Studies, Religion, biography, anthropology, sports, women in the labour force, family life, feminism, and psychology, sociology of women, education for women, their legal status, women in the arts and then books written by women, particularly in Québec literature.

Resources on women at work and sociololy perhaps from the largest group of titles within our collection and we have particularly acquired works on Canadian women. It has been interesting over the last few years to see how various aspects of women's lives have become subjects of study. There was at one time a concentration on women in management positions, on women's position in the education system and harassment came to be know and many were searching a concentration on topics such as immigrant women; women and health, pornography and incest.

Much of the information on subjects of current interest has not yet found its way into book form, so we rely heavily on our Vertical File, the collection of ephemera we have made. This is bursting at the seams and it needs much patience to organise, but it is well worth the effort when a dejected student arrives and says "I have not been able to find anything on..." and can open the File and say "Have you seen this": and show briefs, newspaper cuttings, and journal reprints which being forth a satisfied smile and energy rekindled.

One does not always succeed however, for our resources are limited, but often a name or an address can be found where new contacts and sources of information can be investigated. Unfortunately the sources are few in Montreal, small groups are carrying a heavy load.

How wonderful it would be to be able to plug into a resource like that being acquired by the University of Waterloo Library with a \$28,12.50 grant from the Social Sciences and Humanities Council to assist in the acquisition of a collection of 35,000 issues of women's periodicals published in England from 1893 to 1977, what potential for research lies there!

However, our collection of periodicals fills the gap. We gather information on women's groups and activities from Montréal, to Toronto, Winnipeg and Vancouver in La Vie en Rose Broadside, Herizons and Kinesis, periodicals which are not in the University themselves to academic collections. We also have some very esoteric regular arrivals like Nigerwives and Feminist Forum Feminism in Japan, Quehaceres from Santo Domingo and Al-Raida from Beirut University College. These again are ephemeral in nature, on printed sheets, in pamphlet form, but they provide us with a fascinating glimpse of the lives and problems of women in other countries.

Our collection of Government Documents too, is constantly being augmented and we are fortunate that the Canadian Advisory Council on the Status of Women offered us copies of all their publications to ensure their accessibility. We are now able therefore to offer loan copies of their material as well as reference copies.

ANNOUNCEMENT

Proceedings for the FEMME 1982 Conference (International Conference on Research and Teaching Related to Women) are now available in English. A copy will be mailed to all the registered participants. Others can obtain a copy for \$12 each (\$6 for students with an I.D.) plus \$2 per copy for postage if they wish it to be mailed.

Cheques payable to: Concordia University: Femme Conference
Proceedings

Address: c/o Mair Verthuy
Concordia University
1455 de Maisonneuve Blvd. West
Montreal, Quebec, H3G 1M8

ACTIVITIES

organized by the Institute

Report from the co-curricular committee

by Sherry Simon

With a greatly reduced budget, and with the energy of inexperience, the co-curricular committee has organized a number of quite different events and co-sponsored others with various departments. The most visible of these - because of the big red poster produced by the Tenth Anniversary committee - is the speakers' series co-sponsored by the Département d'études françaises and the Institute. At time of writing we are half-way through the six scheduled events.

Françoise Guénette gave a talk on the ideological and practical problems of producing the highly successful feminist magazine La Vie en Rose. Problems: defining what feminist information is, appealing to a wide public, using slick advertising techniques and flashy cover-pages which might contradict the principles of the information inside the magazine. Astonishing success: after five years, most of the original crew of the magazine - who began with little or no experience of print journalism - has still not experienced burn-out.

Suzanne de Lotbinière-Harwood talked to a full house (Lounge) on the theoretical difficulties - and creative possibilities - of being a feminist translator. Suzanne won a prize for her translation of Lucien Francoeur and now can't believe that she spent three years of her life working on this aggressively alienating language. She is now translating Daphne Marlatt and Jovette Marchessault (she's one of those very rare ambitextuous translators). With tons of examples and a solid theoretical framework, Suzanne eloquently made her case for translating as "écriture".

Yolande Villemaire initiated the series of readings to be continued with Marguerite Andersen, Gail Scott and France Théoret. She read in her usual dramatic fashion from a novel soon to be published, La Constellation du cygne.

Others speakers to have been invited to the Institute: Françoise Collin who gave an informal talk to a most enthusiastic group on changing feminist concepts of "difference" ; Erica Ritter, writer-in-residence during the first semester, who talked on "Women's lip" with

her own brand of same.

Yet to come at time of writing but a distant (and surely happy) memory for those who were lucky enough to attend: the very distinguished scholar Beryl Rowlands of York University speaking on "Women and medieval health". Also to come: a showing of the NFB film "Behind the Veil" and of the prize winning "Sonatine" both to be followed by discussion with the film-makers.

* * * * *

WEEK-END AT LACOLLE

by Mona McLean

The Simone de Beauvoir Institute week-end retreat at Lacolle, on March 1st - 3rd, 1985 organized by the Liaison Committee (Jo Vellacott, Elsa Scheider and Jo-Anne Beggs) was considered a great success by all in attendance. Laughts filled the rooms of Lacolle as Muriel Bishop, our most gracious visitor from Kingston Ontario, reintroduced us to play. Elizabeth Sacca and Stella Jaon kept the fire place burning brightly as we passed an afternoon in a lively exchange of ideas on feminist theory and practices.

Our two day sojourn in the country was a perfect ending to a long week of meetings at Simone de Beauvoir Institute.

Special thanks to Lesli Cotton for safely driving us out and back by van.

To those who missed the Great Get Away Week-end at Lacolle this time please join us next year! Its time to play!

* * * * *

(P.S. Mona McLean helped a great deal in organizing the weekend
- Jo Vellacott)

A N N O U N C E M E N T

Mini-Conference: Building The Bridges Quebec Women Pulling Together For Survival and True Security

Date: April 13 7:30 p.m. - 10:00 p.m. Hall Bldg. Concordia
April 14 9:30 a.m. - 5:00 p.m. Place to be confirmed

A coalition of Women's groups including the Montreal Voice of Women, is in the process of organizing a conference that will focus on Women and Survival. As the Decade for Women draws to an end, a coalition of women's groups across Canada is organizing an International Conference whose theme is "THE URGENCY FOR TRUE SECURITY-WOMEN'S ALTERNATIVES FOR NEGOTIATING PEACE". The Montreal Conference is a prelude to the International meeting which will take place in Halifax, June 5 - 9, 1985. Proposals developed at this Mini-Conference will be presented at the Halifax meeting.

The Montreal Conference will include women from various linguisticultural and economic backgrounds. Saturday evening, the film, "Speaking Our Peace" by Bonnie Klein and Terri Nash will be shown, followed by a question and answer session. This will feature Bonnie, Terri and several women who were consultants on the film. Sunday, Madeleine Parent will give the keynote address, followed by a day a day of workshops on various survival issues. Some of the subjects are:

Despair and Empowerment
Economic Survival
Women and Development
Visible Minority women
and Survival

Sharing Power and Responsibility
Feminism and Militarism
Economics of Survival

WE NEED SOME HELP If you have some time we could use your help
on a committee (program, food, media etc:.)

Please call: Dorothy 738-3663
Sheila 484-3417
Joan 738-4398

FILM PERNICIEUX EN VILLE.

par Michelle Vigeant

Des suggestions pour aller voir Paris, Texas, film tendancieux et qui, pourtant, séduit même des féministes. Le son d'une guitare langoureuse marque les bornes du chemin à parcourir par nous à travers les personnages du film qui ne nous laissent pas indifférentes et il faut savoir pourquoi. Après avoir discuté avec ma compagne Carolyn, j' i conclu qu'il fallait séparer le contenu de la forme filmique et voir comment cette dernière sert le contenu. Il semble que la perception est indissociable de l'expérience subjective. Dans mon cas étant donné un des thèmes du film je m'y suis retrouvée en tant que mono-parentale.

Paris, Texas est un film régressif et réactionnaire, dangereux si on se laisse prendre par la puissance des images, des plans, du montage, du son, de la trame narrative. D'ailleurs, ce sont ces moyens ensemble qui suscitent nos émotions qui nous éloignent d'une capacité de clairvoyance, d'analyse intellectuelle. La trame narrative est construite autour de clichés idéalistes situés culturellement dans l'idéologie traditionnelle: la famille, la paternité, la maternité, le retour aux sources, la liberté, la fraternité, le monde des hommes, les relations hommes-femmes.

C'est l'histoire de Travis qui erre dans le désert du Texas à la recherche de Paris où il a acheté un coin de terre quelques années auparavant. Il ne se souvient plus pourquoi, Il est amnésique. Il voulait s'u installer avec son fils et la mère de son fils, son épouse. Paris, Texas? Parce que c'est là que son père et sa mère se sont rencontrés et que là, peut-être, il a été conçu. C'est le retour aux sources. Avec son frère, venu pour le ramener chez-lui à Los Angeles, il retrouve par étape, une apparence sociale, la parole, se remet à manger, peu à peu se souvient. Il demeure un peu bizarre: il ne veut pas prendre l'avion, ne dort pas la nuit, ne mange pas souvent, parle très peu et doucement, regarde beaucoup l'horizon et le paysage avec des jumelles. La première nuit chez Walt, il astique toutes les chaussures de la maison après avoir fait la vaisselle. Tavis retrouve son fils et c'est une rencontre touchante où le père observe respectueusement et silencieusement le fils poli. L'enfant blond habillé de blanc descend l'escalier éclairé tandis que le père demeure dans la pénombre. On regarde des "homemovies" en super8 et les images du

passé bouleverse Travis. Devant l'émotion de son père, Hunter se rapproche: "Good night, DAD!" Le lendemain, Travis cherche naïvement des images de père dans des revues. La domestique l'aide à trouver le costume recherché, le père riche qui se tient droit avec dignité dans son habit à cravate. Cette fois-ci, Hunter est séduit par Travis; il se trouve même chanceux d'avoir deux pères. Début d'une séquence d'humour. Le père marche de son côté de rue; Hunter marche sur le trottoir opposé et copie tout ce que Travis fait: l'image du père et de la socialisation, pirouettes et bouffonneries. Nous, le public, sommes vraiment contents que tout aille bien.

Travis décide de retrouver Jane, sa femme, et Hunter veut le suivre pour voir sa mère. En route, ils téléphonent chez Walt et Anne. Il y a trop d'emphase mise sur le père biologique par rapport à Walt, dont la vie est bouleversée au rythme des impulsions paternelles. La responsanilité d'être parent n'est pas du tout développée. Les personnages de Travis et d'Hunter sont des propositions d'héros modernes et ne sont pas réalistes. Voilà le père et le fils, aventuriers de la route, telle la représentation d'un rituel, l'enfant mâle reconnu comme tel et admis dans le monde des hommes. Ils retrouvent Jane travaillant dans un établissement où les phantasmes mâles sont échangés pour de l'argent. Le public se retrouve voyeur du voyeur et c'est excitant comme interdit. Travis en tant que client voyeur retrouve Jane de l'autre côté de la vitre-miroir et lui fait une scène. Jane calme le client, même là, la femme maternelle. Lui, il pleure et ne parle plus. Il est touchant de voir un homme pleurer, saisir l'éclat de la larme brillant dans le noir. Travis s'en va. Avec Hunter, il se souvient de sa propre mère comme étant une personne simple. Il dénonce son père, l'accusant d'avoir accolé ses rêves à l'identité de son épouse. Il faisait croire aux gens qu'elle venait de Paris, France, pour leur dire à la toute fin qu'elle venait de Paris, Texas. C'est rare qu'on admette ouvertement que l'homme participe à définir la femme. Hunter grandit vite aux côtés du père et dit à Travis, hésitant, de retourner auprès de la mère.

