

taught. Rather, it means acknowledging the fact that human history and human behavior include both men and women. This is essential if the schools are to prepare young people for the changing world in which sexual equality is increasingly a matter of legal and social reality. "It is crippling," she says, "to continue to give youth a view of the world that never was and to suggest that that is the world that is." (p. 5)

The seven chapters which follow offer numerous specific suggestions for the Social Studies teacher and direct him/her to a wealth of source material. An interesting aspect of Chapter 1, "Getting a Hold of the Tiger," is the sample of inventories designed to help students and teachers identify the values they presently hold. These attitude inventories could be used with little or no modifications in Canadian schools. They would serve as useful diagnostic tools, providing excellent starting points for any work on women or on understanding social attitudes.

E. G. Campbell's chapter on "Women in U.S. History" also has a message for Canadian schools. It does not deal exclusively with the substance of women in U.S. history but presents perspectives on curriculum structures, emphasizing how they can be made to accommodate material on women. Campbell suggests that there are two obvious structures: (1) a topical chronological design which offers a means of incorporating concepts appropriate to Women's Studies; (2) a structure devoted to an exclusively conceptual design. These instructional methodologies could easily be used to teach "Women in Canadian History." (Further ideas about the conceptual methodology may be found in the special "Women and Education" issue of this *Journal*.)

Other chapters in *Teaching About Women in the Social Studies* offer useful suggestions for the difficult task of integrating women into an already over-packed curriculum. There is remarkably little overlap or

repetition and, taken as a whole, this book can provide teachers and administrators with means for coping with the instructional aftermath of the discovery that, wittingly or unwittingly, Social Studies teachers have been withholding the truth about women.

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\*See Christine Garside Allen, "Conceptual History as a Methodology for Women's Studies," *McGill Journal of Education*, Vol. X, No. 1 (Spring 1975), pp. 49-58.

**Curriculum on Women Project Staff.**

**THE WOMEN'S KIT.**

**Toronto: O.I.S.E., 1974. \$59.50.**

With the development of Women's Studies courses, either as units in Social Science curricula or as separate course offerings, there has been a demand from teachers for usable resource materials. The plethora of printed matter concerning women's liberation ranging from radical lesbianism to "The Total Woman" is mostly inappropriate or inadequate for use in the classroom. The problem is compounded in Canada since most suitable material is of American origin and deals with the American historical experience only. Most of the heretofore available works on Canadian women have been of 'The Saga of Laura Secord' variety, but the shortage has been admirably filled with the production of *The Women's Kit*, by O.I.S.E.

*The Women's Kit* is a large box crammed with materials of all types and meets the needs of teachers of Women's Studies courses on two counts. First it provides students with an "encyclopedia" of sorts concerning many aspects of women's

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roles, and second the "encyclopedia" is mostly by and about Canadian women. Inside the *Kit* are about 150 items of diverse form: records, posters, filmstrips, photos, slides, and a variety of printed materials. There is diversity of content and sources as well including: poetry, a play by Toronto students, an interview with a suffragette, advertisements, and a marriage contract. These materials converge on two major theme areas, that of sex-role stereotypes and socialization; and a historical treatment of the condition of women in Canada. Most of the contents can be fruitfully used by students with only scant exposure in the field and also by those who have some prior knowledge of Women's Studies.

Several Individual Items are especially noteworthy: the filmstrip "Our Mothers' Mothers" consists of photos from the Public Archives showing ordinary and extraordinary 19th century women of Canada; the literary extracts provide an excellent opportunity to employ a multidisciplinary approach in studying women's problems; the record and transcript of the Family Court and training school experiences of a 16-year old provide an emotional and personal account to which students can relate; an excellent bibliography of books and pamphlets concerning Canadian women and lists of places to write for further research information enrich the collection.

The enormous amount of material in the *Kit* provides much scope for teachers and students but also creates a major problem in its use. Upon first examining the *Kit's* contents, one's natural reaction is likely to be "What do I do with all this stuff?" Unfortunately the authors do not provide much guidance. As was the case with the now famous "Thirties Box," such decisions are left to the individual teacher. In the philosophical sense such a situation is ideal, enabling teachers to adapt the kit to their own organizational framework and style of teaching. However, this

entails much sifting of materials and presupposes some teacher expertise in the Women's Studies field. For those who have already planned the framework for a course and need to plug into some resource material, the *Kit* is a valuable tool. But, if the teacher has already organized such a course, then he or she is most likely to have also compiled his or her own resource material. Several alternative organization plans and structural frameworks would have been most helpful.

Another problem users of the *Kit* might find lies with the nature of the sources, since much of the printed material presents a radical feminist point of view and can thus be criticized for its lack of objectivity. On the other hand, the bias is useful in that it can be analyzed for the opinions presented. Although the scope of the *Kit* is wide there are deficiencies in several subject areas. Little is presented about women's economic role, and it is strange that the personal accounts of a waitress and a store clerk both come from an American magazine. French-Canadian women do not seem to exist according to the makers of the *Kit* since there is next to nothing written by or about them. Some materials concerning women in other countries (especially underdeveloped nations) would have provided a useful comparative study for students. On balance, however, the *Kit* is largely successful in that it meets the need for a wide variety of materials on women, and most especially, on Canadian women.

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