

MAKING HISTORY

Working Draft of Oral History Bibliography

GENERAL:

Anisef, Paul, Paul Axelrod, Etta Baichman-Anisat, Carl James, and Anton Turriffin in collaboration. Opportunity and Uncertainty: Life Course Experiences of the Class of '73. Toronto: University of Toronto Press, 2000.

The authors utilize a life-course perspective. The study was conducted through six phases beginning with 2,555 grade 12 students in 97 secondary schools in Ontario. Five successive follow-ups were done, culminating in 1995, when 30.8 per cent, or 788 from the initial group, returned surveys. The majority of the findings reported consist of quantitative data from the various survey phases, though primarily from the last phase. Inevitably, individual respondents disappear in the reports of percentages and overall trends, which require the aggregation of large numbers of respondents to be meaningful. To compensate, the researchers adopted a multi-technique approach that included almost 200 individual interviews or focus group participants. What people mean when they answer questions on a survey is best discovered by asking them directly.

Aurini, Janice and Scott Davies. "The Transformation of Private Tutoring: Education in a Franchise Form." Canadian Journal of Sociology 29 no. 3 (2004): 419-438.

Various forms of private education are growing in Canada. This article explores one instance of this change, private tutoring. Data from Ontario, gathered in interviews conducted in 2001, show that this growing industry is expanding its reach, as exemplified by the evolution from 'shadow education' provision into 'learning centre' franchises. Traditional shadow educators closely follow the school curriculum, offering short-term homework help and test preparation. Learning centres develop their own curricular and assessment tools, offer comprehensive menus of services, and aim to nurture long-term skills. In so doing, these businesses are becoming increasingly 'school-like,' moving beyond supplementary education toward a fuller alternative to public schooling. The authors link this evolution to the imperatives of the franchise form. Their larger investment prompts franchises to control their services via standardization, to secure stable revenues, and to seek new market niches.

Canadian Federation of University Women, Sherbrooke and District. Days to Remember: One-room Schoolhouses in the Eastern Townships of Quebec. CFUW, 2007.

A dedicated group of women interviewed over 50 teachers and students of one-room schoolhouses and produced a Days to Remember book, featuring biographies and memorabilia. Information and items such as teachers' contracts, report cards and photographs have been archived in the Eastern Townships Research Centre of Bishop's University. Former teachers and students are invited to contribute their recollections and memorabilia to the Eastern Townships Research Centre or local historical societies.

Ontario Department of Education. Storylines: An Anthology of Told Stories. Toronto: Ontario Department of Education, 1991.

This book contains 29 stories recorded during an oral history project conducted in the spring of 1991. The stories were told to adult literacy students from 28 literacy projects in Ontario (Canada). They record the authentic voices of the following groups: native people in Thunder Bay and Golden Lake, women in Kingston and Killaloe, deaf people in Toronto, people with disabilities in Smith's Falls, immigrants in Dryder and Toronto, Mexican Mennonites in Chatham, and farming people in Palmer Rapids. Through the hearing, taping, and transcribing of other people's spoken words, the adult learners who were the primary researchers in the project were able to make significant strides in their mastery of reading and writing and in their exploration and understanding of their own histories and the history of their communities. Background information on the stories and the research projects is provided at the end of the book.

Haverluck, Tim, ed. *School Days: Manitobans Tell Their Personal Stories of Schools They Attended Here and Around the World. Winnipeg: Hugh John Macdonald Junior High School Challenge Program, 1994.*

Hodysh, Henry W. and R. Gordon McIntosh. "Problems of Objectivity in Oral History." *Historical Studies in Education/Revue d'histoire de l'éducation (Spring/Printemps 1989):137-147.*

This paper was presented at a meeting of the History of Education Society in Toronto, Canada on November 5, 1988.

Hughes, Gary K. "Fifth Annual Canadian Oral History Association Conference." *Canadian Oral History Association Journal 4, no.1 (1979): 31-36.*

Summarizes the conference in Toronto 13-14 October 1978, whose theme was oral history and education.

Llewellyn, Kristina, R. "When Oral Historians Listen to Teachers: Using Feminist Findings." *Oral History Forum, 23 (2003): page #*

Main, John. "Publication and Copyright of Oral history Materials: The OISE experience." *Canadian Oral History Association Journal 1 (1975-1976): 37-41.*

Through the experience of the Oral Institute for Studies in Education, presents findings concerning copyright laws and publication possibilities for those working in oral history, 1960's-70's.

Mears, Carolyn. *Interviewing for Education and Social Science Research: The Gateway Approach. Palgrave: MacMillan, 2009.*

Prentice, Alison. "Vivian Pound was a Man? The Unfolding of a Research Project." *Historical Studies in Education 13 no. 2 (2001): 99-112.*

The author, whose three essays on early-20th-century women physicists listed Vivian Pound as the University of Toronto's first female doctor of physics, discovered after their publication that Pound was a man. The mistake prompted further research: a paper on ambiguity in the study of female physicists and a

study of women who received doctorates in physics from the University of Toronto after 1950. The latter oral history project, which sought to determine whether sexism had affected the women during their graduate studies or careers, raised ethical questions regarding the disclosure of personal data and reinforced the idea that historical research is an ongoing process.

Timmons, V., and C.L. Wood. "An oral history of gifted education in Prince Edward Island." *Agate* 14 no. 2 (2000): 83-90.

CHILDREN & CHILDHOOD: Gleason, Mona. "Between Education and Memory: Health and Childhood in English-Canada, 1900-1950." *Scientia Canadensis* 29 no. 1 (2006): 49-72.

