

Conestoga College Course Outline

Course Name: Evolution of The Women's Movement

Course Number:

Total Credit Hours: 36

Prerequisites:

COURSE DESCRIPTION

This is an exciting and interactive course designed to engage students in understanding the Women's Movement. The principal aim of this course is to help students understand the changes in the principles and objectives of the Women's Movement in North America. The course will cover the principles, objectives, advocates and forms of activism of the First, Second and Third Waves of Feminism. Students will learn about the Women's Movement through various techniques, including group discussions, guest speakers, videos, group work, Do-It-Yourself activism, presentations, essays, and literature.

COURSE OUTCOMES

Successful completion of this course will enable students to:

- Define Biological Determinism and explain its use in rationalizing women's exclusion from public life.
- Describe the social, political and economic roles of women during the late 1800s –early 1900s in Canada.
- Identify the role of liberalism, industrialization, urbanization, temperance, evangelicalism and suffrage in the increased participation of women in public life.
- Describe the impact of a First Wave advocate's socio-economic, cultural and ethnic background on her activism.
- State the principles, perspectives and objectives of Liberal Feminism, Marxist/Socialist Feminism and Radical/Separatist Feminism.
- Speculate about the prominence of Liberal Feminism in Second Wave Feminism.
- State the concerns and demands of Second Wave Liberal Feminists in regards to reproductive rights, harassment/violence/sexual violence, and childcare.
- Identify the Royal Commission on the Status of Women in Canada, its purpose and its contributions to the women's movement.
- Identify the objectives and assess the contributions of the Second Wave's activism in academic settings and in the media.
- State the beliefs and contributions of a feminist advocate/scholar from the Second Wave.
- Critique Second Wave Liberal Feminism based on its singular conception of women, its academic orientation, and its political objectives.
- Compare and contrast Second and Third Wave feminism.

- Describe and perform Do-It-Yourself activism.
 - State the relevance of the term “Other” in respect Anti-Racist Feminism and the oppression of women of colour.
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UNIT OUTCOMES

First Wave Feminism

- Define Biological Determinism in respect to the role of women in society.
- Describe the distinction between public and private life, using examples of the various roles of men and women.
- State the social, political, and economic limitations faced by women due to the societal belief that women should be limited to the private setting.
- Explain the rationale for excluding women from public life, in late 1800s - early 1900s.
- Describe the potential impact of a white, middle-class woman’s participation in public life (i.e. unconventional areas) on her image in the view of the greater society.
- Compare and contrast the discrimination faced by women of colour vs. white women.
- Identify the social, political and economic catalysts to women’s increased participation in public life.
- Explain the justification for women’s suffrage, as advocated by the Temperance and Evangelical movement of the time.
- Based on the justifications for women’s suffrage provided by the women’s movement, speculate how some may argue that a woman of colour should not be extended the vote.
- For one of the following advocates/activists, state her socio-economic background, her cause, her forms of activism, her accomplishments: Emily Murphy, Emily Stowe, Nellie McClung, Irene Parbly, Rose Fortune and Harriet Tubman.
- For one of the following women, describe the impact of an advocate’s socio-economic, cultural, ethnic background on her activism: Emily Murphy, Emily Stowe, Nellie McClung, Irene Parbly, Rose Fortune and Harriet Tubman.

Readings & Videos

- Morton, Suzanne. “Separate Spheres in a Separate World: African-Nova Scotian Women in Late-Nineteenth-Century Halifax County” In *Canadian Women: A Reader*. Toronto: Harcourt Brace & Company, 1996, pages172-194.
- McIntosh, Robert. “Sweated Labour: Female Needleworkers in Industrializing Canada.” In *Canadian Women: A Reader*. Toronto: Harcourt Brace & Company, 1996, pages 142-172.
- Text with depiction of women’s lives: to be read out loud in class ~see large group discussion activity.
- Video Screening: *Under the Willow Tree: Pioneer Chinese Women in Canada*. National Film Board of Canada.
- Pedersen, Diana. “Providing a Woman’s Conscience: The YWCA, Female Evangelicalism, and the Girl in the City, 1870-1930.” In *Canadian Women: A Reader*. Toronto: Harcourt Brace & Company, 1996, pages 194-210.
- Reading on the Temperance Movement.
- Readings on: Emily Murphy, Emily Stowe, Nellie McClung, Irene Parbly, Rose Fortune and Harriet Tubman.

Second Wave Feminism

- State the principles, perspective, and objectives of Liberal Feminism, Marxist/Socialist Feminism, and Radical/Separatist Feminism.
- Speculate about the prominence of Liberal Feminist theory in Second Wave feminism.
- Identify the discrimination Canadian women were facing that instigated the Second Wave.
- State the women's movement's concerns and demands regarding reproductive rights.
- State the women's movement's concerns and demands regarding harassment, violence and sexual violence against women.
- State the women's movement's concerns and demands regarding childcare.
- Identify the Royal Commission on the Status of Women, its purpose and its contributions to the women's movement.
- Identify manifestations of activism by the women's movement in the academic realm and state their objective(s) and assess their contributions.
- Identify manifestation of activism by the women's movement in the media, and state their objective(s) and assess their contributions.
- Describe the impact of one woman's actions on her community/society and assess the contribution of a female advocate.

