

nized as spaces for mothering stories. They highlight historical and contextual forces, including racism and sexism, that shape mothering experiences.

This rich collection demonstrates the value of theorizing autobiographical experiences and narrative from the diverse standpoints of mothering subjects. It also underscores the generative possibilities of diverse genre forms. The text conveys a sense of urgency for readers that producing their own mothering stories can serve as a “fresh revelatory source[s]” (105) for others. Mothering and community are made and remade through the acts of writing, the essays imply, and memoir can serve as a productive site for this labor.

## References

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## Mother of Invention: How Our Mothers Influenced Us as Feminist Academics and Activists

V. Reimer and A. Sahagian, eds.  
Bradford, ON: Demeter Press, 2013.

REVIEWED BY AISHA KHALIL NASSER

The edited collection by Reimer and Sahagian “seeks to explore the many-varied ways that ... identity markers intersect and shape maternal practice” (6). As such, *Mother of Invention* offers accounts of 16 authors/academics who explore their mothers’ stories, and their varied maternal practices. These authors who recount how their mothers inspired feminist consciousness, whether they personally identified as feminist or not, while some authors also reflect on their own maternal practices. Authors of this collection identified in a variety of ways: lesbian mothers, black mothers, Chicano mothers, Christian mothers, among others.

Reimer and Sahagian start the collection with a poem where Royce recalls with “alarm” her mother’s non-stop house chores. O’Neill (Ch. 1)

explores her complex relationship with her mother and how they both enact “feminism” although they identify differently (32). Giles (Ch. 2) notes similarities and differences between her “neoliberal mothering” (42) and her mother’s “democratic mothering” (39). Jiménez (Ch. 3) recalls how her mother reclaimed identity and liberated her body in a culture that encourages light-skinned people to pass. Sharkey (Ch. 4) discerns the mysteries of her mother’s life to deduce lessons for her life as an academic, and concludes how similar they are in non-superficial ways (66). Bromwich (Ch. 5) challenges the notion that activism is incompatible with motherhood by giving three examples of female activists—including her mother—who navigated between the two roles. Duran (Ch. 6) explores her mother’s disinterest in place (81) and her pilgrimage to a destination to fulfill her dreams, the author’s personal story intertwines with (and parallels) that of her mother’s. Weir (Ch. 7) recollects the life of her matrilineal heritage, and realizes the need for a “complex conception of relational autonomy that blends care for self with care for others” (95). Chan (Ch. 8) celebrates the ambiguities that belonging to both Chinese and Western cultures bring to her relationship with her “Chinese” mother. Mortenson (Ch. 9) attempts queering and feminist-ing motherhood through “yarning” stories of her “own sexual and maternal fashioning” (114) and mothering practices of her mother and her grandmother. Milillo (Ch. 10) ponders on the mental and physical health of her family to assess how her mother’s empathic relationship building skills has led the author into feminist psychology. Schnitzer (Ch. 11) conjures her bonding with her imaginative mother, who gave her “moments of awakening and goodness” (135). Deroze (Ch. 12) describes the positive influence of her African American teenaged mother and grandmother had on her professional and personal life, and concludes by embracing an African adage: “I am because my mother and grandmother are” (145). Sahagian (Ch. 13) explains the intersecting societal factors that led to her mother quitting her bright career, and their fraught relationship until she came to the realization—through Women’s Studies—of the patriarchal ways enforced on mothers. Reimer (Ch. 14) reflects her early enculturation into evangelical Christianity, and the role her Christian mother had in reconstructing her own faith within a feminist ethical framework. Okoomian (Ch. 15) narrates her matrilineal foremothers heritage to locate feminism within the framework of their families. Pelletier (Ch. 16) writes a letter to his mother acknowledging her “outlaw” motherhood practices and her role in “creat[ing] a man with feminist guts” (192).

This impressive collection of articles and essays bridges the scholarship gap on feminist mothering and locating it in unlikely places. The breadth of the articles written from the perspective of white, black, color, native, Chinese, queer—among other—feminists problematizes any monolithic expression of

motherhood. While the narrative is in the most part personal, it weaves the personal and the academic producing vivid portraits that are sometimes bitter, somewhat sad, but always hopeful. Written by brilliant feminist scholars, this book is a tribute to mothers, on whose shoulders the authors have come to understand feminism and embody it.

## **Motherhood in Patriarchy: Animosity Toward Mothers in Politics and Feminist Theory — Proposals for Change**

Mariam Irene Tazi-Preve.

Leverkusen, Germany: Barbara Budrich Publishers, 2013.

REVIEWED BY KATHERYNE SCHULZ

*Motherhood in Patriarchy* is a complex feminist critique of Western patriarchy and its effects on mothers and motherhood. Refreshingly, Tazi-Preve's book positions motherhood as a key political and philosophical issue rather than framing it as a series of fragmented policy problems. Instead, Tazi-Preve traces the domination of mothers to the establishment of patriarchal ideology that views women and nature as exploitable resources. She argues that the goal of patriarchy has been to control and ultimately appropriate women's creative power of reproduction in order to replace it with male controlled reproductive technology.

Tazi-Preve uses Austria as a contemporary case study to illustrate how patriarchy isolates mothers, subordinates the needs of women and children to the market and ignores the realities mothers deal with in raising their children. This analysis is used as a jumping off point to closely examine how the role of mothers has shifted over time from a powerful and honored position in matriarchal societies to a degraded and marginalized position in modern Western society.

Tazi-Preve also examines feminist debates about gender theory and motherhood. Her book builds on the writing of feminist theorists Mies, Werlhof and Bennholdt, co-authors of *Women: The Last Colony*. Contrary to Marx's theory about the centrality of waged labour to capitalism, these three theorists argue that the unwaged labour appropriated from women and peasant men in Third World colonies is a form of primitive accumulation that actually enables capitalism to function. For her part, Tazi-Preve is quite critical of left feminists who critique patriarchy but not Marx's ideas about the benefits of progress and development. In contrast to classic Marxism, Tazi-Preve argues