Despite contemporary concerns regarding the state of Canadian children's health, historians in Canada have yet to fully explore how conventional medical experts and educators thought about and safeguarded children's health. This article explores the interplay between two sources of information regarding the provision of health information for children between 1900 and the end of World War II in the English Canadian context: curricular messages regarding health and illness aimed at public school children and the oral histories and autobiographies of adults who grew up in this period. Official health curriculum and lived memory commingled to produce differing kinds of embodied knowledge aimed at the production and reproduction of hegemonic social values in the English Canadian setting. These values coexisted both harmoniously and uncomfortably, depending on the priorities of and socially constructed limitations placed on particular families in particular contexts.

Lewis, Norah ed. *Freedom to Play: We Made Our Own Fun. Waterloo: Wilfrid Laurier University Press, 2002.*

Explores games, activities and amusements of childhood between 1900 and 1950. Uses letters written by children to rural newspapers and magazines, personal memories from interviews about people reflecting on their childhood and published memoirs.

Scanlon, Kathleen O'Reilly. *Tales Out of School. Carp, ON: Creative Bound Inc., 1992.*

Former students recount their memories of teachers.

Sutherland, Neil. *Growing Up: Childhood in English Canada from the Great War to the Age of Television. Toronto: University of Toronto Press, 1997.*

Uses some interviews and memories about childhood, 'scripts of childhood'.

ADOLESCENCE/HIGH SCHOOL EXPERIENCE: Anstead, Christopher J. and Ivor F. Goodson. "Structure and Mediation: Glimpses of Everyday Life at the London Technical and Commercial High School, 1920-1940." *American Journal of Education* 102 no. 1 (1993): 55-79.

Provides a detailed examination of everyday events at a Canadian vocational high school, the London Technical and Commercial High School in London, Ontario, during the period between the two world

wars. Based primarily on interviews with former students, reveals that the schooling experience was highly structured, and shows how these structures were continually reconstructed by the actions of staff and students. Among students, males in senior technical classes had the most control over the conditions of their education, suggesting an alternate view of the historical struggle over vocational education.

ABORIGINAL EDUCATION: Ahenakew, Edward and Ruth M. Buck, ed. *Voices of the Plains Cree*. 2nd edition. Saskatchewan: Canadian Plains Research Center, University of Regina, 1995.

Edward Ahenakew (1885-1961), a "second generation" reserve Cree, was a university graduate, Anglican minister, and director of mission work in Saskatchewan. He recorded Cree traditions and stories and sought to set down the feelings of Indians at a pivotal moment in history. This book has two parts. Part I presents stories of Chief Thunderchild (Kapitikow), recorded in 1923. Thunderchild is known for resisting Treaty 6 of 1876, insisting on one school for every reserve. An introduction to the stories describes the role of old men as advisors and repositories of history, traditions, and knowledge. Thunderchild's stories and remembrances tell of a hard winter, Indian laws, war with the Blackfoot, truce-making and truce-breaking, buffalo hunts, wanton slaughter of buffaloes to get hides for trade, encounters with grizzly bears, a faithless woman, the first man, the Sun Dance, prayers for rain, and Thunderchild's admonition that his people prepare for a long and difficult journey of survival. In part II, Ahenakew created a fictional character, "Old Keyam," to interpret the outlook of Indians who had reached a certain stage in acquiring "Canadian civilization." "Keyam" means "What does it matter?" or "I do not care!" and so expresses the attitude of many Indians bewildered in the maze of change and hiding their keen sense of defeat under the assumed demeanour of "keyam!" The voice of Ahenakew, Old Keyam tells of reservation life in the early 20th century, reflecting on Cree legends, the shift from hunting to farming, freedom and Indian resistance to White domination, Christian intolerance toward Indian religious beliefs and practices, the role of women, the need for education, deficiencies of boarding schools, Indian versus Canadian law, and the right to vote. Includes photographs and the text of the Treaty (Number Six) signed at Forts Carlton and Pitt.

Bull, Linda R. "Indian Residential Schooling: The Native Perspective." *Canadian Journal of Native Education* 18 (1991): 1-63.

Interviews with 10 Cree-speaking Canada Natives in central Alberta focus on their experiences in 2 missionary boarding schools, 1900-1940. Also included are background information on the history of Indian education in Canada and archival material on Roman Catholic and (Methodist) United Church boarding schools.

Geller, Peter. "Many Stories, Many Voices: Aboriginal Oral History in Northern Manitoba." *Oral History Forum* 23 (2003): 9-28.

Examines the role of oral history in preserving the aboriginal languages, histories, and cultures of northern Manitoba in two projects: the development of two postsecondary courses that integrate and validate oral traditions in both their content and method and the creation of 'Honekwe' (Dene for House of Stories), a community-based center for aboriginal oral history.

Haig-Brown, Celia. *Resistance and Renewal: Surviving the Indian Residential School*. Vancouver: Tillacum Lib., 1988.

Used interviews from 13 ex-pupils who attended the school between 1907-1967.

Jack, Agnes, S. ed. *Behind Closed Doors: Stories From the Kamloops Residential School*. Penticton: Theytus Books, 2001.

Features written testimonials from 32 individuals who attended the Kamloops Indian Residential School. The school was one of many infamous residential schools that operated from 1893 to 1979.

Marker, Michael. "Ethnohistory and Indigenous Education: A Moment of Uncertainty." *History of Education* 29 no. 1 (2000): 79-85.

The growth of research in the 1990's into the schooling of indigenous peoples in North America and elsewhere has raised several vital methodological problems revolving around the importance of land and a sense of place in indigenous thought and the use of Indian autobiographies as historical evidence. The use of autobiography has modified over simple views of native education in the United States and Canada, but both written and oral testimony have come to be regarded with suspicion by some historians. Accounts informed by ethnohistory need to be evaluated in the context of the complex cultural negotiations at the core of the education of Indians by whites.

Miller, James, and Edmund Danziger Jr. " 'In the Care of Strangers': Walpole Island First Nation's Experiences with Residential Schools after the First World War." *Ontario History*, 92 no. 1 (2000): 71-88.

