

individual chapter contributions (a grand total of ten empirical chapters). As would be expected in an edited work, the quality of the diverse essays is not uniform. The stand out chapter is the one by Denise Cruz because she gives us unique insights into how those in the business of selling Philippine couture fashion in Canada grapple with the dilemma of producing ethical fashion by making sure that the workers who sew the garments in the Philippines are paid well and treated justly, while also making a profit from Filipino Canadian customers who expect to get tailor-made clothes at a cheaper price than in the global north. This focus and interpretation deals deftly with the book's many ambitious themes while presenting an excellent analysis of the challenges faced by Filipino couture's producers and consumers in the context of the diaspora.

As a whole, the book succeeds in "provincializing Europe" (to borrow from Dipesh Chakrabarty) in its valiant attempt at a fashion pivot to East and Southeast Asia. For example, the chapters on plastic surgery in Korea and shifting constructions of beauty in Vietnam reveal that the contemporary yardstick for beauty, at least in Asia, is not the Western white ideal but Korean whiteness. Thus, the influence and impact of Korea as the plastic surgery capital of the world, and the spread of Korean popular culture is a convincing illustration of the way Asia can be the nucleus of global beauty and fashion trends. The chapters on fast fashion produced in China, juxtaposed with the Nepalese nail salon workers in lower Manhattan who are consumers of fast fashion, connect the production and consumption of clothing in a transnational circuit in which East Asians occupy prime place at the centre.

University of New South Wales

MINA ROCES

Feminism for the Americas: The Making of an International Human Rights Movement. By Katherine M. Marino. (Chapel Hill, North Carolina, University of North Carolina Press, 2019. 354 pp.)

The other day I saw a headline that read "A female historian wrote a book. Two male historians went on NPR to talk about it. They never mentioned her name. It's Sarah Milov" (Caroline Kitchener, *The Lily*, July 14 2019). That headline came back to me as I read the epilogue of Katherine Marino's *Feminism for the Americas*. Reflecting on the pioneering Panamanian feminist Clara González, Marino writes, "Clara González also lamented that

Pan-American feminism had been lost to history. . . . “There are other people who have received the credit for it.’ Indeed, when Pan-American feminism was mentioned at all, credit was given to U.S. feminists.” For example, notes Marino, Simone de Beauvoir’s *The Second Sex* mentioned the early work of the Inter-American Commission of Women “but portrayed them as outgrowths of the U.S. suffrage movement” (p. 231).

Just as de Beauvoir overlooked the role of Latin American feminists, so have many historians—an omission Marino sets out to correct. *Feminism for the Americas* argues that “Latin American feminisms not only thrived but, in fact, took the lead internationally.” The book “calls for the historical restoration of Latin American feminist leaders as innovators in global feminist thought and activism.” Marino makes this argument through the stories of six women from Brazil, Chile, Cuba, Panama, Uruguay, and the United States, using their activism, “collaborations and conflicts” as the anchor (p. 7).

Rather than trying to summarize the entire book, I want to highlight one aspect that struck me most, given that my expertise is late twentieth-century feminism in the Americas: the many conflicts and struggles discussed in Marino’s book that read like precursors to different trends or patterns we see in the latter half of the century. Marino did not flag them as such, but I am confident I am not the only scholar of this era for whom the parallels jumped off the page. For example, and in no particular order, the importance of transnational conferences, the importance of coalition politics, lack of agreement about the meaning of feminism, racism and elitism within the feminist movement, and struggles between grassroots versus institutional type approaches to organizing. While I would have liked Marino to at least nod toward these parallels, the history she shares provides a window into more recent histories.

The book is beautifully researched with a cross-section of primary sources—newspapers, photos, letters drawn from archives in six different countries. The magnitude of the research is never lost on this reader; the book should be assigned to all doctoral students pursuing transnational historical research, feminist or not, as a model for what the final product should look like. In short, I highly recommend *Feminism for the Americas: The Making of an International Human Rights Movement*. I learned far more than I can capture in this very abbreviated review, and I commend Marino on her stellar research and analysis.

University of Washington Bothell

JULIE SHAYNE