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**KNOWLEDGE ALTERNATIVES FOR STUDENTS:
THE TASK FOR FEMINIST LIBRARIANS AT CEGEP**

by

Kate Hughes, M.A.

**A thesis submitted to the Faculty of
Graduate Studies and Research in partial fulfillment
of the requirements for the degree of
Master of Arts
in Canadian Studies**

Carleton University

OTTAWA, Ontario

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"Knowledge Alternatives for Students:
The Task for Feminist Librarians at CEGEP"

submitted by Kate Hughes, M.A.
in partial fulfilment of the requirements for
the degree of Master of Arts

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Abstract

This thesis explores methods of introducing feminist scholarship into the curriculum of Quebec's Cegep system, to students beyond the confines of Women's Studies. Through an exploration of the differences between the structure of the academic disciplines and feminist scholarship, it attempts to establish the different sets of assumptions in which those "knowledges" are based. The thesis is extended to draw parallels between the structure of academic disciplines and the library apparatus which makes information accessible. Various methods of library instruction are analysed for their potential to get beyond the paradigms imposed by the structure of both the academic disciplines and library reference tools, with specific reference to Canadian reference tools. The thesis also explores the societal structures which tend to prevent the introduction of feminist scholarship into the curriculum and into the library of the Cegep as an institution.

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Chapter One

Introduction to the Thesis

Introduction to the Problem

Very many women today, and perhaps particularly Western women, could be said to have equal educational opportunity with men, in that they have access (theoretically at least) to the same education as men. In terms of preparation for the world of work in the public domain, which has always been one of the major objectives of education, women in many parts of the world have equality with men. Many if not most feminists, however, among whom I count myself, would deny that this is in fact equal education.

Another objective of education - perhaps the other major objective of education - is the creation of a "common knowledge" - an understanding of the dominant values of a particular society.

In the case of the Colleges d'enseignement general et professionnel (Cegeps*) of Quebec, this goal is specifically stated:

*
Colleges of General and Vocational Education, but always called Cégeps in French and English.

...the Cegep... sought to promote a stronger feeling of belonging to the collectivity. The object of democratization advocated by the Parent Report gave rise to solidarities around the same values in situations of shared learning. (Noel 1988, 19, my emphasis)

One of the "same" or common values it is assumed we all ought to have in a democratic society is an understanding of the equality of all citizens, most fundamentally from my perspective, the equality between men and women. I would argue that women and men do not enjoy such equality in education today. Martin, I think, hits the nail on the head when she makes a plea for "epistemological equality", by which she means equal access to equal knowledge. In other words the experiences and thought of women, which it has been the work of feminist scholars to reveal, should be part of our knowledge base. How, asks Martin, can the members of any group be seen as the equals of others, or even see themselves as such, when they are not accorded equality in knowledge itself (Martin 1985, 21)? To put this differently; O'Brien (1989) suggests that we constantly have to reproduce the world we live in. To me this suggests not simply the material world, but ways in which we think about the world. In terms of producing and constantly reproducing a shared consciousness, education surely has a key role to play. Nemiroff enhances these ideas when she suggests that the "common knowledge" imparted to our students through the education system is

based on the idea of "education-as-entitlement to esteem through possessions" when in fact we need to help students recognise the real human entitlements: "comfort, safety, community, respect, love, self-esteem, and the ability to form independent judgements" (1990, 79). In other words, although equality in knowledge will do much to change the lives of women in particular, the perspective it gives, I believe, has the potential to change society as a whole.

Introducing women - and men - to this feminist scholarship - is not as straightforward as it may seem. Feminist scholars are themselves divided about taking this knowledge out of the setting of Women's Studies. One concern is of course grounded in a very real need to protect their autonomy in the creation of this knowledge, as well as saving time and energy for this creative work which they see as central. Another concern is how to protect the integrity of this scholarship, if it is disseminated to an audience wider than those who select the Women's Studies option. There is a fear that feminist scholarship in the wrong hands would be watered down and lose its strength.

Bowles and Duelli-Klein have been the chief proponents of the above points. Yet in their understandable need to protect feminist scholarship, and perhaps also the funding of Women's Studies programs at universities, they have, to

my mind, paid insufficient attention to the many women, both in universities and in other institutions who are not part of a Women's Studies program. I am perhaps sensitive to this issue because I work in a Cegep which is not in the business of creating feminist scholarship, although some teachers are certainly interested in disseminating it. At the college where I work as librarian, students learn to be nurses, early childhood workers, electronic technologists, computer programmers, secretaries. All of these students, it is worth pointing out, must follow "academic" as well as vocational courses. The point here is that there is a sizeable audience of possible "consumers" of feminist scholarship. These students like any others will in some sense, go into the world of work and "reproduce the world." It is not an insignificant point that the women among them have boyfriends, male friends, husbands, lovers, fathers, brothers, uncles, and grandfathers upon whom they will surely have some influence.

If we acknowledge that neither the creation of feminist scholarship nor its integrity should be jeopardised, which I surely do, I think it is still necessary to explore the problems and possibilities of making feminist scholarship a part of the curriculum for women and men outside of Women's Studies programs. Because I think ways of doing this have to be worked out for each institution, I will explore in

this thesis the problems and possibilities of introducing the work of feminist scholars into the Cegep curriculum. As a librarian, I am particularly interested in the ramifications of such a process for the libraries of these institutions, and in how students can be taught to use them.

Literature Review

In reviewing literature on education, some mainstream work proved to be useful for background information on the Cegep system, notably Noel (1988) and Dennison (1986). While sufficiently recent to reflect current trends, they also give historical information. However, none of the mainstream work is useful specifically in terms of the education of women, because it assumes that what women want and need is the same education as men, if it mentions women at all.

There is by now quite a substantial body of literature dealing with the problems women have experienced in struggling for what is commonly regarded as "equal" education. However, the analysis has been entirely from the standpoint of pedagogy: addressing such problems as, sex discrimination in the classroom; the different levels of achievement between men and women; the failure of women to

enter particular fields of study; and the sexual harassment of female students. Examples of this kind of work are Spender (1982); Gaskell (1986); AAC (1982); Culley & Portuges (1985); Stanworth (n.d.). While interesting and important, they are not particularly germane to my focus here, which is on the content of the educational curriculum, and how it should change.

A more relevant body of knowledge is feminist work on curriculum integration projects at various levels, both the work of feminist teachers outside of Women's Studies within specific mainstream disciplines and projects which have attempted to "convert" mainstream and mainly male scholars to feminist thought. A particularly useful aspect of this work is its recognition that the introduction of feminist scholarship to the curriculum is a process. (Schuster & Van Dyne (1985); Anderson (1987); Aiken (1987); Aiken (1988))

Feminist theory on the structure of knowledge enables me to get to the root of the problem. This work can be divided, albeit with some overlap, into feminist theory of knowledge in general, and theory constructed around specific disciplines. I use the general works to gain an understanding of the differences between mainstream and feminist structures of knowledge. (Dubois (1987); Smith (1987); Lerner (1986); O'Brien (1989)). A study of feminist theory about two particular disciplines, History and

Political Science is enlightening in terms of the different ways in which feminist scholarship has impinged on specific disciplines. (Lerner (1976 & 1986); Miles & Finn (1982); MacAdam (1988); Spender (1981); Lovenduski (1981); Vickers (1989); Clio Collective (1987); et al))

In terms of literature about libraries, since I wished to explore the means of giving students access to feminist scholarship, the literature on library user education was examined. This can be divided into two broad categories. One is that which discusses how to introduce students to the physical and somewhat mechanical aspects of library use: where the reference department is; how to use the card catalogue; what a "reserve" book is; how to ask for computer searches. Library orientation of this type is not relevant to this thesis, since it is not intended to tell students how to do the research necessary for a project which synthesises information from different areas of a library. I found the literature on how to provide students with conceptual frameworks far more useful. (Keresztesi (1981); Beaubien (1982); Reichel & Ramey (1987); Kirkendall (1982)) In particular, Keresztesi's work was helpful in laying out the relationship between scholarship and library reference tools. Beaubien's work extends Keresztesi's analysis to different levels of education and also applies his theory to the varying methods of bibliographic

instruction.

Conceptual Framework

The thesis is based on a set of mutually supportive ideas which together constitute my conceptual framework. My first premise is that women as a group are oppressed by men as a group. This oppression is patriarchal in nature using Lerner's definition of patriarchy:

the manifestation and institutionalization of male dominance over women and children in the family and the extension of male dominance over women in society in general (Lerner 1986, 239)

Patriarchy is a form of "sex/gender" system (Rubin 1984) manifested in our society in the social division of labour between the sexes such that women perform reproductive work - child care and domestic work - under the control of men. Men control the kinds of work women do, which in the home is unpaid, and they also control women's sexuality. In the workforce, women are by and large slotted into service occupations as waitresses, teachers, secretaries, nurses, childcare workers.

My second premise is based on Marx's theory of historical materialism, according to which change at the level of the individual and of society is based on the

interaction of people with their material environment. This theory has been used mainly as an explication of how human nature or consciousness is closely tied to the mode of production in a particular society and specifically to the development of class consciousness. The material conditions under which people live include; the kind of labour they perform and the conditions under which they perform it; biological sex, race and class. The ideas people have and social structures are not independently determined, but are rather the result of interaction between people and their material conditions.

Feminist materialism seeks an explanation in materialist terms for the division of the human race into two culturally determined genders from the situation of two biologically determined sexes. Mary O'Brien (1989) suggests that patriarchy is grounded in the differentiated experience of reproduction which exists between men and women. Men and women have a different reproductive consciousness. For men, the discovery of paternity gave an abstract awareness of the part they play in species reproduction. The alienation of sperm, men's part in reproduction, does not allow men to "know" that they have fathered a child in any concrete way. Men have concretized the experience of reproduction through appropriation of "their" children and women's labour. Moreover in a kind of

double sleight of hand they have rationalized their virtual exclusion from the bearing of children by reinterpreting it as freedom to control virtually everything else. Patriarchy is this freedom "writ large". This is the understanding on which men have based their interpretation of the world in a relationship of power. Whether O'Brien's account of the development of patriarchy is precisely accurate is perhaps not the point here, so much as the idea that something like this must have happened if we are to believe that patriarchy is not a natural phenomenon. Certainly the historical evidence suggests that O'Brien's account must be close to the mark. The weight of Lerner's evidence of the development of patriarchy as a historical process which took place over a long period of time certainly supports O'Brien's thesis. (Lerner 1986)

The reproductive consciousness of women on the other hand did not have to be culturally mediated. It is firmly based in the material world, mediated in labour, in the birth of the child, in a "unity of thought and action, and varying sets of social relations set up to sustain mother and child - between mothers, sisters, children, midwives, friends, neighbours, and, intermittently, men." (O'Brien 1989, 13)

When trying to find one's way around immovable objects, often an examination of what is holding these objects in

place will yield valuable information. If the object is held fast and cannot be moved, at least one knows to invest one's energy in finding an alternative solution. If what is holding the object can be persuaded to give way, then the problem is solved.

In this thesis I am interested in how patriarchy is maintained and perpetuated in our society and thus rendered immovable. I make use of Dorothy Smith's idea that the institutionalization of patriarchy in today's society is accomplished through what she describes as the "ruling apparatus":

a complex of organized practices, including government, law, business, and financial management, professional organization, and educational institutions as well as the discourses in texts that interpenetrate the multiple seats of power (Smith 1987, 3).

I am particularly interested in the institutional complex of education, which is also one of the main propagators and users of discourses in texts, although not the only one. I believe that one of the major propagators of sexist ideology is the knowledge base which constitutes the curriculum of our educational institutions.

Feminists have begun to hone in on the idea that one of the main propagators of patriarchal understanding is our system of education. Two main areas of feminist

understanding are relevant here; feminist scholarship on the structure of knowledge; and, feminist analysis of the structure of educational institutions.

If O'Brien has pointed out how patriarchy originated, Lerner has, despite controversy concerning her interpretations, provided one account of the historical evidence that begins to explain how the initial flight towards patriarchy was developed and entrenched over historical time. As a brief example, Lerner suggests that the development of monotheism constituted an advance of human beings in the direction of abstract thought, but "occurred in a social setting and under circumstances which strengthened and affirmed patriarchy." Feminist theorists about knowledge would, I think be in general agreement that our symbol systems - officially sanctioned knowledge - are grounded in patriarchal understanding, and reflect patriarchal power. This knowledge which assumes a world of dualisms (public/private; mind/matter; men/women) justifies and reflects patriarchal power in these assumptions. O'Brien calls the knowledge of patriarchy the story of "great civilizations" which have all been imperialist, racist and sexist, and have relied on emphasizing class divisions (1989, 5).

In such knowledge, women are considered, if at all, as insignificant appendages to men, dependent on men, and in

this world to serve the needs of men, in de Beauvoir's famous words, the "other" against whom men can measure themselves. "Private", "matter" and "women" - all belong to what Clark has decribed as the "ontological basement" (1976), incapable, and unworthy, of any further analysis.

Women are beginning to realise that this is an understanding of the world that they neither care nor need to accept. Feminist materialists in particular, suggest that, if the reproductive experience of women is both material and different to the reproductive experience of men (and I have concluded that it is both) then women are as capable as men of producing ideas, and their own understanding of the world. Relegated as they have been to the private sphere, women's understanding of the world is grounded in their experiences in that sphere. Women's reproductive experiences are more holistic and integrated than those of men, and it follows that their understanding of the world - their knowledge - is also more integrated and holistic.

Marx was surely right in describing history as a unity of thought and action, and the particular unity of thought and action which insists on reproducing the world in its wholeness is the historical force which we call feminism (O'Brien 89, 12)

Feminist scholars have begun to document and validate

the contributions, activities and experiences of women which have played a major part in the creation of the world. It follows, of course, that feminists recognize that, if male hegemony is to be broken, then feminists will have to change the curriculum of our educational institutions.

As Martin says in her plea for "epistemological equality" women's contributions, values and accomplishments need to be reflected in our knowledge base so that men and women can recognise them. The present perception of women in knowledge has to be counteracted, and in a way that does not present women's understanding of the world as less worthy of consideration.

Feminists are somewhat divided as to how to accomplish the introduction of a feminist understanding into the curriculum. Many women scholars, particularly in the United States have worked on variously funded projects, the object of which has been, either to persuade non-feminist - predominantly male - teachers to introduce feminist work into their course outlines, or to develop courses about women, but under the aegis of particular disciplines. Aiken (1987) for example, gives an account of the former; Schuster and Van Dyne (1985) of the latter. Generally, although particularly in the former case women report much opposition from male circles, they nevertheless feel they

have been at least partially successful in asking men to consider feminist scholarship seriously. In Canada one of the strongest supporters of this kind of curriculum integration is Eichler who supports the idea of "non-sexist" scholarship.

On the other hand, Bowles and Duelli-Klein are opposed to this kind of "integration", and level several objections. The most fundamental objection is that feminist scholarship cannot simply be integrated into malestream scholarship, because it does not fit into the framework of Men's Studies. Moreover they argue that the way in which mainstream scholarship is compartmentalized would be limiting to feminist scholars. (Bowles and Duelli-Klein 1983) If they are right, then it is as well to recognise and accept that this is so, and therefore to abandon the idea of trying to persuade non-feminist scholars to incorporate feminist work into their malestream courses. Women do not have time to waste on ultimately pointless projects.

Bowles and Duelli-Klein have several other objections to the idea of integration. They wonder what will happen to the feminist perspective in the classrooms of non-feminist professors, and suggest that "mainstreaming will result in only token and sometimes inaccurate additions to the curriculum." Another concern is that feminist scholars

within disciplinary departments will be constrained by the restrictions of the discipline, and the need to compromise in order to obtain the approval of other department members.

If it transpires that feminist scholarship cannot be integrated into malestream scholarship, is it necessarily compromised, as Bowles and Duelli-Klein suggest, simply by being extended to students, beyond Women's Studies teachers and students? I believe that this question can only be answered by exploring the possibilities within the context of particular institutions such as the Cegep. If, in other words, patriarchal scholarship is an immovable object which cannot be modified, or whose modification will not suit the feminist enterprise, what peculiarities of the Cegep curriculum might allow us to find a way around this immovable object. In particular, I want to address here the question of whether feminist scholars are necessarily compromised by working within the protection of a particular discipline, as well as the question of compartmentalization which concerns Bowles and Duelli-Klein.

