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Welcome and Editorial

Giovanna Covi

You are about to take pleasure in the new, electronic version of *Feminist Europa. Review of Books* which will, we are sure, contribute to the empowerment and enrichment of a European feminist network, especially now with the enhanced visibility the world wide web provides. Although an informal editorial get-together at the European Feminist Research Conference in Lund, Sweden, (August 2003) focused on the difficulties that have so far burdened the making of the journal — too few subscriptions for viability, too few translators and still just Tobe doing all the line-editing! — we welcomed with renewed enthusiasm and commitment the possibility of overcoming our financial problems by going electronic while at the same time reaching more readers and increasing the number of contributions.

Highlighting immigration as we celebrate the entry of ten new members into the European Union, this issue bears traces of previous special foci on women's detective fiction and archaeology and history, again witnessing the growing production of European women's culture.

Leafing through *Feminist Europa*, you will find an impressive range of nations. This plethora of languages, however, doesn't preclude feminist thinking and activism whose articulate discourse crosses borders to effect transnational collaboration among women. Thus, we are drawing a map of Europe and the world as an intercultural expanse rather than as a composite multicultural collage. Awareness of what is written in Serbia and Montenegro, in France, Finland and Germany, for instance, encourages mindfulness of diversity at the heart of any fair representation of our shared "globalized" space.

Feminist Europa translates this diversity into English as a lingua franca, and the magic of this operation lies in the outcome, a splendid enrichment of the words and concepts feminists use in English-speaking countries. Some of these new terms radically revise the anglo-feminist lexicon; others

represent an adjustment, but all donate to the creation of a globalized community able to retain its locational uniqueness. This may be what is most exciting about *Feminist Europa*, besides the service we provide, information about publications in various European nations that is available at a glance only on our 'pages'.

As a literary scholar, in the past few years I have found it most rewarding and productive to devote my work to the conjugation of literature with the social sciences since our societies are changing in such rapid and compelling ways. I have been focusing on migration into Italy, doing work with a program called *Il Gioco degli Specchi* on migrant literatures — i.e., the literatures of people now coming to live in Italy as well as the literatures produced by people of Italian origin residing abroad. This interest has found its feminist realization in collaboration with the Summer School *Raccontar(si)* directed by Liana Borghi in Prato. I find no better way to thank Encarnación Gutiérrez-Rodríguez for this special issue on Globalisation and Migration than by relating this autobiographical anecdote. I hope my focus sounds as consequential to you as it does to me, that it will inspire more of you to become our contributors; and that you will tell us more about the many books and activities in gender and women's studies that may otherwise remain silenced under less-known languages.

(In) Particular: Globalisation and Migration

Encarnación Gutiérrez-Rodríguez

Preface to the Special Issue

Migration into and within the European Union is taking place today in an emergency social framework marked by the mobility of people, things, information, technology, knowledge and emotions. In this context transnationality has gained in importance. The movement and recruitment of migrants is no longer inscribed only in bilateral treaties between two nations but also in the increasing frequency of co-operation and interdependence among nation states often tending toward re-configured hypernational sovereign-

ties such as the European Union. Thus, questions about new border and work regimes become central to critical globalisation and migration studies. The present *Feminist Europa* introduces readers to some recent publications in European Women's Studies that focus on the effects of border regimes, on local articulations of a gendered global division of labor, and other, related topics.

Here is a brief preview of some of the books we cover.

Rutvica Andrijašević on Federica Sossi's *Autobiografie negate. Immigrati nei lager* deals specifically with the effects of border regimes. Sossi features women who, having broken the silence with their stories, inspire theories concerned with the so-called 'camps of temporary residence' (CPT) in Italy, better known as detention and/or removal camps for undocumented migrants.

In our era of job market transnationalisation, two faces of the same phenomenon are control of migration versus autonomous mobility of immigration. International competition, requiring labour expertise while at the same time creating jobs in private service, involves, paradoxically, both "skilled workers" and "cheap labour" to perform the "dirty work" (Anderson, 2000).

While in the 1970's and 1980's migrant female participation was mainly concentrated in manufacturing, gastronomy and sanitation, today women from non-European countries — Western Africa, Asia and Latin America — find employment predominantly in private service as domestics, care or sex workers, a situation with which Elena Bonelli deals in *Tráfico e inmigración de mujeres en España*. Her analysis of the complexity behind women's migration complements books mainly on sex workers (Corso/ Trifiro, Guasch/Viñuelas; Juliano).

One agreement ties these new studies together: they challenge notions of "trafficking in women" and "sex work" by eschewing a mystifying or moralizing viewpoint. Instead, mechanisms of desire, knowledge and agency operative in the field are uncovered, an aspect of migration theorised on the level of labour market globalisation in contributions by Sabine Hess and Ramona Lenz on *Globalisation and Gender* (Schöb) and by Claudia Gather et al. (Weiß).

The global feminist movement is represented by the special issue of

Multitude/Posse on "Feminism, Queer, Multitudes" reviewed by Gutiérrez-Rodríguez as well as antiracist politics in Ljubomir Bratić's *Landschaften der Tat* [Landscapes of the Deed] reviewed by Doucette. An incisive approach to postcolonial critique in Germany surfaces in the essays by Hito Steyerl and E. Gutiérrez-Rodríguez. Schmeiser's "Spricht die Subalterne Deutsch? Migration und postkoloniale Kritik" [Can the Subaltern Speak German? Migration and Post-colonial Critique] discusses new ways to disrupt appropriation and objectification. Birgit Rommelspacher's inspiring ideal of a "critical multiculturalism," introduced by Begoña Petuya, takes its place among such strategies.

Additional essays on FGM in Germany and, in the Shorttakes section, a broad range of immigrant issues also await your interest.

CFP: sex, money and love in migration

Call for papers for a panel: 'The Desire for a Better Future: Sex, Money and Love in Migration', ISA Research Committee on Sociology of Migration inter-congress meeting "From Emigration to Immigration Countries in Europe: New Patterns", Cerisy La Salle, Normandy, France, 2-6 June 2005.

When migrants who sell sex are considered, love is rarely mentioned. Debates on 'prostitution' and 'trafficking' focus narrowly on whether migrants knew they would be selling sex and whether they were coerced or forced to do it. Hegemonic meanings of these terms define the interconnections between sex, intimacy and mobility as inherently and exclusively exploitative, and deny the emotional ambivalence shaping the relations involved. These discursive practices play a key role in the construction of Europe (or the West) as a space of emotional and civic superiority and in enforcing crippling restrictive migration policies.

However, many migrations begin with romance, infatuation or 'real love', which can be powerful and necessary motivators for assuming the risks involved in trying to get a better life. The fact that some of these

relationships sour later on, or that one (or both) of the people had exploitative plans, does not diminish the importance of the original feeling in the imagination and enactment of migration. In fact, only the affective dimension can explain many migrations.

This panel will investigate migrations that involve love as well as sex and money: for a boy or girlfriend, for a tourist, for a pimp or trafficker, for a (future) husband or wife, for a parent, for a child. Researchers interested in sex tourism and 'mail-order' marriages are welcome, as are those whose work does not specifically address Europe and those whose work addresses lesbian, gay and transgender subjects.

Please send a 250-word abstract by 1 September 2004 to both organisers:

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Anti-racist theory and practice: Intersections

Erika Doucette

Review of Bratić, Ljubomir, ed. *Landschaften der Tat. Vermessung, Transformationen und Ambivalenzen des Anti-Rassismus in Europa*. [Landscapes of the Deed: Transformation and Ambivalence in anti-racist activism in Europe]. St. Pölten: Soz-Aktiv, 2002.

This groundbreaking movement-based collection of articles on intersections in antiracist theory and praxis takes account of antiracism, its transformations, and ambivalences. Undertaken mainly – but not solely – by migrant and Jewish protagonists, the anthology creates a space for antiracist thought and collective reflections on its praxis. The editor's introduction defines antiracism as a political concept and developing branch of knowledge that seeks to learn about who is struggling, how protagonists fight, and how they reflect upon their acts of resistance.

Drawing on rich experience, contributors specify power relations within antiracist struggles embedded in (historical) interventions that took place in Austrian, German, British, French, Belgian, Spanish and Italian contexts.

As the German title implies, this collection spans a broad "landscape" of antiracist act(ion)s and conveys moments of antiracist struggle and experience from the actors' own perspective. Manuela Bojadziev, for example, offers insightful, critical historical accounts of and reflections on antiracist resistance of migrants in Germany. Shirley Tate formulates the necessity of Black antiracist politics and elaborates on the concept of the "Black community" in Britain.

Feminist critique and praxis are interwoven throughout the articles by migrant women. Luzenir Caixeta and Rubia Salgado negotiate their location as a political identity, a space of opposition. They use non-Eurocentric points of reference, such as the Brazilian concept of *anthropofagy* ("cannibalistic" appropriation of European influences – here – by migrant women), in developing strategies and forms of resistance – just one instance of how migrant women's self-organization combines theory and practice. Maria do Mar Castro Varela gestures toward the political power of utopian spaces that migrant women create through articulating their visions of the ideal. She also shows how migrant women gain power, e.g. through (self-) identification, and places these processes in a context of resistance and liberation, as her title unmistakably asserts – "liberty is a practice." Encarnación Gutiérrez-Rodríguez presents feminist and queer strategies of resistance, including self-organization and disobedience, as an integral part of antiracist practices. Her analysis of Spain emphasizes the interconnectedness of racism and sexism with policies on security and immigration as pillars of state repression. Political parallels to the Spanish situation can be drawn throughout Europe, as has been done in several other contributions.

Aside from these powerful feminist offerings, this German language volume includes work by migrant activists and antiracism practitioners. Erdal Kaynar and Kimiko Suda discuss aspects of migrant self-organization as they follow the path of historical resistance movements in Germany.

They track migrant women crossing paths with the women's movement and record the "downfall" of the so-called migrant movement as a function of counter-productive approaches to collective resistance, e.g. multiculturalism and ethnic homogenization during the 1980s and '90s.

Speaking from within the Viennese Jewish community, Ari Joskowitz describes politically marginalized persons who expand their scope of participation and liberties. He examines discursive public interventions, such as making visible continuities in anti-Semitism, disseminating heroic narratives of collective resistance (e.g. the Warsaw ghetto uprising), and realizing political dimensions of empowerment.

Ljubomir Bratić, editor and initiator of this edition, analyses migrant strategies of opposition within an Austrian context, producing knowledge on antiracist forms of resistance (e.g. fights against anti-Semitism, forms of self-organization, etc.) in past and present. He closes with a political assignment for antiracist action, and his call has born fruit, as all contributors are involved in antiracist movements and reflection on the political dimensions of activities.

Further landscapes in this volume include writings on antiracist identity politics, asylum politics and resistance in Italy, immigration and racism in France, antiracist activism and cultural work in Corinthia, migrant self-organization, antiracism and soccer, the resistance movement of the *sans papiers* in Belgium, leftist antiracism, and much more. This is a definite recommendation to those interested in expanding their horizons both in theory and in practice.

Women and Globalization

Yvonne Guichard-Claudic

Trans. Tobe Levin

Review of Bisilliat, Jeanne, ed. *Regards de femmes sur la globalisation. Approches critiques*. [Women look at globalization. Critical appraisals]. Paris: Khartala, 2003.

A collective effort orchestrated by Jeanne Bisilliat, anthropologist and sociologist

who focuses on gender in development, *Regards de femmes sur la globalisation* introduces a perspective still under-developed in France: analysis of actions taken by international organizations (the UN, World Bank, International Monetary Fund).

Critiqued with intelligent lucidity are as much the projects initiated by these agencies as the discourse accompanying them. Under cover of noble objectives such as sustainable growth, equality of men and women, war on poverty, and, in particular, the feminization of poverty, agency endeavors are presented, instead, as contributing to the instrumentalization of the poor and of women who are encouraged to act in the place of diminishing state support. Posing as the champion of "good global governance," expecting self-participation from the populations in whose interest programs are launched, these international bodies orient their development strategies less toward real transformation of social structures hindering development than on inclusion in the world market economy.

The editor places contributions on two axes: the first, "an analysis of coherence," brings together essays that generalize, highlighting points in common over a large spectrum of situations; the second, "a few examples among many," makes concrete the preceding overviews by inscribing them in discrete locales. These range from analyzing the effects of micro-credit on workers' children to the case of women selling butter in Burkina Faso.

Rather than summarizing the thirteen essays, I'll follow the red thread of several main ideas that hold, for me, the book's principal interest.

First, though, let's recall the context. Although it's difficult to generalize about countries characterized by so many different developmental levels, rates of demographic growth, social structures and cultures, we'll perform the exercise. The last few decades have been marked by intensified globalization, bringing with it increased commercial and financial transactions and the inauguration or reinforcement of existing regional co-operatives (the European Union, Alena, etc.) as well as a growing interpenetration of national productive enterprises. These events have indeed broadened employment of women in most regions of the world, but

transformation has been uneven. Bipolarization has characterized women's employment in the North (opening up a few highly qualified positions with the majority entering the low-paid service sector). In the South, in contrast, women have flooded the informal sector and micro-enterprises. Expansion of out-sourcing, home-based labor and the informal sector make these efforts flexible but precarious. Above all, such developments haven't reduced inequality between the North and South, nor have they dented poverty which, according to the UN (1), primarily affects women.

In a context of shrinking social services imposed on the state by globalization, poor women appear in the discourse of international organizations as privileged actresses benefiting from the war on poverty. Defined as men's equals, they are assumed capable of combining remunerated work, domestic labor, and social service, thereby providing those ministrations the state no longer offers. Recognition of these new economic capacities which translates into remunerated work in the new export industries or micro-project management does not, however, prevent the three functions assigned to women — reproductive, economic, and social — being smelted into one grand reproductive function: reproduction of the economic system, reproduction of social relations by maintaining coherent family and community relations, and physical reproduction of human beings. In the end, what we have, then, is a discourse conjugating women's innovative economic attributions in the context of economic globalization with instrumentalization of traditional domestic duties.

In this regard, practical and theoretical approaches to social movements, notably the feminist, also risk instrumentalization when looking for an institutional framework to provide resources and recognition. Such a process, called "NGO-ization," has been noted by feminists in Latin America and the Caribbean. They fear that the women's movement is losing its alternative charge and behaving instead like the vast field of NGOs more or less professionalized, functioning as international networks, dependent on external financing and sacrificing local anchorage and grassroots effort to benefit gained from participation in larger international events.

This NGO-ization is pregnant with the risk of depoliticizing movements in general, notably feminist movements.

I want to underscore to what extent international organizations use in a quasi-incantatory way notions borrowed from women's studies. We'll jump over the concepts of 'gender' and 'mainstreaming', which tend to be suddenly emptied of their critical charge and heuristic value by too broad and frequent applications. The same can be said of 'empowerment'. It tends to become an umbrella whose intention is abused if not reversed when compared to the original emancipatory intent. Now referencing an increased field of action for women, 'empowerment' translates into the new precept according to which the poor must become autonomous in order to take their own destinies in hand. The model of feminist movements is utilized in so far as these movements have developed on their own, outside traditional partisan political struggles. As a result of this over-emphasis on individual solutions, solidarity in attempts to change the system has been vitiated.

Admittedly, Basilliat's anthology is dense, the reading sometimes arduous, and I haven't touched on many of the topics it treats. In particular, I've said nothing, or very little, about the rewarding monographs illustrating women as key in questions of development. All the more reason to read the book which will be useful to anyone interested in applications of gender studies. Not that the text invites fatalism, but it certainly insists on vigilance.

(1) "Women represent more than 70% of the 1.3 billion people living in poverty," PNUD. *Rapport mondial sur le développement humain*. Paris: Economica, 1995. P. 40.

Thanks to the Bulletin de l'ANEF - Automne-Hiver 2003-2004, pp. 53-56.

Toward a critical multi-culturalism ...

Begoña Petuya Ituarte

Trans. Encarnación Gutiérrez-Rodríguez

Review of Rommelspacher, Birgit. *Anerkennung und Ausgrenzung — Deutschland als multikulturelle Gesellschaft*. [Recognition and Exclusion — Germany as a Multicultural Society]. Frankfurt am Main/ New York: Campus Verlag, 2002.

Who should read this book? Its primary audience consists of residents in Germany who participate structurally and individually in the mechanisms of exclusion or recognition.

Birgit Rommelspacher's "Dominanzkultur" (culture of domination) emerges from three dimensions: (a) the construction of Self and Other; (b) cultures in conflict; and (c) a model of sociability. The author analyses how practices of exclusion or recognition are reiterated within these three levels and how they create structures that permanently reify the Other, in particular as a function of the German hesitation to deal with the Shoah in a responsible way. This event, however, is decisive for understanding German identity and how the Other is constructed in the German context.

Rommelspacher's perspective doesn't end with Germany. She also includes in her analysis ethnic minorities, religion and gender in the construction of Europe, as well as the rise of right wing movements and racism. In this way she links various strands to show the complexity of context in which mechanisms of exclusion or recognition are deployed. To dismantle the myth of European equality she reveals the principle as genuinely imbricated in processes that reproduce inequality and exclude minorities. From this perspective, Rommelspacher discusses how to live with distinctions by exploring a "critical multiculturalism." Here she includes the principle of listening to "the voice of the other and ... her/his perspective" (127). Finally, she insists on the need to break with dualisms and shows, convincingly, that differences must be perceived beyond a matrix of epistemic violence.

Divided Territories

Jo Schmeiser

Trans. Tobe Levin

Review of Steyerl, Hito, Encarnación Gutiérrez-Rodríguez, eds. *Spricht die Subalterne Deutsch? Migration und Postkoloniale Kritik*. [Does the Subaltern Speak German? Migration and Postcolonial Criticism]. Münster: Unrast Verlag, 2003.

With Gayatri C. Spivak's "Can the Subaltern Speak?" (1987) as a starting point, the collection *Does the Subaltern speak German?* asks: can we apply post-colonial theory in Germany? Does the translation work? What specific practices or applications do we find, especially important in the context of migrant resistance to increasing racist and anti-Semitic violence in the dominant society.

Yes, post-colonial criticism has made a niche for itself in academic discourse, applied in the humanities and sciences, yet, as editors Steyerl and Gutiérrez Rodríguez poignantly remark, it is understood mainly as a tributary to knowledge and practice — and divorced from reality. Instead, it describes processes that take and took place somewhere else. *Does the Subaltern speak German?* shows, however, that the opposite is true. In these fourteen chapters we are referred not only to historical and actual sociopolitical conditions in Germany and Austria but also to the ramifications of post-colonial analysis and debate on minorities' and migrants' political savvy.

Individual essays treat a variety of aspects and positions vis-à-vis post-colonial theory and practice. Encarnación Gutiérrez-Rodríguez, for instance, surveys post-colonial studies in the English-speaking world and wonders whether a feminist perspective allows importation and application to a German context. The chosen focus queries representation and discourse practices of minoritised women/ queers/ lesbians.

Grada Ferreira's contribution on colonization of the self and the role of Blackness is a touchstone text. It reports incidents of everyday racism gleaned from interviews with Black women resident in

Germany, uncovering the continuity of colonial violence.

Fatima El-Tayeb's essay on "Queer identity in Fortress Europe" examines the ties among sexuality, gender and race in a German context. She charges neglect on the part of white majority German lesbians/gays/queers who fail to confront white privilege and asks whether coalitions between majority Germans and those considered ethnic minorities are possible.

Kien Nghi Ha's contribution, the largest in scope of all the pieces here, looks at colonial patterns in the politics of migration for employment. Ha sees massive deficits in research budgets for studies of German immigration policy and finds measures designed for "Foreigners and Guest Workers" to be a republican variant of modern colonization. He criticizes the tendency to apply a chronological lens to waves of migration into Germany, claiming it de-historicizes certain effects. Among other examples, he undermines the prevalent view that migration began in the 1950s with invitations to the first guest workers. He sees labor migration into Germany as falling along four axes — migratory labor; forced labor; foreign labor; guest workers — and examines the continued presence in today's discourse of colonial and national socialist impulses on the part of the dominant society when dealing with immigrants and refugees.

Given this background, it's interesting how easily the central categories of this book can be transferred to the Austrian context, to interrogate the colonial patterns of the Danube monarchy and its traces in the present. Or to note the continuity of national socialist models in contemporary Austrian policies. Which social sectors are affected? For whom is this significant?

It is here taken for granted that if you concern yourself with these issues, your subject position will differ according to whether you are in the majority or minority, or something else entirely, and your discourse and practice will follow. A number of important, carefully researched historical and contemporary case studies make *Does the Subaltern Speak German?* illuminate incisively the Austria and Germany of today.

Scrubbing, dusting, theorizing

Anja Weiss

Review of Gather, Claudia, Birgit Geissler, Maria S. Rerrich, eds. *Weltmarkt Privathaushalt. Bezahlte Haushaltsarbeit im globalen Wandel. [Households as Globalized Labor Markets. The Transformation of Paid Domestic Work]*. Münster: Westfälisches Dampfboot, 2002.

In recent years, domestic labor as an object of study has experienced a renaissance. Sadly, this is not due to changes in the inequitable gender-defined division of housework. Rather, it can be explained by the fact that the discourse of cleaning is related to a range of currently debated issues, such as the (re-) privatization and commercialization of welfare provision, the attempt to create jobs by transforming part-time domestic work into a formal occupation, and the position of undocumented migrants in the scheme of international labor distribution.

One strength of this anthology is that it links the empirical topic "domestic work" to theoretical debates. Regarding feminist views of labor, Maria S. Rerrich asks why, despite increasing equity for women, men continue to refuse to perform their share of work in the home. One structural impediment is the typical disparity between men's and women's wages but equally cumbersome is the symbolically charged notion of housework as a „labour of love,“ a tenet which insists that „neither men nor women want to change the status quo“ (23).

Housework accordingly becomes shared, often inconspicuously, *among* women. Professionals frequently engage their mothers and female friends. Or they „export work to the developing world (...) by importing third world labor into their homes“ (24).

A further theoretical link is provided by the debate on trans-nationalisation, which Helma Lutz applies to families and households with members living and working in different countries. Birgit Geissler argues that cuts in the public sector have led to the creation of a „gap in service provision.“ This has encouraged the privatization and commer-

cialization of social security. By means of a clearly laid-out diagram (34), Geissler analyses the heterogeneous structure of domestic-related services: housework, personal care and child-care are delivered fully, additionally or in a case-related manner by the welfare state, by the service industry or by private contractors.

In one of several empirical contributions Sabine Hess explains contradictory aspects of paid domestic work using the example of au-pairs. Originally, the reasoning behind au pair arrangements was to promote a two-way cultural exchange. Au pair *girls* live with host *mothers* who can legitimate treating them as domestics because their role, after all, may be seen as „providing opportunities to and educating poor girls from Eastern Europe“ (113). From the perspective of the au pair, a grey zone emerges, placing her between work responsibilities, family membership and friendship, in short, in a vulnerable situation. Claudia Gather's and Hanna Meissner's analysis of local minimally-qualified domestic staff reveals an effect similar to that in Hess' study. In their tacit mutual acceptance of each other, employers and service employees typically describe their relationship as friendly, almost familial. The domestic worker, cherished as a „pearl“ by her employer, feels less demeaned. The employer, in turn, can expect unpaid favors.

Several contributions address political issues, such as the transformation of informal work into formal occupations (Weinkopf) or the potential for political organization of informal domestic workers (Heubach). The main issue in this respect is that while demand for paid help increases, the majority of households are unwilling or unable to provide adequate reimbursement. Thus, informal arrangements are the rule. Miet Smet, in a report for the European parliament, concludes that a normalization of informal employment arrangements in private homes will be realizable only with the support of direct or indirect state subsidies. Within Europe, it seems that France has been most successful here. The demands of bureaucracy are minimal on the employer and a large proportion of wages are tax deductible (195f).

The book concludes with two historical discourses on maids, a gesture that struck this reviewer as unusual, given that history usually provides a backdrop or

introduction to a study of this nature. A close reading, however, reveals the finesse of the unorthodox sequence. Although there are clear differences between yesterday's servants and today's domestic workers, parallels are nonetheless striking. Similar to contemporary au pairs, „girls from the provinces“ of the nineteenth century were required to learn household management. The women's movement was split along lines demarcating a conflict of interest between middle-class women and their maids, the „poor sisters.“ Does today's women's movement also serve the exclusive interests of white middle-class women in the industrialized countries? In the book's concluding section on paid household work, historical analysis effectively uncovers a rather scandalous reality. This suits the intentions of the editors whose „political purpose“ was to discuss a „democratic deficit in relationships between employers and employees in the domestic sector“ (11).

Addressing the theoretical, empirical, political and historical facets of its subject from a wide range of perspectives, the anthology serves as a comprehensive guide. The book, although scholarly, is highly readable and therefore also suited to a general audience. In the introduction, the editors note that sociological research has neglected this area but that it was neither their intention, nor within their capacity, to present *the* authoritative work. From the point of view of this reviewer, they nevertheless succeeded in treating multiple aspects of the topic and thereby created an interdisciplinary overview for any (German language) reader interested in the current state of the domestic service sector.

Forays into Europe, Stepchild of Globalization Discourse

Martin Schöb

Review of Hess, Sabine and Ramona Lenz, eds. *Geschlecht und Globalisierung. Ein kulturwissenschaftlicher Streifzug durch transnationale Räume*. [Gender and Globalisation. A Cultural Studies Voyage across Transnational Space]. Königstein im Taunus: Ulrike Helmer Verlag, 2001.

Globalisation has been one of the prime buzzwords in and out of academia for more than a decade now and so has gender, producing innumerable analyses in disciplines ranging from sociology, psychology and political science to social and cultural anthropology, the latter increasingly acknowledged as well suited to dealing with globalisation's impact on everyday lives. The anthology at issue supports that assessment's soundness in that cultural anthropology highlights how individuals cope with the challenges and consequences of globalisation. The usual suspects, however, such as economic liberalization or cultural homogenization, do not go unnoticed in most of the chapters.

The nine contributions fall into three main groups: Hybridized Gender?; Globalised Economies of Gender and Gender Identities; and Productive Practices of Consumption. Taken together, all studies represent a foray into large parts of contemporary Europe, surprisingly still one of the most neglected areas in globalisation discourse, especially when it comes to countries like Cyprus or Romania, which, among others, are given significant attention here. Without exception, analyses also notably combine empirical research and elaborate theory. That recipe leads to illuminating results not only in attention to processes of migration across Europe but also in Marion von Osten's contribution. Taking as her starting point a video project called „Fashion is Work,“ which, broadly speaking, discloses connexions between sweatshop production in less developed countries and the lifestyle of young, urban freelance workers in the western European „image industry,“ von Osten

pursues the question of what ‚work‘ really means in the era of late capitalism.

