

the entire work—I found it difficult to determine what Reineke was actually claiming herself, as she is constantly referring to others; René Girard, Jacques Lacan, for example, as well as Kristeva. I understand Reineke is trying to contextualize Kristeva's theories, but what Reineke's own theories are is unclear.

I found myself looking forward to the second part of the book, which promised an application of Kristeva/Reineke's sacrificial theory to subjects with which I have more familiarity; the asceticism of the medieval mystics, the thirteenth- to sixteenth-century witch-hunts, and to modern feminism. However, while this section of the book was more interesting (or at least more accessible), I found myself disappointed as Reineke simply demonstrated how these women fit into the paradigm of sacrificial theory. Admittedly, these three topics are quite broad and could easily warrant a book each, but a little more analysis beyond mere pattern-placement would have been appreciated.

In her discussion of the medieval mystics, Reineke states:

Crucified in the contradictions they embodied, the faith of these holy women joined utter darkness and blinding light, total fulfillment and absolute emptiness.

Obviously, Reineke is cognizant that paradox goes hand-in-hand with the quest for total fulfillment—and perhaps paradox is a means to self-fulfillment. But it is certainly not easy to embrace paradox. And Reineke claims to end *Sacrificed Lives* on an “affirming note,” yet this affirming note seems as vague and as contradictory as the practices of the medieval mystics:

In invoking an ethic of uncanny strangeness, we yet might find ourselves more able to reside as strangers among strangers and

to do so less violently.

This is Reineke's solution to the problem of female-directed violence; women need to embrace their otherness, embrace “the stranger who is always already myself,” in order to actualize themselves, in order to cease being sacrificial commodities. But how does one embrace “uncanny strangeness?” Does such an abstract phrase even have a concrete reality? Does this “solution” really provide any answers? As a conclusion, this is rather vague. Despite the problems and difficulties I may have had with the rest of the book, it was interesting and thought-provoking. But the intangibility of the conclusion leaves me, as a reader, dissatisfied. A dissatisfaction which tempers my appreciation for all of *Sacrificed Lives*.

ECOFEMINISM: WOMEN, CULTURE, NATURE

Karen J. Warren, ed. Bloomington and Indianapolis: Indiana University Press, 1997.

BY NADIA STUEWER

Ecofeminism makes connections between the oppression of people—women, people of colour, and other marginalized groups—and the oppression of nature by the patriarchal, hierarchical structures of societies around the globe. It enriches both feminist thought and environmental thought, asserting that both need to understand their fundamental connections to be effective. Just as there is no one feminism, there is no one ecofeminism, and the essays in this collection demonstrate ecofeminism's diversity, addressing many different facets of ecofeminism from

a multidisciplinary perspective, both descriptive and critical.

This is a challenging book to review, as it contains 25 essays, each addressing different aspects of this rich and developing philosophy that is still very much being defined. It is impossible to do it justice in this space, but whether you approach ecofeminism from an ecological or feminist perspective, local or global, philosophical or practical, it has something to offer you. It exemplifies ecofeminism in its celebration of diversity. These 25 different takes on ecofeminism do not develop a comprehensive definitive work; rather they create a holistic picture; as Warren says, the book offers a “plethora of perspectives on ecofeminist theory and practice.”

These essays are grouped into three sections. “Taking Empirical Data Seriously” examines examples of the issues in women's lives which have sparked ecofeminism as a grassroots, women-initiated international movement and demonstrates the importance of connecting these grassroots issues with ecofeminist theory. In section two, “Interdisciplinary Perspectives,” researchers and scholars from across the disciplines examine the relevance of ecofeminism to their work. Section three, “Philosophical Perspectives,” presents the work of philosophers on a wide range of issues relating to mainstream thought, environmental ethics, and Kant and Wittgenstein.

The authors examine ecofeminism in our daily lives: leisure, work, children, weeding; across the disciplines: literary criticism, scientific ecology, chemical engineering, philosophy; they address the social issues of our time: peace, war, racism, ageism and other “isms;” development issues; indigenous peoples in North and South America. Common environmental issues such as the pollution of our water and air are given new dimensions when examined from an ecofeminist perspective. Although this volume has a strong American focus, stories and examples are used

from a variety of places and cultures including Kenya, India, the eastern Arctic, and Brazil.