So far I have only been discussing one of two factors within educational institutions which sustain the hegemony of patriarchal knowledge. The second factor which perpetuates malestream thought is the situation of male

dominance in positions of power within these institutions. Smith (1987) documents the dominance of male teachers, particularly in the ranks of post-secondary education. Obviously these teachers exert control over what can be taught. However, I would maintain that, outside of university education, the curriculum is even more tightly controlled by bodies outside the actual institutions which dictate to those institutions what is to be taught. In this thesis I want to explore the superstructure to which the Cegep system is accountable.

To summarise, there possibly are two major blocks to introducing feminist thought into the curriculum of Cegeps; one is the possible difference in male and female constructed knowledge which may or may not make it possible to "integrate" the two bodies of scholarship. Whether the two bodies of knowledge can be integrated, or whether feminist scholarship has to be introduced through a less direct route, the second element that is crucial to success in either event is a sense of good will on the part of those who determine the mission of Cegeps. From a clear understanding of what it is impossible to do, we will be in a better position to work out what is possible.

Dorothy Smith describes an institution in the following terms:

I am using the terms "institutional" and "institution" to identify a complex of relations... organized around a distinctive function - education, health care, law, and the like... Characteristically, state agencies are tied in with professional forms of organization, and both are interpenetrated by relations of discourse of more than one order. We might imagine institutions as nodes or knots in the relations of the ruling apparatus to class, coordinating multiple strands of action into a functional complex (Smith 1987, 160)

Using Smith's definition as a framework allows me to conceptualise education as one of the knots or nodes, coordinating several relational strands of action; the creators of knowledge; the curriculum of our schools; the libraries in these facilities; the publishers of books; the library profession. This thesis focuses on the implications for libraries of feminist scholarship. Keresztesi throws light on what Smith means by suggesting that publishers produce library reference tools to coincide with the need to give library researchers access to the academic disciplines. His theory of bibliography suggests that

Bibliographic and reference works grow out of the specific information needs of a discipline. They are purposeful constructs calibrated to various types and levels of research problems.
(Keresztesi 1981, 48)

Reference tools include anything which gives library users access to information - indexes, abstracts, catalogs, directories, encyclopedias. If they are built around the

academic disciplines, what are the implications of this for feminist scholarship? It seems apparent that what is needed in the way of reference tools is tied closely to any conclusions I may reach about whether or not feminist scholarship can be "integrated" into the traditional disciplines. This understanding needs to be applied to specifically Canadian reference tools.

Furthermore, Keresztesi suggests that, since reference tools are so closely related to the structures of a given discipline, these tools should be used as a means of teaching students how to gain access to information. Again this notion needs to be analyzed in light of any conclusions I might draw about the feasibility of the "integration" project.

Objectives and Methodology

In this thesis I want to determine what possible opportunities there are for taking feminist scholarship beyond the confines of Women's Studies programs to the larger population of students seeking a "traditional" education. I want to build upon my understanding of these opportunities to develop an understanding of what libraries within educational institutions can do to support this enterprise.

Chapter one has been an introduction to the thesis. In chapter two I first of all examine briefly the nature of the Cegep curriculum. I then compare what is taught in two different disciplines at the introductory level - Canadian History and Canadian Politics - with what feminist scholars have written in critique of these disciplines, in an attempt to establish whether "integration" is a possibility or not. After examining the structures which control the Cegep system, I hope to draw some conclusions about how feminists can best have their work introduced into the curriculum. In chapter three, I build on the conclusions of chapter two by analysing some Canadian reference tools for their potential to give access to feminist scholarship. In chapter four, I examine various options for teaching students how to use libraries with the view of establishing what possibilities they offer for the feminist enterprise. Chapter five is my concluding chapter, and studies the idea of how to create the will within the Cegep system to effect the change that feminists desire.

Chapter Two

The Structure of Knowledge and the Structure of Curriculum

The Cegep System

Quebec Colleges of General and Vocational Education came about as a result of the deliberations of the Royal Commission of Inquiry on Education in Quebec, which are described in the Parent Report, published in 1966. The Cegeps were established in recognition of the need for Quebec to have a more highly educated population, and as an attempt to "consolidate the responsibility for, and location of, educational institutions, and improve access to higher education" (Noel 1988, 11). The establishment of Cegeps constituted the taking over by the State of responsibility for this level of education from private or religious organizations. The first French Cegep opened its doors in 1967, and the first English Cegep in 1969.

Nearly all post-secondary students in Quebec attend these colleges, since they are pre-university as well as vocational in scope. To attend a Quebec University, Quebec students must have a Cegep diploma. Responsibility for running the colleges is delegated to public corporations

and financed (including costs of student tuition) by the government via the Ministry of Higher Education and Science. Needless to say, this Ministry has a very large say in how colleges are run, and, very specifically here, in determining the curriculum.

This curriculum is based on a semester system, designed to give students maximum flexibility to try out different fields of study and to be able to change programs as seamlessly as possible. Courses and programs are outlined in the "Cahiers de L'Enseignement" and updated every two to three years.

These "cahiers" provide general guidelines or frameworks. According to Noel, courses are defined "in terms of particular objectives, content, teaching methods, teaching aids and methods of evaluating learning" (Noel 1988, 20). Freedom to interpret these guidelines probably varies from one college to another, and even from one department to another within specific colleges, depending on any real or apparent evaluation which takes place.

The question I want to pose here is how to introduce feminist scholarship into the curriculum. There is of course always the possibility of Women's Studies, but these courses are neither universal to all Cegeps, nor do they reach the larger student body.

In searching for an appropriate alternative, two

features of the Cegep curriculum are of interest. One is the set of mandatory courses which all students (whether pre-university or vocational) must follow; four courses in literature; four in Philosophy or Humanities, and four complementary courses. Feminist scholarship impinges on all of these areas. English Literature and Philosophy courses probably do not need much explaining, and are generally pretty standard fare. Perhaps slightly more explanation is needed for the humanities courses. Cegep Humanities courses, according to the calendar of my college are similar in intent to Philosophy in their attempt to understand the human condition. However, where Philosophy courses must follow disciplinary boundaries, "Humanities is free to adopt as multi-dimensional or multi-disciplinary an approach to its process of enquiry as is thought necessary." (Heritage College, 1989) In terms of reaching large numbers of students, these mandatory courses can be kept in mind. While acknowledging their importance, I have chosen in this thesis to concentrate on exploring the possibility of introducing feminist scholarship through the Social Sciences programs, for a number of reasons.

Emery suggests that, while feminist research has important implications for research in the Humanities,

its social and political origins in the Women's Movement has led to a strong research emphasis

in areas traditionally considered the province of the social sciences (Emery 1988, 85)

It is my feeling that the initial introduction of feminist scholarship will therefore probably be via this well developed area of knowledge, and that other disciplines might lag behind. In other words, feminist scholarship will be introduced where resistance is least in areas such as History and Sociology. This coincides with a very strong interest in the Social Sciences on the part of Cegep students. Approximately one quarter of the Cegep population enters the Social Sciences program (Noel 1988, 21). Many more students opt for Social Science courses as complementaries, which in fact they are strongly advised if not mandated to take in Nursing and Early Childhood programs. It needs to be mentioned that the Social Science program is currently under review. Feminist scholarship has not been emphasised as a strong component of the new program, the intent of which is to provide students with a program that offers more courses in methodology.

In this chapter, I focus on the structure of the Cegep Social Science curriculum at the introductory "survey" level. In the selection of courses to discuss, it was also my intent to discuss courses with fully Canadian content. I will compare the introductory courses in Canadian History and Political Science in light of Bowles and Duelli-Klein's

comments that feminist scholarship cannot be integrated into the present disciplines of our knowledge structure, and that attempts to "integrate" will threaten the integrity of feminist scholarship. I also wish to explore their further point, that the present compartmentalisation of knowledge is disabling for feminist researchers.

A word of caution is in order here. To even use the terms "History" and "Political Science" is to assume, perhaps, that feminist scholars are writing under the same methodological models and constraints as traditional scholars. Since this is what I am trying to prove or disprove at this point in my thesis, these terms seem inappropriate. I therefore make an effort to refer to Feminist History or Women's History and Feminist Politics to differentiate between the two (traditional and feminist) versions of knowledge.

History

Dubois suggests that feminist scholarship can be divided into two broad categories; that which documents women's oppression and that which is concerned with "the largely unexamined questions of women's historical activity" (1985, 48 my emphasis). Women's history, although it is a description of women's struggle within

circumscribed circumstances, nevertheless falls into the latter category, that of describing women's activity. Apart from the fact that it tells some aspect of the story of the human past, it bears little resemblance to what we commonly think of as the discipline of History. It has been my experience that the initial exposure to the history of women can have the force of revelation. It was certainly so for me. I recall the impact which the first book I read had on me - Strasser's monumental Never Done (1982). I was amazed at the sheer hard labour which American - and (I am sure we can deduce from this) Canadian - women had performed in the running of homes in nineteenth century society, and at what I had not been told in the process of being "educated". Of course I knew little fragments, but I had never before seen pieced together a total picture of women's lives, and in particular I had not realised how much women's lives have changed over time.

The aspect of revelation is I think expressed by Smith when she compares what we are "supposed" to think - "the social forms of consciousness" of women's experience in "the culture or ideology of our society" with "the world known otherwise, the world directly felt, sensed, responded to, prior to its social expression" (1987, 49). She advocates a knowledge built "from the standpoint of women", which of course in the case of history has to begin with

the records of women's experiences rather than women's actual present experiences. It attempts to build a history of women "from scratch."

The records upon which Women's History is based are of course very different from the records used in the construction of mainstream history. Feminist historians have had to be much more resourceful.

Strasser used mail order catalogues such as those from Sears-Roebuck (to determine when household articles were generally available) and the "advice" literature of the late nineteenth and early twentieth centuries, notably the work of Catherine Beecher and Harriet Beecher-Stowe. Veronica Strong-Boag lists some of the major resources used by Canadian feminist historians;¹ letters, diaries, autobiographies, oral histories, recipes, songs, aspects of material culture such as cooking and cleaning equipment, quilts and wearing apparel, to mention some of the more prominent sources (Strong-Boag 1986, 4-5).

Traditional sources have been used in a new way. I turn to Strong-Boag for some examples; the religious press, royal commission reports, army regulations, labor force and demographic data, business records - all of which, as Strong-Boag says, are rich in assumptions about women's lives- and routine legal and judicial documents, business contracts and family wills. (Strong-Boag 1986, 4)

The story of women's history which has emerged is in large part the story of women's reproductive labour. Strasser's work (see above) is an all-encompassing picture of work in the home during the nineteenth and early twentieth centuries as the capitalist economy developed. Besides documenting the incredibly hard labour of women's lives - carrying in from the street all the water necessary for the family wash, cooking over open fireplaces, handsewing the clothing of entire families - it also documents the changes. As women became isolated in the home men moved out into waged labour. Women's social connections were affected by technology, for example when they no longer had to shop on a daily basis with the invention of the refrigerator (technology brought very mixed blessings). An ideology developed of Woman's Sphere as women became the consumer experts of capitalist products.

Women also of course took care of children; they educated them, nursed them when they were sick, and often watched them die. In all of these senses women performed reproductive labour, and were responsible for reproducing the labour force.

Perhaps as women moved out of the home it is possible to detect more clearly that women had to struggle to carve out roles for themselves based on the reproductive labour

performed in the home, doing housework or "caring" work. Here we can clearly see the exploitation of women as they worked long hours in factories for less pay than men, and with little chance of promotion. They became nurses, tramping hospital wards or city streets, for little more than board and lodging, or became school teachers who had to conform to rigid codes of behaviour.

Upper class women also did a tremendous amount of volunteer work. Scott documents an extensive list of women's volunteer activities - in the area of social reform some examples are; aid to destitute women in city slums, school health programs, and lobbying for clean water. In the area of cultural reforms, women established and supported libraries, created museums and much more. With a different consciousness of what was important in the building of society, "women were able to see things most men simply were not yet observing" (Scott 1984, 17).

Although their labour was directed by a particular consciousness of the need for nurturing and caring for people, women nevertheless demonstrated that they were capable of the activities normally attributed to men. Women, I believe, displayed ingenuity, intelligence and organisational skills in the performance of domestic skills in the home. But as history has defined these domestic skills as "natural" the point is more clearly made as women

moved out of the home. Scott points this out in relation to women's volunteer work:

Even the earliest benevolent societies had appointed "managers" who went about assessing the needs of the poor and deciding how resources were to be shared - a primitive kind of professionalism. By the middle of the nineteenth century, women's associations were running large enterprises: orphan homes, homes for aged women, schools and the like. By the turn of the century, opportunities for exercising managerial talent were myriad, and women gained experience that prepared them for business, for professional life and - when the time came - for public office. (Scott, 1984, 15).

Women often obscured even from themselves the idea that they were as capable as men. The history of nursing gives examples of how nurses explained away their performance of duties which were normally those of (male) doctors, as did one nurse who explained:

In many of our western communities the medical man is at a great distance, and it is necessary to have a nurse who has had such a complete training in obstetrics that if the occasion requires it she can successfully deliver a woman ...No nurse wants to take up this work when it is not a necessity... (Forshaw 1921, qtd. in Hughes 1986).

Women in fact often did do what was normally assigned to men. As district nurses they did the work of doctors. For example district nurses enjoyed the spirit of adventure as they travelled often under hazardous conditions to

remote communities where no doctors would go. (Hughes 1986). During times when men were away at wars, women filled in the gaps - and were summarily dismissed from employment when the men came home.

While Dubois is essentially correct in describing women's history as one of activity, it is nevertheless the story of women working within restricted cultural boundaries, which changed as the needs of society changed.

That women were not equal to men is epitomised in their struggle for the vote or for their right to education. Women are not different but equal, but they have not willingly and without a struggle accepted the condition of being different but unequal:

Women's awareness of the common elements of their situation, whether it be in their special responsibility for domestic management, their peril in childbirth, or their lack of autonomy in comparison to males, has prompted collective as well as individual responses. Their prominence in food riots in the eighteenth century, their special enthusiasm for alcohol prohibition and sexual purity, their struggle for the vote and the rights of married women in waged labour in the nineteenth and twentieth centuries all supply clear instances of gender politics based on women's distinctive experience... (Strong-Boag 1986, 3).

In the process they have contributed in irreplaceable and uncountable ways to the development of modern society.²

Lerner says that we study history because "In

preserving the collective past and reinterpreting it to the present, human beings define their potential and explore the limits of their possibilities" (1986, 221). To put it more succinctly, we study the past to understand the present.

Neither men nor women can learn much about women in the courses of study normally taught as History in today's Cegeps. Here I examine specifically the course description given by my college for the survey courses in Canadian History.

These are a fairly faithful translation from the Cahier de L'Enseignement 1988-89.

330-920-75

ECONOMIC, SOCIAL AND POLITICAL
EVOLUTION OF CANADA TO 1850

3-0-3

Examines how social, economic, political and ideological factors, and their constant interaction have shaped this nation. Some of the topics covered are: discovery and colonization by Europeans; the economic, social and administrative structures; the birth of English Canada, the troubles of 1837-38, Lord Durham and the "Canadian Crisis".

330-920-75

ECONOMIC, SOCIAL AND POLITICAL
EVOLUTION OF CANADA SINCE 1850

3-0-3

Topics covered include: the birth and evolution of federalism, economic nationalism and continentalism; the evolution of the working class; industrialization; the evolution of the urban system; the evolution of ideologies and the political parties.

(Heritage College Course Description Booklet, 1989-90)

Even from these brief descriptions it is clear that Canadian History has been about "public" life, from which women have been virtually excluded. Mainstream history has dealt with "great" issues, outstanding citizens, defined in male terms.

Lewis quotes Hexter, for example, as saying that "historians were concerned with the process of change" and that "since women did not play a decisive role in such processes, they were not the legitimate subject of History". Nor did the newer social history, which set out to include the experiences of the "powerless and inarticulate" include the experience of women (Lewis 1981, 55). Only the powerless and inarticulate in the male work force were included. Strong-Boag sums Canadian History up quite neatly as being about "fur traders, merchants, lumberjacks and politicians" (Strong-Boag 1986, 1).

The history taught in our educational system as the history of human experience emerges from this comparison as the symbol system invented by men.

