

justice. Their stories reveal the complex relationships they hold with “feminism” and their varied approaches to gender justice, which Chan-Malik suggests are shaped by their different racial positionalities, cultural affiliations, and generational bonds. Given the heterogeneous positionalities of U.S. Muslim women, and their diverse perceptions and practices of gender justice, a reader may wonder how different configurations of their identities might result in varied and at times competing U.S. Muslim feminist practices. Similarly, readers might wonder whether *U. S. Muslim feminism* is truly able to comprehend stories of women like Maya Blow in Chapter Six, whose work in the Soul Flower Farm is not articulated in terms of *gender* justice, but nonetheless actively incorporates the principle of *social* justice into her engagements with Islam.

Being Muslim is a richly informative book that makes clear methodological and theoretical contributions to the study of race, religion, gender, and American Islam. As a scholar and teacher trained in the discipline of political science who currently teaches introductory ethnic and gender studies courses, I found that the volume’s use of cultural interpretation and theoretical orientations offers important insights and lessons for political/social science research on intersectional politics of race, gender, and religion in the United States. I also highly recommend the book for classroom adoption, for interdisciplinary undergraduate and graduate-level courses on race, gender, religion and women of color feminisms.

Black Women in Politics: Demanding Citizenship, Challenging Power, and Seeking Justice. Edited by Julia S. Jordan-Zackery and Nicol G. Alexander-Floyd. SUNY series in New Political Science and SUNY Series in African American Studies. Albany: State University of New York Press, 2018. 275 pp. \$85.00 (cloth)

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This volume is so significant an addition to Black feminist theorizing that any future research on Black feminism and Black women’s political

activism will have to reference its contents. While the focus of much of the volume is on politics and the discipline of political science, the authors' collective reach encompasses other social sciences and in one instance, literary activism.

Intersectionality is one of the most important contributions Black women academicians and legal scholars have made to understanding the complexity of oppression and exploitation. This volume maps the ways in which the theorizing has evolved, from terms such as "double jeopardy," "triple jeopardy," "simultaneity of oppressions," to types of structural intersectionalities and representation. Recent contributions are referenced throughout the volume, such as "intersectional invisibility" put forward by Devon Carbado (Douglas, p. 61). Every chapter in the volume explicitly addresses and demonstrates the value and utility of approaching research from an intersectional perspective.

Intersectionality is variously described by the authors as being a weapon of resistance, a dialectical epistemology, a framework, and a methodology. Intersectional analyses can perform multiple functions, allowing researchers to make fine-grained distinctions within and between groups in society, disentangle and identify specific populations whose needs are not being met, and obtain a fuller understanding of the formation and execution of public policy. Using intersectionality as a framework and a methodology, the authors examine Black women's thought and activism in the United States and the African Diaspora and their many insights explain cross-cutting themes and strategies.

The volume has four sections, with the first section devoted to the theory and significance of intersectionality in political science and other social sciences. Nikol G. Alexander-Floyd examines academic publications from economics, history, political science, and sociology from 1970 to 2003 on Black women and documents statistically an appalling lack of published research on the topic. She considers reasons for this paucity and queries the institutional roles performed by academic disciplines in maintaining the status quo. Julia S. Jordan-Zackery examines how intersectionality has moved from its original focus to becoming a mainstream theory used by academics to frame their research while ignoring Black women. She draws a parallel between this phenomenon and the movie *The Help*. In both cases, she states, "...Black women are used to advance others' dreams and desires ... while often remaining in the shadows. Intersectionality research, similarly to *The Help*, appears to give a nod to the voices of Black women; however, ... Black women's voices are not necessarily heard" (p. 31).

Section Two's focus is on public policy, with a chapter by Jenny Douglas on Black women's health in the UK and their unequal health outcomes, partly a result of how little they are studied by being subsumed into other populations. Keesha M. Middlemass investigates the unique challenges confronting Black women felons reentering society, demonstrating how intersectionality creates totalizing forms of marginalization, and Julia S. Jordan-Zackery focuses on Black AID orphans. Section Three is devoted to African Diasporan women: K. Melchor Quick Hall writes on Garifuna women in Honduras who are African-descended and indigenous and struggling to maintain their culture and land ownership. Maziki Thame analyzes the rise to power by Portia Simpson-Miller, the first woman prime minister in Jamaica to emerge from the working classes providing the reader with an analysis of Simpson-Miller's political opposition, and the political strategies she utilized to overcome sexism and classism. Keisha N. Blain's chapter examines the voices of nationalist Black women retrieved by her content analysis of their writings in the *New Negro World* newspaper between 1940 and 1944 where they articulated their concerns on global racial justice.

Section Four is devoted to literature, social movements, and representation. Judylyn S. Ryan examines the political work accomplished by Toni Morrison by examining four of her narrative strategies. Morrison's young adult fiction and her novel *A Mercy* are mined to explore her political project of strengthening democracy. Grace E. Howard's chapter on Michelle Obama is an example of how intersectional analysts can disagree. She examines Obama's *Let's Move* anti-obesity campaign and her book *American Grown* as a form of respectability politics connected to a deracialization strategy. The campaign allowed Obama to promote laudable goals but also to distance herself from those who do not have access to fresh food, playgrounds, and all the accoutrements needed for a healthy lifestyle. Obama, as a member of the elite, proposed solutions which fell far short of structural change. Ryan takes issue with intersectional political scientists who have asserted that Obama's choices while in the White House constituted in of themselves a form of resistance. The final chapter by Tonya M. Williams focuses on Black women's activism in reproductive health care at a time of health care reform. She conducts interviews and participant-observation research to examine how Black women leaders of a variety of reproductive social justice organizations represented the interests of their constituencies, the obstacles they encountered, and the impact of their representational work.

There is an urgency in the tone of the essays in this volume. Collectively, they constitute an intervention seeking to reclaim the major contributions of Black women's theoretical work, and assert the centrality of Black women as research subjects and agents of community development and democratic change. Given the significance of intersectionality in every chapter it is a surprise that the word is not included in the title. This volume demonstrates the necessity for more such research and points to ways to do so, with the book's excellent bibliographies, interdisciplinary approaches, and varied methodologies.

The Caribbeanization of Black Politics: Race, Group Consciousness, and Political Participation in America. By Sharon D. Wright Austin. SUNY Series in African American Studies. Albany: State University of New York Press, 2018. 257 pp. \$25.95 (paper)

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The Caribbeanization of Black Politics by Sharon Austin is a welcome, and still all too rare, inquiry into how immigration is changing Black politics. Research on the politics of immigrants in the U.S.A. falls broadly into two categories. One analyzes immigrant political incorporation: how recent immigrants, most of them non-white, are adapting to American politics, its institutions, norms, and practices—and vice versa. The other investigates immigrant reception: how Americans are reacting to the demographic changes precipitated by these latest immigrant arrivals. Racial dynamics usually occupy the analytic foreground in both streams of research. Yet Blacks are often curiously absent. All but a few of the studies in the first category overlook Black immigrants. Most in the second category focus on the reactions of white Americans and ignore African Americans. Austin's book addresses this gap in the research.

Migrants from the Caribbean comprise the majority of Black newcomers to this country. Most live in overwhelmingly Black neighborhoods alongside African Americans, due to persistent residential segregation. Their growing presence has brought unprecedented levels of ethnic heterogeneity to Black populations in cities across the country. How are