

such demands and how they resisted.

Les ouvrières is an example of writing about the history of women that is not written as women's history. The authors do not draw on any of the growing historiography about women and their work. Indeed, in many ways this is not a history book either, for they draw on no secondary literature at all. Nor, unlike, for example, Jacques Rouillard's *Ab les États*, is it a collection of interviews that readers could use to draw their own conclusions or to get a sense of specific individuals' experiences. Overall, I was left with fascinating images of the women and their work and some understanding of their life after work, but very much wanting either more sustained critical analysis or more about each women's life rather than the anonymous fragments that are scattered through the text. Either of these choices could still have been written in a way that was accessible to a broader public and to the workers themselves.

MARIAGE ET FAMILLE AU TEMPS DE PAPINEAU

Serge Gagnon. Sainte-Foy: Les Presses de l'Université Laval, 1993

par Anne-Marie Ambert

Le mariage québécois au XIXe siècle est l'objet de l'étude de Serge Gagnon. Pour résumer brièvement cette recherche socio-historique, l'auteur examine d'abord la question de l'inceste ou des interdits de parenté qui ont une incidence sur le choix du conjoint ou de la conjointe. Il se penche ensuite sur les considérations sociales qui dictent la marge de liberté dont les individus pouvaient bénéficier à ce sujet. Ainsi se penche-t-il successivement sur le rôle des parents et la question de la majorité mais il explore aussi les interdits provenant de disparités culturelles, raciales, religieuses et de classes

sociales. Dans un chapitre suivant, l'auteur examine la formation du couple et termine avec un chapitre sur les problèmes conjugaux.

Cette étude du mariage est fort habilement située par l'auteur dans le contexte socio-historique du XIXe siècle, celui-ci étant largement centré sur le rôle de la religion telle qu'alors pratiquée ainsi que sur le rôle du clergé dans tous les aspects de la formation, de la survie, et de la problématique des couples. On s'étonne parfois, en lisant ce livre, du pouvoir que le curé et l'évêque avaient sur les personnes qui se tournaient vers eux pour régler leurs problèmes personnels et familiaux. À cette époque, les membres du clergé étaient à la fois avocats, juges, psychiatres et même "policiers". Le contenu de ce livre est donc non seulement l'histoire du mariage mais indirectement celle de l'Église.

On ne peut que louer les sources variées et les recherches minutieuses de l'auteur. Sa méthode la plus intéressante consiste à reproduire une correspondance animée et humaine entre divers curés et évêques. Cette correspondance met en évidence, non seulement le contrôle du clergé sur les citoyens mais aussi leurs honnêtes recherches de solutions pour les situations personnelles difficiles que vivaient leurs paroissiens. Serge Gagnon nous laisse entrevoir un clergé humain qui va à l'encontre de plusieurs travaux polémiques traitant du même sujet.

Par contre, l'auteur, de par la nature de ses instruments de recherche, n'est pas en mesure de parler de la famille aussi bien que du mariage; trop d'éléments n'ont pas été abordés, entre autres les relations entre frères et soeurs, élément important dans une période où les familles avaient tant d'enfants. Il ne parle pas beaucoup non plus de la question des beaux-parents et de leurs relations avec les enfants. On doit cependant admettre que tel n'était pas le but de l'auteur. Le titre "Mariage au temps de Papineau" aurait cependant été plus descriptif du contenu du livre.

Un autre élément qui est, par

contre, fort bien illuminé par ce livre, bien qu'il n'en constitue pas le noyau principal, est la vie des femmes de cette période. La contrainte conjugale, telle qu'illustrée par René Dandurand, est particulièrement en évidence: les femmes avaient très peu de possibilités de se sortir d'un mariage abusif. Il existait une très forte surnatalité accompagnée d'une haute mortalité infantile. Enfin, la place dévaluée que les femmes occupaient alors légalement leur enlevait tout contrôle sur leur vie. Il est particulièrement intéressant de constater que les femmes de ce siècle avaient beaucoup plus recours au clergé que leurs époux surtout lorsqu'il s'agissait de conseils sur leur vie quotidienne. Ironiquement, cette situation se répète aujourd'hui. En effet, les études démontrent que les femmes d'aujourd'hui ont plus souvent recours aux thérapeutes et autres professionnels (les nouveaux "prêtres" postmodernistes) que leurs époux. Les femmes de la fin du 20e siècle rejoignent celles du temps de Papineau; comme le dirait Habermas, leur vie quotidienne peut en effet être colonisée, sinon contrôlée, par des structures patriarcales.

THE CANADIAN WOMEN'S MOVEMENT 1960-1990: A GUIDE TO ARCHIVAL RESOURCES

Margaret Fulford. Toronto: ECW Press, 1993.

by Andrea Trudel

The initiative of the Canadian Women's Movement Archives/Archives canadiennes du mouvement des femmes (CWMA/ACMF) has resulted in the recent publication of an archival guide to resources on the second wave of the women's movement spanning the period 1960 to 1990. This guide is designed to help locate archival

resources across Canada on the contemporary Canadian Women's movement.

Browsing through this volume is a bit like digging into a box of old papers and memorabilia you have had stored in a basement for a long while. Fragments of memory come drifting back, an International Women's Day march, a rally, event or an evening strategy meeting. And even if you have not been there you are probably going to see the name of a group or event that triggers recognition. Scanning the entries is like sorting those papers, realizing that it was probably a good thing to have held on to it all. Along with the meeting minutes, press releases, and log books are the buttons, t-shirts, and posters that are now emerging as unique and vibrant reflections of the post-1960 women's movement. The history is in the browsing. For students, historians, researchers, librarians, archivists, and activists in the women's movement, this is an invaluable reference tool. Underlying the listings are the social and political threads of an increasingly interwoven women's history.