C'est dans les quinze dernières minutes du film d'une durée de deux heures que nous apprenons pourquoi l'éclatement de la famille. Travis retourne voir Jane et, en tant que client, lui raconte son histoire. Il dit: "elle était belle et jeune, lui était plus vieux et pas si beau. Leur relation était une de rêve..." jusqu'à ce que la

la réalité saute aux yeux: pourvoir aux nécessités familiales. A l'ouvrage, Travis fabrique dans sa tête des mises-en-scènes de jalousie. De plus en plus perturbé, Travis s'est mis à attacher une clochette à la cheville de Jane pour l'empêcher de fuir la nuit. Un soir il l'a attachée au poêle et s'est réveillé, seul, dans la roulotte en feu. Nous entendons ce monologue pendant que la caméra fixe le visage de Jane qui attire l'attention et les émotions au fur et à mesure qu'elle reconnaît son passé.

Travis ne peut pas assumer les conséquences du passé et abandonne à nouveau Hunter après avoir réuni la mère et le fils. C'est une rencontre pleine d'émotions pour ceux-ci et pour nous, qui voyons au centre de l'écran, le ventre maternel et le visage de l'enfant qui s'y réfugie. Le père, en bas sur le pavé, regarde de loin le succès de sa mission. Travis part dans son automobile sur les grands chemins de la vie de l'homme, seule séquence que mon fils n'a pas aimé. Le père n'a pas de responsabilité vis-à-vis de son enfant. Selon l'idéologie traditionnelle, tout est centré sur l'homme, et l'Autre n'est que satellite accessoire, dans un dualisme qui hiérarchise, qui sépare, qui l'aliène dans sa vision patriarcale.

Paris, Texas est un film régressif parce qu'il propose des images d'hommes qui font encore références aux héros mythiques. Pourtant même les hommes contestent cette idée, héros en tant que pourvoyeur. La société patriarcale vit son propre cul-de-sac ne voyant plus d'alternatives à leur propre système. Paris, Texas se prétend un western moderne. Le cowboy vivant de transcendance qui se pointe en tant que sauveur des démunis, et qui, pour cela, doit vivre sans attache, sans responsabilité, sans lien: le superhomme. Régressif parce que le film nous fait penser à la rébellion des hommes des années cinquante, la mode "beat" qui valorisait ce style de vie:

"The short-lived apotheosis of the male rebellion, the Beat, rejected both job and marriage. In the Beat, the two strands of male protest - one directed against the white-collar work world and the other against the suburbanized family life that work was supposed to support - come together into the first all-out critique of American consumer culture... The Beat pioneers were deeply, if intermittently, attached to each other. Women and their demands for responsibility were, at worst, irritating and more often just uninteresting compared to the ecstatic possibilities of mate adventure." (1)

(1) Ehrenreich, Barbara: The Hearts of Men, New York; Anchor Books, Anchor Press/Doubleday, 1984, p.52, 54.

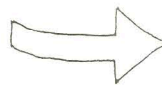
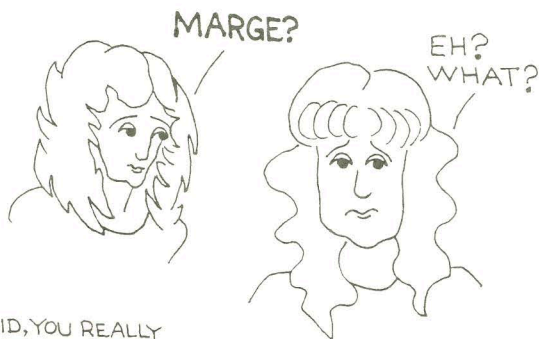
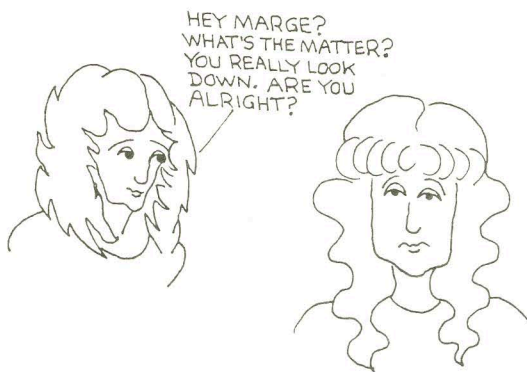
Réactionnaire parce que Paris, Texas suggère très peu le mouvement contemporain des femmes qui a commencé à changer leur statut de personnes infériorisées et, par le fait même, transforme sans cesse la vision du monde en général. Ici, la représentation des femmes demeure stéréotypée: soit qu'elle soit mère et/ou putain. Jane, sans son homme et même s'il la battait, ne pouvait plus s'occuper seule de son enfant, et pour gagner sa vie, rien n'était possible sauf devenir un objet sexuel.

Je considère le personnage d'Hunter comme irréel. Quelque part, sa capacité de saisir la profondeur des moments lui enlève le réalisme de ce que sont les préoccupations et les intérêts d'un enfant de huit ans. Ce film met beaucoup de responsabilités sur le dos de l'enfant, ici enfant mâle.

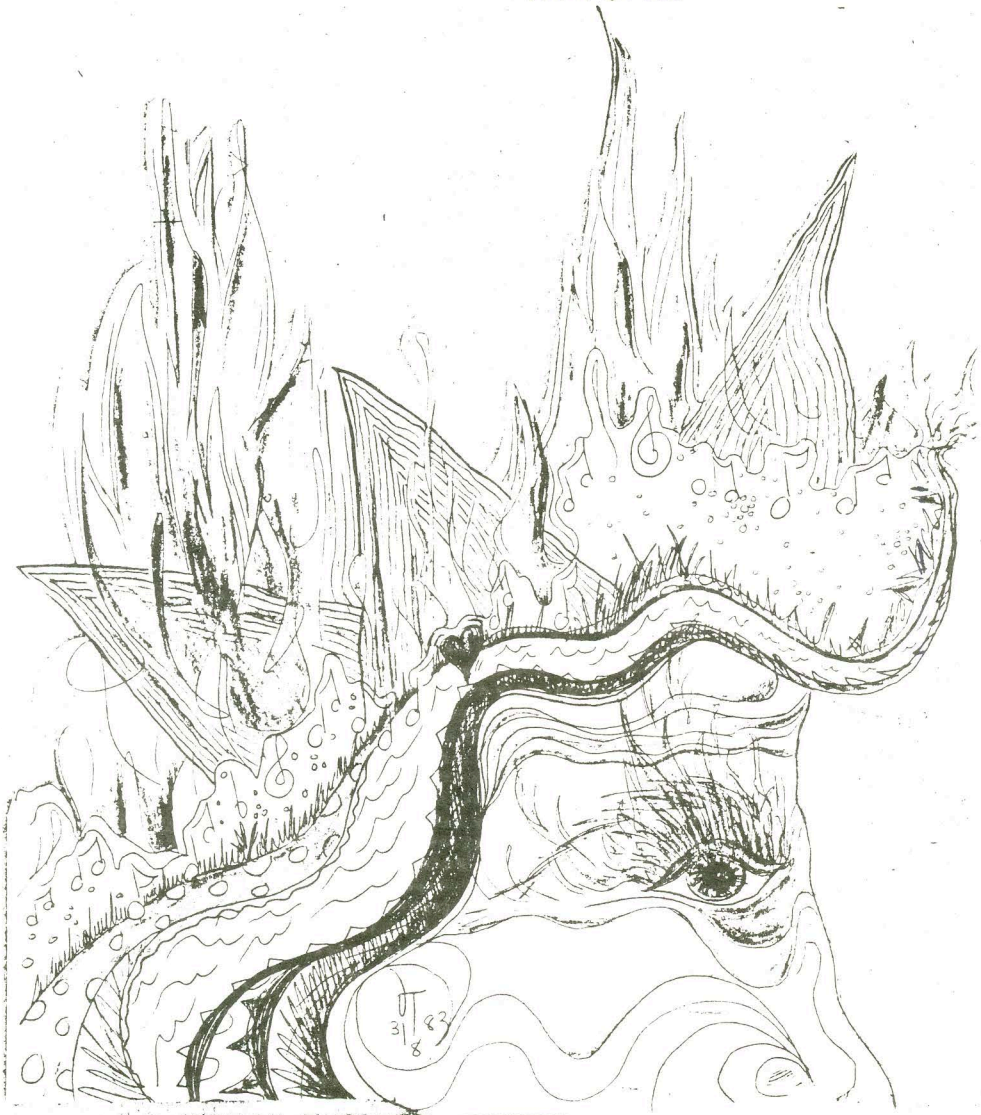
"Reflection of my Father's Table"

by Kali S. Houlihan

the gracious host
was my father
all that sat at his table
were royalty
and i on bended knee
my head bowed in humility
so gracious was he
not to see
and perceive
me,
his daughter
a maid servant
what fury within there did dwell
the knowledge of life and fear
no child dare dispel;
least be spared
a rind of melon
a crust of bread
and a shred of mutton
rancid with fat
to glean the lips
and lighten the burden
of oh such graciousness
so in my father's light did they dwell
they; The guests; The imminent - and "i" the unspoken "other"



I'VE JUST GOT
ALOT ON MY MIND
THAT'S ALL.

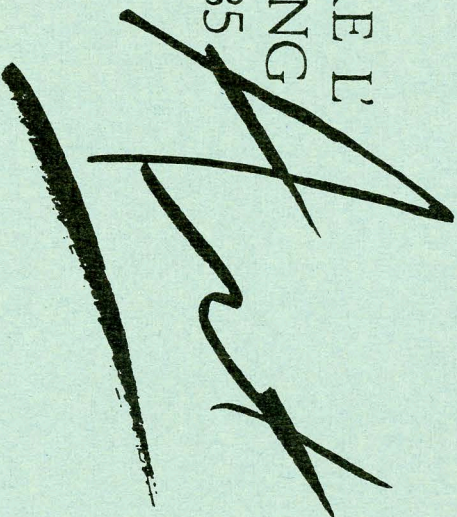


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INSTITUT SIMONE DE BEAUVOIR INSTITUTE

4 avril 1985

ADDITION

FFAR A3999/3 Special Topics in Fine Arts
(6credits)

sec. AA Wed. 18:30 -22:30 SGW

Special subject: Women: Visual and Performing
Arts.

