

ferent approaches which carry out analysis in this mode. A particularly good example is the discussion of sexual taboos and the differentiation in cross-cultural perspective (pp. 20 ff.).

Generalising data and approaches from both simpler and complex societies are presented as well as historically based material. The book provides very wide coverage of relevant material, not always in very great detail but at least sufficiently to lay the basis for continuing work and thought. Sex role differentiation, work and housework, are considered and some of the analytical thinking on the subject is criticised. The presentation is both useful and thoughtful. The idea of androgyny as a solution to some of the dilemmas that women and men face comes under severe critical review, as does the widely used and quoted Bem Sex Roles Inventory. There is also a fairly extensive exposition and critique of the nature, meaning and consequences of transexuality and sex change operations. This usefully brings into focus a number of critical social and political issues.

Chapter 4 on class and the position of women is perhaps the least successful and satisfactory in the book. The coverage attempts to be extensive but the critique often lacks the incisiveness and coherence of the previous analysis. Nonetheless it provides some useful insights and, since it is both critical and contentious, serves to highlight issues that are well worth raising and considering further.

The final chapter is divided between an exposition of 'scientific feminism' and a discussion of 'practical political issues in feminism.' In brief compass it presents us with further consideration of the issues and problems concerning women, both theoretical and practical. It includes Eichler's conclusions

from her previous arguments and some of the alternatives she sees as being more adequate. Again this provides a number of useful insights and further ground for continued discussion.

In sum, this is a useful and interesting contribution to feminist thinking and criticism.

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TRUE DAUGHTERS OF THE  
NORTH. CANADIAN  
WOMEN'S HISTORY: an  
Annotated Bibliography.  
BETH LIGHT AND VERONICA  
STRONG-BOAG.

*Toronto: OISE Press, Bibliography Series 5, 1980. Pp. 210.*

Teachers and students of Canadian women's history will welcome the first major bibliography of their subject for its style as well as its contents. The introduction which outlines the "new approaches to the histories of the family, children, sexuality, work and women which are now being constructed in Canada and elsewhere" will help readers appreciate the scope of the compilation. It should also help fulfil the authors' goal that "Canadians . . . continue to improve their understanding of women's experience and role in the modern community."

The bibliography is divided into standard sections. A general survey of inventories of sources, historiography, primary and secondary sources precedes treatment of primary and secondary sources on various eras from

New France to Post World War II Canada. Wide margins and well-spaced layout of the entries make *True Daughters of the North* easy to skim. The range of materials covered is commendable. Pioneer women's reminiscences and histories of women's religious congregations are included as well as recent marxist feminist studies. The compilers, Beth Light and Veronica Strong-Boag, give brief and generally fair annotations. They quite rightly criticize standard reference works such as Norah Story's *Oxford Companion to Canadian History and Literature* (1967) for ignoring "even prominent Canadian women writers and personalities," and Jean Bannerman's *Leading Ladies: Canada 1639-1967* (1978) for providing "only a limited bibliography and little sustained analysis."

There are however a few limitations to the style and content of Light and Strong-Boag's bibliography of Canadian women's history. The introduction might indicate for students the leftist bias of some recent Canadian social history; so might the annotations, for example, the note on *Women at Work*. *True Daughters of the North* is disappointing also in its treatment of native women and British Columbians. Light and Strong-Boag provide no separate section or index heading for the Indian and métis women who were the majority of women in half of Canada until the turn of the century. They do cite much recent academic literature about native women. Yet they omit the more popular *Indian Women and the Law in Canada* (1978) by Kathleen Jamieson. British Columbian women fare slightly better than native women. Everything recently published on them is recommended. However Jan Gould's *Women in British Columbia* (1975) deserves the same annotation as Jean Bannerman's *Leading Ladies*.

major shortcomings of *True Daughters of the North* are that its divisions are perhaps too arbitrary and its emphasis is misplaced. Were 1867, World War I and the Vote watersheds for Canadian women? Should the introduction of family allowances or of the birth control pill have been stressed instead? It could be argued that the central experience, the formative experience of Canadian women's lives up to the 1960s, was not education, organizational involvement or work outside the home but motherhood. I have to keep repeating to my students—many of whom were born since or in spite of the pill—when they question why Susanna Moodie or Nellie McClung would have so many children, that biology *was* destiny. Modern students seem to lack historical sense. They presume everyone always planned and limited her family and that mothers were persons. Will such researchers using this bibliography find the sources it does contain on this issue, for example, Helen MacMurchy's 1934 *Sterilization? Birth Control? a Book for Family Welfare*. Or will they pick up the book, see the cover photo of a group of women standing up at an early twentieth century meeting and continue to assume that women could always and did always stand up for themselves?

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As a community college teacher I find the