

In a final chapter, the authors discuss the Trump administration and the growing backlash to the campus anti-rape movement. While this has been covered in the news, the chapter's recounting of Education Department policy changes under Secretary Betsy DeVos and conservative media and think tank critiques of the movement is especially valuable for its comprehensive overview. The authors argue that, with the Trump administration's rollbacks of federal enforcement measures that had been implemented under Obama, campus response and prevention efforts are likely to roll back as well. Scholars will differ in how much weight they assign to the shifting political climate vs. activists' organization and strategies. The dramatic changes under Trump underscore the importance of the political climate, but the authors argue persuasively that activists' visibility campaigns and filing of federal complaints and civil suits influenced the Obama administration's actions.

The book's conceptual analysis would have benefitted from stronger grounding in the extensive research on movement outcomes, political and cultural opportunities, organizational structure, and social movements against sexual violence. In addition, I wished for more direct use of the data the authors discuss in their introduction, including interviews with participants and participant observation; footnotes point to a small number of interviews and some events observed by the authors, but the reader gets little sense of how extensive or important these data are. The book's empirical contribution, nevertheless, is important and valuable. As a reference to the mobilization, events, and changes around campus sexual assault, it is indispensable. Clearly written, with a straightforward organization, the book will be a useful handbook for activists and academics researching questions of sexual violence and activism on college campuses. Indeed, all faculty and students are likely to encounter reports of sexual violence on campus and, as such, should understand the legal and cultural context for our institutions' responses to such reports.

Keridwen N. Luis. *Herlands: Exploring the Women's Land Movement in the United States*. Minneapolis: University of Minnesota Press. 2018. \$112.00 (hardcover), \$28.00 (paper).

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Women's land is not just a thing of the past. Typically associated with 1970s lesbian separatist feminism, women's land continues to thrive today.

In *Herlands*, Keridwen Luis shows us how "independent living communities composed entirely of women," often situated in rural areas, operate in ways that attempt to bring more power and freedom to their residents' lives (p. 3). Many "land-women" (a term coined by Luis for her participants) grow their own food, build their own housing from reclaimed materials, and run consensus meetings. They prefer short hair, wear jeans and t-shirts signifying membership in the LGBT community, place toilets in relatively visible locations, and compost human waste. With practices like these, land-women create spaces that aim to dismantle some of the most disempowering aspects of mainstream society. However, the communities cannot entirely divorce themselves from the effects of the broader culture, economics, and politics of the twenty-first century.

Herlands explores this fraught relationship between the mainstream and the alternative culture of women's lands. Luis situates her study, based on ethnographic data and interviews, mostly within anthropological literature and feminist and cultural theory. She provides in-depth analyses of dimensions of oppression that pervade the US—both ones that land-women attempt to dismantle (such as the male gaze and rape culture) and ones that shape land-women themselves (such as default Whiteness, settler colonialism, fatphobia, and transphobia).

Luis argues that women's lands present real challenges to mainstream society; they are not solely symbolic, and they are not inconsequential. Women's lands can change the path of an individual's life, but they can also cause more widespread cultural change by serving as a model that is recognized by—and perhaps even influences—members of the broader society. This perspective aligns with the move by many social movements scholars to take seriously participants' challenges to institutions other than the state. *Herlands* is a good example of how cultural actions can be central to a social movement's politics.

Despite such challenges to the mainstream, Luis argues that women's lands continue to be shaped by it. Even these alternative communities cannot fully divorce themselves from the broader society and economy. Land-women often end up importing dimensions of oppression from the broader culture. Luis pays careful attention to how women's lands reflect—and sometimes even amplify—the White privilege, capitalism, settler colonialism, transphobia, and fat shaming that is common in the US. For instance, Luis argues that on women's lands, the thin body is moralized as "healthy" perhaps even more than it is off these lands, due to ideas of health and morality borrowed from both mainstream culture and the

feminist environmental movement. In another example, the communities on women's lands operate largely based on an economy of generalized reciprocity or gift-giving. However, the procedures that establish women's lands are usually based on capitalist practices (exchanges of money, deeds, mortgages), allowing class privilege to shape women's lands from their very foundation. Further, ideas about "woman's energy" or the belief in a "natural" or "pre-cultural" female bodily experience—all of which exist in the broader culture and are also foundational to women's lands—breed transphobia. *Herlands* offers an important reminder of how even the most radical challenges to mainstream society are themselves shaped by problematic elements with that society.

Of course, there is variation in how women's lands approach these issues. There are a handful of lands for women of color. Two of Luis's thirty-two interviewees identified themselves as women of color. About half of the respondents did not express transphobic views. A few women did not fit the thin, muscular body shape idealized on women's land, and presumably more women did not adhere to the beliefs about skinniness being a marker of a woman's morality and feminism. These instances of variation remind us that cultural processes are messy and do not produce uniform results.

One instance of variation was especially informative. On one land, the White, upper-class woman who owned the parcel ended up gifting part of it to women of color. Luis shows how capitalistic forces continuously tried to take the steering wheel and derail the process. In the end, the women of color prevailed, and the land transaction was made without an exchange of money. This example illuminates the extraordinary forces that the broader society imposes on land-women, but it also provides plenty of detail about how the women resisted this force, providing readers with an example of a positive way forward. I wish the other examples of variation throughout the book had been analyzed in as much depth and clarity. Such analyses could have shed light on how this movement—and others that suffer from similar demons—might overcome the faults they received from the mainstream to move in a direction that is more empowering for all.

I was disappointed that Luis did not immerse her readers more into these fascinating communities. I craved more data, more stories about Luis's experiences on the land, and more detailed portraits of the communities and the women who lived there. Instead, readers of *Herlands* receive short and scattered anecdotes amidst arguments that are mostly driven by secondary sources, leaving us with an anemic portrait of the everyday

life that holds so much political importance for land-women.

Overall, *Herlands* makes important points about the cultural dynamics of social movements, the politicization of everyday life, current debates within feminism, and the persistence of inequality within social movements. Further, by identifying the oppressive elements of mainstream society that continue to exist on women's lands, Luis provides a springboard for scholars and activists who would like to take the next leap forward and conceptualize how movements can overcome these problems.

Adam Reich and Peter Bearman. *Working for Respect: Community and Conflict at Walmart*. New York: Columbia University Press. 2018. \$30.00 (hardcover).

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These are fruitful days for collective action scholars. From Occupy Wall Street and Black Lives Matter, to the electoral insurgencies in both major parties, troves of empirical evidence should keep us busy for some time. As movements reemerge and we set about explaining new patterns of collective action, one wonders if resurgent protest will spread and help resurrect America's defeated labor movement. The recent education workers' strike wave offers enticing hints. If we could generate firmer and more systematic understandings of organizing efforts in low-skill services, additional light might be shed on the enduring passivity of labor and its possible revitalization in the 21st century. Adam Reich and Peter Bearman's *Working for Respect* promises to contribute key lessons about the prospects for successful organization and struggle at Walmart, the million-plus "associate" behemoth emblematic of the shift toward precarious and vulnerable work in retail. Unfortunately, Reich and Bearman tell us a whole lot without saying much. Although chock-full of interesting insights, *Working for Respect* scarcely advances our knowledge of why organizing Walmart, and the service sector more broadly, consistently fails and what, if anything, might be done to overcome these failures.

The book's shortcomings originate from its tangled objectives. Its general aim, write Reich and Bearman, is to explain "how people [can more effectively] pursue freedom in the contemporary workplace" (p. 12). The book's novelty ostensibly stems from their centering the study around the "microclimate" of social relations in retail—