Note*

ARTH C484/3 Methodology and Art History
(6crédits)

Prerequisite: 18 credits in Art History

R. Greenberg/C. MacKenzie

Sec. AA Wed. 18:05 - 20:10 SGW

Note*

FMST C329/2 Women and Film (3credits)

Prerequisite : FMST C211 or second year
standing

J. Levitin Sec. A Wed. 12:00-15:30 SGW

Non-compulsory repeat screening

Wed. 15:45-17:45

Note*

Note*: Students who wish to enroll in this
course for credit in the Women's
studies Programmes must have a student request
form approved.

INSTITUT SIMONE DE BEAUVOIR INSTITUTE

4 April 1985

Please make the following corrections in the attached booklet:

p. 14 FRAN C451/2 T.Th. 11:45 - 13:00

p. 14 FRAN C476/2 AA Th. 18:05 - 20:10

p. 15 HIST C331/4 - 01
Topic: Women in Western History II

p. 23 SOCI C372/3 (3 credits)

Sec. AA Thu. 18:05-20:10

Sec. 01 MW 13:15-14:30

Prerequisite: SOCI C203

CONCORDIA
UNIVERSITY



ARTS AND SCIENCE
WOMEN'S STUDIES PROGRAMME

FEMME



1985-86

Please note that this course guide was compiled several months before the start of the 1985-86 academic year. Therefore, it is possible that times and instructors may change.

It is also unwise to purchase books before the bibliography is confirmed by the Instructor.

For further information about the Women's Studies Programme, please contact:

Simone de Beauvoir Institute
2170 Bishop Street
Montreal, Quebec
H3G 1M8

Tel: 879 8521

The Women's Studies programmes are designed to offer a variety of views about women in private and social roles. Courses in the programmes (Minor, Major and Certificate) include such concerns as Women in the Arts, Literature, History and selected societal institutions such as the family. The aims of the programmes are to introduce the students to the study of women, to afford a background to those who will work with women in public occupations, and to stimulate further thought and research in the field.

TABLE OF CONTENTS

PROGRAMMES IN WOMEN'S STUDIES

MAJOR	3
MINOR	3
CERTIFICATE	4

WOMEN'S STUDIES COURSES

WMNS	5
SDEB	8

CROSS-LISTED COURSES	10
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Students are responsible for satisfying their particular degree requirements. Students should consult with the Women's Studies Adviser prior to registering for Women's Studies courses.

39 BA MAJOR IN WOMEN'S STUDIES

GROUP I

15 WMNS C290, C291, 498, SDEB 398*

GROUP II

3 WMNS 398*

GROUP III

21 Chosen in consultation with the Women's Studies student Adviser from WMNS 398, SDEB 398, FMST C329, CLAS C254, ECON C397, EDUC C321, ENGL C249, C250, C251, C252, FRAN C451, CC476, C477, HIST C318, PHIL C230, POLI C334, PSYC C390, RELI C333, C334, SOCI C372, THEO C471, C472.

*This course may be repeated once for credit in this programme provided the subject matter is different.

27 BA MINOR IN WOMEN'S STUDIES

GROUP I

15 WMNS C290, C291, 498*, SDEB 398*

GROUP II

3 WMNS 398*

GROUP III

9 Chosen in consultation with the Women's Studies student Adviser from WMNS 398*, SDEB 398*, FMST C329, CLAS C254, ECON C397, EDUC C321, ENGL C249, C250, C251, C252, FRAN C451, C476, C477, HIST C318, PHIL C230, POLI C334, PSYCH C390, RELI C333, C334, SOCI C372, THEO C471, C472.

30 CERTIFICATE IN WOMEN'S STUDIES

GROUP I

15 WMNS C290, C291, 498*, SDEB 398*

GROUP II

15 Chosen in consultation with the Women's Studies student Adviser from WMNS 398*, SDEB 398*, FMST C329, CLAS C254, ECON C397, EDUC C321, ENGL C249, C250, C251, C252, FRAN C451, C476, C477, HIST C318, PHIL C230, POLI C334, PSYC C390, RELI C333, C334, SOCI C372, THEO C471, C472.

*Note: This course may be repeated once for credit in this programme provided the subject matter is different.

Students may transfer into the Certificate programme up to twelve credits earned in an incomplete degree or certificate programme or as an Independent or Special Student, provided they are students in good standing. The credits that may be so transferred are determined by the University at the point of entry into the programme.

WMNS C290/2 (3 credits)

Topic: WOMAN'S IDENTITY AND IMAGE: HISTORIC ATTITUDES

Sec. 01	TTH	11:45-13:00	Loy
Sec. AA	Tue	18:05-20:10	SGW
SEC. BB*	TUE	18:05-20:10	SGW

*Note: Section BB will be taught in French.

Content: Using an interdisciplinary approach, this course will survey the ideas and images which have historically defined women's nature, personality, bodies and social roles in the 19th century. It will consider the effect of these definitions upon women's lives in the family and in the social institutions of education, work, the economy, health care, the church, the law and politics.

WMNS C291/4 (3 credits)

Topic: WOMAN'S IDENTITY AND IMAGE: RECENT APPROACHES

Sec. 01	TTh	11:45-13:00	Loy
Sec. AA	Tue	18:05-20:10	SGW
Sec. BB*	Tue	18:05-20:10	SGW

*Note: Section BB will be taught in French.

Content: Using an interdisciplinary approach, this course will survey the recent history and present situation of women. It will examine changing definitions, images, status and realities of women. Particular contemporary topics may include: women's health, abortion, women and popular culture, pornography, women and peace.

WMNS F398/2-51 (3 credits)

Mon 16:05 - 17:55

Topic: Selected topics in Women's Studies

SPECIAL

SUBJECT: WOMEN IN MODERN SOCIETY: THE CANADIAN IMAGINATION
AND SOCIAL REALITY

Lecturer: T.B.A.

WMNS G398/4-51 (3 credits)

Thur 18:05 - 20:10

Topic: Selected topics in Women's Studies

SPECIAL

SUBJECT: WOMEN IN MODERN SOCIETY: MODES OF WORKING FOR
SOCIAL CHANGE

Lecturer: T.B.A.

WMNS A498/2-AA (3 credits) Wed 18:05 - 20:10

Topic: Seminar in Women's Studies

SPECIAL
SUBJECT: FEMINISM - THEORIES AND PRACTICES: IMPORTANT
THEORIES SINCE SIMONE DE BEAUVOIR

Lecturer: T.B.A.

Prerequisite: Students are reminded that this is the advanced seminar in Women Studies and should therefore not be taken without previous background in women's studies or a related field.

Content: A common basis for discussion will be established by a review of accepted definitions of feminist political frameworks. Works of theory and fiction will then be examined both for their analysis of of the female condition in society and for the solution they offer.

WMNS B498/4 Seminar in Women's Studies Wed 18:05 - 20:10

SPECIAL
SUBJECT: FEMINISM - THEORIES AND PRACTICES: RELATION
OF THEORY AND PRACTICE

Lecturer: T.B.A.

Prerequisite: Students are strongly advised to take WMNS A498/2 first, in order to acquire the necessary tools.

Content: This course will also be devoted in part to the study of feminist works of theory and fiction, although different themes will be stressed from those of WMNS A498/2. Each student will be expected to pursue through the readings a topic s/he finds of particular interest. Contact with women's groups outside the university will also constitute an essential part of the group.

SDEB IS THE COURSE CODE FOR SIMONE DE BEAUVOIR INSTITUTE

SDEB E398/2-51 (3 credits) Thu 18:05-20:10

Topic: Fellows' Seminar I

SPECIAL

SUBJECT: WOMEN OF IDEAS: A HISTORY OF FEMINIST THEORIES

Lecturer: T.B.A

Prerequisite: Second year standing or permission of the Institute

Content: This course will examine the development of feminist theories, focussing mainly on the eighteenth and nineteenth centuries, and concluding with a brief overview of some twentieth-century themes. A variety of threads in the emergence of the modern tapestry of feminism will be examined, including the contribution of, and tensions between Enlightenment thought, social, political and maternal feminism, utopian and marxist socialist feminism. Students will be introduced to the main ideas of such writers as Abigail Adams, Mary Wollstonecraft, Frances Wright, Margaret Fuller, John Stuart Mill, Harriet Martineau, Susan B. Anthony, the Grimke sisters, Elizabeth Cady Stanton, Friedrich Engels, Emma Goldman, Charlotte Perkins Gilman, and Virginia Woolf. There will also be an opportunity to examine selected works of these or other writers in greater depth. In addition to providing an historical overview, the course will develop a general understanding of the relation between context, theory and practice. A conscious aim will be to develop skill in the clear expression of complex ideas, orally and in writing.

SDEB A398/2-AA* (3 credits)

Thu 18:00 - 20:10

D398/4-AA* (3 credits)

Topic: Fellows' Seminar II & III

SPECIAL
SUBJECT: LES FEMMES ET LES MOTS I
LES FEMMES ET LES MOTS II

Lecturer: F. Ligier

Prerequisite: Second year standing or permission of the Institute

* NOTE: This course will be taught in French

Content: Une approche descriptive permettra de découvrir les traits particuliers à la langue utilisée par les femmes; l'analyse du compréement langagier des femmes nous amènera à présenter des hypothèses d'interprétation à cette différence.

EDUC C321/4 - 51 (3 credits)

Mon 19:00 - 21:05
Loyola Campus

TOPIC: SEXUAL SOCIALIZATION IN THE SCHOOL

Lecturer: T.B.A.

NOTE: This course is offered for credit in the Women's Studies Programme.

ENGL C249/2 (3 credits)

TOPIC: WOMEN IN LITERATURE I

Prerequisite: None

Lecturer: K. Waters Sec. 01 WF 10:15-11:30
A. Bruné Sec. AA M 20:25-22:30

NOTE: This course is offered for credit in the Women's Studies Programme.

ENGL C250/4 (3 credits)

Topic: WOMEN IN LITERATURE II

Prerequisite: None

Lecturer: K. Waters Sec. 01 WF 10:15-11:30
A. Bruné Sec. AA M 20:25-22:30

NOTE: This course is offered for credit in the Women's Studies Programme.

ENGL C251/2 - AA (3 credits) Tue 18:05 - 20:10

Topic: SELECTED TOPICS IN LITERATURE WRITTEN BY WOMEN I

Prerequisite: None

Lecturer: T.B.A.

Note: This course is offered for credit in the Women's Studies Programme.

ENGL C252/4 - AA (3 credits) Tue 18:05 - 20:10

Topic: SELECTED TOPICS IN LITERATURE WRITTEN BY WOMEN II

Prerequisite: None

Lecturer: R. Belkin

Note: This course is offered for credit in the Women's Studies Programme.

