In *A World of Women*, Erika Bourguignon has brought together twelve anthropological studies on women in a variety of cultures. The studies, results of fieldwork conducted by the contributors, are arranged in "geographical order" beginning with Saudi Arabia, moving west to several West African and South American cultures, then north to Mexico and the United States.

Unlike many anthologies, which may be held together only by a common subject and a brief preface, Bourguignon's collection is unified by a theoretical framework of three "core problems" presented in the introduction. While the studies alone would be interesting, it is easier for us to make cross-cultural comparisons when we are given specific themes to look for.

The first of the three problems is the role of women in the subsistence economy. Several anthropologists have suggested that there is a positive relationship between the status of women in a culture and the value of and demand for the goods and services they contribute to the economy.

The second problem relates to women's role in the private (home and family) versus the public domain. Does involvement in the public domain--business, government, etc.--correlate with women's increased status?

The third problem deals with culture change or "westernization." While some scholars have assumed that westernization frees women from the burdens of primitive life, many of the chapters in this book suggest just the opposite. For example, in a number of cultures the non-westernized woman may be an independent entrepreneur, self-employed in the sale of craft or food products, while many westernized women, "freed" from this responsibility, work at low-level salaried jobs or become full-time housewives.

The chapters which follow Bourguignon's introduction vary as to how well they deal with the three concerns expressed. This is to be expected, since each author conducted her fieldwork with a different purpose in mind. For the most part, all the contributions are very readable; there is little reliance on social science jargon.

Several of the studies may be of special interest to the non-anthropologist concerned with women's studies issues. One, a biographical study, traces the changes in the life of an elderly rural Ohio woman in relation to the changes in North American culture. Although the subject of the study understands that women's roles are becoming closer in equality with those of men, she experiences internal conflict because her belief structure--the result of years of socialization--does not reflect this. The author concludes that as long as the ideology of female inequality is present in women with traditional upbringings all talk of real equality is premature, regardless of the roles women fill in society.
Another study, which concerns Saudi Arabian women, is of interest because of the United States' relationship and fascination with the Middle Eastern countries. The upper class women studied are veiled and secluded. However, the women themselves feel their position is one of strength; they relish the power they wield within the home, and pity the poor American woman who has no male to provide her with total protection.

This relates well to one of Bourguignon's major concluding points, which is that anthropologists must be wary of applying universalistic theories—such as the three core problems—when they view various cultures. It is important that they consider the point of view of the people being studied; in the case of women, how they themselves view their status is important. In many cases, they may see seclusion and polygamy as increasing their freedom.

It is unfortunate that the studies in this collection are not more recent. As far as can be determined from the information given, the studies were conducted between 1967 and 1977. With the rate of culture change, such information becomes quickly outdated. However, considering the expense of international research, this is probably unavoidable. Also, a map with the location of the cultures studied would have been helpful.

These are minor criticisms of a book which will be of interest both to anthropologists and to a general audience. A World of Women works on two levels. While it reveals a great deal about women in different cultures, it also gives women a different way of viewing themselves.

Jane Segal

WOMEN'S STUDIES
Emerging From the Chrysalis: Studies in Rituals of Women's Initiation.

In spite of its unfortunate title, suggesting that young girls are butterflies, this is an interesting book and one that can be read with different aims in mind. On the one hand, it is a description and analysis of girls' puberty rituals in five societies and as such it makes fascinating reading about different customs and traditions. On the other hand, and at a deeper level, Lincoln presents elements of a theory of women's initiation rituals and of ritual in general.

The examples chosen are the girls' puberty rituals among the Tiyyar caste of North Kerala (South India), the Navajo Indians (U.S. Southwest), and the Tukana Indians of Northwestern Amazonia (Brazil). It is this last group who provide Lincoln with the symbolism of the cocoon and insect, but among these people it does not have the implication of lightness that we are likely to read into this image. The two remaining cases are more problematic: The Tiv of Nigeria and the Ancient Greeks. The Tiv have no rituals for pubescent girls, but they do decorate their bodies with elaborate patterns of scarifications which women and men both consider to have aesthetic and erotic value. Lincoln interprets the symbolic meanings of these designs and speaks of them as "unconscious ritual." In her foreword, Laura Bohannon, who is an expert on the Tiv, notes the difficulty of speaking of rituals whose existence informants do not recognize. While she admits to the brilliance of Lincoln's analysis, she does so without quite subscribing to it.

In the case of Ancient Greece, the problem concerns the fragmentary nature of the evidence. Lincoln takes up and develops a thesis advanced by the French classicist Henri Jeanmaire, considering the myth of Demeter and Persephone as referring to an ancient ritual of women's initiation. Eventually such puberty rites, applicable to all girls, became, for some, initiations into secret Mysteries, specifically into the Eleusinian Mysteries. Lincoln is helped in his understanding of the available bits of evidence by the similarities he finds with some of his other examples, particularly that
of the Navajo.

The rituals presented are all intrinsically interesting; the descriptions come from different parts of the world, from people in societies of different levels of complexity, and from diverse periods of history. A whole class of puberty rituals is excluded: those involving genital operations which are widespread in Africa and in some Islamic areas. Lincoln seeks to discover common features of meaning in his five cases, and he also points to interesting differences between boys' and girls' rituals. One that he does not stress is that boys' rituals are generally collective, whereas for girls they are, for the most part, individual and often, but not always, linked to the specific event of menarche. (Some other important points of contrast are also suggested by Monika Vizedom, whose work should be consulted in this context.)*

There is some evidence that, world-wide, girls' rites are more frequent than boys', but the latter have been studied intensively, in part because they are often more spectacular. Lincoln notes that while male rites have contributed heavily to theories of ritual and ritual transformation, a study of female rites provides a basis for some reformulations. For example, he suggests that men are initiated into the "office" of adulthood, and that since women are "universally barred from office" (a familiar sweeping generalization that has been questioned by the work of anthropologists such as Eleanor Leacock), their initiations have other meanings. Specifically, Lincoln stresses that the rituals give cultural and cosmic meaning to the bodily changes of puberty; they refer not only to individual, human fertility but also to fertility and creativity on the cosmic plane. The girl is temporarily transformed into a mythical ancestor or deity, and her progress through the stages of the ritual not only changes her but reinvigorates the world and brings order out of chaos. Women's rituals have cosmic significance. Men's rituals, in contrast, refer to their roles as social actors, transforming them from immature, dependent boys into mature members of the society.

In this book, Lincoln provides an interesting starting point for revisions and elaborations of a theory of ritual beyond the point to which it has been brought by Arnold van Gennep (The Rites of Passage) and Victor Turner (The Ritual Process: Structure and Anti-Structure). As such, his contribution is one of several instances in which attention to women's lives has resulted in a rethinking of anthropological theories. For the general reader, however, the descriptive portions of this book will be the most enjoyable.