Readings & Videos

- Code, Lorraine. "Feminist Theory." In *Changing Patterns: Women in Canada, 2nd Ed.* Burt, S. et al, eds., pages 36-42, McClelland & Stewart, 1993.
- Black, Naomi. "The Canadian Women's Movement: The Second Wave." In *Changing Patterns: Women in Canada, 2nd Ed.* Burt, S. et al, eds., pages 151-176, McClelland & Stewart, 1993.
- Readings on: changes in Canada re: reproductive rights, harassment/violence/sexual violence, and childcare.
- Readings on: activism in academia and in the media
- Video: Popular television show with feminist insight, e.g. Mary Tyler Moore, etc.

Third Wave Feminism

- State the impact of using one image of women (i.e. WOMAN) on discussions about the oppression of women.
- State the limitations of Liberal Feminism's attempts to gain equality under the law.
- Compare and contrast Second and Third Wave Feminism.
- Describe forms of DIY activism performed by Third Wave Feminists.
- Explain what is meant by the term "Other" in respect to anti-racist feminism.
- Explain how a singular image of women (WOMAN) is oppressive to women.
- Experience/practice DIY activism and reflect on the experience of DIY activism.

Readings & Videos

- Penterics, Natasha. "Riding the Feminist Waves: In with the Third?" In *Canadian Woman Studies*. York University. Toronto: University of Toronto Press Inc., Winter/Spring 2001, Vol 20/21, No 4/1, pp 15-21.
- Steenbergen, Candis. "Feminism and Young Women: Alive and Well and Still Kicking." In *Canadian Woman Studies*. York University. Toronto: University of Toronto Press Inc., Winter/Spring 2001, Vol 20/21, No 4/1, pp 6-13.
- Thompson, Leah M. "The Silencing of Young Womins' Voices in Women's Studies." In *Canadian Woman Studies*. York University. Toronto: University of Toronto Press Inc., Winter/Spring 2001, Vol 20/21, No 4/1, pp 136-138.
- Video: *Sisters in the Struggle*. National Film Board of Canada Studio D.
- Wench Collective. "Wench Radio: Funky Feminist Fury." In *Canadian Woman Studies*. York University. Toronto: University of Toronto Press Inc., Winter/Spring 2001, Vol 20/21, No 4/1, pp 69-74.
- Shellrude, Kathleen. "Coming Between the Lines: A Fresh Look at the Writings of Anti-Porn and Whore Feminists." In *Canadian Woman Studies*. York University. Toronto: University of Toronto Press Inc., Winter/Spring 2001, Vol 20/21, No 4/1, pp 41-45.
- Ellis, Rebecca. "Second Thoughts about Third Wave" In *Canadian Woman Studies*. York University. Toronto: University of Toronto Press Inc., Winter/Spring 2001, Vol 20/21, No 4/1, pp 24-25.
- Harris, Anita. "Riding My Own Tidal Wave: Young Women's Feminist Work." In *Canadian Woman Studies*. York University. Toronto: University of Toronto Press Inc., Winter/Spring 2001, Vol 20/21, No 4/1, pp 27-31.
- Ladha, Azmina N. "Immigrant Young Women As Feminists?" In *Canadian Woman Studies*. York University. Toronto: University of Toronto Press Inc., Winter/Spring 2001, Vol 20/21, No 4/1, pp 139-141.
- Lorde, Audre. "Age Race, Class and Sex: Women Redefining Difference." In *Sister Outside: Essays and Speeches*. USA: Crossing Press, 1984, pp 114-123.
- McIntosh, Peggy. "White Privilege: A Personal Account of Coming To See Correspondence Through Work In Women's Studies." In *Gender Basics: Feminist Perspectives on Women and Men*. Wadsworth Publishing Company, 1993, pp 30-38.

REQUIRED RESOURCES

- Course Pack of readings

EVALUATION SCHEME

Class Participation (Discussions and Presentations):	10%
Assignment 1 (Personal/Historical Narrative):	30%
Assignment 2 (Short Essay on a Second Wave Female Activist):	30%
Assignment 3 (Do-It-Yourself activism and Short Reflection Essay):	30%

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Date: May 11, 2005

Evolution of North American Women's Movement: First Wave Feminism

Section 1: Context of First Wave

Content:

- Biological Determinism
 - the belief that women are limited by their biological function (reproduction and mothering)
 - their rational capabilities are underdeveloped as compared to men; general perception of women as “emotional”, governed by their emotions; men being rational
 - hence, men should rule women because they are intellectually superior
 - this belief is the root of oppression of women and dates back to Aristotle (Ancient Greece)
 - in North American society, this translated into an image of (white, middle-class) women seen as guardians of the home, purity and virtue, holding morally higher ground.
 - the private realm was the home, to which (some) women were limited; e.g. parenting, housekeeping, attending to family matters; unpaid work because it was viewed as a woman's natural role
 - the public realm was seen as work that required rational thought, e.g. politics, paid work, etc.; only men were rational, therefore, women should be excluded from public realm (to protect “emotionally-sensitive” women and because they were not useful in this setting)
- Liberal Challenge:
 - With industrialization and migration to the cities, women gained increased participation in non-traditional areas (e.g. factory work); it became obvious that women were not limited to reproductive purposes; they could perform other work when provided the opportunity
 - Hence, women had inferior social status due to lack of education and opportunity, not due to nature/biology
 - Therefore, through increased education, women could become free and equal participants in society (Mary Wollstonecraft “The Vindication of the Rights of Women” 1792)
- Non-white women and low-income women lived very different lives; they partook in public life to earn incomes (to financially survive); their participation impacted their image. (stress that racism already played a role in this)
- Black women in Nova Scotia experienced distinct form of oppression and discrimination; based on gender, race and class.

