

"bread-winner" husbands. In contrast, the contributors to *Women and the Canadian Welfare State* advocate policies that increase the independence of women from financial reliance on either men or the state and encourage women to be active agents in reconstituting the welfare state.

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Undisciplined Women: Tradition and Culture in Canada. Pauline Greenhill and Diane Tye, eds. Montreal and Kingston: McGill-Queen's University Press, 1997; xv+306 pages; photographs, diagrams, map; ISBN 0-7735-1614-x; \$55.00 (paper).

This collection of twenty articles with introductory and concluding essays claims to locate the intersection of three all too often marginalized areas of academic inquiry - folklore, women and Canada - by countering supposed emphases in our cultural studies on high, mainstream or mass culture; men and their products; and the international. Contributors offer perspectives from women's studies, folklore, anthropology, sociology, art history, literature and religious studies, while they assume an interdisciplinary stance. Aiming to question disciplinarity itself, the editors purport to offer a multidisciplinary gaze on the Canadian folklore constitution of feminism and the folklore feminist constitution of Canada, amounting to a consideration of the study, relevance and future of Canadian women's traditions

This provocative book has three sections: perspectives - primarily retrospective - on "Identifying, Collecting, and Interpreting Women's Folklore;" then selected "Images of Women in Canadian Traditional and Popular Culture;" and finally, specific explorations of how primarily contemporary "Women Transform Their Lives and Traditions." Its greatest value lies in its confrontational stance, speaking from the margins to challenge perceived silencing of women's

culture and its study in Canada. Yet its insistent feminist focus verges on being somewhat presentist and limited, skewing the representation here of relevant Canadian folklore work. Those unfamiliar with the field will not appreciate the notable femaleness characteristic of Canadian folklore - scholars, material and study - evident in both scholarly and popular publications; let alone numerous archival, museum and ethnic-specific collections. Edith Fowke's "Personal Odyssey" testifies to the significance of one woman to Canada's folklore; and Labelle's account of Catherine Jolicoeur testifies to the contribution of another through preserving regional traditions. But here, as often in this necessarily selective book, one wishes for more. The implications of feminist politicization of cultural representations - well documented by Christine St. Peter in "Feminist Afterwords: Revisiting *Copper Woman*" - definitely merit much more attention.

One decided strength of this book is its exploration of the dynamics of culture in Canada: Tye, for example, underscores the underappreciated academic value and public significance of a woman's presenting local traditions in a newspaper column. And Labrie's excellent article "Help! Me, S/he and the Boss" documents negotiations among folk, popular and elite aspects and representations in film and folktale. The collection exemplifies the worthy if not innovative point that research itself empowers and transforms. It also explores the relevance of grassroots versus official culture in defining identity, a matter of particular consequence in Canada where official rhetoric has manipulated culture from above and undervalued the people's own traditions apart from ethnicity. Still, selectivity and overstatement cannot any argument make; the issue here is the politics of culture, not of sexuality/gender alone as emphasized here. The "Images of Women" are illustrative: negative images prevail among those chosen for inclusion (as in Rieti's fine piece on Newfoundland witch traditions), along with directly sexual references and cultural artifacts as, for instance, in the articles by Greenhill, Taft (one of two men included) and Ristock. What emerges is important insight into the construction of gender

through tradition, yet paradoxical silencing of important positive cultural presences such as the women of power in our settlement narratives.

Undisciplined Women claims to be revolutionary, yet its strongest argument supports an established point - the significance of women to Canada's culture (frequently defined as feminine versus masculine America) - and the widely practiced methodology in cultural research of inter- if not multi-disciplinarity. In the opening article on "Reclaiming the Study of Our Cultural Lives," Doucette presents a solid argument for the social utility and intellectual fulfillment of those involved in this exercise, yet by the conclusion, the reader remains questioning the effectiveness of the results in developing "our paradigm for the study of our culture," whoever "we" are. Nonetheless, this collection should be of considerable interest to Women's Studies, if somewhat less to Folklore Studies; while for Canadian Studies and Cultural Studies generally it embodies the continuing movement toward truly inclusive cultural appreciation.

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Introducing Race and Gender Into Economics. Robin L. Bartlett, ed. London and New York: Routledge, 1997: illustrations; xiv+210 pages; ISBN 0-415-16282-3; \$75.00 US (cloth).

This volume is written primarily by and for teachers of introductory economics. The majority of the chapters are "lesson plans," with examples showing how race and gender concepts can be brought into the classroom, discussions of what students can be expected to learn, and pitfalls the instructor may encounter. However a number of chapters focus on general pedagogical issues, for example, teaching Asian-American undergraduates or "affective-oriented" groups.

Several chapters cover material which is standard in any labour-oriented women in the economy course, for example, labour supply and human capital investment decisions, the economics of affirmative action, and definitions of the labour force. It is not the examples themselves which are of interest in these chapters - the basic lecture material is set out better elsewhere. What is useful is the experience of other instructors. For example, several chapters describe ways of deflecting students who turn to racial or gender stereotypes when discussing different groups' economic experiences.

A number of chapters contain valuable ideas which I will use in the future. One chapter describes an exercise in which students calculate race or income specific consumer price indices (CPI). This is a nice example of how race or gender sensitive material can strengthen understanding of basic economic concepts. Another example which might spark (male?) interest in racial issues shows that US baseball teams which integrated quickly outperformed more slowly integrated teams. Finally, readings from the debates over protective labour legislation one hundred years ago could lead economics and non-economics students to question their own ideas about the best policy response to women's work-family conflicts.

The US focus of this volume may be something of a difficulty for Canadian readers. In the classroom, the examples would need to be adapted using Canadian or international data. Further, class discussions as described in this volume might require extra care to include students who may have been educated in settings where conformity is valued, challenging authority is discouraged, or where questions have a "right" answer. More subtly, Bartlett's suggestion that instructors may want to "affirm cultural differences" presupposes an acceptance of diversity, a "warm climate," that may be presumptive.

This volume is an early contribution to a fledgling area. As such, it only touches on many of the more difficult issues involved in introducing race and gender into economics. I personally struggle to find material that considers the