Erika Bourguignon


In a foreword to this volume (an abridged version of the author's University of Bristol dissertation), F.B. Welbourn notes that Langley's most important contribution in this study of life crisis rituals among the Nandi people of Kenya is her detailed description of female initiation rites, a contribution only a woman could make. This is in line with an increasing recognition among anthropologists that women are able to research subjects closed to men, and that they can, as a result, provide an understanding of aspects of culture and societies on which we have often had only second hand information.

The Nandi are an East African people, living in the Western highlands of Kenya. Traditional cattle herders,
they live in scattered homesteads with little formal political structure. The three main stages of a man's life were, and are: uninitiated boys, "warriors," and "elders." There are parallel stages of women's lives also. Initiation divides adults from children, preparing them for marriage and, in the case of boys, turning them into warriors. Although most Nandi are either Christians or Moslems, genital operations remain the central features of initiation rites for both boys and girls. Langley's study deals with rituals of marriage and divorce as well as those of initiation. The latter, however, are clearly of greatest importance to the people themselves, and of greatest interest to the student of Nandi society. This review will therefore concern itself mainly with the initiation rituals.

In spite of the fact that Christian missionaries in the earlier years of the century vigorously attacked the practice of circumcision, they accommodated, for the most part, to the male rite. They discovered that their initial opposition for a long time deterred the attendance of Nandi youths at Mission schools. And in spite of the Mission's unyielding opposition, the female rites have survived as well. Langley's own work is based on extensive interviews and on her own observation of a girls' initiation rite in 1973. Here she discovered, "with enormous interest, that the rite had not only persisted and developed in form and symbolism over the years, but it had become a potent symbol of 'Nandiness,' and affirmation of what it meant historico-politically and socio-culturally to be a Nandi, while at the same time having little or no relevance, as an institution, for modern conditions of living."

A notable feature of Nandi initiation rituals is the striking parallelism between male and female rites. They are both collective events, including a group of initiates; they are both given the same term, tumdo, and both are carried out annually. They involve major financial outlays to the families and are significant community events. Through the rites, important ties are established between age-mates, between the young people and significant adults in the next older age-sets, who play roles in the rituals, and with a specific relative of the opposite sex—usually a brother for the girl. Women, specifically female relatives, play a much larger role in the male rites, than men play in the female rites. Both rites consist of about a dozen, mostly parallel events. A series of steps takes place prior to the operations, and another series afterwards, when the candidates have passed through a more or less lengthy seclusion and their wounds have healed. The initiation concerns a transformation from child into adult, although it is not specifically linked to stages of physical maturition. Both boys and girls are likely to have had sexual experience prior to the initiation, and some girls may be pregnant. Both boys and girls are made to confess such illicit sexual relations prior to the operation, under threat of punishment from the ancestors. For the boys a series of painful ordeals precede the operation which, traditionally, consisted of two parts, the circumcision and the more painful, and more dangerous incision. Nowadays the ritual emphasis appears to be more on the ordeals, with the first operation likely to be carried out in the hospital. For the girls, a traditional betrothal rite, following the clitoridectomy, is still sometimes performed.

The initiation rite of the Nandi clearly fits the analytic pattern of rites of passages described by A. van Gennep. Initiates are separated from their former lives, pass through a liminal phase, and then are reintegrated as new and transformed persons into their societies. One of the most interesting elements of the liminal phase, a stage of being neither here nor there, is the transvestiture, in which boys are dressed by women in portions of women's clothing and jewelry, and girls are dressed, nowadays by their sweethearts, in male attire. This portion of the girls' ritual has been much elaborated by the young people themselves and uses contemporary
rather than traditional elements.

Langley stresses the emphasis on transformation of children into adults and the concern with courage for people who hold bravery in high esteem. The young Nandi themselves, she writes, "justify the continuing practice of circumcision by appealing to its success in making a confident and mature adult out of a child." The ordeals involve teaching of skill as well as endurance, and are part of a process of schooling in the traditional virtues. The theme of death and rebirth is also of importance for the men, who are--although Langley does not stress this--now reborn of men by means of the ritual. These are only some of the literally hundreds of elements that, as multivocal symbols, cry out for much more detailed and refined analysis. Langley offers us a glimpse at a complex and highly symbolically charged system of rituals.

Langley's very specific description of the Nandi life crisis rituals gains in importance when we remember that this is a single society of literally hundreds in Africa where female circumcision rites, of varying complexity, have been and still are practiced. Indeed, male circumcision rites are practiced more widely and have had at least two historically independent origins: in the Africa/Near East area and in aboriginal Australia. For women, the practice appears in only the first of these areas. The sources of such cultural inventions are ancient and complex. Whatever they may be, the parallelism between male and female practices for people such as the Nandi are striking. Also, their operations are quite different from many of the more severe practices found in other parts of Africa, often separated from puberty rites. There is no indication, for the Nandi, of male domination or of attempts at controlling female sexuality. The central symbols here concern fertility and personal and social identity for both men and women. These are rites of initiation into adulthood, that is, into a life of responsible reproductive sexuality; the operations constitute an inscription of such a new identity into the sexual organs. For the Nandi as for the Kikuyu, another Kenyan people, attempts at prohibiting these central rites in the past represented attacks on the very existence of the groups and became ready-made issues for nationalist leaders.

Langley's highly descriptive study shows complexity of the rituals and their symbolic content. Work such as this indicates how inadequate research techniques are, such as those of Hosken (The Hosken Report: Genital and Sexual Mutilation of Females, 1979), that consist of asking people "why do you carry on these practices?" A study that approaches the subject of female genital operations from the perspective of a single local society within the social and cultural context in which the practice functions, provides a picture at considerable variance with one taken at the level of national or continent-wide surveys, encompassing without differentiation a whole range of diverse situations. If such operations are to be eliminated as health hazards from the perspective of modern medicine, (as urged by Hosken), then the initiative must come from inside the specific societies and the rules be replaced by functional equivalents.

Given the current trends of modernization, hospital operations and graduation exercises will provide such equivalents for boys. Women's achievement of adulthood, including their reproductive successes, will be devalued, for westernization imposes a lower status on women than did the traditional societies.

Erika Bourguignon

WOMEN'S STUDIES
Snyder, Eloise, Ed.
The Study of Women: Enlarging
Perspectives of Social Reality.
This anthology is an ambitious collection (13 chapters) of articles that will be of great use in introductory undergraduate Women's Studies courses.
It is a gold mine of resources and good recent bibliographies covering a variety of areas: social sciences, linguistics and literature, minority women, laws and the ERA, athletics, religion, and the women's movement. A foreword and afterword by Jessie Bernard, sociologist and foremother of us all, as well as introductory and concluding chapters by editor Eloise Snyder serve to tie the diverse chapters together.

This study addresses the question of whether feminist scholarship is biased. In the first chapter, entitled "That Half of 'Mankind' Called Women: Introduction to Women's Studies," Snyder points out that our very language is unsuited to the unbiased study of people; thus our theories and methods, couched as they are in that sexist language, must be suspect. The Study of Women attempts to correct the distortions of a restricted male perspective and to fill in gaps resulting from male bias. Such efforts to build a more comprehensive knowledge base—including that of race, class, and age, as well as sex—puts Women's Studies "on the cutting edge of important theoretical and methodological issues in scholarship."