Founded on two basic anthropological categories, viz. the construction of identity and the positioning of the subject within its lifeworld, all contributions take as their common point of departure the concurrence of two phenomena: globalising women and women getting globalised. Sabine Hess and Ramona Lenz, for instance, explain how in the course of that process women reproduce old and produce new inequalities among themselves. Katharina Pühl and Susanne Schultz address another of the often contradicting processes triggered by globalisation when they enlist Michel Foucault's concept of governmentality to investigate the simultaneity of consolidation and flexibilization in gender relations. The three texts by Encarnación Gutiérrez-Rodríguez, Elka Tschernokoshewa and Judith Schlehe exemplify how different the answers can be to long familiar questions which globalisation poses anew. All three revolve around the idea and reality of hybridity from a decidedly feminist perspective arriving at irreconcilable views in the end.

It is a general characteristic of all the essays and the compilation as a whole that standards of complexity set by globalisation itself are duly met.

When the Grey Beetles Took over Baghdad

Maggie Thieme

Trans. Tobe Levin

Review of Yahia, Mona. *Durch Bagdad fließt ein dunkler Strom*. [Somber Stream through Baghdad]. Translation from the English: Susanne Aeckerle. Frankfurt am Main: Eichborn Verlag, 2002.

Editor's note: The manuscript, though penned in English, has not been published in English. It is looking for a publisher.

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The Tigris is not worth mourning. Its overflowing is responsible for the legend of the Flood. On its shores, however, you can find the most important cultural monuments in world history. And on these banks, Mona Yahia grew up. In her novel, the young girl Lina's (and Mona's) story is embedded in the history of Iraq and its Jewish life. Memory flows on many levels. Language, homeland, religion, history and flight compose the depths, cataracts and tributaries the author brings together into a powerful stream.

Lina tells of a many-colored world, complex in ways suppressed in contemporary media portraits of Iraq. Looking back at Baghdad in the 50s and 60s, the girl she describes, perspicacious and self-confident, brushes against the history of the state while living her adolescence in it. Friends and teachers describe various influences on the nation while, at the same time, the novel articulates the teenager's personal experience. For instance, her friendship with the Englishman Laurence betrays curiosity about the alien, the Other, although what is foreign remains equivocal. It may be the strange customs of the occupier or simply what is different in the boy. Underlying it all, however, is awareness of foreignness as imagination's fertile soil.

Is a homeland more than simply a place to sleep in peace? Lina asks. To be rooted, what does a person need? This is the book's red thread. Language and religion are the shoots from which identity grows. But aware of increasing exclusion of Jews in the neighborhood, in school and in society, Lina looks for radical means to fight back. Her project? A program for systematic unlearning Arabic. She follows 28 steps corresponding to the 28 letters of the Arabic alphabet, which wipe Arabic words off the slate of her memory. And she starts with her school books, by banishing the word "homeland."

The English title *When the Grey Beetles Took over Baghdad* takes on meaning at that point where the secret service, covering the roads in their VWs, gradually relieves Iraq of more and more diversity and freedom. Following the Six Day War, this invasion of insects means increasing repression of the Jewish population. For Lina's family, that moment marks the inevitability of flight.

The author has succeeded despite her retrospective approach in conveying the tone

of the child. Not only does she recreate a juvenile language but evokes a believable and exact portrait by means of descriptions often limited to a young person's egocentric perception.

The Tigris may be gloomy and dangerous from time to time, but in the end what is remembered is the light reflected from its surface that encouraged Mona Yahia to dance. She gives us sparkling islands of speech woven into flying carpets, with memory patterns whose color and thread lead some to an inheritance, some to a home, and some to longing.

Mona Yahia was born in 1954 in Baghdad and immigrated in 1971 with her family to Israel. Following military service she studied psychology and worked as a psychologist in Tel Aviv until 1985. In Kassel, Germany, she studied art and now resides in Cologne.

Greek Women Poets in Diaspora

Maria Haritidou

Review of Georgoudaki, Ekaterini. *Women Poets of Hellenic Origin in North America, Australia and Germany. On a Tightrope between two Homelands, two Identities*. Thessaloniki: University Studio Press, 2002. [in Greek]

The literary production of millions of Greek immigrants and their descendants living in different countries around the world remains mostly unknown in their motherland. Despite efforts to maintain Greek culture and language in their new homelands, diaspora writers, particularly women, feel ignored or even rejected in their country of origin. Few anthologies, individual works of fiction and poetry and even fewer critical studies about them have been published in Greece. One of the aims of Professor Georgoudaki's scholarly book is to fill this gap by bringing to light and assessing the poetic creation of women immigrants (and their descendants) from Greece and Cyprus. She discusses texts by forty-six poets she was able to find, twenty

seven of whom live in Australia, six in Canada, five in Germany and eight in the USA, four countries with the largest concentrations of Greek immigrants. Most poets emigrated during the period between the early '50s and late 70's, and some were born abroad.

In the "Introduction" Georgoudaki provides historical and other facts concerning Greek immigration from the turn of the 19th century to the present. She also discusses the development of literature in Greek immigrant communities within the context of historical events and literary institutions, movements, etc. in each of these four countries.

The book's first part focuses on poems that convey the immigration experience (facts, feelings, thoughts, memories etc.) both personal and collective, from a woman's viewpoint. The order in which the poetic material is presented enables the reader to follow the stages immigrants went through from the moment they decided to leave home to the moment they faced the dilemma of identity and belonging: reasons for expatriation, painful separation from loved ones, hardships of the voyage, first impressions of the foreign country, difficulties of adjustment and survival, threats of racism, loyalty divided between two homelands, issues of double identity, etc.

In the second part Georgoudaki traces those elements of the cultural heritage that the poets use creatively to affirm their Hellenic descent, to enrich their texts, to bridge past and present, myth and reality, and to express their socio-political, philosophical and aesthetic beliefs. For instance, Georgoudaki discusses folk culture, institutions and monuments of antiquity as well as more recent events as sources of inspiration. She also analyzes the thematic, symbolic or other function of figures from ancient Greek mythology and history in the poems. She sees the search for female models in Greek history, mythology and literature and the revision of certain myths from a feminist viewpoint as proof of the poets' effort to show the diachronic importance of female experience and creativity. Moreover, she refers to some distinguished representatives of high culture with whose contribution the women poets connect their own work, trying to prove the continuity of Greek culture and their own important role in maintaining it in their new

homelands. Georgoudaki further suggests that projection of a Hellenic cultural heritage is a form of resistance on the part of immigrant poets against the mechanisms of assimilation by an alien socio-economic, linguistic and cultural environment.

In both parts Georgoudaki offers a close reading of the poems, analyzing verse forms, linguistic and other devices, thereby illustrating not only the socio-historical but also the literary importance of diaspora poetry by women. To familiarize Greek-speaking readers with texts written in other languages she has also translated into Greek the quoted poetic excerpts from seventeen individual collections published in Australia, Canada and the USA, and the critical comments she quotes from foreign sources. Including both primary texts and secondary sources in an extensive bibliography, she also provides an index and biographical notes about the poets. Her comparative treatment of women poets writing in different cultural environments and use of hitherto unknown poetic material makes her book a pioneering work in both immigration/diaspora studies and in women's studies.

Note: The female figure on the cover is Aphrodite, the goddess most frequently mentioned by the poets.

Agency, Autonomy and — Trafficking

M. Teresa Martín Palomo

Trans. Encarnación Gutiérrez-Rodríguez

**Review of Corsi, Carla and Ada Trifiró....
E siamo partite! Migrazione, tratta e prostituzione straniera in Italia. [And we're off! Migration, Trafficking and Prostitution of Foreigners in Italy]. Firenze: Giunti, 2003.**

In the context of globalization, prostitution and trafficking in women appear to be complex phenomena in the interviews at the heart of this book, relevant issues highlighted by the women themselves. Their words open up much needed debate that lessens the divide between feminisms and gender studies.

Carla Corsi and Ada Trifirò collected fourteen life stories of migrant women working in prostitution inside their countries of origin — Moldavia, Ukraine, Albania, Nigeria and Colombia — and outside of those nations, especially in Italy. These biographies reveal how women traveled and why they migrated. Interviewees stress professional awareness and proximity to other private services, as well as relations to traffickers, clients and context characterized by difficulties on the socio-economic, cultural and legal levels due to the illegality of their employment. The situation becomes even more complex if they are not only migrants but also undocumented and therefore without civic rights. This is reflected in the public discourse of criminalization and everyday police repression.

Although Corsi and Trifirò recognize that trafficking is not new, it is undoubtedly one of the most severe forms of enslavement and violation of human rights, and the authors insist that the actual sex industry and variety of services this sector provides have altered the phenomenon. Industry growth is being conditioned not only by the efforts of women to migrate, but also by major demand. In fact, present-day migration of women is profoundly related to strong demand in the service sector for domestic work, care work and sex work. In recent years, in the context of globalisation, a transnational transference on the level of reproductive work has taken place (Tronhg Thanh-Dam, 1996; Arlie Russell Hochschild, 2001). Traditionally performed by women, reproductive work has therefore been stigmatized as inferior. And even though these various sectors differ from one another, they are bound by the origin of the women that work in them, usually from the South and Eastern Europe employed in the European metropolis.

The fourteen life stories here make readers aware not only of the flexibility of borders between countries, but also of the fluid boundaries between service sectors. The narratives lead us to see how, from the context in which they live, interviewees develop personal strategies and vital trajectories in which their ambitions, personal projects, everyday difficulties and attempts to overcome barriers are intertwined in creative ways. Although many narrated experiences are painful, they also promote awareness of these

women's self-determination and autonomy by recognizing their strength and decision to migrate, as well as revealing them as subjects fighting for their citizenship rights. This represents Corsi and Trifirò's political project.

Works Cited: Tronhg Thanh-Dam (1996): "Gender, International Migration and Social Reproduction: Implications for Theory, Policy, Research and Networking." *Asian and Pacific Migration Journal*. Vol 5, n° 1.

Arlie Russell Hochschild (2001) "Las cadenas mundiales del afecto y asistencia y la plusvalía emocional." in Giddens and Hutton. *En el límite*. Tusquets, 187-208.

Detention camps in Italy today

Rutvica Andrijašević

Review of Sossi, Federica. *Autobiografie negate. Immigrati nei lager del presente*. [Invisible Autobiographies. Immigrants in Contemporary Detention Camps]. Roma: Manifestolibri, 2002.

Breaking the silence, *Invisible Autobiographies. Immigrants in Contemporary Detention Camps* innovates theory on the so-called 'camps of temporary residence' (CPT) in Italy, better known as detention and/or removal barracks for undocumented migrants (footnote 1). In previous

1 See Hayter, T. (2003). "The case against immigration controls." *feminist review* 73; Mezzadra, S. and B. Neilson (2003). "Né qui, né altrove: migration, detention, desertion. A dialogue." *Borderlands* e-journal Vol. 1 n. 3; Pajnik, M. Lesjak-Tusek V. and M. Gregorcic (2001). *Immigrants, Who are You? Research on Immigrants in Slovenia*. Ljubljana: Peace Institute. For information specifically on Italy, see the Dossier published by *Il manifesto* (31.05.2003), "Storie in gabbia." For information about groups struggling for the rights of migrants and for the closure of detention camps in Europe see, among others, <http://www.barbedwirebritain.org.uk/>, <http://www.closecampsfield.org.uk/>, <http://www.united.non-profit.nl/pages/info22.htm>.

studies, professor of theoretical philosophy and activist for migrant rights in Italy, Federica Sossi elaborated on the notion (and practices) of *lagers* and the heritage of the Shoah. In *Invisible Autobiographies* she asks us to think about detention centers — established by the state, hidden from view by walls and barbed wire — as forms of contemporary *lagers*, or, better, as “spaces for [migrant] disappearance”: some inmates get deported, some die (in the camps or during deportations), while the more fortunate are released, but their stories emerge only rarely.

In summer 2001, together with two other researchers, Federica Sossi interviewed migrants in detention camps in Milan, Agrigento and Turin. Permission to enter the premises, however, did not grant her much liberty; interviewees were usually selected for her by camp directors; she was allowed to move only in restricted spaces; and the conversations took place in the presence of guards. Nonetheless, the book's three parts present narratives of migrants in the three detention camps, each chapter naming the stories' 'authors': Fatima, Yudmilla, Affin, Gianna, Assam, Costantino, Misha, Affin, and Lofti.

Sossi's project is twofold. First, she makes migrants' voices heard and their stories tangible. Second, her sharp criticism and analysis denounce the immigration laws and institutions that exclude these individuals, transforming them into 'non-persons' (footnote 2).

Yet Sossi's writing is imbued with a deep tension oscillating around two questions: how to retain or regain a subject position for those whom the state excludes and silences, and how to do so within the detention camps/spaces of disappearance. In her preface, Sossi airs this difficulty and critiques the social sciences because the field allows for authors' invisibility in the text, thus enhancing the process of objectification of the research

'object'. To relieve such strain, Sossi adopts a style, form and method not typical of sociological inquiry; she opts instead for a first person narrative which inscribes her within the text and gives space for reflection on legal, professional, cultural and linguistic distances that separate her from the interviewees. Through its interminable sentences and incessant repetitions, the stream of consciousness — chosen as a privileged narrative form — succeeds in conveying the dullness and absurdity of the detention camps.

While the monologue successfully draws attention to the camps and immigration law as practices of everyday racism and social exclusion of migrants, the style fails to open a path broad enough for the stories of the migrants themselves to emerge. By positioning herself as the narrative protagonist and approaching the interviewees stories' through her own persona, Sossi doesn't substantially challenge the hierarchy of 'subject' (author) and 'object' (interviewee) but instead, widens the distance between the former and the latter and perpetuates the silencing of migrants' voices, an operation which results in yet another denial of their biographies.

The author's critical view of her own location — an operation absolutely indispensable to reflexive and transparent scholarship — mustn't necessarily negate the 'other'. The relationship between 'subjects' and 'objects' in scientific research, as well as the supposed neutrality of academic inquiry, has been addressed by various strands of feminist scholarship. Scholars in feminist epistemology and post-colonial feminist theory have shown how our economies of knowledge are grounded in the division between (knowable) objects and (knowing) subjects organized along the lines of race and gender, and how these divisions uphold existing social relations of domination. Aiming to erode universalism and neutrality in Western thought, feminists have asserted an epistemological project grounded in politics of location and situated knowledges. An insight into these theoretical frameworks could have helped Federica Sossi to approach differently the relationship between the 'subjects' and 'objects' of her scientific inquiry and to use her own situatedness, as well as that of the interviewees, as useful tools in undermining hierarchies of knowledge production.

<http://www.deportation-alliance.com/>,
<http://www.adottaunacolf.it/index.htm>,
http://www.no-racism.net/nobordertour/index_uk.html,
<http://www.bok.net/pajol/>

2 Dal Lago, A. (1999). *Non-persone: L'esclusione dei migranti in una società globale*. Milan: Feltrinelli.

While *Invisible Autobiographies* remains unsuccessful in challenging the mechanism that 'others' migrants, it raises a crucial methodological issue. The book prompts reflection on the importance of method and location in challenging some of the basic categories upon which Western scientific epistemologies are organized and in (re)formulating knowledge to deal responsibly with migrants' stories. An intellectual and political project that struggles for social justice, as Federica Sossi's does, should not make invisible (again) those migrants whom the state (and the media) seek to write out of the citizenship script. Instead, Sossi's sharp critical account of legal and discursive mechanisms of exclusion and removal of migrants from Italian society would gain in strength if grounded in migrants' knowledges. This mode of reading, drawing on epistemological experience, would make visible the politics of knowledge production as well as concepts of justice anchored in the lives of migrants.

Social Control and Sexual Diversity

Encarnación Gutiérrez-Rodríguez

Review of Guash, Oscar and Olga Viñuelas, eds. *Sexualidades. Diversidad y control social*. [Sexualities. Diversity and Social Control]. Barcelona: Editorial Bellaterra, 2003.

Sexualidades. Diversidad y control social, an edited volume, looks at sexuality from a socio-cultural perspective as a control strategy and describes heterosexuality as a lifestyle. In other words, contributors present diversity in sexual practices as socially constructed. This maneuver in turn sabotages biological notions of sexuality and specialist discourses, privileging instead local knowledge and everyday practices.

Collected here are several approaches including theoretical discussion as well as research into sex work and consumption, homosexuality and diverse sexual practices, representation and body politics.

Best exemplifying the range of contributions is Laura Maria Agustín's essay on migration and the sex industry, "La familia española, la industria del sexo y los 'migrantes'." Agustín explores the cultural and social complexity of 'prostitution' by examining the relationship between guides and tourists in the Dominican Republic and migrant sex workers in Spain. Eschewing a mystifying or moralizing stance vis-à-vis migration, Agustín aims to deconstruct 'prostitution' and uncover mechanisms of desire in the sex industry. She notes that, given a slight growth in participation of men, transsexuals and transgenders, the sex worker as exclusively female must be recast. Nor are clients exclusively straight men since a considerable number of homosexual and bisexual services are being provided. Given the increasingly ambiguous character of the sex industry, Agustín questions the binary assumption that women are providers and men clients, a relationship clearly fractured once we look more closely at sex tourism.

Living in a colonial quarter in Santo Domingo, Dominican Republic, Agustín observed couples composed on the one side of a white man or a white woman and on the other by a black man or woman. Race, therefore, must clearly be factored into the traditional frame of exploiters and exploited to reveal what negotiations are actually involved in these encounters. What Agustín sees, then, is a business in which European tourists provide local inhabitants with overseas passage. One woman told Agustín about the various offers she had received but turned down because none provided what she was looking for: a 'whole package' [paquete completo] to France.

Even though their presence and especially work skills are in high demand in Europe, these migrant women and men, on arrival, encounter rejection, compassion, threat and humiliation. They wonder why Europeans provide them with transport North if all they want to do is satanize, chase and deport them. Why, for instance, do people of good will who really want to help offer condoms when what really matters is acquiring legal status? Isn't Europe reputed to be more progressive than the 'Third World'?

Once in Europe and especially in Spain, undocumented migrants have access only to certain sectors like the cleaning and

sex industries. Understood as a temporary job from which to launch a strategic project of migration, sex work represents one way to approach this goal. To see it exclusively within the framework of 'trafficking in women' obfuscates, therefore, its transactional character by objectifying, e.g. victimizing and undermining the agency of migrant women and men. There is a real problem with focusing on the social and political character of 'prostitution' as constructed through prevention and solidarity discourses because these are entrapped in a hegemonic view that silences the women involved, reducing them to 'mere' 'victims'. This in turn serves to recreate and cement conditions of domination.

The phenomenon of migrants working in the sex industry can better be understood within the theoretical frame of globalization. Nevertheless, as Agustín points out, we are dealing with processes of transnational migration that owe much not only to migration policies, but also to the personal and cultural networks and subjective needs inspiring the journeys. Such complexity then reveals 'sexuality' as a social product, a perspective shared by all contributors to this compelling volume who introduce us not only to debates within sexuality studies today, but also inscribe this publication in the occidental European tradition of social thought on sexuality by authors such as Jean Louis Frandrin, Philippe Ariès, Michael Pollak, Simone de Beauvoir, Mario Mieli, Alberto Cardín, Guy Hocquengem, Michel Foucault and André Bèjin. The book aims to show that subjects are not driven by instincts but are social beings whose sexual practices are marked by culture and the structures of society. In this sense: sex is social.

Prostitution and Obscurity: Research on Migrant Women

Itziar Bados

Trans. Encarnación Gutiérrez- Rodríguez

Review of Juliano, Dolores. *La prostitución: el espejo oscuro*. [The Dark Mirror of Prostitution]. Barcelona: Icaria Editorial, 2002.

This review originally appeared in MUGAK: Migrantes en la industria de sexo. Nr. 23, 2003, p. 57. Thanks for permission to reprint.

"To all those who, due to their sex, ethnicity, class, position in the labor market, sexual, religious and ideological orientation, suffer discrimination; for them, whose names become insults and whose memory becomes opprobrium, this is written with love and solidarity." Juliano, 2002

This dedication by well known anthropologist and researcher on women, Dolores Juliano, invites us to read *La prostitución: el espejo oscuro* with an eye to rehabilitation. The study reviews current literature, highlights written testimonies, and features interviews with prostitutes as well as individuals and institutions in the field. Member of a trans-disciplinary team that counsels migrant prostitutes' collectives, Juliano focuses here more closely on the subject.

The book jacket encloses 19 chapters that analyze how stigma is constructed and applied to mark persons (mainly women) in the sex industry, posing as a starting point that "prostitution is a visible symptom of the general situation of women and specific groups of women." One such group, immigrants, is discussed in several chapters but especially in "La migración sospechosa." Here we learn, for instance, that in the earliest migrations, the mere fact of moving by herself made a woman suspect. Following from this observation, representation of migrant women is often distorted because, even though the majority are employed in domestic and care work (child and elder care and gastronomy), spotlighted are usually those in the sex industry. Yet, even among sex workers, diversity reigns.

Although immigrant women on the whole differ according to their degree of access to the host and home countries, to various networks, etc., migration policy, by tending to maintain the 'trespasser' in her state of illegality, drives many to share a common experience of economic exploitation and deprivation of fundamental civil/human rights. Juliano therefore calls for new legislation, legalization of prostitution and recognition of sex work as labor. And on a more general level, she argues well for demystifying the hooker, pointing towards the social

construction of the feminine and the masculine, thus fissuring the distinction between the good woman and the bad.

Politics

"Secrets in the heterosexual city"

Antu Sorainen

Review of Juvonen, Tuula. *Varjoelämää ja julkisia salaisuuksia*. [Shadow Lives and Public Secrets]. Tampere: Vastapaino, 2002.

Research on rural lesbian and queer history has flourished in Scandinavian countries during the last ten years or so. Pioneers in the field include Kati Mustola and Jan Löfström from Finland and Jens Rydström from Sweden. Readers interested in this Nordic research will appreciate the anthology *Scandinavian Homosexualities: Essays in Gay and Lesbian Studies* (Ed. Jan Löfström. Haworth Press, 1998). The distinctive feature of Finnish/Swedish historical research on lesbian and queer lives has been its skillful blending of indigenous with dominant (mainly Anglo-American) theories of sexuality. The outcome of this ardently pursued scholarship deserves to be disseminated internationally in the fields of lesbian history, histories of hetero-normativity and the history of gender.

Tuula Juvonen has built her research on this Nordic scholarly tradition. Juvonen is already well known in Scandinavia and Germany for her work on the early female MP in Finland, Hilda Käkikoski, and her activism in securing the archiving of lesbian, gay, bi and trans lives. Her latest book, *Shadow Lives and Public Secrets*, analyses the construction of homosexuality in post-war Finland, focusing on the important industrial city of Tampere in the 1950s. What is truly new and remarkable in Juvonen's research is that she includes both lesbian women and homosexual men. Lesbians and gays have rarely been

analyzed on equal terms in a single study. In queer histories written by gay men, for example, Jeffrey Weeks, lesbians tend to be added as a footnote or an odd chapter — as if they don't really carry equal weight as subjects in the construction of homosexuality.

Similarly, in lesbian research since the 1980s, lesbian feminism, standpointism and the search for the hidden and invisible has led to a body of histories on lesbian lives in which gay men were not taken on as important subjects in the reconstruction of the lesbian past. Since queer theories became more and more influential amongst lesbian researchers in the 1990s, however, gay men and heterosexuals have become important elements. One of the major shifts in lesbian/gay versus queer research has been the idea that all identities are fluid and a result of contingent historical interpretations and battles among dominant discourses. The concept of hetero-normativity is central to queer analyses. It has helped to avoid unwanted anachronisms, typical of attempts to reconstruct sexual identities and experiences of people in the past.

One of the major research questions in early lesbian studies was: "How can we reclaim a lesbian past?" It led to additional queries such as "Who counts as a lesbian?" or "What counts as a lesbian act?" Queer research has taken a quite different direction. Queer argues that it can avoid "presentism" (the attempt to justify our terms or ideologies through the imagined past) by asking how different her/histories are used to normalize us now. In queer history, the past is not seen as something that awaits reconstruction in order to prove something about present conditions. The objective of study is the history of discourses. The past is understood as a foreign culture, which we cannot (and should not) reconstruct. We can simply follow some leads and analyze what kinds of histories have been used to construct normal and outlaw sexual citizenship in different periods.

Tuula Juvonen's book is an excellent example of a queer historical study. It is perfectly multidisciplinary in its method, using, simultaneously, approaches borrowed from ethnography, history, social sciences and discourse analysis. Juvonen looks at the social and cultural space of same-sex sexual practices, identities and lives in the 1950s city of Tampere through her methodological

innovation, that is, by interviewing heterosexual people on the gossip and stories they remember and share about homosexual people. Her research sources further contain adult magazines, mainstream movies and newspapers from 1950s Finland. This ground-breaking research method reveals that all these public cultural productions, even though targeted toward heterosexual audiences and negative in tone on same-sex sexualities, functioned as information sources about meeting places and as building blocks for identities of non-heterosexual women and men in the period when same-sex sexual acts were decreed criminal in the penal code. (More than 1000 men and 50 women had been convicted for same-sex fornication in the Finnish lower courts during almost eight decades while the law stood in force. Decriminalization took place only in 1971.)

The concept of "public secret" that Juvonen deploys as her methodological tool is fruitful in studying histories of same-sex sexualities. In feminist theory, the border between private and public has been questioned as a male-biased oppressive construction. In their influential article, "Sex in Public," queer scholars Lauren Berlant & Michael Warner have further argued for the importance of the construction differentiating public heterosexuality from private lesbian/homosexuality as a major element of the hetero-normative culture in Western countries. An empirically grounded and locally specific analysis such as Juvonen's creates possibilities for future critical research on the construction of social and cultural norms around "sexuality."

Juvonen's book is divided into several subsections. The most interesting chapters are those in which she focuses on local "folk beliefs" and stories about homosexuality. Here her approach resembles that of anthropology, folklore and micro-history. Women and men, heterosexuals and non-heterosexuals are seen and analyzed as separate but intertwined actors in cultural and social space which is dominated by hetero-normative histories, beliefs and stories. Juvonen analyses how subversive social spaces are created. Not surprisingly, she discovers that especially those individuals with high social or cultural status in the community had more privileges concerning their sexual practices than other citizens. She also maps out differences

between the social formation of non-heterosexual men's and women's encounters. Men who had access to public places offering possibilities for same-sex sexual encounters through the closet culture also formed lasting, affective social circles and personal relationships around the closet. Women's lives are harder to come by due to the invisibility of women's same-sex sexuality. However, Juvonen's method, focusing on heterosexual gossip, has inadvertently uncovered a number of interesting women's same-sex case-histories.

