Peace on our Terms: The Global Battle for Women's Rights after the First World War. Mona L. Siegel. New York: Columbia University Press, 2020. ISBN 9780231195102

Like pieces of a jigsaw puzzle, *Peace on our Terms* examines the individuals, organizations, and world events that shaped the global peace movement, post-colonial independence protests, labor movement reforms, and women's universal suffrage movements all formed in an attempt to create a better world than the one torn apart by the first World War. Siegel highlights the events of the singular year of 1919 in Europe, the U.S., Egypt, and China, utilizing primary documents and observations about the interactions and motivations of these multi-tasking champions of a century ago, and she succeeds in her endeavor to appeal to both professional historians and more urbane readers of history and government. As the title suggests, the suffragists wanted peace on their terms, and they focused on the inclusion of women's rights in their sovereign nations. While co-existing as themes, Siegel strives to make firmer connections between pacifism, global feminism, and social justice in each chapter.

Her thesis is that 1919 is the "pivotal year when global feminism first began to take form" (10) and, as a force, feminism coalesced leaders from all areas of the world because they were also supporting the cause of a more perpetual global peace with women as equal players in economic, political, and social realms of reform. While one might have believed that women's suffrage primarily had a Western axis, Siegel highlights the fact that the May 4th movement in China predates Mao's appeal to the women who "hold up half the sky" by decades. Highlighted also are the efforts of Marguerite de Wittschlumberger, Millicent Garrett Fawcett, Lady Aberdeen, Mary Church Terrel, Ida Gibbs Hunt, Huda Shaarawi, Jane Addams, Soumay Tcheng, Jeanne Bouvier, Rose Schneiderman, Carrie Chapman Catt, Margary Corbett Ashby, and Tanaka Taka. The work of organizations and meetings, such as the Inter-Allied Women's Conference, the International Council of Women, the Pan-African Congress of 1919, the Women's

International League for Peace and Freedom, the Egyptian Feminist Union, the Women's Peace Party of the U.S., the May 4th protests in Tiananmen Square, the Women's Trade Union, the Women's Congress, and the Ninth Congress of International Women's Suffrage focused on the suffrage issue. These women struggled not only for recognition of their voices but also for the validity of all these causes simultaneously in the face of inherited male misogyny across cultures, all while being oppressed wage earners, wives, and mothers. While they rallied men to create a new world peace, they also rallied for recognition of global women's rights, forming new coalitions, as well as for global awareness of social justice in general. The creation of so many new women's organizations gave them opportunities to speak, lead, make decisions, collaborate, and cooperate, as well as commiserate in the conditions of the post-war world. Pieces of these puzzles still impact the feminist movements of today.

Siegel points out that "most of the women drawn into the international political fray in 1919 belonged to the social elite" (200). Granted, only the wealthy and well-connected would have the means to travel to Paris for the peace talks in the first place. And generally only women with financial means could devote the time and resources needed to pursue these righteous causes. The grand feminine vision of global peace, Siegel claims, was tied to all of these inter-related social justice and economic well-being concerns. As these forceful women met in conference, they were appalled to find the defeated women, families, and children of their former enemies in dire straits for basic food supplies, and so some female leaders immediately mobilized successfully to work on the situation out of their own ethical priorities, even though these women had recently been the "enemy." Their clear vision of priorities is inspiring.

Historical gems for the reader are uncovered along the way. For example, Mary Church Terrell wrote eloquently in her memoirs of intersectionality before it was coined as a term: "a

white woman has only one handicap to overcome-that of sex. I have both sex and race" (90). As an Oberlin graduate, Terrell was a charter member of the NAACP and lived until 1954, experiencing many of the social changes she advocated for in her career as an activist. Again, recognition of the various barriers at play in the socio-economic Versailles peace conference demonstrates the profound insights of these Flapper Age women, who were increasingly aware of the strategies and tactics they needed to utilize to have their platforms and agendas become part of the Constitution of the League of Nations and subsequently of the United Nations Declaration of Human Rights. They were tireless in their involvement for decades to gain equal rights, better working conditions, and even additional political mandates to represent their own countries of origin. Huda Shaarawi was involved in the women's demonstration in the streets of Cairo in 1919, supporting the Egyptian nationalist cause, and she became the first President of the Egyptian Feminist Union when it was formed in 1923. Jane Addams spent decades as a lonely and ostracized American pacifist, condemned the Treaty of Versailles (which was seen as an act of treason at home), helped found the Women's International League for Peace and Freedom, and worked on behalf of women's causes, before she was given the Nobel Peace Prize in 1931. Her own countrymen and women were skeptical of her outspoken advocacy of these causes, but today she is often seen as a progressive social worker.

Another insight is the history of Soumay Tcheng, a Chinese woman with diplomatic status in Paris, who went on to be China's first female lawyer and subsequently first female judge. Growing up, her own personal hero was Mulan and Tcheng took a key position in making sure that China did not sign the Treaty because she believed in "China's right to national self-determination" (184). She purposely utilized French fashion and a bob haircut to her advantage and tipped the traditional stereotype of a Chinese woman on its head when she showed up on the

covers of Western fashion magazines. Tcheng finished her doctoral degree in 1925, worked for the Nationalist movement, and helped write China's new civil code, but left for Taiwan in 1949 when the Communists gained the upper hand.

By the end of 1919, Rome was hosting the Ninth Congress of International Women's Suffrage Alliance and the clarion call was still for a new world order with equality for women. While many of these feminist goals have been achieved, Siegel observes we are still working to "empower women in their homes, in the economy, and in political life" (249) on a local and on a global scale.

This book would be appropriate for advanced World History courses, Gender Studies, or even as a foil for post-World War One history courses that are traditionally taught. The book is accessible for community college undergraduates as well as graduate courses and adds new global insights.

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