Learning Objectives:

- Define Biological Determinism in respect to the role of women in society.

- Describe the distinction between public and private life, using examples of the various roles of men and women.
- State the social, political, and economic limitations faced by women due to the societal belief that women should be limited to the private setting.
- Explain the rationale for excluding women from public life, in late 1800s - early 1900s.
- Describe the potential impact of a white, middle-class woman's participation in public life (i.e. unconventional areas) on her image in the view of the greater society.
- Compare and contrast the discrimination faced by women of colour vs. white women.

Readings:

- Morton, Suzanne. "Separate Spheres in a Separate World: African-Nova Scotian Women in Late-Nineteenth-Century Halifax County" In *Canadian Women: A Reader*. Toronto: Harcourt Brace & Company, 1996, pages 172-194.
- McIntosh, Robert. "Sweated Labour: Female Needleworkers in Industrializing Canada." In *Canadian Women: A Reader*. Toronto: Harcourt Brace & Company, 1996, pages 142-172.
- Text with depiction of women's lives: to be read out loud in class ~see large group discussion activity.

Activities & Assignments:

- Video Screening: *Under the Willow Tree: Pioneer Chinese Women in Canada*. National Film Board of Canada.
- Large Group Discussion: Have various students read out loud segments of a description of women from that time (fiction or non-fiction). Then discuss the implications of the text about women and their lives. Write their comments on the board.
- Large Group Discussion: To clarify "Public" and "Private". Have group brainstorm all the various roles performed by a person in the turn of the twentieth century in rural and urban areas (e.g. attending to the farm, financial chores, housekeeping, selling, providing a service, parenting, politics). Record their responses on the board. Then have them divide the roles according to public and private; show how most of the work under "private" is performed by women.
- Small Group Discussion: In groups of 3-4, have students discuss the dynamics of public/private and the images/roles of women, and speculate about the potential consequences of women's increased participation in public life.

Section 2: Catalysts to Change, Advocates and Their Demands

Content:

- Industrialization led to urbanization and increased "social problems" (e.g. excessive drinking, disease, poverty, prostitution, unemployment, immorality) according to conservative society

- Dual impact of urbanization: (1) created “social problems” that motivated women to mobilize (e.g. Women’s Christian Temperance Union ~Owen Sound, 1874, Evangelicalism); (2) through increased advocacy in urban settings, middle-class, white women increased their presence in public life
- Evangelism increased women’s activity in public life: women seen as morally virtuous and helpful in directing others from harm/immorality; evangelical groups based on majority women’s participation advocated for changes in urban sector
- Temperance Movement: women were prominent in this movement, politically and socially; distribution of alcohol was not controlled by government; movement demanded the prohibition of alcohol
- Suffrage: it was argued by women’s groups that women should have the right to vote because (1) they were “exemplary” citizens (e.g. morally virtuous, mother image) who would promote and improve social mores (e.g. Temperance), (2) “no taxation without representation”, bills introduced to extend to unmarried women (widows and spinsters mostly) as property owners and tax-payers
- Activists argued that women had inferior social status due to lack of education and opportunity, not naturally/biologically: these were liberal feminists

Learning Objectives:

- Identify the social, political and economic catalysts to women’s increased participation in public life.
- Explain the justification for women’s suffrage, as advocated by the Temperance and Evangelical movement of the time
- Based on the justifications for women’s suffrage provided by the women’s movement, speculate how some may argue that a woman of colour should not be extended the vote.

Readings:

- Pedersen, Diana. “Providing a Woman’s Conscience: The YWCA, Female Evangelicalism, and the Girl in the City, 1870-1930.” In *Canadian Women: A Reader*. Toronto: Harcourt Brace & Company, 1996, pages 194-210.
- Temperance

Activities & Assignments

- Small Group Work: Groups of 3-4. Instruct students to write a short speech promoting the merits of extending the vote to women, using arguments based on the Evangelical or Temperance movement. Then have a student from each group present their speech to the class. They can use the board to write out their ideas or other students to role play as witnesses. Students in the “audience” can pose potential questions to the speech-makers.

Section 3: Activists of the Movement

Content:

