

politics and scholarship we are seeing the emergence of a truly new voice and agent in the history of the struggle for human freedom.

Of course, feminism, in all its forms, does not always and everywhere encompass, deepen and transform traditional progressive concerns. But it can do this. In its most radical, most courageous and most creative expressions feminist theory and feminist practice open the way to new political/personal syntheses and new levels and forms of progressive struggle undreamed of until this phase of our movement, indeed until the last few years of this phase. Woman and Nature is one of the books that allows us to dream new dreams and helps us, together, to build new worlds.

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NOTES

1. King James, for instance, said in 1603: "I am the husband and the whole island is my lawful wife," cited in Plain Brown Wrapper, Rita Mae Brown, Maryland: 1976.
2. Nietzsche expressed this feeling well: "That in woman which inspires respect and fundamentally fear is her nature which is more 'natural' than that of man, her genuine, cunning, beast-of-prey suppleness, the tigers claws beneath the glove, the naivety of her egoism, her ineducability and inner savagery. . ." (Beyond Good and Evil: Prelude for a Philosophy of the Future, Friedrich Nietzsche, Harmondsworth: 1973).
3. Thoreau's distinction between female (spoken) and male (written) language illustrates this distancing from nature through women: "(T)here is a memorable interval between the spoken and the written language, the language heard and the language read. The one is commonly transitory, a sound, a tongue, a dialect merely, almost brutish, and we learn it unconsciously, like the brutes, of our mothers. The other is the maturity and experience of that; if that is our mother tongue, this is our

father tongue, a reserved and select expression, too significant to be heard by the ear, which we must be born again in order to speak." (Walden, or Life in the Woods, Henry David Thoreau, New York: 1965.)

4. The Dialectic of Sex, New York: 1970.
5. The Second Sex, New York: 1953, p. 60.
6. "Discussion of 'Women: The Longest Revolution,'" pages 81-83 in New Left Review, 41, p. 82.
7. Andrea Dworkin is one of many feminist writers who has developed the parallel between man's exploitation of nature and of woman: "The arrogance which informs man's relations with nature (simply, he is superior to it) is precisely the same arrogance which informs his relationship with woman (simply, he is superior to her). . . Man has treated nature much as he has treated women: with rape, plunder, violence." Woman Hating, New York: 1974.
8. Going Too Far: A Personal Chronicle of a Feminist, New York: 1977, p. 225.
9. Woman and Nature: The Roaring Inside Her, New York: 1978, p. xv/xvi.

The Liberation of Women: A Study of Patriarchy and Capitalism, ROBERTA HAMILTON,
London: George Allen and Unwin, 1978, Pp. 117

This book, written by Roberta Hamilton, a young Canadian sociologist, and published in the distinguished Controversies in Sociology series, edited by T.B. Bottomore and M.J. Mulkey, sets out to examine two theoretical approaches to the question of why women have occupied a subordinate position, relative to men. The two theoretical positions that interest the author are Marxism and feminism, and her purpose in the book is to examine their value as explanatory concepts by applying each one to two separate aspects of women's experience in the context of seventeenth-century England.

For Hamilton, the distinctive feature of the feminist analysis of women's position is that it locates "the source of female subordination and male domination in [those] biological differences between the sexes" that have led to the dominance of the ideology of patriarchy. The Marxist analysis, on the other hand, "sees the oppression of women arising not from biological differences in themselves, but from the acquisition of private property which made possible and necessary the exploitation of those differences." Neither analysis is satisfactory alone, in Hamilton's view: only a synthesis of the two can provide an explanation for women's subordinate position, and a theoretical basis for a solution to it.

Hamilton's discussion of the Marxist and feminist analyses of women's position is clear and forceful, but not entirely satisfactory. Nowhere in the book does she, in fact, offer an analysis of feminism--she is, rather, writing from a Marxist point of view, and within that framework, arguing for the necessity of a Marxist-feminist approach. It is from this Marxist standpoint that she makes the clear, but rigid distinction between Marxism and feminism in which feminism is defined as addressing itself to ideological questions, and Marxism is defined as addressing itself to questions about economic structure. With this sharp dichotomy in hand, Hamilton turns to the main task she has set her-

self in the book; the task of examining the seventeenth century from the standpoint of each concept, with the intention of illustrating the explanatory effectiveness of each.

