

# GSWS 201-3

## Colonizing Women: Canadian Women in Historical Perspective, 1600-1870s

Spring 2013

Professor: Dr. Lara Campbell

Email: [lcampbel@sfu.ca](mailto:lcampbel@sfu.ca)

Office Hours: Monday, 12-2 p.m.

Office: AQ 5105

Classes: Monday, 2:30-5:20 (AQ 4140)

This course will explore women's experiences in Canada from the 17<sup>th</sup> century to the 19<sup>th</sup> century. Together, we will examine the ways in which sexuality, religion, race, ethnicity, and class have shaped women's lives and identities. We will take a close look at the experiences of aboriginal women and immigrant women under conditions of colonialism and within the political structures of New France and British North America.

### Learning Outcomes

By the end of this course, successful students will be able to:

- explain and discuss how class, race, ethnicity, and region have shaped Canadian women's history;
- explain, compare, and contrast the various methodologies used in Canadian women's history;
- analyze primary documents within their historical context
- critically assess scholarly interpretation of the historical record (by reading, analyzing, and comparing the arguments in scholarly articles);
- in verbal and in written form, clearly present an assessment of major themes and critical issues in women's history (see assessment breakdown, below)

### **Assessment:**

Mid-term test 15% (25 February)

Final exam 25%

Tutorial participation: 20%

Group Book presentation 5% (11 March)

Essay proposal and annotated bibliography 10% (due 18 February)

Final Essay 25% (Last day of class)

### **Required:**

- All readings on Course WebCt; except below

- Afua Cooper, *The Hanging of Angélique: Canada, Slavery, and the Burning of Montreal* (Toronto: Harper Collins, 2006). (also on 24 hr reserve)

**Essay Proposal (Approx. 2 pages) (10%):**

- Includes an introductory paragraph with thesis statement, and an annotated bibliography of the required sources. Details will be handed out separately in class.

**Final Essay (6 pages, 12 pt font, double spaced) (25%):**

Choose one of the following options below. Details on requirements and writing style are in a separate handout.

**Option 1: Aboriginal Women, Marriage, and the Fur Trade**

After reading and analyzing the required sources below, use the articles to answer the following question: were the relationships between aboriginal women and European-Canadian traders rooted in love and affection, economic pragmatism, or colonial exploitation? What do these relationships tell us, as students of Canadian history, about gender and race?

***Required Sources:***

- Sylvia Van Kirk, "The Custom of the Country: An Examination of Fur Trade Marriage Practices." In Bettina Bradbury, ed. *Canadian Family History: Selected Readings*. Toronto: Copp Clark Pitman Ltd., 1992. 67-92.
- Jennifer Brown, *Strangers in Blood: An Examination of Fur Trade Families in Indian Country*. Vancouver: University of British Columbia Press, 1980. [E-book, SFU library]
- Chapter 3: Company Men and Native Women in Hudson Bay  
Chapter 7: Fur Trade Parents and Children before 1821.
- Adele Perry, "Historiography that Breaks Your Heart: Van Kirk and the Writing of Feminist History." In Jarvis Brownlie and Valerie Korinek, eds. *Finding a Way to the Heart: Feminist Writing on Aboriginal Women's History*. Winnipeg: University of Manitoba Press, 2012. 81-97.
- "Letters from John Work, H.B.C., North-West Territories, 1834." In Beth Light and Alison L. Prentice, eds. *Pioneer and Gentlewomen of British North America, 1713-1867*. Toronto: New Hogtown Press, 1980. 1843-53.

**Option 2: Religion, Conversion, and Aboriginal Women**

After reading and analyzing the required sources below, use the articles to answer the following question: using specific examples from the life story of Kateri (Catherine) Tekakwitha, assess whether aboriginal women's conversion from indigenous to Christian belief systems should be understood as an oppressive or an empowering experience. What does the process of conversion, and

Tekakwitha's case in particular, tell us about gender and race in the colonial period?

