
Book Reviews

Sex Roles: Origins, Influences, and Implications for Women. Edited by *Cannie Stark-Adamec*. Montreal, Eden Press Women's Publications, 1978, 238 pp.

It was with initial reluctance that I agreed to review what I feared would be "one more" sex-role book with its compilation of well-designed, statistically sound, carefully analyzed empirical studies . . . that leave me untouched, uninterested, and unsatisfied. I had but to read the introduction to know that this book was different – and exceptional. Not only did the introduction summarize clearly and interestingly the studies contained in this slim volume, but it linked them together for the reader, commented on the relevance of the findings to the body of knowledge already available, and then thoughtfully reflected on the implications of the issues raised. Then followed a chapter by Sandra Pyke, entitled "Androgyny: A Dead End or a Promise," which was the invited address at the 1978 Proceedings of the Canadian Inaugural Institute on Women. This refreshingly creative piece concluded that "the androgyny construct, while allowing greater latitude for individual expression in certain directions, still perpetuated the femininity/masculinity duality" and is, therefore, a dead end. Pyke takes the stand that the final epoch in sex-role evolution is sex-role transcendence. This position excites me. For the first time in four years I experienced intimacy with an author and her position on sex-role evolution. As I perceive it, *transcendence* is the key word, key image, and key process for a psychologically liberated discipline. The contributors to this volume also succeeded in transcending the restrictions of rigidity and coldness usually characteristic of empirical studies and scientific objectivity. Most of the discussions on the findings made a move away from literal translations of specific data, and included a broader vision of the whole. This is a positive sign, since psychology is not "literal," and accounts of its "feelings" component must include imagery and symbolism to capture its essence. If psychological writings are to transcend anything, they must first transcend the limitations of "objective empirical recounting." This book is a step in that direction on both levels.

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Sexual Scripts: The Social Construction of Female Sexuality. *Judith Long Laws and Pepper Schwartz.* Hinsdale, Illinois, Dryden Press, 1977, 265 pp., \$0.00.

This book proposes to report the present state of knowledge regarding female sexuality, to dissect social constructions ("sexual scripts") regarding female sexuality, and to relate these constructions or scripts to the specific social worlds in which they originate. The strength of the book consists in its willingness to address aspects of female sexuality and experience hidden by a male-oriented ideological apparatus that operates in various spheres and various levels in American society.

But to get at this issue, the reader must be patient and persistent, because of the following sorts of things. First, there is repetition of basic ideas that dominant "sexual scripts" are limiting, that there is a double standard, that we need new scripts, and so forth. Second, the book contains platitudes and half-truths; for example, "In our society, if a woman does not marry she is considered deficient" (p. 134). Or, "Our society has a distinctive pattern: the lag between puberty and marriage is long, and premarital sex is disapproved" (p. 105). Blanket characterizations of "our society" repeat what any armchair theorist might say and are not informative. Nor are they sociologically descriptive, especially given the authors' stated commitment to relate sexual scripts to specific cultural and social worlds, rather than some universal "society." Third, there is the tendency to focus on women as ineluctable victims of sexual scripts, who are only now redefining and inventing more appropriate scripts. Thus, the authors declare: "Living in contemporary America, we are heirs to a number of different social constructions of female sexuality, which have been dominant in different periods. Virtually all of these have been promulgated by men rather than women, and it is only in our own time that women have begun to define their own sexuality" (p. 13). Such a statement minimizes women's own contributions to the perpetuation of dominant scripts; more important, it neglects the adaptive and creative capacities whereby women have resisted oppression in previous epochs and which were responsible for a women's culture from which the contemporary feminist movement could emerge.

These problems notwithstanding, several important ideas are probed in the early part of the book. Chapter 2, on stages of female sexual identity, reveals that at "every stage of sexual development, we have found discrepancies between social constructions of female sexuality and individuals' experience" (p. 72). This is a general message about the way major institutions are infused with stereotyped sexual scripts which distort or diminish female experience. Chapter 4 deals with dating, courtship, marriage, and discusses the way scripts within these "transactions"—as well as in nontraditional heterosexual interchanges such as swinging, group marriage, and prostitution—are limiting for women.