Other chapters survey critical feminist scholarship in sociology, psychology, history, and sports. The chapter on religion, impressive in its breadth, covers archaic religions, Hinduism, Buddhism, East Asian (Confucism and Shintoism), Judaism, Christianity, Islam, and feminist responses. Another broad chapter deals with minority women in America and features four scholars, each writing on her own ethnic group: Black, Native American, La Chicana, and Asian American. The writers pinpoint issues important to minority women and discuss their pertinence to specific groups. An informative two-part chapter on the Equal Rights Amendment and federal laws prohibiting sex discrimination provides a bibliography on specific laws and regulations.

In the chapter on literature Audrey T. Rodgers examines images of women in twentieth century American literature and decries the lack of viable women characters in the works of American male authors: "Our search for the American woman—who was she and how can we know her?—is as futile as the vacant shuttles that weave the wind." Rodger's emphasis on the need to learn about women from women authors points as well to the need for such works as this anthology. The literature section also discusses children's literature and includes addresses for non-sexist book lists and publishing guidelines.

Snyder concludes the book by urging feminists to continue research and writing about women. She values the new insights gained by adding women's perspectives, especially in interdisciplinary work, and stresses the importance of interdisciplinary scholarship for Women's Studies. Finally she calls upon her readers to continue this work by making critical assessments of what is being taught and written about women, by asking questions of those who teach and listening carefully to the answers they offer, and by becoming sensitive to biases.

Because the anthology is very broad in scope, it is necessarily somewhat superficial. This study is not meant to be read straight through in one sitting, but rather over a term. As Denise Lardner Carmody says in introducing her chapter on religions: "I have decided to say a little about everything, if only to suggest how much deserves to be said." This is an appropriate comment on the entire book.

I would recommend this work to those who have not yet read a great deal of feminist research. It is a valuable reference book for its general coverage and a potential text for Women's Studies courses. Each chapter has several thoughtful study questions that would be stimulating in the classroom for discussion or term paper topics. The bibliographies for each chapter are quite thorough and would be very useful to students.

Nellice Gillespie-Woltemade
WOMEN'S STUDIES
HQ1075 R65
Romer, Nancy.
The Sex-Role Cycle: Socialization From Infancy to Old Age.

Nancy Romer's book is one volume in the Feminist Press series called Women's Lives/Women's Work. Its aim, according to the author, is to furnish students with a broad overview of "the forces that encourage males and females to become masculine and feminine." In order to do this, and as a basis for organizing the vast literature on this issue, she employs the concept of the life-cycle. The book, therefore, is divided into seven chapters corresponding to what Romer and other developmental psychologists typically see as the seven stages of life in our society: infancy, early childhood, childhood, adolescence, young adulthood, middle adulthood, later adulthood. In this way, the book develops a two-fold thematic emphasis: that sex-role socialization continues throughout the life cycle of the individual and that at each stage of their lives female and male members of our society confront different prescribed tasks, have different types of experiences and learn different things about themselves.

Assuming that this book is written for a high-school or college freshman audience of white, middle-class youths who have had little contact with feminist ideas, several features of this book are commendable. While Romer obviously is concerned with presenting sex-role socialization as a process that limits individual development and denies females equal participation with males in societal institutions, she does so in a delicate and cautious manner, careful to use the language of liberalism and thereby threaten or offend as little as possible. She also consistently attempts to overcome certain ideological biases typically found in the sex-role socialization literature. Therefore she does attend, where research permits, to the variations in this process produced by racial, class and ethnic differentiation; and at several points, she sens-}

sitively addresses life issues experienced by lesbian women and gay men in their attempts to develop alternative life-styles while immersed in a hostile, heterosexist world. Finally, her prose, for the most part is stylistically appropriate for an undergraduate text--simple enough to be understandable without being insulting or condescending.

Nonetheless, having said all this, I am uneasy about making a whole-hearted recommendation of this text. Paradoxically, my discomfiture derives in large part from the very gentleness of Romer's presentation. I fear the not-too-challenging tone of this book's analysis ultimately results in its failure to confront the heart of the issue: the ways in which our constitution as female and male persons informs and is informed by a patriarchal structure which in various and intricate ways enables men to oppress women. Instead, she repeatedly reminds us that while the cultural and institutional agents of sex-role socialization "limit" women, men are "limited" too. In some senses of the word, of course this is true, but only if one is using very different senses in one's discussion of women than in one's discussion of men. And Romer carries this theme to a questionable extreme as in her discussion of the double standard of teenage sexuality, where she is careful to point out that its violation has equally problematic, although different, consequences for both males and females. I adamantly disagree and I do not know what is to be gained by making such an analysis, except perhaps to let those adolescent males who treat women as objects of their sexual gratification off their misogynistic hooks.

At another time we are presented with a rather scathing portrayal of the differential, negative impact which the institution of marriage has upon the social and psychological well-being of women, but in the end we are told that "many people develop loving, caring and respectful relationships with their spouses" provided they work hard and they learn how to articulate their needs. Again, I suppose that to
some extent this is true. But Romer neglects to emphasize that in marriage, as in so many other arenas of social activity, males simply have greater resources whereby to control what happens, irregardless of the intent or desires of the females involved. In fact, as Romer proceeds from age-stage to age-stage examining the various institutions involved in the socialization of women and men, for every analysis she makes of women's experiences, she presents a comparable analysis of men's experiences, but she seldom allows us to see how these are interactive. She neglects to reflect upon the degree to which women's experiences are mediated by and dependent upon the conditions established and controlled by the men with whom they interact. She ignores the realities of patriarchal power.

As a consequence of these and other weaknesses, I would go so far as to say that while Romer may have produced a book pertaining to an important feminist issue, she has not produced a feminist book. Indeed, many of the most critical questions and insights offered by feminist scholars have been ignored altogether or treated in a manner which trivializes them.

For example, contrary to the central concerns of radical feminists, Romer never deals directly with the relationship between gender-socialization and sexual-socialization and, in particular, with the sociocultural forces which so powerfully and differentially shape males and females into heterosexual actors. When she takes up issues of sexuality (beginning, by the way, in the chapter on adolescence and not before) she assumes beings who are heterosexual and the questions she addresses concern the quantity and quality of heterosexual activity experienced by women and men at different stages of their lives. These are hardly the same as questions concerning how women and men become heterosexual beings, the forces creating conformity to the dictates of heterosexist institutions, and the different consequences which this conformity (or nonconformity) has for women's and men's consciousness, experiences, and relationships. Similarly, the "abnormal" occurrences which make up the "normal" experiences of so many women—their exploitation and rape by fathers, brothers, male-friends, teachers and acquaintances—are relegated to a few paragraphs buried in a discussion of the family experiences of young adults, where Romer tells us little more than that these are serious problems. The impact which the reality and threat of such violence has upon the socialization of all women of all ages—its impact on how we come to see ourselves, our relationships to each other, and our relationships to men—is not discussed.