At the same time it has been permitted to think of itself as "the" discipline of history, for which it has defined specific conceptual frameworks. Smith calls this the "circle" effect:

...women have been largely excluded from the work of producing the forms of thought and the images and symbols in which thought is expressed and ordered. ... This is how a tradition is formed. A way of thinking develops in this discourse... It has questions, solutions, themes, styles, standards, ways of looking at the world. These are formed as the circle of those present builds on the work of the past. From these circles women have been excluded or admitted only by a special license granted to a woman as an individual and never as a representative of her sex (Smith, 1987, 18).

One of the main frameworks into which history has been enshrined is that of periodisation. As far back as 1976 Lerner pointed out that the events important in the history of women did not necessarily "fit" the framework provided by mainstream history. Somehow, it was felt, issues of importance to Women's History, such as birth control or housework, would be squeezed out of shape if stuffed into male frameworks. This question of periodisation is part of a wider issue; whether feminist scholarship can be successfully integrated into traditional male-stream thought. But I will leave any further discussion of this question until after my discussion of Political Science.

Political Science

Dubois has said that, unlike historians, feminist political scientists "tend to be more struck by the presence of oppressive structures affecting women" and that they therefore "turn their attention to analysis and critique of those institutions" (Dubois 1985, 39). To the extent that this is true, it could be said that they have also concentrated on what McAdam has called the "traditional academic concept of the political.", in which:

Our attention is... squarely focused on the formal political actors..., political institutions, and political processes that comprise our institutionalized system of politics. (McAdam, 1988, 61)

It is certainly true that many Canadian feminist political scientists have followed this path, and that they have done significant research in this area. Bashevkin (1985), for example has described the distinct relationships which Canadian women have had to party politics, at the various levels at which women have been involved in politics; as a voter; as member of or worker in a political party; as a candidate for political office; and as a member at the elite level of politics. She has demonstrated the paucity of women at the elite level of

politics, as well as the fact that women have acted as the main support of political parties during election campaigns, while mainly men became elected.

Brodie (1985) has described the difficulties women have encountered in attempting to run for high political office, pointing out the biases inherent in a party system, which has by and large permitted women to run only in "lost cause" ridings. As a contrast to this, Brodie and Vickers (1982) note the presence of women in non-partisan politics at the municipal level.

The three works mentioned above can be considered as central to the critique of mainstream politics in Canada. All three of them also point out the limitations imposed on women regarding participation in party politics due to their heavier load of family responsibilities. These works can be said to document the exclusion of women from elite level politics. At the same time they provide a corrective lens to some of the most prevalent misconceptions to be found in mainstream Political Science, for example that women are conservative in their voting behaviour (Bashevkin, 1985; McCormack 1986).

It has taken the work of feminists working outside the "discipline" and in particular outside the "science" of "political science" to conclude and demonstrate that Political Science by no means incorporates all that

feminists would deem to be "political". This becomes apparent in their accounts of feminist political activity, and I give a brief account of the political activity of Canadian feminists as described by prominent writers in this area.

In 1967 Canadian women outside and across partisan lines successfully demanded a Royal Commission on the Status of Women, whose report was published in 1970. The issues brought to light ran the gamut of women's condition in this society, dealing with; education, poverty, the family, the criminal code, employment. (Canada 1970)

For the first time, certainly in Canadian history, the situation of women in Canadian society was clearly seen as political. That women felt the necessity for the Royal Commission indicates a recognition by women that they were treated differently at the hands of the state than men. As Strong-Boag puts it:

The tension between the ways in which women share with male contemporaries prevailing economic, social, and political realities and the ways in which women reap different consequences supplies dynamic as fundamental to the shaping of Canadian history as the influence of the great water routes proposed by the Laurentian thesis of national development (Strong-Boag 1986, 2).

Since this time women have struggled to have government

deal with these issues. In 1972 the National Action Committee was formed as an umbrella group "to pressure for implementation of Royal Commission recommendations" (Bashevkin 1985, 24). At the national level women in 1981 "demanded and got a paramount equal rights clause in the Charter of Rights and Freedoms of the new Constitution" (Kome 1983, 1).

At the local or provincial level small groups - some of them affiliated with the national organisation - have been busy "getting things done" (Vickers 1988). As Vickers points out this is merely the continuation of a long tradition of women's activity which had not previously been conceptualised by women as political:

If most women have been excluded historically from the elite levels of formal politics, the picture is very different at the community level. There, women have been deeply involved in the politics of getting things done since well before the legal rights to be political persons were won. The history of women's involvement in community development, reform movements, social welfare and cultural improvements has been largely invisible until recently. Now we are becoming more aware of this informal political realm previously hidden under the rubrics of womanly "good works," women's issues or social policy and cultural affairs. (Vickers 1988, 11)

In this tradition, Vickers describes the political activities of groups of women; a group of women uniting to save family farms and to make their plight on the Bruce Peninsula widely known; a group of mostly poor single

mothers finding together the strength to vocalise their needs for better housing; women in the remoteness of Alberta taking on the local hospital for access to abortion. Women have fought their battles in hospitals, schools, at the level of local or city governments as well as at the provincial or national levels. (Vickers 1988)

Women's political activity both at the national and local levels has most successfully and most inclusively taken place outside of party politics, in a spirit of cooperation and willingness to share. In addition to describing women's actual activities, Vickers also conceptualises for us a different way of "doing" politics. In particular she stresses the idea that:

... women's involvement in political life comes easiest in groups which minimize the barriers to their participation, often groups formed by and run by women themselves (Vickers 1988, 2).

A fundamental problem with political "science" is that it has dropped out from its consideration any attempt to draw connections between the circumstances of people's lives and political activities. It has done so by concentrating on political process.

Political decisions are about things as diverse as family policy, environmental controls and free trade. Political science, however, is often not

about the content or substance of these decisions but about the PROCESSES of political decision-making in government, bureaucracies, lobbying, elections or courts. (Vickers 1989, 8 author's emphasis)

This is a serious problem for ordinary men, but even more serious for women, because, without discussion of issues in this narrowly focused discipline, there is no hope of presenting an understanding of the differential treatment men and women have received at the hands of the State. Furthermore, the omission from Political Science of a study of anything but State politics ignores ways of doing politics and arenas of activity which are central to women's political activity.

This presents the State as unchanging and unchangeable and the only acceptable arena for political activity. Since as we have just seen women "do" their politics outside of the official channels, this presents a picture of politics as something that only men and a few anomalous women choose to do.

The narrow vision of Political Science is reflected in the curriculum at Cegep as the following course descriptions demonstrate, with their clear emphasis on institutions and processes, with a nod in the direction of issues:

385-942-73

**INTRODUCTION TO THE GOVERNMENT
OF QUEBEC AND CANADA**

3-0-3

An introduction to the politics and institutions of Quebec and Canada which deals with Canadian Federalism, federal-provincial relations, the cabinet, civil service, parliament, the judicial system, political parties, elections, interest groups, political leadership, and ideologies. The student is provided with an appreciation of the theory and practice of Canadian government and politics. A particular effort is made to relate the study of Canadian government to the issues, attitudes and activities that characterize contemporary politics.

385-943-73 POLITICAL PROCESS OF QUEBEC AND CANADA 3-0-3

Focuses on the political process rather than on political institutions. It deals with interest groups, political parties, the electoral process, political conflict, political leadership, the left in Quebec and Canada, dissent and consensus, poverty and politics, the Quiet Revolution in Quebec, and an analysis of separatism and the Parti Quebecois. This course also acquaints the student with political issues in Quebec and Canada and their relationship to constitutional, cultural and economic factors.

(Heritage College Course Description Booklet, 1989-90)

Clearly, the framework of Political Science courses is built around the public male world.

The feminist concept of the political is surely something which needs to be part of the curriculum. But the question is whether something as exclusive as mainstream Political Science can incorporate in all its dimensions something as inclusive as the feminist concept of the political. Once again we see a feminist understanding that

is far wider in scope than the mainstream ideological version of what counts as knowledge.

Perhaps a further point can be made regarding Political Science which it is not so easy to make regarding History. That is, what Vickers calls the "fragmentation" of the Social Sciences into exclusive little domains which has rendered this discipline incapable of being terribly useful as a field of knowledge to be studied. Traditional Political Science seems to be incapable of teaching ordinary people anything useful in terms of changing the world. This is really only indicative of a wider problem, the fragmentation of all of the Social Sciences into discrete disciplines, territory staked out by scholars. In this fragmentation, the interconnections between the sociological, psychological and political are lost.

Conclusions

In the preceding brief overview of feminist history and political science, and comparison with malestream thought, we can see how the latter has given us a distorted version of reality. Comparisons are normally done so that differences and similarities can be determined, and so that a case can be made for generalizations. In this case, I think it is safe to assume that our current system of

education is a node or knot coordinating the academic disciplines and the curriculum of our schools in the interests of patriarchy, as Smith has said it does.

O'Brien defines ideology as thought that "misrepresents one level of reality in the need to give expression to another level of reality." (1981, 6) Elsewhere O'Brien suggests that malestream thought, being unable to express the human story in all its "communality and diversity" has "proceeded in the opposite direction." What is expressed in our knowledge base are the accomplishments of a few, and the validation of a destructive way of being. Because we have all internalised the values of our culture, we have learned to discount the exploitation of "human labor, human sexuality, human greed and human endurance." (O'Brien 1989, 5) on which the accomplishments of an elite have been based.

Comparing feminist and traditional versions of knowledge in two areas indicates, above all, the differences in the male and female understanding of the world.

Women, like the poor, the subordinate, the marginals, have close knowledge of ambiguity, of feelings mixed with thought, of value judgments coloring abstractions. Women have always experienced the reality of self and community, known it, and shared it with each other. Yet, living in a world in which they are devalued, their experience bears the stigma of insigni-

ficance. Thus they have learned to mistrust their own experience and devalue it... He who makes symbols and explains the world and she who takes care of his bodily and psychic needs and of his children - the gulf between them is enormous. (Lerner 1986, 224).

Feminist scholarship succeeds such traditions as social history and Black History in its attempt to tell the story of the powerless. But a fundamental difference of feminist scholarship is that it is grounded on the idea that our understanding of the world must begin from an understanding of how the reproductive process has shaped the social relations of our society. From this perspective, which is the fundamental organising principle in feminist scholarship, feminists are able to recognise the artificiality of the public/private split which obscures women's lives. This comparison of two disciplines, History and Political Science demonstrates, I think, that the omission of women is not an idiosyncratic quirk of one discipline.

In the first chapter I indicated my first premise as being that women are oppressed, and that all other oppression has been based on the oppression of women which was the first oppression. It follows, I think that a body of knowledge which can explain and analyse this oppression can also be used to develop an explanation of other oppressions.

As M^CIntosh says, the study of women,

makes visible many men who were not previously featured in the curriculum. In fact, about nine-tenths of the world's population suddenly becomes visible when one takes the emphasis off the public lives of white Western men... and includes those who, for reasons of sex, race, class or national or religious background, were defined as lower-caste. (McIntosh 1981, 3 quoted in Schuster & Van Dyne 1985, 5)

The question for discussion is whether feminist scholarship can be "integrated" into mainstream scholarship and traditional knowledge. The only logical response to this is a question - how could something as inclusive as feminist scholarship be integrated into something as exclusive as traditional malestream thought?

To attempt to "add on" women's experience to traditional knowledge will do nothing to change the fundamental concepts on which that knowledge is based. It will furthermore use feminist scholarship selectively, where it fits the existing conceptual frameworks. In fact the experiences of "integrationists" attempting to persuade malestream scholars to use feminist scholarship provides evidence that this would be an impossible task. They describe how male scholars for the most part, are unable to see how feminist scholarship will fit into "their" frameworks; and how they try to parachute carefully

selected information about women into otherwise unchanged courses.³

Can malestream thought then be integrated into feminist thought? Of course not. To be sure,

Although the rhythm of women's life seems not always to have beat in time with the periods described in history books, women were affected by or participated in the events of "general" history. (Clio Collective, 1987, 12)

For this reason, feminist scholarship will refer to many events and people in our history books. But the malestream distortion of reality cannot be swallowed whole. There will undoubtedly be much reinterpretation, re-prioritising, modifying in significance of the events and people discussed.

For all of the above reasons, I think that feminist scholarship constitutes a new paradigm, which has a formidable body of theory to support it. Although a great deal of the knowledge developed so far has been about women's experience, this new paradigm is capable of providing a framework, a set of assumptions, upon which an understanding of all of society, public and private, can be raised. This new version of reality will, however have to be both developed and taught independently of the old.

Thomas Kuhn gives us a model for what is in fact happening. Knowledge structure is undergoing a revolution,

and feminist research is to my mind laying the groundwork for a profound shift in what should be prioritized as knowledge, and as curriculum in our educational institutions.

Kuhn's (1970) explanation of how revolutions in scientific theory (knowledge) occur can, I think, be used here to advantage. Kuhn's exploration of the history of science led him to conclude that a discipline becomes a discipline when a paradigm - an accepted model or pattern - is accepted by a group or community, who then make it their business to further refine the paradigm. After the initial establishment of the discipline, scientists work from those paradigms which they have learned through texts, "often without quite knowing or needing to know what characteristics have given these models the status of community paradigms" (Kuhn 1970, 46). The initial paradigm is only abandoned in the face of a crisis for which it can offer no solution and only when a new paradigm is in place. Kuhn, in discussing a medieval "paradigm shift" in astronomy, states that acceptance of new paradigms is frequently slow. In this case, all kinds of "adjustments" to Ptolemy's theory that the sun revolved around the earth were tried before the theory was abandoned (1970, 68).

I think this is a good analogy to what is happening with feminist theory. It offers a new paradigm of our

understanding of the world - of total knowledge, not just science - in opposition to traditional scholarships, whose paradigm has been assumed without any clear understanding about its origins and its partial nature. This new paradigm is capable of absorbing the inconsistencies of the old, because it is based on a more fundamental understanding of the world.

As such feminist scholarship constitutes a paradigm shift, not just of a discipline, but of all of knowledge. In the process, some disciplines will survive (e.g. history) within a much wider definition, and some (such as, political science) will disappear or be realigned to form part of a much wider area of knowledge.

I want to elaborate on this point with reference to Schuster and Van Dyne's description of the process of introducing feminist thought into the curriculum (See Table 1).

Schuster and Van Dyne suggest that some courses are now taught from the perspective of the fifth stage, that is "women as challenge to the disciplines", which is beyond the fourth "women-centered" stage. Schuster and Van Dyne list a sixth stage, the "transformed, 'balanced' curriculum." I find this stage redundant because I think the "challenge to the discipline" stage is that at which the paradigm shift has already taken place (for feminist

Table 1 - Phase Theory of Schuster & Van Dyne

<u>STAGES</u>	<u>QUESTIONS</u>
1. Invisible women	Who are the truly great thinkers /actors in history?
2. Search for missing women	Who are the great women, the female Shakespeares Napoleons, Darwins?
3. Women as disadvantaged, subordinate group.	Why are there so few women leaders? Why are women's roles devalued?
4. Women studied on own terms.	What was/is women's experience? What are differences among women?
5. Women as challenge to disciplines.	How valid are current definitions of historical periods, greatness, norms for behavior? How must our questions change to account for women's experience, diversity, difference?
6. Transformed "balanced" curriculum.	How can women's and men's experience be understood together? How do class and race intersect with gender?

(Schuster and Van Dyne 1985, 16)

scholars and teachers) and that Schuster and Van Dyne's sixth stage is an expression of a need for constant questioning and refining of this paradigm. In other words, if we conceptualize "feminist" courses as the new paradigm, it is through the teaching of these "feminist" courses that the knowledge revolution will occur, as the "old" paradigm loses its appeal and significance.

How Should We Proceed?

It is at this point that I part company with Bowles and Duelli-Klein. In their zeal to protect feminist scholarship, they have suggested that the effort to integrate through mainstream disciplines should be abandoned, and this I accept as documented above. However, their further suggestion that feminist scholars working from within disciplinary departments are also suspect, in that they "will not find it advantageous to support... Women's Studies," (1983, 7) is, I believe an overstatement of the authors' case.

On the contrary, I think that feminist scholars attempting to teach a feminist perspective from within traditional disciplinary departments need to be actively supported, and that women should have control of this enterprise to ensure that male scholars do not take over,

and thereby radically alter and modify to their own purposes, feminist scholarship.

If there is a connection between thought and behaviour, then of course the importance of introducing feminist scholarship into the curriculum of our schools at all levels cannot be overemphasised. To change the world means we have to change the way we reproduce the world on a daily basis, which means changing the way we think and the ways in which we act towards one another.