In the 1870's the Canadian government began a program to take thousands of aboriginal children away from their parents and place them 'in the care of strangers' at six boarding schools at Walpole Island in southwestern Ontario. The program was designed to 'civilize' and 'Christianize' Indian boys and girls in the hope it would speed the assimilation of native peoples into the general society. The schools' teachers attempted to replace elements of the aboriginal culture instilled in the children with those of the dominant Canadian society. The experiences of Walpole Island with the residential schools following World War I mirrored the program's national pattern. While many negative aspects emerged, including the overall failure of the schools to integrate the aboriginal young people into mainstream Canadian life, a substantial number of former students at the Walpole facilities expressed positive feelings regarding their experiences with the schools. Based mainly on interviews with Walpole Islanders who attended residential schools and secondary sources

Miller, J.R. *Shingwauk's Vision: A History of Native Residential Schools*. Toronto: University of Toronto Press, 1996.

Uses some autobiographical sources and interviews.

ETHNIC/RACE AND EDUCATION:

Dorais, Louis-Jacques. "Language, Culture and Identity: Some Inuit Examples." *Canadian Journal of Native Studies*. 15 no. 2 (1995): 293-308.

Outlines differences between cultural and ethnic identity among Canadian Inuit and assesses the relative importance of language, with special emphasis on native language education, in defining these identities. Data are drawn principally from interviews conducted with Igloodik (Nunavut) and Quaqtak (Nunavik) Inuit during 1990-91. The research suggests that cultural identity and ethnic identity are indeed different, and that language, without being essential to the definition of Inuit identity, nevertheless plays a crucial role within contemporary Inuit culture.

Echols, Frank H. and Donald Fisher. "School Action Plans and Implementation of a District Race Relations Policy." *Canadian Ethnic Studies* 24 no. 1 (1992): 58-78.

Since the late 1970's, a number of school districts across Canada have instituted multicultural education or race relations policies. Yet little research exists that documents the content, the implementation, or the effects of these policies. This paper addresses these gaps in the literature by focusing on the school action plan, a key component of the implementation of a large, urban, school district's race relations policy. The data reported here were collected as part of a district-wide evaluation of the policy, which involved documentary analysis, interviews, survey research, and fieldwork. Action plan submission rates and their quality were positively associated with the cultural diversity of the school population. Yet while all schools responded to the policy, some were reluctant participants. The overwhelming focus of the policies implemented was the curriculum. The only other aspects to receive significant attention were the English as second language (ESL) and heritage language programs. Student questionnaire response provided some evidence on the relationship between curriculum-in-theory and curriculum-in-use. The most fertile ground for implementing the policy was in culturally diverse elementary schools. The ideals of ethnic pluralism are especially difficult to achieve in schools with little or no ethnic diversity.

Hill, Margaret. "The Detention of Freedomite Children, 1953-59." *Canadian Ethnic Studies* 18 no.3 (1986): 47-60.

In 1953 the British Columbian provincial government initiated an unprecedented and dubious experiment in education designed to modify Sons of Freedom behaviour. The Sons of Freedom are a splinter group of the Doukhobors, religious zealots who moved to southeastern British Columbia in 1908. Their violent antigovernment stance led the government to force their children to attend school in 1953 despite protests. Outlines the events surrounding 'Operation Snatch' from media and Sons of Freedom viewpoints, discusses operational and curricular aspects of the enforced education program at New Denver [British Columbia], and offers a brief evaluation, substantiated by oral history. The provincial government acted to express its authority regardless of the rights of the children involved, and the Sons of Freedom community understood the message of absolute force.

Moreau, Bernice. "Black Nova Scotian Women's Experience of Educational Violence in the Early 1900s: A Case of Colour Contusion." *Dalhousie Review* 77 no. 2 (1997): 179-206.

The pervasive discrimination against African-Canadian women in Nova Scotia's education system during the first half of the 20th century produced 'colour contusion,' a painful type of psychological injury that

damaged their sense of self-worth. Interviews conducted during 1990-91 with ten women who attended white educational institutions show that most experienced the term 'colour' as alienation and racism. Three of the ten obtained high school diplomas; the others were systematically denied educational opportunities. All endured severe hardships as a result of their skin colour, yet persevered through quiet resistance, inner strength, female solidarity, religious faith, and experience with oppression.

Sturino, Franc. "Oral History in Ethnic Studies and Implications for Education." *Canadian Oral History Association Journal* 4 no. 1 (1979): 14-21.

Describes using oral testimony in a doctoral study on the chain migration of people from the southwestern Cosenza province in southern Italy to North America during 1880-1940's. Discusses the value of oral history as a source for social history, as a tool in immigrant and minority education, and as an indirect means of integrating ethnic groups into Canadian society.

RURAL EDUCATION:

Kindling the Spark: The Era of One-Room Schools, An Anthology of Teachers' Experiences. Vancouver: British Columbia Retired Teachers' Association, 1996.

Charyk, John C. *Syrup Pails and Gophers Tails: Memoirs of the One-Room School*. Saskatoon: Prairie Books, 1983.

Varpalotai, Aniko. "Happy Stories and Haunting Memories...Women Teaching in Rural Schools in Twentieth Century Ontario." *Oral History Forum* 24 (2004): 30-45.

Presents the stories of women who taught in rural Ontario schools during the 1940's-90's.

Varpalotai, Aniko. "Education in Rural Communities – Schools and Beyond." *Oral History Forum* 23 (2003): 113-127.

A researcher at the University of Western Ontario describes how oral history methods have shaped her academic work on rural education and her personal experiences in a Canadian rural setting since the 1990's. The article also outlines her involvement in local Agriculture in the Classroom programs funded by Ontario Agri-Good Education, Inc., 4-H clubs, a rural education practicum, and Women's Institutes organized by Women in Rural Economic Development.

TEACHING & TEACHERS:

Coulter, Rebecca. "Teaching Remembered: An Introduction" *Oral History Forum*, 24(2004): 6-12. Introduction to special issue of the Oral History Forum on Teachers and Education.

