

As a reader involved with mothering in the community and the classroom, though not inside my home (yet), this collection enthralled me. Theory has met practice in a triumphant and hopeful way in this book. No reader will agree with or find resonance with each essay, but the wide range of voices balances out any inconsistencies. This book is a call to arms for anyone concerned with racial injustice, the future of our children, the practice of teaching as a political act, and/or the importance of mothering. Invigorating and intensely personal, it is a book I will read again, assign to students, and recommend to everyone who is involved with children.

Born in Bondage: Growing Up Enslaved in the Antebellum South

Schwartz, Marie Jenkins.
Cambridge: Harvard University Press, 2000

Reviewed by Roxanne Harde

Previous examinations of parenting and growing up enslaved have tended to be either fictive, such as Harriet Beecher Stowe's *Uncle Tom's Cabin* (1853), or autobiographical, such as Harriet Jacobs's *Incidents in the Life of a Slave Girl* (1861) and Frederick Douglass's autobiography (1845). Historian Marie Jenkins Schwartz's thoroughly researched *Born in Bondage* moves beyond Stowe's well-intentioned novel and the personal narratives of Jacobs and Douglas to present the experiences of the average parent and child under slavery. Schwartz counters the widely held view of paternalistic slave owners as men who determined the life and welfare of human property in this examination of "the experiences of a bound but resilient people as they learned to negotiate between acts of submission and selfhood, between the world of commodity and community, as they grew to adulthood" (18). She makes her readers aware of the individuality of each slave, individuality the practice of slavery attempted to remove.

Schwartz argues her thesis through a chronological study that follows the life cycle of the enslaved from birth through youth to young adulthood and the formation of a family. While Schwartz draws heavily on archival material and the records of slaveholders, her chief sources are compilations of slave narratives, in particular the forty-one volume *The American Slave: A Composite Autobiography*, compiled by George P. Rawick and published through the 1970s. She weaves her resources into a fluent narrative that makes immediate the concerns and personalities of the slaves she cites. For example, from the

narratives of particular slaves and from plantation records she concludes that transfer of young women from the house to the field occurred in order to encourage slave marriage and childbearing (187). Slaves and the condition of slavery are also made accessible through photographs and illustrations and endnotes serve as supplement and reference. The book does not, however, have a bibliography and the index is spotty; Frederick Douglass, for example, appears in the text but not in the index.

The strength of *Born in Bondage* lies in Schwartz's articulation of slavery from the contrasting perspective of the slaves and their owners. For example she juxtaposes the slave community's view of a baby as the continuation of a people (47) and the slaveowner's view of the child as commodity. Schwartz delineates the difficulties encountered by slave families who struggled to forge and maintain family relationships in the face of owners who "discounted the desire of slaves for separate housing for their families and appropriated the slave mother's time for their own use because they recognized no need for slaves to maintain a separate family identity" (74). The problems of maintaining subjectivity in the face of slavery form an undercurrent throughout the text, and Schwartz carefully articulates the especial problems of raising children to be aware of themselves as individuals under the restraints of slavery. She makes clear the value of community and family in raising children to know what it meant to be a slave, but also what it meant "to be a man or a woman, a husband or a wife, a parent or a child" (211).

Women of the Far Right: The Mothers' Movement and World War II

Glen Jeansonne
Chicago, IL: University of Chicago Press, 1996

Reviewed by Jeanne-Marie Zeck

Glen Jeansonne has written an important book documenting the leaders and ideologies of mothers' organizations in the United States during World War II. In his book, Jeansonne dispels a number of myths about bigots. They are not, he claims, the victims of ignorance or economic deprivation; bigots are individuals whose anxieties and insecurities are "obsessive and unrealistic." To justify their fears, they find scapegoats and imagine conspiracies. No amount of education or financial security will transform bigots into fair-minded people, Jeansonne insists.

The Mothers' Movement began in 1939 in California just after Germany invaded Poland and war was declared. Eventually the movement flourished on