

that brand of popular feminism that validates women's choices regardless of any and all coercive circumstances. It recalls, she observes, Hobbes's well-known claim that liberty is consistent with coercion: "Hobbes's legacy is alive and well in a liberalism that believes consent can be taken at face value" (p. 256).

Skinner's side in the opening conversation is intended to be represented in a section of essays on "Hobbes and His(torical) Women." However, rather than treat "his" women, it covers early-modern female critics of his ideas: Margaret Cavendish, wife of Hobbes's patron, the Duke of Newcastle; Mary Astell, a turn-of-the-(eighteenth)-century advocate of education for women; and Catherine Macaulay, the influential, republican eighteenth-century historian of England. Only one of the essays discusses a direct response to Hobbes: Macaulay's "Loose Remarks" on *De Cive*. Wendy Gunther-Canada traces her transposition of the idea that the sovereign personifies the nation into a conception of marriage as a relationship in which husband personifies wife and she legally vanishes. But Hobbes, of course, did not draw that analogy, nor did he, as stated here (p. 199), serve as a member of the House of Commons. Essays by Karen Detlefsen on Cavendish and Karen Green on Astell and Macaulay are less directly focused on Hobbes and more concerned with using Hobbism as a foil for bringing out these thinkers' legacies for later feminism.

Skinner is right that the time is ripe for examination of Hobbes's remarks on women in his world, from Elizabeth I to Christian Bruce, as well as his comments on such figures as the Amazons. I suggest looking to Sreedhar's chapter as a model for building compelling interpretation out of scattered remarks. We may hope that feminist interpretation will soon be as well developed in the historical dimension as it is, demonstrated in this volume, in the analytic one.

Sex and World Peace. By Valerie M. Hudson, Bonnie Ballif-Spanvill, Mary Caprioli, and Chad F. Emmett. New York: Columbia University Press, 2012. 304p. \$26.50 cloth, \$20.00 paper. doi:10.1017/S1537592714000097

— Jessica Peet, *University of Southern California*

This timely and accessible book addresses a relevant but too often unacknowledged issue—the relationship between state security and the security of women within the state. The authors rightly contend that the security of women is intimately tied to the security of the state, as well as the security of the wider international system. The authors begin with the argument that gender inequality is itself a form of violence against women. This violence includes the daily words and actions that subordinate and disrespect women, or what they label "microaggressions." These microaggressions take three major forms including: (1) lack of bodily integrity and physical security, (2) lack of equity in family law, and (3) lack of parity in councils of human decision-making. These microaggressions and the wounds they inflict combine

and layer upon one another to create a global situation of gender oppression. Violence begets violence and thus violence against women in the home and community begets violence in the state and international system. Ultimately the authors assert that security studies must take women into account because gender inequality has far reaching impacts at the local, national, and international levels. Unless steps are taken to address the widespread discrimination faced by women, the state will never be secure.

The authors use both qualitative and quantitative approaches, combining large-N analysis with individualized accounts rich in detail. The book is filled with testimonials, anecdotes, interviews, and stories about the dire situation faced by many women, but also of the many strides and successes women and men have achieved in attempting to change this global situation. After painting the micro-picture of gender-based violence, the authors address the larger macro-picture to provide an idea of the overall scale of gender inequality in the international system. Using multiple data sources, the authors rank countries on eleven clusters of indicators, such as the physical security of women, son preference and sex ratio, governmental participation by women, and discrepancy in education. These two perspectives—the micro and macro—provide a very clear sense of the widespread discrimination faced by women around the globe. The authors also attempt to explain this widespread inequality by employing a framework that draws on insights from evolutionary biology, developmental and social psychology, and political sociology.

After presenting the micro and macro perspectives as well as a theoretical framework for analyzing the link between women's security and state security, the authors turn to their central claim: The roots of conflict and insecurity within a society can be explained by the treatment of women in that society. They derive six hypotheses from this claim and subject them to statistical analysis using data from their own data project, WomenStats. Each of the hypotheses is shown to be statistically significant and the authors conclude that the best predictor of a state's peacefulness is its level of violence against women. The rest of the book is then devoted to addressing a variety of strategies, both top down and bottom up, to address gender inequality and advance the status of women locally and globally.

The authors do an excellent job of incorporating multiple methodologies to conduct a holistic analysis of the issue. Using quantitative methods they clearly illuminate the importance of women's security to the state and vice versa and then they fill in the picture using a wealth of qualitative data. Some of the best parts of the book come from the authors' articulation of the very intimate and personalized accounts of women's insecurity. These accounts convincingly demonstrate that the oppression of women may be the one universal truth in our globalized world.