The message becomes a specific critique of social science in a chapter contributed by Mary Parlee on menstruation, pregnancy, birth, and menopause. Here, the observation is that social scientists, particularly psychologists, have utilized dominant sexual scripts as assumptions undergirding and contaminating their inquiries. Thus, research results tend to reconfirm ideological social constructions of female experience, rather than to appreciate either its variety or the way that experience is controlled by such constructions.

In the middle of the book, however, this core theme, rather than being pursued with fresh insights gleaned from a critical examination of other institutional arrangements, becomes redundant. Chapter 5, on "sexual life-styles," explores how traditional scripts, especially in monogamous marriage, limit women's sexual experience. This chapter also examines alternatives such as singlehood, nonmotherhood, homosexuality, and bisexuality, and concludes these offer women "the chance to try several scripts and several roles instead of only one." Some of the same alternatives were discussed, however, in Chapter 4, on "sexual transactions," and not much new is added here. Finally, a chapter entitled "Women as Sexual Criminals and Victims," by Jennifer James, discusses the way women as perpetrators and objects of crime reinforce regular male-female relationships, and are subject to the scripting immanent in those relationships.

Perhaps, had the authors set a less ambitious set of goals for the book (any one of the purposes named in the beginning paragraph would have been a difficult task for one book), some of its weaknesses could have been avoided. There is also the problem of a tension between apparently striving to reach both the average lay reader and academicians at the same time. On the one hand, much of the reading may be dry and unrewarding for lay readers. On the other hand, for academicians, there are too many ill-defined concepts and undocumented assertions.

The authors are at their best when they discuss lacks in existing knowledge about sexual experience and point toward new avenues needing exploration, as in their own research. For example, Laws briefly mentions, in Chapter 2, some intriguing data from interviews with college women concerning past and current learning about "the facts of life." There could have been more of such findings. The major theme of the discrepancy between experience and "scripts" or the social construction of experience deserves further social scientific attention.

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Women in Soviet Society: Equality, Development, and Social Change. *Gail Warshofsky Lapidus*. (Berkeley and Los Angeles), University of California Press, 1978, 391 pp., \$5.95 (paper), \$18.50 (cloth).

On the cover, among waving banners, a Soviet peasant woman, with kerchiefed head held high, wields a sickle beside tool-holding men and marches beside them into a socialist future. The cover intends to suggest a simplified ideological picture of women's liberation under socialism; the book shows the complexity and the deep ambiguities which underlie such a picture of the position of women in the Soviet Union.

This account is interesting in several ways. On one level, it provides the comparative perspective of seeing how another society, with a competing political system, has been dealing with feminist issues. On another level, it relates to internal struggles and contradictions, as do the goals of our own women's movement. The close historical connection between feminist and socialist movements is a feature of the American tradition, as well as a part of Soviet history; we must have a considerable personal interest, therefore, in seeing how things worked out in the Soviet Union.

The Bolshevik regime which came into power in the Soviet Union in 1917 soon began to develop far-reaching measures to bring about equality between men and women within the family and to incorporate women into the formerly male-dominated worlds of paid employment and politics. On the second anniversary of the revolution, Lenin proudly announced that "In the course of two years . . . more has been done to emancipate women . . . than has been done during the past 130 years by all the advanced, enlightened 'democratic' republics of the world taken together" (p. 58). "Early Soviet writers drew on proletarian traditions to paint a new heroine, a forceful and independent *femme engagée*, who subordinated personal concerns to active participation in economic and social life" (p. 84).

Yet with time, Soviet policy shifted to the support of traditional family structures, within which women are still considered responsible for domestic labor in the home, while their husbands are free to seek career advancement. Women indeed entered the paid labor force in large numbers; but, Lapidus tells us, they still work for the most part in the less prestigious and less well-paid occupations, and are almost entirely absent from positions of real political power. The segregation of occupations by gender in the Soviet Union had many similarities to that in the United States. At an earlier stage of Soviet development, the rapid growth of industry drew women in large numbers into industry and into occupations formerly dominated by men. More recently, increases in women's employment have tended to be concentrated in services, including food, and in clerical jobs. While the Soviets do not make available data that would permit general comparisons of men's and women's earnings, the evidence

Lapidus is able to muster suggests a differential only slightly less gaping than that in the United States.

One way to interpret this contrast between the early years and the situation at present would be along “the revolution betrayed” lines – as the outcome of conservative reaction. The story Lapidus tells us is much more interesting. She sees the shifts in policy as an outcome of structural needs of the Soviet state at different stages.