- The following biographies provided as handouts for personal reading and related small group work ~presentations.
- Small groups will work on creating presentations.
- Dr. Emily Stowe (b.1831-1903)
 - founded first suffrage group, Toronto Women’s Literary Club (later on “Women’s Suffrage Club”) (1876): organized parades, petitioned MPS and gov’t
 - taught school in Brantford and Mount Pleasant
 - first female practitioner of medicine in Canada: studied medicine in New York because Canadian colleges wouldn’t teach women; returned to Toronto to set up her practice
 - organized Woman’s Medical College (1883) in response to her struggles
 - daughter, Ann Augusta Stowe-Gullen was the first woman to receive a medical degree from a Canadian college
- Nellie McClung (b. 1873-1951)
 - suffragist, reformer, legislator, author
 - did not attend school until she was 10
 - received a teaching certificate at 16 and then taught school until she married Robert Wesley McClung in 1896
 - became prominent in the Woman’s Christian Temperance Union (in Manitou)
 - in 1908, published her first novel, *Sowing Seeds in Danny*, a witty portrayal of a small western town. It was a national best-seller and was followed by numerous short stories and articles in Canadian and American magazines.
 - in 1911 moved to Winnipeg
 - Winnipeg women’s rights and reform movement welcomed Nellie as an effective speaker who won audiences with humorous arguments.
 - played a leading role in the 1914 Liberal campaign against Sir Rodmond Roblin’s Conservative government, which had refused women suffrage
 - in Alberta, she continued the fight for female suffrage and for Prohibition, dower rights for women, factory safety legislation and many other reforms.
 - gained wide prominence from public speaking tours
 - was a Liberal MLA for Edmonton, 1921-26
 - Nellie completed the first volume of her autobiography, *Clearing in the West: My Own Story* (1935), and wrote short stories and a syndicated column
 - published 16 books in all
 - member of the Canadian Authors Association
 - was on the CBC’s first board of governors
 - served as a delegate to the League of Nations (modern day United Nations) in 1938
- Emily Murphy (b.1868-1933)
 - pen name Janey Canuck
 - writer, journalist, magistrate, political and legal reformer
 - Born into a prominent Ontario legal family
 - Murphy moved west in 1903 with her husband, an Anglican minister

- prolific contributor of book reviews and articles to Canadian magazines and newspapers
 - published 4 very popular books of personal sketches
 - combined family life, writing and a multitude of reform activities in the interests of women and children
 - In 1911, responding to persistent public pressure organized by Murphy, the Alberta legislature passed a Dower Act protecting a wife's right to a one-third share in her husband's property
 - prominent in the suffrage movement
 - executive member of the Canadian Women's Press Club and the National Council of Women (advocacy association)
 - self-taught legal expert: in 1916, she was appointed police magistrate for Edmonton and then Alberta
 - was the first woman magistrate in the British Empire
 - Exposed to a succession of cases involving prostitution and juvenile offenders, she became an implacable enemy of narcotics, which she blamed for much organized crime and for victimizing the defenceless. *The Black Candle* (1922) by "Judge Murphy" was an expansion of articles published in *Maclean's* magazine describing in lurid detail the evils of the drug trade; her exposé led to laws governing narcotics that remained unaltered until the late 1960s.
 - Challenged on her first day on the bench by a lawyer who asserted that as a woman she was not a person in the eyes of British law, Murphy soon embarked on a decade-long campaign to have women declared legal "persons" and therefore eligible for appointive positions, including the Senate. With the support of 4 other Alberta women, (Edwards, McKinney, McClung, Parbly), she carried the Person's Case to the Privy Council in Britain, which ruled in a celebrated judgement in 1929 that women were indeed persons under the British North America Act
- Irene Parbly (1868-1965)
 - farm women's leader, politician
 - early supporter of the United Farmers of Alberta
 - in 1913, she helped form the first women's local
 - in 1916, she was elected president of the UFA's Women's Auxiliary; she transformed it into the United Farm Women of Alberta, which played a major role in fostering legislation relating to the welfare of women
 - in the 1921 provincial election she won the Lacombe riding for the UFA, holding it for 14 years and serving as minister without portfolio
 - she was the first woman to become a Cabinet minister in Alberta
 - she supported Acts concerning women's rights and participated in the Person's Case, a decade-long campaign to have women declared legal "persons" and therefore eligible for appointive positions, including the Senate. With the support of 4 other Alberta women, (Edwards, McKinney, McClung, Murphy), she carried the Person's Case to the Privy Council in Britain, which ruled in a celebrated judgement in 1929 that women were indeed persons under the British North America Act
 - she was Canadian delegate to the League of Nations (modern day United Nations) in 1930 and retired in 1935
- Harriet Tubman (circa b.1820-1913)

- maiden name Harriet Ross
 - was born into slavery in Maryland
 - her two parents were both held in slavery; she was of purely African ancestry
 - was raised under harsh conditions, and subjected to whippings even as a small child
 - At the age of 12 she was seriously injured by a blow to the head, inflicted by a white overseer for refusing to assist in tying up a man who had attempted escape
 - At the age of 25, she married John Tubman, a free African American
 - At age 30, fearing she would be sold South, she made her escape
 - Tubman was given a piece of paper by a white neighbor with two names, and told how to find the first house on her path to freedom. At the first house she was put into a wagon, covered with a sack, and driven to her next destination. Following the route to Pennsylvania, she initially settled in Philadelphia, where she met William Still. With the assistance of Still, and other members of the Philadelphia Anti-Slavery Society, she learned about the workings of the Underground Railroad
 - In 1851, she began relocating members of her family to St. Catharines, Ontario, which became her base of operation until 1857
 - In St. Catherines, she worked at various activities to save to finance her activities as a Conductor on the Underground Railroad
 - she is believed to have conducted approximately 300 persons to freedom in the North
 - The tales of her exploits reveal her highly spiritual nature, as well as a grim determination to protect her charges and those who aided them. She always expressed confidence that God would aid her efforts, and threatened to shoot any of her charges who thought to turn back.
 - During the US Civil War, Tubman served as a soldier, spy, and a nurse, for a time serving at Fortress Monroe; though she was denied payment for her wartime service
 - After the close of the Civil War, Harriet Tubman returned to Auburn, NY, where she married
 - Tubman helped Auburn, NY to remain a center of activity in support of women's rights
 - In 1908, she built the wooden structure that served as her home for the aged and indigent. Here she worked, and herself was cared for in the period before her death in 1913.
- Rose Fortune (b.1774-1864)
 - was born into slavery in the Southern United States in 1774
 - She was owned by the Devone family, who eventually made their way to Annapolis Royal, Nova Scotia, as loyalist refugees following the American Revolution.
 - in Annapolis Royal, Rose Fortune gained her freedom
 - In the latter part of the 1700's, Fortune appointed herself policewoman for the area. She became the first known female police officer in Canada
 - She worked in the Port of Annapolis Royal and she was known as a dedicated officer who kept the town's youth very much in line.
 - No one seemed to object to Fortune's self-appointed status since she was well known about the town as the founder of one of Annapolis Royal's first cartage companies.
 - She established herself as a baggage carrier at the Annapolis wharf, meeting the boats that were traveling from Boston and Saint John. She would transport baggage to nearby homes and hotels, which would include carpet bags, boxes and trunks she would push in her wheelbarrow.

