The Movement for Reproductive Justice: Empowering Women of Color through Social Activism. By Patricia Zavella. 2020. NYU Press: New York, NY. ISBN: (Paperback) 978-1479812707. US $32.00. 320 p.

The United States has faced three crises in 2020: the COVID-19 pandemic, the highest unemployment rate since the US Bureau of Labor Statistics began collecting data, and the undeniable persistence of anti-Black racism. The Movement for Reproductive Justice: Empowering Women of Color through Social Activism was released into this context in May 2020, providing readers a valuable resource for responding to these crises. Thoroughly researched and clearly organized, the book provides an ethnographic view of how women of color (WOC) engage in social activism through reproductive justice (RJ) organizations. It examines the interrelated and compounding issues of bodily autonomy, racism, poverty, immigration, and sexism. For readers of this issue of YJBM, it should be clearly noted that the topic of bodily autonomy is inextricable from the topic of sex; we are therefore fortunate that Zavella has provided us with a masterful ethnography on RJ.

As Zavella describes, RJ comprises a framework that emphasizes a person’s ability to make decisions about their body, including when, whether, and how to have children, along with the power to change the economic, political, and social structures impacting these rights. Zavella centers RJ work conducted by “women of color,” an intentionally inclusive term evoking a political identity that embraces people of color, LGBTQ+ people, low-income people, immigrants, and disabled people. Although many RJ organizations focus on specific racial or ethnic groups, the RJ movement is characterized by “honoring solidarity and difference.” At its core, The Movement for Reproductive Justice investigates how WOC in RJ organizations deliberately employ a framework stressing intersectionality, resiliency, and health, and how these groups strategically collaborate in their social activism work.

The Movement for Reproductive Justice elegantly and effectively distills Zavella’s research, which focuses on 13 specific RJ organizations. It includes chapters exploring culture shift work, with an emphasis on how RJ organizations collaborate with artists, researchers, the media, and other community organizations to challenge commonly-believed assumptions about WOC; cooperation between RJ organizations and with other social movements, even despite differences in beliefs and approaches; youth empowerment activities led by RJ organizations; and utilization of self-care and spiritual activism to counteract burnout. Although Zavella does not emphasize the outcomes of the tactics used by RJ organizations, her thorough description of the approaches makes the book a useful compilation of methods for social activism.

Overall, The Movement for Reproductive Justice is a well-appreciated addition to the literature on RJ, an increasingly significant and relevant framework due to the ongoing policy challenges related to reproductive health, immigration, climate change, and income inequality. More broadly, because of its detailed account of the nuts and bolts of these organizations, Zavella’s book provides a helpful strategic playbook for other activist organizations. The Movement for Reproductive Justice would therefore be an engaging and insightful read for clinicians providing healthcare to WOC or for members of social movements interested in strengthening their practices and collaboration.

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Ethical Issues in Women’s Healthcare: Practice and Policy. Edited by Lori d’Agincourt-Canning and Carolyn Ells. 2019. Oxford University Press: New York, NY. ISBN: (Digital) 0190051086. US $31.19. 304 p.

Ethical Issues in Women’s Healthcare addresses feminist topics typically left out of standard bioethics discourse, like female genital cosmetic surgery, access to healthcare for rural women, and the moral agency of abortion providers, to name a few. Written from a Canadian perspective, the book also highlights North American clinicians currently making major contributions to women’s healthcare. Intended to provide guidance for bioethicists, clinicians, and researchers, every chapter is written separately by clinicians or bioethicists working in the area described. The 14-chapter book is divided into three sections: (I) Locations, Migrations, and Access to Healthcare, (II) New and Emerging Themes, and (III)
Reproductive Healthcare.

Each chapter within *Ethical Issues in Women’s Healthcare* is completely stand-alone. Some chapters are excellent—“Rural Women: Place, Community, and Accessing Healthcare” does a fantastic job framing some of the health challenges specific to rural women given their role and position in their communities. Meanwhile, “Sex Work, Ethics, and Healthcare” simply repeats the findings of a previous study conducted by the authors of that chapter.

