stronger articles, Pitch provides an extensive discussion of the nonexistence of feminist criminology in Italy while detailing the significant influences of feminist practice and theory on contemporary Italian social problems. Particularly interesting is her discussion of the emergence of new forms of political presence in women's voices against the Mafia, which in turn stimulate new ways to examine the intersections between the family and the Family.

While there were several provocative discussions of the current level of acceptance and development of feminist theory in criminology—Adler on Australia, Pitch on Italy, Platek on Poland and Eastern Europe—my favorite was Messerschmidt's cogent analysis of femininity as structured action in girl gang violence in the United States. He presents the "bad girl" in youth gangs as a specific version of femininity in which both gender and crime are accomplished behaviors. He develops his argument by examining how emergent structures, such as youth gangs, constrain and channel behaviors in specific ways.

International Feminist Perspectives in Criminology is an important attempt to develop affinities across geographical and cultural boundaries. However, the pieces—ranging from the insightful theoretical discussions mentioned earlier to the personal criminological biography of Platek to the racialized personas of Daly and Stephens—are dissimilar in content and substance. Although each of the individual pieces is potentially useful in particular applications (i.e., women's studies, criminology, deviance, sex and gender, etc.), the collection as a whole fails to coalesce. It is, nonetheless, a significant beginning.

By looking beyond the anecdotes of intimate violence in the narratives of criminally offending women, Richie also makes an important contribution to the literatures on women's criminality and on gender identity development. Richie theorizes gender entrapment to "describe the socially constructed process whereby African American women who are vulnerable to men's violence in their intimate relationships are penalized for behaviors they engage in even when the behaviors are logical extensions of their racialized gender identities, their culturally expected gender roles, and the violence in their intimate relationships" (p. 4). While provocative, this theory does not account for the women in the study (13 percent) who are not battered, the abused African American women who are not compelled to crime, or the white women in the study for whom this theoretical formulation does not hold. In addition, Richie argues that gender entrapment originates in privileges associated with a "distinctly female identity in African American families" (p. 15) (i.e., reports of verbal appreciation of personal qualities, high hopes for the future, and use as role models for others). These privileges, according to Richie, leave the daughters vulnerable to violence and crime. Is the conclusion then that treasuring African American daughters is something to be avoided? While Richie raises the irony of protection in its unintended consequences, she does not account for the range of variation that leaves some African American daughters criminal offenders and others survivors. Questions aside, hers is an important attempt to link gender identity development to violence against women and further to link violence against women to women's participation in criminal conduct.

LORA BEX LEMPERT
The University of Michigan—Dearborn

Gender, Ethnicity, and the State: Latina and Latino Prison Politics. By Juanita Díaz-Cotto. Albany: SUNY Press, 1996, 480 pp., $74.50 (cloth), $24.95 (paper).

from the SAGE Social Science Collections. All Rights Reserved.

It is unfortunate that in our zeal to understand race and the U.S. penal system, most social scientists have limited the analysis to the categories Black and White while practically ignoring Latinas and Latinos. Certainly the rising number of African American women and men prisoners warrants our attention, but Latina and Latino rates are also increasing. Juanita Díaz-Cotto goes far to correct this omission by casting light on and giving voice to men and women activists in two maximum security prisons in New York state—Greenhaven for men and Bedford Hills for women. She examines the history of Latina and Latino activism within these facilities, focusing on the years from 1971 to 1987. She brings together an eclectic mix of workers, administrators, and prisoners, exposing the reader to a world that has rarely been accessible to outsiders. The author methodically guides the reader through nearly 500 pages, in 13 chapters (each with extensive footnotes), and six appendices.

This is also one of the first books to highlight the role that Latina and Latino prisoners have played in empowering themselves and effecting prisoners' rights. In the United States, where more citizens are incarcerated than any other country in the world, this book will add much to the literature on prison reform.

The book reads well because of its accessible language, making it suitable for lower-division undergraduate classes. Its readability is enhanced by the absence of references in the body of the text. Rather, there are dozens of footnotes at the end of each chapter. Díaz-Cotto's direct approach is refreshing in the world of academia, whose language can sometimes be noncommittal and stilted. She makes no pretensions to value neutrality. It is clear that she cares for the plight of Latina and Latino prisoners, yet she has researched and presented her findings in a scholarly way.

