

would have also enhanced the book. I also wondered how these events compare to the weddings, bridal or baby showers of women from these two ethnic groups or sweet sixteen parties common among other ethnic groups. The similarities to wedding preparation and excess is remarkable, so more discussion of how debuts and quinceañeras differ from them and how they are seen in relation to those events would have improved this book's contribution to our understanding of ritual, culture, gender, and status transition. At the same time, these events merit investigation in their own right and perhaps Rodriguez purposefully chose not to make such comparisons as a way of emphasizing the significance of these parties in girls' lives and of Mexican and Filipino cultures.

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Home Is Where the School Is: The Logic of Homeschooling and the Emotional Labor of Mothering. By Jennifer Lois. New York: New York University, 2013, 228 pp., \$19.80 (paper), \$75.00 (cloth).

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Jennifer Lois's ethnographic study explores how parents decide to homeschool their children and how it affects their families. She began by attending meetings of an organization for homeschoolers and, with the help of a local student who had been homeschooled, eventually interviewed 24 homeschooling mothers. Six years later, she reinterviewed 16 of these. She explored how homeschooling stemmed from their ideologies of mothering and how mothers avoided burnout.

Lois answers the question of what led parents to take up homeschooling. She notes that homeschooling can only be done if one parent stays home; not surprisingly, the homeschoolers she interviewed almost all came from middle-class two-parent families where husbands earned enough to sustain nonemployed wives. She found homeschooling highly gendered, in that it was almost exclusively carried out by mothers, in most cases with little practical support from husbands but strong ideological support.

Lois's interviews revealed an important distinction between mothers who took up homeschooling as their first choice for children's education and those who chose it for lack of better alternatives. A small minority homeschooled reluctantly because they did not think local schools would

meet their children's needs. One mother pulled her son from school because he received no institutional help coping with Asperger's syndrome. Others thought their children were too talented for mediocre instruction. The large majority of mothers, though, embraced homeschooling because it fit their religious values and mothering goals. Some feared negative peer influences in schools. Others valued keeping evenings free from homework for time with fathers.

Even homeschooling enthusiasts came to their decision to keep their children home by different paths. Some had always anticipated not wanting to separate from their young children even in the school years. Others were surprised to discover the intensity of their longing to stay with their children. Regardless of their path, homeschooling mothers all highlighted their bonds with their children, ramping up ideologies of intensive mothering to new levels. They ignored critics who wondered why their children were at the store at midday or implied that they were overinvolved with their children.

Lois reports that mothers found it stressful not to have time on their own. Those with many children managed competing demands, with one holding a baby while teaching algebra to older children. The gendered division of labor took on new meaning, with mothers both holding down the house and instructing their children. They found it annoying that husbands were little help, leaving mothers to contend with balky children. The daily result was a messy house and battle against burnout.

When Lois returned to the field six years later, she found that among the 11 reinterviewed mothers who had been first-choice homeschoolers, ten stuck with it. Conversely, four of five reinterviewed mothers who had been reluctant homeschoolers had given it up, though some vacillated, switching from school to home depending on how children were faring. Clearly, mothers who willingly homeschooled remained highly committed to the enterprise. Their efforts became somewhat easier when, partway through the study, more instructional resources became available from public schools and other sources. Some mothers rejected public school resources on ideological grounds, causing a split in the local homeschooling group.

Lois's book sheds light on what might be an extreme variant of intensive mothering, offering insights into the motivations and daily experiences of homeschooling mothers. The book is lively and interesting and will provide excellent grounding for those studying the rigors of homeschooling and the motivations of those who undertake it.

Overall, the book is balanced in tone and analysis, though the four mothers profiled at the beginning of the book were more diverse than

most of the white, middle-class, and religious mothers interviewed. A skilled interviewer, Lois earned the trust of her respondents. It would also be fascinating to hear directly from the children. How did they feel about the experience? Ethnographic accounts of how mothers and children pass the day would also illuminate the balance they maintain between instruction and focusing on whatever academic learning can be gleaned from the daily round.

Lois has provided a fine account of how mothers commit to and experience a growing movement. Despite gaining acceptance and legitimacy, homeschooling will probably remain the province of a small minority, given the parental commitment and resources required and the reservations many parents feel about separating children from peers. It is important to understand its dynamics, while highlighting broader aspects of mothering ideologies and gendered labor.

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Intersexuality and the Law: Why Sex Matters. By Julie A. Greenberg. New York: New York University Press, 2012, 169 pp., \$32.00 (cloth).

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Intersexuality and the Law is a groundbreaking book that makes a substantial contribution to the field of gender studies. It is the first book to examine how law could be used to improve the lives of people with an intersex condition.

Doctors commonly treat the birth of an intersex child, or a child with atypical genitalia, as a medical emergency and regularly excise healthy tissue through cosmetic surgeries meant to “normalize” markers of sex as clearly female or male. In *Intersexuality and the Law*, Greenberg explores how legal challenges could help accomplish the intersex movement’s goal of preventing cosmetic surgeries on intersex infants and children. She also makes a compelling case for intersex activists to build deeper alliances with the more well-resourced and experienced disability rights, human rights, and lesbian, gay, bisexual, and transgender (LGBT) movements.

Greenberg argues that homophobia and sexism are at the root of both the surgical “clarification” of bodies that have intersex features and the