**Required Sources:**

Nancy Shoemaker "Kateri Tekakwitha's Tortuous Path to Sainthood." In Veronica Strong-Boag, Mona Gleason, and Adele Perry, eds. *Rethinking Canada: The Promise of Women's History*, 4<sup>th</sup> edition. Don Mills: Oxford University Press, 2002. 5-31.

Allan Greer, *Mohawk Saint: Casterine Tekakwitha and the Jesuits*. New York: Oxford University Press, 2005. [E-book SFU library]

Chapter 1: "Beautiful Death"

Chapter 5: "Body and Soul"

"Letter of Father Claude Chauchetière, Respecting the Iroquois Mission of Sault St. Francois Xavier, Near Montreal (1682)." In S.R. Mealing, ed. *The Jesuit Relations and Allied Documents*. Toronto: Macmillan and Co., 1967, 87-88.

**Note: If you do not own a writing guide, I'd suggest you invest in one. There are many options in our bookstore, but some good choices include:**

Rosa Eschholz Roberts, *The Writer's Brief Handbook* (1999).

Mary Lynn Rampolla, *A Pocket Guide to Writing in History*. New York: Bedford, 2004.

Kate Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations* (1987).

**Participation (20%)**

This is a small class, centred on both lectures and discussions. After a lecture on the day's topic, we will discuss the assigned readings for the week. The success of the group relies on everyone doing the week's readings; please come to class prepared. This means carefully reading the required readings, taking notes on the readings, and developing questions and comments for class discussion. You will be marked on your quality as well as the quantity of participation. All students are expected to come to class. If you cannot make it to class, you will have the opportunity to make up **one** missed class by submitting a written summary of the week's readings to me. However, you must inform me that you will be missing the class **before** the tutorial begins. You must make it evident that you have done the assigned readings, thought critically about them, and have come prepared to discuss them. When we break into small groups, you will be expected to actively contribute to the work we do there as well.

**Book Presentation (5%)**

Afua Cooper, *The Hanging of Angélique: Canada, Slavery, and the Burning of Montreal* (Toronto: Harper Collins, 2006)

*The Hanging of Angélique*, a historical biography written by Afua Cooper,

is a fascinating narrative of Marie Angélique, a female slave in New France who was accused of arson, tried, and convicted. It is a work of historical fiction based on historical sources as well as Cooper's imagination and creativity. The *American Historical Review* editorial board reported that "storytelling has returned to claim a prominent place in history. Rising interest in the narrative has also rekindled controversies about the virtues and vices of recovering the past through the methods of ... novelists... and historical fictions."

Your assignment is to develop and present an analysis of the novel in the context of this debate/discussion. After doing the class readings on slavery, and then reading the novel, you will work in small groups to present your analysis of the novel. Each group will be assigned two questions from the following list, plus a final, broader question:

- i) Much of the story of Angélique and burning of Montreal is "unknown," but the author still attempts to write a historical narrative based on a true story. What sections of Cooper's analysis is drawn from known documents? Where does she deviate and rely on educated guesses and her imagination? Do you think that any of her assumptions might be controversial to historians? If so why?
- ii) Should the novel be considered a historical source, and if so, in what way?
- iii) Describe and explain the character of Angélique. What does her life tell us about the conditions of slavery in general, and the lives of slave women in particular?
- iv) Describe and explain the character of Madame Thérèse de Couagne de Franchville. How does the mistress/slave relationship challenge us to think about similarities and differences between women? How does racial difference challenge ideas about unity between women, based on gender?

*After addressing the above issues, each group will also be asked to present their view on the following question:*

**Did Angélique set the fire? If so, why? If not, why was she falsely accused? Explain how you came to your conclusion based on the evidence presented in the book, the lecture, and other readings on slavery from the class.**

**Week One: 7 January**  
**Introduction**

Why is Women's History Important?