Both men and women need to change the way they think.

In literature women see themselves as objectified bodies for the entertainment and pleasure of men. In history women are simply invisible or at best shadows in and out of men's lives. Women of today more often than not end up in poverty, as single parents with little education; as married women dependent on husbands; as married or single women in low-paying jobs; as impoverished older women with no pension; as victims of violence at the hands of men. Generally they attribute their circumstances to personal failings, or to simply being unfortunate. Women do not have their past history reflected back to them. They are unable to follow the common threads throughout history which would enable them to recognise the root of their oppression.

It is, however just as important to change the

attitudes of men, who need also to know a different version of their possibilities if we are to develop a world based on sharing and even if we are to have that world at all. The creation of a new "common knowledge" is, I think one of the major challenges we have in education today.

If we do not introduce feminist scholarship into the education of all students, women and men, we are perpetuating what Martin has called a "hierarchy of values" where women's activities and values are undervalued because they are not part of the curriculum of our school system.

It is by no means inevitable at the present time that the new feminist paradigm will replace the old traditional one. In fact helping to make this become inevitable is what needs to be accomplished. I am in agreement with Bowles and Duelli-Klein's contention that integration into malestream courses is the wrong way to proceed. This leaves us, for the present time, with making use of whatever opportunities arise, wherever we are.

The new paradigm needs to be juxtaposed to the old for all students, and I agree with McIntosh that feminist disciplinary scholars actively oppose their own "disciplines":

All feminist scholarship requires critique:
all Women's Studies programs and projects are
necessarily to some extent at odds with the
dominant society, the academy and the

structures of knowledge that have no place for women or for the majority of humankind... we have developed a variety of strategies within and without the academy to embody and move beyond the critiques (McIntosh 1984, 140)

At Cegeps across Quebec, a few feminist teachers within disciplinary departments (augmented at some colleges by Women's Studies faculty) have taken advantage of whatever opportunities have presented themselves to get the feminist perspective into their classrooms. They have been able to meet fairly high percentages of students within Social Science courses.

Humanities courses, with their interdisciplinary format, have presented another opportunity to give courses around issues developed through feminist work. At my own college, a course on women artists, and "The Place of Woman in Man's World" have been taught in juxtaposition to courses which until the current year were listed under "Humanities - Man in Society." There is probably a wide range in the amount of freedom feminist scholars feel they have to teach courses from a feminist perspective.

The real problem is that the existence of a few teachers - who often do not have tenure and frequently leave - struggling to teach feminist scholarship does not constitute epistemological equality. If a feminist teacher quits there are no safeguards in place ensuring that the next teacher will also teach from a feminist perspective.

For this to come about, we would need to demand control over the hiring process of women to teach feminist courses, and a larger quota of courses for the feminist enterprise, so that feminists can teach their paradigms in a stream parallel to the traditional one.

The Superstructures

I have so far discussed aspects of the nature of feminist scholarship which are problematic for its introduction into the curriculum. I want to finish this chapter by describing the other major block to its introduction, which to my mind is the control invested in the superstructures of the entire Cegep system. Through their role as gatekeepers, they maintain the hegemony of mainstream thought within the Cegep system.

As I mentioned earlier in this chapter, the curriculum of Cegeps is controlled by the Ministry of Higher Education and Science.⁴ An examination of the organisation of this department (Figure 1) reveals that the two major bodies which coordinate and control education at the Cegep level are the Direction Generale de L'Enseignement Collegiales (DGEC) and the Conseil des Colleges. The mandate of DGEC is as the name implies, quite general in scope:

Organigramme

Fig 1

Le sous-ministre adjoint responsable de l'Enseignement privé et la Direction des effectifs et des conditions de travail

La Direction Generale de L'Enseignement Collegial a pour mandat de promouvoir le developpement de l'enseignement collegial en fonction des besoins de la societe quebecoise, dans un perspective d'excellence de l'enseignement et de gestion optimale des ressources.

This is the permanent bureaucracy reporting to the Minister of Higher Education. This Committee deals with the allocation of resources.

The Conseil des Colleges, on the other hand is an advisory, elected body, twenty members strong with representation from the community, the colleges, the universities, business, parents and schools. The function of this Conseil is to advise the Minister of Higher Education and Science:

The advice deals in particular with the mission and orientations of this level of education and the exercise of the duties and powers conferred on the Minister...
(Noel 1988, 45)

The Council has two standing commissions, one responsible for the colleges' institutional evaluation policies, the other for advising the minister in vocational and technical education.

An examination of the annual reports of the above bodies (DGECC and the Conseil des Colleges) reveals that

there has been no discussion reported in the last five years on the education of women, far less on altering the curriculum to reflect feminist scholarship. This is probably not suprising, when one examines the gender breakdown of those two bodies which determine between them the direction of Cegep education.

<u>Officers</u>	<u>M</u>	<u>F</u>
1984-85	4	1
1985-86	5	1
1986-87	5	1
1987-88	not given	

**Fig. 2 - Membership - Direction Generale de
L'Enseignement Collegial**
Compiled from "Rapport annuel" of the Ministere de
L'Enseignement Superieur et de la Science (1984-88)

<u>Officers</u>	<u>M</u>	<u>F</u>
1984-85	11	5
1985-86	10	6
1986-87	10	5
1987-88	10	3

Fig. 3 - Membership - Conseil des Colleges
Compiled from "Rapport annuel" of the Ministere de
L'Enseignement Superieur et de la Science (1984-88)

If we stay within the structures which constitute the normal channels for any kind of action to be taken, at Cegep, we have to ask how these two bodies, the Ministry

(DGEC) and the Conseil would in fact be influenced to make radical changes to the curriculum. This would be on request from individual colleges, or groups, whose membership is from the different colleges. Key groups in the latter regard would be curriculum committees.

At the level of the individual college, the governing body is the Board of Governors, which has representation from: socio-economic groups, universities, school boards, all external to the college, and representation from various interest groups within the college.

The board of governors is the authority that exercises the college's rights and powers. As such, the board is not only responsible for the management of the college, but also for the achievement of its mission. The board determines the orientation of services, particularly teaching... (Noel 1985, 38)

It is worth reiterating that the College's academic administration is subject to the Regulation Respecting the Basis of College Organization. The Board of Governors cannot, in other words, adopt or change any program without approval from the Ministry.

Each college also has an Academic Council which advises on academic matters, and reports to the Board of Governors to promote its curricular concerns with the Ministry.

Some colleges have been more successful than others in

lobbying for increased content about women in the curriculum. Three of the English colleges have Women's Studies programs. However, this is not the same as teaching all students about women, and in the case of the college where I work even this idea has been met with concerted resistance. In other words there is and has been no general recognition that the curriculum needs to be radically altered. Nor is pressure likely to come from these local echelons, if one examines the membership. The fact that membership on Academic Councils (Fig. 5) is more egalitarian is no reflection of feminist sympathies on the part of women on these councils; it is more a reflection of the lack of power that this lowest level of structure has.

College 1		College 2		College 3		College 4		College 5	
M	F	M	F	M	F	M	F	M	F
17	3	17	3	13	5	12	5	11	1

**Fig. 4 - Composition of Board of Governors at 5
Anglophone Cegeps 1988-89
Compiled from telephone interviews**

College 1		College 2		College 3		College 4		College 5	
M	F	M	F	M	F	M	F	M	F
17	14	9	9	10	10	n/a		n/a	

**Fig. 5 - Composition of Academic Councils at 5
Anglophone Cegeps 1988-89
Compiled from telephone interviews**

It is difficult to gather any information about the formation of curriculum committees, which are active only when it is felt that radical revisions in a particular discipline is needed. Noel simply says that:

the contribution of teachers especially is sought within a provincial programme coordination process of about one hundred academic committees whose work keeps pace with the need. (1985, 47)

Suffice it to say that the recent changes incorporated in the Social Sciences program made substantial changes to what is taught in the area of methodology; but made no mention - after eleven years of deliberation - of feminist scholarship (Or if they did, their voices were not heard).

I have laid out this information about structures with the intention of returning to it in my concluding chapter. In this chapter I have indicated how patriarchal control of education is manifested in both control of symbol systems and control of structures. Furthermore, I have indicated that these symbol systems, created by scholars, have been taken over by bodies responsible for education as the only valid interpretation of the world. In the next chapter I will extend this analysis to the library and publishing worlds.

Chapter Two

Endnotes

1. It should be noted that most Canadian Women's history has been written about comparatively recent times, mainly the latter half of the 19th and early twentieth centuries. Apart from the interest that many historians have in this time, the main reason for this seems to be that it is difficult to find information about women before this time.

2. They have also contributed in many ways which have not yet been caught in the net of feminist history. One of the most underdeveloped areas is research on ethnic and racial minorities of women - how similar or how different their experiences and cultures were.

3. During their work on an "integration" project, Aiken (1988) and others reported minimal success in persuading male scholars to attempt any kind of integration. Examples of male resistance to feminist scholarship from these men (who had volunteered for the project) included accusations of lack of objectivity (but "participants often advanced their own particularisms and subjectivities as universal, neutral truth-seeking rationality" p.145); resorting to sociobiology; shifting attention to "the imposition of emotion work on men in American society". By far the most important message these male scholars wished to convey, however, was a defense of the disciplinary boundaries and frameworks as they currently exist. One teacher mentioned "shoe horning" a few topics into his otherwise unchanged course. Many men sat silent through the seminars; or agreed (with the feminists) from time to time, but made very little alteration to their course outlines over the long term.

4. Dennison and Gallagher point to an increase in centralization of power across Canada in the late 1970s and early 1980s. The main reason for this, they say has been the success of the colleges in attracting students; which has resulted in costs not predicted at the foundation of the colleges. Added to this was the heavy cost of equipment for some technologies. In terms of Cegeps they say that "the first college legislation made it quite clear that the Ministry of Education would have significant influence over the Cegep and the immediate establishment of a college branch within the ministry..." was the practical application of this decision. (1986, 186-7)

Chapter Three

Library Research Tools

Introduction

In the final part of chapter two, I outlined the structures which support the hegemony of mainstream thought at the Cegep level. I begin this chapter by outlining how this structural limitation is extended to libraries within these institutions.

There is a direct link between the prescribed curriculum and the material which appears in Cegep Libraries. Indeed this relationship is often formalised through a Collection Development Policy, the main clause of which states that books must be selected because they support the curriculum and are at the level of the students being taught. This is a major drawback in terms of getting feminist books onto library shelves, especially if budgets are tight. While a blind eye will be turned to the odd book or two, serious expenditures in the area of feminist literature will arouse the ire of many teachers, especially if their own requests have been rejected.

The situation becomes even worse if nobody within a department teaches from a feminist perspective, because

nobody will then request any feminist literature, and the librarian will have to justify any purchases she/he makes in terms of the curriculum.

These structures are therefore a major problem. Even if libraries were fairly plentifully endowed with feminist literature, however, there would still remain the problem, which to me is just as serious, that the tools which give access to library materials do not allow students to conceptualise and recognise the feminist paradigm as a paradigm. It is this problem which I want to discuss in this chapter.

The question of introducing knowledge about women raises the further question as to whether equal value, respect and status is accorded within the library apparatus which renders the knowledge retrievable. In this chapter, I argue that this is decidedly not the case, and further that this is detrimental to the process of students looking for information on women. By this I mean that the structures set up to provide library access are not neutral, and do not handle all information in an equal fashion.

In terms of Smith's description of institutions as "nodes" or "knots" which coordinate "multiple strands of action into a functional complex" (Smith 1987, 160), we can think of education as an institution and the library, the Cegep System and the publishing industry as major strands

being coordinated by the work of professionals. Smith further says that institutional processes together organize, coordinate, regulate, guide, and control contemporary societies and that much of this work is now done through the medium of texts and is vested in organizational systems of record-keeping. (Smith 1987, 152-3)

Can library tools intended to give library users access to library content be described as texts or systems of record-keeping which articulate information to the needs of the ruling apparatus? The only way to determine whether this is so is to examine how students actually do gain access to information in libraries. In this chapter, I therefore propose to analyse the process which students learn to follow in doing library research. This is obviously closely related to how library collections are organized and rendered retrievable by users.

Instruction in library use is part of the reference service function of a library, as opposed to acquisitions services which select material, and technical services which process these materials. This reference function has its roots in the late nineteenth century.

The newly established public libraries of late 19th century were dedicated more to the use of books than to their preservation, and they had been oriented to serve the entire community, rather than merely an economic, social, or intellectual elite.

Consequently, those who staffed them were compelled to abandon the "custodial" approach to librarianship that had been characteristic in libraries up to that time. (Galvin 1981, 211)

If this recognition of the need for assistance to users began in public libraries, it soon became a recognized need in the libraries of educational institutions also, and methods of helping students became more structured and formalised in the school setting.

The exponential growth in the body of recorded knowledge which has characterised the twentieth century, has led not only to the emergence of newer media such as microform and computer storage, but also to the need for increasingly sophisticated bibliographic control. In turn, this has produced the need for more sophisticated methods of user education. Understanding how to find information in a library has become an increasingly complex task. Library users are confronted with, what must be to the uninitiated (and certainly most Cegep students fit into this category), a jumble of indexes, abstracts, guides, bibliographies, catalogs, handbooks, computerised services, microfiches, microfilm, - how to make sense of it all?

Librarians have debated for a long time the "best" methods of library instruction. Until very recently, the debate was focused on the best methods of teaching library skills, such as, the use of the card catalog or periodical

indexes. Aluri refers to this method as being imbedded in the behavioural objectives. Students would be given instruction on the components of the card catalog as a separate unit, and tested at the end of the lesson. It would then be assumed that they understood what the card catalog was all about.

I must admit to being partial to the more recent approaches to teaching library use which have developed in the '80s. In fact, I think education in library use has come into its own with the development of the coherent theory on which it is now based. This does not reject the teaching of specific library tools but incorporates this idea into a wider framework.

This theory is itself the result of the marriage of theory from two distinct sources: learning theory and Keresztesi's bibliographic theory on the structure of disciplines.

From cognitive theory comes the idea of how people learn "naturally". Aluri gives a good account of cognitive or learning theory, which he says maintains that "learning is best facilitated when the learner has an understanding of the task to be learned." This understanding is based on the learner's "awareness of relationships between parts and whole {and} of means to consequences." (Aluri 1984, 18) It is, in other words, important that learners be able to

incorporate new material into a pre-established pattern of understanding.

Aluri gives the following four conditions for improvement of learning:

Learning can be improved by following four specific techniques of presenting the subject matter. First the learner is presented with the most general and inclusive ideas before being presented with detail information. These general ideas, called advance organizers, help the learner "categorize, pigeon hole, and interrelate" the subsequently presented detailed information. Second, the learner's attention is explicitly drawn to the connections between the new learning material and the material the learner already knows. Third, the learning material is presented in a sequential manner... Fourth, the learner is introduced to the new learning material only after he/she has mastered the previous material. (Aluri 1984, 19)

According to several writers, Keresztesi's work on bibliographic theory has been crucial to its development.

I cannot do justice to his work here, but because it is relevant not only here but at a later point in this chapter, some elaboration and explanation of his theory is necessary.

Recognising that a discipline goes through stages in its development, from the pioneering stage, then through elaboration and proliferation, until it is an established discipline in the academy, Keresztesi's crucial point is

that along with the literature at each of these stages go bibliographic tools to control them. Letters and papers of initial stages will be controlled in archives. As the discipline develops, journal article indexing will become more extensive. At the establishment stage, books will have been published, and bibliographies will be initiated. A subject encyclopedia will be developed to show linkage between various areas of the discipline. What Keresztesi contributed to bibliographic instruction was the notion that library users have to understand that bibliographic tools are "purposeful constructs, calibrated to various types and levels of research problems. (Keresztesi 1981, 48)

Keresztesi recognises that library users need to be able to realise that particular kinds and levels of bibliographic tools will lead to particular elements of information. A periodical index is generally useful for currency, and for information on specific aspects of a topic. Generally, the later in the development of a discipline a reference tool is conceived, the more work it will pull together and summarise - witness, the subject encyclopedia or bibliography. (While this may seem obvious to the initiated, it is not so obvious to novice library users. I have, for example, come across students in my

library looking for information on AIDS in very old encyclopedias, because they do not understand the element of time in the world of publishing.)