- o Her business expanded and she also took on the responsibility of waking people up at their inns in time to catch the boat out of Annapolis. Many people depended upon her for this service.
- o In time she passed her business on to her grandson, and her descendants still work in the trucking and hauling business.
- o Fortune died in 1884 at the age of 90.

Learning Objectives:

- For one of the following advocates/activists, state her socio-economic background, her cause, her forms of activism, her accomplishments: Emily Murphy, Emily Stowe, Nellie McClung, Irene Parbly, Rose Fortune and Harriet Tubman.
- For one of the following women, describe the impact of an advocate's socio-economic, cultural, ethnic background on her activism: Emily Murphy, Emily Stowe, Nellie McClung, Irene Parbly, Rose Fortune and Harriet Tubman.

Readings:

- The following write up on: Emily Murphy, Emily Stowe, Nellie McClung, Irene Parbly, Rose Fortune and Harriet Tubman.
- Students are encouraged to perform further research as they require for their presentation.

Activities & Assignments:

- Small Group Work: Preparation for this project with take 2½ hours minimum. To each group of 3-4 students, assign one advocate. Have students produce short presentation identifying (1) the advocate's socio-economic and ethnic background, (2) their cause and forms of activism, (3) their achievements. (4) Have students speculate as to how the advocates life experiences contributed to their activism and goals. Have students present their presentation to the large group in the following class. Encourage students to use skits, diagrams, the board and overhead projector.

Section 4: Presentations of Activists

Content:

- Students will present the presentations they prepared in the preceding class on one female activist. Each presentation will take 20-30 minutes followed by discussion of the advocate/activist, her socio-economic background, her cause, her forms of activism, her accomplishments.

Learning Objectives:

- For one of the following advocates/activists, state her socio-economic background, her cause, her forms of activism, her accomplishments: Emily Murphy, Emily Stowe, Nellie McClung, Irene Parbly, Rose Fortune and Harriet Tubman.

- For one of the following women, describe the impact of an advocate's socio-economic, cultural, ethnic background on her activism: Emily Murphy, Emily Stowe, Nellie McClung, Irene Parbly, Rose Fortune and Harriet Tubman.

Activities & Assignments

- Distribute handout of Final Assignment.

Final Assignment: Letter as a Personal Narrative

Individual Project

- Write a letter from the point of view of a woman during the late 19th century- early 20th century.
- The letter can be addressed to any person (e.g. mother, husband, friend, sister, politician, religious leader, etc.)
- Demographics: The writer should identify her age group, socio-economic status, cultural/ethnic identity, her marital status, and her occupation (e.g. housewife, teacher, prostitute, farmer, seamstress, mother).
- Average Day in the Life of...: The writer should provide a portrayal of an average day in her life.
- Women's Suffrage: The letter should contain a short discussion of why the writer believes women should or should not have the right to vote.
- If the writer has a particularly extraordinary life, please have her explain her reasoning for making extraordinary choices.

The content will be marked based on the following criteria:

- Provides demographics, portrayal of an average day in the life of the woman, and her opinion on women's suffrage.
- Accurate portrayal of women's role in public and private life (with respect to their socio-economic and ethnic background).
- Accurate description of the social and economic hardships women faced.
- Knowledge of the arguments for/against women's suffrage.

Readings:

- Other reading may be required. Student is expected to perform any further research as required for final assignment ~citations are not required.

Further Readings

- www.heroines.ca
- Cool Women: Women of Canada Making History (<http://www.coolwomen.org/>)
- Black Loyalists: <http://collections.ic.gc.ca/blackloyalists/>

- Irene HILL, “Female Suffrage”, in W. Stewart WALLACE, ed., *The Encyclopedia of Canada*, Vol. II, Toronto, University Associates in Canada, 1948, 411p., pp. 325-327.