The “elaboration of an ideology of sexual equality” at the outset was an aspect of a larger attempt at “creating new bases of support among previously disadvantaged strata of the population” (p. 11). As the regime consolidated its power politically, new issues came to the fore: the need to “harness all available human energies – male and female alike – on behalf of national development” (p. 337). The incorporation of women into the labor force was part of this vast societal mobilization. But “there was a critical distinction between mobilization and liberation. The fact that women were perceived as a major economic and political resource was compatible with an extreme degree of exploitation . . .” (p. 338).

Indeed, Lapidus suggests, Soviet ideology was able to present as liberation and common cause what was in fact a vast exploitation of women. Women moved out of agriculture and into paid employment, contributing their labor to the expanding industrial economy. Meanwhile, the more radical and egalitarian family policies of the revolutionary era fell victim to Stalinist policies aimed at maintaining social stability and keeping up the birthrate. This had the effect of maintaining traditional sex roles, including women’s primary responsibility for domestic work. Meanwhile, Soviet planning (supported here by the devaluing of services in Marxist economics) economized on the housing and services which would have eased the life of the working woman.

“The utilization of women as a major economic and political resource . . . could not help but transform the very meaning of equality, ultimately draining it of libertarian and humanitarian underpinnings and infusing it with instrumental and utilitarian concerns . . .” (p. 338).

Lapidus believes that several factors contributed to this transformation. One was the “ambiguous ideological legacy of Marxism-Leninism itself. Despite the egalitarian impulse on which it rested, the treatment of sexual equality in the Marxist tradition was . . . both limited and contradictory.” Furthermore, in the absence of a Russian tradition of individual rights,

Soviet ideology demonstrated a particular propensity to subordinate libertarian to utilitarian concerns. . . . Soviet patterns of economic development constituted a second constraint on the achievement of sexual equality. While an expanding industrial economy and a severe deficit of males facilitated the absorption of women into the modern labor force, they did so in ways that preserved important features of a dual labor market and that insulated new work roles from impinging

on other aspects of social and family structure. . . . Additionally, economic priorities that sacrificed the development of everyday services to the pursuit of economic and military power compelled the household to absorb the additional burden of female employment; in effect, the intensification of women's unpaid labor within the family became the corollary of expanding female roles outside it. Finally, Soviet patterns of political authority have precluded the emergence of a genuine civic culture that would permit the political participation of men and women alike as citizens rather than as subjects . . . women occupy a high proportion of symbolic and ceremonial positions and a low proportion of substantive and authoritative ones. (pp. 338-339)

Yet, Lapidus tells us, women have had their revenge on the planners. Confronted with the double burden of production and reproduction, they have economized on the latter. The sharp decline in birthrates in the industrialized parts of the Soviet Union – especially when contrasted to the continuing high rates in the “backward” east – presents the Soviet state with a vexing and intractable problem.

This fascinating and troubling account shows that women's issues tap the complex interplay between economics, politics, and personal life in a way which makes feminist issues cut deeper even than the division between capitalist and socialist societies.

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The Black Woman. *Edited by La Frances Rodgers-Rose.* Beverly Hills, California, Sage Publications, 1980, 316 pp., \$18.95 (cloth), \$9.95 (paper).

The Black Woman, edited by La Frances Rodgers-Rose, is a 316-page book that consists of 19 essays written by Black women about Black women. La Frances Rodgers-Rose states in the Preface that this is a “volume of original research and theory papers . . . that seeks to continue the process of correcting the history of Black women [and] aims to go beyond the debunking of the prevailing ideology. . . .”

The goal of presenting a more realistic perspective of the present situation of the Black woman is attempted by focusing on four categories of experiential conditions of Black women. “Social Demographic Characteristics,” “The Black Woman and Her Family,” “Political, Educational, and Economic Institutions and the Black Woman,” and “Social Psychology of the Black Woman,” are the four parts into which the book is separated. Selective, fairly current research findings of the contributing writers are included in each of the four parts.

