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Black Women in the Ivory Tower, 1850–1954: An Intellectual History by Stephanie Y. Evans
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rather bleak outlook of job prospects. Living in a "rustbelt" state, communities have been plagued by the loss of stable, full-time employment; most employment opportunities are part-time and offer little in the way of advancement. Consequently, families find themselves without health insurance or any means to make plans for their future.

In addition to these accounts, the contributors explore a number of other areas that may not, at first glance, appear to be traditional concerns of a work/family text. What becomes clear, however, is that home *is* an arena of work and the primary endeavors of the unpaid sphere (child socialization, for example) are kinds of work. Thus, considerations of the juxtaposition of work values and family values must take into account how, where, and why such values are transmitted. In this collection, the interface of commitment to work and family obligations is framed in terms of cultural values and ethnic identity. For example, sociologist Carolyn Chen explores the influence of Chinese evangelical churches on child socialization, work ethics, extended family ties, and filial loyalties. Connections between family values, gender ideologies, and religious practice are also considered in a study of church-based, abstinence-only movements. Programs such as "True Love Waits" and events known as "purity balls" may unknowingly reinforce both the gender double standard as well as heterosexism as they employ various fear tactics and longstanding gender stereotypes to pressure girls (but not boys) into abstinence.

This book will appeal to anthropologists and sociologists as well as those interested in family policy, child socialization, and women's studies. All in all, readers will find themselves captivated and moved by the poignant and well-written accounts provided in this edited collection. Whether reading it from the position of a student, a scholar, or a parent, the issues raised in *The Changing Landscape* are sure to be remembered and to resonate with most.

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Black Women in the Ivory Tower, 1850-1954: An Intellectual History. By Stephanie Y. Evans. Gainesville: University Press of Florida, 2007, 288 pp., $59.95 (cloth).

Black Women in the Ivory Tower chronicles the stories of African American women in higher education from 1850 to 1954. Their struggles

to gain access to and success in higher education in the United States are mapped figuratively and literally across the broad landscape of historical social, racial, gender, and social class changes in American society over a century. Thus, Evans begins in 1850, just before the Civil War, with Lucy Stanton, a student at Oberlin College who earned the first college diploma conferred on an African American woman. The book concludes in 1954 with the *Brown* Supreme Court decision outlawing racial segregation at the beginning of the civil rights movement. Evans examines how the critical increase in Black women's educational attainment mirrored unprecedented growth and gains in American education more generally. In the process, she reveals how Black women played distinctive roles in the transformation of American higher education as students and teachers. We see how Black women demanded and achieved space and voice in American universities, despite imposing barriers such as violence, discrimination, and oppressive campus policies. Evans goes on to argue that Black women's experiences, ideas, ideals, and practices hold lessons for contemporary educators who seek to create a true intellectual democracy.

Evans opens with a quantitative overview of Black women's educational attainment in the antebellum, Reconstruction, and Jim Crow eras. Historical case studies and biographical sketches are interspersed throughout the book to detail rich specific, individual educational experiences of selected Black women. Evans profiles an impressive group of African American female intellectuals; among them are Anna Julia Cooper, who was born enslaved yet ultimately earned a doctorate from the Sorbonne in Paris; and Mary McLeod Bethune, who founded Bethune-Cookman College. Cooper exposed the hypocrisy in American assertions of democracy and discredited European notions of intellectual superiority, insisting in the Enlightenment and Black liberation traditions that all human beings had a right to grow. Bethune believed and acted on the view of education as an essential ingredient of democracy and the right of all citizens. Both women's philosophies raised questions of how human and civil rights intertwine with educational access, scholarly research, pedagogy, community service, and human dignity. Evans makes a persuasive case for a distinctive, evolving intellectual history and paradigm characteristic of African American women.

Evans achieves her admirable goal to construct the macro story of institutions, geographic patterns, administrative dynamics, and national contexts. She offers closer consideration of an insight into the lived experiences and personal reflections of Black women (some famous and well known and others historically obscure) in classrooms, on campuses, and in communities as they pursued educational attainment. Evans highlights four

trends in Black collegiate women's degree attainment: how Black women (1) negotiated an intersection of racial and sexual contracts based on their unique standpoint; (2) articulated complex, effective educational philosophies; (3) reflected tensions in the larger national society between aristocratic and democratic ideals; and (4) claimed space as public intellectuals and made important scholarly contributions despite social oppression, family responsibilities, and community pressures.

Black Women in the Ivory Tower is innovative, carefully researched, and persuasively argued. I highly recommend this book to researchers, graduate students, undergraduates, and general audiences who are interested in how gender, race, social class, and region intersect in U.S. higher education.

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Faeries, Bears, and Leathermen: Men in Community Queering the Masculine. By Peter Hennen. Chicago: University of Chicago Press, 2008, 240 pp., $50.00 (cloth), $20.00 (paper).

If the lives and cultural practices of gay men constitute an American subculture, then the three groups of gay men that Peter Hennen studies in *Faeries, Bears, and Leathermen* are surely subcultures within a subculture. All three identity groups are composed of (mostly white and middle-class) gay men: the Radical Faeries stage wilderness retreats, donning castaway dresses while exploring New Age spirituality and sexuality; Bears venerate the same heavyset and hirsute bodies that mainstream gay culture has typically devalued; and leathermen seek to realize a kind of hypermasculinity while engaging in a wide range of fetish and S/M play. Analyzing these various gay masculinities from a feminist perspective, Hennen is interested in the ways these sub-subcultures negotiate popular discourses that stigmatize male homosexuality by linking it with effeminacy. The big question that Hennen pursues is this: "are Faeries, Bears, and leathermen resistant to or compliant with hegemonic masculinity?" (p. 180).

Before assessing each sub-subculture's relationship to hegemonic masculinity, the book's second chapter pauses to give both a definition and a history of effeminacy, hegemonic masculinity's abject opposite. Hennen defines effeminacy as "a concept . . . deployed primarily as a means of . . . controlling the conduct of [a society's] men, based upon a repudiation of the