In the Preview, Juvonen acknowledges that she could not have carried out her research without a community of lesbian and gay colleagues. Here she articulates one of the major differences between "majority" historical inquiry and queer research. The faculty member in queer studies is not working in a vacuum nor allowing "history to speak for itself," as if it was not thoroughly ideologically constructed. Rather, community creates meanings, and any scientist needs the group to contest interpretations.

Relationships and Sacred Rituals: Heterosexuality as a Product of Commercials

Leena-Maija Rossi

Trans. Leena-Maija Rossi

The text is an excerpt from Rossi, Leena-Maija. *Heterotehdas. Televisiomainonta sukupuolituotantona*. [Hetero Factory. Television Commercials as Producers of Gender]. Helsinki: Gaudeamus, 2003.

Why study the obvious, the banal, the taken-for-granted? Why study the heterosexual imagery produced in and by television commercials? Exactly *because* this imagery is so taken-for-granted and thoroughly naturalized. *Because*, as a highly effective system of representation, television advertising is an excellent example of the repetitive, coercive and normative production or technology of gender (de Lauretis 1987) and heterosexual agency. And simply because heterosexual hegemony still forms the

dominant order in our society, it is important to look closely at its different formations – to find new ways of challenging that order.

What makes the hyper-naturalized commercial imagery interesting for a feminist researcher is that it nevertheless often blatantly emphasizes its own constructedness (e.g. Goffman 1979). Thus it also demonstrates the thoroughly constructed and performative nature of heterosexuality – just like Judith Butler's already classic example of drag, which, as she says "in imitating gender, – implicitly reveals the imitative structure of gender itself" (1990, 137). This means that like drag, advertisements provide an excellent possibility for queer questioning.

By queer questioning or theorizing I do not mean identity-based gay or lesbian theorizing. Instead, I am pursuing something else, something more vague, something resisting neat categorization. One way to define queer is to suggest that it acquires its meaning predominately from an oppositional relation to the norm (Turner 2000, 134). William Turner describes the task of queer thinking as wondering "how we adopt our genders and sexualities, how those categories come to have the specific meanings they do, what symbolic and institutional practices contribute to our sense of ourselves as selves, and how those practices both enable and constrain us" (Ibid., 8). Advertising certainly forms one of those symbolic and institutional practices, a practice to wonder about. Critical interpretation of commercial representations is one way of pondering the historical variability and political determination of genders and sexualities. And it is important that while interpreting we do not settle for decoding the most obvious imaginable meanings: as Eve Kosofsky Sedgwick has put it, *reading against the grain*, or resistant reading, is crucial for queer politics and survival (1993 cited Turner 2000, 135).

Turner has also claimed that "[t]he basic approach, central to queer theory, is the investigation of foundational, seemingly indisputable concepts," and, following this logic, he reminds us that if left "[u]nexaminated, heterosexuality functions as ideal signification, as a purportedly universal category beyond the contingencies of history" (2000, 3 and 72). Let's not leave it that way, then.

The politics of my analysis of contemporary television commercials consists

of reading against the grain the naturalizing representations of both *heteronormativity* and *normative heterosexuality*. The former concept refers broadly to the dominant social order maintaining heterosexuality as a norm, and the latter, while revealing that there are strict rules governing heterosexual practices, also hints that non-normative, queer hetero performances exist.

The issue of sexual preference is a current one in academic discourse on advertising. Already since the 1970s researchers have been talking about sexism or gender stereotypes and "genderism" in advertising (Williamson 1998/1978, Goffman 1979), but it has really been an effect of the feminist and queer cultural critique of the past ten years that heterosexuality has been conceptualized and, furthermore, problematized in literature focusing on advertising (e.g. Cortese 1999, van Zoonen 1999/1994, Lewis and Rolley 1997, Jobling 1997, Cook 1992). This is due partly to the more and more common scrutiny of representations of homosexuality in the ads (Messaris 1997, Cortese 1999, Lewis and Rolley 1997, Jobling 1997, Cook 1992). But heterosexuality is still often taken as a norm, as a given. And indeed, it remains such a given that the prefix 'hetero' is frequently left out as unnecessary. There are numerous contemporary texts which speak of plain 'sexuality' in the ads while explicitly referring to representations of heterosexual practices, or images connected to heterosexualized conventions of looking (e.g. MacRury 1997, Messaris 1997, O'Barr 1994).

Heterosexuality *is* one of the major factors, or vehicles used, when designers of advertising aim to appeal to their audiences, to evoke desire and identification. As in different forms of visual art, and especially in film and photography, iconic representations of gendered people have proven to be effective in eliciting emotions and thereby in visual persuasion based on affects. Also crucial are the "syntactic" ways in which the gendered bodies and their sexual and other relationships are represented. These include spatial and temporal organization like close-ups and general views, juxtapositions, sequences etc. (Messaris 1997). Erving Goffman has described a specific mode of this organization which takes place in advertising. He writes about rituals and ritualization: "If anything,

advertisers conventionalize our conventions, stylize what is already a stylization – their hype is hyper-ritualization” (1979, 84).

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On Everybody's Fundamentalisms

**Caroline Fourest
and Fiammetta Venner**

Trans. Tobe Levin

Review of Fourest, Caroline and Fiammetta Venner, eds. *Tirs croisés*. [Cross fire]. Paris: Calmann-Lévy, 2003.

Thanks to Bulletin de l'ANEF - Automne -Hiver 2003-2004, 73-75.

ProCoix-Paris has written: "This is the first book to compare Jewish, Christian and Islamic fundamentalisms with regard to all the questions that interest us: women, sexuality, culture, politics and terrorism. The transversal approach sheds a searing light on contemporary issues, its iconoclasm breaking the mold of the 'clash of civilizations' debate."

The editor adds, "Since September 11, 2001, the world appears haunted by Islamic terrorism. But trauma has not permitted profound reflection on the origins of terror: fundamentalism. If at times this questioning does take place, Islam alone is deemed author of barbarity. In effect, this lends credence to the 'clash of civilizations' theory."

Caroline Forest and Fiammetta Venner have immersed themselves in documents, testimonies, interviews and sacred texts. They unmask with vehemence this illusion of a monopoly of terror as they identify any number of points (such as women's rights, sexuality, cultural intolerance or violence) that coincide, whether you are looking at Islamic, Jewish or Christian fundamentalism. Even more telling, despite what may appear as a clash of civilizations, all three religions converge in an increasingly unstable world edging inexorably away from the secularism that benefits us all.

The real lines of fracture, far from separating Islam from "the rest of the world," divide the democrats from the theocrats, in other words, partisans of a metropolis that is

open, tolerant, protective of individual liberties, and the fanatics who agree in their efforts to target secularity in the cross-fire of their fundamentalist world view.

Analytic in tone and methodology, the text explodes with the questions it asks and the answers it solicits, a signal of alarm for all defenders of secular freedoms.

Themes include:

Is Islam more sexist than (fundamentalist) Judaism or Christianity?

Beyond all the hysteria, what geopolitical factors explain how Islamic fundamentalism poses a greater global threat than other fundamentalisms, despite their resemblance?

Is the veil a religious prescription or an obligation imposed by fundamentalists?

What role does the "accusation of Islamophobia" play in public discourse? How has this concept, launched at feminists, taken hold on the left, avid to criticize any secular attack on Islam?

Who is Tariq Ramadan? Why is he so seductive?

What is the aim of the UOIF and its European Council in using a fatwa, presented as a moderate gesture but in reality approving suicide attacks?

Do Islamic fundamentalists hold a monopoly on violence and suicidal aggression? What supports them, and how are they allied with groups on the extreme right as well as left?

The fundamentalists of all three religions, are they on a collision course or rather convergent toward a world of increasing fanaticism?

Is the secular state really endangered? How can we resist?

What is feminine in France?

Nicole Décuré

Trans. Tobe Levin

Review of Khaznadar, Edwige. *Le féminin à la française*. [The Feminine in French]. Paris: L'Harmattan, collection "Questions contemporaines," 2002.

What I like, first of all, in Edwige Khaznadar is that she takes up an arduous and ungrateful subject – the grammatical gender of nouns and adjectives describing people in French – in a conversational tone which keeps you awake ...

And then, it is perfectly clear. No dillydallying, no circumlocutions. She has something to say and she says it. I had been waiting a long time for someone to affirm loud and clear, with facts to prove it, that "the alternation of qualifying adjectives works 100% of the time" (p. 31). Voilà! A good round number that fills me with joy.

Above all, Edwige reassures me: no, French is not a rigid language that cannot be modified to accept feminine forms, contrary to what academicians, men of letters (in the masculine sense of 'men') say and also my male students who have only the slightest understanding of French grammar but when it comes to this debate become all of a sudden defenders of the purity of the tongue despite the fact that their anglicisms are a greater threat to said tongue than the use of the feminine in places where, till now, it has not been customary. Thus, the barrier is not of a morphological but historical and sociological order.

We knew it already, but it does one good to have it in black and white.

Edwige Khaznadar denounces repeatedly:

1. "the imprecation against women" of which numerous personalities are guilty (p. 12);
2. the "cultural blocks" (p. 12) which impede the use of the feminine form even where it is possible and which attests to a refusal of women's presence in public life (p. 207);
3. the fossilization of words describing professions according to dictates of a nineteenth century society;
4. sophisms, for instance pretending that the word "president" names a function and not a man (pp. 200-201);
5. leveling that results from generalized use of the masculine form (p. 204).

Edwige Khaznadar makes fun of:

1. our "reverence for official texts using the masculine to name public servants" in "reverse proportion to observance of traffic regulations" (p. 143);
2. the abusive use of the masculine (for instance, *le Premier ministre* [a woman] *is not really* [*inquiète*] = worried," [the final -e is

normally coordinated with a feminine subject]. Khaznadar calls this an “ataxie” which, according to *Petit Robert* (a popular French dictionary) “is a lack of coordinated movement caused by a disturbance in the central nervous system” (p. 181).

Edwige Khaznadar demands:

1. that the feminine be used; e.g. *la nouvelle directrice* [feminine form of new] in preference to the masculine;
2. that we take into account identifying terms as they apply to human beings since, in effect, that is what concerns us here (p. 15).

Edwige Khaznadar argues that

1. in our representations, if a *Béarnais* [a person from the Béarn province] is the subject, we tend to forget about the *Béarnaises* [the women from same province];
2. unlike received ideas (what a euphemism!), French is a language that permits feminine and masculine use of the indefinite pronoun (p. 22); French is a friend to the feminine (p. 25);
3. alternating the gender of qualifying adjectives can be used 100% of the time (p. 31); it is a matter of wanting to;
4. in the Middle Ages, the feminine form with *e* prevailed over masculine adjectives (p. 43);
5. the feminine in French does not work well as the diminutive of a masculine term, such as *gendarmette* [policewoman] or *doctoresse* [woman doctor] (p. 58) and we might add the ‘skirts’ (*jupettes*) coined by Alain (Juppé, prime minister) which has not endeared him to women;
6. since a woman cannot say, “I am a man,” the generic use of man (*homme*) is inadequate (p. 62). After all, the concepts attached to ‘man’ and ‘human being’ are not the same;
7. it is not the present demand that the feminine be taken into account which is aggressive but grammatical discourse itself, from its origins to the present day (pp. 173, 178);
8. “the discourse of grammar in French concerning gender” is fundamentally ideological (p. 95);
9. Englishisms are more easily integrated than the use of the feminine. I would like to add my grain of salt here. If the word *mél*, with its aberrant spelling, takes precedence over the use of the word *courriel* which at least respects the genius of the language, is it not because the latter sounds too feminine for high technology which, as everyone knows, is a masculine domain?

Edwige Khaznadar wonders if boys’ weakness in spelling (a well-known statistic) is not in part due to the immovable masculine form whereas girls, excluded, are forced to practice vigilance (p. 125): “Boys are not confronted with what it means to be the other, unrecognized. Girls are accustomed to not being named, not naming themselves, or to being named always second, and with some difficulty” (p. 132).

She concludes: “The ‘rule’ according to which ‘the masculine takes precedence’ is an androcratic prescription contradicting the spontaneous function of language ... It is sexist to pretend that the masculine can name anything; it shows casualness if you use only the masculine, and a lack of personality to think that masculine equals neuter” (pp. 200, 199). The book is to be read ASAP by those in need of more examples.

Thanks to the Bulletin de l'ANEF - Printemps 2003, 64-67.

Families Facing Childbirth

Hélène Trelu

Trans. Tobe Levin

Review of Tillard, Bernadette. *Des familles face à la naissance*. [Families Confronting Birth]. Paris: L'Harmattan, 2002.

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With a professional background in anthropology and medicine, Bernadette Tillard became interested in childbirth in a popular section of Lille-Moulins, and more specifically in the ways people prepare to receive a new-born and integrate it into the family. After surveying the field and discussing her methodology, the author retraces the steps families go through, from announcement of conception through pregnancy to birth and the hospital stay. She concludes with the baby's naming as a function of its parentage and thereby moves from the biological to the social.

Tillard turns first to the sociology of health before offering a precise description of the quarter she examined. It contains 10% of Lille's inhabitants, lower middle class but of differing degrees. Some figures: in 1990, the unemployed were 22% of active persons 20 to 59 years. 53% of the men are blue collar; 51% of women are employed. Stay-at-home wives are also numerous — 36% of the female population. Regarding foreign residents, they total 16% of the community. The method employed is equally detailed, based on observation and interviews. Through co-operation with two birthing centers, she met 75 mothers (with 171 infants) three times each (once during the pregnancy, then during recovery in the birthing center, and finally at their homes two months later).

By using a chronological approach in the particular familial context, the author invites us to travel with these women and their entourage. Everything begins with the manner in which the pregnancy is announced, examined as a discursive moment. Tillard records the popular expressions used here: "tomber enceinte" [literally, to fall pregnant]; "j'ai été prise" [I got caught]; "je ne me suis pas revue" [I couldn't recognize myself] and relates these to the etiological model elaborated by Laplantine. The language expresses the lived experience of these women and their understanding of masculine and feminine roles. In this blue collar milieu, expressions relate to a number of models, "the infant's birth being an occasion for a variety of discourses." The pregnancy, for instance, is announced only after medical confirmation and is followed by a series of material preparations (diapers, equipment, furniture, etc.)

The two following chapters (birth and recovery on the maternity ward) privilege the medical aspect. Birth has always inspired rites of passage no matter what the location or époque. But here, the event is not significant only for the mother, but for the infant, husband or lover as well, the latter becoming a father upon recognition of the offspring. One question is therefore raised: is the management of birth in France related to a series of ritual behaviors? Birth takes place almost exclusively in hospital settings or birthing centers, places chosen not by chance but with family background in mind, i.e. close to home or state-supported and inexpensive. De-

scriptions are faithful to the details of one body being separated from another, as much from the point of view of the parturient woman as from that of the medical personnel — the water breaking, the blood, the pain, the expulsion and the placenta.

The stay in hospital is experienced as marginal where the mother is relieved of her every-day cares. The father serves as mediator between the maternity ward and the outside world. For these four or five days, attention is paid largely to the baby's food, breast milk or bottled milk? The percentage of women who nursed varied by region. In France as a whole in 1995, upon leaving the maternity ward, 52% of women gave the breast but in Nord-Pas-de-Calais, that figure was only 40%. Breast milk, however, appears to take precedence among the upper classes and immigrants. When facing this choice, mothers take economic, cultural and medical indicators into account. For instance, among the women interviewed, a family tradition of breast feeding is practically non-existent, and interviewees expressed doubts about the quality of breast milk if the woman smokes. The issue of medicalized birth runs like a red-thread throughout the volume. Given the author's background, it's not surprising to find long descriptions of medical procedures, sonograms, recognizing the baby's sex, etc.

The last section interrogates parentage and naming. Here the author allies herself with anthropology while distancing herself from the medical world. Claude Lévi-Strauss sees three reasons for naming: names identify, classify and signify. Tillard analyses the first two and relies on several descriptive elements: the infant's family name, the first name by which he or she will be called, other names, and names significant in terms of religion and citizenship.

She hypothesizes that the context in which the pregnancy develops and the relationship between the biological parents determines the baby's family and first names. To what extent then is the choice of a first name really a choice? Determining factors include the couple's relationship, cultural origins, social positioning, fashion, etc. ...

Sibling relations are viewed from the perspective of children and parents, examined on a scale ranging from egalitarian treatment to discrimination among children, understanding or avoidance among sisters, sisters-

in-law, brothers, and brothers-in-law. Anne Gotman, concerned with sibling relations, alludes to the importance of inheritance. In Lille-Moulin, there's not very much to pass on. The few objects in question will be distributed equally according to the working class value of solidarity. Sibling relations become most important in the absence of brothers and sisters, or when children are placed in foster care (relatively frequent in Lille-Moulins).

For quite some time an asymmetrical view of conception held sway in which the father's semen was represented as playing the active role, the mother serving as passive container for fetal growth. Once the woman's contribution was considered equal to the man's, a more symmetrical image emerged. The author points out how representations of conception characterize power relations between the sexes. Thus, in societies advancing asymmetry in conception, you tend to find far more rigid and frequent gendered divisions of labor. In contrast, where symmetrical views reign, fathers are more likely to feel "pregnant" as well. Tillard looks at the way French society entertains both notions at once, an asymmetrical understanding of pregnancy as the woman's, and of symmetry that involves the man.

The marriages Tillard examines offer a mosaic of couples in a variety of matrimonial situations from a number of cultures. I'd like to underscore the importance of the father here, a contemporary problem. Today, paternal leave recognizes the father's place in the newborn's life. The objective is to tighten links between the father and neonate by de-naturalizing feminine and masculine competencies. A double movement emerges; on the one hand, representing paternal and maternal identities strongly sexualized that lead to inequality in investment in parenting and domesticity on the part of men and women; on the other, democratic aspirations among numerous couples leading to greater equality in parenting and fathers giving more time and attention to their infants. The press has praised these new fathers. So what's the story in Lille-Moulin?

Bernadette Tillard wags her finger at the pronounced differentiation in masculine and feminine roles in the popular culture in the north of France. She quotes Olivier Schwartz: "The popular classes hold on to their system of sexual identities and avoid any risk of

confusion or simple reduction of distance between traditional masculine and feminine poles" (1990). Now, the experience of pregnancy and birth is strongly implicated in male/female relations; and in this district, individuals are very fond of male/female distinctions. The father's place will depend on the gendered distribution of labor within the couple. Here, generally speaking, fathers don't assist at the birth; they feel implicated in the birth but wait patiently outside. Blue-collar workers and immigrants from the Maghreb have little to do with the pregnancy. Sexualized roles are quite rigid. All this suggests that the experience of pregnancy, birth and parenting differs according to class.

What the research adds to current knowledge is the father's participation in the pregnancy from the start, and not only what he does after the baby is born. It also enriches our understanding of maternity and paternity in one specific working class milieu.

Multitudes, queer ...

Encarnación Gutiérrez-Rodríguez

Review of a joint issue of the French journal *Multitude* and the Italian *Posse*. *Multitude/Posse: Féminism, Queer, Multitudes*. Nr. 12, Spring 2003.

"Nous entrons dans le temps où les minoritaires du monde commencent à s'organiser contre les pouvoirs qui les dominent et contre toutes les orthodoxies." [We are entering an era in which the world's minorities are beginning to oppose powers that reign over them and all other orthodoxies.]

With these words from Felix Guattari's "Recherches (Trois Milliards de Pervers)" (1973) [Research (Three billion perverts)], Beatriz Preciado introduces her essay on "Multitudes Queer. Notes pour une politique des 'anormaux'" [Queer Multitudes. Notes toward a politics of the 'abnormal']. Influenced by Foucault and Deleuze, Preciado deals with the formation of queer movements and theory by focusing on their relationship to feminisms and politics. She also explores theoretical and political advantages accruing from the concept of "multitudes" substituted for "sexual

differences" in queer theory and movement discourse. Emphasis from this perspective is no longer on "sexual difference" or "the difference of homosexuals" but on *queer multitudes*, i.e. a multitude of bodies, transgendered bodies, men without penises, dykes, cyborgs, butch girls ... The "sexual multitude" appears henceforth as the possible subject of queer politics — a view shared by all the essays in this issue on "Feminism, Queer and Multitude."

The journal aims to delineate a new political subject that emerges in the encounter of feminism with queer politics and the idea of a movement of differences, ditto a movement of minorities, reflected in Spinoza's use of the term "multitude." As Antonella Corsani, special issue editor, notes, today we can talk about a "politics of the multitude" only because feminism, postcolonial critique and the queer movement have paved the way. Homogeneity becomes unthinkable in light of them, as does the straight white male revolutionary, for he, too, cannot escape the traces and multiple voices of feminisms on the move.

One instance of this "movement of the movements" is recollected here in the record of feminist activists who met at the European Social Forum in Florence in 2002, their thoughts and critiques having been gathered into two volumes: the French journal *Multitude* and the Italian *Posse*. Sandra Harding's "standpoint feminism" and Donna Haraway's "situated knowledge" illuminate these texts as a project of resistance. From a methodological perspective, the issue presents itself as explorative, using narratives as itineraries to theory, opening a space for accounts in the first person singular and (self) enquiry. Using self-enquiry, a gaggle of various social groups *Betty+SheSquat+a/matrix+groupe Scovegno+groupe des 116* introduce their views on feminist-queer politics, an intervention that makes us stop to consider how subjectification takes place. How is reality constructed? What about the ruptures produced through political action? Communication on this issue took place on two levels: online on the Italian List "Moltitudinidegeneri" and in person, at the FSE in Florence.

Following up on this matter of the subject, a group of freelance intellectuals, *Betty*, explores in "Et toi, quel est ton genre?"

[And you, what's your gender?] a feminist vision which exposes their militant desire for and critique of historic feminist groups and political practices within the "movement of the movement." Emerging from this double move — on the one hand, inscribing themselves into feminist articulations of the 70s and 80s and, on the other, criticizing the actual social protests they describe —, they create their own praxis, opening a space at the heart of a social centre in Bologna, the "Sexishock."

This style of enquiry also influences ACT UP Paris's account of the encounter between queer politics and feminism. Their essay "Laboratoire des devenirs minoritaires" [Laboratory for minority becoming] discusses the positioning and emergence of a minority within a minority movement. They traverse the problematics of multiple identities and the fashioning of minorities, but within the context of a common struggle for affirmation of the power of life against sterile representations as victims of women or people with AIDS.

This explorative approach is complemented by that of another group of young feminist scholars and activists, the "NextGENDERation" which introduces their view of the link between theory and practice. In "Venir à la connaissance, venir à la politique. Une réflexion sur des pratiques féministes du réseau NextGENDERation" [Coming to knowledge, coming to politics. Reflexions on feminist praxis by the NextGENDERation network] Rutvica Andrijašević and Sarah Bracke introduce a dispute centered around "positivity of politics" and "negativity of theory" as it took place on the mailing list of the NextGENDERation - a European network of students and researchers in women's studies. Andrijašević and Bracke note that the split between "thinking" and "doing" is one of the fundamental mechanisms that demarcate knowledge production along the lines of race and gender. For them the European Social Forum in Florence offered a space in which to recuperate feminist, antiracist and queer genealogies which would allow for new forms of feminist subjectivation on the one hand, and for furthering feminisms as an oppositional project on the other.

Similarly, Cristina Vega in her essay on "Interroger le féminisme. Action, violence, gouvernementalité" [Interrogate feminism. Action, violence, government] addresses

feminist trajectories across changing scenarios under globalisation. In this context, violence against women appears to legitimate management of the social sphere, influencing labor, emotion and daily life in an era of flexible reproduction, key to transformations in the technologies that govern gender. Central to this inquiry is a hyper-vigilance with regard to feminist action itself in order to clarify its value.

Anne Querrien in "Femmes, Multitudes, Propriété" [Women, Multitudes, Propriety] introduces us to another aspect of globalisation, that of immaterial properties. Querrin starts from the idea of a knowledge-, information- and communication-based industry which incorporates women's knowledge into the production of value. In "De la reproduction productive à la production reproductive" [On reproduction's contribution to the production of reproduction] Sara Ongaro describes changes affecting the field of reproduction under "globalisation," ultimately inserting the famous "putting life to work" in the reproduction of capital and showing the consequences this has on the roles assigned to women. Equally important, globalization places women in the Northern and Southern hemispheres in a hierarchical relationship to one another. The author "speaks of her own journey through politics as a practice of change, where collaboration between women of diverse cultures is essential, the fields of consumption and lifestyle becoming more and more those where conflict with capital is played out." It becomes a question of locating concepts such as limit, dependence, autonomy, and liberty within the reigning cultural model whose destructive effects are becoming so evident today.

Because the journal reflects actual theoretical and political feminist work, it also includes interviews with various social groups such as the Italian Sconvegno in the field of employment, focusing on short-term contracts for women in institutions, especially social work. This organization uses self-inquiry to imagine new forms of emancipation via work or, conversely, via freedom from work. The preoccupation with emancipation and solidarity in the era of globalisation is shared by other contributors as well, such as Rosi Braidotti, Frédéric Keck, Judith Revel, Valérie Marange, Maria Puig, Noortje Marres, Marie-

Hélène Bourcier, and the groups Shesquat, A/Matrix and Collectif des 116.

Introducing us to rhizomatic itineraries of multiple feminist practices that inscribe "woman" at the intersection of ethnicity, class, lifestyles, age and gender, the issue rethinks feminism, but incompletely. Missing, sadly, are fundamental voices that have contributed to feminist renewal, those of black feminists and feminist migrants inside the confines of Europe.

In the Context of Women's Lives

Uta Meier

Trans. Tobe Levin

Review of Hammer, Veronika and Ronald Lutz, eds. *Weibliche Lebenslagen und soziale Benachteiligung. Theoretische Ansätze und empirische Beispiele*. [The Context of Women's Lives and Social Disadvantages. Theoretical Approaches and Empirical Examples]. Campus Verlag, Frankfurt am Main/New York, 2002.

Let's say it from the outset: this collection of essays distinguishes itself from others of its ilk. It avoids the often tiring and disjointed trail laid out so frequently by individual contributions that leave the reader wondering, "What do all these have to do with one another?"

It's a different story here. Guided by the principle that good theory must have a practical application, the editors and authors have succeeded in weaving together theory that challenges standard approaches, offers innovative concepts and arrives at a holistic analysis of the context of women's lives in the first part before applying these rich insights to daily existence in the second part.

Identifying traditional avenues to understanding inequality and the contexts of women's lives, pointing out the strengths and weakness of these approaches, the authors of the first five articles apply innovative theories to explain social and gender inequality.

