circumstances. Happily, she provides sufficient academic context for us to make sense of teacher complaints within a broader pattern of professional change. Yet this strength of her book is limited by reliance on an apparently largely homogenous group of teachers, the vast majority of them women elementary school teachers (as judged from the quotations offered, since surprisingly there is no direct credit to the group beyond noting that they were contacted through the New York Retired Teachers Association). Rousmaniere appears to accept at face value teachers' critiques and the aggrieved tone of virtually all their reactions to educational "reforms." Since the author's chief point is that for the most part these reforms made the life of the teacher more difficult, confused, and unproductive, her uncritical reliance on such accounts looks like special pleading.

Her book takes a "great divide between administrators' ideas and teachers' actual needs and practices" (2) as its dominant image. This rather easy opposition must be questioned. Against the evidence she offers for the dislocating effects of changing curricula and texts, it must be noted that the strain of working from new textbooks to support revised curricula was hardly received by all teachers in the same spirit. What some saw as a repressive burden others welcomed as an aid. We must remind ourselves that even periods of wrenching cultural change are never as simple or as oppositional as they first appear.

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The Trouble With Normal: Postwar Youth and the Making of Heterosexuality by Mary Louise Adams Toronto: University of Toronto Press, 1997. Pp. viii, 224.

I quite like it when a book does what it says it intends to do in both its title and introduction. And I quite like it when an historical account shakes important assumptions about something as taken-for-granted as heterosexuality. Adams is not of course the first Canadian scholar to investigate the regulatory discourses of heterosexuality in any given historical moment, but she does a nice job both of "troubling normal"and of demonstrating the "making of heterosexuality" to be an historical process "not reducible to any type of natural or biological essence" (166). Her introduction states that the book "identifies a variety of processes involved in the normalization of particular forms of heterosexuality in the postwar period" (17), and indeed it does just that. Her conclusion suggests that what she has "paid most attention to are those points where discourses about youth and discourses about sexuality became intertwined" (167), and indeed she has.

Adams challenges our historically produced common-sense notions about heterosexuality in the professional, political, and personal areas. According

to Adams, heterosexuality is "a discursively constituted social category that organizes relations not only between men and women, but also between those who fit definitions of heterosexuality and those who do not, and between adults and youth" (167). She charts the role heterosexuality plays in relations of class, ethnicity, and race, and suggests that sexuality is frequently made meaningful by non-sexual discourses which are in turn themselves sexualized.

The book's eight chapters (including introduction and conclusion) make a straight-forward read, if one a bit short on theory in places. Chapter One, "Sexuality and the Postwar Domestic 'Revival'," shows how the development of the nuclear heterosexual family became valued as the 'traditional' foundation of the Canadian social structure. Commitment to the family was central to a social post-war homogeneity where marriage operated to contain sexuality against the possibilities of social disorder implicit in "out-of-control" sexuality. Chapter Two, "Hope for the Future or Repercussions of the Past: Discursive Constructions of Youth", charts the normalizing of heterosexuality as postwar economic and social factors of the postwar years combined to produce intense concern over the sexual development and behaviour of young people. Here the focus is on how the sexualization of youth became cental to public discussion of delinquency.

Adams argues throughout that the privileging of heterosexuality can only be understood in relation to other specific, marginalized sexualities at any given historical moment. As a researcher exploring the pathologizing of certain sexualities, I found Chapter 4, "Youth Gone Bad: The Sexual Meanings of Delinquency" particularly interesting. As a person who teaches educators, I found Chapter 6, "Sex Advice for Teens and Sex Goes to School: Debates Over Sex Education in Toronto Schools," potentially useful for my own students in making visible the apparatuses both producing and holding heterosexuality in place. Most of my students still think it quite a novel idea that heterosexuality might be contextually and contingently specific to any given historical time. Adams describes the complex ways in which young people were prepared for 'normal' sexuality as a central aspect of postwar sexual discourses.

Chapter 5, "'Why Can't I Be Normal?' Sex Advice for Teens", examines how homosexuality might be a developmental stage taken too far. Chapter 7, "Manipulating Innocence: Corruptibility, Youth and the Case Against Obscenity," shows how

> comics, girlie magazines, and trashy novels suggested alternative ways of organizing sexuality, and how they offered the possibility of upsetting the dominance of a family centred, monogamous heterosexuality....At bottom, 'indecent' literature challenged dominant sexual and moral standards and these, as much as individual young people, were assumed to need protecting" (165).

Few historians working in gender and sexuality have concentrated on youth in the Canadian context. Adams makes an important contribution to a growing Canadian tradition of emerging and immensely fertile literature, laying bare how societal-level power relations shape sexuality, race, class and gender. But she doesn't overdo it. She makes certain that we understand that the hegemony of heterosexuality is never complete. Rather, normality must be constantly fought for, despite ideological constructions of it as 'natural' (106).

The Trouble With Normal: Postwar Youth and the Making of Heterosexuality provides a valuable overview of sexualities in postwar youth. No one book can provide a full historical account of the social relations of heterosexuality, even in a specific group within a rather narrow time frame, but Adams' account both informs us about the nature of the knowledge of heterosexuality in the postwar era and examines the complexity of what it means to write histories of sexualities. This is an impressive, timely, instructive text, essential for educators, sociologists, and historians working in the area of sexuality.

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Vera C. Pletsch, *Not Wanted in the Classroom: Parent Associations and the Education of Trainable Retarded Children in Ontario: 1947–1969.* London, On.: The Althouse Press, 1997. Pp. 156.

Written largely as an in-house history, Vera Pletsch's pioneering work shows the need for historical research on childhood disability and its treatment, on the politics of school inclusion, and on how parents vie with experts, government officials, and law makers over access and funding. Despite its many flaws, this book makes two significant contributions to the history of special education and special services for children in Ontario. It is the first study of children labelled "trainable mentally retarded" and excluded from public education altogether, including the segregated special classes created by Helen MacMurchy in 1911 and the auxiliary classes for slow learning children enabled by legislation in 1914. Second, it is unusual in highlighting the role of parental lobby groups in forming school policy.

Parent interest groups pushed for enabling legislation and the funding of classes, yet we know little about the origins and activities of parent associations on behalf of children with disabilities. Pletsch tries to fill this gap by describing the grass-roots movement of nine parent associations in Ontario and their struggles to open local experimental schools for children thought to be uneducable. She interviews members of parent associations,