

weakness. The absence of references raises doubts as to the accuracy of the information contained therein. Moreover, I noticed that in some parts, the author does not mention critical issues that have been discussed. One example of this is Zoe Quinn's alleged affair with a journalist. Even though the report was proven to be fake, it played a very important role in the Gamergate controversy, and was actually the reason why so many people began to criticize Zoe Quinn, which led to mass cyberbullying. This case illustrates how malicious the internet can be in violating the right to privacy.

Most of the Western world has access to the internet and its beauty is that everyone can write what they want and no one limits their expression. They do not have to be on TV to be seen or in a newsroom to be able to express their opinion. But that is also the biggest disadvantage. There are no regulations, so people can spread whatever they want and influence people without their content being revised. Over time, it is quite possible that such things will even enter the mainstream. And this is precisely what happened in the case of the alt-right in its various forms.

We can get information about this topic from various internet discussions, internet articles, and a very few peer-reviewed journals. Also, there are books by Milo Yiannopoulos and Zoe Quinn, but they are more autobiographical. It is not quite possible to compare Nagle's book with other books because there are no similar books at the moment, making it particularly unique. *Kill All Normies: Online Culture Wars from 4chan and Tumblr to Trump and the Alt-Right* is the first general overview about this relatively new phenomenon and it can serve as the basis for future political science research of this topic. This, I think, is its biggest contribution. The topics included in the book will

become more and more relevant over time, and it will be necessary to understand them, since they essentially affect the political views of the present generation. Angela Nagle gives us a satisfying starting point.

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Havelková, Barbara:

**GENDER EQUALITY IN LAW:
UNCOVERING THE LEGACIES
OF CZECH STATE SOCIALISM.**

Oxford: Hart Publishing, 2017.
358 pages.

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In her book *Gender Equality in Law: Uncovering the Legacies of Czech State Socialism*, Dr. Barbara Havelková contributes a nuanced argument to the broader discussion of gender equality within the Czech Republic. She does so by articulating the ways in which gender inequality is manifested within existing legal, political, and social frameworks. As such, Havelková's argument contributes to a more comprehensive understanding of the specific context of the Czech Republic, which is valuable for further research and discussion of patriarchal oppression as experienced during and after Socialist state structures. This academic book is reflective of Havelková's research interests, which include but are not limited to feminist jurisprudence, equality and anti-discrimination law, and law in post-Socialist transitions. Her expertise in the field has led to her current positions as the Shaw Foundation Fellow in

Law at the University of Oxford and advisor to the Czech Republic's Prime Minister on issues of gender and law. She has also been a visiting academic at Harvard Law School, and a Fulbright Scholar at the University of Michigan. Her first book, *Gender Equality in Law: Uncovering the Legacies of Czech State Socialism* is valuable not just within the legal field, but rather it is an interdisciplinary work that can be used to reference the position of women in Socialist societies.

Havelková begins the discussion of gender as an inherent and in fact historical part of the Czech Republic's state structures through the use of different frameworks of analysis. These frameworks underline the lack of evolution in understanding the role of gender within societal structures. She introduces evidence of the regulation of women and gender under state-Socialism, where 'the 'equal rights of men and women' were earnestly pursued as a policy goal' (p. 32). This policy goal is relevant because it highlights exactly how indifferent the Socialist regime was to women's rights as a minority group, and through its Marxist ideological roots actively dismissed the validity of any sort of minority claim. Rather, women's rights were only highlighted as a means to protect the family structure, which is evident 'through the collectivisation of childcare and housework (...)' as an effort to 'liberate' women in order to allow the opportunity for them to be more dedicated workers (p. 41). This is a point of interest to which Havelková consistently returns, as it forms the foundation of how gender is understood in the Czech Republic. She generalizes that 'all women, whether mothers or not, face some material and symbolic disadvantage connected to the gender-hierarchical organisation of patriarchal societies' (p. 48). The point is to recognize that Socialism had some improvements for women, but these improvements were

under the guise of an ameliorated economic standing, and not for the benefit of women as gendered beings. Alternatively, Marxism as it manifested under Czech state Socialism was completely blind to the patriarchal structure which continues to be an inherent part of society today.