In the Introduction, written by Rodgers-Rose, the course of the Black woman in American society is briefly traced from her African background, through slavery, to the period following slavery up to 1977. The West African status of the woman in the role of mother, wife, economic participant, and food provider (planting and maintaining crops), and extended family member are each given a paragraph. Also included is the female's ability to realize personal and financial independence in the West African society. The strong focus on the mother-child bond and the family, contrary to prevalent belief, was stated to have continued throughout the slavery period. Rodgers-Rose's narrative mentions the well-known instances of sexual abuse of Black women by White slaveowners, their sons, and overseers; but does not dwell on this aspect of the condition of Black women in slavery. Rather, the maintenance of the role of mother and of spouse that endured under unestimable odds receives emphasis. So convincing are the accounts of Black women and men's perseverance during and following slavery that it is difficult to accept an explanation of "the economic structure" for the decrease from a stated 80% of Black children who lived with both parents in 1960 to less than half of all Black children who lived with both parents in 1977. Despite this intellectual discrepancy, the brief historical account of the entry and progress of the Black woman in American society given in the Introduction is informative and sets the tone for the essays that follow.

The "Social Demographic Characteristics" of Part One are based on data from the U.S. Department of Commerce, Bureau of the Census, which included periods from 1820 to 1974, are used to illustrate discrepancies in Black male/female census counts. Life expectancy, infant mortality rates, educational level, and a shift to urbanization are cited as having major impact on the lives of Black women, whose role is increasingly becoming that of a single-parent head of household. Rodgers-Rose ends the first chapter on demographic characteristics with negative predictions about the status of Black women, the Black family, and especially Black children.

The research information and the essay-type chapters which comprise the remainder of the book are important for at least two reasons. First, the research cited was conducted by Black women. Since so much of the research information on Blacks that is quoted has been conducted by White males, fewer methodological questions should be raised when the researchers and the subjects are more closely matched. Therefore, the selection process used to develop the book is one of its strengths. Second, the topics selected for study are themselves informative and descriptive of the issues that have been identified by Black women researchers as having an impact on the lives of Black women.

As is so often the case when any reference to Black women is made, the book does devote three of its four parts to the mother-family-male/female relationship aspect of the lives of Black women. Although this is indeed an important aspect, it is most valuable to become more aware of the "Political, Educa-

tional, and Economic Institutions and the Black Woman" that Part Three deals with. Since so much support has been directed toward the study and assistance of poor and disadvantaged Blacks, the issues surrounding "Black Female Professionals: Dilemmas and Contradictions of Status," and "Dilemmas of Black Females in Leadership," as described in Part Three, are underrecognized. Part Three, then, by presenting information about a level of existence of Black women that is underrepresented, comes closest to achieving the purpose of the book, which is to present a more global and thorough account of "what it has meant and continues to mean to be a Black woman in America."

The Black Woman, edited by La Frances Rodgers-Rose, represents a serious attempt to inform by presenting historical, research, and experiential accounts of Black women by Black women. The book should be relevant on both an informative and sensitizing basis for graduate level social science students. The lack of sensationalization and the effort to dispel myths may decrease the appeal of the book for much of the lay public.

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Eve's Rib. A Revolutionary New View of the Female. *Mariette Nowak.* New York, St. Martin's Press, 1980, 263 pp., \$12.95.

The best way to describe this book is to say that it is feminist sociobiology for the layman. Depending on how you feel about sociobiology that is either good news or bad news. A large number of people these days seem to believe that genetic determinism explains much, if not all, human behavior. Some of them are unhappy with what sociobiology has to say about sex roles, and for them this will be an upbeat book, assuring the reader that "it's fine to be female in the natural world."

In a selective survey of the work of various ethologists, and sometimes drawing different conclusions from their field data, Nowak musters evidence that not only is the female the "basic theme" in nature, but she is often the alpha, the leader, the aggressor, the dominator, the procurer of food and sustainer of life, and the most crucial "significant other." This is a useful corrective to the male bias in recent popular books that have drawn on ethological research to prove the immutability of human propensities for male dominance, aggression, and territoriality. Ranging through the animal kingdom, Nowak informs us that among ungulates, primates, and sea mammals we find matrifocal groups, not harems. She points out that among many species the females initiate sexual relations, choose a mate or territory, and require the male to provide a display that demonstrates his genetic superiority to other available males. She instructs us that among lions, red deer, and elephants, females lead the herd.

