

BOOK REVIEW

Claiming place: On the agency of Hmong women, edited by Chia Youyee Vang, Faith Nibbs and Ma Vang, Minneapolis MN, University of Minnesota Press, 2016, 348 pp., US\$30 (paperback), ISBN 978-0816697786

YangHee KIM*

Last year, I visited Laos four times for my research. At the time, I was researching woman's attitudes and behaviors regarding reproductive health, especially contraception and safe abortion. It seemed to me that the majority group of Laotian women in lowland Laos, had considerable information and knowledge about reproductive health, such as oral contraceptives, IUDs (intrauterine devices). In contrast, the minority Hmong women of highland Laos, had limited opportunity to access reproductive health facilities and information. During my research in Xieng Khuang, a northern province of Laos, when I visited a few Hmong villages, I saw that many women were living in patriarchal and patrilineal communities. The men have absolute power in the family and women have to follow men's decisions. Many Hmong women have no choice and they seemed to be voiceless in many ways, such as little access to education and no choice in marriage, having children, using contraception and so on. What was interesting, however, was that even though many Hmong women lived in patriarchal communities, they pursued something good in their lives. They were constantly negotiating, contesting and cooperating with their husbands and mothers-in-law to improve their lives. Even though they were surrounded and limited by the patriarchal world and had to obey the rules of the space they lived in, they were not at all passive; they were active and positive agents.

In this book, the authors argue that Hmong women are not passive within the patriarchal social structures they live in, rather they are active agents. They note that "in the literature on the Hmong, women have often been portrayed as victims of the patriarchal culture, and of the wars that have dotted their history, as well as trapped between their cultural social standards and global industrialization" (vii). Thereby, they challenge such depictions of Hmong women. By researching and re-examining much research and field studies on the Hmong, the authors suggest new portrayals of these women.

The purpose of their studies is to "de-essentialize the Hmong woman and reposition her as an agentic individual situated within a nexus of ever-shifting political,

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