Costello, Gladys, ed. *Tales told by teachers, 1998: a book of memories*. Corner Brook: RTANL (Retired Teachers Association of Newfoundland and Labrador) in cooperation with RB Books, 1998.

Patterson, Robert S. "Voices From the Past: The Personal and Professional Struggle of Rural School Teachers." In *Schools in the West: Essays in Canadian Educational History*, eds. Nancy M. Sheehan, J. Donald Wilson, and David C. Jones. Calgary: Detselig, (1986): 99-111.

Based largely on interviews with past teachers.

Urban, Wayne J. "New Directions in the Historical Study of Teacher Unionism." *Historical Studies in Education*, 2 no. 1 (1990): 1-15.

Analyzes historical studies of teacher unionism published since 1982, primarily in the United States, but also published works in Great Britain, Canada, and Australia. Several new directions in writing and research in this field are promising, especially the use of quantitative techniques and oral history to supplement documentary analysis. Additionally, there has been increased interest in studying the interactive factors of religion, gender, class, and race to assess who the teachers are and the role they play in unionism. An important area that needs further attention in the United States is the impact of the government on education and perspective.

WOMEN TEACHERS:

Alphonsus, Sister Mary. "Life on Baccalieu: The Reminiscences of the Last Teacher There, Miss Margaret Noonan." *Newfoundland Quarterly* 75, no 3 (Christmas 1979): 10-12.

Collins, Alice and Patricia Langlois. " 'I Knew I Would Have to Make a Choice': Voices of Women Teachers from Newfoundland and Labrador." *Newfoundland Studies* 11 no. 2 (1995): 308-328.

School teaching is a classic case of the gendered division of labour for women, that is, the career fits traditional expectations of society concerning what a woman should do. Through the mid-20th century, women teachers accepted lower rates of pay than male teachers within Newfoundland's single-industry economy and weak educational tax base. Several common personal themes emerged from two sets of individual interviews with Newfoundland and Labrador women teachers. When growing up, the families of the interviewees usually placed a high value on education. The career options of these women were quite limited, and there were tangible benefits to teaching. There is extensive linkage between the professional and personal lives of the interviewees.

Coulter, Rebecca. " 'Looking After Ourselves': Women Elementary Teachers and Their Federation." *Oral History Forum*, 24 (2004): 67-85.

Presents the stories of women teachers who were involved with the Federation of Women Teachers' Associations of Ontario between 1938 and 1998.

Coulter, Rebecca. "Learning our Lesson: Oral History and the Women Teachers of Ontario." *Oral History Forum*, 21-22 (2001-2002): 87-99.

Describes the project undertaken by a group of researchers at the University of Western Ontario that aimed to document the experiences of two hundred active and retired female teachers in Ontario. The author deals with such logistical problems as the management of large archives of collected oral histories and such theoretical and ethical issues as trying to sensitively treat their informants 'as gendered, classed and racialized subjects' and discusses the advantages of oral history in such projects.

Gray, Rachel. "Teaching: A Career...or a Little Hat Money? An Oral History with Alice Gray." *Ontario History* 84 no. 4 (December 1992): 315-327.

Describes the teaching career of Alice Gray of Toronto, Ontario, in a personal and historical context. Encouraged by her parents to be a career woman, Gray pursued her undergraduate degree in an English and history honors program. After one year of graduate study, Gray relinquished her radical interests, and sought the security of a teaching career, the path of service and sacrifice expected of middle-class women. She continued to work while raising two children with her husband Aubrey. Although Alice Gray fully intended to be a career woman, and indeed achieved a successful career as an educator, she claims that working had more to do with her fashion whims than ambition.

Hallman, Dianne. "Telling Tales in and out of School: Twentieth-Century Women Teachers in Saskatchewan." *Saskatchewan History*, 49 no. 2 (1997): 3-17.

Discusses the role of women teachers in Saskatchewan in the 20th century. Before World War II, teaching was generally considered to be a temporary job for a woman between college graduation and marriage, but gradually unmarried women career teachers became common. The hiring of married women became more acceptable during the depression and World War II, and especially during the postwar teacher shortages. As their role became more important, teachers' attempts to improve education by improving their own training increased. The author includes teachers' oral history accounts of their experiences. Based on interviews and secondary sources.

Hallman, Dianne. "A Thing of the Past: Teaching in One-Room Schools in Rural Nova Scotia, 1936-1941." *Historical Studies in Education*, 4 no. 1 (1992): 113-132.

Looks at the difficulties and rewards of teaching in rural areas during the 1930's-40's using the experience of Margaret Elizabeth Johnson, who taught in one-room schools in rural Nova Scotia during 1936-41. Most rural teachers were women; salaries varied, were usually low, and women were paid less than men. Because each rural community had its own 'school board,' budgets varied from community to community, creating regional inequities in Nova Scotia during the early 20th century.

Notes: Based on interviews and papers of Margaret Johnson Miller and the Annual Reports of the Superintendent of Education of Nova Scotia.

Harper, Helen. "Personal and Professional Freedom in the Hinterlands: Women Teachers in Northern Ontario." *Oral History Forum*, 24 (2004): 46-66.

Presents the stories of women teachers in northern Ontario and their struggles for personal and professional freedom during the 1930's-90's.

Kinnear, Mary. "Disappointment in Discourse: Women University Professors at the University of Manitoba Before 1970." *Historical Studies in Education* 4 no. 2 (Fall 1992): 269-87.

A 1970 study by the Royal Commission on the Status of Women found that Canadian universities saw little change in the six to one proportion of men to women professors from 1920 to 1970, and that women were generally hired in lower-level positions, or in such traditional disciplines as home economics, education, physical education, social work, health professions, and languages. Specifically, a review of women professors at Manitoba College and the University of Manitoba indicated that this disparity was due not only to the institution's hiring practices and promotional prejudices, but also to women's lack of action due to ambivalence or fear of losing their current positions if they pushed for promotions.