These correctives are all to the good, and as an anthropologist I cannot quibble with her interpretation of the data. But I am uneasy with the anthropomorphization in some of her presentations and unconvinced that this counter-data aids me in understanding the diversity and complexity of human societies and cultural behavior.

Nowak anticipates my reservations, concedes that much of human behavior seems to be learned and linguistically transmitted, and turns to a selective survey of anthropology to further her arguments. On the basis of one main secondary source, she assumes that hunter-gatherer societies are by their very nature egalitarian: Ethnographic evidences to the contrary reflect the changes wrought by culture contact, colonialism, and imperialism. She seems to suggest further that simple agricultural societies and early state-formations were egalitarian too in their pristine form. If they moved in the direction of gender inequality and restrictions on female participation in what the culture defined as the important areas of activity, this was due, if not to Western interference, to early invasion by "pastoral patriarchal tribes who worshipped a warrior god or supreme father-god." Ancient Egypt, Sumer, classical Greece, Anatolia (home of the Amazons), are all cited as examples of societies in which women were equal to or superior to men in business, administration of the law, religion, and/or military matters. New Guinea – limited to Mead's early work on the Arapesh and Tchambuli – exemplifies the equality of the sexes in primitive societies for Nowak, although more recent research in New Guinea has made that corner of the world a paradigm of hostile relations between the sexes, fear of women, and mystification of the meaning of gender. Examples of female power in the domestic sphere in such state societies as Indonesia and modern Italy are interpreted as evidence of "separate but equal" sex roles, an observation that might surprise Italian feminists. This is not good anthropology.

The latter chapters of the book are concerned with the biological bases of mothering, particularly the issue of the critical hours immediately following birth, when mother-child bonds are established. Nowak uses material from various animal species, including human, in a convincing critique of present-day maternity hospital practices. There are also some speculations on the causes of child abuse, attributed either to reenactment of childhood experience or to separation of mother and infant following birth. Nowak cites evidence from other sources which suggests that premature or sickly infants, separated from the mother during the first few weeks after birth, are the most likely candidates to become abused children.

The final chapter presents data on evidences of "fathering" among various species: sticklebacks, toads, sea horses and kiwi birds, chimps and baboons. Evolution marches on, and Nowak assures us that the paternal potential exists among humans, perhaps more so than in any other known species. Shared parenting, rather than daycare centers, is Nowak's suggestion to allow women in the future back into the various nondomestic roles that they played in the more

natural societies that existed before the patriarchal pastoralists and their latter-day representatives destroyed Eden.

As noted, the book is for laymen, written in straightforward prose, without footnotes. A number of writers are referred to in the text, but not all of those cited or even quoted at length, find their way into the bibliography. Even when they do, no page references are given.

Nowak has used ethology and a sociobiological approach to draw conclusions that differ from those of many other writers in this field. The data are so diverse that they can be used to argue any number of positions on human behavior, if one believes that the approach is valid to begin with. Of course, a full understanding of the human species includes an understanding of its biological components. Among other things, an understanding of biology gives us an understanding of how we differ from other species. But the ever-growing body of ethnographic materials are evidence of the widely diversified behaviors that the human organism is capable of. Human patterns of dominance, aggression, altruism, sexuality, and kinship are shaped by and controlled by learning and language; and the seeming parallels that appear in nonhuman species are simply similarities and not universal laws of animal nature. Being reassured that what red deer do means that *Women are Number One* seems no more valid than being told that what hamadryas baboons do means that *Men are Number One*.

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Battered Women. Edited by Donna M. Moore. Beverly Hills, California, Sage Publications, 1979, 232 pp., \$8.95 (paper), \$17.50 (cloth).

Battered Women is a readable collection of five articles, plus an introduction and four appendices, focusing on the problem of battered women.

The editor's introduction provides an overview. Moore defines battering and outlines a brief history, beginning with the English common law "rule of thumb." Societal, legal, and personal or psychological factors that allow battering to occur are discussed, along with reasons for the current concern with the issue. The author summarizes some available information to portray the batterer, the battered woman, and the extent of battering. She discusses solutions in the same terms as the causes — societal, legal, and personal or psychological.

In approaching the question of why a woman is captive in a violent relationship, Del Martin examines the social context of battering. This chapter opens with a moving letter from a battered wife, describing her situation and her at-

tempts to seek help. To illustrate that this is not an isolated case, Martin reports various data on battering. She explores the social imperatives influencing husband-wife behavior: sex-role socialization, marriage, the criminal justice system, and social service agencies. Both short-term and long-range measures to deal with and prevent battering are discussed.

