I have to be honest: I could not put this book down. I was hooked from the start and enthralled the whole way through, partially through Hendel's lucid writing, partially by wrestling with aspects of Hendel's portrayal that did not make sense to me. In the end, I came to realize that the primary focus of the book is on the modern recovery, not only of Genesis but also of the entire Bible, as a literal/realist text, which results in the reader necessarily discerning tensions between the text and the world. For Hendel, this leads to something like Stephen Jay Gould's "Non-Overlapping Magisteria" (NOMA), in which faith and science, including biblical studies, are viewed as entirely separate domains of knowledge, which should never interfere with each other. This, I discern, is what led him to critique, and then leave, the SBL in 2010.

Although I am sympathetic to NOMA, since it allows scientists who are Christians to get on with their scientific work without forcing the results of scientific inquiry to conform to our theological assumptions, I wonder if there is not more to be said on the intrinsic relationship of theology and scripture to science. Tom McLeish's amazing book *Faith and Wisdom in Science* (Oxford University Press, 2014) is perhaps a start at overcoming NOMA without reverting to the old program of harmonization.

All in all, however, Hendel's volume is a selective, nontechnical, thoughtful introduction to the history of interpretation of Genesis. Despite disagreements with aspects of Hendel's argument, I judge that *The Book of Genesis: A Biography* is worthwhile reading for anyone interested in this subject.

Reviewed by J. Richard Middleton, Northeastern Seminary, Rochester, NY 14624.

Technology

RECODING GENDER: Women's Changing Participation in Computing by Janet Abbate. Cambridge, MA: MIT Press, 2012. 247 pages, notes, bibliography, index. Hardcover; $34.00. ISBN: 9780262018067.

Recoding Gender is a thoroughly researched book that uses interviews and primary documents to illustrate women's contributions to the history of computing. It is an engaging read that carefully provides context for facts and stories, without vilifying any of the players involved. Though there are certainly unfair practices, stereotypes, and biases mentioned, Abbate chooses to focus on the champions, with just enough background on the prevailing social constructs to make it clear why these were formidable successes. But this is also a weakness of the book. By choosing to only include the success stories, a rosier picture of the past is created than other sources would suggest is accurate. However, when read as an addition to existing male-dominated histories, this book provides a necessary understanding of how gender has impacted the relatively new field of computer science.

Abbate begins her book by explaining the role of women in two key computing projects of World War II: the British Colossus projects and the US ENIAC project. Though computer hardware was considered a male enterprise even during war times, programming, as a new and as yet undefined activity, was open to women. In fact, early in computing history, women were encouraged in software roles, since some saw programming as an extension of the role of women as "computers" who performed calculations by hand in clerical roles. Abbate uses interviews with women of each project to understand the appeal of the work (engaging, challenging, exciting) as well as the gender roles that were implicitly or explicitly associated with this new field. She also sheds light on the very limited understanding that society at large had of the new machines, and the skills that both men and women were able to use in programming.

Abbate moves forward from the war to consider the role of women in the developing computing industry of the early 1950s. At this time, hardware was still the primary selling point of a system, but custom software was often needed and so a programmer might be sent by the hardware company if required. Here, the opportunities for women were more varied, depending on how programming fit into the structure of the organization. In particular, in business application areas (as opposed to scientific areas), women often encountered a glass ceiling. To understand the context of these organizations, the author spends time exploring the ways in which programmers were recruited and assessed (e.g., college degrees of any kind showing an ability to learn, or specially formulated aptitude tests) and considers the implications of each from a gender perspective (e.g., far fewer women were able to pursue degrees than men at this time, but women were just as likely to do well on an aptitude test). She then looks at the various ways computing was put into context with other disciplines such as math, engineering, business, and considers the gendered implication of those associations.

As programming evolved in the 1960s, new terminology like "software engineering" and a greater understanding of the inherent complexity of programming also advanced. Abbate explores the factors that caused people to talk about the "software crisis" and the myriad approaches that were used in trying to overcome it, keeping each approach in the context of its gendered implications. For example, "automatic programming" and its related "structured programming" were highly influenced by women such as Grace Hopper who

sought to move programming away from mundane tasks and instead allow the programmer to work at a higher level. Women were allowed to be champions in these areas as they often had the requisite skills to develop language improvements and the experience to recognize which process improvements would be most beneficial. On the other hand, associating programming with the term "software engineering" had the unfortunate consequence of making programming seem like a masculine endeavor, given the disproportionate number of men in engineering fields.

The last two chapters of the book contrast the role of women in computing from first a business perspective and then an academic perspective. In the business-focused chapter, Abbate relays the experiences of two women who got around glass ceilings. They created work-family balance in their lives by building software companies that predominately hired mothers of young children who wished to work part time. In this way, Abbate shows that the field could be supportive of families, while at the same time showing the myriad challenges faced by these entrepreneurs. In the last chapter, Abbate highlights the impact of having very few role models for female academics, while giving several examples of nonlinear paths through academic ranks. She highlights the resourcefulness of women, but also points out that "women's narratives reveal the daunting level of hard work and persistence" required for advancement (p. 153).

Abbate ends her book by reviewing the ways in which women in computer science have created community for themselves, communities that are distinctly not masculine. While some women found that professional societies were a way to gain recognition in an otherwise male-dominated field, there were too few women at any one conference for there to be any sense of camaraderie. In this context, she explores the roles of the Systers and TechTalk mailing lists, and then the evolving role of the Grace Hopper Celebration of Women in Computing conference.

The lack of women in computing today is not a specifically Christian problem, but it is certainly a societal one. Women have different experiences with, preferences for, and insights into technology, and yet the vast majority of today's technology is written by men. God has created men and women to complement one another, and the Creator's endowed gifts to women in this field have gone vastly untapped for many years. With a better understanding of the role that gender has played in the history of computing, perhaps we can better imagine the ways in which all can contribute to the future of technology.

Reviewed by Serita Nelesen, Assistant Professor of Computer Science, Calvin College, Grand Rapids, MI 49546.