If Keresztesi is, through his development of theory of how disciplines develop and how bibliographic apparatus has to develop along with it, responsible for the idea that students have to learn to understand the relationship between the structure of disciplines and the concomitant bibliographic tools, that the world of bibliography is indeed an ordered universe, where each tool meets a specific purpose, - several other people must be credited with developing Keresztesi's theory.

Among them is Beaubien, whose further theorising on Keresztesi's work I would like to examine here.

Baubien, aware of cognitive learning theory, recognises the potential of Keresztesi's theory and the neat fit between these two branches of theory, and based upon this insight has developed a theory about how to teach the relationships between knowledge and the bibliographic apparatus in which it is encased.

In particular, where Keresztesi specifically stated that his theory was applicable only to subject specialists at the advanced undergraduate level, Beaubien has shown how his theory can be applied to any level of instruction, provided the level of the audience is kept in mind.

Rather than discarding the ideas of earlier generations of librarians about library instruction, Beaubien includes their ideas, but enhances them. It is no longer acceptable to teach "parts of a card catalog" or "Names of twelve subject encyclopedias which might be useful to you." But both the card catalog and subject encyclopedias would, in fact, be acceptable topics for library orientation classes provided that what is being taught is being taught within a larger conceptual framework which provides students with transferability of the research experience to other and diverse situations. In other words, concepts, not skills, have to be taught.

Beaubien locates the whole question of teaching use of reference tools within the larger structure of research question analysis, which she recommends as a starting point for all bibliographic instruction. She lists eight steps in the research question analysis process:

1. Surveying the topic and clarifying unfamiliar terms
2. Breaking the topic into its simple subtopics
3. Determining appropriate formats of primary and secondary materials necessary to research the topic
4. Estimating the quantity of material needed
5. Specifying the quality of authority of materials needed
6. Budgeting the time available to do the research
7. Listing the relevant disciplines concerned with the topic (at undergraduate level and below, this step is normally not necessary)
8. Indicating the categories or types of reference tools that will help to identify and locate the necessary materials (Beaubien 1982, 75)

Although all of these steps are necessary, numbers three - 'Determining appropriate formats of primary and secondary materials' and eight - 'Indicating the types of reference tools that will help to identify and locate the necessary materials' are identified as the most important and as inextricably linked.

Library instruction focuses on both research question analysis as a whole, and specifically on the final step - 'Indicating the types of tools that will be necessary to locate needed information', and recognising the order in which the various types of tools should be used.

This type of library instruction improves on earlier efforts by providing students with concepts rather than merely with skills. These concepts act as "advance organizers" into which students can categorize new information.

One of the particular arguments in favour of cognitive learning is that it draws on existing patterns of logic that students have developed to help them understand new subject matter. Furthermore, by concentrating on logical connectives and then filling out the picture with new information, students feel more comfortable because they can place what is being learned in a familiar framework. Cognitive learning readily applies to bibliographic instruction. In addition, cognitive learning is more transferable than rote memorization - transferability is a major object of any BI program. (Beaubien 1982, 66, my emphasis)

This does not eliminate teaching the "how to use" methods of earlier days. It rather insists that "how to use" instruction is simply not enough unless it is carried out within a context which provides linkage to search strategy as a whole.

However, I am not so concerned here with discussing search strategy and how to teach it - this is a pedagogical concern best left to the next chapter. I am here concerned with discussing specific tools and their viability - or lack thereof - as tools for giving equal respect and status to knowledge about women and men.

I would like to focus on Beaubien's division of reference works into two large categories - fact tools and finding tools:

Fact tools are those reference works that are consulted, usually briefly, with a specific, simple, factual question in mind. Types of tools in this category include language dictionaries and dictionaries of special terms...; statistical compendiums; gazetteers; directories....

Finding tools do not give information directly... but they lead the student, researcher to the information contained in another format. For example, a bibliography, an index, and a checklist are all intermediary devices.... No doubt the most familiar of all finding tools... is the library's own catalog, which is simply a finding tool with numerous approaches leading to the material in the library's own collection.

The following table includes examples of fact and finding tools, including some hybrids, useful as fact and finding tools.

Table 2 - Fact and Finding Reference Tools

Fact Tools	Hybrids	Finding Tools
Handbooks (literary characters, opera, plot summaries, TV show characters)	Encyclopedias	Bibliographies (citations, essays)
Biographical dictionaries	Histories including * Historical Atlases,	Indexes
Atlases	Encyclopedic,	Abstracts
Gazetteers	Biographical Works	Annual reviews
Dictionaries		Bibliography of Bibliographies
Almanacs		Catalogs
<u>Directories</u>		
* My additions		Beaubien, 1982, 85

This organization of reference works into groups of tools is not only a good "advance organizer" to give to students in the interests of allowing them to develop frameworks for library research. It is also a good "advance organizer" in terms of allowing me to discuss the gender bias of reference tools in general.

In this discussion, I want to keep in mind the characteristics of the Cegep population and to keep their needs in mind; the fact that Cegep students are age sixteen or over and have certain assignments asked of them. At this

age, they are assumed to be capable of "selecting a research focus, and combining the information they gather into a cohesive presentation." (Kuhlthau 1988, 56) As I mentioned in the first chapter, Cegep is meant to be an exploratory step in the lives of students, where they both investigate many subjects at the introductory stage, and hopefully learn to become involved in society or at least active in their own interests. The work they do in academic subjects does not, for the most part, require the creation of original research, but, rather, to give evidence of understanding, and expanding upon, what has been done in class. Often they have a choice of a wide range of subjects. There is a wide range of reading ability and the language of most students is not sophisticated and abstract. Given the open admission policy of Cegeps, the diversity of student ability is greater than in a university.

What students at Cegep need to learn about libraries is to some extent dependent on what they have already done in High School. Merriam suggests that high school librarians have time for only quite basic instruction: orientation to the physical arrangement of the library; introduction to the card catalog and "Reader's Guide" (a very general periodical index). Sometimes students receive no instruction at all. (Merriam 1981, 4)

Merriam describes quite concisely my own feelings about what students should learn at college.

At the college level, students should have opportunities to learn about the development of the literature related to particular subjects, so that they will understand the need for different search strategies... (Merriam 1981, 6)

But I believe with Beaubien that we should be cautious of giving too much detail.

it is... important for them to recognize and be able to explain the distinctive characteristics of each type of tool. (Baubien 1982, 83)

It is my experience that by far the largest proportion of Cegep students prefer to use reference works at the "popular" level - that is, those that are written for the "intelligent lay person", and not the expert. We must also keep in mind Aluri's emphasis on the importance of teaching new steps only after previous steps have been mastered.

I have discussed the whole process of library or bibliographic instruction at some length because I want to emphasise how dependent students are on reference tools for access to library collections.

I use Beaubien's division of reference tools into fact, finding and hybrid tools to organise my analysis of some

reference tools which would commonly be used by students at the Cegep level, searching specifically for information on Canadian History and Politics. Generally in doing research, there is no specific formula which students must follow, but as Beaubien notes, normally it is best to proceed from the general to the specific. We are not concerned here with ordering these tools, but rather analysing them in terms of access to feminist scholarship. I begin with "finding" tools.

Finding Tools

Finding tools include: the card catalog (or its automated equivalents), which lists a large part of a library's own collection; similar access tools to other parts of a library's collection, such as the pamphlet file, or government documents; periodical indexes, which give access to periodical articles both within and beyond the confines of particular libraries; subject bibliographies.

Rather than discuss all of these as discrete units I will first of all discuss the major access point of all of them, which is subject headings, most usually those of the Library of Congress; I will then briefly discuss title access.

Searching by subject - as opposed to searching by author or title - is by far the most popular method of searching for materials in a library; this includes subjects of biographies. Library users can find books on other materials through the use of subject-headings. When a book is received by a library it is assigned subject headings to describe its content, and the information about, for example, a book is listed in the library's catalog under each heading assigned to it. The net result of this is of course that library users can find all the material on a given topic listed in one place. To provide consistency in subject-headings, the Library of Congress published in 1910 a list of standardised subject-headings. This list is continuously updated, to keep pace with current usage and new topics.

Library of Congress Subject Headings are founded on the idea of hierarchies of terms, with material being described by the most specific terms applicable to it. For example, a book about many different drugs would be listed under drugs. If it covered only a particular group of drug, it would be listed under that kind, e.g. Drugs, Hallucinogenic. If it was about one specific drug, it would be listed under the name of that drug, e.g. Marihuana. These terms would be cross-linked, that is there would be a "see also" reference between Drugs and Drugs,

Hallucinogenic, and from both there would be a "see also" to names of specific drugs.

In other words, the headings are based on the idea that they must accurately describe content, and broad headings should not be used for more specific material. - The heading Drugs should not be used to describe a book that is only about Marihuana.

Another form of cross-referencing is between related subjects, for example there would be a "see also" reference between "Salon-orchestra music" and "chamber-orchestra music".

Such a standardised list provides many advantages, both for users and for library staff. For users, it means that there is consistency between libraries. They will ideally not have to look under "battered women" in one library and "spouse abuse" in another. The library user can save a lot of time by using the list to determine what that right heading is, rather than guessing her or his way through several possible choices. One important idea behind the use of standardised subject-headings is that it is not possible to keep information filed under all possible synonyms of a given term, or variations in the order of words of a particular term. In the days of the card catalog, which is disappearing from the scene quite rapidly, it would have been an expensive and time-consuming task to type up all

the data on a given card under every possible variation of a subject-heading. Even in an automated environment, economical use of valuable computer space is a factor. For these reasons, standardised subject-headings are used, and simple "see" references are made from unused to used versions of headings.

I have explained standardised subject-headings at some length, because I want to emphasise, in view of the analysis I am about to give, that I think a standardised list of subject-headings is a necessity. As Sanford Berman wrote in 1971,

There can be no quarrel about the practical necessity for such a labour-saving, worry-reducing work, nor -abstractly- about its value as a global standardizing agent, a means for achieving some uniformity in an area that would otherwise be chaotic... A subject - scheme should, ideally, manage to encompass all the facets of what has been printed and subsequently collected in libraries to the satisfaction of the world-wide reading community. (Berman 1971, IX, author's emphasis)

Berman wrote a book-length analysis of the Library of Congress Subject Heading list, criticising this list for biased language which he felt was derogatory towards all powerless people, including women. He felt then that the list could satisfy only

parochial, jingoistic Europeans and North Americans, white-hued, at least nominally Christian... in the

middle and high income brackets... domiciled in suburbia... loyal to the established Order, and heavily imbued with the transcendent, incomparable glory of Western civilization (Berman 1971, IX)

In terms of the subject-headings about women, which take up a chapter of the book, Berman was concerned about: headings beginning with Women as, for example Women as Accountants which he felt suggested women were not normally competent to be Accountants (under which heading male accountants are listed); relationships made between headings, for example Sexual Perversion, see also Lesbianism, Infanticide, see also Abortion; headings that make men the norm, women the exception, such as Monastic and Religious Life (for men) and Monastic and Religious Life of Women.

We probably have Berman to thank that the Library of Congress finally paid attention and added headings for women, although perhaps not to everyone's satisfaction. At least they got rid of much of the colonial and judgemental language.

Of course neither the Library of Congress nor, probably, Berman is prepared to entertain the idea of a paradigm shift as outlined in the previous chapter. The headings for Canadian History make the point quite adequately that headings describing whole disciplines are tailor-made to describe patriarchal history: -

Canada-History--To 1763 (New France)
 Canada-History--1755-1763
 Canada-History--1763-1794
 (Use for Quebec Province)
 Canada-History--1763-1867
 Canada-History--19th Century
 Canada-History--Rebellion, 1837-38
 Canada-History--1867
 Canada-History--Confederation, 1867
 Canada-History--1867-1914
 Canada-History--1914-1945
 Canada-History--1945-

(LC Subject Headings 11th edition.)

Major turning points in Canadian History are still decided according to the experiences of men often in positions of power - while Women are subsumed under Women--Canada--History. The same general points can be made about Political Science.

When it comes to describing more specific areas within a larger field, the story is even worse. Berman returned to the fray in 1984 to give a list of headings he felt should be included in the LC list. I have listed some of those dealing with Women's political activities below: -

AFRO-AMERICAN FEMINISM	PREGNANT WORKERS
AFRO-AMERICAN LESBIANS	RADICAL FEMINISM
ANARCHA-FEMINISM	SOCIALIST FEMINISM
ECO-FEMINISM	SUBURBAN WOMEN
LESBIAN TEENAGERS	WORKING CLASS WOMEN

Perhaps some of these headings have since been included, although not many. Perhaps also we could all add our own

"missing headings" to the list. The point I want to make is that, rather than systematically pay attention to feminist scholarship, the Library of Congress has given us a few score headings - as compared to thousands for mainstream knowledge - and now attempts to stuff all feminist scholarship under often inappropriate and insufficiently specific headings. Since I am dealing with history here, Gerda Lerner's book The Creation of Patriarchy is a case in point. The subject headings assigned by the Library of Congress are Women--History; Sex Role--History; Patriarchy; and Civilization, Occidental. With the exception of Patriarchy, these headings are too general to give an accurate indication of what the book is about. Using the simple word Patriarchy gives no hint that this book is a feminist analysis of Patriarchy rather than dealing with the traditional anthropological perception of it. This leads me to wonder whether Library of Congress subject-heading compilers are in any way aware of the parameters of feminist scholarship, or whether their attention is firmly focussed on "real" traditional scholarship.

Although Berman felt the LC list was subject to reform, feminists do not think so. Eichler has described the LC list in the following terms:

These kinds of tools are basically androcentric and trying to make adjustments to them is sort of fine-tuning a machine that's never really going to do the job all that well. (Harris 1989, 66)

Because it does not acknowledge a paradigm shift, the LC list will add on subject headings to accommodate information about women, but will not change the basic structure. Because it has no investment in really understanding what the feminist perspective is all about, these headings will be inadequate and a host of relationships will not be made. In the final analysis, only a new list, compiled as feminist relevances, interests, directions and perspectives develop, will be able to capture and include this new paradigm. Continuing to add to the LC list will always leave men as the norm, women as the exception. If Kuhn is right in saying that old paradigms are only rejected after new ones are in place, then we should hardly be surprised by this, but it leaves us with the problem of what to do about it.

It is of course possible to gloss over all of this, on the assumption that we will somehow manage to make feminist scholarship accessible through the LC headings, that we should somehow learn to live with them. I think this would be a mistake. Language is a powerful tool which shapes consciousness, and libraries play a central role in the construction of reality. If we have constantly been told to

think of Canadian History as being about Confederation, Wars, Rebellions, Furtraders, then this is what we use as "advance organisers" to organise our understanding of history. If furthermore we feel there is something wrong with this, but find no alternatives reflected in our library access points, this is a strong message to give up searching. At the Cegep level, which is my focus here, some students have the opportunity to explore feminist scholarship for the first time. They are in any case pulled by the pervasive (though not "wider") culture, by many of their teachers and the needs of the job market.

Feminist teachers, I think, do a wonderful job in capturing and nurturing the interest of some students in feminist studies. At the same time, feminist teachers are usually acutely aware of new issues and discussions in feminism, and make demands of their students to explore very new and current issues. If the information they need is not accessible, this is, I think, just another message to students that feminist scholarship should not be taken too seriously. Even within feminist courses, I think good access to information constitutes the difference between students merely going through the motions to pass a course, and seriously engaging in the process of understanding the feminist perspective in depth, and with the commitment to so engage in it beyond the course or courses in question.

I further think that very specific subject headings in themselves suggest topics to students, which they may have previously only tentatively thought of exploring. The appearance of a subject-heading which aptly describes what a student is searching for, validates the student's ideas, and encourages her/him to explore it further.

It has taken me a long time to come to the admission that a separate feminist listing of subject headings is the answer, but it seems to me that only people committed to feminist scholarship are in a position to see the network of relationships that must be built up. I have been reluctant to draw this conclusion, despite the existence of some feminist thesauri, because at one time I felt that the work involved for library staff was impossible to accomplish.

Automation has come along to help change my mind. For several years now, large libraries - those with money - have been entering records of their holdings into huge amalgamated databases. The system known as UTLAS now has several million entries available. A standard format for encoding bibliographic data was developed to which all users and developers of bibliographic software agreed. Referred to as MAchine Readable Coding (MARC), it provides a complete description of bibliographic material (whether it be a book, record, tape, video cassette, etc.) including

title, author, call number, ISBN, subject headings, and publisher information with a corresponding tag for each item so that it can be recalled and altered.