Lenore Walker describes her work as a psychologist with battered women. From her research, she has developed a three-phase theory of the cycle of battering. The first is the tension-building phase, which is the longest period. The second is the explosion, or violent battering, which lasts between a few hours and two days. The third is the calm, loving stage, in which the love bond is formed and romanticized. Walker suggests how the cycle might be broken by the use of shelters and effective psychotherapy.

The legal system is discussed by both Eva Jefferson Paterson and Sandra Blair. Paterson gives an overview of how the legal system does not respond to battered women. She discusses legal problems, police, district attorneys, and judges, in terms of their responses to battered women and needed changes in these responses. She concludes with an overview of needed changes in the criminal justice system, as well as how and why to bring about these changes.

Blair suggests how to make the legal system work for battered women. She explains the various types of laws — laws that create programs, civil laws, and criminal laws — as well as agencies that enforce criminal laws, and civil laws that can be used by battered women. With each of these, she explains how it functions, problems in meeting the needs of battered women, and changes that might better serve battered women.

The last chapter is a research note by Donna Moore and Fran Pepitone-Rockwell. They distributed questionnaires to persons attending a conference on battered women in 1978, and they gathered information on experiences and views regarding battering and violence. This preliminary study suggests some interesting insights into attitudes toward battering and policies, such as most respondents believing that battering is due to socialization, with some women and no men believing that it is due to patriarchal values and attitudes. However, the questionnaires were completed at the conclusion of the conference. This was necessary for evaluation of the conference, but it very likely colored the attitudes of the respondents.

The appendices provide some additional information. The first appendix is a handbook of the legal rights of battered women, written by a group of law students in San Francisco. This contains much useful concrete information for battered women, and provides a good outline for others who want to develop a handout of options. The second appendix is a compilation of suggestions for public policies to deal with battering. This is a good summary of proposals made in earlier chapters, and it provides a short outline of suggestions for individuals or groups becoming involved with this issue. The third appendix is an annotated

bibliography of materials on battered women. The bibliography is good, but since much material is still being published on this topic, it can only be considered a beginning. The fourth appendix is a copy of the questionnaire used by Moore and Pepitone-Rockwell to gather information from persons attending the conference on battered women. Since almost all of the items are contained in the text of their article, its inclusion seems unnecessary.

Each of the chapters can stand alone, so it is not necessary for a reader with a specific interest to read the entire book. Because of this, however, there is repetition, especially among Chapters 1, 3, and 4. All three discuss the criminal justice system, citing similar problems with police, district attorneys, and judges. Also, similar changes are suggested, such as shelters, therapy, and police training.

This book would be most useful in courses training counselors or legal personnel to deal with battered women. It would be of less value to a researcher or a person teaching a general academic course on family violence. It would also be of interest to those wanting information about the psychological or legal considerations of battering, as well as those wanting to become active on this issue.

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The Evolving Female: Women in Psychosocial Context. *Carol Landau Hecker-*
man. New York, Human Sciences Press, 1980, 368 pp., \$29.95 (cloth),
\$12.95 (paper).

This book is a collection of 11 chapters, plus 2 introductory essays by the editor. The chapters result from a lecture series in 1977 which focused on issues related to women and psychotherapy. The tone is set by the introductory essay, which gives a brief history of the relationship between traditional, Freudian approaches to women and the emerging women's rights movement of the early twentieth century and then of the 1960s. The relationship has often been stormy and antagonistic, with the same issues reappearing over a period of six or more decades. By now, however, a variety of alternative approaches to therapy exist, within which the particular problems of women, as well as problems women share with men, can be addressed. This collection aims to explore these alternatives, asking both what women need from psychotherapy and what kinds of psychotherapy may help which needs. The approach is eclectic, and the range of problems and solutions is considerable.