Moreover, Havelková refers to a pervasive 'blindness' with respect to gender inequality in the Czech Republic that began under state Socialism, but is still prevalent today, specifically in the law and justice systems. She cites a level of ignorance that is perpetuated through the remnants of Socialist laws that are still in use, as these laws 'were biased by the ideological environment at the time of their creation, and were moulding economic and social relations in a particular direction, they have been overwhelmingly blind to the fact that the same happens with 'patriarchal' society and law' (p. 209). By highlighting the parallel between patriarchal influence and Socialist influence, Havelková is dispelling the notion that life under Socialism was better for women than it is now, or as compared to women in the West. In fact, I would argue that the comparison between life for women in the West versus the East may be interesting, but it does not actually contribute to a greater understanding, because the historical significance of this timeframe was so different that these lived experiences are incomparable. Havelková does not try to make this comparison, and I think it ultimately strengthens her argument. By focusing solely on the Czech Republic, she is illuminating the experiences of a demographic rich in stories that are often untold because of the overshadowing of Western scholars.

Additionally, the second half of *Gender Equality in Law: Uncovering the Legacies of Czech State Socialism* discusses the role of women and gender after Socialism in the

Czech Republic, and introduces feminism as a movement. Specifically, she uses the Velvet Revolution as a formative event that 'opened up new spaces for constructions and negotiations of gender...and the potential for cultural change' (p. 145). The key word in this quote is potential, because, as she explains, the Velvet Revolution did not open the public sphere for women in the progressive way that was hoped. Havelková uses the example of laws in relation to the family as a means to express the socially-conservative values of the time. The family unit is a useful basis for comparison, because it is an integral part of society yet its lived embodiment has the potential to diversify from the restrictions within the enshrined legal structure. As such, Havelková is unique in her integration of various groups of oppressed people into her discussion of the ignorance of gender as an actor within the legal structure. She cites examples ranging from single mothers trying to gain legal recognition and state assistance for their status, homosexuals lobbying for legal recognition of same-sex partnerships, as well as the gendered understanding required for violence against women (p. 158, 159, 184). Havelková is a legal scholar, and I believe that this avenue of academic discussion has helped to legitimize the recognition of gender as a prevalent form of inequality within state institutions. By citing specific cases under the Czech court system regarding employment and benefit practices, Havelková has bolstered her argument in the event of opposition from mainstream scholars who may take aim against her argument. It is in this way that Havelková is concretely contributing to the wider field of gender studies, and helping to open the discussion of patriarchal oppression as an inherent part of the state. In fact, Chapter 8, titled 'Equality and Anti-Discrimination after 1989: Resisting the Ideas and the Legal Concepts', is com-

posed almost entirely of the legal history of post-1989 Czech Republic, and cites multiple cases, including those of sex discrimination and involuntary sterilization practices, in order to highlight the perpetuation of gender inequality.

The book *Gender Equality in Law: Uncovering the Legacies of Czech State Socialism* by Dr. Barbara Havelková is very informative and influential, and contributes to the wider discussion of gender politics. Though it is one of the first of its kind in terms of the legal approach taken, the information conveyed is well structured and accessible to those from a variety of academic backgrounds. The comprehensive nature of the book complements the work of scholars such as Jacqui True and Hana Havelková, who have written extensively on gender under Socialist regimes. This book is also relevant in terms of modern social movements, which I think is best captured by the quote 'When you are accustomed to a privilege, the granting of rights to others feels like oppression,' which has been used by the Black Lives Matter movement in the USA (p. 207). The fight for respect and recognition as a human of equal status is ongoing throughout the world, and unfortunately it is far from over. Books such as this one are a testament to the fact that not all people are treated as equal, let alone have equal status under institutions such as the law; this fact is reflective of the exact reason *why* texts such as this one are important and need to be written.

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