**Week Two: 14 January**  
**First Contact: Colonization and Cultures in Conflict**

**Articles:**

- Eleanor Leacock, "Montagnais Women and the Jesuit Program for Colonization," in *Rethinking Canada*, 2<sup>nd</sup> ed., 11-25.
- Natalie Zemon Davis, "Iroquois Women, European Women," in *Women, Race, and Writing in the Early Modern Period*, eds. Margo Hendricks and Patricia Parker, 243-258.

**Primary Document:**

- "Letter of Father Claude Chauchetiere, Respecting the Iroquois Mission of Sault St. Francois Xavier, Near Montreal," 1682, from *The Jesuit Relations and Allied Documents*, ed. S.R. Mealing, 87-8.
- Paul Le Jeune, "So Blind and Ignorant," from the *Jesuit Relations*, 1634, in *A Few Acres of Snow*, ed. Thomas Thorner, 18-23.

**Week Three: 21 January**

**Women in Pre-Industrial New France I: Work, Family, and the Status of Women**

**Articles:**

- Jan Noel, "New France: Les Femmes Favourisées," in *Rethinking Canada*, 1<sup>st</sup> edition, 23-40.
- Allen Greer, "Women of New France," in *The People of New France*, 60-75.

**Week 4: 28 January**

**Women in Pre-Industrial France II: Nuns, Convents and the Mission for God**

**Articles:**

- Nancy Shoemaker, "Kateri Tekakwitha's Tortuous Path to Sainthood," in *Rethinking Canada: The Promise of Women's History*, 4<sup>th</sup> edition, 5-31.
- Jackalyn Duffin, "Introduction and Conclusion" to *Medical Miracles: Doctors, Saints, and Healing in the Medical World*. Oxford: 2009.

**Primary Document:**

**Newspaper article on Kateri Tekakwitha**

**Week 5: 4 February**

**British North America I: Home Life, Family Life: Public or Private?**

**Guest in Tutorial: Dr. Willeen Keough**

**Articles:**

- Rusty Bitterman, "Women and the Escheat Movement: The Politics of Everyday Life on PEI," in *Separate Spheres*, 3<sup>rd</sup> edition, 22-38 .
- "'Now you vagabond [w]hore I have you': Plebeian Women, Assault Cases, and Gender and Class Relations on the Southern Avalon, 1750-1860," in

*Two Islands: The Legal Histories of Newfoundland and Prince Edward Island*, ed. Christopher English (Toronto: University of Toronto Press / Osgoode Society, 2006): 237-71.

***Primary Document:***

- Susanna Moodie, selection from 'Roughing it in the Bush,' in *A Few Acres of Snow*, 132-7.

**Week 6: 11 February**

**Reading Week**

**Week 7: 18 February**

**British North America II: The Politics of Public Life in British North America**

***Articles:***

- Katherine McKenna, "The Role of Women in the Establishment of Social Status in Upper Canada," in *The Invention of Canada*, 312-28.
- Mary Anne Poutanen, "Regulating Public Space in Early 19<sup>th</sup> Century Montreal: Vagrancy Laws and Gender in a Colonial Context," *Histoire Sociale/Social History* v. 35 n. 69 (2002): 35-58.

***Primary Documents:***

- "The Charivari," from E.A. Talbot, *Five Years' Residence in the Canadas, 1824*, in *Pioneer and Gentlewomen*, 109-111.
- Excerpt on duelling in Upper Canada from *The Canadian Journal of Science, Literature, and History* 12, no. 6 (October 1870): 515-6.

***Film Options:***

*Anna Jameson* (NFB, 1997), 24 minutes

*Sisters in the Wilderness* (CBC)

*Historians Focus on Acadia* (1986), 30 minutes

**Week 8: 25 February**

**Mid-term test**

**Week 9: 4 March**

**Slavery and Women in Early Canada**

***Article:***

- Maureen Elgersman Lee, "Slavery in Early Canada: Making Black Women Subject," in *Rethinking Canada*, 5<sup>th</sup> ed., 47-57.