Evolution of North American Women's Movement: Second Wave Feminism

Section 1: Feminist Theories

Content:

1. Liberal Feminism
 - o Most prominent manifestation of feminism in North America and in the Second Wave
 - o Sex discrimination is unjust because it deprives women of equal access and opportunity to the goods in society (e.g. education); is against basic human rights
 - o Root: lack of equality under law; legal rights
 - o Aim is to achieve equality between the sexes; have the same legal rights as men and access/contribution to public decision-making
 - o do not want to overhaul the political/social/economic system, just demands equal participation

7. Marxist/Socialist Feminism
 - o Advocate for systemic change
 - o State that legal rights would only provide limited benefits
 - o Root: economic structure (capitalism) benefits men
 - o the economic structure is beneficial to men: individuals are not paid for their work in the home (this is predominantly women); without women to take care of children, men could not go into the workforce (this fact is not recognized)
 - o capitalism is dependent on unpaid housework: argue for wages for housework
 - o Critique of this theory: sexism existed prior to and outside of capitalist societies

14. Radical/Separatist Feminism
 - o Advocate systemic change
 - o Root: sexism is the root; patriarchal society
 - o Radicals branched out from Marxist/Socialist because they found that women continued to be oppressed by men even in these movements
 - o "Personal is political": because there is extensive oppression of women in "personal" settings (i.e. relationships), such as wife abuse, rape
 - o recognition of a "power relationship" in which women do not have "equal" power
 - o many radical feminists believe in separatism: women living separate from men

21. Speculate about the prominence of Liberal feminist theory in North American society
22. Guest Speaker: Leader in the community from a local agency who would purport to be a Second Wave Feminist; have her discuss the challenges she faced at the time and the strategies she used (personally and/or professionally); [e.g. from sexual assault center, women's shelter]

Learning Objectives:

- State the principles, perspective, and objectives of Liberal Feminism, Marxist/Socialist Feminism, and Radical/Separatist Feminism.

- Speculate about the prominence of Liberal Feminist theory in Second Wave feminism.

Readings:

- Code, Lorraine. "Feminist Theory." In *Changing Patterns: Women in Canada, 2nd Ed.* Burt, S. et al, eds., pages 36-42, McClelland & Stewart, 1993.

Activities and Assignments:

23. Large Group Discussion: discuss the strengths and weaknesses of each theory. Encourage students to assess their views of how to confront sexism. Speculate about the prominence of Liberal feminist theory in North American society

OR

- Large Group Game: Jeopardy. Divide class into two groups. Read out a variety of strategies and propositions and have students from each team guess which theory would propose that (e.g. "Live separately from men"; "Who are Separatist Feminist?")

Section 2: Dominant Issues Raised By Women's Movement

Content:

- Women had gained access to education and public sphere, but they were faced with hardship and discrimination:
 - were not hired; received less pay; had to act like men to get ahead; do "double-shift"; not protected from violence; their roles in the home were not valued
- Sample of Issues:
 - Reproductive Rights: numeracy, access to birth control, legalization of abortions.
 - Harassment, Violence & Sexual Violence: sexual harassment laws, rape, "promiscuity", impact of images of women on victims; violence against women, "wife abuse", stalking, women's shelters.
 - Childcare: impact of access to childcare on women's access to education and employment, national childcare initiatives.
- Guest Speaker: Community leader from local agency who can discuss the changes in legislation that impacted reproductive rights, harassment/violence/sexual violence, or childcare; and the impact of new legislation on their field/agency.

Learning Objectives:

- Identify the discrimination Canadian women were facing that instigated the Second Wave.
- State the women's movement's concerns and demands regarding reproductive rights.
- State the women's movement's concerns and demands regarding harassment, violence and sexual violence against women.
- State the women's movement's concerns and demands regarding childcare.

Readings:

- Black, Naomi. "The Canadian Women's Movement: The Second Wave." In *Changing Patterns: Women in Canada, 2nd Ed.* Burt, S. et al, eds., pages 151-156, McClelland & Stewart, 1993.
- Readings on changes in Canada re: reproductive rights, harassment/violence/sexual violence, and childcare.

Activities and Assignments:

- Group Work: For each group of 3-4 students, assign an issue. Based on readings, have each group identify the (1) relevance of this issue to the social, political and/or economic status of women in North American society; (2) state the amendments proposed by feminists regarding this issue; (3) state the amendments/advancements achieved. After individual group discussion time, have each group present their work to the rest of the class.
- Distribute the handout for their final assignment,

Section 3: Activism & Achievements

Content:

- Legislative change/legislative activism: attempt to work "with the system"
 - 1966 Royal Commission on the Status of Women (RCSW) set up to study the lives of Canadian women in Canadian society;
 - 1970, RCSW returned with 150 recommendations for federal government to act upon, including legislative reforms in family law, tax and child care allowances
 - RCSW recognized "different" treatment for women to achieve equality
 - other structural governmental changes, Women's Bureau (Dept of Labour), Office of Equal Opportunity (public Service Commission), Status of Women (Privy Council), Women's Program (Citizenship Branch)
 - 1972 National Action Committee (NAC) [www.nac-cca.ca/] created, was funded by government to monitor implementation of the RCSW
 - Charter of Rights and Freedoms; Section 28 (April 17, 1982), "Notwithstanding anything in this Charter, the rights and freedoms referred to in it are guaranteed equally to male and female persons."
 - Women's Legal Education and Action Fund (LEAF) www.leaf.ca; formed to ensure protection through Charter and other legislation
- Case Scenarios: Two Forms of Activism
 - Academic: Women's Studies programs in universities, to create woman-centered, analytical approach; study of patriarchal systems, Conferences
 - Media-centered: presses, magazines and journals centered around women's movement (e.g. Ms. magazine); changes in representation of women on television (e.g. Mary Tyler Moore show, Roseanne, women in the workforce); creating greater acceptance of changes brought about by the women's movement

- Video: on images of women in the media from second wave; possibly watch the “Mary Tyler Moore” show

Learning Objectives:

- Identify the Royal Commission on the Status of Women, its purpose and its contributions to the women’s movement.
- Identify manifestations of activism by the women’s movement in the academic realm and state their objective(s) and assess their contributions.
- Identify manifestation of activism by the women’s movement in the media, and state their objective(s) and assess their contributions.