She begins by highlighting some of the more famous prison rebellions of the 1970s, including the New York State Attica uprising in 1971, an event that is generally regarded as a pivotal point in U.S. prisoner activism. According to Díaz-Cotto, Latinos participated in this and most of these other movements to empower prisoners throughout the United States.

The most significant aspect of this book is the author's attention to Latina prisoners. Women have been left out of the discourse of prison reform because of their relatively small representation in the system and also because of patriarchal attitudes and thoughts on the part of criminologists. In this book we come to understand that lives of women in prison are harder in some ways because of the separation from their children for whom they were the primary caregivers.

Most reforms have come about for women on the coattails of prison reforms for men, but women have also taken an active part within their institutions. At Bedford Hills, for example, women fought both openly and underground (in "homegirl networks") for family visitation, fair work assignments, vocational and educational training, medical care, and the hiring of bilingual personnel. While the men at Greenhaven were seldom able to unite across racial lines, the women of Bedford Hills managed to unite across ethnic lines for reform. Women were punished for their efforts with transfers (sometimes hundreds of miles from family and children), druggings, and beatings by male guards.

Díaz-Cotto points out how at certain times in history, the inside prison struggles of Latinas and Latinos have paralleled outside community struggles. And, indeed, there is much overlap because of what she calls "third-party" help, that is, activist groups in the community that advocate for prisoners' rights and prison reform.

Although Latina and Latino (and all nonwhite) incarceration rates have been on the rise in the past few years, Díaz-Cotto gives little explanation for this increase. A more fully developed understanding of why women (but rarely men) were able to unite on issues across

ethnic lines would also have been helpful. (On the latter point, Kruttschnitt [1983] makes some salient observations.)

Díaz-Cotto's work can be seen as a lone Latina voice crying in the wilderness. However, her ambitious project, when added to the others that will surely come along as a result of this book, will make the words found on her dedication page resonate loudly: "Until those of us who are indifferent or vengeful realize that we too are being dehumanized by what happens inside this country's penal institutions, nothing of significance will change" because in the long run, prisoners are, indeed, ourselves.

REFERENCE

Kruttschnitt, Candace. 1983. Race relations and the female inmate. *Crime and Delinquency* 29:577-92.

MARY THIERRY TEXEIRA
California State University, San Bernardino

Feminist Organizations: Harvest of the New Women's Movement. Edited by Myra Marx Ferree and Patricia Yancey Martin. Philadelphia: Temple University Press, 1995, 474 pp., $59.95 (cloth), $29.95 (paper).

This stimulating book is an outgrowth of a conference by the same name held in early 1992 in Washington, D.C. The purpose of the conference was to network and develop comprehensive, practical, and useful theory about the significance of feminist organizations for the women's movement as a whole. Many of the 25 essays included in this volume were first presented as working drafts at this conference. The contributors offer concrete evidence that feminism is not dead, Ferree and Martin argue, "because of the number and variety of organizations it generated, nurtured, and influenced" (p. 5). In fact, as is evident by the multiplicity of issues addressed in this collection, few lives have remained untouched by the organizing efforts of feminist organizations.

Editors Ferree and Martin, both well-recognized women's studies scholars and sociologists, represent two areas of the discipline. Ferree is a political sociologist, while Martin's work is in the sociology of organizations. The other 25 contributors are from a range of social science disciplines, including American studies, anthropology, Chicano studies, education, history, political science, social work, women's studies, and sociology. All of the authors direct their attention to the ways in which feminism as a social movement intersects with diverse organizational entities that attempt to mobilize and coordinate collective action. This collective action addresses issues such as violence against women, women's health and reproductive rights, employment and pay equity, and women's culture.

Mainly through participant observation studies, the authors answer some basic questions about feminist organizations. How and why have so many feminist organizations managed to survive? What price have they paid (e.g., the costs of institutionalization)? How have they changed over time (e.g., in scale, strategy, intent)? What results have they had (e.g., measures of success)? What promises do they hold for the future? Why have they largely been ignored? In response, the researchers focus primarily on issues and organizations from the 1980s. The