Hamilton explains that she has selected the seventeenth century for analysis because she sees it as a watershed, as a crucial period in which the structure of women's work and the family altered radically, and in which society's ideological structures relating to women also underwent a profound alteration. It was the rise of capitalism in the seventeenth century that brought about the changes in the structure of work and the family, and it was the rise of Protestantism that brought about the ideological changes. Hamilton's plan is to examine the economic changes from a Marxist point of view, and the ideological changes from a feminist point of view, and this is what she proceeds to do in the two most important chapters in the book. While I am not convinced that she has achieved her main objective, which is to demonstrate the need for a Marxist-feminist analysis of women's position through the use of an historical period as a "test case," these two historical chapters do provide an insightful and sensitive summary of an important period of women's history. In both cases, the analysis, while not based on primary research, is based on a thorough reading of the major secondary works. Hamilton is able to summarize complicated concepts in an

easily understandable manner, and her prose style is strong and effective. The two chapters together provide a valuable introduction to the history of women in seventeenth-century England, and in the case of the chapter on Protestantism, she has written one of the best summaries of the subject available.

The chapter on economic development owes much to Alice Clark's great work, Working Life of Women in the Seventeenth Century, (1919). Hamilton is not alone in relying heavily on Clark. The seventeenth century has not attracted historians of women in the way that, for example, the nineteenth century has in recent years, and Alice Clark's book remains the major work on the subject, although it was published fifty years ago. It is Clark's analysis of the transition from a family based economy to an economy based on wage labour that interests Hamilton. In her view, this transition, which she characterizes as the transition from feudalism to capitalism, was disastrous for women. The life of the peasant woman in the family centered economy may have been hard, but at least she enjoyed the benefits that flowed from the integration of the traditional women's tasks with other sorts of productive work. When the family economy was destroyed, and the peasants were reduced to the status of wage labourers, women were affected even more adversely than men. Capitalism also had negative effects for better-

off women. The wives of artisans, of yeomen farmers and of lords of the manor, had all done productive work. The rise of capitalism reduced them all to the status of the idle bourgeois wife.

While Hamilton's position is tenable, in broad outline at least, there are certain weaknesses in her treatment of this aspect of seventeenth-century history. In Hamilton's analysis, the seventeenth century is described as a period in which a sudden, catastrophic transformation took place in the structure of the family and of economic life: her use of the terms "feudal" and "capitalist" tends to emphasize this foreshortened view. But I am not convinced that the historiography of the period supports such a picture. While the seventeenth century was crucial in the economic development of England, the changes had been developing over a long period of time, and the transformation was by no means complete by the end of the seventeenth century. Capitalism was flourishing in certain sectors of the Tudor economy, and the historians who have examined the subject would seem to agree that the final blow to the peasant economy did not come until the early nineteenth century.

Hamilton's second historical chapter, her treatment of patriarchal ideology as it developed out of Protestantism, displays much more sensitivity to historical reality than does the chapter on economic development. Hamilton's

chief concern is to illustrate the double message that Protestant ideology offered women. She examines the way in which the new high status that Protestantism gave to marriage both benefited women (by granting that ordinary lives could have spiritual value), and hurt them (by its insistence on the subordination of wives to husbands). She also discusses the fact that while the Protestant emphasis on the spiritual equality of the sexes marked a gain for women, the Puritan attitude towards sexuality represented a deficit. Taken as a whole, this chapter on Protestantism and patriarchal ideology is excellent, providing the reader with a comprehensive and intelligent introduction to the subject.

The Liberation of Women: A Study of Patriarchy and Capitalism, while not entirely successful in fulfilling the objectives of the author, has many strengths. In itself, the book provides a valuable introduction, both to the ongoing debate among Marxists about feminism, and to the history of women in the seventeenth century. It is an admirable first book from a feminist scholar from whom I hope we will soon hear more.

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Last Hired, First Fired, Women and the Canadian Work Force.

PATRICIA CONNELLY, Toronto: The Woman's Press, 1978, Pp. 122

The Double Ghetto: Canadian Women and Their Segregated Work. PAT and HUGH ARMSTRONG, Toronto: McClelland and Stewart, 1978, Pp. 199

Some people argue that since we all know women are discriminated against, there's no point to writing 'yet another book' about it. The 'so what' reception to new studies on women's status can easily lull some into thinking that all is well, or being taken care of or that there's no point. But, there is a point. Until such time as the inequalities experienced by women are made so visible that they cannot be dismissed, they must be exposed to public view.

While it is true that women have always worked, and that they have earned less than men, the nature of this inequality has not always been visible. We have not always known which groups or classes of women worked, where they worked, what the conditions of their employment were, how their patterns of work changed and why, nor have we understood why women's participation in the paid labour force do not mirror that of men's. Research published in