SPECIAL TOPIC: A PORTRAIT OF THE 20TH CENTURY ARTIST AS WOMANLecturers: K. Waters

Content: Had one of Stephen Dedalus's sisters been a potential artist, the social constraints she faced in family, education and career would have been infinitely greater than his. Had she persisted and managed to publish, critical judgment of her work would have been informed by patriarchal ideology of what is significant, valid or new. In this seminar we shall examine woman artists's relationship to the central themes and literary techniques which have been defined as modernist and postmodernist. How have they explored the self, criticized, resisted or revised the prevailing culture? To what extent do they draw on a tradition of their own, both positive and negative? The texts chosen will focus primarily on women as artists. They will include some of the following:

fiction by Richardson, Mansfield, Stein, Woolf (Orlando), Lehmann, Welty (The Golden Apples), Bowen, Lessing (The Golden Notebook), Atwood (Lady Oracle), Laurence (The Diviners); poetry H. D. Plath, Livesay, Rich.

Evaluation: The seminar requirements are active participation, one or two short oral presentations and a final paper (around 3,500 - 4,000 words).

Note: Students who wish to enroll in this course for credit in the Women's Studies Programme must have a student form approved.

FRAN C254/2 AA (3 credits)

Thur. 18:05 - 20:10

Topic: LANGUE ET CONDITION DES FEMMES AU QUEBEC I

Lecturer: J. Laplante-L'Hérault (à confirmer)

Prerequisite: Fran C205 ou l'équivalent

Content: Ce cours vise deux objectifs: examiner les différents aspects de la condition des femmes au Québec (évolution, débat actuel, etc.) et permettre à l'étudiant/e de se donner la compétence langagière en vue d'une participation au débat sur la condition féminine. Le cours sera structuré autour de certains thèmes ou dossiers tels que: Le rôle des organismes politiques, gouvernementaux et syndicaux dans le débat; les questions d'actualité sociale concernant la femme: la publicité sexiste, la femme et la politique, la femme au foyer et la femme au travail, la femme et les arts, la santé des femmes, la pornographie, le viol, la violence, etc.

NOTE: Les étudiant/e/s francophones ne peuvent s'inscrire à ce cours. Les étudiant/e/s qui ont suivi Fran C312 ne peuvent obtenir de crédits pour ce cours.

NOTE: Students who wish to enroll in this course for credit in the Women's Studies Programme must have a student request form approved.

FRAN C255/4 AA (3 credits)

Thur 18:05 - 20:10

Topic: LANGUE ET CONDITION DES FEMMES AU QUEBEC II

Lecturer: J. Laplante-L'Hérault (à confirmer)

Préalable: Fran C205 ou l'équivalent

Content: Ce cours vise des objectifs semblables à ceux du cours Fran C254 et obéit aux mêmes principes. Le choix des thèmes sera toutefois différent.

NOTE: Les étudiant/e/s francophones ne peuvent s'inscrire à ce cours.

Les étudiant/e/s qui ont suivi Fran C313 ne peuvent obtenir de crédits pour ce cours.

NOTE: Students who wish to enroll in this course for credit in a Women's Studies Programme must have a student request form approved.

FRAN B398/2 - AA (3 credits)

Thur. 18:05 - 20:10

TOPIC: Etude d'un sujet particulier

SUJET SPECIAL: LES FEMMES ET LES MOTS I

Lecturer: F. Ligier

NOTE: Students who wish to enroll in this course for Women's Studies Programme for credit must have a student request form approved.

This course is also given as SDEB A 398/2 which is offered as a component of the programmes.

FRAN D398/4 - AA (3 credits)

Thur 18:05 - 20:10

TOPIC: Etude d'un sujet particulier

SUJET SPECIAL: LES FEMMES ET LES MOTS II

Lecturer: F. Ligier

NOTE: Students who wish to enroll in this course for Women Studies Programme for credit must have a student request form approved.

This course is also given as SDEB D398/4 which is offered as a component of the programmes.

TOPIC: LA LITTÉRATURE QUEBÉCOISE AU FÉMININ

Lecturer: E. Lequin

Prerequisite: FRAN C251 ou autorisation du département

Content: Etude des principales écrivaines québécoises.
Saisie du réel et modes d'expression. Evolution
de la conscience féminine. Les féminismes.

Note: This course is offered for credit in the Women's
Studies Programme.

FRAN C476/2 (3 credits)

Thu.: 10:15 - 13:00

Topic: LA LITTÉRATURE FRANÇAISE AU FÉMININ I

Lecturer: M. Verthuy

Content: Une histoire "autre" de la littérature française
où seront mises en valeur, d'une part, la contri-
bution continue des femmes au développement et
au renouvellement de celle-ci, et, d'autre part,
l'évolution spécifique de l'écriture et de la
condition féminines. Un regard de femmes, multiple,
changeant, à partir des lais médiévaux de Marie de
France, en passant par la première "utopie" écrite
par une femme (*La Cité des dames* de Christine de
Pisan) pour aboutir chez les Romantiques-celles
qui ne sont plus "Muses" mais auteures.

Le cours sera offert sous forme de séminaire où toutes et tous
seront appelé/e/s à participer. La note finale
sera établi à partir de cette participation aux
discussions et à partir de travaux oraux et écrits.

REMARQUE: Les étudiant/e/s qui suivent ce cours pour obtenir
des crédits dans un programme en études de la femme
et non dans un programme du département d'études
françaises pourront s'il/si elle le souhaitent
rédiger leurs travaux écrits en anglais.

Préalable: 12 crédits parmi les suivants: Fran C302³ et C303³,
C270³ et C271³, C324³, C320³ ou C321³ et C322³ ou
autorisation du Département.

Textes Requis: La liste des ouvrages à l'étude sera disponible dès
le mois de mai.

Topic: LA LITTÉRATURE FRANÇAISE AU FEMININ II

Lecturer: M. Verthuy

Description: Une invitation au voyage: de la Belle Epoque à l'actualité, dans une perspective de femme. Des visions du monde différentes, une écriture et une symbolique autres. De la chronique au fantastique. La diversité règne.

Prerequisite: (at the end of the page) Le cours sera offert sous forme de séminaire où toutes et tous seront appelé/e/s à participer. La note finale sera établi à partir de cette participation aux discussions et à partir de travaux oraux et écrits.

Remarks : Les étudiant/e/s qui suivent ce cours pour obtenir des crédits dans un programme en études de la femme et non dans un programme du département d'études françaises pourront s'il/si elle le souhaitent rédiger leurs travaux écrits en anglais.

Textes requis: La liste des ouvrages à l'étude sera disponible dès le mois de mai.

Topic: LE TEMPS ET L'ESPACE CHEZ MARGUERITE DURAS ET HELENE PARMEIN

Prerequisite: 12 crédits en littérature dont 6 au niveau 400 ou autorisation du département

Lecturer: M. Verthuy

Description: Le temps et l'espace: l'expansion et la contraction, le propre et le figuré. Comment ces deux phénomènes sont-ils perçus et vécus par les personnages de Duras et de Parmelin? Quel rôle ces deux écrivaines contemporaines (et dont les parcours connaissent des convergences) y attribuent-elles dans leur esthétique, dans leur vision du monde?

Le cours sera offert sous forme de séminaire où toutes et tous seront appelé/e/s à participer. La note finale sera établi à partir de cette participation aux discussions et à partir de travaux oraux et écrits.

Remarks: Les étudiant/e/s qui suivent ce cours pour obtenir des crédits dans un programme en études de la femme et non dans un programme du département d'études françaises pourront s'il/ si elle le souhaitent rédiger leurs travaux écrits en anglais.

Textes Requis: La liste des ouvrages à l'étude sera disponible dès le mois de mai.

***Prerequisite: (C477/4 -01) 12 crédits parmi les suivants:
 Fran C302² et C303³, C270² et C271³, C324³, C320² ou C321³
 et C322³ ou autorisation du Département.

HIST C329/2 - 01 (3 credits)

WF 11:45-13:00

TOPIC: WOMEN IN WESTERN HISTORY I

Lecturer: F. Shlosser

Content: A survey of the position and roles of women in Western history from antiquity to the French Revolution. Themes analyzed in the lecture and in discussions will include: Women's position in early law, the concept of courtly love, women in the French Revolution, the working woman in pre-industrial Europe.

Evaluation: T.B.A.

Texts: T.B.A.

NOTE: Students who wish to enroll in this course for credit in a Women's Studies Program must have a student request form approved.

HIST C331/4 01 (3 credits)

WF 11:45 - 13:00

TOPIC: WOMEN IN WESTERN RELIGION II

Lecturer: F. Shlosser

Content: A survey as above but covering the period from after the French Revolution to modern times. Themes analyzed in the lecture and in discussion will include: Women in post-industrial Europe, the Suffrage Movement, the Feminist Movement in Europe and North America, women during the two World Wars, women in the modern work-force.

Evaluation: T.B.A.

Texts: T.B.A.

NOTE: Students who wish to enroll in this course for credit in a Women's Studies Programme must have a student request form approved.

PHIL C230/2 01 (3 credits)

T.Th. 11:45-13:00

TOPIC: HUMAN IDENTITY

Lecturer: Edmund Egan

Content: This course will center on the basic elements of what we call identity, including personal style, roles, and values. There will be a particular emphasis on sexual identity in the light of developments in feminism, and the "identity crisis" of post World War II Western culture will be examined.

Format: Lecture-discussion

Evaluation: paper(s)
Examination

Text: It will include works by Helen Merrell, Lynd, W.H. Auden and the professor.

NOTE: This course is offered for credit in the Women's Studies Programmes.

TOPIC: WOMEN AND THE LAW

Lecturer: Maria Peluso

Prerequisite: POLI. C200 or equivalent

Content: The objectives of this course are to provide an appreciation and an understanding of feminist political theory and principles of legal jurisprudence as they relate to Canadian/Quebecois women. A historical and comprehensive study of the status of women in Canada from a legal and political perspective the course aims to familiarize students with the socio-economic and political implications of women's different status in socio-economic and political implications of women's different status in contemporary Canadian society. Specific topic areas include: feminist theory, sexism and political culture, family law and human rights.

Teaching

Methodology: Lectures combined with questions and discussion. Study of legal cases and briefs in class and class seminars on specific topics.

Evaluation: Mid-term examination
A seminar presentation
A final examination. Students have the option of presenting a term paper.

Texts: T.B.A

NOTE: This course is offered for credit in the Women's Studies Programmes.

TOPIC: SEXUAL DIFFERENTIATION

Lecturer: E. Henrik

Content: The course explored the many myth which surround the sexual dimorphic characteristics of women and men. It examines genetic, hormonal, and social influences shaping their behavior from fetal life through infancy to adulthood. The topics include the analysis of gender identity, sex roles, aggression, cognitive abilities, parenting, etc. The behaviour of non-human species is often examined in order to supplement the incomplete knowledge about humans.

Prerequisite: PSYC C310 or C315, or Introductory Psychology and second-year standing in any degree program in Arts and Science, or permission of the Department. Knowledge of basic biology is helpful.

For: Students in psychology or Women's Studies Programme or for students in other disciplines who plan to work with women and men in community services and need to understand the similarities and differences between the sexes

Evaluation: Combination of short quizzes, exams, oral and written presentation of term papers of research project.