New books are entered in the catalog as they arrive. The net result of this is that individual libraries reduce the resources required to provide a cataloging service. They simply "pick up" an entry from a system such as UTLAS and modify it to suit their own machine readable files. At this point in time, many libraries are in the process of doing retrospective conversion, that is, capturing all entries needed to describe their own holdings. The recent availability of bibliographic databases on compact disc (e.g. BIBLIOFILE) means that even quite small libraries can do retrospective conversions, since they can acquire bibliographic entries at much lower cost than through on-line bibliographic services.

Virtually all records a library picks up from another database have to be modified in some way. Call numbers are an obvious example, as they change from library to library. As part of this process, many libraries are also taking the opportunity to clean up their subject-headings, by changing those considered obsolete by the Library of Congress, and also adding really precise cross-referencing where many libraries had given up on keeping up with this process. These have become possibilities because of the development

of bibliographic software which renders catalog entries retrievable and modifiable in a variety of ways to users including by author, title or subject. More recently many of these software offerings have made global change of specific entries possible. By this I mean that selected data in a particular field such as subject-heading can be inserted or replaced globally for all entries or individually for specific entries. Since all competitive software vendors update their software regularly, this will soon be a standard feature of bibliographic software.

This of course means that all feminist literature which has been inadequately classified in the past can now easily have new entries added. But it means more than this. It means that without years of labour in which few libraries could afford to invest, dual streams of subject-headings can be added. For every book entered, both "traditional" and feminist subject-headings could be applied.

For this to happen, of course we need a basic, and widely agreed upon Feminist Subject Heading List. I would suggest that such a list could emerge out of a comparison of feminist thesauri now in existence, so that common terms could be agreed upon. Structures and rules could in fact be borrowed from the LC structures, provided they are applied consistently. For example, in the case of history, a feminist listing could use the headings Men-History,

Women-History reserving History only for work that discusses men and women in equal measure. As with the LC listing, each heading could be accompanied by broader, narrower and related terms, as well as synonyms for the headings which are not used. Provision of synonyms is necessary to ensure that books are not scattered among various similar headings, only one of which a user might access. If we are right in claiming that feminist scholarship represents a new paradigm, sooner or later the headings representing the old paradigm of what knowledge is and what knowledge is important should disappear as the new ones gain ascendancy. This will only happen through increased use, which will come about only through availability.

It is important to realise, however, that any list of subject-headings has to be constantly updated. Updates are necessary because of changes in usage of terms, and simply because of new knowledge. In the area of feminist subject-headings, the latter has to be a key concern, since this is probably the fastest growing area of scholarship today. This kind of enterprise requires a permanent staffing arrangement and a wide network of contributing scholars and librarians to keep up with and assign headings to feminist scholarship as it grows. Such projects are costly in terms of money, time and energy, but this would

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

be time, money and energy well-spent. It is my hope that, if such a project ever does develop, it determines to use non-obfuscating language. If we mean "battered women" we should not use "wife abuse" (which does not give the same message).

Indexes

What I have said about LC Subject Headings above, by and large applies to the subject-headings used in periodical indexes also. However, the problem with periodical indexes has another aspect. As Deborah Green says, the mainstream indexes do not index many women's studies journals: -

Women's studies researchers, when they can rely on periodical indexes at all, must use indexes designed primarily for traditional disciplines, with all the attendant biases and omissions. Canadian indexes exclude most of the women's studies literature. The Canadian Periodical Index, for instance, covers a mere three out of approximately forty-three major titles. The new Canadian Magazine Index fares slightly better with four titles. Where indexes specific to women's studies do exist, they are most often not Canadian. (Green, 1988, 176)

Every librarian knows of small press journals which are not indexed, and has known the experience of trying to locate this kind of material. Mainstream journals do

include articles about women, but Dubois records this inclusion as being at quite a low level. (Dubois 1985)

Green also points out that the indexing of older Canadian feminist literature is virtually non-existent and much earlier material is lost altogether. (Green 1988, 176)

There is an urgent need for both retrospective and current indexing of the Canadian feminist periodical press. Such a project has been begun by the Canadian Women's Indexing Group, who have assumed as a first venture the job of compiling a new retrospective index for which they have received funding. We also urgently need an ongoing indexing service which should index all Canadian feminist periodicals, as well as feminist articles in mainstream publications. Adding even one new index is stretching the budgets of smaller libraries, but I hope this becomes the next project of the Indexing Group, and I hope that such an index is priced such that all libraries can afford it. Here again we see the need for a dual system, as with subject headings.¹

"Fact" Tools

Fact tools are those which provide information directly. I cannot in this space go through an example of

each kind listed by Beaubien. Instead I have selected three Canadian tools (all of them "hybrid" tools) which would be particularly well-used by Cegep students, who as I have mentioned earlier prefer the more "popular" reference tools. I have selected two tools which are of the research rather than "ready reference" type. The third one I have chosen - The Canadian Encyclopedia - is used both for "ready reference" and to some extent for research.

The works I am about to examine - The Canadian Encyclopedia, The Historical Atlas of Canada, and the Dictionary of Canadian Biography - purport to have taken all knowledge about Canada into consideration, and are commonly considered to do so. It is, I think, dangerous to allow these beliefs to go by unchallenged. It is therefore necessary to point out how each of these reference tools falls short of being a fully-integrated reference work.

The Historical Atlas of Canada

Historical atlases, to my mind, are living proof of the old Chinese proverb that one picture is worth ten thousand words. They are unique in their method of presentation of information. Maps, charts, graphs, and text, put together into attractive, well-executed thematic units, enable

readers to make all kinds of connections as they move between the various information formats. Atlases covering political history tend to be ordered chronologically, while those covering social history are more thematic in nature and tend to overlap regarding dates.

I find historical atlases very useful for students at the Cegep level. Often they need a reference tool which will provide them with an overview of a broad sweep of history to give them a perspective on more specific topics.

The Historical Atlas of Canada is no exception in this regard. It is a finely crafted work, with superb maps and general presentation, with fine use of graphics.

In my prefeminist days, I enjoyed looking at historical atlases, and had a tendency to imagine tiny people scurrying over the surface of maps doing whatever was being described in the text, usually activities of men. I still enjoy historical atlases when I get a chance to look at them, but unfortunately now I tend to imagine a subterranean world of women, allowing everything taking place on top of the map to happen. My subterranean world does not appear in this atlas which claims to cover "social" history.

Where are the maps documenting the importance of the development of birth control, or child care or housework. Unfortunately this atlas, which claims to be documenting

economic and social change (1987, 1), documents the history which has been established by men as important, that of the public world. There are maps on housing, but not in what went on inside them. There are maps on fishing and agriculture, but not on what women did to support those public forms of labour. Perhaps information about women during the time period covered in Volume I is difficult to find. We shall see the truth of that statement when Volume II becomes available.

Dictionary of Canadian Biography

Ongoing since 1966, this is also a work in process. It remains however, the most extensive work on Canadian biography published or likely to be published. Created from original source material and containing extensive bibliographies for further research, it is an obvious first stop for students requiring biographical material. Moreover, biography is a popular way of reading about history since it makes history come alive, and allows us to see major events through the eyes of particular people. Each volume of the Dictionary covers a very brief period, apart from the first two, and this arrangement rather than one which is purely alphabetical allows us to see the

people of a particular period of time in relationship to each other.

As the editor states in the introduction, decisions always have to be made in a work of this nature about who to include, and who to exclude. The objectives of the publishers were to include "full, accurate, and concise biographies of all noteworthy inhabitants of the Dominion of Canada." (Dictionary, 1966, XVI)

The editor adds

What should be taken by the compilers of a biographical dictionary as constituting an element of distinction is by no means clear. When there is some accomplishment of significance in whatever field it may be, a decision is not difficult. High rank in office may, for example, be a guide in some cases, though this criterion will not carry us far...

This is a very well-organised dictionary and lists at the end of each volume the walks of life from which subjects come.

Volume VII is the most recently published, although not the most recent chronologically. Of the five hundred and thirty-eight articles included in this volume, twenty-one are about women. The main categories under which the biographies are listed include everything from agriculture and armed forces to authors, surveyors, legal professions, mariners. One woman is listed under "artisans", two under

"authors", a couple under "education", and the rest mainly under "religious". Thus, even though the selection criteria are very broad, and are not, for example, limited to people in positions of power and influence, we can see that, so far in this Dictionary, very few women are included. Those who are therefore appear to be anomalies, who followed irregular or unusual paths for people of their sex - or they are listed as wife of somebody important. What we must conclude is that records were simply not available for most women, because most women did not participate in "public" life. Records of women's lives have simply not been kept, and any understanding of their lives has been lost. But it is nevertheless true to say that the lives of women that do appear are focussed for us on the public aspects of social life, and the records of these women are included for their contribution to public life. There is no attempt to use the biographical information to give us insights into the lives of women in the private sphere.

By and large the authors of the Dictionary of Canadian Biography have only been able to give an account of "public" life and of people in privileged positions. More than anything this dictionary is a reminder that records of women's more private and less powerful lives have somehow to be kept and treasured. No doubt we will see more women appear in the more current volumes of the Dictionary as

these become available. I once attended a workshop where Greta Nemiroff suggested that many more women should keep journals of their lives, and that these should be treasured. Only through such records will the lives of the underside of Canadian History ever be made available.

Feminist scholars need to be diligent in preserving what little of our past has been left to us in the records, and in ensuring that the same does not happen to records of present and future times. In any event future volumes of the Dictionary of Canadian Biography should be interesting. When the ordinary lives of Canadian women are available, will the Dictionary include the biographies of ordinary housewives; women growing old in poverty; of women struggling to be educated; of women living out harsh lives dominated by men; of women struggling to raise children, or their private thoughts about having them. It hardly seems likely that many more women will in fact be included, unless they fit into the framework of Canadian History in which the Dictionary has been based. Either that, or the editors may want to revise their criteria in recognition of the fact that all lives are noteworthy.

The Canadian Encyclopedia

Generally speaking Encyclopedias fall into two

categories; those which are broad, attempting to cover all of knowledge in encyclopedic fashion; and those which are discipline specific, for example, an encyclopedia of science.

Discipline specific encyclopedias are generally directed at either the subject specialist or the educated layperson. General encyclopedias are as a rule directed at the educated layperson, but some are directed at particular age-groups. The Canadian Encyclopedia is considered to be a general encyclopedia, covering all disciplines, but with a Canadian focus. It is directed at the educated layperson, and its language and discussion-level are appropriate for Cegep-level students.

Encyclopedias are used by students in three main ways: for "ready-reference" that is for quick answers to simple factual questions; for bibliographic information, which in an encyclopedia of any standing is generally considered to be authoritative and reliable; most importantly students use good encyclopedia articles to gain overviews of subject areas. It is this point which I want to discuss here. Encyclopedic articles are generally considered to hit all the bases of a subject area, that is, the main issues, problems and discussions which have taken place over time. Such overviews enable students to select sub-topics on which they can be sure research will be available, that is,

to narrow their focus and define their topics in ways which will lead to fruitful research experiences. To be useful in this way, encyclopedias need to contain major articles which cover a lot of ground in summary fashion. In the process of defining topics, students may need access to related areas of knowledge, so adequate cross-referencing is a crucial factor in a good encyclopedia.

The Canadian Encyclopedia is, I think, an example of a work which attempted to integrate information about women into mainstream scholarship. There is an impressive number of feminist scholars included in the list of contributors, so feminists were obviously widely consulted. There are articles on various aspects of the Women's Movement, the National Action Committee, and assorted "women's" issues.

This attempt to integrate women fails because the 'malestream traditional conceptual frameworks' are still in place. A long article on social history dismisses women's history in four sentences, which begin as follows; -

In the first generation of Canadian social history some long neglected areas came to prominence. One was the history of women...

Thus Feminist History is added on to mainstream history as if it were an insignificant sideshow, and thus marginalised.

This pattern runs throughout the encyclopedia. Missing is the theoretical base which would give evidence of a new paradigm. The case of history is not an isolated one. Although there are multiple entries in the index under politics, or political, anything to do with what feminists conceive of as political is not indexed nor cross-referenced here. Instead under Women in Politics, the names of four women are listed.

To imagine that feminist scholarship can be integrated in this fashion is somewhat akin to imagining that it is possible to have a minnow nibbling at various parts of a bass; - sampling tiny bits that by themselves are of little consequence, - getting a taste with the ludicrous thought that the minnow can at some point ingest enough of the bass to understand what it is to be a bass or, for that matter, to become a bass.

The result in the Canadian Encyclopedia is a crazy quilt of articles about women, which make women seem to be anomalies who have somehow not fitted into society. There is a scattered array containing snippets of information, but little in-depth analysis, nor cross-references connecting the various areas of feminist scholarship together.

I checked out two individual topics which could and should be given a historical dimension - housework and nursing. In

the case of housework, the article is so short as to be almost worthless, and only one item (1977) is listed in the bibliography where several are available. (Armstrong's The Double Ghetto is not listed.) In the case of Nursing, a reasonably long history of nursing is given, but it sticks very much to the story rather than the plot, giving no analysis as to the reasons why nurses of bygone days were so exploited.

In some areas discrete topics are dealt with very well, as for example the article on the Women's Movement, or Women in the Labour Force. This encyclopedia would therefore be quite useful as a ready-reference type of work on feminist topics. But it would be difficult for any student using it to recognise the systematic oppression of women, and the fundamental differences between men's and women's lives.

In fact, I found it difficult to come to grips with what was wrong with The Canadian Encyclopedia until I began to imagine how an equivalent encyclopedia put together by Canadian feminist scholars would be different. The difference of course would be the depth of research and knowledge, written from a perspective of the differences between men's and women's lives and written from an informed theoretical base. In short we will never have an encyclopedia (or a historical atlas, or a biographical

dictionary) that integrates the two knowledges in a satisfactory way unless women scholars develop women-centered reference tools first.

In this chapter, I have examined theory about library instruction in order to identify the kind of tools used to give students access to information in libraries. I have used the categories of "fact" and "finding" tools as categories for discussion, since these are two of the advance organisers which librarians give to students.

This chapter has attempted to establish whether libraries and publishers of major reference books in Canada can be said to be strands coordinated by the institution of education in the interests of the ruling apparatus. What can be concluded is, I think that both the subject-headings in general use, and the Canadian reference books generally available, direct us to conceptualise knowledge in such a way that we attend to certain issues, debates and problems while ignoring others. These reference tools help to confirm in students' minds the concepts of mainstream thought and understanding of the world. It seems the only way to overcome this, in the long run is to develop feminist reference tools representative of a different and more inclusive paradigm. Although Keresztesi's theory has therefore been useful in analysing how bibliographic instruction is normally conceptualised, his conclusions,

that students should be taught to use libraries through mainstream reference tools are not helpful to the feminist enterprise. We have to develop new tools which will allow students to conceptualise knowledge differently, and to attend to a different set of concerns, questions, problems, issues, and relationships.

Chapter Three

Endnotes

1. KWIC Indexes

Green also brings to our attention KWIC (KeyWord In Context) indexes, and these deserve mention here. KWIC indexes are based on titles of books or articles, and are accessible through Boolean computer searches. Patrons feed into a computer relevant terms and are fed back titles containing the words they have fed in. This is a useful adjunct to searching by subject although titles are not always a reliable guide to content. A KWIC index has been developed by CRIAW (Canadian Institute for the Advancement of Women).

Chapter Four

Possible Solutions

Introduction

In this chapter, I want to explore the various strategies employed to teach students the complexities of doing library research, to determine which of these methods best suit the project of also making students aware of the biases of mainstream scholarship and reference tools. Above all, I want to explore how, in terms of library instruction, one can best create an environment which validates the idea of doing research on women, for those students who do have feminist teachers as added support to the idea; as well as for those people who might like to, who are "hovering on the brink" who might do research on women if given just a little push.

In the last chapter, I discussed the theory behind bibliographic instruction. I use Beaubien's definition as a means of reviewing my discussion:-

The phrases "library instruction" or "bibliographic instruction" denote... user education focusing on specific types of reference tools and in particular on research strategy, the way those types of tools fit together to make an efficient, effective research process.
(1982, 6)

Students have to learn; the concepts of "fact" and "finding" tools; that particular tools fit particular needs; and, that the order in which tools are used is important.

