tresses (*barraganas*) and their children, and the rights of women to give testimony in legal proceedings. It is an important pioneering study of a particular type of medieval local legislation. The author has chosen to "synthesize related but dissimilar and widely dispersed materials to present a broader picture of medieval townswomen than can be gleaned from any single locality" (p. 11). This is fine; however, it would have been helpful to have provided an example or two of the contents of single *fueros* as they relate to women. What is included? What is omitted? Why? Given the methodology, it is difficult to get a sense of any one settlement and a sense of the overall treatment of women in any particular law code.

One of the intractable problems of a work of this sort is how to deal with the question of the extent to which the sources reflect actual practice. The inclusion of scenes depicting women in various life circumstances taken from illuminated manuscripts contributes somewhat to answering the question.

I have just one cavil with the book. The *fueros* arose in geographical and cultural contexts in which Visigothic law had been influential for centuries, and where Roman and ecclesiastical law were beginning to assert themselves. Greater attention to the interaction among these various sources of law might have highlighted the distinctive character of the *fueros* and charted their fate during the two centuries covered by the author. Perhaps this is material for another study.

All in all, Dillard succeeds in presenting a fine piece of medieval scholarship in a manner which makes it accessible to anyone seriously interested in the history of women. It is flawlessly printed and provided with a good index. While the Bibliographical Index to the *fueros* is useful, a full bibliography of primary and secondary sources should have been included. It is hoped that the work will reach a wider audience than specialists in medieval Spanish history.

Pierre J. Payer
Mount Saint Vincent University

Myths of Coeducation, Selected Essays 1964-1983. Florence Howe. *Bloomington: Indiana University Press, 1985.*

Florence Howe, a pioneer of Women's Studies in the United States, presents in *Myths of Coeducation* nineteen of her essays which were written over a two decade period, beginning in 1964 and ending in 1983. Most have been published elsewhere in such journals as the *Harvard Educational Review*, and *The Radical Teacher*, and in such edited books as *Learning Our Way*.

Since the mid-1960s, Howe has been passionately involved with the politics of education and, more particularly, of teaching. As a volunteer teacher in a Mississippi freedom school, she began to learn about teaching for liberation: to listen to the voices of the oppressed, to encourage them to speak about what they know, to help them recover their history and sense of self-esteem, and to relate their knowledge to social action. When she returned to her teaching post at Goucher, a college for women, she began "tentatively" and "timidly" to teach her students what is now called "consciousness raising." She retained the syllabi of her literature courses that included mainly male writers such as James Joyce and D.H. Lawrence. She began to ask herself and her students new questions about novels; in particular what they meant to women and their experiences. Though a product of a woman's high school and two women's colleges, she herself had rarely read anything about women writers. In her hard-working, working-class family, she witnessed the strength of women firsthand, but her educational experiences had led her to devalue the labour of women.

Howe became increasingly interested in the education of women and by 1968 was presenting public lectures on the subject. She found enormous encouragement and intellectual guidance in such liberal feminists as Mary Wollstonecraft and John Stuart Mill. Both identified the twin obstacles of discrimination and socialization to explain women's subordination and viewed education as crucial to the liberation of women. Howe differed from her feminist forebears, however, in turning her attention away from blatant discrimination to the content and quality of education.

Despite the claims of college and public school officials that they are providing coeducation, Howe argues that males and females do not receive the same education. They may hear the same lectures, read the same books, and do the same assignments, but because women are either absent in the curriculum or are treated in a denigrating way, the notion of coeducation is a myth. Neither coeducation colleges nor women's colleges provide education that has equal meaning for women and men.

For Howe, the way to make a meaningful education available to women is to develop women's studies. The ultimate test of the success of women's studies on campuses, she argues, will not be the proliferation of courses or programs. Instead, it will be their effect on the rest of the

curriculum. "If by 1980, the number of courses and programs has doubled or tripled," she wrote in 1974, "and if in freshman English the students are still reading male writers on male lives, and in United States history the students are still studying male-culture heroes, wars and male political documents, then we shall have failed our mission, or at least not yet succeeded." She parts company with those feminists such as Bowles and Klein (Gloria Bowles and Renate Duelli Klein. *Theories of Women's Studies*. London: Routledge and Kegan Paul, 1983) who argue for autonomous women's studies programs. She agrees with them, however, that it is impossible in most areas of knowledge to simply add women to the curriculum. Her vision is of a new curriculum that goes beyond both the male curriculum and women's studies as we know them today. Education would become truly "coeducational."

As Howe makes clear, her own activities in higher education as well as the progress of women's studies itself have been, at least in part, the result of tokenism. Even in 1983, when she was invited to give the opening lecture at the University of Wisconsin for a centennial celebration of the teaching of American literature, she was a "token woman." Such an experience was not unusual for Howe. From being a Jewish child in a Protestant culture, to being a working-class girl in middle-class schools, she has not been unaccustomed to being marginalized. In 1969, she became the first chairperson of the Commission on the Status of Women set up by the Modern Language Association, and in 1971, her office became the clearinghouse on women's studies syllabi. Howe was also responsible for establishing the Feminist Press that was so instrumental in recovering the legacy of writing by black and white women in the United States. Currently, she is president of the Feminist Press and Professor of American Studies at the State University of New York, College at Old Westbury.

Howe's personal and intellectual commentaries on the relationship of education to an American culture that is racist, patriarchal and elitist allows us to appreciate more fully the founding and development of women's studies on North American campuses. By her teaching and activism, she helped to create what we understand today by women's studies.

We can be grateful for the courage, creativity, and passionate commitment that Florence Howe has devoted to the development of women's studies. We are fortunate to be able to share in this book her struggles, achievements, and visions. That she has been so successful may help to explain, however, why the impact of this book is limited. The book is a pleasure to read, but it has little new to offer. The repetition in several essays of the same fragments of themes, arguments, illustrations, and personal accounts even becomes irritating. She provides some useful ideas regarding changes in pedagogy and curriculum. She does not address some of the more difficult and pressing questions that demand attention. How is women's studies related to other strategies for the liberation of women? How can women's studies acquire a position in academe beyond that of tokenism? What ideas has feminist scholarship produced so far that could possibly lead to the transformation of the curriculum and make it truly coeducational?

To end this review on that note would be churlish. Howe's book remind us of how much has been accomplished, how difficult the struggle is, how important it is for women to read about other women's lives and struggles in order to understand their own experiences, and how much more is yet to be done.

Arlene Tigar McLaren
Simon Fraser University

Breaking Out: Feminist Consciousness and Feminist Research. Liz Stanley and Sue Wise. *London: Routledge and Kegan Paul, 1983, Pp. 202.*.

Breaking Out is at once the most radical and the most intuitively valid piece of feminist writing I have come upon in the past decade. Why? Because it fits with, and make analytic sense of, my personal experience. Like the authors, I, too, have felt discomfited by and increasingly distant from the kinds of feminist ideas which tell me "how it is" and that I "have it wrong" if I articulate a lack of fit between my own life experience and the given categories of "feminist socialization" and "woman as victim." Though dissimilar on the surface, these various typologies of feminist theory (*e.g.*, socialist-feminism, Marxist-feminism, even so-called liberal feminism) share common and quite conventional assumptions about social reality. What Stanley and Wise call "feminist orthodoxy" refers to a deterministic explanation of how women are oppressed by social structures and social systems (whether conceptualized as patriarchy, capitalism, or some amalgam of the two system), and they argue that such explanations operate within the paradigm of postivism, the essence of conventional social science.

The main intellectual task of this book is the repudiation of positivism, which claims that there is a knowable social reality "out there" beyond the subjective experience