Work load: Three to four hours of reading per week.

Selected Bibliography:

Teitelbaum, M.S. (ed.). (1976). Sex differences: Social and biological perspectives. Garden City, N.Y., Anchor Press.

Sayers, F. (1982). Biological politics. Feminist and anti-feminist perspectives. London, Engl.: Tavistock Publications

Bleier, R. (1984). Science and gender. A critique of biology and its theories of women. New York: Pergamon Press.

NOTE: This course is offered for credit in the Women's Studies Programme.

TOPIC: WOMEN AND RELIGION I

Lecturer: Norma Joseph

Prerequisite: None

Content: This course will outline the complex interrelationship between religion and sexuality. In analyzing the image of women and their role in the religious system, we will concentrate on tribal and pre-industrial societies. Topics such as the place and function of women in myth and ritual, the matriarchy debate and "rites of passage" will be discussed.

Evaluation: One research paper
One exam

Text: Nancy Falk and Rita M. Gross (eds.), Unspoken Worlds: Women's Religious Lives in Non-Western Cultures
Carol Christ and Judith Plaskow (eds.), Womanspirit Rising: A Feminist Reader in Religion

Note: This course is offered for credit in the Women's Studies Programme.

TOPIC: WOMEN AND RELIGION II

Lecturer: Martha Saunders-Oppenheim

Prerequisite: None

Content: The focus of the course will be on women in Judaism and Christianity, with three weeks on women in Biblical Judaism and the remainder of the course on women in Christianity. Women's nature and roles according to each of these two traditions will be examined from both theological and historical perspectives. Topics to be discussed will include women in the Bible, marriage and sexuality, ordination of women to the ministry, and contemporary feminist theology.

Evaluation: Two short papers and a final take-home examination

Texts: Rosemary Ruether, Religion and Sexism
R. Ruether and E. McLaughlin, (eds.), Women of Spirit

Note: This course is offered for credit in the Women's Studies Programmes.

SPECIAL TOPIC: WOMEN IN JEWISH HISTORY

Lecturer: Norma Joseph

Prerequisite: None

Content: Many women have played an important and even significant role in the annals of Jewish history. Their thoughts, deeds and accomplishments will be the essence of this course. It will also analyze the variety of roles and statueses of Jewish women in different historical periods. Beginning with Biblical history, the course will cover the beginning of the modern era in Europe.

Evaluation: One term paper and one final exam

Text: S. Henry & E. Taitz, eds., Written Out of History.
Other readings to be announced in class.

NOTE: Students who wish to enroll in this course for credit in the Women's Studies Programmes must have a student request form approved.

SPECIAL TOPIC: WOMEN AND THE CRITIQUE OF RELIGION

LECTURER: Martha Saunders-Oppenheim

Content: This advanced course in women and religion will involve an in-depth consideration of the contemporary feminist critique in religion, with emphasis on the Christian tradition. Some of the issues to be addressed will be the following: (1) the development of feminist principles for interpreting the Bible; (2) models for leadership roles for women within religious institutions and movements today; (3) the feminist critique of ethics and women's experience of moral dilemmas; (4) the development of women's spiritualism within and outside traditional religious institutions.

The course will be conducted as a seminar, and emphasis will be on student participation. There will be an effort to obtain occasional guest speakers, in particular, women who are religious leaders or specialists from Montreal area churches.

This is an advanced course that will presuppose some background preparation, such as Reli. C333 and 334, or several courses in either women's studies, religion, or theological studies. If in doubt consult the instructor.

Evaluation: One term paper, to be an in-depth examination of one of the issues raised in the course. A final take-home essay examination.

Text: Elizabeth Schussler-Fiorenza, In Memory of Her: A Feminist Theological Reconstruction of Christian Origins

Beverly W. Harrison, Our Right to Choose: Toward a New Ethic of Abortion

Rosemary R. Reuther, Sexism and God-Talk: Toward a Feminist Theology

SPECIAL TOPIC: WOMEN AND JUDAISM - THE THEORY AND PRACTICE OF RELIGION

Lecturer: Norma Joseph

Prerequisite: None

Content: This course will analyze the position of women in Judaism according to its principles and practices. By separating the issues and examining the established ritual and ceremonies as well as the institutional roles, we will try to locate the "proper" place of women, and the possibilities for a feminist confrontation and/or compromise within tradition.

Evaluation: One paper and one exam

Text:
Women and Jewish Law, J. Binal
The Jewish Women, E. Kolton
On Women and Judaism, B. Greenberg

Note: Students who wish to enroll in this course for credit in the Women's Studies Programmes must have a student request form approved.

SOCI C372/3 - 01 (3 credits)

TOPIC: SOCIOLOGY OF SEX ROLES

Lecturer: Dr. D. Sheppard

Content: This course will examine the social construction, definition and experience of gender. We will discuss the ways in which sex roles are learned, enacted and interpreted, and the ways in which sex roles form a fundamental part of the social structure as a whole. The concepts of sexism as ideology, and of patriarchy as social structure, will be examined, and the contribution of feminist scholarship will be studied. This course emphasizes critical analysis, and will focus on the central importance of sociological perspective in the study of gender. Student participation and involvement is essential.

Note: This course is offered for credit in the Women's Studies Programmes.

II

HISTORY

The history of the Simone de Beauvoir Institute begins with a recommendation in The Report of the Academic Deans to the Concordia Senate, dated February 7, 1977, that "some number of University Colleges be established, each built on a single, unifying theme, philosophy of education or function". This recommendation followed on the Administration's decision to proceed to a complete merger of the Faculties of Arts and Science and all departments therein on both the Loyola and Sir George Campuses and was motivated by the desire to provide for those students who are interested in a framework for their educational experience that would go beyond the academic to include their personal/spiritual/affective development.

Women's
Studies

Concordia University was already a pioneer in Women's Studies in Canada. After the introduction in 1970 of the first interdisciplinary course on the Nature of Women, a program was steadily built up, covering a wide area of subjects, both disciplinary and interdisciplinary. Courses were already available in a significant number of departments in the existing Faculties of Arts and Science, e.g. Sociology, History, Political Science, Economics, Psychology, French, English, and Religion. Other courses on a variety of special topics were made available through the Centre for Interdisciplinary Studies. The content of these courses varied from year to year and covered such subjects as: A Comparative History of Feminist Movements in French and English-speaking Canada, the Problems Specific to Amerindian and Inuit Women. At the time of the report of the Academic Deans, students could already register for a Minor in Women's Studies and plans were underway to introduce a Major.

Report to
Senate

It was then immediately apparent to members of the Women's Studies Program that the current resources had the potential to form the basis of a College which would respond to the spirit of the report, and forty women — faculty, professional and support staff, students — immediately began the long and demanding task of justifying the need for a College based on the theme of Women's Studies, of defining its role and structures. Their report, dated December 20, 1977, and recommending the establishment of an Institute for Women's Studies, was submitted to the University Senate at its February meeting 1978.

The document included information on Women's Colleges and Women's Studies Programs in Canada and the United States and covered such issues as:

- a) Why Women's Studies should be the intellectual base of such an Institute;
- b) What function such an Institute within Concordia University would have in Québec;
- c) What structures would be appropriate for its internal administration.

In concluding its discussion on the appropriateness of Women's Studies as an intellectual base for the Institute, the ad hoc committee recognized that it was creating a precedent in North America.

"There are many women's colleges in the United States and Canada which have a general range of course offerings. In addition there are many women's studies programs within a variety of colleges and universities. There has not yet been a college created around an intellectual base of women's studies. This makes our venture particularly challenging, and it will no doubt be considered a pilot project by many North American and European Colleges and Universities."

It should be noted here that although the Institute proposed making Women's Studies its academic base, responsibility for administering the programme itself was to remain in the Centre for Interdisciplinary Studies. It was not until March 13, 1979 that the Institute recommended that the Programme be transferred (cf. Appendix B)

Community Relations

In discussing the functions of the proposed Institute in the context of Quebec, the report saw it as making possible an extremely dynamic interplay between academic studies, the social life of the College, and the fabric of the community.

"A Women's College is a factor for change in respect both to its own members and to the community at large. Our position not only as an essentially anglophone institution in a now officially francophone environment but also as a pioneer in the field of Women's Studies makes us particularly fitted to fill this role. Without wishing to pre-empt any initiatives or activities undertaken by other groups or by individuals, we wish nevertheless to state firmly our conviction that we are uniquely qualified, through experience and community of interest, to act as a meeting-ground for the two major linguistic groups both within and without the Province of Quebec, to integrate our members into the Quebec milieu, to increase awareness of our desires, needs and contributions among French-speaking groups, and to improve the socio-economic environment in which we live."

In addition to this, the "Women's College" would see itself among other things as:

- a) taking an interest in improving the general working conditions of all women at the university;
- b) acting as a resource centre for the community by publishing its own Newsletter, and by setting up a reading room open to members and the general public, where documentation on relevant matters is made available, and where informal discussions can be encouraged;

- c) establishing co-operative links between the College and Women's organizations in the community;
- d) establishing contact with interested groups in the francophone and anglophone CEGEPS and universities.

"Where Women's Studies already exists, this would allow us, in collaboration, to rationalize the various offerings, to create a pool of specialists and advisors, to develop fields of cooperation and exchange, and to envisage areas of comparative studies. Where Women's Studies do not yet exist, as is the case with most francophone institutions, our expertise and experience would be of service in the setting-up of such programmes";

- e) establishing contact with the business community by setting up a consultative committee (associate members) composed of six professional women, representing both major linguistic groups and various career patterns.

Pluralism

"The College sees itself as containing a plurality of viewpoints about woman's proper role in society. It wants to guard against the imposition of a single ideology upon its members. Instead it should serve as a forum for free and serious discussion on specific topics and their relation to women. This flexibility and openness is tempered by consciousness of our limitations as an academic institution. Nevertheless, we feel that this should not prevent interested parties from adding to the intellectual and social ferment of the college by coming and presenting their views and seeking individual supporters among members.

It should be stated that this section of the proposal cannot be regarded as a blueprint because community relations are necessarily dynamic in nature. Our goal at this stage has been to define a certain number of areas which contain the kernel of fruitful exchange — and in some cases to sketch a tentative mode of initial operation."

At its February meeting, the University Senate recommended to the Board of Governors the establishment of this Institute, and, on March 9th, 1978, one day after International Women's Day, the Board of Governors of Concordia University officially established the Institute. In June of the same year, after an exchange of correspondence between members of the Institute and Simone de Beauvoir herself, the Board of Governors approved the name The Simone de Beauvoir Institute/Institut Simone de Beauvoir.