The authors also make a strong contribution to advancing alternative feminist methodologies. As they discuss, there is much debate as to whether quantitative approaches are compatible with feminism and feminist methodologies. Yet the authors convincingly make the argument that such methods are compatible and should be employed. Complementing their multi-method approach is the contribution of the WomenStats database. Their analysis provides a clear example of the potential this database has for further research into the relationship between gender and security. At certain points the book does read like an advertisement for their database; however, this is not necessarily without merit as WomenStats far surpasses other available data sources.

And true to feminist form, this book acts as a call to action. The authors are right in their claim that this book is not just an intellectual exercise. This is reinforced in the concluding chapters where the authors provide a myriad of strategies to address gender-based violence in all its forms. This is one of the major strengths of the book as the authors passionately encourage anyone and everyone that they can also take steps to address inequality. Just as the authors argue microaggressions add up to larger structures and systems of inequality, microactions can add up to larger movements of equality.

However, in the process of painting a global picture of women's inequality, the authors run the risk of essentializing women. Even as they attempt not to treat women as a monolithic category, they cannot help but do so. Their discussion of women writ large often leads to the assumption that women are a homogenous group with one common interest, glossing over the many ways that women conflict with one another and the reality that sometimes women have more in common with men in their communities than they do with other women. This lack of intersectionality, particularly given the wide range of data the authors present, is disappointing. An intersectional approach is required given the multiple intersecting identities individuals embody. It must also be acknowledged that certain men in society may also face discrimination, as well as individuals that identify with a gender different than their sex.

The other major drawback of the book is its tendency to focus on the Global South and, in particular, the Middle East and Islamic regions. The propensity, particularly in the West, to demonize the Islamic world is a critique that has been levied by multiple voices and the authors recognize this bias as well. The authors clearly show—and explicitly state—that no country in the world has achieved true gender parity. They also explicitly state that there is nothing within Islam per se that contributes to greater gender inequality. Yet, at the same time, the Islamic world seems to be overrepresented in their examples. Even more telling is the fact that out of the multiple clusters of indicators the authors rank countries on in chapter three, they

have two specifically devoted to issues in the Islamic world (including required dress code and public intermingling) and no corollary indicators of practices found in the West. There are multiple examples of Western practices that non-Westerners find oppressive and discriminatory and it would have lessened the apparent bias if these had been acknowledged and addressed.

However, these critiques do not lessen the overall take away point, nor do they detract from the very important evidence the authors present in support of their claims. The authors clearly achieve their goal of clearing the initial research hurdle of determining whether the relationship between the security of women and the security of the state is statistically significant. In doing so, they open up a whole new avenue of inquiry for both gender and security scholars.

The Woman Who Dared to Vote: The Trial of

Susan B. Anthony. By N.E.H. Hull. Lawrence, KS: University Press of Kansas, 2012. 236p. \$34.95 cloth, \$17.95 paper.

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— Sue Davis, *University of Delaware*

Published as part of the Landmark Law Cases and American Society series of the University Press of Kansas, which is edited by Peter Charles Hoffer and N.E.H. Hull, *The Woman Who Dared to Vote: The Trial of Susan B. Anthony* provides an extensive, detailed description of the nineteenth century struggle for women's suffrage. N.E.H. Hull's narrative begins with Anthony's initial meeting with Elizabeth Cady Stanton in 1851 and concludes with the ratification of the Nineteenth Amendment in 1920. Most noteworthy though, *The Woman Who Dared to Vote* includes an examination of the prosecution and trial of Susan B. Anthony for casting her vote in the 1872 election.

The text covers a great deal of material that has been dealt with in a wide variety of existing scholarly and popular studies (for example, Ellen Carol DuBois, *Feminism and Suffrage: The Emergence of an Independent Women's Movement in America, 1848-1920*; Aileen S. Kraditor, *The Ideas of the Woman Suffrage Movement, 1890-1920*; Marjorie Spruill Wheeler, ed., *One Woman, One Vote: Rediscovering the Woman Suffrage Movement*; Sylvia D. Hoffert, *When Hens Crow: The Woman's Rights Movement in Antebellum America*). The promise of the book is suggested by its subtitle: *The Trial of Susan B. Anthony*, which leads the reader to expect an analysis of the legal theory and strategy—known as the New Departure—that the women's rights leaders, most prominently Victoria Woodhull and Anthony herself, adopted in their attempt to secure the vote for women. Briefly, according to the New Departure, women had a constitutional right to vote pursuant to the Fourteenth Amendment's privileges or immunities clause. Thus, when women attempted to