This substantive, bilingual archival resource was inspired by the activity and drive of the CWMA/ACMF. As

outlined in a brief chapter in the guide, in the 1970s the CWMA/ACMF recognized the importance of collecting and preserving records from women's groups and organizations. This volume emerged in response to a need for a national, bilingual guide to the records of the contemporary women's movement. Whereas other directories have focused on women's history in general, this guide documents the current women's movement. It is national in scope, and includes records of active and inactive women's groups formed or functioning after 1960, held in Canadian archives or by the groups themselves. As outlined by Margaret Fulford in the Introduction, it is hoped that this guide reaches out to a wider audience than those who usually employ archival research aids. The desire was to move beyond list-gathering to raise an awareness among women's groups and activists about the archival value of their own records. Concurrently, the compilation of existing records would stimulate and facilitate research into the rich past and present of women's history.

Following the introductory chapters, the Guide is divided into two parts. Part One lists records held by archives, and Part Two lists records

held by organizations. Within the parts there is a further breakdown into national organizations and provincial divisions, then an alphabetic listing of entries. Several indices provide direction to specific entries. To locate entries by name, acronym, periodical or conference title, turn to the bilingual Name Index. The Subject Index is presented in two sections, in English, and in French with an equivalent list for terms used to assist those working in two languages. Many of the terms used were taken from the Canadian Feminist Thesaurus, which provides familiar territory for researchers in this area. Finally, an Appendix records addresses and entry numbers for archives. The addresses for groups are found in the actual entries in the guide.

Entries in both sections are detailed and comprehensive. They include a brief description of the group or archive, along with the expected listing of location, type of records, amount, condition and access. To compile data for this undertaking over 400 archival repositories were contacted and questionnaires sent to over 3000 organizations. Respondents were encouraged to use descriptions and terms they felt comfortable with, which is often reflected in the entries. For example, "one box" or "two filing cabinets" are more descriptive than the traditional "7 mm" or "1.4 m" measurement for the amount of archival material. Sometimes these entries conjure fleeting impressions, as in "1 shelf," "3 photographs" or, vaguely, "1 room." The limitations of relying solely on returned questionnaires for information is acknowledged by the editor. Some organizations did not respond, or were worried about confidentiality. However, the significance of the overall compilation outweighs any discrepancies that may exist.

The task of sorting and indexing the records of the contemporary women's movement could be daunting to the most organized of researchers. This volume pulls together the nation's women's organizations and their records in a cohesive way. With

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this volume in hand we can now turn to an index of what archival records of women's history exist, where and what these records are, who has them and how we can locate them. Through this process the shape of Canada's current women's history begins to emerge.

The sprinkling of illustrations from the CWMA/ACMF collection found throughout the book are fascinating snippets of the type of archival record collected here. From an excerpt from the 1970 Abortion Action Caravan, to several evocative photos of '70s demonstrations, to a personal journal entry, the arising visual images hint at the living, concrete experiences that are in fact the root of all these records.

Feminist writers have spoken of the silencing of women's history and the difficulties in achieving recognition of the historical importance of the contemporary women's movement. This is changing, and this book documents the important pieces of women's history as they are collected

and counted. Just as digging through the box in the basement uncovers a bit of personal history, so too does this guide uncover the collective history of the contemporary women's movement. This volume deserves a place on all library shelves. Whether archivist or activist, this guide to archival resources of the Canadian women's movement is unique in filling a gap in feminist history.

FUNDAMENTAL FEMINISM: CONTESTING THE CORE CONCEPTS OF FEMINIST THEORY

Judith Grant. New York, London: Routledge, 1993.

by Kathleen O'Grady

Grant provides an exhaustive examination of the various strands of thought that constitute the contem-

porary feminist movement; her text contributes a thoughtful critique of feminism that strives to clarify the sometimes tenuous concepts on which feminist theory is based. She demonstrates that, despite the general claim that there is no single feminist theory but a plethora of "feminisms" that function with disparate agendas, there exists an unrecognized, core feminism, a "fundamental feminism," based on defective rudimentary concepts that drive and shape its various forms.

The central aim of the text is to examine the unquestioned and often implicit foundational categories that even opposing strands of feminism employ. Grant lists three pervasive "core concepts" that underlie all feminist theory to varying degrees: "woman"; experience; and personal politics. She claims that the first two categories are the most problematic: the first provides an essentialist view of women and a glorification of the "feminine"; while the second category, evolving out of the first, allows individual experience to become the foundation for all knowledge. In a detailed investigation of liberal, Marxist, standpoint, epistemic and postmodern feminisms, Grant demonstrates the many problems encountered in each due to the unacknowledged concepts on which the theories are based; while these categories were once functional for first wave feminists they must now be abandoned.

The core concepts have remained hidden from the most prominent feminist thinkers, Grant claims, because the history of feminism has been misrepresented. Academics need to reexamine the history of feminism, based on its own writings and activities, not judged as "hyphenations" or "bandaids" to the traditional canon of Western political thought. This hyphenation model of feminism, supported by terms like psychoanalytic-feminism, Marxist-feminism and liberal-feminism, has reinforced the view that feminism is disparate and discordant, allowing theorists to overlook the activism that generated the foundational concepts upon which



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