In the last chapter also, I discussed the idea that the fact and finding tools, students generally learn to use in library instruction classes, are instruments of the ruling apparatus in that they reflect the dominant values of our culture, and treat scholarship and knowledge about women as though it is somehow of secondary importance, in some way less significant than scholarship about men.

Beaubien lists seven modes that are commonly used for bibliographic instruction:

Printed materials
 Audiovisual presentations
 Point of use explanations
 Programmed instruction
 Single lectures
 Formal courses
 Tutorials (1982, 45)

I will not discuss audio visual presentations, point of use explanations or programmed instruction. These three methods, as Beaubien says, are useful for teaching skills (e.g. how to use the card catalog; how to read a periodical index citation), however, they are not generally considered useful for teaching either research question analysis as a whole, or the most important outcome of it, which is a

transferable search strategy.

A fourth method I do not discuss here is the formal course. By this is meant a series of lectures on use of the library, often for credit, and independent of other course work. To hope for this kind of course at the present time within the Cegep system, is to dream in technicolour, for all the reasons Beaubien lists, but most importantly because of time and cost. This leaves me with three options, which I will discuss in turn; the single lecture, printed materials, and tutorials.

The Single Lecture

Beaubien identifies what she calls basic search strategy, which must be learned before the student can incorporate knowledge about the tools for an increasingly amplified search strategy as s/he moves through progressively more specialised studies. I am discussing very basic search strategy in this section, and will discuss some aspects of the amplified search strategy later. Beaubien discusses in detail only the single or, as she calls it, the "one-shot" lecture. This is probably the most common method of transmitting an understanding of the relationship between disciplines and libraries in use today. As Beaubien says, it has many advantages.

The primary advantage of the one-shot lecture is that it is versatile and flexible, and hence the likelihood is greater of being able to provide relevant instruction to any given groups at a time and depth (degree of detail) appropriate to the people involved. (1982, 157)

I think the element of "time" which Beaubien mentions is a crucial one. It is important to give this kind of presentation around class assignments, in order that the instructor can "zero in" on immediate needs to teach more broadly applicable concepts.

Beaubien goes through nine frameworks which can be used in the single lecture approach, including, for example, "type of tool" format; teaching by search strategy only; teaching discipline structure. Or, as she says, we can take any of her examples of how to present material and "mix and match" them. Some of these methods assume that the student has prior knowledge of specific skills - such as using a periodical index - or will somehow pick up the necessary skill when needed. Some of these nine suggestions Beaubien herself rejects as not being appropriate to teaching broad conceptual frameworks. Rather than attempt to analyse all of Beaubien's different suggestions here, I will focus on how I have incorporated many of her suggestions into my work with Cegep students.

Most often, in my experience at Cegep, I am invited to talk to classes by teachers who want their students to

learn how to use a specific tool. Most commonly, this is a periodical index, but I have also been asked to explain the card catalog, government documents, and reference books, in general. Sometimes I am asked to teach everything (in fifty minutes) and have to persuade a teacher that it is better to focus on something specific.

In actual practice, knowing that a particular group of students may pass my way only once, I try to teach the concept of research question analysis, focussing on the search strategy which is the culmination of successful question analysis. But I try to do this while at the same time teaching the skill which has been requested by the teacher, or a skill which I feel most students need to learn.

Most often, I begin a class by asking students what they normally use in the library when asked to do assignments. I list on the board anything they tell me - encyclopedias, card catalog, periodicals, periodical indexes. Normally, I have to tell them about one or two items they have forgotten or which they have never used before, such as government documents, or the vertical file (a very useful collection of pamphlets, booklets, clippings articles from non-indexed periodicals, and papers, organised in folders under subject).

With this basic list, it is then a matter of having

students organise everything on the list under the headings of fact, finding or hybrid tool. The items on the "fact" or "hybrid" list can then be related to steps in the research process. A very basic search strategy falls into place. An overview of an area of knowledge can normally be found in a large reference work. Depending on the assignment, one could for Political Science or History consult a biographical dictionary, an historical atlas or an encyclopedia such as those I have described in the previous chapter. In-depth research covering a span of time in a particular topic within a discipline can be found in a monograph, sometimes a government publication (it is necessary to make the distinction as government documents are stored in a separate collection). These can be traced through the card catalog and bibliographies. Current information, or new interpretations perhaps, are found in periodicals, newspapers, or the vertical file. Depending on the particular assignment in which students are involved they might only have to find current information, but generally they are asked to explore topics in depth over time. Part of what I try to do here is move students away from the idea with which many of them come to Cegep, that all the information they need can be found in one source, to the idea that scope and publication date play an important part in what a publication has to offer.

Encyclopedias, for example, pull together information over long periods of time in summary form. Monographs are used to update and enhance encyclopedic information, and most current information is found in periodicals, newspapers, etc. Students have to learn that they should be searching simultaneously in different parts of a library's total collection. Once the "fact" tools have been discussed, they have to be matched up to the various "finding" tools. Books are found through the card catalog; vertical file materials through a separate card index; periodical articles through many different indexes.

At this point, as I say, I focus on one tool, normally a specialised periodical index, to which students are gaining their first exposure. At this time, it is especially important, if time permits, to give students "hands-on" exposure, which for me involves having students move from index to library holdings list to the actual magazine article on the shelf or in the microfiche cabinet (and using a reader-printer is another step many students are taking for the first time).

Needless to say, in a course that is being taught from a feminist perspective, this method has to be adapted, so that there is a fit between the tools one mentions and the interests of students. In such a class, it has to be mentioned that good overviews from a feminist perspective

are rarely available in major reference books. An overview of a topic could be in anything from a publication of the Advisory Council on the Status of Women to the Vertical File to a paper somebody on faculty knows about or has written. It has become clear to me that the librarian must be very aware of the basic documents which mark the starting points of investigation for students. In Canada, for example, the Report of the Royal Commission on the Status of Women is one such document. It is the starting point for many student papers. Since the vertical file's main purpose is to collect information on new topics not yet covered in other resources in the library, it is very often the first port of call for feminist material. An example of a vertical file I have had to call on recently in this regard is the one on Date Rape.

In a feminist class also, the shortcomings of the LC Subject Heading list have to be pointed out, and students strongly advised to use library staff if they have problems finding material. A recent case comes to mind. Students wanted information on overmedication of women. Adverse Effects, which deals with the relationship between Women and the pharmaceutical industry, is not listed under a heading which satisfactorily makes users aware of this perspective, listed as it is under general and misleading headings such as Women--Drug Use; Drug Trade and Women's

Health Services. The same points need to be made for periodical and newspaper indexes, but most importantly alternative and feminist indexes need to be pointed out, as well as specific periodical titles indexed in the mainstream indexes. There are also many small journals which are not indexed; Breaking the Silence comes to mind, as does Vis-a-Vis. One of the most important concerns for students in feminist courses is access to scholars in the field, and to ongoing work, and as Broidy says:

The desire to be scholarly, in a rigid sense, occasionally blinds us to the usefulness of some of the most common sources in a reference department. Sources such as telephone books, organization directories, and faculty lists may provide access to the groups who are the best, and often the only, sources of information on subjects as diverse as battered women's shelters or feminist performance art. For the student selecting a topic falling outside the traditional academic realm, information about these everyday tools becomes crucial. (1988, 95)

Having outlined what it is possible to do, I hasten to add that I do not think the single lecture is the answer to informing students as to the bias in our knowledge base. It is important to remember that the basic intent of such a lecture is to impart understanding of a very basic search strategy. Given that one normally has to give this lecture within fifty minutes - the most time I have ever had is an hour and a half - one does not want to muddy the waters

with too much information.

But there are other reasons why the one-shot lecture cannot be considered the entire solution to the problem of informing students of the biases of our current reference tools. Learning theory has it that students on an average remember only four major points from any lecture a month after it has been given. Clearly, we want students to remember the steps in the search strategy, and to be able to understand that different library tools serve different purposes. The objective of a "one shot" lecture is to give students an understanding of a search strategy which is transferable. Too much detailed information will tend to confuse the real purpose of the lecture. Even so, if this is the only exposure students are given to the notion of the gender biases inherent in our reference tools, the message will probably not make a deep impression with students for whom this is the first exposure to these ideas.

I would suggest therefore that, while a single lecture is a necessary part of library instruction, and the only viable means of effectively transmitting the idea of the search strategy, it cannot on its own successfully provide a means by which students internalise an understanding of the ideological nature of malestream knowledge, nor by which students can be validated in their need to find out

more about feminist scholarship. For students to internalise something so far reaching, so different and so complex, requires exposure over long periods of time to an environment which assumes these ideas are normal and acceptable, where students will feel validated.

Keeping this in mind, I want to study the two other methods I think should be used in conjunction with bibliographic instruction, namely printed materials and tutorials.

Printed Materials

In this discussion I am talking about materials published by individual libraries. Beaubien lists three kinds of printed materials in common use: General information sheets; Bibliographies and discipline guides; Pathfinders.

General information sheets are those which either describe the physical layout of the library as a whole, or give instructions in how to use specific items in the library, that is impart skills. Both of these are useful only within the larger concepts of research question analysis and search strategy, and I will not discuss them further here.

As Beaubien says, bibliographies and discipline guides,

and pathfinders are capable of transmitting the wider concepts. Both are useful in different but related ways.

Bibliographies and Discipline Guides

If students best receive the concept of search strategy and question analysis through face-to-face contact in a lecture situation, it is also true that everything they need to know about the structure of a discipline cannot be conveyed in one short lecture. Moreover, many students never receive such a lecture. Cegep students need an introduction to some of the more general reference tools within given disciplines, especially those which they can consult for specific information as they move through the stages of doing assignments. Beaubien suggests that students have to understand the "basic" search strategy before moving on to the "amplified" search strategy. I think, given the limits of time allotted to librarian instruction, that the discipline guide or bibliography can fill this need. One can list under headings such as "encyclopedias and dictionaries", "handbooks", "annuals", "indexes", "directories", checklists, guides to the major reference tools which are useful to students at the introductory level, and which are available in the library. These types of tools will vary with the

discipline. For example, chronologies are useful and available in history, but not in much else. Tables and formulae are available in the sciences, etc. Very often these bibliographies are annotated, with notes describing the scope of the works listed, and their limitations. Generally only "authoritative" works are listed. Call numbers are often given.

Such bibliographies are intended to be taken away by the student and referred to when needed. They act as reinforcement to the ideas presented in the basic search strategy class, enabling the student to internalise bibliographic structures over a period of time. Generally, they are restricted to "fact" tools, with the exception of indexes specific to a discipline, e.g. Social Sciences Indexes. In such reference guides, it would be possible to do something similar to what I have suggested above in terms of incorporating an understanding of the ideological nature of our knowledge base in the following fashion; critiquing major reference works from a feminist perspective; where possible, including works which are women-centered side-by-side with those which are androcentric.

Given the paucity of good reference books about women, such annotated bibliographies could, however, turn into litanies demonstrating the lack of information about women,

and as such could be discouraging to students in the search for positive information. Nor do I think it possible to incorporate into such tools the scattered nature of information about women which for men is so compactly summarised into our major reference tools. Although as better reference tools about women are developed the reference guide has distinct possibilities, for now I think there are situations where this could be counter-productive. If done at all, it should be done with a great deal of caution, and perhaps not for all disciplines.

Pathfinders

So far, I have discussed teaching search strategy and the usefulness of the annotated bibliography. While teaching search strategy is an essential part of library instruction, I have indicated that it has limited usefulness in terms of enabling students to internalise an understanding of the ideological nature of traditional knowledge, especially if it is a "one-shot" lecture. Annotated bibliographies of reference tools are also of limited usefulness because the reference tools generally used are inadequate for research on feminist topics, and serve to emphasise a lack of information.

What is needed is something which, while useful for reinforcing the concept of the search strategy is also appropriate for leading students to information on women, and for validating students in their search for this information. Students need to feel this is an acceptable thing to do. As Harris has said, the information on women is scattered far more than information on men. While much of it is available in monographs, a great deal is in the form of "pamphlets, speeches, briefs, kits, copies of briefs, and so on". Most of the time the standard tools used by libraries don't contain information about the literature.

Because the tools that you might use (as a user of a library) to get access to this grey literature are not very well developed, you are not very likely to run into it. (Harris 1989, 65)

What is needed is a tool that is flexible enough to both convey the basics of the search strategy and the difference in strategies needed to access traditional and feminist scholarship. Pathfinders, the second printed guide I want to discuss, seem to me to be an appropriate format.

Pathfinders were first developed by a funded project at the Massachusetts Institute of Technology, starting in 1969. Part of the rationale behind the project was that, in a world where library technology, and therefore access

tools, were changing rapidly it was felt that

In this mixed regime, the boundaries between old and new methods will keep changing and the user's patterns of access will change as the library grows and as successive improvements become operational (Gardner 1977, 469, my emphasis)

The analogy with the ever-changing access to information about women can hardly be overlooked.

A pathfinder is "a printed map to help the individual during his first few hours of library work within a specific subject area" (Gardner 1977, 469) It is a one-sheet take-away guide, printed on both sides, to which the student can refer as necessary. It functions as a "step-by-step instructional tool which introduces a library user to the variety of information sources available in research libraries". (Canfield 1972, 287) Furthermore, pathfinders are based on the principle that many searchers cover the same materials and that in the long run they save the librarian time. While both of the above writers stress that pathfinders are for people beginning the research process, Bertram points out that they can be developed at various levels of sophistication.

Decisions by librarians to compile pathfinders are traditionally based on what libraries know about course outlines and topics for assignments that come up year after

year. A pathfinder would include all of the following, if information were available in a given category. Sometimes they would include more, but I have tried to give the items which would appear on a very basic pathfinder for Cegep students.

Scope note: This would be used to define and delimit the topic, and sometimes to say what is not included.

Introduction to the topic: To meet the beginner's first need for the broad view and for an acquaintance with the terms and language of his (sic) topic" (Stevens 1973, 42) While several writers suggest that this introduction should be from an encyclopedia, others suggest that the format is secondary to the necessity of its being an introductory overview.

Subject headings: Used subject headings are listed, and rated as "highly relevant", "relevant", "related" or "more general". One addition made by Kwantlen College to their pathfinders is the information that these subject-headings are useful not just for using the card catalog, but also periodical indexes, the pamphlet file, and reference books. I would add government documents to this list. (Kwantlen 1983)

Frequently mentioned texts: These are listed, especially, if they are considered to be authoritative.

Call numbers: These are given for the areas in the stacks where browsing may be profitable.

Selected reference books: These, including bibliographies, are listed, only if they contain relevant material.

Indexing Services: These and titles of significant periodicals are given.

For all the above, clear finding information is always given, including call numbers and page numbers. What pathfinders do, in fact, is to relieve students of the burden of finding materials for given assignments. Students do not have to work out correct subject headings (a task which defeats many students) nor do they have to know the intricacies of the card catalog, nor know beforehand which reference books are "authoritative" and should be used. In fact, pathfinders reinforce what students learn about search strategy in their logical organisation. Since call numbers and locations are given with each item listed, the student can do quality library research and, if enough are done in this fashion, pick up the skills along the way or

as they are gradually introduced.

They are also an excellent means of communicating how to find information on women because pathfinders are not built around disciplines, but around topics. This enables the compiler to introduce any number of possibilities to student users. Their particular value, both in terms of teaching search strategy and in terms of the needs to provide information on feminist topics, is that they specify particular items where information can definitely be found, whereas guides to reference works give general directions where information might be found (and often not, as we have seen) on women.

Pathfinders offer the opportunity to demonstrate that there are many streams of knowledge, and that one of these streams seems to have been considered the norm, when in fact all are legitimate forms of knowledge. For example, in the section "Introduction to the topic", it is possible to indicate that, since encyclopedias do not yet contain sufficient information on women, it is better, for an overview of Canadian information, to look at a particular monograph (a chapter with pages indicated), government document, or unpublished paper.

Under subject-headings, it would be possible to list the "normal" subject-headings, side-by-side with any that begin with the word "women", with a note suggesting that

the former normally only contain scholarship by and about men. Instead of simply listing "authoritative" texts, one can show also whether there has been feminist criticism of these "canons". The shortcomings of Canadian Periodical Index and Canadian Magazine Index can be pointed out and feminist indexing included. Similarly as many feminist as masculinist periodicals can be listed. "Browsing" areas can include as many call numbers for feminist as for mainstream works. Specific bibliographies can be pointed out.

