

Women saw in sport a chance to have fun, to be fashionable, and to emulate their brothers, but their physical (and mental) emancipation was to be achieved without endangering their femininity. The women who played sport, asserts McCrone, were uninterested in feminism and “lacked an expansive vision of the emancipation of women through sport or themselves as soldiers of ‘the cause.’” Prominent women’s sport organizations remained out of the suffragists’ campaign to gain the vote.

As someone who has worked hard for many years not only to put sport and physical education on the feminist agenda, but also to convince my sport and physical education colleagues of the necessity of a feminist perspective, I found reading *Playing the Game* both instructive and disturbing. Women may have achieved enormous physical emancipation since Victorian times, but there is still little recognition among either feminist theorists and activists, or female physical educators and sport leaders, that understanding the historical and social construction of our bodily oppression, and the subordination of our physicality, is paramount to envisioning our total emancipation. Although *Playing the Game* is not a book that utilizes feminist theory, it nonetheless provides an excellent historical reconstruction of an earlier period when the issues surrounding women’s physical and bodily emancipation were simpler but no less controversial.

M. Ann Hall
University of Alberta

Beyond the Vote: Canadian Women and Politics. Linda Kealey and Joan Sangster (eds.), *Toronto: University of Toronto Press, 1989, Pp. 332 paperback.*

My first reaction to this book is to think how wonderfully useful it is — all those classes on women’s political participation in Canada that have had to jump nervously from the period of getting the vote to the second wave of feminism. There had to be something more to say than that women simply vanished from the political scene but that, for a long time, we had almost no material available. This is now beginning to change, and Linda Kealey and Joan Sangster’s collection makes a major contribution to our ability to think about women and politics in Canada in the beginning of the twentieth century.

The title of the book, *Beyond the Vote*, captures nicely the double aim of the collection. It wants to look at Canadian women and politics in the period after the suffrage movement. It also wants to look beyond the traditional

definition of political participation (electoral politics and, particularly, being elected), and women’s political participation as including not only traditional politics, but also a wider range of activities.

The book is divided into sections that focus on the arenas of women’s political participation — particularly a division by the kinds of political parties in which women participated. After an introductory section, the book looks at participation in the traditional parties, the CCF, and parties and organizations left of the CCF, before turning to a section on participation in community, non-party politics. With the exception of the introductory text by Linda Kealey and Joan Sangster, and Jill Vicker’s contribution on feminist approaches to women in politics, the articles are all detailed pieces of historical investigation. In most cases, the articles cover very precise time periods, or geographical settings, or a limited number of people. The texts give the sense of real discovery — of work done in archives that is bringing to light parts of our past that had been lost to our collective memory.

It is satisfying to know that concern about the role of women in politics did not just simply vanish after women obtained the vote. These essays indicate a great number of places where questions were asked, debates were raised and organizing was taking place. They also indicate — and this is one of the greatest strengths of the collection — how complex these issues became through the interrelation of questions of gender, race, class and ethnicity. There are texts that look at Finnish Socialist women, Jewish Communist women, and Ukrainian women. These texts help to make concrete the ways in which ethnicity, race, and class factors affected the articulation of issues touching on women’s political participation. As Varpv Lindström-Best says in her analysis of Finnish Socialist women,

Finnish immigrant women’s actions were motivated by gender, class, and cultural consciousness.... Literate Finnish women were receptive and willing to make their contribution to the Canadian labour movement.... Furthermore, Finnish women activists made attempts to reach out to their Canadian sisters.... Understandably, the Finnish women were more comfortable among those who shared the same culture and, above all, among those who spoke their own language. (p. 213)

This analysis gives a good sense of the complexity and the richness of the political translations of ethnicity, class and sex.

Although the collection does include chapters by Barbara Roberts on peace activism and by Pauline Rankin on

organization among Ontario farm women, it is weighted towards studies of relatively traditional forms of political participation. Most of the chapters deal with involvement in left-wing political parties and political organizations — some concerned with electoral politics and others concerned with political organization and education.

To some extent, there is a noticeable contradiction running throughout the book between the positive energy of the descriptions of women's political activity, and the rather less optimistic conclusions to most of the chapters, which suggest that the efforts were rather less than successful. In part, this may be a question of personal attitude (the half-empty or half-full glass), but it is also a question of the criteria for evaluation. Is success to be able to identify women active in politics, or is success to be judged by the inclusion of issues relevant to women or by the changing economic status of women? This relates to one's political ideology and sense of political strategy. And this, in turn, brings us back to the complexity of the relations between gender, class and ethnicity.

Beyond the Vote does not solve these questions for us, but it does provide a wealth of fresh, new material for us to reflect upon and, for this, we should be grateful.

Caroline Andrew
University of Ottawa

Women and Education: A Canadian Perspective. Jane Gaskell and Arlene McLaren (eds.), *Calgary: Detsileg Press, 1987, Pp. 398 paperback.*

This book has its origins in a conference, so it is not surprising that it takes the form of a number of separately authored articles bound together by a brief overall introduction, section introductions, and a concluding chapter entitled "Future Directions." The sixteen papers make up four sections called (1) Women as Mothers, Women as Teachers; (2) Unequal Access to Knowledge; (3) The Nature of Curriculum, Whose Knowledge; and (4) Beyond Schooling, Adult Education and Training. The authors are primarily from Ontario or British Columbia, reflecting the locale of the conference (Vancouver) and the dominance of the Ontario Institute for Studies in Education in this scholarship in anglophone Canada; however, Quebec and Alberta are also represented.

In spite of the conference origins of the book, a number of the papers were actually published or read elsewhere, and some are best described as classics in feminist studies.

Such articles as Dorothy Smith's 1975 analysis of ideological structures and academic women, Danlylewycz, Light and Prentice's 1982 article on the sexual division of labour in teaching, and Smith and Griffith's more recent paper on mothering as discourse, best fit into this category. Each one is excellent, setting the stage for new directions in our thinking about women and education.

As promised by the editors, almost all of the papers deal with Canadian education. However, one reaches back to historic British literature (Ruth Roach Pierson's paper on Mary Astell, Mary Wollstonecraft, and Virginia Woolf), another addresses adult women's literacy education in a Hispanic community in California (Rockhill), and yet another reports research on British women returning to university as adults (McLaren). It is possible to justify their inclusion by arguing that they were all written by scholars working in Canada — which is true. However, and perhaps more importantly, they are, I think, highly relevant to the education of women in Canada. The only one of these three studies which is a little weak is the article on Hispanic women; however, its critical pointing to relationships between immigrant women's attempts to acquire literacy in the official language of the host country and violence from their male partners certainly merits its inclusion.

The editors state their goal as being to explore the relationship between feminist research and education, claiming that the authors in the volume are united by their insistence on the importance of female experience. Although the material written by the editors shows both sensitivity to and knowledge of general feminist scholarship and methodologies, the individual papers included are uneven in that regard. The Sheehan paper, which is an interesting review of the way women's organizations in Canada contributed to public school curriculum reform in the first part of this century, is also an example of an author insensitive to language usage. "National" women's organizations are clearly defined by the author as white, anglo-saxon and protestant, but the implications of this for the analysis are superficially dealt with at best. Not only is there little awareness of the diverse immigrant, religious and native contexts in which these women's groups sought reform, but there is also no sense of franco-phone Quebec. In fairness to the author, it should be noted that feminist scholarship has only begun to address seriously "our differences" across race, language and culture in the past few years. Indeed, if there is a weakness in the book as a whole, it is the omission of issues confronting these differences. This is true not only along linguistic