

Penelope Russianoff (ed.), *Women in Crisis*, New York: Human Sciences Press, 1981, \$29.95 (cloth).

Women in Crisis is a compendium on what it means to be female in the twentieth century. A product of the *First National Conference on Women in Crisis* held in New York (May, 1979) the book contains contributions selected from over 300 presentations. Russianoff's selections from psychiatrists, psychoanalysts, sociologists, federal and state administrative personnel, as well as other professionals, are admirable. The result is a rich view of the diverse problems and approaches to problems that plague women in today's society. While the book will be of interest to professionals involved with its issues, it should be read by all women. Unfortunately, most of those to whom it would make a difference will not read it, or will avoid it.

Women are the majority sex in the United States; to some the ununited, powerless majority. As Severa Austin contends, "talking about unity of all women is fine but . . . it is very difficult for many women to see that they are experiencing economic and social deprivation" (115). Education is needed to dispel ignorance of the forces that subject women to roles defined by others so that each woman can define her own roles without subjecting other women to the same role expectations. The social roles of mother, wife, or daughter, include prescribed behavior, departure from which has been labeled unfeminine. With the major portion of their identity tied up in their femininity, this challenge becomes extremely threatening and debilitating, accounting for some of their lack of alliance.

Other more overt forms of discrimination and oppression exist within various aspects of American society, suggesting the systematic nature of the problems women face. For example, Joyce B. Lazar (116) states, "at every age over 15 more women than men receive treatment in the mental health system." Rates of schizophrenia, which affects some 2 million people in the United States, reflect no sex differences. Disparity occurs in treatment for depression where women outrate men. In another example, David E. Smith and Millicent E. Buxton (101-102), report that while women comprise 50 percent of the approximate

12.5 million people involved in substance abuse in the United States, women have the edge in prescription abuse. Likewise, Peggy Ann McGarry and Dennis McGrath (139) reported that "2 out of 3 of the 15 million persons over 16 defined by the government as poor were women, as were 70 percent of the aged poor." Since finances increase choices, wage disparity continues to provide a structural barrier to expanding woman's place in society by foreclosing alternatives.

In what is perhaps a commonly recognized problem, Jennifer James presented an outstanding synopsis on prostitution and sexual violence. James showed how society accepts the sexual double standard and responds accordingly. Pregnant adolescent females are labeled sexually promiscuous, whereas males are still sowing their wild oats. Society's labeling the whore or righteous woman and its resultant treatment of her, seriously affects the sexually victimized female who finds it hard to avoid self-labeling. This, she suggests, implies that the prostitute or rape victim is self-creating, making the male the victim of enticement rather than the offender. There is an attitude that "women, even as children, can control access while men, even as adults, have little or no control over their sexual needs" (212). Consequently, the common response results in a lack of assistance to the female. James says, "the male when discovered usually blames the seductive girl and the mother frequently joins in" (212).

A related disparity in treatment is discussed by several contributors who recognize that treatment in helping centers where male managerial personnel outnumber females reflects the same oppressive attitudes that exist on the street. Severa Austin (109) recounts from her 10 years experience working with women's services, that "we seem always to give the service to a woman based on her needs and in her best interest for her own good" but the decision is usually based on "something that we determine and something that she does not."

This attitude is the analogue of the *Parens Patriae* view the state assumes in the treatment of juveniles, an attitude females also encounter in the judicial system. As David Fogel (151) indicates, the supreme court of one state, in rationalizing the

potential longer detention of women within the system, stated that females (like youth) are better subjects for rehabilitation and longer detention was justified for that purpose.

As these examples show, the book reveals that there has been a great deal of problem identification. What about methods of combat? Those involved with treatment facilities call out for multi-dimensional approaches that consider social needs, teach reality skills and negotiation, develop resources and options, and then provide an opportunity for the client to assist other women. There are suggestions for a national information clearinghouse, interdisciplinary cooperation and coordination, and an enlargement of the network system that Joan Weitzel calls the "key" to service delivery. There is also a need for staff role models, mutual respect, and a continuing need for education and unity. As Marlene Cushy Mainker (255) points out, "the more we can transcend the images that society has laid at our feet, the less crippled we will be by its effects."

Consequently, some of that preparation and education needs to come at an early age, but it is hard for mothers to prepare daughters for situations they themselves have not faced. It is equally hard for those who have faced certain problems to keep from becoming cynical and passing that cynicism on. The current trend toward female networking in business will answer the need for support and information exchange for certain women, generally those already in the upper echelon. However, the vast majority will never reach that level and require another approach. The unanswered question remains; how can we teach strategies to win and at the same time convey an understanding that keeps the female winner from becoming abusive of the power she has garnered? Enlisting recipients of service to reciprocate is an essential step but something more is needed.

We can identify with Joan Weitzel's (59) frustration when she says, "On occasion, I have felt we are trying to turn back the night with a flashlight." Recognizing, reorganizing, uniting, women move on. As Bella Abzug, challenged, "it's not enough to counsel, it's not enough to aid, it's not enough to help, you have to be the activists also" (240). "Inherent in the struggle of

women is . . . the potential for change, for women and minorities and labor and elderly people . . . because we're a majority of every . . . group and have a responsibility in every one of those groups" (239). "We are not going to have to fight men to secure our equality. What we really have to do is fight together with men in order to create a society in which we can share equally in the great resources of the nation" (237). In the attempt to turn back the night the conference is a brighter light.

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William W. Philliber and Clyde B. McCoy (eds.), *The Invisible Minority: Urban Appalachians*, Lexington, Kentucky: The University Press of Kentucky, 1981, 208 pp. \$15.50 (cloth).

This book contains extensive information on Appalachians as an urban ethnic group, their migrations to urban areas, and attainments, particularly in the cities of Cincinnati, Cleveland, and Atlanta. These cities have been the primary receiving areas for the 3.3 million Appalachian migrants since 1950, and this book shows the socioeconomic and cultural conditions that Appalachians face in these midwestern and mid-Atlantic metropolitan areas.

Research shows the importance of kinship networks in the migration process and post migration adjustment, as well as the prime motive for leaving Appalachia. Most of those who migrate do so in the belief that economic opportunities in the urban areas outside the region are better than those where they lived. In part, because of their deficient educational backgrounds, Appalachians fare worse than other urban residents in terms of occupational achievement. A Cincinnati study reports that Appalachians have the highest high school drop-out rate in Cincinnati city neighborhoods and the future adverse effect of lower educational attainment may contribute to continued low achievement. Some evidence suggests that Appalachians have migrated to urban ghettos where they experience low achievement and high unemployment and grow wary of institutionalized attempts to assist them. Other research, however, reveals many Appalachians never experience life in urban ghettos; instead they initially distribute themselves throughout the cities, taking positions comparable to those they left. The tentative nature of these findings suggest that more research needs to be done on these people.

All of the authors reject the typical stereotypes of Appalachian migrants and show concern for the social welfare of those who are not making it in these metropolitan areas. The research presented is extensive but, as many of the authors state, many findings are limited since the samples were not always representative of the populations studied. Better sampling procedures and