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In *Seizing the Means of Reproduction* Michelle Murphy scrutinizes the intimate connections formulated between reproduction, technoscience, and feminism in the shadow of the Cold War. She deftly presents how feminist practices of reproductive "control," which attempted to remake the terms of medical care through self-help, were *entangled* with broader historical formations that included neoliberalism, racial relations, and U.S. imperialism. By meticulously historicizing the development of feminist projects of the 1970s and 1980s, Murphy shows that *seizing the means of reproduction* is not just about being in command of reproduction, but is more about "how we constitute reproduction," which "shapes how it can be imagined, altered, and politicized" (p.181).

Each chapter of the book takes a women's self-help practice advocated in mid-century southern California as a point of departure and investigates the co-shaping of feminisms and technosciences. Chapter one, "Assembling Protocol Feminism," details the social, political, and intellectual contexts within which the feminist projects emerged. The chapter elaborates on *protocol feminism*, a term Murphy coined to characterize a feminist movement invested in the political significance of *procedures* that are established and practiced by its members. Chapter two, "Immodest Witnessing, Affective Economies, and Objectivity," expands on an author's previously published article. It tracks the epistemological experiments that accompanied the protocols of vaginal self-exam and situates feminist knowledge production projects within the larger history of

scientific objectivity and *affective economies*. Chapter three, "Pap Smears, Cervical Cancer, and Scales" maps the politics of cervical cancer screening across clinical settings, national screening programs, and transnational health policy. It demonstrates how variously scaled feminisms were *entangled* with biomedicine, racial governmentality, and transnational economic development logics. Chapter four, "Traveling Technology and a Device for Not Performing Abortions," centers on the menstrual extraction device and illustrates the *entanglements* between feminist attempts to conceptualize abortion differently and the transnational population control ideology supported by the U.S. government. "Living the Contradiction" concludes the book by recapitulating the tensions within reproductive health politics Murphy has excavated from the past and mapped out.

Murphy has conducted interviews with former feminist self-help activists and examined an array of publications from the women's health movement of the 1970s and 1980s. Illustrations from feminist manuals reprinted in the book will help readers see how activists conceived women's health, bodies, sex, and reproductive control. The author contextualizes feminist practices in multiple layers by utilizing a wide range of scholarly literature on the histories of the Cold War, reproductive politics, and biomedicalization, among others. She also draws on social theorists such as Michel Foucault, Gilles Deleuze, and Donna Haraway, historians including Lorraine Daston, Peter Galison, and a number of others, in advancing her critical analyses of intersecting biopolitics and geopolitics and epistemological and ontological questions that arise from the co-shaping of feminisms and technoscience. The resulting book is theoretically rich, complex, and multidimensional.

Throughout the book, Murphy's insights are eloquently encapsulated in the conceptual frameworks that she coins and/or adopts. *Protocol feminism*, mentioned above, *immodest witnessing*, *affective economies*, *counter-conduct*, and *biopolitical topology* are a few examples. Most notable is the notion of *entanglement*, which conveys the "attachments of material, technical, and social relations across divergent and even antagonistic terrains of politics" (p.12). As a methodology, entanglement helps "capture recursive loops, sideways movements, circuits of appropriation, and other vectors of connections" (p.12). For instance, feminists turned to medical services when necessary even though their movement was aimed at de-medicalizing women's reproductive lives. They also appropriated technologies of neocolonial biopolitics, namely Pap smear and menstrual extraction/regulation devices, into their protocols. Overall the term and the book brilliantly convey the messy and often paradoxical connections between feminisms and the "broader historical formations of technoscience, public health, neoliberalism, racial formations, and family planning" (p.5).

While her theoretical insights might be challenging for undergraduate readers to follow, these woven together with her exploration of political convergences and oppositions are the signature of Murphy's fine scholarship. *Seizing the Means of Reproduction* promises to be a rewarding read for feminist technoscience studies scholars as well as historians of women's movement, reproductive health, and global biopolitics.

(Notes on Contributors)

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