

ideologies of femininity and lived experience, into a fairly narrow institutional study. One aspect of her study, however, could have developed more fully. Sugiman alludes to the connection between feminism and unionism more than once in her study. For example, she finds that when the women's movement flourished in the 1960s, female auto workers fed off the rhetoric to make important gains with regard to the seniority rule and equal pay for equal work. The reader does not, however, learn about the connection between the CAW members and organized feminism, nor do we find out how the women's movement made an impact on their struggles.

Joan Sangster's *Earning Respect* is about the factors that shaped women's work identities as well as the tenacity of the sexual division of labour. The study is set in Peterborough, Ontario, a town which Sangster describes as ethnically homogenous and industrially diversified. Most important, Peterborough had a labour market for blue- and white-collar women from as early as 1920 to 1960 when the study ends. The study is organized around the life cycle of working class women in this small town, but at the same time Sangster traces a shift in the demographics of the dominant group of women that filled the ranks of the female workforce. She describes this as a shift from working daughter in the pre WWII period, to working wife and mother after the Second World War.

Sangster's case study has far-reaching implications for the study of women's work. To understand the complex factors that shaped the lives of wage-earning women Joan Sangster favours revisiting the Gramscian notion of hegemony and ideology over fully embracing the "linguistic turn" of some feminist scholarship. She thus relies on a material feminist analysis to explain the factors that shaped women's working lives as well as the tenacity of the sexual division of labour over the course of massive change.

One of the most compelling chapters of Sangster's book stresses the importance of family life as an integral part of working-class culture. Women learned about the sexual division of labour at an early age which in turn influenced the gendering of the labour force. Through oral history Sangster develops

an analysis of the working-class girl to argue that we must understand how girls were socialized to internalize certain expectations about gender and work. "Women's earliest understanding of wage work, adopted and mediated through family, schooling and peer culture, helped to reproduce the sexual division of labour in the workforce (25)." We cannot understand the division of work by sex through structural relations alone. The workprocess, the ideology of sex difference, and the "assimilation and utilization of that ideology at a personal, subjective level by both men and women in the workplace" influenced the character of that gender division (51).

Together, the three studies reviewed here demonstrate that whether we are talking about socialist women's activism within a male dominated political culture, the CAW women's attempt to make gains at the workplace through their common bonds within a feminine work culture, or whether we are looking at the seemingly simple question of why women work to earn a wage (or decide to leave paid employment), we need to understand the world that these women inhabited. In short, the connection between resistance and women's consent to oppression, or the balance between structure and agency is a fruitful avenue of investigation for understanding how women made change historically, and how the sexual division of labour is reproduced in complex ways.

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***Hatreds: Racialized and Sexualized Conflicts in the 21st Century*** Zillah Eisenstein; Routledge, 29 West 35th St., New York, New York 10001, 1996. 223 pages; ISBN 0-415-91221-0.

Those of us who were influenced by Zillah Eisenstein's landmark theoretical situating of the possibilities of liberal feminism (*The Radical Future of Liberal Feminism*, 1981), as well as her more recent work, will pick up *Hatreds* with eager

anticipation. In some ways this anticipation will be satisfied: in others not.

An older and more senior Eisenstein has lost none of her unerring knack of identifying a topic of central relevance to feminist scholarship and then finding a new and thought-provoking angle to it. In this case, she is dealing with that territory broadly called 'the body', made trendy by postmodernism and writers such as Butler, Wittig and Martin; but Eisenstein brings to it the hard edged analysis and sympathetic realism of long term engagement with the material and political world. As she herself expresses is, 'bodies locate the borders for hate while nations are reconfigured. It is this highly racially/sexually charged political and psychological geography that I explore. It defies the transnational and multi cultural borders for the twenty first century' (14).

She begins from a horrified realisation of the power and prevalence of hatred abroad in the world today, which have 'made me query the inexplicable realm of murderous hate'. But after a complex analysis of the 'complicated interweavings between racialized boundaries as sexual, and sexualized borders as racial', she finds a positive way forward by looking at the potential of diverse feminisms that are establishing themselves all around the world. It is these women, who have already rejected the vicious borders of race and nation, who can refuse the contaminated role of mother of the nation, or the race, and instead work towards the building of 'communities of sisters'.

Her discussion of all this is coherent and persuasive. My disappointment comes from two sources. The first is that despite the universal reach and context of her work, Eisenstein remains locked in that peculiarly imperial form of parochialism of the United States. I don't think it's good enough, in such a book, to draw so many examples from O.J. Simpson, Kerrigan and Harding, Dole and Gringrich, Bill and Hillary Clinton, especially when the assumption is that they are part of our culture as much as of hers.

The second is that while Eisenstein uses postmodern theory and the various studies located in that frame intelligently and critically, she falls into

many of the same cumbersome, pretentious and unreadable ways of phrasing things. We know that she can write good, clear articulate English, so why the neologisms, the //, the piling on of rotund phrases? She doesn't need such gaudy postmodern Emperor's clothes to deck out a solid and inspiring piece of scholarship.

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***Earth Follies: Coming to Feminist Terms With the Global Environmental Crisis.*** Joni Saeger. Routledge Press. New York, 1993; illustrations; xvii+332 pages; bibliography, index; ISBN 0-415-91059-5 (PB); \$16.95 (US)

Saeger's passion about the environment is clear in every page of this book which reads like a clarion call. It is very clearly thought out and well organized into six dense chapters. Her introduction explains her wish to look at questions of agency and to examine the gender relations of power and decision making and the implications for the state of the earth. It is not a pretty picture. Saeger is thorough and casts a wide net in her indictment of the major players in world politics: the Military, Big Business and Government.

Positing that the same masculinist ideology informs all these institutions, she demonstrates the denial of responsibility, the acute compartmentalization of public and private morality and the misplaced and misguided faith in science that are shared by all members of the upper echelons of these institutions. She provides a wealth of examples to substantiate her claims. Her descriptions of the devastation left in the wake of military activities, both in war and peace-time, and the vast amounts of resources dedicated to these activities leaves one shuddering with horror.

The role of business and government in the degradation of the environment is hardly less gigantic in its proportions. Her descriptions of the latest eco-disasters, such as the Exxon Valez and Bhopal, brilliantly illustrate the extent to which denial of