U. Enders-Dragässer and B. Sellach focus their original contribution on a neglected topic, the parameters of women's agency and

decision-making. In order that 'father State' not disempower them, women must understand and attend to their own poverty and resource needs.

Next, K. Schäfgen offers a professional summary of vertical inequality theories' explanatory power and gender sociology, inspired by the Gender and Class Debate in Great Britain in the 1980s. Although in any global sense, no single explanation of women's environments exists, discrete aspects of women's multi-faceted daily lives can be glued together into a revealing – and ample – mosaic.

Among under-illuminated dimensions of this research is women's social bonding, that is, their opportunities to communicate and interact, weaving social safety nets. V. Mayr-Kleffel guides us through a maze of analytic concepts that enlarge our vision of women's daily lives by focusing on education and care of "social capital" viewed against a background of opportunity linked to income, learning and experience.

Next, M. Klein takes another look at complicity between gender inequality and the structuring of social space. No matter what level of education you focus on, women are disadvantaged. And the lower the social index in districts, developments, or municipalities, the worse for children are the housing and social infrastructure. Because women are all too often responsible for home and family, children's disadvantages limit their mothers' professional bargaining power as well as reduce their leisure time. This effect extends even to highly educated mothers who often desert the inhospitable quarter and move to another area to offer their children a better, more healthful atmosphere in which to grow up.

What we are dealing with here is total neglect of the gender dimension as a category of inequality, not only in socialist analyses of city planning but in those plans themselves. In this regard we desperately need a fundamental change in perspective that will privilege not only the productive side of the equation but also overcome dissonant structures of consumption.

Completing the first part is a contribution by P. Elis who offers biography as a means of gaining insight into various trajectories, regarded from the perspective of women's studies. This long-term vision allows

a woman's present situation to appear as the culmination of a history of individual experience.

The second part includes ten contributions focused more narrowly on specific women.

P. Drauschke, V. Hammer and D. Brand offer insight into single mothers' lives. Based on ample empirical data and enriched by Enders-Dragässer and Sellach's theory that broadens the concept of women's opportunities, it becomes clear that, whether in East or West, a single mother's range of action is limited by the risks built into the structure of her situation. Multiple exclusions result. Crystallized, too, is the permanent conflict between family and profession which narrative biographies reveal, while at the same time highlighting various coping strategies, some appearing as typical principles of self-representation.

Two pieces by B. Bütow & I. Nentwig-Gesemann and C. Kuhlmann turn to socialization and range of movement for girls, revealing that youth programs should not leave girls in the lurch. They need havens, communal living options, and all types of counseling — for everything from eating disorders to overcoming the trauma of violence. G. Cyprian and M. Pablo-Dürr come to similar conclusions with regard to restrictions on migrant women in need of social support. They note at the same time, however, how plucky migrant women often are, how competent and resourceful. Often they can negotiate these strengths into increased freedom of action if only the host nation's immigration politics don't hinder them.

The collection's final four articles continue to innovate discourse on women's daily lives. Women's bodies are the subject of A. Abraham's analysis while A. Jesse looks at health risks. M. Kattein measures the boundaries of women's income and consumption patterns in light of new legislation regarding mini-jobs that are often precarious. And finally, R. Lutz examines homeless women, concluding with a plea for recognition of their culture of poverty, which means no less than abandoning a vision based on gender neutrality and toting up deficits in exchange for a social work building on women's resourcefulness.

This collection, finally, testifies to the urgent need for a "feminine perspective" on all areas of life, one integrated into research programs and policy-making. Gender-mainstreaming should indeed be the order of the day, implemented in a double strategy: equality of opportunity for both sexes and equal worth placed on activities connoted masculine or feminine, in recognition of differently valued experience, activities and range of action. Nothing more, but also nothing less.

FGM in Germany

Helga Schulenberg

Terre des Femmes, ed. *Schnitt in die Seele. Weibliche Genitalverstümmelung — eine fundamentale Menschenrechtsverletzung*. [Excision of the Soul. Female Genital Mutilation as a Fundamental Human Rights Abuse]. Frankfurt am Main: Mabuse Verlag, 2003.

No one will be able to put this book down unmoved. It concerns rites difficult for Europeans to grasp, female genital mutilation suffered in Africa by girls generally between the ages of four and twelve — altogether more than 140,000,000 victims. In Europe, the number of casualties remains difficult to determine.

The book, divided into sections, opens with contributions by women and men who are indirectly affected. The second part details actions and projects against FGM, a third discusses legislation in Europe and Africa, including asylum, and a fourth focuses on sensitive support and counseling for victims.

Each contribution takes a different shape, highlighting the multiple perspectives from which the problem should be approached. And even if readers are already well-informed about the topic, new knowledge abounds.

Three consequences follow:

1. We in Europe must cultivate a tolerant attitude vis-à-vis cultures that perform FGM as a requirement of gender identity despite significant health risks.

Sexuality clearly has a different valence in these societies and girls are required to say nothing even if psychological or physical suffering is present. Besides, the majority of women are convinced that "circumcision" will enhance their sex lives (experienced within given social bonds) and contribute to their childbearing ability.

2. We must realize that FGM has a negative impact on socialization of girls. Their opportunities to achieve an equal education or training are diminished. For instance, their school attendance suffers when a side effect of the cutting is urethral scarring which, in the worse cases, leaves victims needing more than half to three-quarters of an hour to urinate. Irregular participation in class follows, especially grave at that moment in life when a girl's capacity for learning is at it greatest. This means that women are hindered in efforts to change their condition by a lower educational achievement.
3. Reading this book makes clear that long-term effects increase the risk of death for parturient women and their infants. The couple is also under increased pressure if the scarring allows intercourse only after another surgery. The man, however, is expected to break the seal by his strength alone; failure to do so is considered impotence, resulting in significant psychosocial conflict.
4. A very important point is the fact that women cut other women, motivated by desire to rise in social status.

The consequences that science has drawn from these facts are as follows.

° We must bring to our task tolerance and respect for those cultures that happen to include FGM. This means not only educating individuals directly affected by the practice but equally important, European professionals who come in contact with them as patients: gynecologists, pediatricians and medical personnel generally. Only then can we offer

these women a protective framework that permits treatment without violating dignity. What in Europe is considered a mutilation, i.e. a deformity, is considered a mark of honor like male circumcision, despite the fact that from a medical point of view the two operations have nothing in common.

° Education must continue in African countries, especially among excisors. These women need income-generating alternatives corresponding to the high status they presently enjoy within their societies. Campaigns should also target young couples to ease their relationship with one another, and young girls, to inform them of the consequences of FGM. This must break with the taboo, never to talk about it, that leaves victims wholly unsuspecting before arriving at the 'circumcision' site.

The book concludes with the imported problem of FGM among migrants to Europe. What a shock to learn that of 54 families questioned in Europe, 88.5% had had FGM carried out in their homelands while the remaining 11.5% had had it done in Europe – 9.6% in Germany and Holland! This leads me to conclude that we have a significant need for information and counseling.

This book, then, is a must read for physicians of both sexes who may have FGM's victims among their patients. And if you still have the feeling that we in Europe are quite a distance from the problem, that it's a primitive rite with little indigenous anchoring, a concluding essay on clitoridectomy in Europe in the 19th century will disabuse you. In sum, *Excision of the Soul* is well worth reading.

Editor's note: The movement to end female genital mutilation has been gaining strength in Germany where activists and victims are closing ranks to sensitize and mobilize the public in a professional and sensitive manner. This book collects articles and interviews representing thirteen countries: Ethiopia, Egypt, Burkina Faso, Germany, France, the Gambia, Cameroon, Kenya, Nigeria, Senegal, Somalia, Tanzania and the USA. It calls for a broad spectrum of approaches and activities. Twenty-five contributions range from popular educational efforts in Europe and Africa to counseling of immigrants in Germany. FGM as grounds for political asylum is also discussed as well as legal approaches to cutting on both continents. Rounding out the

presentation are articles on female genital mutilation as indigenous to Europe and practiced here in the nineteenth and twentieth centuries, plus a medical and psychosocial introduction to male circumcision and the movement against it. For more than twenty years Terre des Femmes has been engaged against this damaging traditional practice. Review copies are available from Gritt Richter: Telephone +49 (0) 7071/7973-0.

Watering the Dunes with Tears

Nura Abdi

Trans. Tobe Levin

Excerpts from Abdi, Nura and Leo G. Linder. *Tränen im Sand. [Desert Tears]. Bergisch Gladbach: Verlagsgruppe Lubbe, 2003.*

Dedication ...

To all the world's women, victims and non-victims of FGM (Female Genital Mutilation). Let's reach out to one another to protect coming generations from the torture that continues to threaten girls today.

"Somalia"

Dhulka

Dhulka is Somali for homeland. And my homeland was Mogadishu, capital of Somalia. It *used* to be — because after twelve years of war my Mogadishu has vanished, so I've been living for quite some time in Germany. And yet, as long as my Mogadishu survived, it was to me that place on earth most like paradise. It was *Dhulka*.

How often do I picture Mogadishu! Even today, eleven years after being forced to flee, images swarm through my mind: the blue of the Indian Ocean, the white of the flat rows of homes. *Chamer* it was called in our language, the "white city." Arabs named the town Mogadishu, a word signifying that place where you came to relax and drink tea. To

relax and drink tea, black tea with milk and three to four spoonfuls of sugar. ... Our tea has got to be sweet. We like it like that.

There's an awful lot I miss. Afternoons with my friends in the Indian Ocean. Beautiful women, evenings in the lanes, in their long, multihued *Dirrahs* of delicate, transparent cloth. The markets and the mosques. And the smells wafting from every window, incense or a mixture of sugar, scents and spice. Thrown onto the embers, aromas penetrate the entire house and escape out onto the street. Our women perfume themselves. They place the pan with glowing embers between their legs, the fragrance marinating their garments and soaking into their pores. Every woman you meet radiates an intoxicating bouquet. That was my town, and it never would have entered my mind to move anywhere else. Life seemed so simple, so light-hearted. I never worried about what the next day might bring. Wherever you looked, friendly faces returned your gaze, and every face seemed to say: Here you can feel safe, this is where you belong, here you can count on happiness. That was Mogadishu. (pp. 8-9) ...

Sometimes when attending a wedding, I'd imagine, those two go well together and then I'd say to myself, how will it be for you? Who's going to marry you? But at that very instant I'd banish the thought. To be frank: I didn't know anything about Love, and I didn't want to know anything about it. I was sure my mother would never force a man on me. And that was a good thing. It let me put off into the distant future even thinking about a man since I couldn't for the life of me connect anything pleasant with Love. And as a result, I banned all thought of it. You're alive today, I told myself, at this moment – why bother yourself with anything so full of fear and pain?

No, I wouldn't waste a thought on love. It would enter my mind as rarely as the possibility that events might lead me away from Mogadishu. Far from the city where I found life beautiful (11-12) ...

Excerpts from chapter two

"Grandmother and the Djinnns"

Translator's note: In Nura's earliest memories which trace back to Hargeysa, the largest city in northern Somalia, her grandmother looms large. Though not yet three, Nura recalls the landrover bouncing the family down to Mogadishu where the elder woman sets the tone.

"How can people live under water?" Everybody laughed, and my father thought the question, coming from a three-year-old, rather clever. They hold their breath, he said. I had to take him at his word then, and still do because women in Somalia don't learn to swim. Women do as my grandmother did. She would march in her ankle-length, red-flowered robe, hair hooded by the same colored cloth, down the beach to drop into the foam, a red spot in the dazzling blue of the sea, and once she had cooled off, she strode back to us under the palms, equally majestic in her wet attire. On those afternoons at the beach she would perform this ritual many times. With her clothing scarcely half dry she'd be off for another round, convinced as she was that nothing was better for her skin than salt water — which Mogadishu offered, thank god, in abundance.

Later, of course, we did the same whenever my friends and I went to the beach — we all stood around in our wet *Dirrahs* in the low tide. In Somalia, it is absolutely inconceivable that a woman should show her body — she'd risk being stoned. I never knew it to be otherwise, and remember exactly how it felt to put on my first bikini — how ashamed I was! It was my first summer in Germany, and naked female bodies were all over the place. Horrible! I was truly shocked. But it was high summer, and a friend from Romania invited me to go swimming. Because I didn't want to wear my *dhirrah* to a German pool, I bought myself a two-piece suit, the first of my life. Why make a big deal of it? I tried to convince myself. In Germany everybody wears one. They all show themselves more or less naked,

the elderly, the fat, the pretty – why not me, too?

In Kaufhof I found a leopard-skin suit. At least it's something African, I thought, which might make the whole thing easier. I tried it on immediately, partly out of curiosity and partly because I had no idea what size I was. It fit... It wasn't bad. I was pleased with myself. But then, at the pool: I stepped out of the locker thoroughly mortified. No, absolutely not, they'll all stare at me. Carefully, I looked around. Nobody stared. Not a single one. And even so, I was dying of shame. Urgently, I wrapped a towel around me so that at least less skin would show and threaded my way across the meadow to join my friend. But as I sprang past dressed in a towel, sunbathers' heads turned. Then I knew I'd done something wrong. Why couldn't they just think: the girl's probably chilly. I could have been cold, couldn't I? Well, maybe not, since it was after all a pretty hot day.

At some point my girlfriend wanted to go in the water but I couldn't let go of my towel. I'd have preferred to jump in with it. But I didn't, and my Somali education in courage finally served me well for I plunged half naked into the pool, unable to swim, and paddled around, played ball, enjoyed the slide — and less than a quarter of an hour later had no idea why everything had seemed so embarrassing.

Such worries didn't exist for me, back on the beach of the Indian Ocean ...

Translator's note: The typical beach day ends with flight from the Djinns whose realm is darkness and whom the grandmother fears will kidnap the children and drag them out into the sea, never to be heard from again. Djinns had played a significant role in the nomadic campfire stories Nura's grandmother retained from her youth – stories she told Nura and her siblings. A pious woman who knows her Koran by heart and prays five times a day, the grandmother is the central authority figure.

Not that we children really feared our grandmother. She was strict, o.k., and sometimes she got on our nerves with her accusations and scolding. Secretly, we called her the "kvetch" but we were on our best behavior in her presence and showed her the

greatest respect. Because she was, after all, a very loving woman. She was responsible for seeing to it that we were raised as good little Somalis since our education rested mainly in her hands. Mother stood behind the counter of our store from morning till night and father divided his time among the teahouse, mosque, market and port. In other words, grandmother was the hub of this turbulent, lively, noisy circle that was my family, and my family was more important to me than anything. To be together and be there for one another, to me that's happiness. In Somalia we're raised to experience that in a family, each one is extremely important to the other. That makes us strong. What else could possibly threaten us? Sometimes, when you're really at the end of your tether, you don't need to despair because you know for sure: your family won't leave you in the lurch. ... Maybe that's why life in Africa is easier and more carefree than in Europe. Life is sweet because you know people exist on whom you can depend absolutely.

I think Somali women are therefore more self-confident than German. How often have I been astonished at German women's lack of courage. Too many think even one child too stressful for them. In Somalia you find women who have barely been to school, who are married off young, and who have one kid after another. They have no job skills, their husband may be unemployed, and nonetheless, they manage. They go out and sell something, tomatoes or bananas, take any kind of work and feed a large family that way. A German woman has a good job, earns a lot of money, lives in a safe country, but lacks the confidence in many cases to have a even a single child. That can only mean she has no self-reliance. In Somalia, a mother snaps up her five or seven children and throws herself into the struggle for a living.

A new baby is therefore always a happy event for us. Not only for the family, but for the whole community. It would never occur to anyone that a child could be a burden. Every newborn brings its own happiness into the world, so we say, and therefore my mother got one after the next. I was the fourth. And then we were eight. Nearly every second year, a new baby. My father was light-skinned like an Arab, my mother, nomad, dark brown, so that we kids arrived in a rainbow of hues. But

we are alike in one thing, our temperament. It was fiery.

Excerpts from chapter six

"The Madrassa [Koran School]"

... What M'alim (teacher) Omar failed to prepare us for, however, was our circumcision although nearly all girls would be circumcised while pupils at the Madrassa. And it wasn't only M'alim Omar who said not a word about it; no adult at home, not our parents, not our aunts, not our neighbors, seemed to think it was worth mentioning at all. Not even the girls who had already been through it talked about it. Maybe because it was so self-evident. Maybe because you don't need to waste words on things so obvious to everyone.

Not that it was a big secret, as if the word "circumcision" never slipped off anyone's tongue. Sometimes we girls would stand around after Madrassa and ask one another "Have you already been circumcised?" And the answer might be, "No, but during the holidays it'll be my turn." Then she'd be envied by all the not-yet-circumcised. Because there was nothing we longed for more ardently than to be circumcised, to belong. But the experience was never mentioned. Whoever had gone through it never discussed it. And for all those who hadn't yet had it, the whole thing was just a word that nobody explained. A magical word without any meaning.

Of course we were deliberately left in the dark. And nevertheless, we all had some obscure idea, a pale premonition not really acknowledged to ourselves about what awaited us. Too vague, too inconceivable to really worry us. Just enough to let the thing look like a little adventure. For, at the very least, the commotion surrounding a circumcision was hard to keep secret in Mogadishu. Sooner or later you knew what was behind it all, no matter how small you were, even at five like me. For instance, there were the *Halaleisos*, the circumcisors, daily disappearing into various entranceways. You recognized them by the odor wafting from them. When they pass you by, they smell of

the strong herbs rubbed into the wound. Sometimes small children would run after them, taunting, because there was something foreboding about them. I think you can also see it in their expressions – they have closed faces. They look like they haven't laughed for a very long time. Not evil, but embittered.

Then maybe, in passing, you'd pick up a word or two from the neighbors' conversation when one would be asking the other for a good hallaleiso's address. And not to forget the parties in the evening before a circumcision. If the festivities were at the neighbor's, you'd probably drop by. If you were a girl, that is, not a boy. No boys allowed. There would be a lot of singing, a lot of laughter, and the joyous atmosphere was so contagious that you could hardly wait for your own circumcision. If you were a really curious kid, you'd wake up the next morning and whisper in your big sister's ear, "Today they're going to be circumcised. I'm going to sneak over right away to find out who cries because yesterday they all swore that they wouldn't."

One or another of the neighbors might actually let you look from a distance at what was going on, but not all by any means. Most permitted no observers and shooed you impatiently out of the house. So, if we really wanted to know, we could find out a little. But in the end, the only thing you knew for sure was that they were going to do something with a piece of you, down there between your legs.

Excerpts from chapter 7

"Who'll be most courageous?"

We also knew why. Because it had always been done to girls and because that's how you became a woman and because otherwise you could just forget about ever getting married – no man would want you as long as you were dirty and stank. And that's why I jumped around our courtyard with exuberance, clapping my hands and shouting how happy I was, just having learned that in one week's time, right after the holidays began, my older sisters Fatma and Yurop and I would be circumcised. Even though I wasn't

yet five and therefore really much too young.
...

Before the *halaleiso* had even touched her, Yurop cried out. At once, one of the women slapped her in the face. The general consensus held that this was no time to exercise forbearance. And maybe this advice wasn't so far off the mark, but in Yurop's case it didn't quiet her down. She went right on screaming so they stuffed the gag in her mouth, ready for that purpose. I remember, I thought that was funny. I still hadn't understood a thing. And anyway, there were still enough girls in line ahead of me. I wasn't next, so I could just keep on sniggering. But as the line grew smaller, laughter stuck in my throat.

From Yurop came nothing but groans by now, and a couple of minutes later a woman came out holding a narrow band of cloth. This she wrapped around Yurop from her hips to her big toe, so tightly that she couldn't move her legs. Then two women carried her carefully into the room with mats on the floor.

I hadn't been able to take in very much of it. Once they'd gagged her, I sort of took off. Because there were so many women pulling on her and standing around, I couldn't have seen much anyway. Now it was Ifra's turn, and like all the others, she lit out of there screaming her throat out. So first the women had to catch her and, with fanatical violence, threw her onto the box. Then, repeat performance: Ifra screamed and tried to free herself, and again the women fought and gagged her. And so it went with Fatma, Muna, Suleiha and Nasra. All shrieked, all were gagged, the *halaleiso* never slowed down. Between girls she wiped blood off the box and with her foot kicked sand over the puddle on the floor. And now there was only one left, and that was me.

When my turn came, I burst into tears. I was scared but couldn't even run away. I screamed as they approached me, I screamed, "I don't want to!" That didn't help at all. They grabbed me, dragged me to the box that had once held oranges, and sat me down on it. I screamed, kicked, and was held down on all sides. Not one of the women made the slightest move to help me. One of them reminded me that yesterday, I had promised to be the bravest of them all. I sat there as if in an arena, a circle of women around me. They

imprisoned me, tossed my skirt aside, pulled my legs apart, and that was the moment when one of the neighbor women burst into song.

She saw my stomach and thighs – body parts that, even on a four-year-old girl, remain hidden – and was enchanted. I was the lightest of us all anyway, but down there my skin was almost white. And this woman began to sing, "Nura, how beautiful you are, how white you are, your skin is whiter than white camel's milk." Although still holding me in their violent grasp, the women repeated, one after another: "Nura, how white you are, whiter than milk." I really did calm down, but as I thought, "Are you really so white?" the *halaleiso* cut.

There was a sharp scratching or ripping, a sound like a burlap sack or heavy-meshed towel being knifed. Now the women competed with each other in shouting and screaming. They pulled on my arms and legs, nearly squeezing the breath out of me. "Yes, yes, that side is good!" "But there, there you've forgotten something!" "So, that's it!" "Done already! Done already!"

A witches' cauldron. But above their screeching I heard this scratching, the razorblade slicing my flesh. I was in such shock that no scream came out. No matter what they cut, every time that horrendous scratching jack-hammered in my ear, louder than any howl.

But the worst was yet to come. The worst is when they sew you up.

Sweat poured out of me. I'd invested all my strength in surviving the first pain. Now I had no power left. In the meantime it had grown warm. The sun had wandered in over the courtyard and blinded me. I was nauseous. I had the feeling I was going to throw up. And between my legs someone was busy with a needle in an open wound. It was as if with all my senses, wholly conscious, I was being slaughtered. I tried to defend myself, but what can a four year old do against six grown-up women? Maybe I moaned, maybe I gasped for breath. But I didn't scream, for I was spared the gag. And then I fainted.

Before they began to bind me up, I came to. It was a new pain this time, the *halaleiso* rubbing herbs on the fresh wound. These herbs are supposed to speed up healing. It felt like being held over an open fire.

Again I fainted.

While conscious, I hadn't looked. I couldn't look while they were cutting me up. But I remember: when they wanted to carry me away, I opened my eyes. I saw blood on the floor and those parts that had been hacked off swimming in a bowl. What had been sawed off all of us, including the other girls. The *halaleiso* had tossed them in a pile in the saucer. Later I learned that someone had dug a hole and buried them somewhere in the courtyard. Exactly where we were never to learn. "What do you need to know for?" was all they would say. "It's long gone to where it belongs. Under the earth."

Excerpt from chapter 8

"I was bravest"

To this very day I can recall my father's face in front of me. On the second day the door opened and he stepped inside. That is, he stood on the threshold and looked at us girls on the floor. I can still see the look in his eyes. He was close to tears. He saw us lying there and words stuck in his throat. He said nothing, quickly turned around, and closed the door. ...

Famous 'ordinary Women': Novi Sad

Natascha Vittorelli

Trans. Tobe Levin

Review of Stojaković, Gordana, ed. *Znamenite žene Novog Sada I. [Famous Women of Novi Sad I]*. Novi Sad: Futura publikacije, 2001.

Among feminist academics from the former Yugoslavia, historians are rare, possibly due to an understanding of the field characteristic of that time and place, history viewed as a political chronicle serving to legitimate communist dominance. Andrea Feldman sees it like this (footnote 1). It may also have to do with insistence over decades that women had achieved equality in the region's revolutionary movements, as much in

the so-called "national" movements of the nineteenth century as in anti-fascist coalitions in the twentieth, not to mention in the Party, unions, etc. In any case, as Lydia Sklevicky (footnote 2) would have it, constant repetition of the equality theme or insistence that the woman question has been resolved once and for all has placed the agenda item on the level of myth, not history. Feminist historians may be scarce for another reason as well. Denounced as bourgeois, feminist activity itself is suspect, so that concern for historical research or with Southern Slavic or Yugoslavic women's movement history must be as well.

Now, none of these reasons is truly convincing. After all, an entire decade has passed since the state lost the firm hold that discouraged historical research. And nonetheless, little has changed to augment the miniscule number of feminist historians looking at the former Yugoslavia. One obvious result of this situation is a scarcity of publications on women and gender history in the region. Therefore, we have an additional reason to celebrate the appearance of *Famous Women of Novi Sad* edited by Gordana Stojaković of the Women's Studies Center Novi Sad.

The book consists of two parts, opening with a concise sketch of city history highlighting Novi Sad's "national and religious heterogeneity" and "multiculturalism" (6). The first half is also saturated with emphasis on national and/or religious identity as something to be either emphasized or transcended. For instance, the first women's charitable association in the town, founded 1867, paid no attention to the ethnic or religious background of members, nor to that of the children in need whom it aided. Later, however, the NGO took a turn toward Roman Catholicism, inspiring the founding of later associations based on religion or ethnicity. As a result, each of the numerous communities comprising the city would soon enjoy its own women's charitable group, responsible for care of those of its own profile (26 & 43). Nonetheless, women would repeatedly set things in motion aimed at overcoming boundaries. Although women's charities predominated, Novi Sad also witnessed the founding of women's groups dedicated to education, cultural or political aims. Stojaković gestures toward the multiplicity of cooperative efforts among

women, both within and beyond the borders of Novi Sad, and shows how work often overlapped. She uncovers women's groups active in international networks at the turn of the 19th century.

The study's second part offers six short biographies of "famous women" who for various reasons spent most or all of their lives in Novi Sad engaged in struggle for political, social and cultural emancipation of women. Most portraits were also composed by Stojaković with contributions by Svenka Savi and Mirjana Majki. Now, given the accent on multicultural women and their associations, it is striking and irritating that, although the actions of Hungarian, German, Slovak, Jewish and Protestant women are honored, dominating the tale are Serbian activists. I suspect that this can be blamed on the sources themselves but it is nowhere mentioned as a mitigating circumstance.

A concluding time-table comparing local to international events adds immeasurably to the value of this illustrated collection. An index of names also makes searching for specific individuals much easier.