Officers

After consultation with the ad hoc committee, the Provost, Dr. R.E. Wall, made the following appointments: Associate Professor Mair Verthuy of the French Department, Principal; Professor Sheila McDonough of the Religion Department, Associate Principal with specific responsibility for the Sir George Williams Campus; Associate Professor Katherine Waters of the English Department, Associate Principal with specific responsibility for the Loyola Campus. A house was made available at 2170 Bishop St. on the Sir George Williams Campus. It includes faculty and secretarial offices, a lounge, a seminar, a meeting and reading room. There is also a smaller centre on the Loyola Campus, currently located at 7079 Terrebonne Ave., which includes a meeting room, a lounge, secretarial and tutorial facilities. After nearly fifteen months of preparation the Institute had become a reality, and the task of administering and organizing it had begun.

Extract from the First Annual Report of the
Simone de Beauvoir Institute ... May, 1979
Submitted by Mair Verthuy

III

RECRUITMENT

The Institute's recruitment campaign began as soon as the Institute became a reality. Two target areas were defined; the University community (faculty, staff, and already registered students) and the external community (potential new students and other supporters).

Internal

Within the University, letters were sent to all faculty in Arts and Science, inviting them to participate in the work of the Institute either as members or, in some cases, as tutors; to indicate if they were engaged in research that might be of interest to the Women's Studies Program. The response was gratifying. Although the number of tutors is necessarily limited, many faculty members indicated their interest in contributing their skills in the work of the Institute either on a regular or an ad hoc basis; the list of research projects involving or related to Women's Studies was surprisingly long and it is the intention of the Institute to make an index of such projects, and to bring it up to date every year. This information will be invaluable to students and faculty members and, it is hoped, will provide a useful fund of resource personnel.

The non-teaching personnel were approached on an ad hoc basis; the response here was also positive, and the Institute is pleased to count 20 staff among its members.

Students already taking Women's Studies courses were also contacted and 30 indicated their desire to join the Institute.

External

Externally, the campaign was also substantial. Discussions took place with interested instructors in both francophone and anglophone CEGEPs, and this frequently resulted in talks being given by Tutors to collegial students. Brochures and letters were sent to all applicants to U1 in the Faculty of Arts and Science, and approximately 7500 brochures were sent to a wide range of educational institutions and women's organizations (cf. Appendix D for a list).

Throughout the summer of 1978, membership information meetings were held on a regular basis, and these were well attended. Other sessions have been held during the Fall and Winter of 1978-79, and, as pre-registration started for the academic year 1979-80, further regular meetings were organized.

Paid advertisements for the Institute were inserted in the Back to School editions of The Suburban (August 1978) and the Gazette (August 1978) and for all the units in Division IV in the Gazette on (January 20/79).

Thanks to all these factors and the others which will be discussed in the next section, the Institute is pleased to announce that it had 115 student members, at least two dozen of whom were attracted to the University by the existence of the Institute and many of whom are francophone.

Diversity of Membership

Diversity and quality are in fact the hallmarks of the membership. The faculty involved stem from not merely the different departments of the Arts and Science Faculty, but also from Fine Arts and Commerce. We have professional staff from the Library, the Office of Guidance Services, the Dean of Students Office (Loyola Campus). Other staff members holding various positions of responsibility within the University have also been generous with their time and energy. Finally, the students (men, women, full-time, part-time, graduates, undergraduates, varying in age from 18 to 73), many of whom devoted long hours to committee work, the organization of social and academic events, share a large part of the responsibility for the intellectual vitality that characterizes the Institute.

EXTERNAL RESPONSE AND MEDIA COVERAGE

From the outset, the Simone de Beauvoir Institute has seemed to capture the imagination of the general public, of the written and electronic media, both within and without the University. Indeed, as far as the internal newspapers are concerned, hardly a week has gone by since September 1978 when some aspect of the Institute's activities has not been covered. The external media began, as far back as April 1978, to report on the newly established Institute, and, (cf. Appendix C), far from diminishing, the interest seems to increase with the passing of time.

Women's
Studies

It is not always possible, either internally or externally, to dissociate the Institute's activities from the Women's Studies Program. Our public image is, then, that of an organization devoted not only to developing those organizational and personal skills that women need but also to teaching and research. This has resulted in our receiving very many inquiries, not only from Canada, but also from the United States, from Europe, even from the Far East. One effect of the interest that has been generated is that the Institute appears to be considered, flatteringly if not always realistically, as a major resource centre in the area of women's studies.

Invitations
to lecture

Tutors and other members of the Institute are constantly being requested to give talks to schools, colleges and women's organizations. Rutgers University, for example, have invited Mair Verthuy to talk about the Institute and more specifically about women in Quebec. She also gave a guest lecture at UQUAM on "la Tradition féminine dans la littérature française". Twenty One McGill, a private women's club in Toronto (for women in the professions) invited her to talk about the relationship of women to the Parti Québécois. Centennial College asked her to participate in their "Third Annual Festival on Women in the Arts" and to address the festival on the subject of "Women in the Arts in Quebec".

It is worth noting here that Canadian Women's Studies/Les Cahiers de la femme, which was launched in November 1978 and which is subsidized mainly by Centennial College, Toronto, and to a lesser extent by Concordia University, is co-edited by Mair Verthuy. This has proved to be another means of gaining recognition for the Simone de Beauvoir Institute.

La Fédération
des femmes
du Québec

We are also fortunate in having close contacts with La Fédération des femmes du Québec which has a membership of 126,000 and is the umbrella organization for most of the women's groups in Québec. The FFQ frequently mentions the Institute in its bulletin, and, for its annual convention on May 4, 5 and 6 of this year, for which the theme was "Women and Violence", they asked the Institute to provide a resource person on Violence in the Family. It was gratifying to be able to meet that request by sending Sylvie Tourigny, a student member, who has a great deal of experience working in this field.

Nouveau
Départ

Nouveau Départ was founded and co-sponsored by la Fédération des Femmes du Québec, the Council on the Status of Women, and the Y.W.C.A. This program encourages women to make self-evaluation, orient themselves, and affirm themselves. Participants in the program examine the possible options before them, such as: full or part-time work, volunteer community action, returning to school, re-evaluating the role of women in the home. The organization has asked the Institute to co-sponsor a symposium to be held in the Fall/Winter 1979-80 on the problems of women between the ages of 35 and 55 in Québec. Our resources are too slender to permit us to give the go-ahead at this point but we hope that changing circumstances will allow us to undertake this project.

Other
contacts

Contacts further afield include the Polytechnic of South Wales, the International Labor Organization, the British Council and Dr. Karl Vasak, Director of the Division of Human Rights at UNESCO in Paris. Dr. Vasak and members of his service have been in touch with the Institute to inform us that UNESCO is planning for 1980 the Décennie des Femmes and that they will continue to keep us informed of progress in this matter so that we might participate in some way.

At an individual level, a stream of telephone and mail enquiries follow every mention of the Institute in the media. Indeed letters have been received from Polynesia as well as Africa. There can be no question about the impact already made by us.

Le Salon
de la Femme
honours
Mair Verthuy

This is perhaps an appropriate place to mention the recognition given to the Principal, Associate Professor Mair Verthuy, at the 10th Annual exhibition of the Salon de la Femme in Montreal on May 4th, 1979.

The Salon de la Femme is a self-sponsored private organization and has two functions:

- 1) to mount an exhibition of products and activities of interest to women;
- 2) to set up an information service for women by providing booths at the exhibition for non profit-making women's organizations.

Each year, in addition, the Salon honours a number of women whom it considers to have made a significant contribution to Québec society and this year one of its choices was the Principal of the Simone de Beauvoir Institute. Professor Verthuy was singled out for her contribution to education. In their words "elle est à l'origine de l'enseignement des 'écrivaines' françaises et québécoises dans le cadre d'un programme avant-gardiste, celui des Etudes de la Femme".

It seems clear that the existence of the Simone de Beauvoir Institute corresponds to a need in the public, perhaps particularly in Quebec, but also at an international level. What is offered here to the Institute and to the University is a unique opportunity to act as leader, and every effort must be made to fulfil that role.

V

THE FUNCTIONING OF THE INSTITUTE

The function of the Institute, as defined in the original report, is to promote the understanding of the historical and contemporary situation of women; to develop the intellectual, personal, and social potential of women, ultimately to transform the society in which we live. To this end, membership is open to both men and women, to full and part-time faculty, to professional and support staff, to full or part-time students. (cf. Appendix A).

Every effort has been made to encourage non-discriminating. participatory democracy so that the members may learn both the skills required at the organizational level and the responsibilities that such tasks entail.

Structures

For our first year of operation, for instance, the following structures were adopted:

A. Officers and Tutors

1. The officers of the Institute are the Principal and two Associate Principals who also serve as Tutors;
2. Twelve other Tutors were appointed to give academic counselling to student members and animate certain activities.

B. Committee structures

1. There is a College Assembly, composed of all members of the Institute (full and part-time faculty, professional and support staff, students), which meets at least four times a year. The functions of the Assembly included sharing of information and acting as the body from which all standing committees are formed.

2. Six Standing Committees, which were with one exception self-electing with a maximum membership of ten. They are: Priorities, Material Resources, Membership, Educational Climate, Curriculum, Appointments/Staffing.
3. The College Council acts as a clearing house and is composed of the Principal, the two Associate Principals, one elected delegate from each of the standing committees and seven members at large elected from the first assembly in the Fall.

These are the structures as laid out in the original report to Senate. The College Council has recommended modifications to these structures which have yet to be approved by the Institute's Assembly.

THE INSTITUTE FOR THE STUDY OF WOMEN
(Mount Saint Vincent University, Halifax)

Objectives

- (1) to improve the quality of life of women;
- (2) to promote the equality of women with men through a fuller understanding of the role of women in Canadian society in the past, the present and the future.

Function

A four-point plan, developed to fulfill the objectives, concentrates on: research, education, social policy and communication.

The Institute publishes a newsletter three times a year. They also publish Atlantis, an interdisciplinary journal in women's studies.

Structure

Has a Director (Susan Clarke who is also the Dean of Human and Professional Development) and an Assistant Director (Deborah Poff who is also Coordinator of Women's Studies).

Has a Board of Directors (no info)

Has Research Associates and Assistants (no info).

Funding

Has obtained government contracts (federal and provincial) for research; SSHRC.

Research Associates and Assistants are paid on a contractual basis.

Relationship to Women's Studies

There is no teaching done within the Institute. The Women's Studies Program is considered separate.

NOTE: Deborah Poff says: "While the obvious links between the Institute and the Women's Studies Program enhance both, you should seriously consider the drawbacks of any cross-appointment: Teaching, administration, research, fund-raising and editing require a lot of stretching on the part of faculty members who end up doing double-duty.

THE SIMONE DE BEAUVOIR INSTITUTE
(Concordia University, Montreal)

Objectives

- (1) to provide an environment in which teaching and research in the area of Women's Studies can flourish;
- (2) to stimulate the investigation, understanding and communication of the historical and contemporary role of women in society;
- (3) to encourage women to develop their potential to the full.

Function

Same as objectives above

Structure

Has a Principal (Mair Verthuy) and an Associate Principal (Sheila McDonough), faculty (about 20 who are also members of other departments) and professional staff all of whom are Fellows of the Institute.

They are responsible to the Provost (President?) for the functioning of the Institute.