In addition, while Romer claims to have been influenced by Marxist-Feminists, from whom she derives her concern with addressing "how social class and race deeply influence the nature of sex-role socialization," in reality this concern reduces to occasional discussions of how sex-roles or sex-role stereotypes may differ among Blacks, Puerto-Ricans, Mexicans or members of the working and lower classes. She fails to attempt to show the relationship between these structural dimensions and the workings of patriarchal-capitalist institutions. Without such an analysis, without calling the entire structure of our society into critical relief, she has lost the essence of Marxist-Feminist theory. In fact, Romer occasionally commits the very sin she tried to overcome, that is, demonstrating a white, middle-class bias. Through such language as "working classes adhere more strictly [than middle classes] to sex roles," she takes middle-class standards as the norm and treats class differences in gender-relationships as matters of degree rather than kind.

There are other, more minor, problems of organization, language and logic. Nevertheless, given the difficulties frequently faced by feminist teachers, whether or not this text should be adopted remains problematic. Are the questions raised by feminist theorists too difficult or too complex for high school or college freshman students? Are they too threatening or
too dangerous? These are the questions each instructor must answer in deciding about this text. Should she answer "yes" to either, then this text's liberal-but-cautious approach, and its fairly comprehensive, well-written presentation of the sex-role socialization literature, has much to recommend it. Should she answer "no," than I would suggest looking elsewhere.

Judith A. Diiorio

WOMEN'S STUDIES
Buttrick, Shirley and Carmen Rivera-Martinez, Eds.
HQ403 Feminism and Families: Real or Presumed Conflicts.

This volume, which presents the proceedings of a forum on Feminism and Families, includes three papers, responses to those papers, discussion, and recommendations for further research. The forum brings a feminist perspective to family policy. Whereas feminism is attempting to redefine the family in order to better meet women's needs, social programs seem to reinforce the traditional structures. These contradictions are outlined.

The papers deal with the women's movement, the history of family policy, and an analysis of how some tax and transfer systems (Social Security, income tax laws and welfare reform) favor married nonworking women over working or single women. The discussion is focused around five issues: the conflict between feminism and family policy (is there one? what are the trade-offs?); the divisions among women (especially the polarization which may be encouraged by family policy); the impact of public policy upon women (including the different, often discriminatory impacts on women on women of varying socioeconomic classes, employment status, or ethnic groups); whether or not there can be an explicit family policy (is it desirable? does it impose a norm on our pluralistic society?); future directions (what studies should be made?

what direction should future legislation take?). This study does not provide answers but rather points out the conflicts that arise when public policy aimed at helping one group of women hinders the growth of another group. The short volume provides a thoughtful and concise introduction to issues which feminists must consider.

Lorene Ludy

WOMEN'S STUDIES
Malos, Ellen, Ed.

WOMEN'S LOWRY, Suzanne.
STUDIES The Guilt Cage: Housewives and a Decade of Liberation.

The Politics of Housework is an intriguing, unfortunately misleading title for this collection of feminist essays. Something like "Marxism and the Role of the Family" might be more accurate. This is meant to be a warning to those of us with a distaste for abstract theory. Only those students or activists who are concerned with woman's role in, say, Marx's theory of the reproduction of labor power will find much to interest them in the British, Canadian, U.S. and Italian viewpoints expressed by the women who contributed to this book.

The essay "The Home: Its Work and Influence" by Charlotte Perkins Gilman, the early American feminist whose works have become more widely known in the past decade (Herland, for instance) and Pat Mainardi's "The Politics of Housework" are exceptions to the generally stodgy level of writing, though some of the other essays also relate personal experiences rather than ideological data. "Working Class Wives," by Marjorie Spring Rice, gives a horrendous picture of the oppression of women in the pre-World War II period—enough to make us realize that we have indeed come a long way.

One point emphasized in many of the essays is that all women, whatever else they do, are always considered
housewives. The means of remediing this is seen in the socialization of housework, which is to become the function of the forthcoming socialist state. It is difficult to see how this hopeful view of socialist revolution is to be reconciled with the authors' awareness of the double load assumed by women in present-day socialist countries. Also, the two areas of housework that are at least potentially most enjoyable—child-care and cooking—are the two most often indicated as areas where "socialization" will be able to help women. Unfortunately, the real drudgeries of housework, such as dusting or mopping floors, are also the aspects in which it is most difficult to see a possibility of help from any state system.

The emotion that seems to me to be most identified with housework is rage, rage at the needless round of work to do and redo. No? Think of the house cleaned and the spilled box of cereal....I expected to hear more rage in this book, but found it only in "The Power and the Subversion of the Community" by Mariarosa Dalla Costa and Selma James. James has lived in both the U.S. and Great Britain, in a variety of milieus. She is a leader in the campaign, discussed at length here, for wages for housewives and is the only figure who features in both books under review. Her views are perhaps less clear in The Politics of Housework, which quotes her, than in the second book, in which she is interviewed.

Lowry's The Guilt Cage includes the James interview in the second section, a review of some of the problems of modern British women and the ways of coping they have developed. The first section, unfortunately rather scanty, is called "Housewives, the Media and the Message." Certainly more could be said about the extent to which women see themselves through advertisers' eyes.

In addition to the interview with James, Part Two contains a report on the National Housewives' Register, a kind of country-wide women's club designed to ease the problems of the isolated housewife, domestic violence, and the problems arising from female sexuality.

It is the third section to which I looked forward, and there either Lowry, or possibly the structure of women's lives themselves, disappointed me. Eight married women discuss their lives and problems with men, work, housework, children. The range goes from traditional marriages to the plight of a "superwoman" feminist who has until now managed to juggle all of her obligations.

The problem is that only some of the women came alive for me. I read each chapter with a crop of unanswered—and unanswerable—questions. For instance, is it because of the social structure of Great Britain or the interviewer's ineptitude that the only women, other than feminists, who even mention female friends are those in the lower-class segments? If Lowry is to be believed, it would seem that the kind of informal support systems we take for granted here are nonexistent in middle-and upper-class England. Was it the interviewer's or the interviewees' reticence that cut out discussions of sex? The areas of sex and housework can be related. The solutions to women's isolation, like the National Housewives' Register discussed in Part Two, are not mentioned in the complaints of the isolated women in Part Three. Is one to conclude that the earlier chapter on NHR overstates its value, or that the women interviewed are atypical?

One bright note in the interviews is the description of "Margaret," a working-class wife who, with a group of friends, formed a cooperative food shop in her neighborhood. The women don't make much money, but they do supplement their family incomes and they have learned new skills, new ways of cooperating, while providing a much needed service and gathering place for their community. But we are told pitifully little about Margaret's life outside the store.