Notes: Based on University of Manitoba archives, University of Manitoba's Board of Governors papers, and interviews.

Llewellyn, Kristina. "Performing Post-War Citizenship: Women Teachers in Toronto Secondary Schools." *Review of Education, Pedagogy & Cultural Studies*, 28 no. 3-4 (2006): 309-24.

Feminist historians have argued that the body needs to be historicized, noting that the body, rather than simply a static, biological, or material reality, is a site of inscription and intervention for notions of nation, race, class, sexuality, ability, and gender within particular historical contexts. Some feminist scholars have made particular reference to women's bodies as sites of inscription when undertaking investigations of health systems and the medical world. Far too few feminist historians have examined the "body" beyond these institutions. This article expands the field to explore women's bodies within the institution of the school. The article demonstrates that the woman teacher's body was a site of inscription for historical definitions of gender, professionalism, and nation. The article also speaks to the "body" as a site of resistance, in this case women teachers' control of their bodies as a form of negotiating power within schools. This article looks at women teachers' daily struggles and pleasures with bodily performances of their gender and occupational roles within early post-WWII Toronto public secondary schools. The oral histories of ten women teachers are examined to understand their daily, active negotiations to embody prevailing definitions of respectability.

Llewellyn, Kristina. "Gendered Democracy: Women Teachers in Post-War Toronto." *Historical Studies in Education*, 18 no.1 (2006): 1-25.

Postwar Toronto secondary schools were intended to be an example of liberal democratic values and were physically remodeled to reflect these values. Expectations fell short because the authority of female teachers was limited, yet simultaneously they were encouraged to be responsible as 'partners' in the democratic school. Oral histories from ten women teachers in postwar Toronto are used to show how these individuals dealt with the challenge of the discrepancy between authority and responsibility in a male-dominated curriculum and inspection regime, using various techniques to informally gain a sense of empowerment. The content and methods of their teaching were areas under their control, as was the meaning attached to teaching for community rather than personal benefit.

Llewellyn, Kristina. "Productive Tensions: Feminist Reading for Women Teachers' Oral Histories." *Oral History Forum*, 23 (2003): 89-112.

Asks whether a feminist reading of women teachers' oral histories benefits from a poststructuralist versus a materialist analysis or from an integrated framework.

Majhanovich, Suzanne. "Pondering Priorities: Reflections on the Careers of Three Francophone Women Teachers in Ontario." *Resources for Feminist Research*, 31 no. 3-4 (2006): 67-86.

Teaching has long been regarded an appropriate occupation for women, though women have faced challenges with regard to preparation, advancement, and promotion, particularly when it involves the teaching of minority languages by women, often themselves members of a minority group. This article focuses on three Francophone women who began their careers teaching French in largely English-speaking Ontario in the mid-20th century.

Majhanovich, Suzanne. "We've come a long way – or have we? Retired Women Teachers Reflect on Freedom." *Oral History Forum*, 24 (2004): 13-29.

Presents the stories of retired women teachers in Canada who began teaching in the mid-20th century, focusing on whether they personally feel any real 'progress' for women has been achieved in the profession.

Rezai-Rashti, Goli. "Memories of Difference and the Struggle for Social Justice: Black Women Teachers in Twentieth Century Ontario." *Oral History Forum* 24 (2004): 107-119.

Presents the stories of four black immigrant women and their struggles to be accepted formally and informally as teachers in Ontario during the 1960's-90's.

Stanton, Patricia, A. and Beth Light. *Speak with their own Voices: A documentary history of the Federation of Women Teacher's Associations of Ontario and the women elementary public school teachers of Ontario*. Toronto: Federation of Women Teacher's Association of Ontario, 1987.

SCHOOL ADMINISTRATION:

Anderson, Stephen, E. and Joelle Rodway Macri. "District Administrator Perspectives on Student Learning in an Era of Standards and Accountability: A Collective Frame Analysis." *Canadian Journal of Education* 32 no. 2 (2009): 192-221.

Our analysis explores the agenda for student learning communicated in interviews with school district officials from four Ontario districts. Using research methods drawn from collective action framing theory, we identified six core frames and one broader frame in the discourse on student learning: (a) measurable academic achievement, (b) personalized preparation for post-secondary destinations, (c) a well rounded education, (d) personal development, (e) faith/values-based education, (f) social identity development,

and (g) developing the whole child (the broader frame). The analysis highlights the administrators' advocacy for a more encompassing educational agenda than that mandated by government curriculum and accountability policies, and the utility of framing theory for education policy analysis.

Porter, Marilyn and Fulton, Keith Louise. "The Leadership of Women: A Conversation Among Presidents of Mount Saint Vincent University." *Atlantis* 24 no. 1 (1999): 61-70.

Presents edited extracts from a 1998 conversation among past and current presidents of Mount Saint Vincent University, Halifax, Nova Scotia, a Catholic liberal arts college for women founded in 1873 by the Sisters of Charity. Sister Mary Albertus Haggerty, E. Margaret Fulton, Naomi Herson, Elizabeth Parr-Johnson, and Sheila Brown, presidents between 1974 and 1998, commented on issues ranging from the funding challenges faced by the university to the need to adhere to its mission even while expanding programs to meet the changing needs of students.

Wallace, Janice. "Learning to Lead: Women school Administrators in Twentieth Century Ontario." *Oral History Forum* 24 (2004): 87-106.

Presents the stories of 12 women school administrators in Ontario during the last half of the 20th century.

ADULT EDUCATION:

Joshee, Reva and Tracey Derwing. "The Unmaking of Citizenship Education for Adult Immigrants in Canada." *Journal of International Migration & Integration* 6 no.1 (2005): 61-80.