Readings:

- Black, Naomi. “The Canadian Women’s Movement: The Second Wave.” In *Changing Patterns: Women in Canada, 2nd Ed.* Burt, S. et al, eds., pages 156-176, McClelland & Stewart, 1993.
- Readings on activism in academia and in the media

Activities & Assignments:

- Video & Group Discussion: watch a scene from a popular television show and discuss the feminist content of the show.

Section 4: Discussion of Final Assignment

Content:

- In a large group format, students will discuss the activist their chose:
 - Why they chose said activist
 - What they learned about the activist and their cause
 - Were they surprised about anything they learned about the activist
 - What may they ask the activist if they ever met

Learning Objectives:

- Describe the impact of one woman’s actions on her community/society and assess the contribution of a female advocate.

Final Assignment: Activists of the Movement

Individual Project

- Choose a feminist activist or scholar. Write a 3-5 page (double-spaced) essay.
 - Summarize her social/political beliefs on women’s issues.
 - State the relevance of her beliefs to the women’s movement.
 - Identify the form of activism she participated in.
 - Assess her contribution to society, her community or her personal circle.

Sample List:

- Dorothy Smith (Canadian)
- Margaret Eichler (Canadian)
- Roseanne Barr
- Mary Tyler Moore
- Gloria Steinem (Ms. magazine)
- Audre Lordes
- Shulamith Firestone (Radical)
- Juliet Mitchell (Socialist)
- Your mother/sister/friend/teacher/lover/mentor.

The content will be marked based on the following criteria:

- Demonstration of understanding of issues of the women's movement in relating activist's beliefs to the women's movement.

Evolution of North American Women's Movement: Third Wave Feminism

Section 1: Critique of Second Wave Feminism

Content:

- “WOMAN”
 - Second Wave attempts to create uniform image of women
 - this image is based on middle-class, able-bodied, white women and the oppression they face
 - excludes diverse forms of oppression faced by women of colour, women with dis-abilities, women of diverse ethnicity, etc; diverse experiences
 - each woman has a unique experience of oppression; one general group (based on being female) can not speak for all women
- Focus on academic component and legitimization of Feminism is exclusive and inaccessible to make many groups of women
 - Anti-jargon
- Critique of Liberal Feminism
 - Fails to recognize inherent patriarchal nature of existing North American political, social and economic structure
 - social/political/economic systems were created by those in power (white, rich men) to benefit those in power
 - attempting to gain acceptance (rights) into this system would only bring limited advancements because the system itself is geared to the needs of white, rich men
 - e.g. Pregnancy leave and law
 - how do you gain equality when the laws were created based on men at work; (men can't be pregnant) hence you have to create completely new laws.
 - Could argue for special needs but one would wonder who she is being compared to that her needs are “special”.
 - This demonstrates how liberal feminist must “fit” women into the law created based on men's experiences.
- Second Wave being predominantly Liberal Feminism, is conservative because it depends on the legislative changes which can be slow; dependant on government funding
 - e.g. National Action Committee was created in 1972 to act upon the recommendation of the Status of Women; it serves as an umbrella group that provides assistance to many other women's groups; over the last three decades it has experienced severe funding shortages and conflicts with the government (SWC); it has seen drastic reduction in size and work

Learning Objectives:

- State the impact of using one image of women (i.e. WOMAN) on discussions about the oppression of women.
- State the limitations of Liberal Feminism's attempts to gain equality under the law.

Readings:

- Penterics, Natasha. "Riding the Feminist Waves: In with the Third?" In *Canadian Woman Studies*. York University. Toronto: University of Toronto Press Inc., Winter/Spring 2001, Vol 20/21, No 4/1, pp 15-21.
- Steenbergen, Candis. "Feminism and Young Women: Alive and Well and Still Kicking." In *Canadian Woman Studies*. York University. Toronto: University of Toronto Press Inc., Winter/Spring 2001, Vol 20/21, No 4/1, pp 6-13.
- Thompson, Leah M. "The Silencing of Young Women's Voices in Women's Studies." In *Canadian Woman Studies*. York University. Toronto: University of Toronto Press Inc., Winter/Spring 2001, Vol 20/21, No 4/1, pp 136-138.

Activities & Assignments:

- Small Group Work: In groups of 3-4, (1) have students state each limitations of Second Wave feminism as noted in the lecture and the articles, (2) have students brainstorm methods they would use to overcome these limitations. Have students present their ideas to the class.

Section 2: Various Third Wave Principles & Forms of Activism

Content:

- Intersection of gender, race, ethnicity, ability
- Recognition of "Otherness"; racism as systematic and implied
- Lack of collective action in the name of Feminism (strictly)
- Condemnation of a singular voice; based on plurality and uniqueness
- Do-It-Yourself (DIY) approach to activism: do not necessarily need collective action; can be a Feminist through daily actions; zines, riot grrrl (music), purchasing power, academia, localism, eco-feminism, anti-globalization feminism, whore feminism.
- Less focus on strictly Feminist organizations; Intersection of issues (Anti-Racism, Ability, Ethnicity, Colour, Pride (Sexuality), Environmentalism, Anti-Globalization, Sex Work); e.g. Focus For Ethnic Women
- Reflective and self-critical: there is acceptance of criticism of the Third wave by Third wavers
- Media has adopted Grrrl image: commodification of Feminist culture (t-shirts with "Girls Kick Ass")
- Video: *Sisters in the Struggle*. National Film Board of Canada Studio D.

