

and cultural lines, but also in the book's silence on lesbian experience.

Most of the chapters have excellent bibliographies and most are well worth reading. Any of them could be the sole subject of a review, but I will comment further on only one which was totally new to me and both useful and interesting. It is a paper by Alison Dewar entitled "Knowledge and Gender in Physical Education" and is drawn from her doctoral thesis at the University of British Columbia. Dewar looks at the social construction of gender by students in an undergraduate physical education program, a program in which biological sciences and "practical" knowledge are highly valued. In this area, gender differences can be treated simply as facts, and Dewar's very careful analysis gives us insight into the nature of ideology and the "facticity" with which our socially constructed world is presented to us. In her study, curriculum which presents material from the biological sciences and applied behavioural sciences does not challenge this construction; curriculum from the social and cultural sciences does. One result is that students see this second type of curriculum material as not useful or as not really important and, therefore, dismiss it. Dewar's analysis of this phenomenon, based on lengthy interviews with staff and students and a "grounded theory" approach, is a delight to read. More than that, it speaks strongly to my experience teaching in a Faculty of Education, and I suspect to all of us teaching in professional faculties. Indeed, it may well help account for our teaching experiences throughout the university. This paper alone is worth the price of the book.

There are a number of places in the book in which copy editing is very poorly done, and it is thoroughly irritating. When one is presenting excellent material to students, but material of doubtful legitimacy, it is even more important than usual that it not contain such errors. There is also a convention used throughout the text which I find irritating, although it is widely practised in academic literature today. That convention is the use of the date of a recent translation or publication of an older text for citation purposes. When the social science citation convention is used, with the year incorporated into the text after the name of the author, this gives the impression that the book has been written recently and completely distorts the historical record of scholarship. We experienced scholars well know that neither Durkheim nor Marx nor many others whom we cite were writing in the 1960s, but our students have much more difficulty developing an understanding of the relations among these authors and their ideas.

These problems, however, seem small when the quality of the articles is considered. This is a good book and a welcome contribution to Canadian scholarship on women and education.

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Feminist Research: Prospect and Retrospect/Recherche féministe: Bilan et perspectives d'avenir. Peta Tancred-Sheriff (ed.), *Canadian Research Institute for the Advancement of Women, 1988, Pp. 303 paperback.*

This book is a collection of papers presented at the 1986 CRIAW conference entitled "Feminist Research: Prospect and Retrospect." As the theme of the conference suggests, the range of papers presented was very broad. While, on the one hand, this serves to better present the scope of work being done by feminist scholars, on the other hand, it makes it very difficult to provide a cogent summary of the dominant focus of the collection. As both Peta Tancred-Sheriff and Marguerite Andersen point out, "it is frequently not possible to synthesize all the feminist research even within one subfield" (p. ix). This makes the task of trying to review the collection exceedingly difficult.

In terms of the organization, the book is divided into six sections which include: (1) Reproduction and Maternity; (2) Education: Pedagogy and Consequences; (3) Women's Work in Historical and Developmental Perspective; (4) Women and Well-Being; (5) Women and Literature; (6) Power and Political Strategies. It is quite clear that an important emphasis of this collection is to present an interdisciplinary approach to feminist research.

Marguerite Andersen provides a very thought-provoking introduction to the collection on "Women's Thought: The Road of Feminist Research in Canada." Quoting Marion Colby, she concludes that there are three essential processes for feminist research: "Consciousness-raising and awareness of self; acquisition of knowledge and formulation of theories, political action and social change" (p. 9). This, Andersen argues, is a process that must occur time and again as awareness is renewed, new knowledge acquired, new theories formulated and new action undertaken. The gap between theory and praxis must be narrowed. In my opinion, it is in light of these processes that this particular collection of research articles should be read and evaluated.

The first section of the book on reproduction and technology presents a number of articles which are important from a social policy perspective. Margrit Eichler, Anne Quéniart and Jane Gordon all emphasize the medicalization and judicialization of reproduction, pregnancy and childbirth respectively. All three recognize the importance of a feminist analysis for understanding the consequences of these processes on women's lives. Included in this section is a fourth article by Martin Thomas on the impact of gender selection for gender distribution. It is, of course, reassuring to know that the practice of favouring male births over female births will not lead to any major gender maldistribution (at least according to Thomas's argument). However, given the three preceding articles, it is a little distressing that the medical and ethical issues involved in gender preselection are not addressed.

The section on education contains a rather diverse collection of articles. Lanie Melamed's and Irene Devine's argument that women have preferred more concrete styles of learning has important implications for educational policy. Angéline Martel and Linda Peterat argue that feminist pedagogy should be a fundamental influence toward a new education and humanness (p. 95). Both these articles present material which suggests that serious consideration must be given to changing educational practice. Holly Devor's article on teaching women's studies to male prisoners suggests that we need not restrict our teaching of women studies to selected populations of people, but that all students can benefit. For her part, Roberta Mura provides an excellent synthesis of the literature on women and mathematics.

The third section of the collection, "Women's Work in Historical and Developmental Perspective," contains four articles — two on women's waged work in the late nineteenth and early twentieth century in Atlantic Canada, one on women's waged work in the Acadian peninsula in the 1970s, and one on women's work in Mexico. It is curious, and probably not accidental, that three articles on the Atlantic region are included in a section on development. These articles would have been better linked around the common theme of women and development, both in the "developed" and "developing" world. This would have made their importance for social policy issues clearer.

The section on women's well-being contains articles on women's higher rates of depression, battered women, and alcoholic women. While all three articles present different types of analysis, they all contribute to a feminist understanding of these problems. Janet Stoppard's analysis of depression, in particular, argues that it is women's disad-

vantaged position in society that accounts for women's higher rates of depression, but that the established psychiatric profession has invested too much in psychiatric formulations of depression to acknowledge that depression in women is a social problem rather than a psychological disorder. This particular paper complements the papers in the first section of the book on reproduction and maternity as it illustrates the powerful role of the medical establishment in defining women's lives.