Both of these books have a place, even
if all they do is make us realize the differences among the English-speaking brands of feminism. Judging from them alone, one would say that there's quite a gap, not always in our favor, but that for the most part consciousness is much higher here. Yet neither book even claims to be saying the last word on the subject, so perhaps this conclusion is not valid either. Housework may be essentially the same all over the world, but neither the answers nor even the proper questions about the problems of housework for women in the U.S. are given here.

Susan Branch

WOMEN'S Stud ies Becoming a Mother.

Becoming a Mother portrays what it feels like to have a baby in the late 1970's in a large industrial British city—in the words of 60 women who experienced it.

British feminist Ann Oakley followed the women through their pregnancies, hospital births (sometimes accompanying them in labor) and the first months home. The women's own perceptions of pregnancy, labor and delivery, and relatedness to their infants, along with concerns such as quitting work and marital adjustments, are presented topically, spliced with a running commentary and references from the author.

Oakley, who first did research on homemakers (The Sociology of Housework) before turning to childbirth, was not a feminist until she had children. She became an academic sociologist "as an escape from the problems of having children!" and makes a strong case for the value of personal experience in her commentary. The book's strength resides in this commentary with its fluid style free from lingo.

Oakley's compassion for childbearing women is evident. But despite honest, often memorable comments from the mothers, the women don't come through as distinct personalities about whom valuable inferences can be drawn. Random presentation of comments eventually makes for flat, repetitive reading. A disjointed ambivalence takes over, partly because of the topical arrangement which weakens the force of each account.

The ambivalence may also be a reflection of the women's actual experiences of birth and motherhood; they have such wrenching feelings that they needed more time to digest and articulate them (additional follow-up a year later might have capped the study). And Oakley intended the bleak portrait, though she insists she did not engineer it:

What many of the women who were interviewed said was that they were misled into thinking childbirth is a piece of cake and motherhood a bed of roses. They felt they would have been better off with a clearer view of what lay in store for them. I have constructed the book around this conclusion, perhaps amplifying it somewhat, because only in that way are messages made impressive. But the insight itself is authentic—theirs, not mine, even if it does help to interpret the way I felt back in 1968.

Oakley's third birth at home apparently gave her a positive handle on which to judge the first two—a handle her subjects lack. This experience lends to her conviction and depiction of birth in modern society as depressing and disjointed, but fails to impress the reader with the author's other conviction—that it doesn't have to be that way.

Susan Cull

WOMEN'S Stud ies Childless by Choice.
HQ755.8 Toronto, Canada: Butterworths, 1980.

Jean Veevers' book, Childless by
Choice, deals with a timely and relevant subject. It contains an empirical assessment of voluntary childlessness and is written with a sociological perspective. The specific topics covered include: The Parenthood Prescription; Deciding to be Childless: The Psychological Commitment; Challenging the Parenthood Mystique; The Childfree Lifestyle; Perennial Dyads: Marriage Without Motherhood; Maintaining a Variant World View; Coping With Pronatalism; and The Politics of Natalism: Implications for Social Research and Social Policy. A definite plus is the Appendix, "The Recruitment of Respondents," which contains certain detailed information on Veevers' study design which until now has not been published.

Part of the significance of this research is that it is one of the approximately four studies of voluntary childlessness to be conducted outside the United States. All of the 156 respondents were from southern Ontario, Canada. There were 120 childless wives and 36 childless husbands who volunteered. Of these, there were 29 couples--91 wives and 7 husbands participated without their spouses. The age range was 23 to 78 years and the years-of-marriage range was 3 to 35. The data were collected via taped, unstructured, in-depth interviews, the average length of which was four hours. Veevers indicates that the data gathering period extended from 1972 to 1978. This long time span could be potentially biasing; the findings with regard to women, however, do seem to be very much like those that were based on the first 50 women and presented by the author in articles published between 1972 and 1975.

It is the combination of choice and permanence that serves to distinguish voluntary childlessness from that which is due to impaired fecundity, delayed childbearing, or uncertainty. Although one of the first persons to do research on the voluntarily childless, Veevers is to be commended for the care she exercised in measuring these two factors. She had a duration of marriage requirement (5 years if neither spouse had been sterilized) which she used to help determine degree of commitment. Ascertaining the respondents' perceptions of fecundity status and potential genetic problems allowed her to assess the "voluntary" nature of the childless state. Finally, she made an effort to seek out children who were not the respondent's own, i.e., childless persons were excluded if their spouses had children from a previous marriage. Veevers did include, however, "many" persons who said they had plans to adopt, noting that their intentions did not seem to be very serious.

This latter point raises a conceptual issue with regard to the definition of voluntary childlessness. Veevers states, "it was...important to insure at least that every one of the respondents was definitely and unambiguously voluntarily childless and almost certain to remain so" (emphasis mine). While the "voluntarily" childless may not really plan to adopt, their announced plans to do so seem to indicate a lesser commitment to the decision. In other words, perhaps such persons would more aptly be described as "uncertain." Veevers herself says, "It does have considerable symbolic importance in that it allows postponers to remain indefinitely at the third stage of debating endlessly the pros and cons of parenthood." In fact, contradicting the concern that the respondents be definitely and unambiguously voluntarily childless is Veevers' statement, "Volunteers were only accepted as respondents if they had no plans to have children in the foreseeable future. This criterion excluded those who planned to definitely have a child by a specific date but...included those who conceded the possibility of eventually having a child, or adopting one" (emphasis mine). Perhaps the lack of verbal fluency Veevers found when she asked her respondents why they did not want to have children is associated with a lack of commitment.

In sum, conceptualization and operational definitions are important. If permanence is an important consideration (it would seem to be if the voluntarily childless are to be distin-
guished from those who are simply delaying childbearing and those who are uncertain), then degree of commitment, as well as future intent, needs to be emphasized in the operational definition.

Veevers' writing style in Childless by Choice is journalistic and very readable. Unfortunately, there is a lack of documentation for many conclusions (either from her own or other research). The chapter, "Coping with Pronatalism," is particularly problematic in this regard. Typically, however, the findings are presented in the form of single case examples. This technique relates to Veevers' notion that "The information collected was not easy to quantify but was qualitatively rich and therefore ideal for stimulating more focused investigations." Most would agree that Veevers' work has produced an abundance of hypothesis-generating material. What is not clear is why 70 childless wives were added to her original sample of 50. One hundred twenty unstructured interviews lasting an average of four hours each seems like an extremely ambitious undertaking when the data, for the most part, are presented in terms of single case examples.

In Childless by Choice, Veevers presents a new typology of childlessness. The basis for this typology is her notion that there are two quite different kinds of voluntarily childless persons: rejectors (primarily motivated by reaction against the disadvantages of having children) and aficionados (primarily motivated by the advantages of being child free). The ideal type consists of previously formulated dichotomies of voluntary childlessness which are categorized as either rejectors or aficionados. The various dimensions are timing of the decision--early articulators/postponers; degree of consensus on the decision; degree of commitment to the decision; motive antecedents--rejection of the negative aspects of a child-centered lifestyle/attraction toward the positive aspects of an adult-centered lifestyle; and maintenance of a variant worldview--deviance/avowal/deviance disavowal. Rejectors are classified as early articulators, high consensus, high level of commitment, rejection of the negative aspects of a child-centered lifestyle and deviance disavowal. Aficionados are just the opposite within each dimension.