Reports on the results of studies examining citizenship education for adult immigrants in Canada from 1947 to 2004. Interviews with policymakers and citizenship applicants, reviews of relevant documents, and surveys of program providers across Canada, show that trends in Canadian citizenship policy are in keeping with larger trends in globalization and consumerism.

MacLean, Judith Flora. " 'The Woman Speaks her Mind:' The Role of Oral Histories in Documenting Women's Participation in the Antigonish Movement." *Canadian Oral History Association Journal* 11 (1991): 23-28.

Interviews conducted in 1989 and 1990 made important contributions to an oral history research project about women's participation in the Antigonish Movement, an adult education and cooperative development program in the Canadian Maritimes in the 1930's.

UNIVERSITY/SPECIALIZED EDUCATION:

Axelrod, Paul. *Making a Middle Class: Student Life in Canada During the Thirties.* Montreal and Kingston: McGill-Queen's University Press, 1990.

Includes some interviews with past students.

Axelrod, Paul. "Moulding the Middle Class: Student Life in Canada during the Thirties." *Acadiensis* 15, no. 1(Autumn 1985): 84-122.

The 1930's were a time of austerity for Nova Scotia's Dalhousie University, as for Canadian universities generally. There were few Canadian black or working-class youths at Dalhousie in the 1930's. A handful of students came from extremely affluent families, but most came from the middle classes. The average student was the son of a merchant, and became a lawyer or doctor with a modest but secure practice. Academic conservatism combined with an increasingly utilitarian curriculum in an institution devoted to turning out respectable professionals.

Notes: Based on Dalhousie University's President's Office Papers and Senate Minutes; Dalhousie University Archives, Halifax; interviews; and other sources.

Beagan, Brenda L. "Even if I don't know what I'm doing I can make it look like I know what I'm doing': Becoming a Doctor in the 1990's." *Canadian Review of Sociology and Anthropology* 38 n. 3 (August 2001): 275-92.

This study draws on survey and interview data from students and faculty at one Canadian medical school to examine the processes of professional identity formation and how they are experienced by diverse undergraduate medical students in the late 1990s. As the results will show, the processes are remarkably unchanged from the processes documented 40 years ago.

Kirkwood, Rondalyn. "Blending Vigorous Leadership and Womanly Virtues: Edith Kathleen Russell at the University of Toronto, 1920-52." *Canadian Bulletin of Medical History* 11 no. 1 (1994): 175-205.

Using archival resources and interviews with former nursing faculty, explores the gendered attributes of leadership through an examination of the leadership qualities of one woman, Edith Kathleen Russell, in one campaign, the struggle for a nursing program at the University of Toronto. The nursing program was established at the University of Toronto in 1920, a time when women's public contribution remained firmly tied to their traditional feminine qualities. Kathleen Russell was faced with the virtually impossible task of balancing the traditional feminine qualities while practicing the aggressive qualities associated with leadership and authority. Russell was successful in promoting university nursing education when she worked within the confines of gender-determined behaviour. When her strong will, determination, and persistence became evident, she was silenced. The dilemma of how to blend traditional feminine characteristics with assertive leadership remains.

McKeen, Carol, A. and Alan J. Richardson. "Education, Employment and Certification: An Oral History of the Entry of Women into the Canadian Accounting Profession." *Business and Economic History* 27 no. 2 (1998): 500-21.

Uses oral history and archival material 'to determine the mechanisms used to control the gender composition' of the profession of accounting in Canada, focusing on education, employment, and professional affiliation. Formal discrimination in the form of educational requirements and gender-biased funding disappeared fairly early in Canada. Very few women were accountants prior to 1970, although

women did come to dominate the lower skilled and status bookkeeper positions. Officially, no barriers to entry into the profession existed after 1929, but no means to facilitate entry existed either. In terms of the professional accounting associations, the entrance of women rose and fell with fluctuations in the Canadian suffragette movement, with most associations accepting women as members during the 1910's.

Muzzin, Linda J. and Roy W. Hornosty. "Formal and Informal Training in Pharmacy: Ontario, Canada , 1917-1927." *Pharmacy in History* 36 no. 2 (1994): 71-84.

Uses interviews with 25 graduates of the Ontario College of Pharmacists, which operated in Toronto from 1883 to 1927, to assess pharmacy education in central Canada from 1917 to 1927. Following a formal one-year instructional program at the college, the apprentice pharmacists worked for at least four years at local drug stores or physician dispensaries to complete their training. The apprenticeship program in Ontario received a mixed review from the surviving graduates; one elderly man indicated, 'I taught myself. I don't remember anybody telling me anything.' Formal and informal pharmacy education in Ontario reflected the lack of standardization in apprenticeship programs until the end of the 1920's.

PERSONAL NARRATIVES:

Bergen, John J. "The Case of John J. Bergen." *Mennonite Life* 48 no. 3 (1993): 15-18.

A personal narrative and excerpts from the author's letters chronicle his termination from his teaching job in the Hopeland School District of Winnipeg, Manitoba, during World War II because of pacifist sentiments. The article also covers the author's enlistment in the medical and dental corps and his successful effort thirty years later to have the Department of Education reconsider the case of his teaching certificate and change the record.

Braun, Jan. "From Policy to the Personal: One Queer Mennonite's Journey." *Journal of Mennonite Studies* 26 (2008): 69-80.

Traces the evolution of various North American Mennonite church organizations' policies toward gays and homosexuality since 1980. The article intertwines this history with a personal narrative of the author's experiences as a Canadian lesbian Mennonite, especially her college education and involvement with Mennonite gay organizations.

Brown, Yvonne. "Ghosts in the Canadian Multicultural Machine: A Tale of the Absent Presence of Black People." *Journal of Black Studies* 38 no 3 (2008): 374-387.