Illustrating the diversity of the collection, two papers on Women in Literature, one analyzing the writings of Antonine Maillet and the other providing an analysis of Ibsen's *A Doll's House*, are included in section five.

The final section of the book deals with power and political strategies. Micheline de Sève attempts to explain women's ambivalence towards power, while Marie-Andrée Bertrand illustrates the domination of patriarchy in criminal law. For her part, Lorraine Code suggests that tokenism could constitute a possible strategy for potential political change. Dorothy Zaboroszky's account of the Feminist Party of Canada is a dramatic example of feminist politics in action.

It is unfortunate, however, that the editor chose Lorna Erwin's article on the pro-family movement to end this collection. Erwin's conclusion that the pro-family movement is unlikely to impose their agenda on mainstream institutions is reassuring to feminists. Nevertheless, the collection would have been more forceful if it had ended with an article demonstrating the strength of the feminist movement rather than documenting the anti-feminist backlash. It is clearly necessary for feminists to develop effective ways of understanding and, hence, responding to pro-family appeals. Nevertheless, closing this collection with an article which illustrates the tremendous accomplishments of feminist politics, rather than the backlash, would leave one more optimistic. For example, while there may be debate about whether the strategies of the Feminist Party of Canada were politically the most effective, articles such as Zaboroszky's, I feel, suggest that there are, indeed, new and exciting strategies for effecting major social change. Indeed, this section may have generally been more encouraging to the reader if there had been more discussion on political strategies for change.

As this review illustrates, the articles cover a wide range of topics. There is sure to be one section or another of this collection which will appeal to everyone's interests. The book would be particularly useful to use in interdisciplinary courses to illustrate the diversity of feminist research

and, in particular, to demonstrate the importance of the interdisciplinary perspective in women's studies. The task of editing conference proceedings is an extraordinarily difficult one, and Peta Tancred-Sheriff must be commended on a job well done.

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Pornography and the Sex Crisis. Susan G. Cole, *Toronto: Amanita Enterprises, 1989, Pp. 182 paperback.*

Susan Cole, a journalist, researcher and teacher, has made a substantial contribution to the literature on pornography in her book *Pornography and the Sex Crisis*. From an "anti-pornography feminist" perspective, she identifies a "sex crisis" and calls for a radical restructuring of sexuality in our society. Unlike *Women Against Censorship*, edited by Varda Burstyn, which made her hear the laughter of pornographers in her head (her review of the book is reproduced as an appendix to her book), this book will not be so welcome by those who traffic in pornography.

Chapter 1, "Pornography," calls for us to hear and believe the voices of women affected by pornography, an approach which uses "a radical research methodology" (p. 6). In order for this to happen, we must see pornography for what it is: not images or pictures of women, but a practice; a practice which eroticizes inequality and extols the dominance of men and the submissiveness of women. Women against censorship view pornography as speech. According to Susan Cole, pornography is not speech but the institutionalized practice of subordination. It is the practice of subordinating (abusing) women both in its production and its use. She provides explicit examples of how this is done and how viewers are lead to believe there is consent when in fact there is not.

Pornography is a "powerful force for maintaining inequality" (p. 51). It is not a moral issue but a political issue. Herein lies the difference between right-wing feminists and radical feminists. Right-wing feminists view pornography as immoral and destructive to the family unit. Radical feminists view the traditional family and pornography as mutually supportive in their efforts to maintain the dominance/submissive relationship between men and women. According to Susan Cole, laws regarding pornography have the same moralistic approach as right-wing feminism.

Chapter 2, "The Law," sets out the limitations of the law as it presently exists and elaborates on seven criteria which might improve the legal approach taken to pornography. The present law keeps the victims and the hurt they experience invisible and compensates the government, through fines, if the laws are enforced. Censorship boards, customs officials and the police do not address the practice of pornography, the use and trafficking of women involved in the production of pornography, the effect it has on women who are forced to engage in activities which men learn from pornography, and the effect the institutionalized subordination of women has on all aspects of our lives.

What is needed is a law that will empower women and advance gender equality. Susan Cole suggests two possibilities. First, a civil remedy which would allow the victims of pornography to sue the pornographer for the harm caused to them. Recognizing the cost of such actions for those with no money and no power, she suggests that LEAF or other women's organizations might assist these women in their court actions.

Her second suggestion is to draft laws so that pornography is a form of sex discrimination. The law may already exist for such an action. The Supreme Court of Canada, on May 4, 1989, decided that sexual harassment was discrimination on the basis of sex (*Janzen and Govereau v. Platy Enterprises Ltd. et al.*, [1989] 4 W.W.R. 39). In reaching this decision, the Court relied heavily on descriptions of how sexual harassment affected the physical and mental well-being of women. The Supreme Court of Canada used a definition of discrimination from the Abella Report, *Equality in Employment*. "Discrimination ... means practices or attitudes that have, whether by design or impact, the effect of limiting an individual's or a group's right to the opportunities generally available because of attributed rather than actual characteristics."

Susan Cole has laid some of the necessary groundwork for presenting an argument that the practice of pornography is a form of discrimination based on sex. But she needs to go one step further in her presentation so that the voices of women involved in and affected by pornography might have a greater impact in court. A suggested model might be the approach taken by Constance Backhouse and Leah Cohen in their book, *The Secret Oppression: Sexual Harassment of Working Women*, which was referred to and quoted from by the Supreme Court of Canada in *Janzen*. The authors present seven case studies which describe, in the voices of women, the effect which sexual harassment had on them. While Susan Cole has intro-