In theory, *Znamenite žene Novog Sada* is a compensatory gesture toward feminist historiography, making it valuable to a readership transcending specialists. Now, a criticism often heard concerning "compensatory" history is that adding "remarkable and prominent" women to the repertoire neglects "ordinary women" (footnote 3). However, making women who acted politically, socially and culturally in favor of women's equality into "famous" individuals speaks merely for the author's cleverness. The history of the women of Novi Sad from the women's movement at the end of the 19th century to 1941 (WW II) is, however, at the same time and, possibly primarily, a history of "ordinary women." Stojaković has made an admirable first step of incalculable importance. The scope of material and data she presents is overpowering. I join the author in hoping for her work that it will serve to inspire and encourage deeper research into women's and gender history in Novi Sad.

(1) Andrea Feldman. "Women's History in Yugoslavia." In Karen Offen/Ruth Roach Pierson/Jane Rendall, eds. *Writing Women's History. International Perspectives*. Bloomington: Indiana UP, 1991. 417-421.

(2) Lydia Sklevicky, "Konji, žene, ratovi, itd. Problem utemeljenja historije ena u Jugoslaviji." In: Lydia Sklevicky. *Konji, žene, ratovi*. Zagreb 1996. 13-24 (here: 19).

(3) See also Sandra Stanley Holton. "The Suffragist and the 'Average Woman'." In: *Women's History Review*, 1 (1992) 1, 9-24.

Precarious women

Maggie Smith

Review of Precarias a la Deriva. A la deriva por los circuitos de la precariedad femenina. [Adrift through the Circuits of Feminized Precarious Work]. Madrid: Traficantes de Sueños, 2004.

Synopsis: we live precarious lives. Which is to say some good things (we accumulate diverse knowledges, skills and abilities through work and life experiences in permanent construction), and a lot of bad ones (we are vulnerable, insecure, impoverished, socially exposed). But our situations are so diverse, so singular, that it is difficult for us to find common denominators from which to depart or clear differences with which to mutually enrich ourselves. It is complicated for us to express ourselves, to define ourselves from the common ground of precariousness: a precariousness which can do without a clear collective identity in which to simplify and defend itself, but in which some kind of coming together is urgent. We need to communicate the lack and the excess of our work and life situations in order to escape the neo-liberal fragmentation that separates, debilitates and turns us into victims of fear, exploitation, or the egotism of 'each one for herself.' Above all, we want to enable the collective construction of other life possibilities through the construction of a shared and creative struggle.

— From the invitation to participate in the first *deriva*, October 2002.

Precarias a la Deriva is an initiative at the crossroads of research and activism which arose from the feminist social center *La Eskalera Karakola* in Madrid, initially as a response to the general strike in Spain in June 2002. Faced with a mobilization which did

not represent the kind of fragmented, informal, invisible work that we do – our jobs were neither taken into consideration by the unions that called the strike nor affected by the legislation that provoked it – a group of women decided to spend the day of the strike wandering the city together, transforming the classic picket line into a picket survey: talking to women about their work and their days. Are you striking? Why? Under what conditions do you work? What kind of tools do you possess with which to confront situations that seem unjust to you?...

From this first tentative experience came the impulse to organize an ongoing research project. It is clear that we need tools for talking about and intervening in new kinds of work – this terrain of labor which often doesn't even have a name – so we set out to map the territory, with one eye always set on the possibility of conflict. This is a bid for survival arising out of our own needs: networks to break solitude, words to talk about what is happening to us.

But who is this 'us'? We depart from a tentative category, almost an intuition: can we use 'precariousness' as a common name for our diverse and singular situations? How can we both seek common names and recognize singularities, make alliances and comprehend difference? A freelance designer and a sex worker have certain things in common – the unpredictability and exposure of work, the continuity of work and life, the deployment of a whole range of unquantifiable skills and knowledges. But the difference in social recognition and the degree of vulnerability is also clear. How shall we articulate our common need without falling back upon identity, without flattening or homogenizing our situations?

Instead of sitting still to settle all these doubts, we decided to set off and work them out on the move. We chose a method that would take us on a series of itineraries through the metropolitan circuits of feminized precarious work, leading each other through our quotidian environments, speaking in the first person, exchanging experiences, reflecting together. These *derives* through the city defy the division between work and life, production and reproduction, public and private, to trace the spatial-temporal continuum of existence, the double (or multiple) presence. More concretely: for a few months

an open and changing group of us went almost every week on a wandering tour through the important spaces of daily life of women (ourselves, friends, close contacts) working in precarious and highly feminized sectors: language work (translations and teaching), domestic work, call-shops, sex work, food service, social assistance, media production. In order to structure our reflections a bit, we chose a few axes of particular and common interest to guide us: borders, mobility, income, the body, knowledge and relations, emp-resarial logic, conflict. Talking, reflecting, video camera and tape-recorder in hand, we went with the hope of communicating the experience and the hypotheses we might derive from it, taking our own communication seriously, not only as a tool of diffusion but as primary material for politics.

The experience has been tremendously rich and a bit overwhelming. The questions multiply, little is certain. But a few tentative hypotheses emerge. In the first place, we know that precariousness is not limited to the world of work. We prefer to define it as a juncture of material and symbolic conditions which determine an uncertainty with respect to the sustained access to the resources essential to the full development of one's life. This definition permits us to overcome the dichotomies of public/private and production/reproduction and to recognize the interconnections between the social and the economic. Second, more than a condition or a fixed position ('being precarious') we prefer to think of precariousness as a tendency. In fact, precariousness is not new (much of women's work, paid and unpaid, has been precarious since the dawn of history). What is new is the process by which this is expanding to include more and more social sectors, not in a uniform manner (it would be difficult to draw a rigid or precise line between the 'precarious' and the 'guaranteed' parts of the population) but such that the tendency is generalized. Thus we prefer to talk not about a state of precariousness but about 'precarization' as a process which affects the whole of society, with devastating consequences for social bonds. Third, the territory of aggregation (and perhaps of 'combat') for mobile and precarious workers is not necessarily the 'work place' (how could it be, when this so often coincides with one's own home, or someone else's, or when it

changes every few months, or when the possibilities of coinciding with a substantial group of the same co-workers for long enough to get to know each other is one in a thousand?) but rather this metropolitan territory we navigate every day, with its billboards and shopping centers, fast-food that tastes like air and every variety of useless contract.

In addition to these basic hypotheses and a mountain of doubts, we have a few clues as to where to look next. First of all, and thanks to the workshops we conducted on 'Globalized Care' we have managed to work out a few *points of attack*. The crisis of care, or better, the political articulation of this fact, which from one or the other side of the sea affects all of us, is one of those points. We don't think there is a simple way of posing the question, a single formula like a social salary, salaries for housewives, distribution of tasks, or anything like that. Any solutions will have to be combined. This is a submerged and many-legged conflict, involving immigration policy, the conception of social services, work conditions, family structure, affect... which we will have to take on as a whole but with attention to its specificities. And then there is our fascination with the world of sexwork which we have been encountering bit by bit, and which once again situates us in a complex map in which we also have to look at migration policy and labor rights, but also rights in the realm of the imaginary. There is a continuum here, which for the moment we are calling Care-Sex-Attention, and which encompasses much of the activity in all of the sectors we have investigated. Affect, its quantities and qualities, is at the center of a chain which connects places, circuits, families, populations, etc. These chains are producing phenomena and strategies as diverse as virtually arranged marriages, sex tourism, marriage as a means of passing along rights, the ethnification of sex and of care, the formation of multiple and transnational households.

Second, we have talked about the need to produce *slogans* which are able to group all these points. Past ones have become too limited for us, too general, too vague. In the last session of the 'Globalized Care' workshops we realized that some of these slogans could take us into spaces as ambivalent but as necessary as the re-

vindication of the ability to have and raise children, while at the same time taking up the radical discourses of the family as a device of control, dependence and culpabilization of women.

Third, the necessity of constructing *points of aggregation* is clear. Curiously, our process of wandering the city has led us to value more the denied right to territorialize ourselves. If this territorialization cannot take place in a mobile and changing work place, then we will have to construct more open and diffuse spaces within this city-enterprise. The *Laboratorio de Trabajadores* that we are considering constructing would be an operative place/moment to come together with our conflicts, our resources (legal resources, work, information, mutual care and support, housing, etc.), our information and our sociability. To produce agitation and reflection. A good idea, and a difficult one: at the moment we are thinking about it, not only the practical aspects but particularly the capacity this might have to construct itself as an attractor, connector and mobilizer of sectors as different as domestic workers and telephone operators.

Fourth, we hope to strengthen the *local and international alliances* we have established in the process so far. The video and the book which we have just published are a means to this end. We will use the video to return to the spaces we have passed through in the past year or so, to the health center and to the neighborhood associations, in the plaza and in cyberspace, to keep open the conversations we have begun.

Fifth, we underline the importance of *public utterances and visibility*: if we want to break social atomization, we have to intervene with strength in the public sphere, circulate other utterances, produce massive events which place precariousness as a conflict upon the table, linking it to the questions of care and sexuality. There are ideas circulating, possibilities yet underdeveloped, for this kind of intervention both at a local and an international level, which we hope to pursue together with the many women and collectives with whom we have been in contact. For the moment, we detect three types of latent conflicts (or conflicts which exist but are invisible or individual): 1) generalized absenteeism from non-professional work (telemarketing, chain-store retail and service);

2) the demand for other contents and other forms within the precarious professions (nursing, communications) and; 3) the demand for recognition in the traditionally invisible sectors (domestic and sex work). The hybridization of these types must be taken into account, and our strategies be drawn from the resources, modalities and opportunities that these particular kinds of work provide. In this we have seen a few interesting experiments – from the rebel call-shop workers to the media workers who have used the tools they have at hand to project other messages – and in coordination we hope to generate more experiments.

And sixth, we begin to consciously encounter the need to mobilize *common economic and infrastructural resources*. We want to be able to ‘free’ people, just like the parties do: free from illegality, free from precariousness. We could organize a marriage agency... we can disobey, falsify, pirate, shelter and whatever else occurs to us. The proposal of the *Laboratorio de Trabajadores* space, as well as almost any other proposal, requires money. We don’t want to fall into the star system, touring and talking and not developing the local network that is so important to us, nor do we want to fall into the dependency of subventions. The resources we’re concerned about are as much immaterial and affective as they are material. Our bid is to construct a *pro comun*. To do this it is necessary to collectivize knowledge and networks, breaking the logic of individual maximization to which the intellectual agencies of the *city of renown* have accustomed us.

One thing leads to another. From the *derives* to more *derives*, from workshops to thousands more dialogues and debates, demonstrations, public spaces, the possibility of accumulation. Beyond the politics of the gesture: density, history, links, narration, territory....

to be continued.

<http://www.sindominio.net/karakola/precarias.htm>

An Event in Swedish Gender Studies

Britt-Marie Thurén

Review of Göransson, Anita, ed. *Sekelskiften och kön. Strukturella och kulturella övergångar år 1800, 1900 och 2000*. [Turns of Centuries and Gender. Structural and Cultural Transitions in 1800, 1900 and 2000]. Stockholm: Prisma, 2000.

A pioneer scholar of gender in Sweden and professor of gender studies and economic history at the university of Göteborg, Anita Göransson has participated for over two decades in feminist debates as well as in the practical work of constructing women's studies institutions.

Any new book of hers is an event in the Swedish gender studies field. The edited volume under consideration doesn't quite live up to its stated aims, but it is an interesting collection of high quality articles, taken separately, and an informative summary of what has happened to gender in Sweden during the last two hundred years. (A proviso here: one chapter focuses on the history of gender organization in Norway during the 19th century but this is a necessary piece in the puzzle, since Norway and Sweden were unified during that epoch.)

What happens when one century turns into another? In a sense nothing at all that could not happen at other times, of course. But given the way time is reckoned in the Western world, and given a widespread cultural tendency to invest figures with a certain magic force, the fact that an 8 changes into a 9 or a 0 makes people reflect, and that in itself can have an impact on social and cultural processes. In any case, turns of centuries are convenient points for ordering historical material. They can be used as resting points in an argument or as high spots from which to survey large wholes.

At a seminar for dance studies in Stockholm, the observation was made that the movements of ballet change over time and that there seems to be some connection between those aesthetic changes and alterations in the social choreography of society. For example,

it was observed that in the early 1800s, norms of movement were increasingly polarized between the feminine and the masculine. Was this merely by chance or did it have something to do with the process of political change in which women's rights were being diminished, and the new public spaces created were reserved for men?

These thoughts served as the starting point for this volume. "It seems as if changes in aesthetics, emotions, fashion and ideas about body and soul coincide in time with different phases in the general social changes that we hear more about, such as the emergence of a market economy and industrialism, individualism and, little by little, democracy" (7; all translations are the reviewer's).

The idea frames a drawing-together of social and arts studies of gender, in an approach reminiscent of cultural studies. Accordingly, in a central chapter, Anita Göransson gathers up various general trends and then sketches succinct summaries of the situation in each of the turns of century treated. The one we have just lived through presents three tendencies: Collective action grew strong and successful during the 1970's, especially for the women's movement and for the ecologists. This created new political spaces and new organizations within the state apparatus. Simultaneously, however, the strength and visibility of older organizations diminished, and the logic of the market invaded areas that had earlier been governed politically by the state and the municipalities. "There is great activity among decision-makers. But we are left with the issue of how people can act in order to gain influence over developments. The social structure is polarized in new ways, where gender and ethnicity are important distinctions, not least in view of the great streams of refugees between countries" (121-122).

Göransson's chapter ends with the following paragraph, which also sums up what the book as a whole wants to demonstrate:

In the year 2000 women's agency and authority are no longer doubted. Even so, there are great variations between different spheres of social life when it comes to women's possibilities. Much seems to dissolve at this late modern hour, including the established forms of collective action. But power has not

dissolved; it finds new platforms and new roads. New forms for popular cooperation are taking shape within the country but also between countries, as well as new forms for opinion making. The work of constructing society starts anew, now, but at another level. (124)

In the book's longest chapter, Claes Ekenstam offers an interesting and well researched description of the crises (more or less constant) of masculinity in Sweden, using information from diverse areas such as sports, workers' movements and ideas related to the control of emotions, nationalism and militarism. He describes how a rational, middle class, self-controlled masculinity took form around 1800 in sharp contrast to an earlier version that put a premium on emotions. Around 1900 the debate on masculinity moved between two other extremes, middle class restraint and working class physical strength. Around 2000 masculinity is again considered to be in crisis, and now the theme that stands out is androgynization.

Göransson is an economic historian, Ekenstam a historian of ideas, but both reason in a more or less transdisciplinary manner. For the rest, however, the book separates into two halves, with the first few chapters offering historical and sociological information and the last few presenting the fine arts perspective. Since the two halves refer very little to each other, the good intentions of putting together a book like this are partially lost.

Historians Ida Blom and Inger Elisabet Haavet describe the general development of family and welfare in Norway during the 19th century. Ulla Björnberg, a sociologist, covers approximately the same ground for Sweden during the 20th century. Eva Öhrström, from music studies, describes the extent to which women have been able to work professionally in the music field. A number of women composers from different centuries are presented. The stories of their lives are interesting in themselves, and they are used to answer questions. Under what conditions have women composed music? How did women composers understand their position? How were they seen by others? In general, it has been permissible for women in Europe to play music but not to compose.

The chapter by art historian Anna Lena Lindberg demonstrates the same tension between allowable craftsmanship and forbidden artistic creativity in the area of pictorial art. Women artists' opportunities are tied to the cultural view of women's creativity but also to the construction of different genres. Lindberg finds fascinating illustrations of this in the history of embroidery as art. Around the present turn-of-the-century, she affirms, the hierarchy of genres has largely dissolved, and art is being liberated from gender "in the same way as late modern culture is being liberated from the constraining force of tradition" (178).

Cecilia Olsson, dance historian, describes an almost parallel history in the area of dance, complicated however by the fact that dance has often been gendered as female. Gender and class as principles have clashed in complex ways around dance as art. Olsson finds suggestive links between changes in the forms of dance and similar general social changes in the same periods; this general ambition of the book stands out clearly in this article. The connection with turns of centuries, however, is less explored than in the other chapters.

The introduction expresses the aim of the book as follows: "There are ... parallels as to long term change in gender patterns in different contexts. That should not surprise us. It is simply that we seldom obtain a complete picture of them, since different university disciplines tend to stay within their own areas" (8). Precisely the thought that "that should not surprise us" is what I would have found worthy of further investigation. Sure, the parallels might not astonish us, but why is that so, and how do the parallels come about? What links exist empirically and how can they be theorized? The separate chapters do not quite add up to a theoretical narrative.

There is an interesting embryo, however, for theorization. The introduction mentions a few themes that run through all the chapters. They are: the cultural construction of professionalism, of agency, of authority and of access to public space. In the early 1800s all four were gendered as male, which meant limitations for women which lasted for most of that century (10). I see here, albeit dimly, a possibility of transcending the postmodernist and deconstructionist focus on discourses and figures of thought, and a return to an analysis of social structures and institutions, but

without losing sight of the inevitable significance of culture for these structures and institutions — a displacement, in other words, of this debate, and one where the theoretical apparatuses of Bourdieu or Giddens could have been used to great advantage. There are other possibilities, of course. I mention this only as an example of what I mean when I say that what the book offers is undertheorized.

In spite of its shortcomings, I am sure the volume can be used in gender studies courses. It offers a rich mass of information on gender in Sweden during two hundred years, presented in an easy to read manner and in such a way as to make it possible for the reader to discover the connections on her/his own. The book can also serve as a good introduction to Swedish gender circumstances, both historical and sociological, both economic and aesthetic, both ideological and political. If I were an editor wishing to translate some Swedish literature on gender for foreign audiences, this book would be a good choice.

A First for Turkey: on Lesbians and Gays

Sule Toktas

Review of KAOS GL Culture Center. *Lezbiyen ve Geylerin Sorunlari ve Toplumsal Baris Icin Cozum Arayislari*. [Problems of Gays and Lesbians and the Quest for Social Peace]. Ankara: KAOS GL Publications, 2004.

The newly published *Lezbiyen ve Geylerin Sorunlari ve Toplumsal Baris Icin Cozum Arayislari* [Problems of Gays and Lesbians and the Search for Social Peace] is the first volume ever in the field of gay-lesbian studies in Turkey. Written in Turkish, it has been edited by one of the foremost gay-lesbian organizations in the country, KAOS GL Culture Center, and consists of various articles and speeches presented in the symposium of the same name as the book.

KAOS GL Culture Center was founded in 1994 by a group of gay-lesbian activists in the capital, Ankara. Since then, the

center has functioned as a non-governmental organization that aims to provide space for gays and lesbians to meet each other and engage in collective activities contributing to a social movement based on gay-lesbian identity. These include publication of the bi-monthly journal of *KAOG GL*, training seminars on STDs, lectures by academics on issues related to gays and lesbians, consultancy for individuals who face oppression and discrimination on the ground of sexual difference, art exhibitions, etc.

The symposium organized by KAOS Culture Center on the "Problems of Gays and Lesbians and the Search for Social Peace" was held on May 23-24, 2003, in Ankara. Several academicians, representatives of labor unions, members of various human rights NGOs, journalists, representatives of UNISON based in the UK, members of the European Parliament and activists in feminist and/or gay-lesbian movements took part by delivering speeches or presenting papers.

The book follows the symposium's thematic flow with six sub-headings. The first part features gay-lesbian rights within the framework of human rights. The authors generally deal with the juncture and disjuncture between discourses on universal human rights and specific rights pertaining to gays and lesbians. They highlight the limits of human rights rhetoric when applied to the rights of 'others' including people with different sexual orientation who challenge the dominant heterosexual paradigm. The authors also address the Turkish tendency to narrow definitions of human rights in comparison to other European countries and pinpoint the importance of the European Union accession process in the advancement of gay-lesbian rights in Turkey.

The second section focuses on gay-lesbian advances in Turkey. The authors, most of whom are activists, discuss the historical roots of the movement and elaborate its specific characteristics. Some base their movement histories on their own experience of oppression due to difference in sexual orientation while others elaborate the movement in more academic terms.

The third segment, for the most part, concerns working life and deals with the gendered division of labor. The authors enumerate various forms of discrimination facing gays and lesbians on the job and

suggest improving employment conditions whether or not individuals prefer to come out.

The fourth part criticizes dominant images that frequently appear in the mass media. Authors highlight not only how often popular culture 'objectifies' gays and lesbians but also draw attention to the role of media in reproducing the 'othering' that places them in a vulnerable position.

The fifth part, discussing the social construction of traditional femininity and masculinity, evaluates the 'deviance' ascribed to gays and lesbians as a result of conventional definitions of gender roles. For the most part, authors employ a feminist terminology and concepts.

The sixth section deals with violence against gays and lesbians with homophobia regarded as the major cause. Essayists speculate about the roots of this fear and hatred, covering a wide range of consequences varying from jokes frequently used in daily life to ideological terror and physical violence.

Problems of Gays and Lesbians and the Quest for Social Peace, as an edited book, covers most crucial sites of significance for gays and lesbians in Turkish society who emerged only in the early 1990s, much later than their Western counterparts. The movement, therefore, with few but devoted activists, has not yet brought its activities to the wider public nor received broad recognition. Nonetheless, despite its youth, the movement has taken steps certain to contribute to its development and even institutionalization, among them this publication, the first of its kind in Turkey. Although Turkey has produced other collections of personal life stories by lesbians and gays, none dealt exclusively with issues related to gay-lesbian studies in an analytical and theoretical framework.

These positive comments notwithstanding, as may already be clear from the subjects covered, the book isn't perfect. Discussions tend to totalize gays and lesbians, applying a single category, the 'homosexual'; generally omitted are transvestites, transsexuals and bisexuals. Furthermore, the actual or possible tensions between these groups, either by definition or in the social movement, are left out. Last but not least, one of the primary fields, the legal aspect which directly affects individual lives as well as the political activism of gays, lesbians and all others with

variant sexual orientation, is not covered here. A section on Turkish Law to profile existing legislation on sexual orientation or preference would have helped readers obtain a legal perspective. In spite of these omissions, however, the book is successful in presenting a concise and critical account of the problems that people of differing sexual orientation face in contemporary Turkey.

Publications on Literature

French Women of Letters

Melanie E. Collado

Presentation of Collado, Melanie E. Colette, Lucie Delarue Mardrus, Marcelle Tinayre: *Émancipation et résignation*. [Colette, Lucie Delarue-Mardrus, Marcelle Tinayre: *Emancipation and Resignation*]. Paris: L'Harmattan, 2003.

Since Elaine Showalter invented the term “gynocriticism” in the seventies, a considerable amount of work has been done in English-speaking countries to establish the existence of a “female tradition” in literature. In France, where feminist critics have focussed on new ways “to write the feminine,” there has been relatively little interest in reexamining the production of lesser-known women writers. The canon of French literature remains comparatively unchallenged, and few people are aware of the many women who wrote at the beginning of the twentieth century. *Colette, Lucie Delarue-Mardrus, Marcelle Tinayre: Émancipation et résignation* is a contribution to the rereading of three such authors, looking at the representation of femininity in relation to feminism in three novels, one by Sidonie Gabrielle Colette, one by Marcelle Tinayre and one by Lucie Delarue-Mardrus. The careers of these “femmes de lettres,” all established before World War I, were

comparable, yet two of them have been forgotten.

These novelists remained ambivalent in relation to feminist efforts at that time to achieve the emancipation of women. Despite their own relative freedom and lack of conformity in their lives, not to mention the criticism of established norms embedded in their narratives, all three kept their distance from feminism as a movement. The three texts compared here all have conservative endings, in spite of other elements that challenge the status quo.

At the core of their ambiguity is the tension between two concepts which remain in conflict today: on the one hand, the feminist agenda aimed at greater freedom and autonomy for women is based on the idea that gender roles are constructed, whereas on the other hand, the concept of femininity is inseparable from the idea of an “essential” woman, represented, in the early 1900’s in France by a particular nationalist concept of the French Woman. A close look at critical texts published in the first part of the twentieth century shows the weight of that concept in the evaluation of women’s writing of the period.

The growth in the number and reputation of women writers (“femmes de lettres”) was accompanied by a declaration of the need to maintain French femininity (“l’être femme”), so individual women authors like Colette, Delarue-Mardrus and Tinayre were caught in a dilemma.

They all proclaimed their allegiance to the French ideal of femininity while contributing to its denial and renewal by their own showing as successful women writers. The representation of femininity as performed in their novels (as it was in their lives) reveals the various ways in which it was possible to negotiate a compromise between being feminine and challenging that concept through writing. These texts also demonstrate that women’s literary production of that period in France is far more diversified than standard anthologies of French literature would lead us to believe. Colette appeals to readers’ senses and aims to seduce, Tinayre appeals to reason and aims to convince, while Delarue-Mardrus appeals to the emotions and aims to move. All three combine the “feminine” and the “feminist” in different ways, constructing literary models that represent a range of

responses to a similar problem: how to remain a woman while contesting the notion of "woman."

Mary Shelley in Lerici with Passion

Chiara Pedrotti

Trans. Giovanna Covi

Review of Sanguineti, Carla. *Figlia dell'Amore e della Luce. Mary Shelley nel Golfo dei Poeti*. [Daughter of Love and Light. Mary Shelley and the Gulf of the Poets]. Genova: Sagep, 2000.

Art historian, historian and artist Carla Sanguineti has published her second book on Mary Shelley (her first was *Mary Shelley - Dialogo d'amore / A Dialogue of Love*, Giacchè, La Spezia 1997). The writer is a lifelong defender of women's rights and has always been engaged in organizing meetings and workshops in the context of pacifist and feminist movements, fighting restlessly against war and violence.

The present book offers a personal contribution to the international re-evaluation of Mary Shelley that has characterized the last thirty years.

Carla Sanguineti interprets one peculiarity in Mary's writing about women and the course of those historical events which they experience with deep sorrow and confront with intense hope — i.e., asceticism through grief. This is what Sanguineti finds in Mary's message, even though it is as hard to find as the philosopher's stone. The message affirms Shelley's belief that our female body, which is the meeting point between life and death, can transform into the right instrument for the creation of a new world giving life to dreams.

We know that during her painful life, marked by suicides, abortions, precocious and violent deaths, Mary Shelley never stopped writing novels, tales and biographies day after day, year after year. In her last novel *The Last Man*, written after Shelley's death, she had prophesied the end of humanity giving voice to her dream of an "other" story: more and more, a new dimension had completely taken

hold of her, and a good magic would triumph over the evil and resentment permeating all her previous writings, so that lovers would find the way to live together and a sort of joy would enlighten her life as well. This she defined as unbelievable, as a "tale beyond the romance." In the words of Betty Bennet, she had lived by "breaking boundaries," by breaking through borders in literature, in politics, in art. As daughter of Mary Wollstonecraft and William Godwin, she had accepted her pariah destiny as glory. However, though not from an ideological point of view, Mary had been instinctively and very spontaneously a pure revolutionary. As a woman she reached a most significant target in the vindication of the rights for women, and as a writer she firmly rejected patriarchal values. Carla Sanguineti is convinced that Mary Shelley experienced her life and perceived the history of our civilization as a great blood-soaked horror tale. Nevertheless, her hope for regeneration came from belief in a secret positive cosmic force which only women, the vanquished and the excluded can express, thus pervading the most beautiful dreams of humanity, the words of poets and the foretelling of the few who possess it.

