vided no particular teacher training for gender equity or pedagogy. For example, one man assigned to the all-girls class had come from the military and was interested in strict discipline, and was not particularly knowledgeable about or interested in why some girls might be having difficulties learning math. Other teachers were more interested, and positive about their experiences, and felt in sometimes vague ways that the girls did benefit from the all-girls environment. Streitmatter says that academic achievement was not discernibly better for girls, but that "nearly all of the girls expressed a sense of feeling better about themselves in the subjects of math and science" (p. 110). One teacher felt that girls "need to have their own environment" (p. 73), but added that she observed that Girl Scouts also helped make the girls less timid. If simply being with other girls is beneficial, regardless of setting, teacher's perspective, or academic improvement, then one wonders to what to attribute the benefits, and what policy implications can be drawn. The author's interviews with only four pre-service teachers were intended to be representative, and did confirm the tendency of the dominant group (whatever it is) to see "no problem," while the minority group has a different tale to tell.

Streitmatter uses her interviews with teachers, administrators, and the girls themselves to argue that the "male culture" is sufficiently off-putting, and that girls' "ways of knowing" are sufficiently different from boys', to justify an "equity" claim that would override Title IX. Girls-only classes within public coeducational settings represent the way of future redress of sex discriminatory behavior and future hopes for true equity.

I found the evidence for this claim skimpy and unconvincing. I am not sure that girls-only classes might not provide a worthwhile experience; however, I would like to see a more careful and comprehensive comparison (qualitative would be fine!) of classroom dynamics, course content, and teachers' familiarity with gender equity. Perhaps then the evidence would be clear.

Reference

American Association of University Women. 1999. *Gender Gaps: Where Schools Still Fail Our Children.* New York: Marlowe.

Neither Separate Nor Equal: Women, Race, and Class in the South, edited by **Barbara Ellen Smith.** Philadelphia: Temple University Press, 1999. 286 pp. $59.50 cloth. ISBN: 1-56639-679-4. $19.95 paper. ISBN: 1-56639-680-8.

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Neither Separate Nor Equal provides a patchwork of information on the conditions of working-class life, particularly in Appalachia, some knowledge on the experiences of Native American communities, and limited consideration of other minority groups such as Latina/os and especially African Americans in the South. The study of Southern women's lives as they are shaped by race, class, gender, region, and the changing global economy is an important one. Smith's book begins to draw attention to an often-overlooked category—Southern women.

Included in the last section, "Changing Possibilities in the Global South," are a couple of articles that thoughtfully examine the relationship of unionization and globalization in the South. In "Gender, Race, and Place: Confounding Labor Activism in Central Appalachia," Sally Ward Maggard keenly demonstrates how gender and labor migration undermine striking women health care workers. Investigating a strike held by employees at a regional hospital in Kentucky during the early 1970s, Maggard demonstrates that a community consisting primarily of members of the United Mine Workers of America (UMWA) and staunch supporters of the union were unwilling to endorse the nurses, nurses' aides, and dietary aides in their union efforts.

With outside investors, the local hospital expanded its operations increasing its capacity. At the same time, the work load of health care workers and the number of patients they served increased while their wages decreased. These workers, most of whom were women and many of whom had worked at the hospital for 20 years or more, suffered economically and became frustrated because they could no longer serve patients adequately; they chose to strike.

Striking in a culture and time where the union efforts of mine workers were heralded as a source of pride to the region, the health care workers were confident of a support that never surfaced. Maggard shows incisively how "gender can fracture the working class," demonstrating

that our gendered evaluation of work—nursing as a "natural" extension of women's "natural" tendency for caretaking—kept the local community from viewing the strike as a legitimate challenge to exploitive labor conditions, instead producing a negative evaluation of these women strikers as selfish and undutiful. Maggard, drawing on conditions of globalization, concludes by demonstrating how the hospital investors' importation of Philippine nurses, who could hardly be perceived as "scabs" by the hospital strikers, eventually destroyed the strike.

Chapters in the volume address not only the impact and conditions of migrating Third World workers to the Southeastern United States, but also the consequences of the relocation of factories and plants from the region (once a cheap area of production) to the other side of the U.S. border. Fran Ansley and Susan Williams's "Southern Women and Southern Borders on the Move" focuses on the Tennessee Industrial Renewal Network (TIRN), an organization that formed in 1989 to "help communities and unions address the problems of plant closings." The chapter centers on the focus group commentary of Tennessee workers who, due to TIRN's organizing efforts, were able to see where their jobs went by visiting the new factories, or *maquilas*, of their former employers now located on the Mexican border.

Ansley and Williams offer a nontraditional (at least in a sociological sense) presentation of research material. They first describe the local context and the problems associated with plant closings; next they give a one-paragraph biographical or autobiographical description of each worker, including the authors, who participated in the focus group. This is followed by an excerpt from the verbatim conversation among these workers regarding their trip to the Mexican *maquiladoras*. The conversation reveals the understanding and insights of displaced workers in the era of globalization. Although the presentation of raw data is provocative, an analysis by the authors of the focus groups conversations would be useful in conveying how variables such as gender, race, class, region, or nation shape the perceptions of these workers.

Each chapter of *Neither Separate Nor Equal* offers a vignette of experience of women in the U.S. South. Covering the Mississippi Delta to Appalachian Tennessee, this collection of articles and essays attempts to consider how gender, race/ethnicity, and globalization shape the lives of Southern women. Many of the chapters are more essay than social scientific analysis; nor do they clearly convey why Southern women's experiences "cannot be understood apart from a distinctive regional context." The book can be appreciated best as a group of stories and insightful commentary on the changing shape of employment and the ethnic diversification of the U.S. Southern work force.

Close Relationships, Family, and the Life Course

African American Children: Socialization and Development in Families, by **Shirley A. Hill**. Thousand Oaks, CA: Sage, 1999. 192 pp. NPL cloth. ISBN: 0-7619-0433-6. $29.95 paper. ISBN: 0-7619-0434-4.

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African American Children is a brave book. It will provoke debates about black families' socialization processes. Its power lies partly in the author's historical overview of the economic forces that influence the nature of child-rearing strategies. Hill begins by examining the evolution of child-rearing norms and values from the colonial period through the present. She is forthright about the benefits of West African traditions honoring women's childbearing abilities and lenient child-rearing attitudes that blacks brought with them to America. Once in the United States, blacks were stigmatized by a Christian belief system with its attendant repression of sexuality, illegitimacy, and the innate sinfulness of children. Their value systems were further altered by a slavery system in which blacks lost control of their children. They could not provide economic support to their families, nor be the primary shapers and guardians of their children's socialization.

Hill's major contribution comes from her observations of contemporary black families, in which structures of gender and class influence parents' childbearing beliefs and parenting strategies. Hill conducted in-depth interviews with 35 black parents and collected surveys from 729 black and white lower- to middle-income