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Book Review, *Strange Bedfellows: Marriage in the Age of Women's Liberation*

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caregiving roles for their families, becoming “citizen caregivers” for the wider family. As she argues, female caregiving has been associated with dependency and unpaid labor and, therefore, has been discounted in society and, until relatively recently, in scholarship. Giving voice to the women who took on this public role in the mountains for the benefit of their communities reveals their contemporary and historic value.

Wilkerson focuses mainly on three counties in eastern Kentucky—Floyd, Harlan, and Pike. She conducted over twenty interviews and drew upon over thirty interviews conducted by others. As industry entered the mountains through timbering, coal, and railroads, the economy transformed from one dominated by family farms to a mixed economy based on men working in industry jobs while women took over farming production, adding to their housework, reproductive role, and child rearing. At the same time, when industry attracted more shopping alternatives and a wider variety of ready-made goods, women learned how to spend the family finances more economically. When Lyndon B. Johnson’s War on Poverty reached into Appalachia, the poor, working, and lower middle classes took advantage of it even as local politicians, industry owners, and sheriffs fought against demands for equality.

An especially pleasant aspect of this work is Wilkerson’s introduction of strong women who faced arrest, injury, and economic distress while participating in the fights for social justice. For example, Wilkerson draws together the story of Edith Coleman Easterling’s life with the relationship between government and individuals, such as the Civil War pension system, which first gave her grandfather the notion that the nation owed care to their veterans. Raised in Marrowbone Creek, a target of Franklin D. Roosevelt’s Works Progress Administration, added to her family’s belief in the government’s responsibility toward its citizens. Easterling also learned citizen caregiving from her grandmother, who opened a boardinghouse for men shunned by the community for their diseases and for young women shunned by their families for getting pregnant out of wedlock. With these examples, Easterling became a citizen caregiver, active in and

sometimes an outspoken critic of, the antipov-erty campaigns in Pike County.

To Live Here, You Have to Fight offers a rich new look at the mountain South. It would be a welcome addition to both undergraduate and graduate classes on oral history and on the history of women, Appalachia, and labor.

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Strange Bedfellows: Marriage in the Age of Women’s Liberation. By Alison Lefkowitz. (Philadelphia: University of Pennsylvania Press, 2018. 273 pp. \$45.00.)

In *Strange Bedfellows* Alison Lefkowitz provides a broad view of the diverse actors and contexts that contributed to marriage reform in the late twentieth century. The book identifies several causes that led to the structural reform of gender-neutral marriage, while importantly following that change and its resulting consequences and omissions. Lefkowitz shows the interconnection between political movements of feminism, the conservative New Right, the equal rights amendment, welfare reform, immigration retrenchment, and gay marriage to develop an overarching perspective of marriage law’s change by 1996. Her analysis appreciates both the scope and nuance of this systemic change, engaging with the good and the bad, the progress and the backlash, the conservative and the progressive.

Lefkowitz begins by examining the “strange bedfellows” of the political actors of feminist leaders and husbands’ rights activists, who worked for a similar goal: a gender-neutral divorce law. She recounts how both feminists and the nascent men’s rights movement challenged the century-old breadwinner-homemaker dichotomy of the husband as the financial market actor and the wife as the unpaid domestic caregiver. The result, however, primarily benefited men in removing financial obligations, while retaining women’s obligations of dependent care.

The second part of the book then identifies the “backlash” or ancillary effects of this structural change that had negative consequences

based on race, class, and sexual orientation. While the legal changes freed privileged spouses from the gendered constraints of marriage, they conversely reimposed those gendered obligations on the poor and disfranchised. Welfare laws sought to extend, not contract, male breadwinner obligations by including sexual partners of black women, even where those men were not married nor fathered the dependent children. Immigration reform also sought to impose financial obligations for the sponsored foreign spouse, even after divorce.

This book is a valuable contribution to the literature of marriage and family law. It first provides a good synthesis of the factors and context around the modern triggers for marital reform, including how such reform was defined in part by those seeking to avoid financial and family obligation. Perhaps most significantly, the book emphasizes the underappreciated point that marriage reform was a core tenet of the broader feminist agenda, grounded in its core critiques of domesticity and housework as the practical cultural perpetuation of patriarchal norms. The book also reveals how this new principle of degendered norms in marriage was selectively applied, denying such equality on the basis of race, nationality, and class. It is perhaps less clear how the opposition to gay marriage fits into this backlash discussion, for political demands to extend marriage to same-sex couples in themselves challenged gendered norms of marriage. *Strange Bedfellows*, however, offers insight into a holistic understanding of marriage over the last fifty years and how legal marriage may mean different things to different people.

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The Lesbian South: Southern Feminists, the Women in Print Movement, and the Queer Literary Canon. By Jaime Harker. (Chapel Hill: University of North Carolina Press, 2018. 239 pp. Cloth, \$90.00. Paper, \$27.95.)

Jaime Harker's *The Lesbian South* chronicles the emergence of southern lesbian feminism

in the 1970s and 1980s by focusing on print culture. In the pages of books by authors such as Jane Rule, Pat Parker, Alice Walker, Rita Mae Brown, and Mab Segrest, lesbian feminist culture wrote itself into existence. Beyond the pages of their books, southern lesbian feminists lived what they wrote by engaging in overlapping social movements for women's liberation, civil rights, lesbian separatism, and gay liberation. By no means a study of all southern lesbians or even a subset, *The Lesbian South* argues that literature was a site where questions of lesbian identity, subjectivity, and community were worked out in these decades.

Lesbian feminist literature was the product of a movement of its own: the Women in Print (WIP) movement, which is chronicled in chapter 1. As a step toward enacting the larger lesbian separatist goal of creating spaces without men, feminists established an independent women's publishing movement. Works by female authors were published by women-owned publishers, printed by women-owned presses, and sold to female readers at women-owned bookstores. WIP represented a microcosmic instantiation of the separatist dream, a culture industry that could thrive without any contact with the "male-controlled presses" (p. 44).

A nationwide movement, WIP thrived in the South, laying the groundwork for the literary culture examined in this book. Despite its conservative veneer, the South was a fertile ground where radical ideas about gender, sexuality, race, and class could interact. Two key literary journals, *Sinister Wisdom* and *Feminary*, were based in the South; major feminist presses had southern connections; and the South hosted feminist bookstores such as Charis Books in Atlanta—one of the oldest feminist bookstores in the country. Many influential lesbian writers and thinkers of the 1970s either had southern roots or lived in the South. This context shaped what they wrote. Chapter 2 focuses on radical politics, noting how participation in women's liberation, civil rights activism, and interracial organizing enabled southern women writers to create narratives about a radical South. The third chapter looks at queer sexuality. Harker makes the creative but persuasive argument that the radical sexual practices chronicled, and in many instances celebrated, in this literature were heirs to the