As this example helps demonstrate, the book suffers from a lack of cohesion between chapters. Different chapters employ different ethical frameworks, and some do not cite an ethical framework at all. While some chapters utilize an ethical case-based approach, others simply report a literature review. Terminology used in one chapter often contradicts guidelines provided by another. Ironically, Chapter 9 emphasizes the importance of using non-gendered phrases like “pregnant people” in lieu of “pregnant women,” while Chapter 14 is entitled “Research with Pregnant Women.” Similarly, Chapter 5 is entitled “Drivers and Dilemmas of Female Genital Cosmetic Surgery” and discusses “female genitalia”—labia, clitoris, vagina—in spite of Chapter 9 explaining that body parts are not inherently gendered (i.e., a man may have labia, either due to an intersex variation or his transgender identity).

This book provides a grab-bag of feminist ethical topics; however, it fails to highlight their interconnectedness. We now live in an era of intersectionality theory—the theory that different elements of one’s identity are not merely additive, but interact to create unique challenges or privileges. In other words, the bioethical challenges relevant to a rural migrant woman may not be covered in the chapters on rural women or on migrant women, because these separate issues intersect with each other to create unique barriers to quality healthcare. Given the disparate nature of each chapter, *Ethical Issues* never really covers the interactions between issues or categories presented. *Ethical Issues in Women’s Healthcare* highlights important feminist issues in North America today, but in the era of intersectionality theory, this book may not be doing enough.

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**Lesbian, Gay, Bisexual, Trans, Intersex, and Queer Psychology: An Introduction**. By Sonja J. Ellis, Damien W. Riggs, and Elizabeth Peel. 2020. Cambridge University Press: Cambridge, UK. ISBN: (Paperback) 978-1108411486. US $45.26. 364 p.

*Lesbian, Gay, Bisexual, Trans, Intersex, and Queer Psychology: An Introduction* is the second edition of a foundational undergraduate LGBTIQ psychology textbook that teaches fundamentals of sex, gender, and sexuality. There are four sections. The first provides a history of the field and its methodology, the second introduces the reader to different sexual and gender identities and the fluidity between them, the third discusses LGBTIQ families and relationships, and the text concludes with a section on health, well-being, and current challenges facing LGBTIQ communities. Current LGBTIQ celebrities appear throughout the book, as do pictures of smiling LGBTIQ families. The book also includes helpful chapter introductions with bulleted summaries and a conclusion with discussion questions and exercises at the end of each chapter. Online resources include test banks and slideshows for instructors and a comprehensive resource guide for students.

To my knowledge, this is the only authored (as opposed to edited) LGBTIQ undergraduate psychology textbook available. Sonja Ellis, Damien Riggs, and Elizabeth Peel are experts in their respective fields. Ellis is known for her scholarship on gender and sexuality in adolescence and has been involved in groundbreaking projects like the United Kingdom Trans Mental Health Study. Riggs has authored numerous books on transgender youth and gay and lesbian psychological issues in Australia and New Zealand. Finally, Peel is on the Editorial Boards of numerous psychology and LGBTIQ journals and has previously authored texts such as *Ageing and Sexualities*. Their combined expertise allows for an engaging, topical, and well-informed introduction to the field.

Compared to the first edition, this book delves more into issues related to intersectionality, replacing a “Diversity” chapter with brief mentions of LGBTIQ categories in non-Western cultures (such as hijra and two-spirit people). Nevertheless, the text has a thoroughly Western perspective, and most of the “Diversity” chapter has simply been moved to a section entitled “Gender Diversity in Cross-Cultural Contexts.” Using terms like “cross-cultural” to refer to anything outside of the Western world is inherently otherizing, especially given the enormous range of cultures that has been relegated to only six pages and a small handful of in-text references. As the authors point out, there is a dearth of knowledge on LGBTIQ outcomes in many countries, and most of the research cited was conducted in the US, UK, or Australia. Additionally, most of the study participants have been cisgender gay men or lesbians, with limited research available on transgender, intersex, or bisexual people.

While its conclusions are sometimes limited due to a lack of available research, this book nevertheless provides a well-written and thorough introduction to LGBTIQ psy-