***Primary Document:***

- Anna Brownell Jameson, excerpt from ‘Sketches in Canada and Rambles Among the Red Man (1852), in *Pioneer and Gentlewomen*, 193-196.

***Film Option:***

*Slavery: A Canadian Story* (The Packwood Family), 1994, 58 minutes

*Breaking the Ice: The Mary Ann Shadd Story* (Scattering of Seeds, 30 minutes)

*Loyalties*

*Eliza Parker: Buxton, Ontario* (2003, Mother Tongue, 24 minutes)

**Week 10: 11 March**

Afua Cooper, *The Hanging of Angélique: The Burning of Old Montreal*

- *Presentations and Book discussion*

**Week 11: 18 March**

**The Cultural and Economic Legacy of the Fur Trade**

***Articles:***

- Sylvia Van Kirk, “Women in Between: Indian Women in Fur Trade Society in Western Canada,” in *Readings in Canadian History*, 64-77.
- Carolyn Podruchny, “Festivities, Fortitude and Fraternalism: Fur Trade Masculinity and the Beaver Club, 1785-1827.” In Jan Noel, ed. *Race and Gender in the Northern Colonies*, (Toronto: Canadian Scholars’ Press, 2000).

***Primary Document:***

- “Letters from John Work, H.B.C., North-West Territories, 1834” in *Pioneers and Gentlewomen*, 129-134.

***Film Options:***

*Women in the Shadows* (NFB)

*Mistress Madeline* 57 minutes, NFB

*The Awakening of Elizabeth Shaw*, 1996, 25 minute

**Week 12: 25 March**

**Marriage, Gender, and Race on the Western Frontier**

***Article:***

- Sarah Carter, “Creating Semi-Widows and Supernumerary Wives: Prohibiting Polygamy in Prairie Canada’s Aboriginal Communities to 1900,” in *Contact Zones: Aboriginal and Settler Women in Canada’s Colonial Past*. Eds Katie Pickles and Myra Rutherdale. Vancouver: UBC Press, 2005: 131-159.

***Primary Document:***

- *What Women Say of the Canadian North-West: A Simple Statement of the Experiences of Women Settled in All Parts of Manitoba and the North-West Territories*, London, 1886. [Early Canadiana Online]

**Week 13: 1 April**

**Easter Monday**

***Week 14: 9 April***

**Gender, Colonization and Building British Columbia**

***Articles:***

- Jan Hare and Jean Barman, “Good Intentions Gone Awry: Confinement in Emma Crosby’s Home for Aboriginal Girls,” in *With Good Intentions*, 179-96.
- Adele Perry. “Handy Backwoodsmen, Wholesome Women, and Steady Families: Immigration and the Construction of a White Society in Colonial British Columbia, 1849-1871,” *Histoire Sociale/Social History* v. 33 n.66 (2000): 343-360

**EXAM REVIEW**

**GSWS 201: Schedule at a Glance**

Date	Topic	Tutorial	Assignment
Week 1	introduction		
Week 2	Contact/Colonization		
Week 3	New France I		
Week 4	New France II		
Week 5	BNA I	Guest for tutorial: Dr. Keough	
Week 6		Reading Week	
Week 7	BNA II		Essay proposal due
Week 8	Midterm		
Week 9	Slavery		
Week 10	Cooper book	Presentations on Afua Cooper	
Week 11	Fur trade		
Week 12	Western frontier		



<b>Week 13</b>		<b>Easter Monday: No class</b>	
<b>Week 14</b>	<b>BC and Colonization</b>	<b>Exam review</b>	<b>Final essays due</b>