Another advantage of pathfinders is that the librarians compiling them are not restricted by the particular focus of a classroom teacher, who might have little or no understanding of feminist scholarship, and therefore dismiss it as irrelevant, while singing the praises of the "canonized" texts. Outside of the classroom, librarians are freer to choose the topics on which pathfinders will be prepared. Although still committed to the curriculum, they are at liberty to canvas those who teach from a feminist perspective, as to what topics will be covered, and prepare pathfinders in advance. It is also possible to give pathfinders an interdisciplinary focus.

An oft quoted problem with pathfinders is that they take a long time to compile, as much as twenty hours for one. Another problem is that they have to be updated as new material becomes available. Attempts at cooperation between

libraries has foundered because of these two problems, and because pathfinders have to be adapted to each local library, at least where call number is concerned.

It would be interesting to work with any number of librarians across Canada in the production of pathfinders on floppy disk (which are cheap to buy and mail). It has often struck me that feminist librarians should meet once a year to discuss what pathfinders need to be either developed or updated, and then divide up the work. I must admit that part of the attraction behind this idea is that these pathfinders could then be used as collection development tools, as they would undoubtedly contain information about papers and pamphlets known only to a few people or in one area of the country or province.

I am acutely aware that students give up quickly on topics if the basic information on them is not easily accessible. I have been told time and time again that "The library has nothing on..." If we want to encourage students to explore knowledge about women, we have to make it accessible.

If students use pathfinders they will at the same as they internalise the search strategy, surely begin to internalise an understanding of the restructuring of knowledge which is now underway. Above all, walking into a library which reflects the importance of knowledge about

women as well as about men, validates the idea that this knowledge is worth producing and studying. I consider pathfinders one of the principal devices for teaching search strategy at the same time as they teach that new paradigms of knowledge are displacing the old. Ellen Broidy has said that BI instruction should include: "integration; working on the premise that women matter in every subject; using female examples, and being aware of the power of the proclaimed feminist as a role model on campus." (Broidy 1989, 17) I think appropriately structured pathfinders go a long way to fulfilling this mandate.

Cultural Prodding

There are various ways of enhancing and validating women's concerns, all of which can be considered to be instructional. There is quite a lot of literature now about tutorials given by librarians to individual students. These tutorials consist of sessions spent by students with librarians, set up by appointment, and lasting on average half an hour. Literature about this service describes it always in a university rather than a college setting. What students receive during these sessions is at least half an hour of a librarian's undivided attention in trying to discover library resources to fit a particular assignment.

Students are requested to have clearly identified topics before the sessions begin, and librarians generally do preliminary research before the student arrives.

Given the lack of personnel in Cegep libraries a formal tutorial system is not a realistic option, however, in most libraries, an informal tutorial system has always existed. It is called the reference interview. Reference librarians have always spent their days helping students to find information for assignments. For feminist librarians, day-to-day encounters with students at the reference desk are perfect situations in which to do one's share of "cultural prodding". Students often need encouragement to embark on assignments about women, especially if they have received negative feedback from a teacher about their choice of topic. They become discouraged if information is not immediately available. Person-to-person contact with a librarian who is positive about the proposed topic goes a long way to encourage students to persevere. I quote the following wise words from a seasoned reference librarian.

No one would deny that young chickens and young humans learn most naturally from role models; there is no reason this should not apply to library instruction. We who concernedly shepherd the patron through every step of the research course, sharing, sympathizing, worrying, have stepped at least part of the way out of the prescriptive role: we encourage the student's learning by self-discovery because we must go through it ourselves... The

basic attitude of openness, the personal concerns and the sense of discovery may be difficult to maintain all the time, but a nourishing attitude is usually itself rewarded with nourishment. (Swan 1984, 64-65)

I think the above comes as close as anything does to describing a "feminist" approach to helping any students of any library. If the librarian has some knowledge of the topic, so much the better. She can point out significant documents which are highly relevant to the student's focus. If the library has already created a pathfinder, picking out the most significant items listed in relation to the student's assignment, which will normally have a narrower focus than the pathfinder as a whole, is a simple way of providing some "cultural prodding". In the absence of a pathfinder, the work done by the librarian on a person-to-person basis becomes ever more crucial. The librarian's knowledge of the collection, and awareness of material that has just arrived, are important factors. I don't think it is an exaggeration to say that support by librarians of topics chosen by students is often the deciding factor as to whether the student will continue with the topic or not.

Other methods of "cultural prodding" include book displays, which also validate feminist concerns, and can be used to draw the attention of the entire college community to issues affecting women. I recently had a display on

violence against women, and was interested to notice that mainly male students were around the table leafing through the information and books. I have also read about one library which uses a permanent "Women's Wall" for in-depth information about a particular aspect of women's lives as a measure both of heightening awareness and validating women.

In this chapter, I have explored the various methods of library orientation and instruction to students, prevalent in library literature today, to determine which are best as vehicles for the ever-changing structure of knowledge which is the result of continuing feminist research. While classroom sessions are important for librarian-student interaction, both in terms of allowing students to internalise the concept of an adaptable, transferable search strategy, and in terms of allowing students to internalise the idea that there is more than one stream of knowledge, they are nevertheless not useful on their own, because a single exposure to these ideas is insufficient to make any real impact.

Annotated reference guides are one method of pointing out the lack of feminist reference tools such as encyclopedias, handbooks and biographical work, in particular at the popular level which would be accessible to all Cegep students. Pathfinders are a better option because they can be used to let students know what is

available about women on specific subjects as well as revealing the bias in mainstream scholarship. They can be developed to help students with quite specific needs. Most importantly their presence in the library validates the idea of feminist topics as topics worth pursuing.

One-on-one interviews are also important in providing often needed cultural prodding to students who may be undergoing their first exposure to the ideas of feminist scholarship. None of these are "special" tools, to be created simply to convey the depth and commitment and validity of feminist scholarship. They are everyday occurrences in libraries everywhere and in this lies their strength.

Chapter Five

Conclusion

In this thesis, I set out to gain an understanding of the forces which prevent feminist scholarship from becoming a major part of the general Cegep curriculum, and of how these forces could be overcome. I wanted to extend this analysis to the libraries of these institutions, to show how the patriarchal institution of education maintains control of the various strands involved in education: curriculum; contents of libraries; and access to them; publishing; writing. All of these are orchestrated to perpetuate patriarchal understanding of the world as the only system of thought available to us.

From my understanding of the problems, I wanted to establish whether there are certain clear paths which feminists should follow in introducing the feminist paradigm into general education for all Cegep students, and, as a corollary to this, whether there are certain paths it would be unproductive to follow. I believe I have established that struggles with mainstream traditional scholars over the idea of integrating feminist scholarship into traditional course work is a route not to follow, being a waste of time, energy and money. Having established

this, I believe, makes it clearer that epistemological equality can really only be accomplished for the majority of students through a dual-stream approach to education. I have shown how this "dual-stream" approach must also be applied to libraries, in the areas of reference tools and library instruction.

Having established that major reference tools are inadequate, and that library instruction has to be adapted, I realise that these changes alone will not be sufficient. Working in these areas has brought me to the realisation that everything about libraries has to be questioned for its adherence to a particular paradigm, and that the new paradigm needs to be developed within other aspects of library work. There is, for example, the question of selection tools. There are very well developed selection tools for selecting mainstream works. Library selection tools are geared towards letting libraries know whether books are appropriate for particular libraries, depending on the needs and reading levels of users. Choice for example, will recommend books for professional, academic or general audience libraries, and will give ratings as to whether titles are recommended, not recommended or highly recommended. Although there are a number of feminist review sources, there is not one that gives information which is sufficiently specific or comprehensive to give libraries

the tool they need for selection purposes.

The education of librarians is another area where very few potential librarians learn of the feminist paradigm. Roma Harris points out that few students in fact take the Women's Studies course offered at Western School of Library and Information Science, for fear of being blacklisted. If our society were really interested in producing librarians whose loyalties were not to a specific paradigm, then the feminist paradigm would surely be available in all aspects of library course work.

Finally there is the question of the gatekeepers in positions of power in the library profession. This is not something that can be ignored. Very recently the chief librarian at Queen's University ordered maintenance workers to remove posters signifying incidents of rape at various locations on the campus (since he had never heard of any rapes taking place). One has to wonder how many feminist books find their way into the library at Queen's.

In another example, library staff at Humber College, Ontario in 1979 write about criteria for weeding library materials and pass the Women's Movement off as a "fad" to be weeded from their collection: -

Fads, interests, and passing fancies seem
to come in about two or three year cycles
... We are now swinging back to a more
conforming, conservative atmosphere of the

1950's.... Some of the topics which (sic)
we have seen a "swing" in interest include:

In Vogue

Out of Fashion

How to Write a Resume
Abbey Hoffman -
The Track Star
Child Abuse
Solar Energy
Jogging, Squash
French Canada
Canadian Social History

Sensitivity Training
Abbey Hoffman -
The Radical
Group Sex
Macrame
LSD
Women's Movement
Black History

(MacLellan 1979, 21, my emphasis)

One has to question how many other gatekeepers there are in positions of power in libraries across Canada, particularly with the increase of men entering the profession and the tendency of men to rise to the top.

Mary O'Brien suggests that feminists have redefined revolution itself. Revolution in feminist terms, she says, is a non-violent but radical revolution, in which the antagonists don't really see what is happening. This gives feminists the advantage in that, no matter what the antagonists think is happening; and despite what they might think:

the transformation of the social relations of reproduction, of gender identity, of women's political sophistication, the development of sisterhood, the challenge to knowledge itself: all of these slowly and painfully proceed.
(O'Brien 1989, 26)

I believe the directions I have suggested for introducing feminist scholarship into the Cegep curriculum are in keeping with O'Brien's concept of revolution. While mainstream scholars say what they want about feminists - that their knowledge is not "real" knowledge, that it will destroy "the family", that what women have accomplished is not significant - this revolution can "slowly and painfully proceed." "Old-style" revolution is confrontational and polarising, and we can simply, I think, largely ignore it.

In the meantime, we can spend our time and energy undermining the structures of patriarchal thought by working on structures which will eventually replace them. Even now, feminists are doing just that, in some classrooms, in some libraries, in some publishing houses.

Of course, so far, women only have a toehold. There is no established right to teach feminist material in the classroom to the general Cegep population. Even those colleges which have Women's Studies programs hang on a slender thread, and are just as likely to disappear with the next budget cut. In colleges with no such programs, any feminist influence can disappear with a teacher who leaves and is replaced by a non-feminist, or by a departmental decision to cut a course taught by a non-tenured (and frequently feminist) teacher.

Although in some departments of some institutions,

feminist teachers are left alone to teach from a feminist perspective, this is by no means universally true. In other departments, they feel constrained by disciplinary rigors. We cannot, in other words, afford to feel smug about a few small successes. Teachers have lost jobs, or been threatened with the loss of them because they have tried to teach from this perspective (McCormack 1987).

There are two avenues, which can be used to attempt to introduce feminist scholarship in a real way into the Cegep system. The first is the idea of somehow influencing the hierarchical structure which controls the curriculum; the second is taking up this cause as a question of human rights.

In terms of impacting Cegep structures, one could choose to introduce courses within a specific college, or to have them introduced on a province-wide basis. The single-college approach, I think, would be doomed to failure. Not only would this approach be bogged down in arguments about the authenticity of feminist work, but also, in the present financial situation, new courses would only be adopted as replacement for courses being chopped. This could become a complex union issue involving unions and tenured teachers in a struggle over limited resources. To think of doing this separately for every individual college is mind-boggling. I am even less optimistic about this

method of proceeding since my own college recently introduced a mission statement to the effect that the curriculum is founded on the traditional liberal arts.

To have the feminist paradigm introduced on a province-wide basis would involve impacting the membership of the Conseil des Colleges and through them, the Ministry. Since one can in vain examine the literature published by the above bodies - both "DGEC" and the Conseil des Colleges - for any indication that there is even an understanding of what feminist scholarship is about, far less that it is important, I think this would be another collision course. And recent events with regard to the new Social Sciences programme indicate that, even if a feminist voice was expressed within curriculum committees, it certainly was not heard. Trying to change the membership of these bodies would be a lengthy and arduous task. And in view of the vested interests of some areas of membership in promoting job-centered learning - the business community, for example, - these measures ultimately might not meet with much success.

Yet the Cegep system is, I think, poised to be used as a kind of test case, simply because it is centrally controlled, and a decision in favour of feminist scholarship would impact so many institutions, and so change the face of post-secondary education as we know it

today.

McCormack suggests that teaching from a feminist perspective be defended on the principle of academic freedom as a human right. She suggests that we need to extend the meaning of academic freedom

to include the right of women to have access to knowledge about themselves, to participate in the creation and transmission of knowledge, and to build a cumulative body of knowledge in accord with a feminist agenda. (McCormack 1987, 298)

McCormack's suggestion is, I think, the most feasible for feminists. Human rights legislation could protect the right of women to teach feminist scholarship, and the right of students to have access to it. It would therefore be interesting and instructive to see a group of teachers take this matter to the appropriate court as a matter of systemic discrimination.

When I began the research for this thesis, I wanted to somehow prove that feminist scholarship was, in fact, knowledge. I thought that one way to do this would be to prove that it could be "integrated" into mainstream scholarship. I now find myself in the position of suggesting that this issue should be taken to the courts based on the idea that women have the right to separate courses because feminist scholarship cannot be integrated into "mainstream" courses in any meaningful way. I say

this, first of all because it is true, but secondly, because I think that men would be only too willing to accept this. While most of them would not have much idea about what happens in women's courses, they would therefore not feel it a threat.

Whether Cegep teachers, or some other group of teachers do it, I think that this matter will have to go to court as a human rights case.¹ In the same way as English and humanities courses are even now mandatory parts of the Cegep curriculum, in the interests of creating a different "common knowledge" I believe a case can be made for the idea that a quota of courses must be about women. Furthermore, in order that these courses be protected from disciplinary tenets, while they can be taught under the aegis of particular departments, control of the feminist curriculums - as to who teaches it, and what is taught - should clearly be in the hands of women, preferably with a background in Women's Studies. This is no more discriminatory than demanding that a mathematics teacher have a degree in mathematics. Once these rights were established in the classroom the structures controlling access to library collections would also crumble.

However, all of this is a long way off. In the meantime, we must do what we can where we can. For librarians, Searing says it best:

There are at least two ways to perceive the role libraries play in the institutionalization of knowledge. We can view librarians as servants of the dominant culture and mainstream intellectual trends - as passive guardians of society's knowledge, wedded to traditional values and ways of seeing. Or we can look to librarians as active participants in the shaping of knowledge. We can count libraries and archives among those institutions that operate as powerful "gate-keepers". By selecting, cataloging, and classifying materials, interpreting the collections to library users, and preserving information for posterity, librarians critically affect the codification of memory. (Searing 1987, 229)

In closing, I want to recall the first page of this thesis, in which I mention that many educators have perceived the route to liberation for women as "equal access to knowledge." I want to reiterate that for feminists this is not sufficient. In order to change to world we need "equal access to equal knowledge." Educators and Ministers of Education are preoccupied with persuading more women to enter non-traditional professions such as engineering, law, medicine, mathematics and science. I do not personally believe that women will enter these areas in large numbers until a new "common knowledge" becomes prevalent within them. Even if they do, however, women entering these professions without a feminist consciousness will not do much to change the world for the powerless of the human race.

It is important to put our energy where it counts. Changing the way that people think has to be our first

priority. The recent tragic events in Montreal, - and in particular responses of some members of the engineering community and the media - only strengthen my case.²

Martin says that a good debate is not an argument, but a conversation. I hope that for those who disagree with me, as well as for those who agree, this has been an interesting contribution to a good conversation.

Chapter Five

Endnotes

1. A group of women lawyers, the Women's Legal Education and Action Fund, is one avenue through which I think such a case could enter the courts, since it is "the national organisation that supports test cases that will advance women's rights, particularly equality rights." (Kee, 1987, 7) Although they accept test rather than service cases, winning a case for one Cegep teacher or student would be paramount to winning for all of them.

2. On December 6th 1989, fourteen women were killed and several others severely wounded in Montreal's Ecole Polytechnique by a young man who claimed as his reason for doing this a hatred of feminists, who, he claimed, deprived him of a place in this school.

Subsequent comments by many media stalwarts (most prominently Earl MacRae) brought home to me how little some men understand of what feminists are trying to say.

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