

Dubinsky shows that these feelings are not incommensurate. Despite, or possibly due to, her personal investment in the topic, Dubinsky offers a well-crafted, thoughtfully argued and researched text on interracial and transnational adoption that moves beyond the kidnap/rescue binary to look at the symbolic nature of children.

Dubinsky's objective is to make adoption more complex than kidnap or rescue discourses provide. Dubinsky says adoptive parents are neither imperial kidnapers who steal children from the Global South nor are they benevolent providers of a "better life" for children. These tropes do not reflect the reality of adoption, which involves personal agency, complicated relationships, community dynamics, militarist politics, shifts in immigration law, and nation-building strategies that allow for the circulation of children from a family of origin to an adopting family. Her unique contribution, then, is to draw out the nuances of gender, racialization, family, militarism, and nation in her look at adoption by Canadian and U.S. American parents.

To achieve this, Dubinsky uses three symbolic children as chapter tropes: the national baby, the hybrid baby, and the missing baby. In her chapter on "the national baby," Dubinsky discusses the migration of Cuban children to the Global North in an effort to escape nationalist, pro-Castro brainwashing. Prospective U.S. American parents saw themselves as benevolent Christians and anti-communists by taking in Cuban children. Dubinsky hints towards the interconnections between racialization, ethnicity, religion, and class in these discursive renderings of adoption, but this could be developed further. For instance, Dubinsky notes that anti-Castro, U.S. created propaganda worked primarily on middle-class Spanish-Cuban families who, in part, feared relocation of their children to the countryside populated by poor African-Cuban families. Therefore, a brief look at racism, religion, socio-economic class, and

region in Cuba would illuminate the patterns of migration even further.

The tensions of racialization, ethnicity, socio-economic class, and region *are* taken up in Dubinsky's next chapter on "the hybrid baby." Here, Dubinsky examines discourses of anti-racist parenting, colour-blind liberalism, and colonialism in Canadian interracial adoption. The chapter compares Montreal's Open Door Society, an organization of anti-racist white parents who adopted black children, to the removal of aboriginal children from their homes, and placement within white families. Dubinsky's important contribution here is to point out that anti-racist parenting of black children was held up to demonstrate a progressive Canadian nation, while the adoption of aboriginal children by white families represents a national shame that has never been adequately addressed. Dubinsky could do more to draw out the nuances of adoption demography, which is buried in the final pages of the chapter, but it is a solid complement to a book that otherwise focuses on transnational adoption.

In her final chapter on "the missing baby," Dubinsky once again returns to the movement of children across national borders. Dubinsky outlines what she calls a culture of child "missingness" as a legacy of civil war. Since children went missing through death, displacement, and disappearance, it is not surprising that Guatemalans are suspicious of transnational adoption. Dubinsky closes the chapter by arguing that the traumas of war on family structure are not yet known in Guatemala. However, the Guatemalan adoptee who sends remittances back to his/her/hir birth families and the proud Guatemalan birth mother who shows off photographs of her more-affluent child, complicate the kidnap/rescue binary as it seems neither wholly "good" nor wholly "bad," but something a bit murkier.

Dubinsky draws on an array of research materials including film, interviews, archives, adoption case files, and public monuments. Her book represents a fascinating look

at families and nationalism vis-à-vis pronatalism, racialization, militarism, and colonialism. It would be a fantastic read in family studies, women's studies, history, sociology, children's studies, or cultural studies courses. Beyond wanting more detail about the intersections of racialization, ethnicity, class, and religion, part of Dubinsky's own narrative is missing. Queer parents who adopt across racial and national lines are absent. I suspect this is partially due to the timeline of the book, but it would be interesting to hear more about the migration of queer parents to the Global South for the purposes of transnational adoption. This analysis would serve to enrich an already terrific text.

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GIVING BREASTMILK: BODY ETHICS AND CONTEMPORARY BREASTFEEDING PRACTICE

Rhonda Shaw and Alison Bartlett,
Eds.

Toronto: Demeter Press, 2010

**REVIEWED BY
CAROLINA CREWE**

Shaw and Bartlett's groundbreaking compilation adds significant depth to contemporary debates surrounding the characterization of breastfeeding and breastmilk as a gift. Shaw and Bartlett present breastfeeding as a

relationship of exchange—whether this is a typical mother-infant dyad or a donor-recipient relationship. This collection explores the multiple facets of systems and structures controlling breastfeeding and the use of breastmilk as well as multiple perspectives on the value of breastmilk. This compilation includes 17 submissions organized into four sections: “Making Milk”; “Sharing Milk”; “Milk Politics”; and “Milk Theory.”