Sample syllabus from 2013

### **Recommended Readings:**

#### ***Colonization and First Nations***

- Allan Greer, "Iroquois Virgin: The Story of Catherine Tekakwitha in New France and New Spain," in Greer, ed., *Colonial Saints: Discovering the Holy in the Americas, 1500-1800*, 235-250
- Elizabeth Tooker, "Women in Iroquois Society," in *Canadian Women: A Reader*, 19-32.
- Karen Anderson, *Chain Her By One Foot*
- John Demos, *Unredeemed Captive*
- Carol Devens, "Separate Confrontation: Gender as a Factor in Indian Adaptation to European Colonization in New France," *Rethinking Canada*, 3<sup>rd</sup> ed., 11-32.
- Anderson, Karen. "Commodity Exchange and Subordination: Montagnais-Naskapi and Huron Women, 1600-1650," *Signs* 11, no. 1 (1985): 48-62; and in Margaret Conrad and Alvin Finkel, eds. *Foundations: Readings in Pre-Confederation Canadian History* (Toronto: Pearson Longman, 2004), 79-89.

#### ***New France***

- Jan Noel, "Caste and Clientage in an Eighteenth Century Convent," *Canadian Historical Review*, 82, 3 (September 2001), 465-90.
- Marie-Aimee Cliché, "Unwed Mothers, Families, and Society During the French Regime," in *Canadian Family History*, 33-56.
- Allan Greer, "Women of New France," in *Race and Gender in the Northern Colonies*.
- Sylvie Savoie, "Women's Marital Difficulties: Requests of Separation in New France," *History of the Family* 3, 4 (1998), 473-85
- Colin M. Coates, "Like Mother, Like Daughter: The Woman Warrior Tradition," in Coates and Morgan, eds., *Heroines and History: Representations of Madeleine de Vercheres and Laura Secord*, 17-40
- Josette Brun, "Gender, Family and Mutual Assistance in New France: Widows, Widowers and Orphans in Eighteenth Century Quebec," Christie and Gauvreau, eds., *Mapping the Margins*
- Davis, Natalie Zemon. "Marie de l'Incarnation: New Worlds," in *Women on the Margins: Three Seventeenth-Century Lives* (Cambridge, MA: Harvard, 1995): 73-139.
- Marie de l'Incarnation, "Letters from 1640 and 1668," in Errington and Comacchio, *People, Places and Times*, 140-44; Images of Marie de l'Incarnation [http://www.mcq.org/Nouvelle-France/accessible/i/971-4\\_p137.jpg](http://www.mcq.org/Nouvelle-France/accessible/i/971-4_p137.jpg)
- Dominique Deslandres, "In the Shadow of the Cloister: Representations of Female Holiness in New France," in Allan Greer ed., *Colonial Saints: Discovering the Holy in the Americas, 1500-1800*, 129-52.
- Greer, Allan. "Colonial Saints: Gender, Race, and Hagiography in New France," *William and Mary Quarterly* 57, no. 2 (2000): 323-48
- Greer, Allan. *Mohawk Saint: Catherine Tekakwitha and the Jesuits* (Oxford: Oxford, 2005), vii-xi.
- Koppedrayner, K. I. "The Making of the First Iroquois Virgin: Early Jesuit Biographies of the Blessed Kateri Tekakwitha," *Ethnohistory* 40, no. 2 (1993): 277-306
- Choquette, Leslie. "Ces Amazones du Grand Dieu": Women and Mission in Seventeenth-Century," *French Historical Studies* 17, no. 3 (1992): 627-655

#### ***The Colonies of British North America***

- Cecilia Morgan, "Better than Diamonds: Sentimental Strategies and Middle-Class Culture in Canada West," *Journal Canadian Studies*, 32, 4 (1998), 125-48.
- Charlotte Gray, *Sisters in the Wilderness: The Lives of Susanna Moodie and Catherine Parr Trail* (Toronto: Viking, 1999).
- Adrienne Shadd, "The Lord Seemed to say 'Go': Women and the Underground Railway Movement," in Peggy Bristow et al, *We're Rooted Here and They Can't Pull Us Up: Essays in African-Canadian Women's History*, 41-68.

