

fluence people around her, was a vehicle for power in a society where people were impressed by such "gifts". Like Ann Hutchinson, Jackson soon found that her power extended beyond her own social group. While she earned the enmity of her confused husband and of the racial and religious bigots who opposed her public ministry, she was the object of awe by both white and black, male and female, in the evangelical circles in which she found acceptance. Moreover, Jackson settled upon a theology that did not contradict her feminism. Shakerism, with its female deity, the Holy Mother Wisdom, and her earthy messenger, Mother Ann Lee, sustained Jackson as few other religious doctrines could.

The reader will find in Jackson's spiritual odyssey much elusive but exciting evidence of women's culture and struggle for independence. The paradox, as Humez points out, is that Jackson's rigorous self denial in responding to her increasingly feminized "inner voice" gave her the opportunity for the most extraordinary manifestations of personal power, ranging all the way from predicting deaths to miraculously learning to read. Her inner voice also counselled a life of celibacy and sexual and racial separation, not surprising advice given the sexism and racism of the society in which she lived.

Jackson's spiritualism and her unorthodox lifestyle were viable personal solutions for survival in a world of civil war and economic revolution; but though her community survived her death in 1871 by nearly 40 years, it did not produce a lasting model either for blacks or women. Like Ann Hutchinson, Jackson's power had its limitations in the larger context but the experience of both women document the early dream of equality which found expression in dissenting religious doc-

trines but which, in the twentieth century, still seeks a functional reality.

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The Domestication of Women: Discrimination in Developing Societies. Barbara Rogers. *Tavistock Publications, London and New York: 1981.*

This hard hitting and powerfully written book offers a major contribution to the study of women and development. It is well ahead of its field in the scope and depth of theoretical insights presented.

Rogers begins her analysis squarely in the backyard of Western societies, tracing the devastating impact of patriarchal ideologies, spread by all-male colonial administrators and enshrined in the emergent legal systems of third world countries. This ideology defines women's place as in domestic service within the home, both as practical reality and moral duty. This same ideology is institutionalized in the virtually all-male staff in higher echelons of international development agencies; to the degree that planners reacted with genuine surprise to any suggestion that women's work might have relevance for their projects. Statistical data banks devised by Western economists to guide and monitor development, obliterate from consciousness the enormity of women's contribution in food production for subsistence.

Rogers goes on to expose the crushing effect which well meaning development programmes, based on these assumptions, are having on the lives of women. Legislation designed to

give the incentives of ownership to male household heads undercut the traditional controlling interest and usufruct rights of women to the land which they work. Labour saving mechanization introduced to male farmers reduces their work load, but simultaneously increases the labour input required from women. Expansion of cash cropping raises the incomes of men, but decreases women's access to subsistence food crops. Migration of men into paid jobs imposes the full burden of men's work in agriculture onto women, yet brings them no increase in control over the crops or the cash obtained from their sale. Worked to the point of exhaustion in a desperate effort to meet subsistence needs, the labour of women goes unrecorded in "manpower" statistics, and development planners still busy themselves promoting handicrafts and domestic make-work projects for idle housewives.

In the terminology of dependency theory, women are being systematically underdeveloped, in many regions their situation progressively deteriorating from independent control over subsistence production and marketing, to unpaid labourers begging money for food from men who control the expanding cash cropping economy.

This book is an invaluable text for any course on development which seriously considers the position of women.

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Sex Roles: Origins, Influences and Implications for Women. Edited by Cannie Stark-Adamec. *Montreal: Eden Press Women's Publications, 1980. Pp. 238.*

The title of this book, *Sex Roles: Origins, Influences and Implications for Women* suggests a systematic treatment of sex roles as they affect women's status, suitable perhaps for a text in a course on this topic or as a basic reference to the research literature. This is unfortunate and misleading because, in fact, it is the proceedings of a conference edited and introduced by the conference organizer, Cannie Stark-Adamec, a clinical psychologist and according to the publisher's blurb "a selectively pugilistic feminist". There is no particular evidence of selective pugilism in the book under review although the phrase is somewhat characteristic of Dr. Stark-Adamec's writing style.

The book contains 15 papers and an invited address presented at the Inaugural Institute on Women, held in Ottawa, June, 1978, immediately before the Canadian Psychological Association meeting. The Institute was held under the auspices of the CPA Interest Group on Women founded in 1976. This group is composed primarily of psychologists concerned, academically or professionally, with the problems of women, their nature and origins, and with political action on behalf of women.

The 1978 meeting was the first major event of the Interest Group. Other Institutes, paper sessions and symposia within the context of CPA, a newsletter and specific activities on behalf of women have followed. As a step towards producing an effective force within psychology, and Canadian society as a whole, to support and lobby for the interests of women, the Institute was successful.