This collection of historical, cross-cultural, and ethics pieces on breastfeeding, breastmilk sharing, banking, and cross-nursing illustrates the ways that breastmilk and breastfeeding mothers have been valued and/or characterized as “risky.” Shaw’s recommendation to policy makers and legislators in her article, entitled “Perspectives on Ethics and Human Milk Banking,” is to take into consideration a breadth of perspectives including “cultural, ethical, legal and spiritual” from “as many cultural groups as possible.” This is exactly what Shaw and Bartlett have done in choosing submissions for this collection. The perspectives range from women of the Berti culture in Sudan, mothers and nurses of premature infants in Ireland and New Zealand, mothers under scrutiny of the child welfare system in the US, breastfeeding advocates, and many more.

Readers will appreciate this cross-section of current scholarly and policy debates on breastfeeding. It is widely accepted that breast-feeding and breastmilk provide superior health benefits for infants (McBride-Henry and Shaw, “Giving Breastmilk as Being With”). Yet, infant nutrition and the body politics of breastfeeding remain hot topic issues—particularly in the context of widespread marketing of infant formula under global capitalism as illustrated in Beasley’s chapter, entitled “Breast is Best” and Other Messages of Breastfeeding Promotion.” Also, high demand for donor milk in neonatal intensive care units as revealed in Bartlett, “Going With the Flow” conflicts with fear and

inadequate evidence related to the sharing and donation of breastmilk post-HIV/AIDS, as illustrated by Van Esterik, in her chapter “Breastfeeding and HIV/AIDS: Critical Gaps and Dangerous Intersections.”

Cassidy and El-Toms’ chapter, “Comparing Sharing and Banking Milk,” succeeds in expanding scholarly knowledge on the ethics of compensation for sharing breastmilk and shedding light on the concept of milk kinship. The rewards and sacrifices in milk kinship situations pose an interesting philosophical query. The authors reveal that milk kinship is like “old age insurance” but also prevents the families’ children from marrying among each other as they become like siblings. The family in effect gains another child—someone who will look out for them in their elder years. Donors in milk bank contexts, on the other hand, are rewarded with stories of the thriving infants they are helping in NICU units.

Gribble’s chapter delivers yet another perspective on compensation for breastfeeding by sharing the gratified and happy words of breastfed children. The ethical theme put forth in these chapters illustrates that financial compensation seems an inappropriate reward in this context. Yet, the feminist question remains of women’s characterization as duty-bound to contribute to the survival of infants by donating milk as an extension of the feminine role.

Shaw’s chapter explores feminist concerns related to essentialism, duty, gift, sacrifice, commodity/product, and choice in consideration of breastmilk banking. This discussion reveals the reverberating consequences of the subtleties of language in the construction of breastmilk donation as a “gift,” and in later chapters the language around “nursing” (Epstein-Gilboa, “Breastfeeding Envy”) and “time” (Bartlett, “Breastfeeding and Time”). Shaw’s theorization of this process allows scholars to recognize the complexities of this characterization across cultures and social groups, where a social hierarchy determines whose body is capable of achieving

the giving of breastmilk without sacrifice and whose is not. Bartlett’s chapter brings this compilation full circle—drawing connections to Stearns’ first chapter, entitled “The Breast Pump.” Pumping breastmilk is the physical embodiment of Bartlett’s discussion of time wherein the medicalization and commodification of women’s bodily processes is sustained through scientific measurement and male dominated conceptualizations of time well spent.

This book is significant for current scholars in many health disciplines and health studies, health policy, medical sciences, philosophy, women and gender studies, anthropology, sociology, psychology, and economics. Lastly, yet certainly not least of all, this book is of interest to breastfeeding mothers and donors who are often asked what they spent their time doing all day.

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THE GENDER OF REPARATIONS: UNSETTLING SEXUAL HIERARCHIES WHILE REDRESSING HUMAN RIGHTS VIOLATIONS

Ruth Rubio-Marín, Ed.
Cambridge: International Centre for Transitional Justice and Cambridge University Press, 2009

REVIEWED BY EMILY ROSSER

In the aftermath of war and authoritarianism, states increasingly award reparations for individual and collective human rights violations. As with many transitional processes,