Gender and Slave Emancipation in the Atlantic World. PAMELA SCULLY & DIANA PATON (eds.). Durham NC: Duke University Press, 2005. viii + 376 pp. (Paper US$ 23.95)

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At the outset of their substantial and detailed introduction to *Gender and Slave Emancipation in the Atlantic World*, editors Diana Paton and Pamela Scully capture the comparative gendered approach that underpins the volume and draw attention to its geographic coverage: "From Brazil to Cuba to the U.S. South, from Jamaica to the British Cape Colony, from Martinique and Haiti to French West Africa, gender was central to slave emancipation and to the making of the nineteenth-century Atlantic world" (p. 1). Essentially, they argue, the process of emancipation and the societies that emerged in its wake were gendered.

Paton and Scully posit that the gendering of slave emancipation in the nineteenth-century Atlantic arose principally from the enslaved themselves who "drew upon a variety of sources for the elaboration of ideas about masculinity and femininity, including the gender conventions and ideologies of their particular African backgrounds, the organization of gender in the specific slave society in which they lived, and their encounter with European gender ideologies" (p. 5). This explains why the process of emancipation was masculinized, particularly in regions where the destruction of slavery occurred through armed rebellion, and where men emerged as citizens on the basis of military service, while women were relegated to the status of political minors. The masculinization of the emancipation process meant that the experience of formerly enslaved men and women in almost every sphere was different during the postemancipation period. As colonial authorities, abolitionists, the Church, and Christian missionaries generally endorsed patriarchy and supported the status quo, men were able to assert new authority in the domestic scene.

Thus the principal areas of investigation that the fourteen essays in *Gender and Slave Emancipation in the Atlantic World* seek to tackle are the role that gender played in emancipation and the ways in which those involved in emancipation also produced and reproduced gender difference through such avenues as the allocation of work, the organization of sexual relationships, the reconstruction of households, the appropriation of language, and engage-

ment in political action. To accomplish this enormous task across broad geographical frontiers, the editors divide the volume into three parts, followed by Paton's useful bibliographical essay.

Part One highlights the importance of gender ideologies for processes of emancipation and for the construction of citizenship in postemancipation societies. In the postemancipation era generally, gender endowed males with more authority. Sue Peabody shows that in the French Caribbean self-purchase and manumission were gendered processes; women had greater access to manumission than men, but it was often attained through concubinage and liaisons with their benefactors and consequently had adverse effects on their image (p. 70). In the postemancipation period, however, men had more opportunities for advancement and exercise of political agency than women, "thus minimizing many of the advantages that universal freedom should have bought to women" (p. 57). Or again, Scully looks at the ways in which newly emancipated males in South Africa's Cape Colony asserted their rights as citizens, viewing themselves as new masculine individuals. Certainly, she concludes, "the slave liberated into citizenship was a man" (p. 44). Similarly, Mimi Sheller writes about how patriarchy prevailed in Jamaica where the patriarchal family became the norm and was endorsed by Christianity (pp. 81-82).

Part Two focuses on "the relationship between women, the household, gendered labor ideologies, and postemancipation political economy" (p. 21). In the postslavery period, female labor continued to be as important as it had been during slavery. Women's ability to maneuver was constrained by concepts of gender and marriage in some areas such as French West Africa where men were much more mobile, as Martin Klein and Richard Roberts show (pp. 162-75). But, in other areas such as the British Caribbean, as Bridget Brereton convincingly argues, women pursued economic strategies, for example, withdrawing from plantation labor in favor of child care, family farm work, and marketing, thereby securing a degree of autonomy and economic security. Likewise, women in Cuba banded together and engaged in mass purchase of land in urban areas during the emancipation era (1873-1890s). As Michael Zeuske observes, "Women used almost everything they had to obtain a small house and plot of land. Despite having little money, they used some of it to pay the notary for a written deed" (p. 185). And in Puerto Rico, Ileana Rodríguez-Silva argues, the formerly enslaved appropriated language of the liberal abolitionist elites to their own ends in order to achieve rights and better labor conditions. This was a period (1873-1876) when their response to apprentice legislation was crucial in the formation of the identity of free working people.

Part Three could well have constituted a separate text as the essays on reconstruction in Arkansas and Louisiana, by Hannah Rosen and Marek Steedman respectively, and the tone of the section as a whole, are out of

sync with the other two parts. It concentrates on how emancipation led to a dramatic expansion in the public sphere where the formerly enslaved could often engage in sociocultural actions that defied European norms. Thus in Kingstown, St. Vincent, as Sheena Boa shows (p. 254), men and women from the poorest sectors of the society rejected European mores and engaged in their own forms of leisure activities – dancing, drinking, and gambling around the local rum shops.

Despite some unevenness in the quality of the contributions, *Gender and Slave Emancipation in the Atlantic World* is a work of serious and creative scholarship. Its biggest weakness is that it highlights patriarchy at the expense of race. After all, in slavery as in freedom, black men and black women stood together to confront racism perpetrated by their white oppressors, male and female.

Gender and Democracy in Cuba. ILJA A. LUCIAK. Gainesville: University Press of Florida, 2007. xxviii + 143 pp. (Cloth US$ 59.95)

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As Ilja A. Luciak points out in *Gender and Democracy in Cuba*, research published in the United States on Cuba is nearly always controversial (p. xiii), viewed as either too supportive or too critical of Cuban politics and society. Although he has the advantage of being a European national, Luciak will not escape the scrutiny of those readers eager to identify him with a "pro" U.S. or Cuba camp. Most readers should be pleased, however, to find a balanced analysis of the changing participation of women in Cuban politics from before the Revolution through the transitional period during which Raúl Castro was made interim head of state.

The six brief chapters read as a sort of extended essay that includes an examination of gender differences during and after the Cuban Revolution, the contemporary Cuban political system and views of democracy, gender in the Communist Party and the state, and finally the 2002-2003 elections and prospects for gender equality. Luciak is a political scientist with well-established credentials for examining gender politics in postrevolutionary