While it may be, as Veevers says, "theoretically critical to differentiate...the rejectors from the aficionados," there is reason to question the model as proposed. Early articulators might be rejectors and postponers might be aficionados, but it is difficult to accept the notion that early articulators are high on consensus whereas postponers are low. Veevers says that there is high consensus among the early articulators because both the husband and wife independently opted for childlessness but low consensus among the postponers because the husband and wife negotiated the decision; one "converted" the other to his or her point of view. Nason and Poloma (1976) contend that it is women who are generally the first to consider not having children, regardless of whether the decision is reached before or during the marriage. In other words, there is usually an "initiator" in any decision, one who converts the other to his/her point of view. It does seem that the efforts of one spouse to persuade the other to accept a childless lifestyle would be more effective and less stressful if the preference evolves after marriage out of the couple relationship as opposed to an early, determined announcement before the relationship has been firmly established--before both persons have had an opportunity to experience the benefits of a childless lifestyle. The findings that early articulators are much more committed to the childless decision and also much more likely to experience divorce (Houseknecht, 1979) seem to suggest that consensus with the spouse is harder to attain when the preference is stated by an "early articulator" than when it is stated by a "postponer."

Before concluding this review, it is important to comment on the major strength as well as the major weakness
of Childless by Choice. The major strength is that it consolidates and integrates information from Veevers' exploratory study which was earlier published piecemeal in numerous journal articles.

The major weakness is that the book, although published in 1980, reflects the state of the literature a number of years earlier. Veevers' exploratory study of voluntary childlessness laid the foundation for most of the research that has been done on this topic to date. Her greatest contribution, therefore, has been the generation of insights. However, many of her ideas have been explored by others in the form of additional exploratory work as well as more sophisticated research designs. Although Veevers says that she presents her "own results in juxtaposition with the results of other research which is, directly or indirectly, germane to the study of childlessness," the extent to which this attempt reflects the "current" situation is questionable. This reviewer counted, between 1976 and 1979, 34 empirical studies which were directly concerned with one or another aspect of voluntary childlessness (not 20, p. 14); 27 studies involving a control group (not 3, p. 261); and 12 studies using N.A.O.P. members as respondents (not 4, p. 161). Also, there are a number of variables (for example, employment, income, marital adjustment, egalitarian relationships, involvement in the Women's Movement, etc. which have received a fair amount of attention in the existing research on voluntary childlessness, but the findings are not integrated in Childless by Choice. Although much of the literature is mentioned at one time or another, the coverage is not systematic.

This book is well written and should be useful for those who are beginning to familiarize themselves with the voluntary childless phenomenon. For those readers already acquainted with the literature, the contribution is limited.

Sharon K. Houseknecht


WOMEN'S STUDIES

If one is interested in a sociological, psychological and/or feminist analysis of what it means to be a single woman in a coupled society, one will find Nancy Peterson's Our Lives for Ourselves: Women Who Have Never Married disappointingly thin. Peterson has raised, however, a topic which has been almost totally ignored by social scientists who still tend to view singlehood as a transitory status (pre-marital), or if maintained past the age of 30 as a negatively definable one (never married). Whenever the experience of the less powerful is filtered through the conceptual language and normative expectations of the dominant group, that experience is likely to be mislabeled, misunderstood, disvalued, and/or obliterated. Peterson approaches the topic from the perspective of the single woman. Her goal is to present the life experiences of ever-single women who "lead lives of positive autonomy." To achieve that goal she interviewed a non-random sample of eighty geographically dispersed ever-single women, aged 20-78. This is about all we are told about her methodology.

Following an implicit "life-stages" framework, Peterson devotes separate chapters to being 20 and single ("When All Things Seem Possible"), being thirty and single, the midlife crisis (Motherhood by Conviction), midlife experiences ("On Smoother Waters"), and beyond ("I Reviewed My Life Alone--And Found It Good"). In addition, there are chapters devoted to ever-single women's relationships to men and "The New Woman."

Approximately two-thirds of the book consists of the women's stories. I use the word "stories" because what is
reported are not sociologically structured accounts or interview transcripts. Rather they are cast into a journalistic style of reporting ("As Gayle settled herself on the couch,..."), and as such they do not seem totally credible sociologically; nor do they make an especially good "read."

Most problematical for me, however, is the lack of analysis of the materials that are presented. At times, Peterson seems adamant in her disavowal of socially patterned experiences. For example, she begins the chapter, "The Men in Their Lives," with two paragraphs stating that there is "endless variety" and "no common thread" in single women's relationships with men. The remaining 32 pages of the chapter are devoted to five "vignettes," as she terms them, chosen as evidence that these relationships "defy description." Upon reading these "vignettes" several patterns seemed evident, e.g., the women describe having had a special relationship with a man; the tendency to describe this man as very special; the loss of this man was experienced as painful; strategies were devised to avoid future commitments, e.g., accentuating career goals, "sleeping around," etc. I could go on, and I wonder that Peterson did not.

Despite the analytical thinness of the book and its serious methodological and reporting flaws, Peterson does raise three interesting ideas which I believe are worth further research. First, the women in her sample who were ever-single report close relationships early in their lives with a "permission giver," a person who told them (through word or deed) that it was "all right" for them to remain ever-single. Second, as the biological clock runs down, women experiencing a strong desire for children, can and do separate the desire to be a mother from the desire to be a wife. And third, that some older ever-single women when reviewing their lives evaluate them positively; they do not perceive themselves as lonely and cantankerous "old maids," but as highly engaged, autonomous individuals.

In her final comments, Peterson states that the question "Why do women really not marry?" is not answerable in deep psychoanalytic terms, and that, indeed, the question itself is a normatively value-laden anachronism. Rather, the question that needs research is, "How do women perceive of and experience their lives as ever-single women?" Although Peterson's work has not answered that question, she has raised it.

And, the fact that she--trained neither as a researcher nor as a writer--felt compelled to explore the topic so that she might better understand her own experiences as an ever-single woman and come to terms with life as an aging ever-single woman, is itself spirited testimony to the oblivion which social science has by-wit-of omission assigned the ever-single woman.

Laurel Richardson

WOMEN'S STUDIES


Dworkin and Griffin have written works on pornography. Their words, echoing separate ontological traditions, weave a tapestry of terror that is the institution and the image of pornography. It behooves women to consider carefully the texture of the tapestry, for this is the texture of patriarchal culture.