Learning Objectives:

- Compare and contrast Second and Third Wave Feminism.
- Describe forms of DIY activism performed by Third Wave Feminists.

Readings:

- Wench Collective. “Wench Radio: Funky Feminist Fury.” In *Canadian Woman Studies*. York University. Toronto: University of Toronto Press Inc., Winter/Spring 2001, Vol 20/21, No 4/1, pp 69-74.
- Shellrude, Kathleen. “Coming Between the Lines: A Fresh Look at the Writings of Anti-Porn and Whore Feminists.” In *Canadian Woman Studies*. York University. Toronto: University of Toronto Press Inc., Winter/Spring 2001, Vol 20/21, No 4/1, pp 41-45.
- Ellis, Rebecca. “Second Thoughts about Third Wave” In *Canadian Woman Studies*. York University. Toronto: University of Toronto Press Inc., Winter/Spring 2001, Vol 20/21, No 4/1, pp 24-25.
- Harris, Anita. “Riding My Own Tidal Wave: Young Women’s Feminist Work.” In *Canadian Woman Studies*. York University. Toronto: University of Toronto Press Inc., Winter/Spring 2001, Vol 20/21, No 4/1, pp 27-31.

Activities & Assignments:

- Discuss video, *Sisters in the Struggle*.
- Small Group Work: In groups of 3-4, have students choose one article (different one per group if possible) then (1) identify the concerns raised in the article, (2) identify some of forms of activism/techniques suggested by the author, (3) state their opinions of the efficacy of the forms of activism/techniques suggested. Have each group present their ideas to the class.
- Distribute handout of Final Assignment.

Section 3: Focus on Anti-Racist Feminism

Content:

- Understanding the “Other”
 - Lorde speaks about the *mythical norm*: defined as white, thin, young, heterosexual, Christian and financially secure; individuals who possess/hold power
 - The second wave consisted mainly of white women who compared themselves to this norm and found one point of difference: gender; hence, the second wave was dominated by “oppression based on gender differences”
 - This concept of the oppression of women excludes women who experience various differences in comparison to this mythical norm: race, ability, class, sexual orientation, ethnicity, religion; hence, various manifestations of oppression
 - Lorde: defining WOMAN in terms of white women exclusively sets women of colour as others (outsiders)
 - E.g. lack of literature by women of colour in Women’s Studies programs based on the excuse that it is too specific for students to relate to; the assumptions that it is easier to relate the white women’s experiences
 - To focus exclusively on the experiences of white, able-bodied, heterosexual, financially secure women is another form of oppression for all “others”
 - It doesn’t take into account varied experiences, hence results in skewed solutions ~based on the needs of a small group of powerful women
 - Need to create systems that are able to accommodate diverse groups and produce “solutions” that recognize the intersection of race, gender, class and ability

- Guest Speaker: Focus For Ethnic Women, World Wide Opportunities For Women or similar agency

Learning Objectives:

- Explain what is meant by the term “Other” in respect to anti-racist feminism.
- Explain how a singular image of women (WOMAN) is oppressive to women.

Readings:

- Ladha, Azmina N. “Immigrant Young Women As Feminists?” In *Canadian Woman Studies*. York University. Toronto: University of Toronto Press Inc., Winter/Spring 2001, Vol 20/21, No 4/1, pp 139-141.
- Lorde, Audre. “Age Race, Class and Sex: Women Redefining Difference.” In *Sister Outside: Essays and Speeches*. USA: Crossing Press, 1984, pp 114-123.
- McIntosh, Peggy. “White Privilege: A Personal Account of Coming To See Correspondence Through Work In Women’s Studies.” In *Gender Basics: Feminist Perspectives on Women and Men*. Wadsworth Publishing Company, 1993, pp 30-38.

Activities & Assignments:

- Guest Speaker: From local anti-racist women’s group
- Group Work: Racism awareness activity.

Section 4: Presentations and Discussion of Final Assignment

Content:

- Students who must perform their activism in class will do so.
- In a large group format, students will discuss their assignments:
 - Why you choose this form of activism: your inspiration.
 - What were your objectives and expectations?
 - Were those objectives and expectations met? Why or why not?
 - What changes would you make to improve your work/efforts?
 - Do you plan on performing/producing such an act in the future?

Learning Objectives:

- Experience/practice DIY activism, and reflect on the experience of DIY activism.

Final Assignment: DIY Activism

Individual Project

- Produce/perform own form of DIY activism and accompany with 3-5 pages (double-spaced) essay stating:

- o Why you choose this form of activism: your inspiration.
 - o What were your objectives and expectations?
 - o Were those objectives and expectations met? Why or why not?
 - o What changes would you make to improve your work/efforts?
 - o Do you plan on performing/producing such an act in the future?

 - Your activism can take any form. Some ideas:
 - o Volunteering with a local agency
 - o Art: painting, drawing, zine, music, dance performance, theatrical performance
 - o Formal speech to a group about a women's issue
 - o Poetry, story-writing
 - o Letter to local representative or organization
 - o Engaging a group in a formal discussion about women's issues

 - The assignment will be marked based on the essay (not the activism)
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Other Resources:

Authors:

- bell hooks
- Himani Bannerji
- Kiké Roach