

The dedication in *Jean Webster, Storyteller* reveals it was written in memory of Webster's daughter, who lost her mother when she was born. Perhaps at her own death, the daughter—Jean Webster McKinney Connor—may be the cause of her mother's rebirth in the literary world.

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**Money, Sex, and Power**, Nancy C.M. Hartsock,  
*New York: Longman, 1983.*

The purpose of this book is to argue that a new analysis of power is required to account adequately for its manifestation in (our) social structure. Its purpose is not to provide such an analysis, although the direction it should take is certainly indicated: a feminist historical materialism. The argument that a new analysis is necessary fundamentally takes the form of demonstrating the inadequacies of previous analyses. Thus the first half of the book concentrates on the inadequacies of exchange, market and class theories of power, and the second looks at, among other things, a variety of feminist theories of power. Underlying the critique is a clear commitment to a Hegelian/Marxist analysis of social structure, emphasizing the importance of community rather than individuality in understanding the nature of this structure. There is also of course a commitment to feminist values.

As a survey of analyses of power, this book has much to be said for it, although in places it goes into rather too much detail, in the sense that theories which are very similar are subjected to separate but closely related criticisms, when they could more succinctly have been dealt with together. Nevertheless, the criticism is often insightful. Much of what the author says, for example, about exchange analyses in the social sciences could with equal force be said about a number of currently popular theories in politi-

cal and moral philosophy. The theory that society is to be understood in terms of autonomous individuals on an initially equal footing entering into social arrangements on the basis of the individual gains to be made certainly underlies modern contractarianism of the Rawls variety as well as earlier social contract theories. To point out the inadequacies of this assumption is an important step in the formulation of a political philosophy which accurately takes into account the realities of the situation. Equally important for political philosophy as a whole as well as for an analysis of power is the author's revelation of the male values which underlie these assumptions and her insistence on the need to produce a theory which encompasses female values as well.

It is in terms of this latter point that the author includes in the second part of the book an analysis of the origins of Western social structure, in terms of the male conception of eros. Her account incorporates the view, held as well by such theorists as Mary Daly, that male concepts of sexuality are bound up with concepts of separation, individuality, competition and death. An understanding of this, she claims, leads to a deeper comprehension of the true nature of our social structure. Female conceptions of sexuality are more involved with union, continuity and life. Obviously a society structured on female values would be quite different. But it is here in the book that a slight lack of clarity of purpose becomes obvious. There is a difference between providing an analysis of the extant power structures of our society, where it is relevant to point out that any analyses which do not take into account not only the relationships of power between the sexes but also the different values they espouse will be inadequate simply in terms of understanding the nature of the current situation; and providing an account of an ideal society, where the relevant consideration is what values *should* be incorporated into the structure. The intent of the book is apparently the former, but we find also elements of the latter, which confuse the issue somewhat.

The discussion provided by the author is intended to be a prolegomena to a feminist analysis of power. Her suggestions as to what should be part of the final analysis include, as well as the fundamental historical materialism, elements of Freudian psycho-analysis and Levi-Strauss' analysis of the origins of human culture. These are elements earlier seen in Juliet Mitchell's *Psycho-analysis and Feminism* (1974), which, although it is not specifically directed toward an analysis of power, is more developed than the analysis provided by Hartsock. If it is agreed that Marx leavened by Freud and Levi-Strauss is the right direction to go, it would be interesting to see this more thoroughly worked out some day. It must be pointed out however that the works of both Freud and Levi-Strauss contain the male conception of eros objected to by the author, and themselves need the sort of feminist restructuring she recommends for the work of Marx. As a prolegomena this work has very worthwhile elements; what is needed now however is to get beyond the prolegomena, beyond the stage of pointing out the errors in past analyses, and on to providing the new one.

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**Decades of Discontent: The Women's Movement, 1920-1940.** Edited with an introduction by Lois Scharf and Joan M. Jensen. *Westport, Connecticut: Greenwood Press, 1983.*

**As Minority Becomes Majority: Federal Reaction to the Phenomenon of Women in the Workforce, 1920-1963.** Judith Sealander. *Westport, Connecticut: Greenwood Press, 1983.*

Labouring for ages has reshaped the lives of North American women in the twentieth century. Women's work and political contention over it dominate these two contributions to twentieth-century American women's history. Scharf and Jensen have edited a wide-ranging

and useful anthology which assumes the task of explaining the "faltering" of the women's movement in the twenty years after suffrage. Sealander documents thoroughly the achievements, failures, and politics of the Women's Bureau of the U.S. Department of Labor in a setting of public and official indifference or hostility to women's needs. Both books inspire useful reflections on feminism's current political adversities.

Scharf and Jensen argue that a number of divisive factors affected American women in the years after 1920. In sections of economic, cultural and political situations their authors demonstrate distinctions by class, race, and ethnicity—long established cleavages in American society, made more visible by recent historians' greater sensitivity as well as by the shattering of late suffrage unity. Mexican immigrants, for example, became increasingly significant in the American population as other immigration was restricted in the 1920s. Rosalinda Gonzalez's excellent overview of their experience suggests that women's employment began to break down patriarchal family forms, "freeing" women for the different hazards of wage-labour exploitation. Dolores Janiewski provides a class and racial geography of Durham, North Carolina and analyzes the racial, class, and gender antagonisms which were reproduced within the union organizations of the 1930s. Rosalyn Terborg-Penn concludes that black middle-class women ultimately had little political effect although they provided leadership in the long campaign against lynching. Like other non-Anglo groups they both chose and were forced to work separately for their own concerns.

Editors and authors of *Decades of Discontent* call attention as well to a subtler barrier between women—the social, economic, and cultural differences between single and married women. In prescription, and for the majority, in reality, single women took jobs and married women worked in the home. Earning a wage and less supervised morally, the stereotypical single