

comparison can be made to the military policy toward homosexuals. Though its full title suggests an esoteric study, *The Unknown Internment* has broad implications.

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**Judith Porter Adams, ed. *Peacework: Oral Histories of Women Peace Activists*. Boston: Twayne Publishers, 1991. Pp. x, 228. Cloth, \$25.95.**

Somewhere between the few powerful, visible leaders and the indifferent or alienated masses are a group of people invested in their society, yet convinced it can be better. Their issues have varied, as have their tactics. Judith Porter Adams has interviewed 23 women who chose peace as their life issue, and membership in the International League for Peace and Freedom and/or the Women's Strike for Peace as their primary focus for activism. It is hard to estimate how much different contemporary society looks today because of their efforts, but it is imperative that we know their stories and their work. Many of these women, born in the early twentieth century and now nearing the ends of their lives, wondered in their interviews how much difference their lives made since their goal of a more peaceful global society seems elusive; nevertheless, they recognize the value inherent in the struggle for a society without war.

As Adams is aware, her sample of women tends to be "white-gloved," Anglo and middle-class, and not conducive to broad generalizations about women in the peace movement. She does include interviews with two Japanese-Americans, Mariagnes Aya Uenishi Medrud and Marii Kyogoku Hasegawa, and two African-Americans, Erna Prather Harris and Enola Maxwell. Each interview is enhanced with a fairly recent photograph of the woman being interviewed; some also include pictures of them as younger women.

Her introduction adequately gives the reader a sense of her interviewing process and her sources. However, the brief conclusion probably does not provide enough information for most high school and beginning college students to understand the context and strategies of the work for peace, without supplemental material. Expanding the bibliography (of 33 references) would offer students a broader base for understanding the issues and events touched by the lives of these women.

Nevertheless, oral history collections such as this have great teaching potential. First, most students find primary source history interesting; it is easy to see these women as real people; grandmothers, aunts, teachers, etc.—ordinary people who felt strongly enough about an issue to become involved. Secondly, many of their stories are inspiring and encouraging, a welcome antidote to the fatalistic pessimism of many contemporary students. Finally, the interviews are generally no more than ten pages long, making them very manageable for even reluctant readers. This format allows for a variety of teaching strategies, including group reports on a select number of women, or dividing the text among the students for individual research and reports. The book is also a useful supplement in a study of mid-twentieth century history as a means of generating alternative thinking about the inevitability and necessity of war. Such a text also could be used to generate class discussions about who and what are included as important in traditional history texts and why.

This book is an important component of the Twayne's Oral History Series that includes collections of interviews with women during World War II, holocaust witnesses, one-room school teachers, and the relocation of Italian-Americans during World War II. The text is a welcome resource for women studies, peace studies, and general twentieth-century history.

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