

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

responsibility is endemic to all three institutions. Saeger also exposes the sexism, racism and classism which underlie most of the major decisions about where to dump toxic wastes, build unsafe factories, test and build military weapons, and a vast array of environmentally devastating practices.

Saeger's feminist analysis clearly enriches her impressive presentation of facts and figures. I found myself nodding in agreement when she clearly links the decision making rationale of the three institutions with masculinist over-reliance on rationality, abstraction, hierarchical structures, and emotional detachment (102).

In the last three chapters of her book, she looks at groups who are working to protect the environment. Her description of the eco-establishment makes it clear that she feels it has already been coopted by the "men's club" it has tried to emulate and infiltrate. She makes a good case for the difficulty, if not impossibility, of playing the game of environmental management by the same sets of rules as those who are causing the problems. Her criticism of the Deep Ecology movement consists mainly in its blatant sexism, racism and warrior mentality.

She describes the Ecofeminism movement as an embracing and promoting of the special relationship that exists between women and nature. Saeger does not subscribe to the essentialism which she feels colours Ecofeminism. She does allow that women, because of their socially constructed roles, are more environmentally aware and are usually the first to sense environmental degradation and to take action. But she severely criticizes ecofeminist spirituality because of its supposed tendency to endorse the inward-turning of energies to nurture inner strength. She seems to deny any links between the transformative power of spirituality and political action and seems to gloss over the fact that there is a long tradition of women organizing over social justice issues as a result of their spiritual/religious beliefs. None of the ecofeminist literature I read suggests that women should use their energies to nurture their inner strength and stop there. I found myself wondering why she would paint ecofeminist spirituality with such unforgiving strokes. For me,

this was a significant flaw.

In her final chapter, Saeger catalogues the activities of dozens of grassroots environmental movements all over the world. She spotlights the now famous Love Canal incident and the Tree-hugging movement in India. Saeger makes the link between women's socially and culturally constructed roles and their consequent participation in grassroots movements without resorting to essentialist theories. She clearly states that she does not believe that men are essentially destructive and that women are essentially nurturing (9). But her observations of the gender-driven power relations that have shaped the present state of the environment are well worth considering and make for highly engaging reading.

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