

women. As it stands, the collection provides a very useful introduction to the lives of European women in this 80-year period and is a very worthwhile publication to add to our small, but growing, number of books on New Zealand women.

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Women's Suffrage in New Zealand. By Patricia Grimshaw. Auckland University Press/Oxford University Press, Auckland, 1987 reprint. 156pp., NZ price: \$27.95.

Women and the Vote. Edited by R. P. Hargreaves and T. J. Hearn. Victorian New Zealand Reprint Series No. 7, Hocken Library, Dunedin, 1986. 39pp. NZ price: \$5.50.

FOR MANY students of New Zealand history (myself included), the 1972 publication of Patricia Grimshaw's *Women's Suffrage in New Zealand* provided a first acquaintance with women's history. It introduced us to an aspect of Pakeha women's experience that went beyond the one-dimensional image of the 'pioneer woman', stoically baking and breeding in the backblocks, while her man carved a farm out of the bush. It challenged the Reevesian notion that New Zealand women suddenly woke one morning in 1893 to find themselves enfranchised — courtesy of male legislators. In showing that a group of women activists, the majority of them associated with the WCTU, fought a long, energetic campaign for the vote, Grimshaw provided a model of scholarship for subsequent thesis writers and researchers. She raised questions about the motivations of these so-called 'first-wave' feminists and the subsequent fate of the women's movement in New Zealand.

In the fifteen years between the first publication of *Women's Suffrage in New Zealand* and this paperback reprint, there has been little to supersede Grimshaw's research. While Grimshaw's focus was more often women's entry into new spheres of activity, and that strand of liberal feminism which emphasized equality between the sexes, later work by Raewyn Dalziel placed greater emphasis on sexual difference as the basis of women's claims to public influence. In a 1980 essay, Phillida Bunkle pointed out the very ambivalent nature of the WCTU's feminism, especially as it was directed to issues such as social purity. Other extensions of Grimshaw's work have been restricted to post-graduate theses, most notably Shelly Griffith's Otago dissertation, 'Feminism and the Ideology of Motherhood in New Zealand', which took the study of early New Zealand feminism beyond the suffrage campaign and beyond the 1890s.

In an interesting 'Afterword' to the reprint, Grimshaw reflects upon her earlier findings in the light of this more recent research, and the further conceptualization of women's history over the 1970s and 1980s. She gives greater weight than before to the contradictions in nineteenth-century feminism, but suggests that even arguments based upon maternal influence and sexual difference had radical potential, and were used to challenge traditional concepts of women's place. Grimshaw acknowledges that *Women's Suffrage in New Zealand* was not a work which challenged existing canons of historical significance. Placing women in the context of public life and political change in New Zealand, it falls into the category of women's history that has variously been described as 'contribution' or 'also there' history. Nonetheless, it did show the links between feminism and temperance in New Zealand's past, and it did make visible a number of important New Zealand women who had previously been overlooked by New Zealand historians. What is remarkable is how few publications there are to stand alongside *Women's Suffrage* in the 1980s. There have been theses and articles written on women's

experience in New Zealand's past, one or two bibliographies and collections of readings published. But where are the new scholarly monographs which can compare as landmarks in New Zealand women's history?

Given the importance and timeliness of this reprint, it is a pity that the opportunity was not taken to correct minor errors: the Contagious Diseases Act, for example, is referred to throughout as the 'Criminal Diseases Act'. The bibliography has been updated to include more recent published works (though not theses) relating to the women's movement in New Zealand and overseas. With an increasing emphasis on women's history in schools and in university courses, *Women's Suffrage in New Zealand* is likely to remain an important resource for New Zealand teachers and students.

The same can be said of *Women and the Vote*, part of the Hocken Library Victorian New Zealand reprint series. This booklet contains six articles first published between 1887 and 1901. The majority were printed in overseas periodicals, and assess the impact of women's suffrage in the years following the 1893 Electoral Act. With the exception of the sole female represented (Anna Stout, who has great hopes of the 'New Woman'), most contributors are muted in their assessment of women's suffrage, anxious to assure an overseas public of women's good sense and willingness to follow male voting patterns.

Both of these items are very welcome. But it would be a pity if their quality and accessibility reinforced any tendency to regard women's significance as beginning and ending with the vote; if the WCTU activist simply replaced the 'pioneer woman' as the dominant or sole representative of New Zealand women of the past.

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Women and Education in Aotearoa. Edited by Sue Middleton. Allen & Unwin/Port Nicholson Press, Wellington, 1988. 219pp. NZ price: \$29.95.

SUE MIDDLETON begins and ends this collection with a plea to her colleagues to free themselves from 'academic colonialism' and 'develop a bicultural, non-sexist sociology of education'. This sounds like a brave and ambitious project and it appears, from the pieces presented here, that an understanding of the past is essential to the enterprise.

The collection ranges unevenly over a broad territory, from specific historical and contemporary issues of sex differentiation in the curriculum to questions of research methodology and personal epistemology. Of most interest to historians will be the new material presented on aspects of schooling in the past. Kay Matthews combines oral history with written records to examine Pakeha girls' experience of primary schools in Hawke's Bay over the period 1880 to 1918. The result is an interesting reconstruction of the role played by schools in girls' lives (one secondary to the family economy) and in the wider community as a 'focus of social life' (p.26).

Ruth Fry and Helen May provide useful extensions to earlier path-breaking work in New Zealand history in their respective areas of the history of girls' secondary education and the exploration of women's lives in the 1950s. Sue Middleton's chapter on 'Contradictions in the education of the New Zealand "postwar Woman"' is less successful, and the research presented threatens to sink under the weight of Marx and Foucault, who are called in to provide an analytical structure.

A commitment to a bicultural perspectives has resulted in the inclusion of two chapters by Maori women. Rangimarie Rose Pere presents an idyll of traditional Maori society,