The author, who is an African Canadian, was a beneficiary of the 1967 Immigration and Manpower Act. She embraced the 1971 Canadian Multicultural Policy and 1988 Multiculturalism Act and its programs as means to validate the identities and cultures of black people. She tells of her disillusionment and how multiculturalism has concealed the brutal histories of enslavement, colonization, and empire. She uses the metaphor of ghosts to describe her project of directed self-study to understand the subjugation of knowledge about the colonized Other. She offers implications for educational institutions.

Campbell, Peter. "An Oji-Cree Student in Two Worlds in Northwest Ontario." *Journal of Mennonite Studies* 19 (2001): 168-170.

A Cree Indian recounts his mid- to late-20th-century education in a Mennonite school near Red Lake, Ontario, where he experienced spiritual instruction and discipline. At the turn of the 21st century he served on a tribal council in Red Lake.

Cappadocia, Ezio. "On Becoming a Canadian." *Italian Canadiana* 8 (1992): 54-64.

Presents a personal narrative of the author's gradual integration into English-speaking Canada, recounting his arrival in Canada as a boy in 1934, his subsequent childhood in Meadowside in northern Ontario, his education at the University of Toronto and the University of Chicago, and the beginning of his career as a history professor at the Royal Military College of Canada in 1951.

Conway, Jill Ker. *True North: A Memoir*. Toronto: Knopf Canada, 1994.

Conway leaves Australia to discover the freedom of open inquiry at Harvard University, and to break away from her mother's oppressive demands. For the first time, she forms true friendships with other women and develops a sense of confidence and happiness that becomes almost complete when she marries Professor John Conway, her "true north" (compass point). The Conways face serious challenges as they move to Canada where the author teaches history and later becomes vice president of Toronto University. As the book ends, she is president of Smith College. Conway writes in a clear, brisk, literary style that is readable, engaging, and sometimes lyrical. She details successes and pleasures as well as personal sorrows and disappointments that require background knowledge from the earlier title. The final third of the book is a technical discussion of university-administration issues and of less general appeal, but good for readers interested in academic careers.

Cook, Maisie Emery. *Memoirs of a Pioneer Schoolteacher*. [n.p.], 1968 *Normal school training in Alberta. Teaching in Alberta and Northwest Territories*.

Dei, George J. Sefa. "Narrative Discourses of Black/African-Canadian Parents and the Canadian Public School System." *Canadian Ethnic Studies* 25 no. 3 (1993): 45-65.

Examines the narratives of black/African-Canadian parents about real and perceived individual, structural, and systemic barriers inhibiting the effective participation and academic success of black youths in the Canadian public school system. The study is part of a larger three-year study looking at black youths in a Canadian inner city and how their experiences in high school inform our understanding of students' disengagement. Parents were interviewed in part as a way to cross-reference students' narratives of their lived experiences, exploring how black parents from different social, economic, and cultural backgrounds articulate the problems affecting their children's education. The narratives of parents suggest that an understanding of black youth disengagement from school must be grounded in the institutionalized policies and practices of exclusion and marginalization that organize public schooling, and also structure the off-school environment of many students.

Fair, Myrtle. I Remember the One-Room School. Cheltenham, ON: Boston Mills Press, 1979. Memories of schooling in Ontario, 1890-1960.

Gillet, Margaret and Kay Sibbald, ed. A Fair Shake: Autobiographical Essays by McGill Women. Montreal: Eden Press, 1984.

Goodwin, Theresa. "Recollections and Reminiscences: An English School Marm in Saskatchewan." Saskatchewan History 27 no. 3 (Autumn 1974): 103-107.

The author writes of her teaching experiences in Chaplin and Duval, Saskatchewan, 1912-13.

Griffis, Edith May. "The Lady of the Bay." The Beaver (Winter 1960): 46-50

Excerpt from an unpublished book by the author, who opened the first public school on Hudson Bay in 1912, describing her arrival at York Factory.

Hinds, Margery. School-House in the Arctic. London: Geoffrey Bles, 1958.

The author's experiences as a teacher among the Eskimos of Canada.

Holt, C.E. An Autobiographical Sketch of a Teacher's Life. Quebec: Carrel, 1875.

Horn, Michiel. "Leonard Marsh and his Ideas, 1967-1982: Some Personal Recollections." Journal of Canadian Studies 21 no. 2 (1986): 67-76.

In his last years, Canadian reformer Leonard Marsh viewed himself as an educator seeking to improve society through social education. The social sciences remained for him a major source of ideas and public policies.

McKenzie, Charles H. "Growing up in Alberta." Alberta History 38 no. 1 (1990): 25-31.

Continued from a previous article. McKenzie describes his medical school education from admission to the University of Alberta's medical school in 1920 to his graduation and certification in 1927, detailing his social life in Edmonton as well as the medical curriculum and the faculty.

McKenzie, Charles H. "Growing Up in Alberta (Part 2)." Alberta History 37 no. 4 (1989): 17-25.

Continued from a previous article (see entry 27:11761). Charles H. McKenzie (1897-1980) continues his narrative of his youth in Alberta. After earning a teaching credential in 1915, McKenzie taught in two small rural schools before enlisting in the Royal Flying Corps in Calgary in 1918, too late to see action. After discharge, and soon after accepting a teaching position at Big Hill School, Longview, Alberta, the Spanish influenza struck the community, followed by forest fires.

McKenzie, Charles H. "Growing Up in Alberta (Part 1)." *Alberta History* 37 no. 3 (1989):14-23.

Prints the reminiscences of Dr. Charles H. McKenzie (1897-1980), whose family moved to the town of Okotoks, Alberta, in 1906. Describes early homesteading techniques; the trials and tribulations of prairie farming; the move to a new house in High River, then later to Calgary; the challenges of junior high and high school; and the winning of a scholarship to the University of Alberta.

McKenzie, Charles H. and Diane McKenzie, ed. "Reminiscences of Dr. Charles McKenzie." *Saskatchewan History* 38 no. 2 (1985): 53-65.