- Jane Rhodes, *Mary Ann Shadd Cary: The Black Press and Protest in the Nineteenth Century* (Bloomington: Indiana University Press, 1998).
- Shirley Yee, "Gender Ideology and Black Women as Community Builders in Ontario, 1850-70," *Canadian Historical Review* (1994) 75 (1), 53-73.
- Lisa Chilton, "A New Class of Women for the Colonies: The Imperial Colonist and the Construction of Empire." *Journal of Imperial and Commonwealth History* 31, 2 (May 2003).
- Francoise Noel, *Family Life and Sociability in Upper and Lower Canada, 1780-1870: A View from Diaries and Family Correspondence* (Montreal and Kingston: McGill-Queen's University Press, 2003)
- Jason H. Silverman, "Mary Ann Shadd and the Search for Equality," in *A Nation of Immigrants*, eds. Franca Iacovetta and Robert Ventresca, 101-114.
- Shirley Yee, "Finding a Place: Mary Ann Shadd Cary and the Dilemmas of Black Migration to Canada, 1850-70," *Frontiers* 18, 3 (1997), 1-16.
- Elizabeth Jane Errington, "Ladies Academies and Seminaries of Respectability: Training 'Good' Women of Upper Canada," in *Rethinking Canada*, 112-134.
- Katherine McKenna, *A Life of Propriety: Anne Murray Powell and Her Family, 1755-1849* (1994)
- Jane Errington, *Wives and Mothers, School Mistresses and Scullery Maids* (1995)
- Maureen G. Elgersmen, "Slavery in Early Canada: Making Black Women Subject," in *Unyielding Spirits*, 21-42
- Gretchen Green, "Molly Brant, Catharine Brant and Their Daughters: A Study in Colonial Acculturation," *Ontario History* 1989 81 (3), 235-50.
- "Excerpts from the 1815 Diary of a Nova Scotia Farm Girl," in *People, Places and Times*, 278-80.
- "An Arrest for Cross-Dressing in Halifax, 1823," in *Material Memory*, 25-26.

#### ***The Fur Trade/Western Frontier***

- Sylvia Van Kirk, "Colonized Lives: The Native Wives and Daughters of Five Founding Families of Victoria," in *Days of Our Grandmothers*, 170-99.
- Sylvia Van Kirk, *Many Tender Ties: Women in Fur Trade Society, 1670-1870*. Watson Dwyer Publishing. 1980.
  - Adele Perry, "Oh I'm just sick of the faces of men: Gender Imbalance, Race, Sexuality and Sociability in Nineteenth-Century British Columbia," *BC Studies*, 1995, (105-106), 27-43.
  - Adele Perry, *On the Edge of Empire: Gender, Race and the Making of British Columbia, 1849-1871* (Toronto: University of Toronto Press, 2001).
  - Carol Cooper, "Native Women of the Northern Pacific Coast: An Historical Perspective, 1830-1900, in Mitchinson et al eds., *Canadian Women: A History*, 89-118.
  - Jennifer Brown, *Strangers in Blood: Fur Trade Company Families in Indian Country* (Vancouver: University of British Columbia Press, 1980)
  - Jean Barman, "Invisible Women: Aboriginal Mothers and Mixed-Race Daughters in Pioneer British Columbia," in *Beyond the City Limits: Rural History in British Columbia* (Vancouver: UBC Press, 1999), 159-79.
  - Charlene Porsild, *Gamblers and Dreamers: Women, Men and Community in the Klondike* (1998)
  - Carol Williams, *Framing the West: Race, Gender and the Photographic Frontier in the Pacific Northwest* (New York: Oxford, 2003)
  - Jean Barman, "Sojourning Sisters, 35-49; 66-85.
  - Susan Sleeper Smith, "Women, Kin and Catholic: New Perspectives on the Fur Trade," *Days of Our Grandmothers*
  - Sylvia Van Kirk, "What if Mama is an Indian?": The Cultural Ambivalence of the Alexander Ross Family,' Errington and Comacchio, Volume 1, 339-346

