

immigrant, and indigenous women experienced or engaged with the Modern Girl is missing from the narrative. Nevertheless, Nicholas has developed a very strong foundation upon which this project might be built.

While Nicholas is focused on historical context, one of the major strengths of this book are the strong links she draws between consumer culture and processes of disciplining the body, which seem to run parallel to contemporary critiques of consumer culture. Nicholas notes that women's bodies were not only utilized to sell gender-neutral goods but that their bodies were "broken down into small parts in need of specialized care and attention." Advertisers created "problems" for each body part in addition to the product that would "pleasurably resolve" the conflict. Nicholas writes that women's bodies were "potentially hazardous to personal, professional, and even national success unless given a lifetime of care, discipline and maintenance." This mirrors modern day advertising, which suggests that women can do anything (personally and professionally), but only with the right products. Similarly, Carla Rice's recent work on Body Projects explores the contemporary process of breaking women's bodies into recognizable and "fixable" segments. Putting the present and past in conversation utilizing Rice would illuminate the historical continuity of the discourse around the body and advertising and may strengthen Nicholas' arguments about the systemic nature of consumer culture by demonstrating the similarities between historical and contemporary modes of bodily discipline of and by women.

Nicholas concludes with a description of her personal, emotional attachment to the Modern Girl and to performances of femininity.

She discusses her fascination with a 1926 photo of her own grandmother as a Modern Girl and contemplates the balancing act of experiencing pleasure and meaning in performances of femininity while simultaneously being bound by them. This tension is presented throughout the text not as a problem that necessitates resolution, but rather as a contradiction with the potential to open up debate and be productively interrogated. Overall, Nicholas's study is fruitful, thoughtful, and wide-ranging. It is a significant contribution to existing literature and invites further scholarship.

*Tasia Alexopoulos is a Ph.D. candidate in Gender, Feminist, and Women's Studies at York University. Her research is on polygamy in Canada and the United States. She currently teaches Women's and Gender Studies at Mount Allison University in Sackville, New Brunswick, Canada.*

## **WOMEN'S LIVES AND LIVELIHOODS IN POST-SOVIET UZBEKISTAN: CEREMONIES OF EMPOWERMENT AND PEACEBUILDING**

Zulfiya Tursunova  
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### **REVIEWED BY ELIZABETH COHEN**

Joining an expanding literature on women in post-Soviet states, this book about Central Asia uncovers a women's world seldom visible in euro/north American scholarship. The book began as a dissertation completed, far from the author's native Uzbekistan, at the University of Manitoba in the program in peace

and conflict studies. With participant observer and interview-based research in two regions—Khorezm in the west and the Tashkent district in the east—Tursunova focuses on rural women and their livelihoods since independence in 1991. Economies are important, but the author is most interested in the local matrices of social relations and cultural resources that support women's work. Tracing the fine structure of their lives, she attends carefully not only to patterns but also to varieties of individual experience. She also seeks women's own voices in "narratives," although only a few tell stories and many speak in disembodied fragments. Overall, Tursunova develops a nuanced argument that social and cultural practices from an earlier time still underpin the agency of rural women in a contemporary era of rapid transition. Along the way, she invites us to re-examine the universal applicability of some tenets of "first world" feminisms.

Although Tursunova uses the language of patriarchy in characterizing constraints that women face, her principal critical tool is the model of colonization. Calling her subjects, like herself, "indigenous," she writes of mostly Turkic-speaking people whose kin worked these lands prior to the arrival of the heavy-handed Russians, first imperial from the 1860s, and then, after 1917, Soviet. Concerning cultural visions of the past, Tursunova lumps Russian with other European commentators who, in orientalizing mode, discounted rural women as backward obstacles to modernization. Yet modernization also had its Uzbeki proponents, the Jadids, who supported Russian-instigated campaigns against veiling and seclusion from the late nineteenth century. From the perspective of rural women, though, the author renders these novelties as foreign