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M. Zimbalist Rosaldo & L. Lamphere, eds., *Woman, Culture and Society*

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L'Homme, Année 1979, Volume 19, Numéro 3

p. 236 - 241

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tion. Silverman and Harding investigate the internalization of patriarchy: the association of life crises with socioeconomic functions on the one hand, and the structuring of personal influence in the absence of social authority on the other. Remy's case study examines the economic, educational, ideological and political structures which limit the involvement of urban Nigerian women with regard to the neo-colonial political sector, and the growing capitalist sector; at the same time, they can no longer participate in traditional productive and exchange activities, for religious reasons (Islamic conformity) or because those products have been undercut by manufactured goods. Diamond's essay closes the book with an analysis, as of 1974, of struggles against entrenched patriarchal ideology in the People's Republic.

Clearly, some of the major directions in women's anthropology today have taken off from ideas developed in these essays. Research concerning gender constitution, and the sex/gender systems of kinship and class societies owes much to Rubin's pioneering formulation. Those involved in ethnohistorical research regarding State formation build on ground prepared by Rapp and Sacks. The critiques of male-centered methodologies have given many support in facing still-hostile committees. The collection is a grounding in the issues, and some of the initial approaches to problems confronting anthropologists doing research on women are still useful. (Anyone who considers the book outmoded should talk with beginning university students about "the woman question".) At the time these articles were written, students like myself were being told in a major university that women were passive exchangees in a man's game, that the Yanamamö were male-dominant—without mentioning the rather extraordinary colonial history of the Amazonian basin, that gatherers and hunters were "the Hunters", and so forth. Today, there is sociobiology, structuralist exchange theory still extracts content from form, and form from context; and the antidialectical materialists continue to find rational functions for virtually every oppressive structure created historically.

Toward an Anthropology of Women emerged from questioning anthropological traditions, from fieldwork and archival research which sometimes scandalized male-centered advisors, from the political struggles of women anthropologists in the classrooms, on the home front, on the job (and on the unemployment) line. The research and the struggles continue; perhaps that is why the anthology remains useful and exciting.

Christine WARD GAILEY

Michelle ZIMBALIST ROSALDO & Louise LAMPHERE, eds., *Woman, Culture, and Society*. Stanford, Stanford University, 1974, XI + 318 p., bibl., index, fig., tabl.

This book was the first general and theoretically oriented collection of essays to come out of the new Anthropology of Gender and thus in some ways marks the emergence of the field itself as a legitimate subdiscipline in anthropology. Many of the book's papers have been enormously influential, and the issues they raise have proven central in the study of sex roles and ideologies; it thus behooves us to summarize and discuss these fundamental questions as they are developed in the papers.¹

The basic issue that permeates the collection are the twin questions: Are women

1. Those articles which there is not enough space to discuss here nevertheless are equally interesting and stimulating: M. Wolf on China, N. Tanner on matrifocality, C. Stack on Afro-Americans, and L. Lamphere on cooperation and competition of women in domestic groups.