The Institute is located in a separate house which includes faculty and secretarial offices, a lounge, a seminar, meeting and reading room (Sir George Williams campus). There is also a smaller centre (meeting room, lounge, secretarial and tutorial facilities) on the Loyola campus.

Relation to Women's Studies

The Women's Studies academic programs are central to the work of the Institute. Concordia University offers, via the Institute, a Major (39 credits), a Minor (27 credits) and a Certificate (30 credits) in Women's Studies. Students registered for a major, minor or certificate program in Women's Studies are ipso facto members of the Institute. Other undergraduate students from any Faculty may become members upon agreeing to take a specified number of credits in Women's Studies. All members must complete the Fellows' Seminar (choice of three courses).

Funding

No information but presumably they receive some funding from Concordia.

WELLESLEY COLLEGE CENTER FOR RESEARCH ON WOMEN
(Wellesley, MA)

Objectives

- (1) to carry out research on social issues relevant to the changing roles of women;
- (2) to broadly disseminate information derived from such study in order to improve the range and quality of work and education open to women.

Function

Conducts research in 6 program areas: Family, Employment, Education, Minority Women, Stress and Adult Development, Changing Male Roles. Research Staff in each area focuses on one or two critical issues. (The January 1985 report lists 39 separate research projects.)

The Center publishes extensively (books, working papers, reports) and they sponsor numerous conferences, seminars and colloquia.

Structure

The Center now includes more than 50 staff: Director (Susan Bailey), Associate Director (Joseph Pleck), research staff, administrative staff, project staff, and visiting research scholars.

Associates of the Centre was a program established in 1982 (\$30 per year for individuals; \$70 for institutions). They also have a Corporate Associates Program.

There is a "Board of Overseers" which lists faculty and administrators from Wellesley College as well as others.

Relation to Women's Studies

This appears to be primarily through their Program on Education whereby the focus is on the organization of knowledge and the structure of the learning experience. The Program on Education seeks ways to promote change in learning settings which substantially improve women's experience in education in general and create more inclusive curricula in particular.

Funding

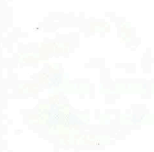
Originally established under a substantial grant from the Carnegie Corporation of New York and with additional major funding from the Ford Foundation, the Center is currently supported by a number of foundations, corporations, government agencies, and private individuals as well as Wellesley College. The current budget is approximately \$1,300,000.



The Institute for the
Study of Women



L'Institut d'étude
sur la femme



Mount Saint Vincent University
166 Bedford Highway
Halifax, Nova Scotia
B3M 2J6

(902) 443-4450

Our Purpose

The objective of the Institute for the Study of Women is to improve the quality of life of women, and to promote the equality of women with men through a fuller and more informed understanding of the role of women in Canadian society in the past, the present and the future.

Our Plan

A four-point plan, developed to fulfill the objectives, will concentrate on:

Research

The Institute will undertake and encourage research on women, and will provide services and assistance to those involved in such projects.

Education

The Institute will conduct workshops, conferences, and special programmes in areas of importance to women.

Social Policy

The Institute will endeavor to promote and encourage the analysis of social policy as it pertains to women.

Communication

The Institute will seek to facilitate communication between researchers, policy makers and the general public interested in women's issues.

Communiqué

The newsletter for the Institute is published three times a year.

Atlantis

Is an interdisciplinary journal in women's studies. The journal publishes scholarly articles, book reviews, review essays, photography and graphic work and appears twice a year. For more information about **Atlantis** (including subscription rates) contact the Institute.



L'Institut d'étude
sur la femme



The Institute for the
Study of Women



Mount Saint Vincent University
166 Bedford Highway
Halifax, Nova Scotia
B3M 2J6

(902) 443-4450

Objectif

L'Institut d'étude sur la femme a pour objectif d'améliorer la qualité de la vie de la femme et d'encourager l'égalité de la femme vis à vis de l'homme grâce à une meilleure compréhension du rôle de la femme dans la société canadienne du passé, du présent et de l'avenir.

Projet

Un projet comportant quatre phases permettra d'atteindre les objectifs établis.

Recherche

L'Institut entreprendra et encouragera la recherche sur la femme, et offrira des services et de l'aide aux personnes qui se livreront à ces recherches.

Instruction

L'institut dirigera des ateliers, des conférences et des programmes particuliers dans des domaines qui concernent la femme.

Politique sociale

L'Institute cherchera à promouvoir et à encourager l'analyse de la politique sociale qui vise la femme.

Communication

L'Institute facilitera la communication entre les chercheurs, les dirigeants politiques et le grand public qui s'intéressent aux questions sur la femme.

Communiqué

Le Communiqué est le bulletin de l'Institut, publié trois fois par an.

Atlantis

Atlantis est une revue interdisciplinaire qui se spécialise dans les études consacrées à la femme. Le journal, qui paraît deux fois par an, publie des articles d'érudition, des comptes rendus d'ouvrages, des essais critiques, des spécimens d'art graphique ou de photographie.

Pour obtenir plus de renseignements sur **Atlantis** (abonnements, etc.), s'adresser à l'Institut.



The Institute for the
Study of Women

L'Institut d'étude
sur la femme

August 8, 1985

Leslie Stewart
Administrative Coordinator
Advisory Committee on Women's
Studies
University of Alberta
11019 - 90 Avenue
Edmonton, Alberta
T6G 2E1

Dear Ms. Stewart:

Thank you for your letter of June 20, 1985 concerning our Women's Studies program and the Institute for the Study of Women.

I am the only faculty member cross-appointed as Coordinator of Women's Studies and Assistant Director of the Institute. My position is considered to be a full-time academic position although much of my time is spent in administrative and research duties. The Director of the Institute is also currently the Dean of Human and Professional Development. However, her position is not a formalized cross-appointment.

← This is Susan
Clarke (I think)
NbfH

The Institute operates with a board of directors. The funds which support the research of the Institute come from Government contracts (both federal and provincial) and SSHRC monies. The other research associates and assistants are paid on a contractual basis.

The rationale for an autonomous Institute is to have full and part-time researchers carrying out studies to improve the quality of women's lives. There is no teaching done within the Institute. The Women's Studies program is considered separate from the Institute.

Leslie Stewart
Univ. of Alberta
Advisory Comm. on
Women's Studies
Page Two

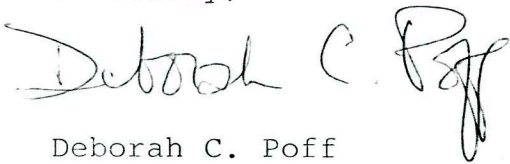
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I hope that this information proves helpful. Good luck.

Sincerely,

A handwritten signature in dark ink, appearing to read "Deborah C. Poff". The signature is fluid and cursive, with the first name "Deborah" being more legible than the last name "Poff".

Deborah C. Poff
Coordinator, Women's Studies
Assistant Director, Institute
DCP:sw
2 Encl.



The Institute for the
Study of Women

L'Institut d'étude
sur la femme

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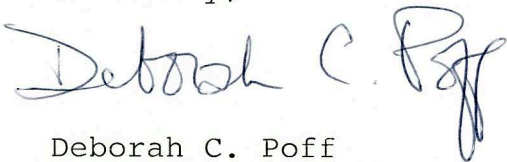
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Assistant Director, Institute
DCP:sw
2 Encl.

WELLESLEY COLLEGE CENTER FOR RESEARCH ON WOMEN
(Wellesley, MA)

Objectives

- (1) to carry out research on social issues relevant to the changing roles of women;
- * (2) to broadly disseminate information derived from such ^{(teaching + research)?} study in order to improve the range and quality of work and education open to women.

Function

Conducts research in 6 program areas: Family, Employment, Education, Minority Women, Stress and Adult Development, Changing Male Roles. Research Staff in each area focuses on one or two critical issues. (The January 1985 report lists 39 separate research projects.)

The Center publishes extensively (books, working papers, reports) and they sponsor numerous conferences, seminars and colloquia.

Structure

The Center now includes more than 50 staff: Director (Susan Bailey), Associate Director (Joseph Pleck), research staff, administrative staff, project staff, and visiting research scholars.

Associates of the Centre was a program established in 1982 (\$30 per year for individuals; \$70 for institutions). They also have a Corporate Associates Program.

There is a "Board of Overseers" which lists faculty and administrators from Wellesley College as well as others.

Relation to Women's Studies

This appears to be primarily through their Program on Education whereby the focus is on the organization of knowledge and the structure of the learning experience. The Program on Education seeks ways to promote change in learning settings which substantially improve women's experience in education in general and create more inclusive curricula in particular.

Funding

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Funding

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UNIVERSITÉ
YORK
UNIVERSITY

4700 KEELE STREET • NORTH YORK • ONTARIO • CANADA • M3J 1P3

December 18, 1985

Dear Director:

The Women's Studies Working Group at York University is actively planning for a Women's Research Institute. In moving toward our goal, we would very much appreciate receiving any information you can send us about your Centre or Institute.

We would like to have materials relating to the history of establishing your Centre, especially with reference to its funding, staffing, release time arrangements, etc. Other areas of special interest concern practical issues of internal organization and administration. We would also like to know how many scholars are associated with the Institute, and some indication of your selection process for projects. If documents or reports relating to any of these matters are available, may we have copies?

We welcome the opportunity to learn more about the already established Research Centres, and look forward to hearing from you.

Sincerely,

Joan Gibson, Chair
Women's Studies Working Group
York University
Room S938 Ross Building

S-21-85



University of Alberta
Edmonton

Advisory Committee on Women's Studies

Canada T6G 2E1

11019 - 90 Avenue, Telephone (403) 432-3093

February 6, 1986

Ms. Joan Gibson
Women's Studies Working Group
York University
Room S938 Ross Building
North York, Ontario
M3J 1P3

Dear Ms. Gibson,

With reference to your letter of December 18th requesting information concerning a Women's Research Institute, I am afraid that I cannot help you very much.

We are, in fact, in the proposal stages for both an undergrad degree program in Women's Studies and a research institute. However, both of these documents are still in draft form at present and I cannot send them to you. When we have made all our decisions and the proposals are complete, then I can probably send you copies. This should be some time in the next few months.

If in turn, you develop a proposal for a research institute, then I would be most interested in receiving a copy. Through Naomi Black, I already have copies of your "Proposal for an Interdisciplinary Programme in Women's Studies for the Faculty of Arts" as well as your submission to the Secretary of State seeking federal support to establish a Chair in Women's Studies. If there is anything else you have developed recently then I would really appreciate receiving it.

If you don't receive our proposals before the summer then please remind me again!

Yours sincerely,

M. Ann Hall
Professor
Physical Education & Sport Studies

MAH/seb

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MATA
836904

The Women's Studies Institute will be an autonomous unit, reporting to either the Vice President (Academic) or the Vice President (Research).

STRUCTURE

Director: The Director of the Institute will be a member of the University of Alberta's full-time continuing academic staff, seconded to the Institute for a period of three years. She will have the responsibilities of the chairperson of a department, and will work with other departments in the University to designate Women's Studies courses. In addition, she will teach a maximum of two Women's Studies courses.