Sanguineti reconstructs the vicissitudes of Mary Shelley's life and thoughts by placing them in front of an enchanted geographical background, full of — the Bay of San Terenzo in the Gulf of the Poets near Lerici (*La Spezia, Liguria*). Her captivating book accompanies us as we experience Shelley's ideas and leads through the paths of this magically beautiful piece of land and sea, the combination of which contributes to the fascination of our reading experience.

Emily Dickinson — the View from Italy

Adriana Lorenzi

Trans. Giovanna Covi

Review of Bulgheroni, Marisa. *Nei sobborghi di un segreto — Vita di Emily Dickinson*. [On the outskirts of a secret — A Life of Emily Dickinson]. Mondadori: Milano, 2002.

“Imagine one winter night in 1861: Emily is sitting at her unstable, fragile, elegant cherry-wood desk – it is too polished nowadays, consumed by the looks of the many visitors” ... every object is consumed because nothing can wash off the marks of time; opaqueness and consumption can only hide under a shining dress. Like the white dress worn by the headless mockup in Emily Dickinson’s room, her desk in her parents’ home has been studied and violated by the looks of silent worshippers, the studious devout people and the occasional visitors. Yet let us “imagine ...” the rooms in which she lived as a child, a girl and then a woman, where she was engaged in working out infinite disguises for herself in order to turn her days into a mythical existence; let us “imagine ...” the fatal encounters she experienced in the great church in Philadelphia with the minister and preacher Charles Wadsworth and in her drawing-room with her sister-in-law Susan, and with Higginson the publisher and with Otis P. Lord the judge.

Let us “imagine ...” and every image will be ignited with the brilliance of the colors of dream, which do not fade with and under dust. Let us “imagine ...” because this way Marisa Bulgheroni will take us to Emily Dickinson’s New England, into the house of a poet whom the citizens of Amherst call the Myth, into the everyday existence which she has sewn on herself to fit like her white dress. Above all she will take us into the suburbs of a secret traced by her lines for readers Emily would never have known. Let us “imagine ...” so that we too might grasp the volcanic violence and the loaded-gun explosive force of Dickinsonian poetry.

Marisa Bulgheroni’s biography chooses identification; with Emily Dickinson

she shares a vocation and passion for the word, for the colonization of the mind as unknown continent.

In her story *Salvate il barbagianni* [Save the barn owl], a lyrical declaration in which writers and poets, artists and translators meet to discuss the destiny of this endangered species, Bulgheroni writes that imagination is the only solution, and imagination is what she employs in order to capture Emily Dickinson and take part in the hunting to which Emily herself invited her.

After reading the biography of George Eliot, Emily Dickinson observed that a biography foregrounds above all the absence of its protagonist. Her self-identification with the abyss is emphasized by the further observation that vain is the attempt to speak about that which has been. Marisa Bulgheroni avoids sinking into Dickinson’s abyss, which has no biographer by opting instead for hosting such abyss in herself and offering her own eyes to Emily to look into it.

The biography opens with a hunting dog sniffing the air and a prey leaving as tracks with pieces of her dress on thorny bushes. Bulgheroni chases these tracks of a life invented to be told in poetry and letters, to become, as Dickinson herself suggested, a scrivener of the impossible. She proceeds cautiously, knowing that Dickinson’s life could explode in her hands as she is holding it.

Thus the biography rather begins with two women mirroring each other, the older accommodating the younger, the 1900’s accommodating the 1800’s, the two voices speaking and interlacing without fusing. Marisa Bulgheroni is rather a Sybille than a hunting dog; she speaks within the tradition inaugurated by Anna Banti’s *Artemisia*.

This is a biography turning into autobiography, a historical narration turning into novel. Like the mind of Emily Dickinson, it transgresses any poetic, sentimental, existential and publishing rule. Dickinson and Bulgheroni here become a poet and a writer who make with their words the magic for feeding our dreams. *Nei sobborghi di un segreto* gives us two women from two different ages who have been able to work on what eludes us in the only way that is possible — i.e., poetically. Emily Dickinson has already won her artist’s fight against time; Marisa Bulgheroni here has demonstrated she is ready to win the same fight.

Literary history: Women writers of the 17th and 18th centuries

Clotilde Barbarulli

Trans. and condensed. Giovanna Covi

Review of Chemello, Adriana, and Luisa Ricaldone. *Geografie e genealogie letterarie. Erudite, biografe, croniste, narratrici, épistolieres, utopiste fra Settecento e Ottocento*. [Geography and Literary Genealogies. Blue-stockings, Biographers, Chroniclers, Narrators, Correspondents and Utopians of the 17th and 18th Centuries]. Padova: Il Poligrafo, 2000.

Reflecting on a book on the 1700's, one is tempted to start from Virginia Woolf's statement that this is the period when one change occurred which is more important than the Crusades or the Wars of the Roses – a woman from the middle-class began to write. The essays collected in this book confirm the momentum of this statement.

Certainly the times are gone when, with regard to Teresa Zani's lines, Benedetto Croce observed that one was "rather tempted to think of a man than a woman author," without in so doing exaggerating and stating "in absolute terms that the best of women's poetry is the work of men." Nevertheless, the canon in Italy has not yet been interrogated by the academy. For this reason, Adriana Chemello and Luisa Ricaldone's contribution is important and enriches the overview of women's literature. They offer the opportunity to reread writers from the 1700's. On the one hand, they produce a philological and interpretative survey, which is truly a careful work conducted from the margins as bell hooks would underline. On the other, they reconstruct through engaged and passionate analysis those dynamics of thought which are disseminated within scattered linguistic traces and lead us to the emerging tradition of searching for a feminine genealogy.

If it is true that one of Virginia Woolf's most meaningful cultural gestures was vindicating a tradition of women writers, which makes Aphra Behn, George Eliot and others constitute a thread authorizing her own

presence on the literary scene, it is even more meaningful that women intellectuals in the 1700's were insistently looking for feminine models of reference. The phenomenon of women who started to write – noble women first and bourgeois women next – was supported by the desire of moralists and educators to promote, within precise limits, "the improvement of their role within the family"; even the official culture was compelled to take into account this transformation. Chemello and Ricaldone show the influence of these texts on the authors' artistic and ideological development.

For instance, Luisa Ricaldone highlights the physical nature of Elisabetta Mosconi Contarini's speech in her letters to Aurelio De' Giorgi Bertola. She expresses a bodily and erotic reality when she regrets being pregnant by her husband, or when she boldly describes her feelings when dreaming about her lover. Adriana Chemello also tells of Luisa Bergalli: accused by her brother-in-law Carlo Gozzi of producing only beastly poetry, Luisa instead brings to light Gaspara Stampa's lines after a very long time. Her work is "sophisticated and philologically accurate," and she edits 248 entries on women poets from the 1200's to the 1700's giving undisputable evidence that those who wanted to forbid access to education to women were in fact hiding the existence of feminine genius.

Chemello and Ricaldone cut across codified knowledge in order to underline that a large number of women have contributed to the intellectual life of the period. They conjugate, for the various epochs, their archival research with their interpretative passion. The collection immerses us in a river-like narration tracing the wide dialogue between us and those women of courage and imagination who lived before us, as Adrienne Rich has so forcefully urged us to articulate.

Thanks to Leggere Donna, May/June 2001.

**Background to the book,
Visioni in/sostenibili.
[visions sustainable and
not]: Intercultural
Complexity at Raccontar(si),
The Summer School of the
Società Italiana delle
Letterate — Prato, Italy**

Aglia Viviani

(Not quite a) review of Borghi, Liana and Clotilde Barbarulli, eds.

Visioni in/sostenibili. [visions sustainable and not]. Proceedings of *Raccontar(si)* 2.

Raccontar(si) (Telling/yourself) is a workshop which aims at training intercultural mediators. This endeavor has met with such success that it has been held for the last three years at Villa Fiorelli in the beautiful Tuscan hills of Prato.

Raccontar(si) owes its existence largely to Dr. Liana Borghi. A researcher at the University of Florence, Liana has also been among the founders of the *Società italiana delle letterate* (Italian Society of Women of Letters) and is a strong believer in networks of women. *Raccontar(si)* is the outstanding result of interaction between institutions (Giardino dei Ciliegi, Portofranco, SIL, University of Florence) and women such as Dr. Clotilde Barbarulli, Dr. Elena Bougleux, Dr. Monica Baroni, and Mary Nicotra, beside Liana Borghi. However, although at *Raccontar(si)* you are likely to meet many eminent professional scholars, this workshop is not an ivory-tower-like academy. On the contrary, many migrant women coming from various countries with very different socio-cultural backgrounds (some of them immigrant women, such as *Nosotras*, a Florentine group against FGM) attend the workshop at Villa Fiorelli every year.

The first *Raccontar(si)* was held shortly after the Genova G8, thus the key terms, globalization and un/bearable visions (in Italian *Visioni in/sostenibili*, the title of the book in which the conference proceedings of *Raccontar[si]* 2, edited by Liana Borghi and

Clotilde Barbarulli, have recently been published). War and ethnic conflict have been closely examined from several interdisciplinary points of view. At Villa Fiorelli in 2002 Iraq, Yugoslavia and Israel/Palestine were suggestively likened to "wounds in space and time" by Lidia Campagnano.

"Culture is always intercultural" is the motto of *Raccontar(si)*, where "auto/bio/graphy" is studied in all its forms. In 2003 the main theme of the workshop was "complexity/intricacy." Pacifism, Feminism, and the Connection between Seeming Opposites were threads which wove together all the speakers. Among them were Paola Zaccaria, Giovanna Covi, Monica Farnetti, Monica Baroni, Federica Frabetti, Elena Pulcini, Marina Calloni, Clotilde Barbarulli and Luciana Brandi, Lidia Campagnano, Elena Bougleux, Maria Rosa Cutrufelli, Lori Chiti, Liana Borghi.

Raccontar(si) gives you a sense of shared thoughts and feelings, boundless energy, and incredible hope. Above all, you look forward to the next *Raccontar(si)*. In the meantime, you can subscribe to the "Fiorelle" mailing list, where everyone involved in the workshop keeps on telling themselves...

Cinderella: Female and Male

Patrycja Kurjatto-Renard

Review of Graczyk, Ewa, Monika Graban-Pomirska, eds. *Siostry i ich Kopciuszek*. [Sisters and Their Cinderella]. Gdynia: URAEUS, 2002.

Cinderella? The subject of academic debate? Yes, and this publication stems from "Kopciuszek w społecznych, międzyludzkich i erotycznych grach o tożsamość, władzę, wiedzę i urodę" — Cinderella in social, human and erotic games in search of identity, power, knowledge and beauty —, a conference organized in 2000 by the Centre for Theory of Literature at the Polish Philology Institute, Gdansk University, along with the Foundation for the Development of Gdansk University. The volume comprises 26 articles and a few excerpts from the round table.

Most authors address Bruno Bettelheim's study of fairytales, *Psychanalyse des contes de fées* (its Polish translation appeared in 1996) and discuss his conclusions. The essays have been assigned to one of four segments: (A) Cinderellas in literature, (B) The kitchen and the Palace: Cinderella in popular culture, (C) Cinderella: deep down, on the surface, (D) Cinderella's Identity?

First on the agenda are representations and incarnations of Cinderella in literature, even if readings of fiction can also be found further on in the collection. Here both Polish and Euro-American authors are featured, their contributions ranging from an analysis of the first literary fairy tale based on Cinderella published in Europe, "Pussycat Cenerentola" by Giovambattista Basile (early 17th century) to Ursula Le Guin's fiction. Articles follow the chronological order of publication of the featured works. The 18th century is represented by *Thérèse philosophe*, a pornographic novel by J.-B. de Boyer d'Argens, which deals, among other things, with the limits of the Enlightenment male mind.

Three well-known Polish writers — Adam Mickiewicz, Jozef Ignacy Kraszewski and Eliza Orzeszkowa — represent the 19th century, their lesser known works mined for such issues as role playing, mimesis, giving up one's self and identity changes. These pieces consistently pose the issue of Cinderella's gender: certain literary works feature male Cinderellas along with female ones or even males exclusively. Two novelists discussed here, Kraszewski and Orzeszkowa, both address social issues in 19th century Poland, and sometimes, particularly in Orzeszkowa's fiction, highlight a contrast between the fairy tale message and a bleak vision of human destiny and woman's condition.

Polish 20th century authors include poet Boleslaw Lesmian and playwright and novelist Witold Gombrowicz. In Lesmian's poetry, all that is left of the original fairy tale is the motif of initial shame and degradation, without the happy ending or even a happy middle. Arguably, his rendering of the original story could constitute group therapy for the entire nation. In Gombrowicz's "Iwona, the Princess of Burgundy," the female body is maimed and inadequate, and the woman herself belittled, as Iwona, the main character, refuses to be beautiful for the male gaze and accepts her low status without seeking to alter

it. Iwona's story is the nightmarish reversal of Cinderella's dream, as it is only after her death that other characters can use her as they wish.

The second section features articles focusing mostly on contemporary film and popular literature (Harlequin romance and Polish novels for teenage girls). The reader will find discussions of *Pretty Woman* and *Notting Hill*, but also of South American telenovelas, a genre which has enjoyed unwavering popularity with Polish audiences for the last twenty five years or so. Many scholars whose articles appear in this section argue that in contemporary Western culture, a male Cinderella (an idea played out within some 19th century works discussed above) cannot possibly exist, even though Mariusz Kraska perceives a thematic link between Cinderella and certain Biblical heroes, such as Joseph and David. He also states that Cinderella and Superman share the "outsider experience" and enter the adult world through death, their rite of initiation being an extreme personal trauma. Both figures exist within the established order; they are not revolutionaries. For this scholar, Cinderella's silence is a sign of strength rather than passivity.

The essays published in part III provide psychological readings of the fairy tale. Along with psychoanalytical analyses, the reader will find here the beauty canon analyzed via popular Polish women's magazines as well as the issue of battered wives of alcoholics and with addiction-breeding patterns in contemporary culture, resulting from a distortion in reading the Cinderella fairy tale. The tale in question is said to introduce a discrepancy between the ideal "I" and the real one, thus preparing the ground for addiction to drugs, eating disorders and addiction to love which makes women cling to toxic marriages.

It is the last section of the collection which might appeal the most to a feminist reader, as it deals explicitly with contested gender roles and examines the influence of Cinderella on the constitution of a distorted perception of gender. Some essays link Brother Grimm's version of Cinderella with issues of female genital mutilation as both feature brutal injury as a condition of accepting a woman as material for a wife. The scholars discuss masquerade and disguise as survival and adaptation strategies. The unwanted identity has to be erased, even if it

means getting rid of one's face, one's name, one's bodily integrity, and one's ideas. Thus, Katarzyna Bratkowska asks how a feminist critic should write, in an essay whose form evokes Kristeva's "Stabat Mater." Agata Jakubowska addresses physical transformation as the means of social upgrading, noting that the original Cinderella is merely the raw material out of which an ideal woman can be created, given time and effort of the [male] demiurge.

The volume should be of great interest to scholars of gender studies, psychology, cultural studies, and literature.

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A New Book of Esther: From Hungarian to Serbian, celebrating women

Gordana Stojanović

Trans. Biljana Dojčinović-Nešić

Review of Erzsébet, Börcsök. *Eszter*. [Esther]. Trans. Lidija Dmitrijević. Novi Sad: Futura publikacije, 2002.

Similar to early aims of the Feminist Press, the project "Outstanding Women of Novi Sad," initiated by the Women's Studies and Research group "Mileva Maria -Einstein," researches, records, reconstructs, and re-evaluates the forgotten or suppressed heritage of women from this part of the world. Central to the endeavor is recovery of life stories and working biographies of the women who fought for emancipation. One such work is the novel *Eszter*, an autobiographical text by Hungarian author Börcsök Erzsébet (1904-1971).

In Erzsébet's literary oeuvre, this novel has a special place. The first part was written during her most creative period (1939), and the second only after a silence which lasted almost 30 years (1968). The novel therefore represents, among many other

things, a sublimation of the experience of a talented woman, who, due to socially constructed roles, could write only in her youth and then again in the autumn of her life.

The novel *Eszter* may be seen as some kind of history of women's silence and suppression as well as a deconstruction of suffering mutely accepted as a part of women's lives. In everyday experience composed of small details, decorated by aromas, colors, houseplants and fashions already forgotten today, a psychologically controversial world is outlined, dark and melancholic and at the same time sluggish and idyllically slow.

Although the critics evaluated Börcsök Erzsébet with enthusiasm, she has not been translated into Serbian before. Therefore, this effort represents not only a new evaluation of women's cultural heritage, but also a tribute to reconstruction of the social and cultural history of Vojvodina.

The Twentieth Century through Women's Eyes

Biljana Dojčinović-Nešić

Review of Slapšak, Svetlana. *Ženske ikone XX veka*. [Female Icons of the XXth Century]. Beograd: Biblioteka XX vek, 2001.

Through sixty essays about celebrities and mass-culture products, Svetlana Slapšak views the XX century through a special, female lens. The author names phenomena under her microscope 'icons', explaining that "...the Greek word *eikon*: ... signifies both a picture and representation together, content and description, a term and its associative surrounding. The icon is not the same as the symbol, as it does not transfer meanings; on the contrary, it concentrates meanings" (Introductory Note).

Svetlana Slapšak maps a female XX century via texts about Agatha Christie, Ana Magnani, Angela Davis, heroines by Disney, Frieda Kahlo, Gertrude Stein, Rebecca West, Virginia Woolf and many other outstanding women. There are also texts about objects and images, such as cigarettes, chocolate, perfume,

handicrafts, scales, a woman with a vacuum cleaner...

The connection between femaleness, feminism and mass-culture appears here to be very deep and important. The author says that in even thinking about female emancipation, the role of mass culture should never be neglected, pointing to the key role of images, symbols, narratives, stories, that is, to the popular mythology of a certain place and time.

This "popular mythology" is here described as a personal and political herstory of female experience, which rejects stereotypes. When she speaks, for instance, about flowers, the key is neither in critique of traditional "female" meanings, nor in affirmation of female principles of nurture and care, but in the anthropologically significant, and in practice almost completely ignored link between the cult of death and cult of birth, for women.

These short, dense essays present such an extraordinary balance of information and radically new interpretations that they open completely new insights into some old topics. To mention only a few essays on women-partisans, the story about Rebecca West and her friendship with Anica Savic-Rebac is truly revealing. Information and knowledge, the art of narration: all are interwoven in this book.

As a whole, this text justifies *pleasure* as a subversive force when it is appropriated by the one who is *other* in a culture; the pleasure thus becomes an act of self-justification and recognition — of oneself in the world and the world around oneself. It implies seriousness, responsibility and, of course, fun.

Catalan Literature's universal female author

Lenke Kovács

Review of Massip, Francesc, Montserrat Palau. *L'obra dramàtica de Mercè Rodoreda*. [Dramas by Mercè Rodoreda]. Barcelona: Proa, 2002.

With the publication of *L'obra dramàtica de Mercè Rodoreda* by Francesc

Massip and Montserrat Palau, we can finally enjoy a systematic study of the complete dramatic work of one of the most universally revered female authors of Catalan literature. In fact, most of Mercè Rodoreda's plays were not published until a decade after the writer's death. Mainly for this reason, her dramas were practically unknown and lacked critical approaches until 1993 when, according to Massip and Palau, the edition of Rodoreda's plays (*El torrent de les Flors*, Edicions 3 & 4, València) and the first performance of *La senyora Florentina i el seu amor Homer* (written around 1973) finally proved that there was nothing to the rumor of "presumedly little consistency with the novelist's dramatic work."

This talent notwithstanding, the authors emphasize that by writing "without being in touch with her potential public" and "with a very limited and perfunctory diffusion," Rodoreda did not obtain "the feedback she would have needed in order to achieve more security and expertise in her dramaturgic commitments," and they consider that "if she had seen her plays staged in time, Rodoreda would have written more theatre or, at least, would have substantially revised the texts that remained incomplete or without dramatic revision."

The access to Rodoreda's bequest, deposited at the Institut d'Estudis Catalans in Barcelona and only recently open to investigation, has enabled Massip and Palau to analyse the writer's dramatic activity from unpublished material such as typescripts, drafts or fragments of plays. The study starts with biographical aspects demonstrating the novelist's constant interest in theatre, beginning with her childhood début as an actress, taking into account her first appearances as a playwright between 1935 and 1959 and considering her most important plays, written in the seventies. However, as for the affinity of Rodoreda's family with the theatre, stressed by the essayists, it should be mentioned that only while she was a child did her parents allow her to appear on stage. Once a teenager, she was not permitted even to dance, as the author remembers in the preface to *La plaça del Diamant*.

Educated to be "a little woman" more than a "person" and perhaps for that reason explicitly dismissive of feminist positions, Rodoreda, later on, dedicated her work to

revealing the frustration and disillusion that adherence to ultraconservative conceptions of society caused for women. In fact, nearly all of Rodoreda's female protagonists (in what she called the inevitable transformation from "fairy" to "witch") share the condition of victims in a world dominated by men and, as Massip and Palau point out, "love becomes the pivot in the life of these fictional women, who are stereotypes of many in contemporary reality, in a kind of war that brings peace when it is over [that is to say, at old age] but at the same time leads to a certain disenchantment as a result of failure."

The authors show in their detailed analysis of the five plays in the writer's dramatic corpus that Rodoreda's theatre shares themes and techniques with her narrative work and that "the dramatic texts participate in the simple and sober narrative style, based on everyday tragedy and moments of human existence, condensing the small and passing things and, for this reason, de-dramatizing."

The central subject of her literature is the solitude and dissatisfaction that governs relationships between men and women and, by extension, family relations. Both her narrative and her theatre often portray amorous triangles and derived themes like infidelity, adultery and rivalry between women competing for a man's attention. According to the authors, the extremely negative characterization of the male protagonists, one of the predominant traits in Rodoreda's literary universe, can be explained by her life with Joan Gurguï and Joan Prat, in contrast to the figure of the sympathetic old man, which evokes the memory of her maternal grandfather. Thus in her work men consistently appear as vile and guilty of the sufferances inflicted on female protagonists who do not question patriarchal schemes but even indulge in them, like Marta in the short play *El parc de les magnòlies* (*Els Marges*, 1976). Marta "not only keeps her mouth shut and endures passively a situation that does not please her, but even throws herself into it with morbidity, with a kind of masochist pleasure derived from victimism."

The elaborate study of each of the plays and identification of recurrent motifs is followed by analysis of Mercè Rodoreda's scenic conception, taking into account the entirety of elements that define a text written for performance. The conclusion is that with regard to theatre practice (space, accessories

and utilities, costumes, sound, illumination and time) and dramaturgic writing (rubrics or stage directions), Rodoreda's theatre, in spite of the author's characteristic style, is conventional in following the parameters set up by playwrights in the twenties and thirties. In contrast to her narrative work, Rodoreda's drama has received a very late diffusion and reception, as Massip and Palau outline in the last chapter of their study. What finally crystallizes as a global culmination is that Mercè Rodoreda's dramatic work remains viable due to her skill in evoking on stage the climate that characterizes her novels, as, for example, Mario Gas achieved with his efficient direction of *La senyora Florentina i el seu amor Homer* (Teatre Romea, 1993).

In Catalan: " ... not a struggle for women [only] but for oppressed, exploited people"

Roser Pujadas Comas d'Argemir

Review of Palau, Montserrat, Raül-David Martínez Gili, eds. *Maria Aurèlia Capmany: l'afirmació en la paraula*. [Maria Aurèlia Capmany: Assertion in the Word]. Tarragona: Col·lecció Antines, 2, Edicions Cossetània and Universitat Rovira i Virgili, 2002.

Intelligent, dynamic and non-conformist, Maria Aurèlia Capmany (Barcelona 1918-1991), became a leading figure in Catalan culture in the second half of the 20th century. Unable to accept the roles that Franco's lengthy dictatorship had assigned to women, she needed to assert herself in the word, to create thought and literature and to commit herself as a woman, a Catalan and a socialist to the struggle against oppression for reasons of sex, nationality or social class.

In her honor, and to encourage the study of her work, the seminar Paraula de Dona (Dones i Literatura) of the Catalan Department of the Rovira i Virgili University organized the International Maria Aurèlia Capmany Conference in April 2001, the tenth anniversary of the death of this intellectual

whose books and documents had been left to Rovira i Virgili. *Maria Aurèlia Capmany: l'afirmació en la paraula* [Maria Aurèlia Capmany: assertion in the word] brings together all the contributions.

Maria Aurèlia Capmany was multifaceted in both her public and professional life, as are the papers in this book, a fragmentary but illuminating stained glass window of critical, theoretical and testimonial analyses of her career. And it is precisely the polyhedral nature of *Maria Aurèlia Capmany: l'afirmació en la paraula* that I believe — like the editors — makes this choral approach to a complex and heterodox author particularly interesting.

Montserrat Palau and Raül-David Martínez group the articles by theme into several sections. In "History, Time and Text" we find articles by Muntxa Berdún and Eva Palau, Anne Charlon, Carles Cortés, Maria Alessandra Giovannini, Barbara Luczak and Agustí Pons. They characterize Maria Aurèlia Capmany's narrative as a combination of Proustian and, particularly, Woolfian psychologism with forms of historical realism.

In her novels, we find a constant preoccupation with the unavoidable passing of time, which determines the psychological development of her characters who usually respond to the anxiety created by the flow of years with reflective solitude, since only recollection and memory can escort the past into the present. Death and a cyclic awareness of time constitute other flights into the everlasting future.

The interrelation of the present and the remembered past, then, are two fundamental axes in the construction of tales in which the characters' environment prevents them from developing freely. Therefore, in the literature of Maria Aurèlia Capmany, subjective time, social environment and historical period are all significant. The unacceptable historical situation she experienced made Capmany aware of the importance of critically analyzing the past in order to understand the present and construct a better future; thus, as a form of national assertion, the history of Catalonia, symbolically or otherwise, impregnates her narrative, which was written, despite censorship, in Catalan.