Dworkin harkens from a materialistic tradition. Her words are those of Power, Force, Objects, Whores: solid words adopted as chapter titles of the text. She writes of a symbol as a construct which corresponds to the dynamics of power in the real world. She writes of women symbolized as pin-up, centerfold, poster: of symbol as thing. For Dworkin, pornography is
the making of woman into thing--thing to be "used until she knows only that she is a thing to be used." The un-making of pornography begins with the decoding of the symbol, a process at which Dworkin excels.

She unravels the skein of the photograph, the novel, the film; from necrophilic threads she constructs a feminist re-reading. In Dworkin's hands, the meanings of the life and works of de Sade are laid bare, the pornographic appropriation of lesbianism as a vehicle for male sexual gratification is unveiled. Dworkin parts the Playboy connection between anti-Semitism and misogyny in an analysis of the German edition laser layout (featuring a woman pierced by lasers). She searches through the hateful images of pregnancy in Mom, the magazine of "Big Bellied Women."

Moreover, Dworkin will not allow the reader to forget the women bound into symbol, into thing, within the structures of male sexual domination. Pornography, "the graphic depiction of whores," uses the living bodies of real women. Dworkin will not let the reader forget; her insistence derives from the claim that "the boys are betting that their depiction of us as whores will beat us down and stop our hearts." The boys are betting--again against an author whose firm grasp of their game may turn the odds in our favor.

In Pornography and Silence, Griffin moves ever further into the idealist tradition. The central tenet of her work is in the formulation of the concept of the pornographic mind, and if Griffin had written instead of pornographic Geist (soul, spirit) the effect would be much the same. The pornographic mind seeks to disembody culture from nature; it separates a woman's physical survival from her soul, "and drives her soul thus to destruction." The pornographic mind manifests itself across time and across culture. It is seen in the works of de Sade, in the life of Freud and his application of the Oedipal myth. It is seen in the volumes upon volumes of pornographic material: e.g., Teenage Sadism, The Skin Flick Rapist, Apartment House Sex Killer. In the sublime and the banal, the pornographic mind bespeaks "The Death of the Heart," the death of Eros. Never sated, the pornographic mind roves onward, taking form in the anti-Semitism of Hitler, in the Holocaust, in all of the polarities of oppression.

In the final chapter, "Eros: The Meaning of Desire," Griffin attempts to reunite the severed fragments of body and soul, woman and nature, in a vision of Eros affirmed. Within the context of her formulation, the attempt ultimately fails. The pornographic mind, like Hegelian Geist, is too ethereal, too unassailable, until grounded in corporeal existence. Despite the power of her insight, Griffin cannot provide the requisite grounding.

Yet, in her failure, Griffin suggests the hegira from the pornographic realm. It is a journey to transcend the dichotomy of body and soul, the dichotomy at the source of patriarchy. On this journey of unmaking and rebirth, we will require both the solid analysis of Dworkin and the synthetic illumination of Griffin. We will need a comprehensive vision through which real women are, at one and the same moment, real women and symbols. Dworkin and Griffin have written works on pornography. It is the task of us all to spin their words into our liberation.
I began to read this book warily, wondering if Ann Jones meant to excuse murders by women because of their abuse by male society. She says in her foreword, "If this book leaves the impression that men have conspired to keep women down, that is exactly the impression I mean to convey....The story of women who kill is the story of women." But she does not let women off the hook. What she does in this groundbreaking book is to give a clear, intelligent appraisal of the way in which the changing norms of society are echoed in the reasons women kill, their treatment by the law, and male attitudes toward women murderers.

Jones traces various societal pressures that pushed some women to violence. She concerns herself with white women because in the past black women received "no justice at all," being summarily put to death for their crimes. To this day a woman who plans to receive any form of justice had better be white and middle-class.

Some Colonial women killed their bastard children. Infanticide asserted that "symbolically at least...she is entitled to some measure of control of her own body." During the seventeenth century indentured servants could not marry until their servitude was over, but if they delivered a bastard child they would be bound for one or two years' additional service. Hence, some unscrupulous masters raped their servants for profit.

In the nineteenth century women were completely subjected to male whims, and those who received harsh treatment sometimes resorted to a drastic solution. There were wives who, seeing no way out of a tyrannous marriage, killed their husbands, and deserted maidens who killed their seducers.

Later in the century social status sway...
Having worked as a consulting psychologist from 1970 to 1975 at the Indiana Women's Prison, Dimick takes the reader on a tour of the prison which "provides so much in the way of punishment and so little in the way of rehabilitation."

The Indiana Women's Prison, constructed on the outskirts of Indianapolis, is the oldest women's prison in the United States. The prison houses approximately one hundred women, and the population remains fairly constant with new admissions and releases each week. The length of imprisonment varies from a few days to over fifteen years. The composition of the inmates is fifty percent black and fifty percent white.

The program in which Dimick was involved was funded through federal government grants and was developed in stages inside the prison with little preliminary planning. Taking into consideration the turnover of the inmates, he writes:

To be effective a program must have goals. We didn't have time to sit back and develop goals--the train was moving. We did however have one main goal in mind throughout our time in prison. Above all else, we wanted to help the individual inmate become a happier, healthier, and more productive human being. We operated under the supposition that this goal could not be accomplished without inmate self-acceptance, self-respect, and self-esteem.

In the beginning the psychologist, inexperienced in penology and working part-time with limited funding, was faced with an almost impossible task. First he had to acquire a reputation of trustworthiness in a place where no one trusted one another; consequently he was tested by the prisoners in different ways. He admits that it is difficult to know what effect he actually had on those he helped, but he does have a sense of accomplishment in having created a humane environment while he was there.

He describes in detail the physical facilities, the personalities of some of the inmates, and the power structure in the prison setting. The power play exercised by the inmates affects the hiring and retention of personnel, even the granting and denial of parole. To maintain such control, an efficient communication system exists—the grapevine—which is more than just exchange of gossip, for it can piece the most trivial bits of information into significance.

Certain characteristics set this population apart from the people on the outside. These women are economically poor, with an average of nine years of schooling. They are usually not married at the time of imprisonment, and half of them have never been married. Seventy-five percent of them are mothers who had at least one pregnancy before the age of sixteen. Most of them are under twenty-four years old. Inside this prison about ten percent of the inmates are mentally retarded, and two to three percent fit a psychotic pattern. Fifty percent of the women are in prison as a direct or indirect result of drug addiction. Several women in the age range of forty-five to sixty-five, are alcoholics whose pattern of in-and-out is known in the prison as "serving life on the installment plan."

About twenty percent of the prisoners, typically eighteen to twenty-two years old, are selfish, demanding personalities, who were reared in lower middle-class homes where the parents worked hard to support them and pampered them. These women have used their sexuality or helplessness to manipulate others, and they are in prison because of their attempts to get something for nothing, such as forgery, unlawful use of credit cards, and shoplifting.
Any woman serving a sentence of more than seven years is known as a lifer. She goes through the stages of acceptance, adjustment (which is slow), institutionalization when behavior becomes set and habitual, endurance, realization of passing time, all in the process of waiting and hoping. She is unable to formulate any definite personal goals, and she is afraid to return to the world that has ignored her.