The first 6 chapters deal with some of the conditions that may lead women to seek (or to need, but not seek) mental health services. The first is a report by Sophie Freud Lowenstein, "Passion as a Mental Health Hazard," using data from a questionnaire study of 700 women from a variety of populations in the Boston

area. In this study, "passion" is defined as "an intense and obsessive emotion . . . for a love object," as distinguished from mature love or affection. A substantial proportion of the women who reported having had such emotional experiences also reported seeking psychological help in coping with the experience or with the effects of separation from the object of the experience. Furthermore, one-quarter of the women who had been in treatment reported having developed a "passion" for their therapists. Lowenstein also provides some discussion of the debate about whether "transference" is necessary to therapy or is an example of iatrogenic disease to which women in the therapy situation may be particularly vulnerable. Women who seek help from mental health professionals are most likely to be middle class and well educated. What about those who may have the same or worse problems, but are poor or uneducated? A group of such women is the subject of Deborah Belle's paper "Mothers and Their Children: A Study of Low-Income Families." Belle reports on research in progress on 40 low-income mothers in Boston, using both interviews and observations over a lengthy period. These women report many depressive symptoms, but also exhibit a variety of personal strengths and widely different patterns of coping with similar problems. Three more articles describe the range of reactions women may have to potentially stressful events or conditions: "The Experience of Abortion," by Tamara E. Belovitch; "Women and Employment: Some Emotional Hazards," by Jeanne Parr Lemkau; and "Toward Choice and Differentiation in the Midlife Crises of Women," by Sophie Freud Lowenstein. There is also an excursion into literary analysis — "Renunciation to Rebellion: The Female in Literature," by William A. Shuey, III—which, although interesting, seems a trifle out of place in this collection.

The second half of the book contains chapters on the various approaches to treatment of the mental health problems of women. An introduction by the editor briefly describes the differences between psychoanalytic, behavioral, and humanistic approaches to therapy, and contrasts them with alternatives that do not assume that a person seeking help is "ill." "A New Look at the Psychoanalytic View of the Female," by Leon Saltzman, presents an "ego-analytic" perspective that moves beyond the traditional psychoanalytic emphasis on anatomy and the unconscious to the view that biology interacts with social, cultural, and interpersonal factors and that women can and must make choices in their lives. A behavioral viewpoint is presented by Eileen D. Gambriell and Cheryl A. Richey, in a discussion of "Assertion Training for Women." They describe the techniques used in assertion training, including diagnosis of the specific situational nature of the particular woman's problem, behavior rehearsal, feedback, prompting, model presentation, and self-reinforcement. In "The Role and Function of Women's Consciousness Raising: Self-Help, Psychotherapy, or Political Activation?," Gary R. Bond and Morton A. Lieberman report some results from a nationwide survey of participants in women's consciousness-raising groups. They describe the typical organizational structure of such groups, and present information on

reasons for joining and outcomes for the participants. Their conclusion is that these groups act more as self-help than as therapy groups or as political or social action groups. Myrna M. Weissman, in "The Treatment of Depressed Women: The Efficacy of Psychotherapy" reports preliminary results from some of the (extremely scarce) controlled studies of different treatment modalities for depressed women. It appears that the combination of drugs and psychotherapy may be more effective than either alone, and that consciousness raising alone does not provide much help for clinically depressed women. Finally, an interesting chapter by Bonnie Donady, Stanley Gogelman, and Sheila Tobias, "Math Anxiety and Female Mental Health," describes the ways in which mathematical incompetence and its frequent companion, math anxiety, pose educational and occupational achievement barriers to women. The authors also describe some of their techniques for diagnosing and treating math anxiety, and speculate on the possible relationship between this specific disorder and general mental health.

The authors of this book's chapters include researchers, students, and teachers of psychology, psychiatry, education, and social work. As might be expected, there is a mixture of levels of analysis, types of data, definitions, and theoretical viewpoints. For example, some authors are talking about clinical depression, while others mean general unhappiness or life dissatisfaction by the word *depression*. This book would be a good reader to use in courses in women's studies, sex roles, or mental health, but would require an instructor who can compare, contrast, and explain the different disciplinary perspectives. In spite of the chapters varying perspectives, two positive features characterize almost all of them. First, when possible, they present data, along with methods and sources, so the reader can assess the evidence for the ideas suggested. Second, they point out that flexibility is needed in studying or treating women's mental health problems; women today face a variety of different situations and choices, these situations may affect different women very differently, and personal resources and strategies for coping also vary from one woman to another. Any attempt to study or to intervene with women's problems must take these factors into account, and this book provides a sample of some of the ways of doing this.

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