In the next section, "What is a woman?", pieces by Cristina Arias, Helena Nin and Agnès Querol, Margarida Aritzeta,

Lluïsa Julià, Montserrat Palau and Meri Torras introduce us to Capmany's feminist reflections, which are, in fact, inextricable from her criticism of national and class oppressions. Indebted above all to de Beauvoir and Woolf, Capmany was to bring to Catalonia "second wave" feminist thought, which was critical of conservative feminism. Maria Aurèlia considers that the second sex is a patriarchal construct and that women are not a separate class or race; so she argues that the movement in favor of women "is not a struggle for women but for oppressed, exploited people (...), which is common to all the just causes on Earth, whether they be about working rights, nation or race."

Capmany wrote pioneering essays about the situation of women in Catalonia and about feminist thought, but she also inscribes her femininity in literature, both by including these reflections in her fictional texts and by creating feminine characters who people many of her novels and who, like her, feel suffocated by the social roles imposed on women during the post-war period.

As some of the articles in this section point out, Capmany was, in the Catalan culture, a referent for subsequent generations and, for example, had considerable influence on the literature and feminist thinking of the writer Montserrat Roig (1946-1991). In turn, Capmany set particular store by the fact that Roig's generation had taken up the feminist cause without renouncing maternity.

"Intertextual Readings" by Giuseppe Grilli, M. Dolors Madrenas and Joan M. Ribera, and Adelaida Martín-Valverde bring together three comparative studies that focus on the constant homage Capmany pays to the work of Virginia Woolf, to the extent that one of her most important novels, *Quim/Quima* (1971), is a reworking of Orlando in a Catalan context.

The fourth section, "The work of words," includes two articles by Pilar Godayol and Alfons Gregori on aspects of Maria Aurèlia's extensive translation work from both a theoretical and descriptive perspective. In a third piece, the linguists Joaquim Mallafré, Jordi Ginebra and Pere Navarro show that her attitude towards language was one of acceptance of the Catalan norms "created by Pompeu Fabra before the war broke out" but, aware of the writer's role as a creator of language, she criticized the purism of some

(ultra)correctors who were insensitive to the flexibility that all literati require.

In "On stage," Dèlia Amorós, Josep Antoni Codina, Mercè Otero-Vidal and Magí Sunyer discuss several aspects of Capmany's relationship with the theatre. Her attempts to keep theatre in Catalan alive at a difficult time were varied and extremely important. This section analyses some of the plays influenced by existentialism and the theatrical cabaret texts that she wrote together with Jaume Vidal Alcover and which were ironical and critical of some aspects of the surrounding reality. Capmany directed, performed on several occasions and taught acting at the prestigious Adri Gual School of Dramatic Art, created by herself and Ricard Salvat.

Finally, in "Testimonies," her colleagues and friends Josep Anton Baixeres, Marta Mata and Jordi Sarsanedas share anecdotes about the many other facets of this intellectual, such as her political activity, which was to lead her to become a socialist city councilor for Barcelona.

In short, *Maria Aurèlia Capmany: l'afirmació en la paraula* is an excellent study of the life, struggle and writing of a restless intellectual who, like her character Quim/Quima, "found the world to be a beautiful but badly made place and who, therefore, felt obliged to keep on living to tidy it up a bit."

Profiles

Stefanie Zweig

Susanna Keval

Trans. Tobe Levin

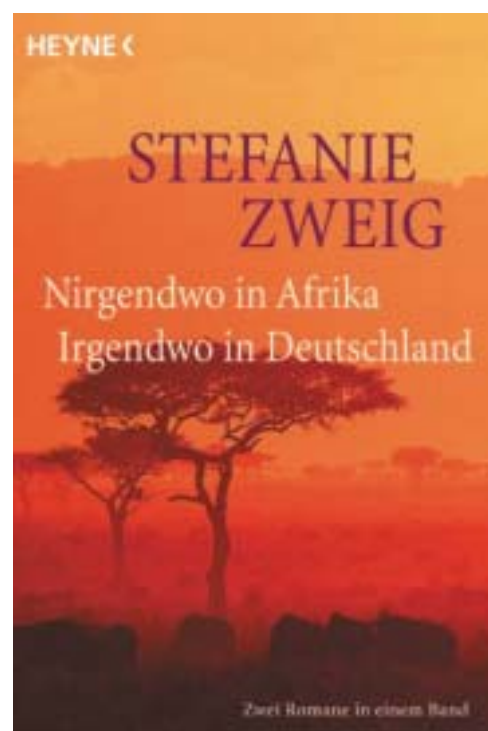
Born in 1932 in Leobschütz, Upper Silesia, Stefanie Zweig spent her childhood in Kenya and has lived since 1947 in Frankfurt am Main. In her novel which inspired the prize-winning film, *Nirgendwo in Afrika* [Nowhere in Africa] (1995), she describes her life on a farm in the Kenyan highlands. Star director Caroline Link transposed the narrative into fascinating images of a generous African landscape while tracing ten years of the Zweig

family's exile. Six-year-old Stefanie quickly made friends with Owour, the cook. But the girl's father remained discontent. One of few Jewish immigrants to Kenya, he applied for a judgeship in Germany and received, a few week's later, a positive reply. A position in Frankfurt would be his.

In Frankfurt, Stefanie completed her Abitur before becoming an editor of the *Allgemeine Jüdische Wochenzeitung* [Jewish Weekly]. Later still she managed the culture pages at the *Abendpost* [Evening Post] and its late night edition while publishing children's books and translating from English to German. She also worked for the *Jüdische Gemeindezeitung* [Jewish Community Newspaper] in Frankfurt.

One year after her first autobiographical novel on the family's African emigration, the sequel, *Irgendwo in Deutschland* [Somewhere in Germany], followed in which Zweig describes the early years in post-war Frankfurt. The local color, however, has not limited her popularity, judging by the many international awards and translations of her books. ...

Today the author resides in the spacious, sunlit Rothschildallee home where her parents used to live. Two cats, numerous paintings and memorabilia from her childhood and family keep her company as she continues to write.



Amelia Pincherle Moravia Rosselli

Marina Calloni

Trans. Tobe Levin

Amelia Pincherle Moravia (Venezia, 6-1-1870 / Firenze, 26-12-1954) was the first woman to write for the Italian theatre. In the inaugural decade of the nineteenth century, Amelia was renowned as an author of drama and comedy, sometimes composed in a Venetian dialect. She was also a journalist, authored stories and children's books, and worked as director [di collana]. A political activist, she showed interest in women's issues in general.

Amelia was born into a good bourgeois Jewish Venetian family who had participated in the defense of the Serenissima during the Republic of Main and his [risorgimento]. After being transferred to Rome, Amelia married musician Giuseppe (Joe) Rosselli, with whom she spent a number of years in Vienna. Her husband's family, the Rosselli-Nathan's, traditionally Republican and liberal, sustained Mazzini during the years of exile in London; he died in their house in Pisa passing under the name of Mr. Brown.



Amelia had three sons with Joe: Aldo, Carlo and Nello. Yet she separated from her husband in 1903, moving with her boys to Rome and Florence. There her sons [crebbero] in a stimulating cultural environment

[politicamente attivo e socialmente impegnato]. Aldo, a medical student, enlisted voluntarily in the First World War, dying on the [carnico] front in 1916. Carlo, a professor of economics, exchanged teaching for politics. [Inviato al confino], he succeeded in escaping [riuscì a fuggire] reappearing in Parugia where he founded the movement "Justice and Liberty." Nello, historian of the Risorgimento, following imprisonment, decided to remain in Italy, continuing both his studies and his opposition to the fascist regime. Carlo and Nello were executed in France in 1937, dying at the hands of a paid fascist assassin [sicari assoldati].

After her sons' deaths, Amelia went into voluntary exile [assieme alle due nuore e ai sette nipoti.] She lived first in Switzerland, then England, then the USA. She returned to Italy in 1946 where she died in Florence in 1954.

Bibliography

[Oltre ad articoli apparsi su] *Il Marzocco* from 1904 to 1914, among Amelia Rosselli's operas and dramas let's not forget: *Anima*, Torino: Lattes 1901; *Illusione*, Torino-Roma: Roux & Viarengo 1906; *Emma Liona (Lady Hamilton)*, Firenze: Bemporad 1924. Also worth mentioning are her comedies in the Venetian dialect: *El réfolo*, Milano: Treves 1910; *El socio del papà*, Milano: Treves 1912; *San Marco*, Milano: Treves 1914. Among her stories you show see: *Felicità perduta*, Livorno: Belforte 1901; *Gente oscura*, Torino-Roma: Roux & Viarengo 1903; *Fratelli minori*, Firenze: Bemporad 1921. She also authored children's books: *Topinino. Storia di un bambino*, Torino: Casa Editrice Nazionale, 1905; *Topinino garzone di bottega*, Firenze: Bemporad 1910. And letters: Carlo, Nello e Amelia Rosselli, *Epistolario familiare (1914-1937)*, edited by Z. Ciufoletti, II ed., Milano: Milano: Mondadori 1997; M. Calloni e L. Cedroni (a cura di), *Politica e affetti familiari. Lettere dei Rosselli ai Ferrero (1917-1943)*, Milano: Feltrinelli 1997; Carlo Rosselli, *Dall'esilio. Lettere alla moglie 1929-1937*, edited by C. Casucci, Firenze: Passigli 1997. And last not least, her autobiography: Amelia Rosselli, *Memorie*, edited by M. Calloni, Bologna: il Mulino 2001.

Progress in Research

Gender relationships in Europe at the turn of the Millenium: Women as Subjects in Migration and Marriage

Objectives of the project

With regard to the fields of enquiry into marriage and migration:

1. To formulate theoretical insights on the specificity of gender relations in Europe.
2. To advance hypotheses about contemporary forms of women's subjectivity from the study of women as agents of change in their own lives and environment.
3. To critically examine the conceptualisation of strategic action.
4. To explore gender in the historical construction of the idea of Europe through an analysis of the activities of the group "Femmes pour l'Europe."
5. To investigate the place of women in the process of migration.
6. To study the impact of relationships to women in host countries upon the process of migration and the forms of women's intersubjectivity in this process.
7. To explore the existence of a narrative tradition (and its possible transmission) from political migrants.
8. To analyse the strategic use of legal systems/cultures in Europe by individual men and women, and how legal cultures react; to highlight the changing relations between gender and cultural and legal norms in Europe today.

Description of the project

This study considers how women are becoming subjects of their lives in two crucial fields of action and relationship, i.e. East-West migration and marriage, therefore including the study of women-men relationships. The research aims at understanding recent and ongoing changes in women's life strategies, their worldviews and their imaginaries (subjectivity) as well as in relationships between women (intersubjectivity) in a European context. The approach combines theoretical, historical and juridical disciplinary

competencies in gender studies. Great relevance will be given to oral testimonies as a way of evidencing present and developing forms of subjectivity, and as a way to explore the elaboration of individual and collective strategies. The partners have been chosen in such a way as to represent the North, South, East and West of Europe.

The work studies theoretical problems, analyses legal difficulties and presents interviews with some 80 women in various parts of Europe. The first stages comprise the elaboration of a model sample of interviewees and a questionnaire, tasks performed in close connection with the two other disciplinary approaches, paying particular attention to the theoretical and juridical implications of concrete problems posed to and by women in the fields of migration and marriage. Qualitative methods have been used to collect oral sources (open or life story approach) and to interpret them (textual analysis, comparison between oral and other sources, analysis of recurrent themes). The interviews have been conducted, transcribed, indexed and translated into English. Archival research includes the classification and indexing of archive documents, and their interpretation according to philological criteria and on the basis of comparative analysis. The procedures of cultural history are largely present in this work with theoretical, legal and cultural aspects intertwined as much as possible. Other stages include the elaboration and interpretation of data emerging from the research, and, importantly, the form of transmission of these results.

Expected results

To produce an oral archive of women's memories of their experience of interaction between Eastern and Western Europe. To conceptualise subjectivity and inter-subjectivity as forms of European women's culture. To develop proposals for the legislator and for cultural operators at various levels. Website, books and essays.

Co-ordinator: Professor Luisa Passerini, European University Institute, Florence

Partners: Rosi Braidotti, The Netherlands Research School of Women's Studies, Utrecht University, Netherlands; Miglena Nikolchina, Centre for Gender Studies, Sofia University,

Bulgaria; Hanne Petersen & Annette Kronborg, The Faculty of Law, University of Copenhagen, Denmark; Andrea Pető, Ethnic and Minority Studies (ELTE), Eötvös Loránd University, Hungary.

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Practical Use

Shorttakes

Compiled and translated by Encarnación Gutiérrez-Rodríguez, Tobe Levin, Pierrette Herzberger-Fofana, Andrea Pető, Waltraud Dumont du Voitel, Enika Magyari-Vincze.

Migration: Focal Point in *Feminist Research*

Recherches féministes. Vol. 15, no. 2, 2002.
Focal point: Migration

The special issue includes "Migrations: women, movement and 'recasting' feminism," by Chantal Maillé; "The political schism in international feminism on the issue of 'traffic in women': toward the 'migration' of a certain radical feminism" by Louise Toupin; and "'Equality for all?' Feminist engagement and the rights of immigrant women in Québec," by Farida Osmani.

Tracing Immigrants at Work

Merckling, Odile. *Emploi, migration et genre. Des années 1950 aux années 1990*. [Employment, migration and gender. 1950 to 1990]. Paris: L'Harmattan. collection Logiques sociales, 2003.

The 356 page comparative study moves into companies to examine professions exercised by men and women of different nationalities and generations, born of immigrant parents. Evident is a stratification of the active population corresponding to various kinds of integration. Many people's professional situation is precarious in the retail and service sectors, but many forms of social mobility are also evident. Nonetheless, women's employment, an essential component of flexibility, remains concentrated in a small number of activities.

An historical overview of the working population in France during the second half of the twentieth century shows, among other major developments, the arrival of successive waves of immigrants. If we take into account the female presence among migratory waves – if not relegated to the role of stay-at-home wife – we need to modify research perspectives in this domain. When immigrant women enter the workforce, the process of assimilation benefits. The women's increasing autonomy helps to question the group's "traditional values."

Odile Merckling, with a doctorate in sociology, participated in several research initiatives looking at work, migration and gender.

Thanks to the Bulletin de l'ANEF - Automne-Hiver 2003-2004, pp. 80-81

Citizenship à la française: The current cat's meow?

Spensky, Martine, ed. *Citoyenneté(s): Perspectives Internationales*. [Citizenships: International Perspectives]. Collection Politiques et Identités. Clermont Ferrand: Presses Universitaires Blaise Pascal, 2003.

Since the mid eighties, demands for rights have been increasingly formulated in terms of citizenship. This word has invaded political discourse in most western countries. In French, it has even given birth to an adjective whose meaning remains fluid even though the media uses it quite a lot. We have "citizens' cafés," "citizens' fairs," etc. What we end up with is deployment of a concept, already polysemic, over a vast territory in time

and space, making meaning impossible to pin down. As a result, different conceptions of citizenship confront one another in political debate from which at times new definitions emerge. Each chapter in this book interrogates a single aspect of citizenship. The authors are political scientists, sociologists, historians or members of departments of foreign languages and literatures, their object being to compare varied cultural identities and socio-linguistic milieus with regard to citizenship.

Contents

Introduction. Martine Spensky (British civilization, University Blaise Pascal)

Dierdre Gilfedder (Australian Studies, University of Paris IX). Citizenship in Australia during the First World War.

Keith Dixon (Scotland Studies, University of Lyon II). Scotland: Toward a Hybrid Citizenship?

Keith Dixon (Department of Russian, University Blaise Pascal). Impossible or hibernating? Russian Citizenship 1999-2001.

Raphaëla Espiet (Anglophone Studies, University Blaise Pascal). Citizenship duties according to Margaret Thatcher: The Poll Tax of 1990.

Alisa Del Re (Department of Political Science, University of Padova). Gender as a paradigm of citizenship.

Danièle Bussy Genevois (Spanish Department, University of Paris VIII). Feminine citizenship and the Second Spanish Republic (1931 to 1936).

Anouk Guine. (Anglophone Studies, University Blaise Pascal). The State, Individual Rights and Cultural Rights: Excision in Great Britain today.

Berengère Marques-Pereira (Political sociology, Free University of Brussels). Expressions of Belgian Pragmatism: Toward Political Equality between Men and Women.

The Racist Gaze

Friedrich, Annegret et al. *Projektionen: Rassismus und Sexismus in der Visuellen Kultur*. [Projections: Racism and Sexism in Visual Culture]. Marburg: Jonas, 1997.

Here 16 contributors debate the construction of cultural identities and difference in visual images of gender, focusing on

interconnections between spatial and sexual hierarchies in representation. Although themes and methods, periods and media examined are diverse, a striking similarity emerges: images of the Other are always images of the Self – projections in the process of civilization formation. The volume does not come up with political answers to questions posed by "fortress Europe" or the somewhat muddled concepts of multiculturalism for feminist art history today. But it emphasizes, for old and new racism, the central role of gendered myths in the field of the gaze.

Domestics, unskilled laborers, and hookers? Migrant Women in Germany

Han, Petrus. *Frauen und Migration. Strukturelle Bedingungen, Fakten und soziale Folgen der Frauenmigration*. [Women and Migration. Structural Conditions, Facts and Social Consequences of Women's Immigration]. Stuttgart: Lucius & Lucius, 2003.

For quite some time, women's migration was barely noticed mainly because a female's presence was seen as auxiliary to her husband's. Since the eighties, however, women have been rediscovered as ideal candidates for cheaper, more flexible employment in industry and the service sector. Richer nations have been increasing their demand for women as guest workers, and many travelers are motivated to emigrate by the extreme poverty in their home countries. The book explores the three sectors in which immigrant women are most likely to be employed: in domestic service, as unskilled laborers, or as prostitutes.

For the preceding two reviews THANKS to *TDF - Menschenrechte für die Frau*. 1/2004. 28-29.

Trafficking to Spain

Bonelli, Elena, ed. *Tráfico e inmigración de mujeres en España*. [Trafficking and Immigration of Women in Spain]. Las Segovias: ACSUR, 2001.

Tráfico e inmigración de mujeres en España analyzes trafficking of migrant women to Spain and reveals the complexity of women's migration as a whole. The study's female protagonists theorize about their own reality in terms of work, social life, personal and psychological states. Included are contributions from other social actors on this terrain such as clients in indirect or direct relationship to domestic and sex work. Taking various theoretical, analytical and prescriptive approaches the book also shows lines of possible intervention, opening up space for the imaginative without failing to consider those conditions that impinge upon the real. Still, these essays acknowledge the attempt, the necessity and the possibility of change.

Four Swiss contributions on the Migration Theme

Weiss, Regula. *Macht Migration krank? Eine transdisziplinäre Übersicht zur Gesundheit von Migrantinnen und Migranten*. [Does Immigration Make You Ill? A Transdisciplinary Overview of the Health of Female and Male Immigrants]. Zürich: Seismo Verlag, Sozialwissenschaften und Gesellschaftsfragen, 2003.

People choose to migrate in order to improve their personal situation. The question of migration's pressures on social, psychological and physical health, as itself a risk factor, is controversial. Today's approach in the social sciences and bio-psycho-social medicine is to emphasize salutary strategies and practices. Naturally these accompany the migration experience but have been rarely examined to date. This book joins social science, psychiatric and somatic perspectives to achieve a differentiated, transdisciplinary view of the situation of migrant women and men. Relevant concepts are applied and effects on health are discussed from various academic perspectives. A synopsis concludes the study.

Wicker, Hans-Rudolf, Rosita Fibbi, Werner Haug, eds. *Migration und die Schweiz. Ergebnisse des Nationalen Forschungsprogramms "Migration und interkulturelle Beziehungen"*. [Migration and Switzerland. Results of the National Research Program "Migration and Intercultural Relations"]. Zürich: Seismo Verlag, Sozialwissenschaften und Gesellschaftsfragen, 2003. Also in French: *Les migrations et la Suisse*.

The National Research Program 39 (NFP 39) aims to better understand the complexity of migrant experience and intercultural relations. With articles chosen from a broad spectrum of projects, this publication features contributions from history, sociology, economics, political science, education law, medicine and medical ethics. Each offers its discipline-specific view of migration and integration. The volume provides on the one hand a snapshot of the current state of research on the theme in each individual discipline. On the other, it allows for cross-disciplinary summaries of results that make visible outcomes of earlier as well as on-going immigration policies.

Huber, Andreas. *Sog des Südens. Altersmigration von der Schweiz nach Spanien am Beispiel Costa Blanca*. [The Lure of the South: Seniors Migrate from Switzerland to Spain, for example to the Costa Blanca]. Zürich: Seismo Verlag, Sozialwissenschaften und Gesellschaftsfragen, 2003.

Increasing numbers of the elderly from northern and central European countries retire to the South. Spain's Mediterranean coast counts as a preferred destination. *The Lure of the South* is the first Swiss study of retirement immigration, a phenomenon rarely researched in the context of transnational mobility. The study outlines social and demographic changes and provides an ethnographic portrait of so-called urbanization – the type of community in which most retirees to the Costa Blanca live. The daily lives of female and male retirees are revealed in written answers to a questionnaire. The final chapter thematizes problems affecting the host nation's welfare systems as a result of increased numbers of older residents. Long

and short-term strategies for coping with service shortfalls are also offered.

Bolzman, Claudio, Rosita Fibbi, Marie Vial. *Secondas — Secondos. Le processus d'intégration des jeunes adultes issus de la migration espagnole et italienne en Suisse.* [The Second Generation. Integration Processes of Young Adults whose Parents Immigrated to Switzerland from Spain and Italy]. Zürich: Seismo Verlag, 2003.

The sons and daughters of foreign workers who arrived in the fifties and sixties are now adults. What has become of them? Some do not feel at home in Switzerland as a result of cultural differences or modest class origins. By tracing trajectories of social mobility and cultural identity this study tries to understand how others have created niches for themselves in Swiss society. Comparing their vitas with those of their parents, the results testify to the importance of social mobility for that population which has indeed achieved qualified positions in the labor market. Even if relatively few become Swiss citizens, these young adults are largely inspired by their double identities that combine both integration and difference in new syntheses of belonging.

FGM in Austria

Maier, Christina. *Stimmen der Betroffenheit. Zur Genitalverstümmelung bei afrikanischen Immigrantinnen in Wien.* [Voices of the Afflicted: On Genital Mutilation of African Immigrant Women in Vienna]. Vienna: Edition Rösner, 2003.

Trying to ensure a respectful approach to her subject, Maier aims to avoid "neocolonial" attitudes when facing the difficult subject of female genital mutilation. Interviews she conducted with affected migrant women in Vienna opened up various avenues for dealing with the issue while also allowing the researcher to express her own conflicted emotions, especially when recording explanations for the higher social value that accrues to girls and women once they've submitted to the knife in their countries of origin. (Look for a longer review in our next issue.)

Female Genital Mutilation: a guide for professionals in Spain

Kaplan, Adriana. *Mutilacion Genital Femenina: Prevencion y atencion. Guia para profesionales.* [FGM: Prevention and Care. Guide for Professionals]. Barcelona: University of Barcelona (DAPHNE Grant 2001-2003), 2004.

On 12 February 2004, the Associacio Catalana de Llevadores presented the book *Female Genital Mutilation: Prevention and Care. Guide for Professionals* in the sala d'Actes of the Secretaria General de Joventut al carrer Calabria, 147 de Barcelona. The guide was produced with support of the European DAPHNE program 2001-2003, grant administered by Dr. Adriana Kaplan of the Department of Social Anthropology at the U.A.B. The aim was to bring together interdisciplinary insights from anthropology, public health, the social work sector and law regarding FGM to enable professionals in health care, education and the social sector to intervene effectively and with sensitivity to prevent FGM among the population of African immigrants in Spain. For further information or to order contact Dr. Adriana Kaplan adriana.kaplan@uab.es (Watch for a regular review in the next *Feminist Europa*.)

Creative Writing and FGM

Bekers, Elisabeth. *Dissecting Anthills of W/Human Insurrection: A Comparative Study of African Creative Writing on Female Genital Excision.* Ph. D. Dissertation, University of Antwerp, 2002.

From the author's Introduction:

"Writing is like dissection," the Egyptian Nawal El Saadawi states in 'Reflections of a Feminist' (El Saadawi 1990: 397-98). With this rather unusual simile El Saadawi draws a parallel between her past occupation as a doctor of medicine and her present career as a writer of fiction. Both science and art, she explains, are aiming at a better understanding of humankind. Where a surgeon is uncovering the interrelationship of the various anatomical parts, creative writing exposes the (mal)organisation [sic] of society.

This socio-critical objective which El Saadawi attributes to creative writing, characteristic of her own fiction, is prominent in the literary corpus that is the subject of this study: a relatively small but exceptional collection of literary works dealing with female genital excision. This corpus, which also literally combines creative writing and the cutting of bodies, affirms El Saadawi's figurative association between writing creatively and dissecting, in that excision, and in particular its functioning in society, is being carefully examined in the various texts. Excision, though not always the central theme, appears as a key motif in all the works. Whether fiction by concerned 'outsiders' or autobiographically-inspired novels by women who themselves have undergone the operation, the works all address the interrelatedness of the practice, women's identity, the practicing community's gender system, and (post) colonial or pre- and post-independence national politics.

These literary explorations or dissections of female genital excision are relatively rare when considering that about four percent of the current global female population or some 130 million girls and women have been excised and that in recent years the practice has been receiving increased attention world-wide. My chosen corpus consists of barely two dozen texts, mainly novels and novellas but also a small number of short stories, poems, and plays, written by established as well as lesser-known authors ... almost exclusively of African descent, as are the vast majority of excised women. In Africa, genital operations are routinely performed on women in the vast sub-Saharan region stretching from the Atlantic to the Indian Ocean as well as in the Arabic Northeast of the continent ... This immense religious, geographic, and linguistic diversity of ethnic groups practicing excision is reflected in the broad and varied spectrum covered by the corpus. The texts originate from all over the African continent and diaspora, so that this study also includes writers whose connection with Africa is not as evident or direct as for those native to the continent. ... The corpus of literary texts dealing with female genital excision consists exclusively of europaic texts, with the exception of a number of works in Arabic....

In the Western Hall of Mirrors, or Self- and Misrepresentation of Muslim women

Youssef, Houda M., ed. *Abschied vom Harem. Selbstverständnis, Emanzipation und Alltag muslimischer Frauen*. [Good bye to the Harem: Self-image, Emancipation and Daily Lives of Islamic Women]. Berlin: Orlanda, 2004.