The psychologist was aware when escapes were planned. He usually knew beforehand who was going to leave, when and where. There were three kinds of escape tactics: the walkaways by prisoners on trustee status or work release; the sneakaways, who leave their cells in the darkness of night and manage to go over the barbed wire fence; the breakaways, who force their way out with some form of weapon. Among the reasons that militate against escape, however, the main one is fear of being on the run without money, job or identification.

The program that Dimick and his co-workers had instituted was dissolved when financial support was withdrawn by the state. There is a bitter undertone to his statement that prisons are political institutions under the control of politicians, rather than trained corrections personnel. It is to his credit that he was able to overcome stereotypes and to see the inmates as feeling, believing, thinking people.

Toyo S. Kawakami

WOMEN'S STUDIES
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When I reviewed The Innocence of Joan Little by James Reston, Jr. in Women Are Human (Vol.7, no.5), I noted that Reston "does not attempt to establish the innocence or guilt of Joan Little" (a black prisoner from North Carolina who killed a guard attempting to rape her). He concentrated, rather, on the participants in the "mystery" (Reston's subtitle is "A Southern Mystery") and his own emotional reactions to the participants' statements, leaving the reader with an awareness both of the known facts and the many unanswered (and, probably, unanswerable) questions.

Harwell's book, written some three years later, looks at the same material with a different emphasis. Whereas Reston viewed the case from each participant's point of view, Harwell's intent (although never explicitly stated) seems to be to look at the facts—the few verified events of August 27, 1974 together with the few verified events and many statements which followed—and then to sift, interpret, and, finally, to judge both the trial and the participants.

Harwell should be in a good position to do just that. He was born in Washington, N.C. (the location of the jail in which Alligood was killed), is a graduate of the University of North Carolina and of its law school, and is now the Executive Director of the North Carolina Center for Public Policy Research in Raleigh. He therefore brings to this case a better knowledge of the people and mores of North Carolina—specifically, of eastern North Carolina and the town of Washington—than did Reston.

Looking back on the earlier book in an attempt to compare the accounts, I was struck by the impression that Reston's book did not suffer from his being an outsider, that being a native may have made it more difficult for Harwell to look at the events objectively. (It is often true that those who know a people and an area well may overlook that which seems obvious to them—and that "obvious" trait well may strike a visitor as significant.) In A True Deliverance, Harwell sets the scene for each chapter, explains what is known to have happened, outlines what each participant said happened, describes the actions of the defendant, the prosecution, the defense, the community, even, where important,
the nation—and then gives his own analysis of each step along the way. Throughout those chapters, he often suggests that the flamboyant, rights-conscious defense was raising false issues, using the trial for its own ends, and making it impossible to come to the truth. I found this emphasis, and the continual painting of the defense team as charlatans and the prosecution as good, stable, well-meaning men who were interested only in justice, unsupportable.

Harwell's final assessment is an unfortunate hodge-podge of fact and opinion, of popular belief and the prosecution's point of view. With great seriousness, he states near the end of A True Deliverance:

The Joan Little case had resolved no questions of public policy, had settled no issues of public concern. It would neither provoke judicial reform nor stimulate serious reconsideration of the plight of blacks and women in jails and prisons and courtrooms around the country. The institutions brought under attack by the defense attorneys would survive without apparent damage. The places touched by Joan Little's episodic life would go unchanged, as would many of the people.

Somehow Harwell never convinces that he greatly regrets that lack of change. In any case, his book does not serve to illuminate the reason for that stasis nor will it help needed reforms take place.

Martha Lawry

In brief


The co-authors of this informative book were involved in the Philadelphia Women's Law Project. The experience was invaluable in compiling this account of the limitations women have suffered at the hands of the legal system.

The book is divided into four major categories: Women and the Constitution, Marriage and the Law, Women and Employment, Women and Their Bodies. Each category includes court opinions, excerpts from trials, and statements of how law can limit a woman's potential and/or how the law can be used in the future to attain true equality.

While the book works within the confines of legal generalities (i.e., constitutional landmark decisions) as opposed to a state by state consideration of the legal status of women, it also uses a general format to postulate some useful theories on "Where do we go from here."

The authors have condensed their information so that Rights and Wrongs comprises less than 100 pages. It's good reading for anyone interested in legal issues and the women's movement.

Kathleen Jenkins


This book is a valuable resource for those whose forte is constitutional law and political philosophy. A collection of Supreme Court opinions followed by case questions, it traces the legal history and development of sex discrimination in the United States beginning with a 1873 case prohibiting women from being lawyers. It also analyzes the ERA campaign's impact on law and social policy since 1920 and discusses legal doctrine pertaining to sterilization, birth control, abortion, and the right to privacy.
Obviously, this scholarly work was intended to be a text for women's studies or pre-law courses rather than for general reading. While Goldstein offers little interpretive challenge, she does present an excellent account of the Supreme Court and its relationship to the question of women's rights.

Kathleen Jenkins

In this clear and methodologically accurate research study, Richards interviewed Indiana high school juniors and seniors who considered choosing nontraditional occupations, attempting to determine what influence sex-role stereotyping had on the choice of occupation, and whether the students were aware of any sex-role stereotyping in their choice. On the basis of her study, Richards recommends some changes in career guidance, inservice training for counselors and teachers, and promotion of nonsexist classroom practices in order to achieve "educational equity" for male and female students. These changes also emphasize the selection of nonbiased materials for students and the elimination of sex stereotyping by teachers, administrators, and counselors.

A bibliography by Brooks further identifies resources, strategies, and materials which may be of aid to those who wish to learn more about the effect of sex stereotyping on occupational choices or to encourage sex equity in career choices.

Brenda Phillips

The first 27 pages of this 36-page position paper from the Ford Foundation are subtitled "Consequences of Discrimination." They will delight the feminist looking for a widely accepted, reliable helping voice to recount the history of women to those whose awareness is either unschooled or flaccid. Its approach is direct, comprehensive—it deals with women around the world—and courageous. For example, in a six-page section subtitled "Cultural Forces and Obstacles to Women's Economic Participation," the (anonymous) authors not only quote the Little Rock, Arkansas, official who attributed the city's increase in reported rapes to their "prettier ladies" but they also refer to female circumcision, a subject not often broached in requests for proposals.

Women in the World is not a request for proposals, but an inspiration for them, an overview of the kinds of problems the Foundation intends to address. The last 8 pages describe the Foundation's specific funding programs available to researchers. An introductory announcement by Franklin A. Thomas notes that in March 1980 the Foundation's trustees authorized a major expansion of funding, from $8.4 million to $19.3 million for "programs aimed at advancing women's roles and opportunities around the world."

Kezia Vanmeter Sproat

Announcement

Renewal time is here for subscriptions beginning with the Jan/Feb issue. The new rate is $6.00, payable to the Center for Women's Studies, 207 Dulles Hall, 230 W. 17th Ave., Columbus, Ohio 43210.
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