

of statistical output. They are poorly labeled and sometimes located far from the relevant discussion, yet in the body of the text rather than in appendices, and there are not adequate cues in the text of the discussion to allow the reader to easily ascertain which piece of which table is supposed to be evidence for what. Scholars and others with both patience and practice reading such output will find their way, given enough page flipping, but lay readers and undergraduates may be flummoxed. The author cannot be held wholly responsible, though, for what should partly be the job of an attentive editor. On the whole, scholarly specialists in this area should read this book, for the sake of adding to their knowledge of points of view on this topic, but will need to do so with an eye that is not only keen but also aporetic.

Some Men: Feminist Allies and the Movement to End Violence against Women, by **Michael A. Messner, Max A. Greenberg, and Tal Peretz**. New York: Oxford University Press, 2015. 272 pp. \$24.95 paper. ISBN: 9780199338771.

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Some Men addresses the tensions associated with men's work as feminist allies across three generations of feminist allies and anti-violence activists. The research is based on life-history interviews with over sixty anti-violence activists born between 1941 and 1991 (53 men and 12 women). Life-history interviews are in-depth and time consuming—two facts that often mean that research relying on this methodology rarely produces samples this large. The wide range of interviews reflects diversity within men's anti-violence work and activism more generally. And their research helps us better understand the possibilities and pitfalls of contemporary ally work.

Michael Messner, Max Greenberg, and Tal Peretz propose three overlapping cohorts of allies identified by their initial "moments of engagement" with feminist anti-violence work. The first they refer to as the "Movement

Cohort"—men who first engaged with feminist and anti-violence work during the wave of grassroots feminist movements during the 1970s and 1980s. These men understood redefining masculinity as central to men's participation. The second, the "Bridge Cohort," consists of the men whose engagement occurred between the mid-1980s and 1990s. These men began their work after the period of intense grassroots engagement, but before much of that work had become institutionalized. The third cohort is composed of men whose moment of engagement with feminist anti-violence work was shaped by the emergence of professional institutionalization of feminism—the "Professional Cohort." The shifting historical contexts out of which each of these cohorts emerged shaped both the kinds of men who participated and the quality of their participation. The combination of the passage of legislation, funding, and institutionalized forms of feminist activism has produced a markedly different climate for young men to engage with anti-violence work today when compared with those whose moment of engagement occurred in the 1970s.

As with the institutionalization of any social movement, it often comes at the cost of some of the radical ideas and ideals that shaped the movement in the first place. While men were meeting to consider if, where, when, and how to engage in feminist work as allies in the 1970s, much of this comes prepackaged for men today. But whether their politics and participation have been watered down during this transition is a more difficult question to answer—and one that Messner, Greenberg, and Peretz consider carefully. The question is complex because men's work as allies has been both enabled and constrained by the institutionalization (and accompanying de-radicalization) of the movement more broadly. And the authors demonstrate how this results in both the promise and challenge of men's continued work as feminist allies.

The most impressive elements of this book are the historical and feminist activist contextualization. In each chapter, we learn not only what Messner, Greenberg, and Peretz discovered in their interviews, but also about how the historical contexts in which the engagements were occurring shaped that engagement. This helps them situate the patterns

in ally engagement within accomplishments of the feminist movement more generally during each period. For instance, in the 1970s, men navigated if and how to participate in feminist protests like "Take Back the Night" marches. Some of them elected to march in the back. Others elected to provide childcare for women participating. They struggled to find ways to support a movement fighting for equality without positioning themselves as central to the movement. By the 1980s, feminism had produced a context in which men were inspired to band together to think about fighting gender-based violence "upstream," focusing on violence prevention. But there were many tensions inherent in men's antiviolence feminist work as well.

By the conclusion of the 1980s, the gains made by the feminist movement resulted in the beginning of feminist ideals becoming institutionalized in ways that created career opportunities for some men. This meant that, for the Bridge Cohort, the grass-roots organizing and "on the streets" quality of men's antiviolence work began to shift toward professionally run organizations doing antiviolence work. While there was a degree of de-radicalization inherent in this transition, Messner, Greenberg, and Peretz also found that it was accompanied by a more diverse group of men engaging in antiviolence work, prompting an "organic intersectionality" that continues to shape men's engagements with feminist and antiviolence work today.

These men connect directly with the contemporary "Professional Cohort" of antiviolence activists interviewed for this research. Young feminist allies today engage with feminist and antiviolence work less intentionally when compared with men in the Movement Cohort. Contemporary men can "plug in" to the movement much more seamlessly. But, as Messner, Greenberg, and Peretz argue, there is a tension for men engaging in antiviolence work today between movement ideals and feminist activism on the one hand, and professionalization on the other. Organizations and corporate sponsorship came at a cost, and some antiviolence work has become depoliticized as a result. For instance, while men in the Movement Cohort understood masculinity as problematic and

in need of redefinition, a great deal of antiviolence work today relies on masculinity as a resource to engage with men. This means that contemporary work often implicitly frames *what masculinity is* as analytically separate from *what actual men do*, while the Movement Cohort understood the two as inseparable.

One of my favorite parts of the book discusses accountability and recognition among all three cohorts. Many of the long-time activists in the movement frame accountability to women and to feminist groups and organizations as an integral component of what it means to identify as a feminist ally. Men in the Bridge Cohort, however, are more divided. While some see this as something that requires constant vigilance, others feel that too much focus on accountability can get in the way of the real work men can accomplish if and when they are able to get over what some framed as feminist men's "self-loathing." The authors also critically highlight the disproportionate recognition many men engaging in feminist and antiviolence work are afforded. The ways that different men commented on how they navigate this attention was really fascinating. And alongside the positive recognition that comes from hypervisibility, they also discovered a tension associated with increased scrutiny of men engaging in this work—a challenge more discussed among men of color in their sample.

Some Men charts the shifting landscape upon which men's engagements with feminist antiviolence work is occurring and how that context helps shape the *who* and the *how* of the work being done. Part of the story their research tells is the gradual depoliticization of feminist activism. Yet they are keen to focus not only on what was lost, but also on what was gained. A more diverse group of men is engaging in this work today than ever before. While their work is sometimes less explicitly political than that of the men who engaged in this work before them, they are also granted footholds in institutions that men who first engaged in antiviolence work in the 1970s lacked—corporations, schools, the military, and more. It is a powerful example of continuity and change in men's work as feminist and antiviolence activists and allies.