- Julia V. Emberley, "The Bourgeois Family, Aboriginal Women, and Colonial Governance in Canada: A Study in Feminist Historical and Cultural Materialism," *Signs* 2001 27, 1, 59-85.
- Adele Perry, "The Autocracy of Love and the Legitimacy of Empire: Intimacy, Power and Scandal in Nineteenth-Century Metlakatlah," *Gender and History* 2004 (16, 2), 261-288.
- Alicia Muszynski, "Race and Gender: Structural Determinants in the Formation of British Columbia's Salmon Cannery Labour Force" in Gregory Kealey, ed *Class, Gender and Region: essays in Canadian Historical Sociology* , 103-120.
- Podruchny, Carolyn. "Festivities, Fortitude and Fraternalism: Fur Trade Masculinity and the Beaver Club, 1785-1827." In *New Faces of the Fur Trade: Selected Papers of the Seventh North American Fur Trade Conference*, edited by William C. Wicken, Jo-Anne Fiske and Susan Sleeper-Smith (East Lansing, Michigan: Michigan State University Press, 1998)
- Lesley A. Erickson, "Bury Our Sorrows in the Sacred Heart: Gender and the Metis Response to Colonialism: The Case of Sara and Louis Riel, 1843-83," *Unsettled Pasts*.
- John Lutz, "Gender and Work in Lukwammen Families, 1843-1970," *Days of Our Grandmothers*
- Sarah Carter, "Categories and Terrains of Exclusion: Constructing the Indian Woman in the Early Settlement Era in Western Canada," in *Gender and History in Canada*, 30-45.

#### **British Columbia**

- Adele Perry, "An Unspeakable Benefit": White Women in Colonial Society,' Errington and Comacchio, *People, Places and times: Readings in Canadian Social History* (Thomson Nelson 2007) Volume 1, 212-228
- Jean Barman, "Aboriginal Women on the Streets of Victoria: Rethinking Transgressive Sexuality during the Colonial Era," in *Contact Zones*, 205-222.
- Adele Perry, "Whose Sisters and What Eyes? White Women, Race, and Immigration to British Columbia, 1849-1871," in *Sisters or Strangers*, 49-64.
- Carol Williams, "She Was the Means of Leading into the Light: Photographic Portrayals of Tsimshian Methodist Converts," *Days of Our Grandmothers*
- Christopher Clarkson, "Property Law and Family Regulation in Pacific British North America, 1862-1873" *HS/SH 30/60* (1997): 386-416
- Adele Perry, "Fair Ones of a Purer Caste: White Women and Colonialism in Nineteenth-Century British Columbia," *Feminist Studies* 1997, 23, 3:501-524

#### **General**

- Cook, Sharon Anne, Lorna R. McLean and Kate O'Rourke eds. *Framing Our Past: Canadian Women's History in the Twentieth Century*. Montreal: McGill-Queen's University Press, 2001.
- Iacovetta, Franca and Mariana Valverde eds. *Gender Conflicts: New Essays in Women's History*. Toronto: University of Toronto Press, 1992.
- Mitchinson, Wendy et al. eds. *Canadian Women: A Reader*. Toronto: Harcourt Brace, 1996.
- Parr, Joy and Mark Rosenfeld eds. *Gender and History in Canada*. Toronto: Copp Clark, 1996.
- Strong-Boag, Veronica, Mona Gleason and Adele Perry eds. *Rethinking Canada: The Promise of Women's History*. Toronto: Oxford University Press, 2002. Editions 1-7.
- Trofimenkoff, Susan Mann and Alison Prentice eds. *The Neglected Majority: Essays in Canadian Women's History*. Toronto: McClelland and Stewart, 1977.
- Linda Kealey and Joan Sangster eds. *Beyond the vote: Canadian women and politics*. Toronto: University of Toronto Press, 1989.
- Sylvia D. Hoffert, "Gender as a Historical Category," in Hoffert, ed. *A History of Gender in America*, 1-10.
- Linda Kealey, "North America, 1750-1914," in *A Companion to Gender History*, eds. Teresa A Meade and Merry E. Wiesener-Hanks. Blackwell Publishing 2003.