Associates: The Institute will have four types of Associates. An individual can have more than one designation (e.g., a person can be both a Teaching Associate and a Research Associate).

Teaching Associates: Teaching Associates will have joint appointments with the Institute and another department of the University. To ensure that Institute staff maintain a significant contact with their basic discipline, the maximum appointment to the Institute will be 1/2. To teach a course designated as a Women's Studies course, the person must be a Teaching Associate of the Institute. The Teaching Associates are the "members of the department" for academic purposes (e.g., decisions on tenure, salaries and promotion, course approval).

may not be a 1:1 correspondence
Pat Macfarlane

Research Associates: Research Associates are those people doing research in the area of women's studies. Research Associates will have a full appointment in their home departments, but will be affiliated with the Institute for research and collegial purposes. Research Associates will include (but not be limited to) staff at the University of Alberta as well as staff from other institutions who are taking study leave at the Institute. While not approving specific research, this group will approve the use of the Institute's name on research proposals and publications. It is anticipated that the Research Associates will develop on-going research projects to which all members of the group can contribute.

Community Associates: Community Associates are those individuals both in and out of the University who are working in the community on issues of concern to women. These individuals, who are practicing what is being taught and researched in the Institute, will provide field contacts and support for the other Associates. Examples of such persons would be consulting psychologists working with victims of sexual assault, lawyers in the field of family law, and persons working with the Women's Secretariat of the Government of Alberta.

Student Associates: Both graduate and undergraduate students will be eligible to be Student Associates. Student Associates will be affiliated with one of the other three Associates groups. It is expected that undergraduate students will most likely affiliate with the Community

Associates group (for practical experience) or the Teaching Associates group (to provide input on course development), while graduate students will most likely affiliate with the Research Associates (for research advice and experience) or the Teaching Associates (for teaching experience).

Selection of Teaching, Research and Community Associates will be made by the Board of Advisors, on the recommendation of the particular group. Selection of Student Associates will be made by the Board of Advisors on the recommendation of the both the Student Associates group plus the Associates group with which the student wishes to affiliate.

Board of Advisors: The Board of Advisors will (1) serve as a coordinating body and (2) advise on policy for the Institute. It will be composed of the Director, five Teaching Associates, five Research Associates, five Community Associates, and five Student Associates. Each group of Associates (Teaching, Research, Community, and Students) will select their own representatives to the Board. Representatives will serve for a term of three years. The Board will select its own Chairperson from among its members. Note: For the first two years of the Institute's existence, the Board of Advisors will consist of the members of the Advisory Committee on Women's Studies.

Non-academic Staff: The Institute will require an Administrative Officer and one secretary. This level of administrative help will be necessary because of the complex nature of the Institute's structure and functions.

Copy of MAS' notes:

7:36 pm May 15, 1985(?)

Women's Study Programme: Women's Study Centre Proposal

I want to make this fairly short, as it is late, but I also want to get a little down from the discussion at Devon so that Rosemary and Norah and I can recall it for our work later on.

There was one clear agreement, I think, and that was that we needed some structure outside of any existing Faculty which would provide a focus for Women's Studies. We proposed a variety of terms from Research Centre to our existing Co-ordinating Committee to Women's Studies Centre and Women's Studies Institute (and even, possibly, a school or Faculty of Women's Studies). . . but the clearest agreement was a need for "something". . . from there many details varied among us and I will try to write the clearest picture I can draw from those varying details.

The term Centre or Institute was finally favoured, reporting to a Vice-President for administrative purposes or possibly "no one" (this latter path was not quite clear, but was noted by Jean Lauber as one possibility. Perhaps the Boreal is seen in this category, reporting to a fairly independent board, although it is within an administrative line for budget allocations, etc.) It would have a number of elements and functions, some well spelled out by us and some just touched upon:

- a) Be developed on feminist philosophical principles (not spelled out in detail)
- b) Research
- c) Academics from all faculties, on some sort of dual appointment arrangement, doing work in Women's Studies
- d) A program or academic director; probably on two to five year secondment from a faculty, drawn from the group of academics in b) and on a rotating basis rather than a permanent appointment. (Decision structure for such appointments and those in (b) not elaborated but assumed as vested in the centre itself in some way)
- e) Support staff, including secretarial type of work and an administrative coordinator (APO level)
- f) A specific space or building for the academics to meet and work, a sense of "our own space" in association with that
- g) A relationship to the community (or women's organization or women's movement) possibly through research functions, perhaps practicum functions for students, and others
- h) Research Associates, Visiting Scholars, and Sabbatical Visitors
- i) Graduate Research Assistants
- j) Undergraduate programme planning component, at present seen in relation to an undergraduate degree in Women's Studies in the Faculty of Arts. The detailed structure of this is still open, but the ideal would appear to be maximum autonomy and responsibility in relation to student advising, program planning, and overall program decisions

- k) A related teaching component, in that some of the academics based in the Centre would carry Women's Studies teaching responsibilities
- l) Those responsibilities might be for core courses (second, third, and fourth year) and optional courses (all four years) and especially be associated with the two or three compulsory courses and perhaps a related practicum experience
- m) The structure would have responsibility for designating courses "Women's Studies" courses. We did not agree or discuss in detail the best way to do this (related to course content, or course instructor, or both, or other possibilities)
- n) It would have its own budget
- o) It would develop a committee structure in which many of the above tasks would be assigned to small groups of academics within the centre, but an overall "board", presumably of the working academics and other full-time personnel would develop policy and directions
- p) It might develop particular programmatic relations with A.U. and U. of C. (formally or informally) which would facilitate Women's Studies throughout the province. . .i.e., the structure would have the possibility of developing relationships in many directions besides the traditional ones.

That is all I can think of, there may be a number of additional points but fatigue has taken over. . . this will start us recalling I think.

ADDITIONAL NOTES FROM DALLAS' DEVON GROUP:

Given that the degree will likely be offered through the Faculty of Arts, but will involve courses from outside that Faculty, an independent structure is crucial to ensure the participation and protection of those people/courses outside of departments in the Faculty of Arts (and perhaps those within the Faculty of Arts). Cross-listing of courses (WS/xxx) would be accompanied by secondment of person to Women's Studies -- when a person is teaching a cross-listed course, s/he is at that time in, and a member of, the Women's Studies Centre. In other words, a cross-listed course is taught by a person who is identified as being from the Women's Studies programme, not from the cross-listed department or faculty. Departments get to offer Women's Studies courses contingent upon the approval of the Women's Studies Centre. Departments could offer "unofficial" women's studies courses, but the Centre would decide which ones would be "official" (cross-listed, and for programme credit in the women's studies programme).

NOTES FROM MEETING OF MAY 16, 1985 (Rosemary, Marilyn, Dallas, Leslie)

We need to set up something that conforms (in appearance) to university structure and Universities Act, although we can -- and will -- then function as we choose. For example, if we have an advisory board (with staff, community and student representation), this can officially be set up so that the officially recognized people "make" the decisions, though in actuality the decisions will be made by the advisory group, center staff, or whoever.

We will function like a department (but not be a member of any Faculty) and

like a School (though we will eventually offer graduate degrees).

There are many anomalies in the University such as the Faculty of Library Science, which does not officially award degrees, and Student Counselling Services, which handles its own staff evaluations. We can incorporate aspects of their situations. We could perhaps report directly to the Academic V-P, since we will be an academic unit

Need to check Staff Agreement to determine ways in which joint appointments are handled. Most of us might be 2/3 own discipline, 1/3 Women's Center.

Need sufficient space so that people in the Centre have a desk, place to work -- a place just to meet is NOT sufficient. People must be able to spend working time at the Centre.

Wellesley College Center for Research on Women can be a model (though it does not have an explicit teaching function). Similarly, the Canadian Plains Research Institute(?) at the University of Regina seems to be a research institute with a teaching function and a board of directors which includes outside members

The Wellesley Center has 50 staff people working on 39 projects in six major program areas. Its funding comes from outside foundations which give grants channelled through Wellesley College. It disseminates its research through conferences and publications. It has the research staff plus an Associates Program. Membership in the Associates Program allows people to participate in special Discussion Series plus discounts on registration fees, working papers, etc. There is also a Corporate Associates Program; Corporate Associates receive information and analysis of Center research results. The Center has a variety of links with the College, and staff at the Center have taught courses in College departments. Students at all levels (undergraduate, graduate and post-doctoral) come to the Center for training, which also has Visiting Research Scholars, whose work is directly related to that being done at the Center. Visiting Research Scholars do not receive a stipend from the Center.

What this suggests is that one way that we can develop a sense of community at our center is to have a major research project in which all center members may participate. The one we discussed focussed on the women of the Persons' Case. A major project in which we -- as a group -- looked at all aspects of life in Alberta at that time (economic, political, social, educational) as well as the relationships among them (for example) would provide a project to which we could all contribute. We would each have our own research projects, but, in addition, we would each have a part of the Nellie McClung Institute's project. Students could participate in this as well by, for example, interviewing surviving community people about life in, and the events of, the period 1900 - 1930. They would thus get direct experience in feminist research as well as be participating fully in our feminist community.

As a committee, we have developed a strong sense of purpose and commitment to our proposed program. We need to examine the structures we developed and how we used those structures to develop and maintain our individual and collective purpose and apply that to the design of our center. What structures can we create and what ones will be imposed on us because we are in the university -- and how do we use those, rather than be used by them?



Ms. E.J. Sacca
Simone de Beauvoir Institute
2170 Bishop Street
Concordia University
Montreal, Quebec
H3G 1M8

June 20, 1985

Dear Ms. Sacca;

The Vice-President's (Academic) Advisory Committee on Women's Studies at the University of Alberta is currently working toward establishing a degree program in Women's Studies at the University of Alberta. The Committee also hopes, in addition to the degree program, to establish some sort of centre or institute for Women's Studies.

In deciding what such an institute should look like, the Committee would benefit tremendously by knowing more about the structure and function of the Simone de Beauvoir Institute. Below are some questions which address the concerns of the U. of A. committee at this time. We would greatly appreciate hearing your responses. Please feel free to include any additional information which you feel might be helpful to the Committee:

- 1) What, specifically, are the teaching and research functions of the Institute? Could you also elaborate a bit on your co-curricular activities - the activities themselves but also, more generally, the relationship between the Institute and the community. For instance, does the institute attempt to aid/collaborate on research in the community and/or the province?
- 2) How are staff appointed? (i.e. secondment, joint appointments?)
- 3) What are your sources of funding?
- 4) Why did you feel that it was important to establish an autonomous Institute for Women's Studies?
- 5) What is the Institute's relationship, in terms of structure and responsibility, to the University?

Thank you very much for your assistance. I know the Committee will appreciate having your information before them as they continue to work on the development of a Centre/Institute for Women's Studies.

Sincerely;

Leslie Stewart
Administrative Coordinator,
Advisory Committee on Women's Studies