Presents Charles McKenzie's reminiscences about his experiences as a doctor in Ituna Bon Accord, Saskatchewan, during 1928-31. McKenzie, who died in 1980, recorded his impressions of the community and his various friends, and described his experiences treating a diphtheria epidemic that struck the town in 1928, acting as coroner, and conducting yearly physical examinations for the 400 children of the school district. The hardships of the Depression forced Dr. McKenzie to leave Saskatchewan for the United States.

McKenzie, Mrs. M.I. "School Memories." *Alberta Historical Review* 7 no. 1 (Winter 1959): 14-17.

Parr, Joy, ed. *Still Running...: Personal stories by Queen's women celebrating the fiftieth anniversary of the Marty Scholarship*. Kingston: Queen's University Alumnae Association, 1987.

Penner, Ida. "By Word of Mouth: A Personal Memory. A Teacher at Beautiful Meadow." *Beaver* 73 no. 5 (1993): 43-45.

Ida Hiebert Penner (b. 1903) recalls her days at the Normal School at Manitou, Manitoba, during 1921-22, and her experiences as a young teacher in a school near her home in Winkler-Blumstein, Manitoba, and later in the Schoenwiese, Edward, and Valleyfield School Districts during the 1920's and early 1930's.

Shaw, Bertha M.C. *Broken Threads: Memories of a Northern Ontario Schoolteacher*. New York: Exposition Press, 1955.

Smith, Vivian Martin. *Faces Along My Way*. Winnipeg: Prairie Publishing, 1970.

Teaching in rural Manitoba, 1920 to mid-century.

Stamp, Robert. "Growing Up Progressive? Part II: Going to High School in 1950s Ontario." *Historical Studies in Education* 17 no. 2 (2005): 321-331.

Continued from a previous article in 'Historical Studies in Education' 17(1). Chronicles the author's experience as a high school student in 1950's Ontario. Ontario high schools at the time 'proved even more faithful to tradition and hostile to progressive elements than their elementary counterparts.' This

experience was, in part, the result of a shift toward the progressive curricula and outlook of the administrators of the 1930's and early 1940's and toward the traditional leanings of the conservative governments of the 1950's.

Stamp, Robert. "Growing Up Progressive? Part I: Going to Elementary School in 1940s Ontario." *Historical Studies in Education* 17 no. 1 (2005): 187-198.

Presents an autobiographical account of the author's memories of schooling in Port Colborne, Ontario, during 1942-50. The author discusses how the Ontario Department of Education's 1937 curriculum revision, the 'Programme of Studies,' affected his schooling.

Sutherland, Neil. " ' School Days, School Days, Good old Golden...? A Childhood in British Columbia in the 1930s and '40s." *Historical Studies in Education/Revue d'histoire de l'éducation*, 16 no. 2 (Fall 2004): 339-51.

Gives a first-person account of the author's elementary and secondary schooling in the 1930's-40's in British Columbia. He attended school in Vancouver and in northern British Columbia. His story reflects educational experiences in rural and urban settings. His mother was a teacher, and the author later became a teacher. The account is rounded out by discussions of teachers' methods and personalities as well as the atmosphere and personal stories at the various schools the author attended.

Swanson, Terri. "School Days." *Heritage Review* 24 no. 4 (1994):3-8.

Describes the education the author received from 1939 until 1947 at St. Peter School, a one-room Roman Catholic country school in the German-Catholic community of Denzil, Saskatchewan. The author moved with her family to Ardley, Alberta, in 1947 and enrolled in the Great Bend Consolidated School District.

Swanson, Terri. "My Memoirs." *Heritage Review* 22 no. 1 (1992): 23-29.

Recollects the childhood experiences of the author, who was born in 1933 near Donegal, Saskatchewan, Canada, one of 11 children in a family that operated a small farm during the Great Depression. She describes the family's daily life and farm chores, clothing, food, transportation, toys, games, school, medical treatments, religious practices, and wages. The family moved to Ardley, Alberta, in 1946. The author, Hildegard Therese (Spring) Sullivan, now lives in Edmonton, Alberta.

Turner, Allan R., ed. "Reminiscences of the Hon. J.A. Calder." *Saskatchewan History* 25 no. 2 (1972): 55-75.

James Alexander Calder reminisces about his career as a teacher, school inspector, and Deputy Commissioner of Education in the Northwest Territories, as well as his service in provincial and federal cabinets, 1882-1921.

Wallin, Dawn C. "From 'I'm not a feminist!' to CASWE President: Reflecting on Space(s), Time(ing), and His(Her)-Story." *Canadian Journal of Education* 31 no. 4 (2008): 795-812.

For this personal narrative, I have used Applebaum and Boyd's (2000) work on developing a critical sense of dominance to detail my journey of initial resistance to being labeled a feminist, to my growing recognition of power and privilege within educational institutions, to my active role as president of the Canadian Association for the Study of Women in Education (CASWE) for the Canadian Society for the Study of Education (CSSE). I illustrate how working within a system does not negate the potential for a critical engagement with hegemonic practice, but can actually position feminists, or associations such as CASWE, in spaces to work authentically towards equity.

Woywitka, Anne. "Golden Rule Days." Alberta History 46 no. 2 (1998): 10-19.

The author, a first-generation Canadian of Ukrainian descent, provides an autobiographical account of her early schooling in Opal, Alberta, between 1920 and 1931. A one-room schoolhouse served as the classroom for all the children of the vicinity, some of whom did not speak English at home. Several of the six teachers who taught at the school used questionable teaching practices, and ethnic discrimination was common. The author discusses such things as inspections by government health officials that led to substantial changes in school sanitary practices.

DISSERTATIONS:

Cappe, Brenda. The Campaign for Holocaust Education in Toronto: An Oral History. Masters Thesis. University of Toronto, 2007 109 pages.

Llewellyn, Kristina. In the Name of Democracy: The Work of Women' Teachers in Toronto and Vancouver, 1945-1960. University of British Columbia [Canada] 2006 309 p.