

not present a good explanation of changing attitudes to abortion in either country. It is noteworthy that there are indicators of increasing critical views on abortion, and increasing emphasis on family values, especially in Denmark.

Nils Mortensen's chapter on "Future Norms" also finds "the revival of conventional norms in the family" intriguing. This implies that individuals can change values and norms *after* their formative years.

Chitra K. Tiwari and Sushil Ray Pandey present an interesting glimpse of election research in the Third World, dealing with the first democratic elections in Nepal, a country where Danish social scientists have played a major role.

The last chapter, but definitely not the least, is Jørgen Elklit's comparison of the Danish electoral system between 1915 and 1920 with as adverse systems as the German system of 1949, the Bulgarian and the Hungarian systems of 1990. Elklit shows how decisive the institutional framework is for the outcome of elections. This reminder is particularly appropriate after a number of behaviour-oriented studies presented earlier in the book. In this perspective Elklit's chapter is a worthy *Finale*.

Although *From Voters to Participants* contains a number of disparate contributions, the scope of the volume is perhaps its major virtue. In today's world of ever increasing specialization, even within social science, a volume of this kind deserves many readers.

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Anna Jonasdóttir: *Love Power and Political Interests*. Ørebro studies 7: Høgskolan i Ørebro, 1991, 255 pp.

*Love Power and Political Interests* presents Anna Jonasdóttir's doctoral thesis. It has already received much attention within Scandinavian feminist scholarship and, in January 1994, in a book to be published by Temple University Press under the title *Why Women are Oppressed*. In this book, she seeks to develop a new approach to feminist theory of patriarchy. The title itself indicates her task, which is to argue that human love – caring and ecstasy – are those activities which the sexual struggle of today revolves around. It is not primarily "the gendered division of work", nor "gender socialization" which makes patriarchy survive the Great Changes in women's lives. The unequal power relations between the sexes must now, in our type of society, "explain themselves", Jonasdóttir maintains.

The book is a collection of articles published through the years from 1983 to 1988, with two chapters written specifically for the present volume. In sum, these articles cover a broad range of topics central to democratic feminist theory. Her own theory of "Love Power" is mainly focused in the first part of the book. She here presents a critique of the "work fixation" of socialist feminism, which then leads on to an analysis of the concept of exploitation, its use in feminist theory, and the outline of an explanatory typology which include both economically and sexually based exploitation. The second part of the book contains a discussion of the concept of political interests, debates within feminist scholarship on women's interests, and her own formulation on interests as "controlling presence". Furthermore, and closely related, there is a discussion of the meaning of citizenship, individuality and sexuality in contemporary society, with emphasis on a critical evaluation of the "difference" arguments.