Contributor Karen M. Fox develops a metaphor suggested in earlier writings by Karen J. Warren in her essay, "Leisure: Celebration and Resistance in the Ecofeminist Quilt." This metaphor illustrates the connections between women's lives and the environmental situation. *Ecofeminism: Women, Culture, Nature* adds many pieces to this growing quilt; I find the metaphor suitable to represent the contribution of this book.

The majority of the contributors to this volume are professors; many are philosophers, but there are a few others: activists, practitioners, and poets. As expected, most writers are women, but some are men—in my experience somewhat unusual in a collection of writings on ecofeminism. The book is definitely aimed at an academic, not a popular, audience. It would make a good addition to a reading list in women's studies or environmental studies. But if ecofeminism is to become more than an academic tool to interpret the world and argue for change, it must be taken outside the academy, as feminism has been. Unless the thoughts in this collection are taken back to the community level, to the grassroots, and allowed to nourish the food chain, the changes advocated by ecofeminism, in all its diversity, will come about much more slowly.

WOMEN IN THE HOLOCAUST

Dalia Ofer and Lenore J. Weitzman, eds. New Haven and London: Yale University Press, 1998.

BY SHERRILL CHEDA

What do you think of when you think of women in the Holocaust? An individual name? *The Diary of Anne Frank*? A woman you have known? On the one hand, such a phrase causes me to pause—and think: what does it mean? What is such a book about? After all, both women and men suffered in the Holocaust. As Ruth Bondy begins her chapter on "Women in Theresienstadt and the Family Camp in Birkenau," "Cyklon B did not differentiate between men and women; the same death swept them all away." And Felicja Karay adds, when speaking about survival, "The main determining factor, in fact the only one, was the policy of the Nazi regime." On the other hand, I stop—and wonder: why did it take so long to look at this subject? Karay also notes in "Women in the Forced-Labor Camps" that "For women, such 'female' traits as the ability to cope with hunger, a sober view of reality, a willingness to establish relations with others for mutual aid and support, a sense of responsibility for their immediate surroundings, and a willingness to compromise were of great utility." *Women in the Holocaust* is unique; it not only deals with these issues in its excellent introduction "The Role of Gender in the Holocaust" but it also effectively uses both academic research and moving personal testimonies in this pioneering, well-written, collection of essays.

The four sections of the book: "Before the War," "Life in the Ghettos," "Resistance and Rescue," and "Labor Camps and Concentration

Camps" join together to form a noteworthy whole along with outstanding notes and a useful index. Even when using statistics to indicate the Jewish population before and after the war, the numbers, representing human beings, are no longer dry. For example, due to war, forced labour, women's adaptability, and mortality rates, there were more women than men in the Lodz ghetto. Later on, this translated into more women being chosen for deportations and death camps. With the excellent use of archives, diaries, newspapers, and official records, each chapter comes alive. As these documents show, in the ghettos, as in the camps, there was great diversity of experience depending on the country, the ghetto, and the overseer.

In some ways, the patriarchal religion, which gave boys a religious education and let the girls attend public schools, worked to some Jewish girls' advantage in Poland where they learned the Polish language and made gentile friends before the war, both factors which assisted them after the war began. Yet, in the ghettos, women worked all day for pennies and then came "home" to do all the housework. If there was a husband, no one thought a woman had the right to ask him to share her double burden.

One of the most memorable aspects of this fine work is how it shows women's resourcefulness under appalling circumstances. From the ghettos—where they often provided social work, health care, education, training, and smuggling for survival—to their resistance work—where they saved thousands of children, smuggled arms, and acted as liaisons—women's ingenuity was impressive. When trying to pass among Aryans, the qualities which helped were luck, looks, self-confidence, language skills, non-Jewish friends, and good documents, some of which were qualities which women had.

Personal narratives, from women who worked in the resistance and as partisans in the forest, are hair-raised