Polygamy, purdah, stoning — Westerners tend to associate these and similar terms with women in Islamic societies. The authors in this anthology — with one exception, all women who live in countries with Muslim majorities or who were raised as Muslims — paint a more complex portrait. Essays range from personal testimonies to academic writing whose authors take on topics such as sexual ethics in Islam, feminism, forced marriage and the cult of virginity, daily life in war as well as stereotypes of Muslim women. After September 11, 2001, hostilities in Afghanistan and the war in Iraq, Muslim women became a focal point of Western interest — only to disappear again all too quickly. This book presents well and lesser known Islamic women's voices in the hope that different perspectives will encourage readers to re-examine preconceptions about women in Islam. Contributors include Nawal el Saadawi, Leila Ahmed, Fatima Mernissi, Evelyne Accad, Azza Karam, Bouthania Shaaban. The editor, Houda M. Youssef, a sociologist and scholar of Islam, lives in Cairo and is writing a dissertation on cultural conflict in personality development in binationals of European and Arab heritage.

A Model of Urban Anthropology

Sciama, Lidia. *A Venetian Island. Environment, History and Change in Burano*. Oxford: Berghahn, 2002.

Harvard University's Michael Herzfeld has written of Sciama's 272 page book, volume 8 in the series "New Directions in Anthropology": "The work has qualities that could make it a model for anthropologists dissatisfied with the attempt to create an 'urban anthropology' but unwilling to continue the

traditional obsession with remote communities."

Since the extensive floods of 1966, inhabitants of Venice's Laguna areas have come to share in, and reflect upon, concerns over pressing environmental problems. Evidence of damage caused by industrial pollution has contributed to the need to recover a common culture and establish a sense of continuity with "truly Venetian traditions." Based on ethnographic and archival data, this in-depth study of the Venetian Island of Burano shows how its inhabitants develop their sense of a distinct identity on the basis of their notions of gender, honor and kinship relations, their common memories, their knowledge and love of their environment and special skills in fishing and lace making.

The author is former Director of the Centre for Cross-Cultural Research on Women, University of Oxford, where she is currently a Research Associate.

A First for Feminist Sociology in Spain

Osborne, Raquel and Óscar Guasch, eds. *Sociología de la Sexualidad*. [Sociology of Sexuality]. Madrid: Centro de Investigaciones Sociológicas (CIS), Colección Monografías, 2003.

This 239 page book is the first publication in Spanish that deals directly with the sociology of sexuality. It reviews the field in the Spanish community and presents important international works including such concepts as 'intimate citizenship', sexual diversity and transsexuality. It includes studies of sex work, sexual harassment and gender implications related to AIDS. It also analyses issues related to the gay and lesbian movements in Spain as well as the relation between the sexual orientation of parents and the way their children grow up. Thus we have a publication central to the process of institutionalizing the sociology of sexuality in Spain. Contents include "Advances in the sociology of sexuality" by Oscar Guasch y Raquel Osborne; "How important is our parents' sexual orientation? And if it's important, why?" by Judith Stacey y Timothy Biblarz; "On diverse sexualities: gay, straight,

trans, queer" by José Antonio Nieto; "The feminization of a pandemic: HIV/AIDS and implications for gender" by Adriana Gómez; "Dissident sexuality and difference: movement of lesbians and gays in Spain: comparative perspectives" by Kerman Calvo.

A French First on Lesbianism and Feminist Movements

Chetcuti, Natacha & Claire Michard, eds. *Lesbianisme et féminisme. Histoires politiques*. [Lesbianism and feminism. Political histories]. Paris: Bibliothèque du féminisme, 2003.

This work, composed of papers delivered at the 3rd International Colloquium on French Feminist research, 2002, is the first in France focusing on the interdependence of the lesbian and feminist movements. Going back to the groundwork of movements in the 1970s, an epoch marked by constant interchange between activism and theory, it brings together texts by militants with others by researcher/activists.

It shows that the history of lesbian and feminist thought, from the 1970s to our day, is marked by alliances, tensions and ruptures which have had repercussions within university study as well as among militant movements.

It reveals that the political content of lesbianism, in its challenge to the powers-that-be, is continually covered up, especially true of radical lesbianism, that is, materialist in the philosophical and political sense. This last type of lesbian-feminism, propagated in particular by Monique Wittig who considered heterosexuality to be a system expropriating women, is most often ignored, presented in caricature, or side-tracked from its proper focus, for instance in queer studies.

Contributors include Micheline Bonneau, Louise Brossard, Michèle Cause, Line Chamberlan, Danielle Charest, Natacha Chetcuti, Johanne Coulombe, Ochy Curriel, Jules Falquet, Jacqueline Julien, Nicole Lacelle, Michèle Larrouy, Françoise Leclère, Marian Lens, Nicole-Claude Mathieu, Claire Michard, Marion Page, Namascar Shaktini, Myriam Spielvogel, Louise Turcotte.

Thanks to *Bulletin de l'ANEF - Automne-Hiver 2003-2004*, p. 69.

French Neglect of an otherwise broad category of analysis — gender

Fougeyrollas-Schwebe, D., C. Planté, M. Riot-Sarcey, C. Zaidman, eds. *Le genre comme catégorie d'analyse. Sociologie, histoire, littérature*. [Gender as a Category of Analysis. Sociology, History, Literature]. Paris: L'Harmattan. Collection Bibliothèque du féminisme. 2003.

Sexual difference and relationships between women and men are objects of research in all disciplines and cultural studies. For thirty years now, research has repeatedly focused on women's place, models of social roles for men and women and, in particular, the notion of gender, meaning the historical, cultural and social construction of sex. Although the concept appears to have entered the political and institutional vocabulary of Europe and has made irreversible inroads into research, in France, distrust vis-à-vis women's or gender studies continues. Invoking problems with translation doesn't mask the underlying political and conceptual difficulties associated with its application. This collection springs from the first colloquium sponsored by RING at the University of Paris 7, Denis-Diderot in May 2002 where the notion of "gender" was discussed in terms of various disciplines within the context of French universities today. These essays define various uses of the term as well as its pertinence and limits in sociology, history and literature. Contributors include Christine Bard, Mireille Calle-Gruber, Sylvie Chaperon, Cécile Dauphin, Dominique Fougeyrollas-Schwebe, Nicole Gadrey, Nicky Le Feuvre, Marcelle Marini, Hélène Marquié, Christine Planté, Michèle Riot-Sarcey, Violaine Sebillotte Cuchet, Irène Théry, Éliane Viennot, Eleni Varikas, Claude Zaidman.

Thanks to Bulletin de l'ANEF - Été 2003, p. 124.

Woman as a Rebel

Dünnebier, Anne and Ursula Scheu. *Die Rebellion ist eine Frau*. [Revolt is a Woman].

Cologne: DuMont Buchverlag, 1994. With a Foreword by Alice Schwarzer.

One is a lawyer and photographer who has herself arrested as a prostitute: Anita Augspurg. The other, a wealthy heiress, uses her money to support working women, battered wives and hungry children: Lida Gustava Heymann. Together they form an imperturbable and courageous couple who, from 1890 until the Nazi take-over, made a name for themselves in German politics and set milestones in the struggle for women's rights. All across the land, they organized demonstrations, authored petitions for education and suffrage, and created a network of counseling centers. The first *gymnasium* for girls goes to their credit. They also ran an ecological farm before we had the word. In their old age they learned to drive and explore the world. In the thick of First World War euphoria the two spoke out as pacifists and cosmopolitans. And they are the first, in 1923, to call for expulsion of Hitler. This is the history of two clever, intrepid activists and a great love story enhanced by a wealth of illustrations.

Women and Aging

Maierhofer, Roberta. *Salty Old Women: Eine anokritische Untersuchung zu Frauen, Altern und Identität in der amerikanischen Literatur*. [Salty Old Women: An Anocritical Inquest on Women, Aging and Identity in American Literature]. Essen: Arbeiten zur Amerikanistik 32, 2003.

In the tradition popularized by Elaine Showalter who birthed the concept of "gynocriticism" to interrogate the history, form, themes, genre and structure of literary works by women, Maierhofer takes a specific voyage into the female culture of aging. Germaine Greer used the terms "anophobia" to designate fear of aging among women. Maierhofer coins "anocriticism" for focus on aging in women-authored texts in American literature. Her aim? To generate understanding of what it means, in Margaret Morganroth Gullette's formulation, to be "aged by culture." Like Showalter's gynocriticism, anocriticism isn't a structured theory but rather an analytical

approach to women's literature which demands of the critic a heightened attention to the ideological and cultural embedding of age-relevant criteria. What emerges is individual agency in the experience of growing older, a resistance/rebellion on the part of women to ascribed norms supposedly generalized from their collective biographies.

Rethinking the Good Life

Moser, Michaela and Ina Praetorius, eds. *Welt gestalten im ausgehenden Patriarchat. [Shaping the World as Patriarchy Wanes].* Königstein/Taunus, Ulrike Helmer Verlag, 2003.

The book includes twenty-seven contributions to a symposium on "The End of Patriarchy — Rethinking the good life" held 30.8 - 1.9.2002 in Salzburg, Austria. It contains the following chapters:

- ° Reality viewed in new ways (Ina Praetorius, Heike Weinbach, Anne-Claire Mulder, Rose Killinger, Birge Krondorfer)
- ° Shaping space (Ursula Knecht, Arbeitsgruppe Chora, Katharina Zaugg)
- ° Care thought through again (Selma Sevenhuijsen, Christa Schnabl, Andrea Trenkwalder-Egger, Nora Hangel)
- ° Bioethical questions posed differently (Ina Praetorius u.a., Eva Pelkner, Karin Ulrich-Eschemann, Gerlinde Mauerer)
- ° Violence trumped, violence avoided (Maria K. Moser, Ulrike Wagener, Michi Ebner)
- ° Other business (Christof Arn, Sonja Dörfler, Katharina Pewny, Andrea Günter, Sigrid Hansen, Ursi Senn-Bieri u.a., Ulrike Knobloch, Michaela Moser).

Why Do Men on the Underground Take Up So Much Room?

Achs, Gitta Mühlen. *Wer führt? Körpersprache und die Ordnung der Geschlechter. [Who's the leader? Body Language and Gender Ranking].* München: Frauenoffensive, 2003.

Have you ever wondered why your clothing size seems to be shrinking even though you haven't gained weight? Don't you find it remarkable that models have grown increasingly slim while men still dream of curves? Have you ever asked yourself why women are always smiling or why men take up so much space in the underground? Have you ever noticed that when a man holds your hand, he takes it from the top?

This book answers these questions and many more concerning gender relations. It encourages increased awareness of what might otherwise be overlooked because taken-for-granted, and cultivates a healthy suspicion of laid-back satisfaction with the achievements to date of the women's movement.

Based on new scientific evidence concerning socialization of the body and body language of both sexes as well as analysis of everyday observation, Achs shows that the old gender order is anything but passé. It is recreated today just as it was in the past, and the author dissects the means by which this occurs. Numerous photos, for instance, reveal how unconscious patterns of behavior reiterate a gender hierarchy, one that increased awareness may overcome. How precisely can we break the mould? The more we depend on the old signs and signals, the more individuals contribute to the longevity of a disadvantageous gender ranking. The more we refuse to do so, the greater is the individual freedom we achieve.

A Voice in Châtelet

Bührmann, Traude. *Die Straßensängerin. [The Street Singer].* München: Frauenoffensive, 2004.

In Bührmann's novel, Anna, fifty-five and a photographer, out-of-work, applies for an educational grant from the government's employment agency in Berlin. She wants to train to be a street singer, a request that is rejected as it doesn't fit into the bureaucracy's plans. Determined to follow her dream nonetheless, Anna enlists the aid of good friends, her piggy bank named Louise, and a fictive Madam X. Inspired by an unforgettable voice she encountered one evening in the

Métro at Châtelet many years before, she leaves for Paris.

Zineb, from northern Africa, suddenly finds that what she had envisioned as a temporary job has become a more or less permanent profession. After all, there are streets and music everywhere, as well as freedom, though not without certain pressures and challenges, too. Zineb's moods alter in response to those around her: her fans, her cat Josephine, her neighbor Madame Garcia, the aging waiter Jacques who serves her breakfast every morning at the Café de la Place, and her colleague Giovanna.

At first their two stories run parallel to one another, filtered through flashbacks, but the score increases in complexity leading both to that Soirée in Paris when at last the two stand face to face.

Long-neglected short fiction

Stoddard, Elizabeth. *Stories*. Ed. and intro. Susanne Opfermann and Yvonne Roth. Boston: Northeastern UP, 2003.

Elizabeth Stoddard (1823-1902) was born Elizabeth Drew Barstow in the small coastal town of Mattapoisett, Massachusetts. After her marriage in 1852 to poet Richard Henry Stoddard, the couple settled permanently in New York City, where they belonged to New York's vibrant, close-knit literary and artistic circles.

Most widely known today as the author of *The Morgesons* (1862), her first of three novels, Elizabeth Stoddard was also a prolific writer of short stories, children's tales, poems, essays, travel writing, and journalism pieces.

This anthology now makes available for the first time selections from Stoddard's too-long neglected literary production of short fiction. Originally published between 1859 and 1890 in such magazines as *Harper's Monthly*, *Harper's Bazaar*, and the *Atlantic Monthly*, the sixteen stories included here demonstrate the versatility of a fascinating writer who was one of the most original and unique voices in nineteenth-century American literature.

A pioneering predecessor to regionalist authors Mary Wilkins Freeman,

Sarah Orne Jewett, and Kate Chopin, as well as a precursor of American modernism, Stoddard's writing is remarkable for its almost total lack of sentimentality, pervasive use of irony, psychological depth of richly drawn characters, intense atmospheric descriptions of New England, concise language, and innovative use of narrative voice and structure. Her investigation of relations between the sexes, a dominant focus of her fiction, analyzes emotions ranging from love and desire to disdain, aggression, and depression.

Grouped by thematic sections that represent the full scope of Stoddard's work in terms of tone, topic, and style, these complex and entertaining stories have lost none of their immediacy and freshness. This invaluable collection will reintroduce an overlooked yet major woman writer to a new generation of readers.

New Book in East European Women's History

Gapova, Elena, ed. *Zhenshchiny na krayu Evropy*. [Women on the Edge of Europe]. Minsk: European Humanities University, 2003.

The 427 page book in Russian is authored by Western and Belarussian scholars aiming at the historical reconstruction of women's experiences and gender policies in the lands that used to be Latvia, Polish-Lithuanian Commonwealth, the North-West of the Russian Empire, the Pale of Settlement, the Eastern (or Western – depending on who's speaking) Borderlands, Belarussian People's Republic (in 1918) and Soviet Byelorussia. The volume includes texts on the culture of childbearing, life aspirations at the turn of the century, participation in revolutionary politics or life in occupied Minsk (in WWII), creating a court theatre or painting tapestries etc. by Slavic, Jewish, Tatar and Roma (Gypsy) women in the multicultural region and reproductions of 12 paintings by women-artists from the 18th century to the present. Contact the publisher in Minsk: (375 17) 232 70-36; publish@ehu.by; Center of gender studies: (375 17) 239 3383; gender@ehu.by

Balkan Women for Peace. Itineraries of crossborder activism

A bilingual 336 page French-English edition of *Balkan Women for Peace. Itineraries of crossborder activism*, co-edited by Ghislaine Glasson Deschaumes and Svetlana Slapsak, has been published in the framework of the project "Women Activists' Cross-Border Actions," managed by Trans-européennes and its local partners.

Between 25 May and 10 June 2002, forty-seven women activists from the former Yugoslavia and Albania defied prevailing pressures and ideologies as they joined forces to cross the borders, both real and imaginary, that divide their countries and their communities. The present volume is an act of memory and a political proposal, providing both an account and an in-depth analysis encompassing different viewpoints on this exceptional initiative, situating it in the broader context of women's activism in the cause of peace. It comprises a travel diary, an essay, eye-witness accounts and a photographic record of this experience.

Transeuropéennes - Réseaux pour la culture en Europe (Paris)
www.transeuropeennes.org
<http://transeuropeennes.gaya.fr/>
<<http://transeuropeennes.gaya.fr/documentation/commande-livre.pdf>>

Five from Serbia and Montenegro — history, economics, sociology

Compiled by Biljana Dojčinović-Nešić

AWIN et al, eds. *Ekonomski ravnopravne. [Economically Equal]*. Belgrade: AŽIN, Glas razlike, Žene na delu, Vojvodanka [Women's NGOs: AWIN, The Voice of Difference, Women at Work and Vojvodanka]. 2002.

This collection of papers was published by AWIN, The Voice of Difference, Women at Work and Vojvodanka, within the campaign also named "Economically Equal," begun in the autumn of 2002. From the point of view of economic and social (in)equality

between men and women in Serbia today, contributors comment on regulations and laws.

Among the chapters we find "Women and Market Competence"; "Objections to the Proposal on Labor Law"; "Explanation of the Proposition regarding Changes in the Labor Law Draft"; "Analysis of the Regulations of the Labor Law"; "Women and Flexible Forms of Employment." Authors are women experts, researchers and activists who have analyzed the regulations, legislative drafts and propositions made in the previous 12 month period, primarily from the point of view of women's needs and position.

The texts are based on the conviction that sex discrimination is not only politically unacceptable, but also too expensive in the pure economic sense. The important idea was also to prevent disappearance of solutions which respected social justice, equal opportunities and safety.

Kuzmanović, Tatjana Đurić. *Rodnost i razvoj u Srbiji: Od dirigovanog nerazvoja do tranzicije. [Gender and Development in Serbia: From directed non-development to transition]. (bilingual), Budućnost. Novi Sad: Ženske studije i istraživanja, 2002.*

Kuzmanović analyzes the recent history of women's position in Serbia, arguing that earlier erasure of women's role in development theory and practice has been overcome since the feminist critique of development studies introduced the concept of gender into theory, making women visible.

The text opens with a look at what were, for women, the consequences of development away from national economies, as well as the theoretical framework of research on gender inequalities in national and non-transitional contexts with the stress on Vojvodina during the 90s. Also discussed is the process from directed "nondevelopment" to transition. Next, the author attends to the beginnings of transition and privatization as well as their effects on gender inequalities. These topics are investigated via a case study of the company "Novitet." With regard to transition, privatization and gender in Serbia along with their influence on the labor market, analysis here encompasses the problem of rejecting transition during the 90s, unemployment and directed non-development.

The last chapter is devoted to the institutional bases of gender inequality in Serbia in transition, followed by suggestions for action.

In conclusion, the author points out that only a few institutions in Serbia pay attention to women or analyze the possible consequences of economic policies and other decisions from their point of view. It is, after all, mainly females in Serbia who deal with so called women's problems in the economic sphere, so that the introduction of gender as a concept into analysis is key for increased visibility of women's issues.

References, listed at the end of each chapter, enhance this bilingual, Serbian-English book.

Đurić, Dubravka. *Jezik, poezija, postmodernizam: Jezička poezija u kontekstu moderne i postmoderne američke poezije*. [Language, Poetry, Postmodernism: Language Poetry in the Context of Modern and Postmodern American Poetry]. Belgrade: Oktoih, 2002.

Poet Dubravka Đurić's book, based on her MA thesis written at the Philological faculty, Belgrade, offers a theoretical description and explanation of a segment of 'new American poetry'. She has divided the text into five major parts. The first, "Postmodernism: Plural Discourses," explores various possible definitions of the term postmodernism and discusses its characteristics important for the poetry in focus. Part two, "Postmodern American Poetry," is devoted to interpretative models, poetical paradigms, Modernists as precursors of postmodern schools, a typology of American postmodern poetry, etc. Next comes a chapter on language poetry and the contexts of authors' strategies, whereas the fourth looks at theories of language poetry by Ron Silliman, Charles Bernstein and Bob Perelmann. The fifth part, "Trajectories of Modern and Postmodern American Poetry" represents a comprehensive conclusion, followed by a glossary of theoretical terms used in discussions of modern and postmodern American poetry, a list of references and a selection from the poetry of the authors discussed.

In addition to introducing the phenomenon of language poetry, which had

not been previously theoretically represented here in Yugoslavia, Dubravka Đurić sums up and contextually frames other streams of American poetry, already known and translated. This work by an author of special poetical and theoretical abilities should attract the attention of historians, theoreticians and students of literature as well as others engaged in poetry as their "inner vocation."

Protić, Lada, ed. *Pravna zaštita žena i dece*. [Legal Protection of Women and Children]. Beograd: SOS telefon za žene i decu žrtve nasilja Beograd, 2002.

Statistics from the SOS Hotline for women and children as victims of violence have shown that women lack knowledge of their rights and duties. Thus, this publication aims to introduce women to legislation and procedures which they need to know if they are to look for legal help and protection. The manual contains basic information on violence, divorce and related existential issues. What legal steps should she take? What does the law say? What evidence is necessary? How long does the procedure take? What happens in the courtroom? Answers to these and other questions are given. Included as well are samples of various law suits and suggestions women can follow to document events and thus claim their rights. Contact details for government and non-government services and organizations which provide consultations and help to victims conclude the volume. The fundamental thesis, the cornerstone of the publication, is that women have a right to live without violence, this freedom one of the basic human rights already guaranteed on many levels but not yet realized.

Bujišić, Branislava, ed. *Zaštita dece bez roditeljskog staranja*. [Protection of Children Without Parental Care (Proceedings)]. Belgrade: Indoc/AWIN, 2002.

Authors: Vesna Brzev-Ćurčić, Nada Đuretić, MA; Dr Ljiljana Đurović, Vana Kostenjak, Jasminka Marković, Dr Anđelka Milić, Suzana Paunović, Vesna Tekić, Maja Trifković.

Based on papers presented at the Round Table "Protection of Children Without Parental Care," which Indoc Center of the

Association for Women's Initiative organized at the end of October 2001, the book presents the debate among experts of various backgrounds and representatives of a number of organizations whose common mission is family and child care. Topics include: improvement of existing models of protection, development of alternative means of caring for children, implementation of the UN Convention's principles in our legislative system, (in)adequacy of the existing data-base on children without parental care, (in)adequacy of the existing models of cooperation between institutions in charge, etc. The text hopes to encourage further efforts on this important issue.

Path-breaking Proposal? Gender-sensitive research

Tötösy de Zepetek, Steven, ed. *Comparative Central European Culture*. Indianapolis: Purdue University Press, 2002.

Lack of financial resources, shared intellectual views, serious theory-based criticism aimed at mainstream academia, an involved and dedicated editor and a path breaking book – these qualities, so rarely seen together, would seem to suffice as justification for reviewing this text in *Feminist Europa*. Not to mention the fact that besides the editor, nine out of ten authors are women, and the issues they cover are so relevant – feminism, gender and Europe.

The text opens with a theoretical introduction by Steven Tötösy, whose editorial iron will not only kept the book under control by requiring not only cross references among the authors but also by outlining the principles of comparative cultural studies. The book gives a critical assessment of the present state of the art in Central European Cultural Studies, supported by an extensive bibliography compiled by the editor which is crucial for educational purposes. The essays themselves cover modernism, Holocaust poetry, film, the role of public intellectuals, etc in Central Europe, which as Tötösy calls it „has a peculiar geo-political and cultural disposition (...) an 'in between peripherality', a specific and mediating *alterité*” (151).

Among the authors we find Ph.D. students Andrea Fabry and Aniko Imre as well as established professors such as Susan Rubin Suleiman and Catharine Portugese, writers who have mastered mainstream academic language and theories which enable them to subvert it. Most of the articles, with the exception of a rather dull one by Hana Pichova, are focused on how to subvert the main canons and myths of Central European culture. I consider it a path-breaking proposal when Anikó Imre puts forth an agenda of gender sensitive research which „go(s) beyond women's economic conditions and political representation and takes into account their desires in relation to national cultures (because).. any approach dealing with the cultures of Central and East Europe that does not consider women's erotic attachments to their nation will not be able to convince them that their ultimate interests might not coincide with those of male national and intellectual elites” (74).

The volume tries to get beyond what we know as „Central European Culture” which consists mainly of male intellectuals who in some cases express the most sexist stereotypical views about women, such as the director István Szabó and the poet Endre Kukorelly, just to name a few giants in the Central European canon (from the essay by Anikó Imre). Susan Rubin Suleiman takes this on in writing about Szabó's recent movie, *Sunshine*. Without demythologizing the romantic image of the male public intellectual, no democratic Central Europe, or Europe is possible.

Nothing proves to be more important on the long road ahead of us, but in one respect the book seems one-sided. The concept of Central Europe is not only associated with a rich, flourishing and controversial culture but also with the „dark side” of defining Central Europe. As Roumiana Deltcheva points out, these nations „in their fast-track attempt to wipe out the past [are] construct[ing] new mythologies of uniqueness and exclusivity” (154), which makes this region highly vulnerable to various re-definitions of Europe. One such attempt at redefining Europe as empire, Otto von Habsburg's idea analyzed by Katarine Arens in the volume, is very similar to the definition of Europe coined by populist movements in Austria, Italy and Hungary. These warn us that a rich past should not keep

us away from paying attention to the possible dark future already residing with us.

Andrea Petô

Feeding Disorder

Bacchi, Carol. *Fear of Food: A Diary of Mothering*. Melbourne: Spinifex Press, 2003.

This is the story of Carol Bacchi's experiences as a single mother caring for an infant son with a feeding disorder. It is an important contribution to the ongoing debates regarding the difficulties of reconciling motherhood, caring for children and paid work. It also raises challenging questions about the nature of post-natal depression, the role and perspective of health professionals, and the institutional inflexibility which makes it so difficult to mother and parent well. Carol Bacchi has written books on feminist political theory and public policy, including *Women, Policy and Politics: the construction of policy problems* (Sage 1999).

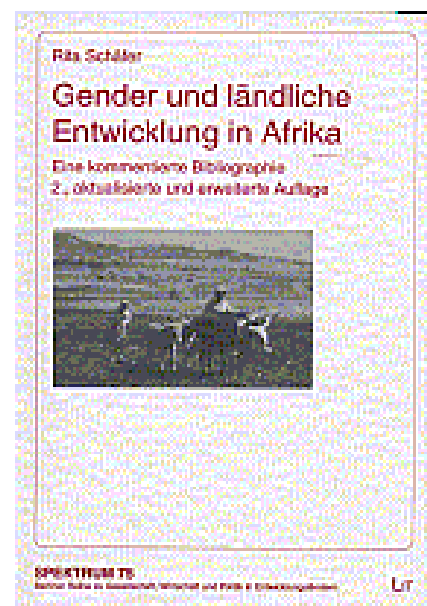
See <<http://www.spinifexpress.com.au>>

An excellent bibliography on gender research in Africa

Schäfer, Rita. *Gender und ländliche Entwicklung in Afrika. Eine kommentierte Bibliographie*. [Gender and rural development in Africa. An Annotated Bibliography]. Münster-Hamburg-London: LIT-Verlag, Berliner Reihe zu Gesellschaft, Wirtschaft und Politik in Entwicklungsländern, Spektrum 72, 2nd edition, 2003.

Making a unique contribution to research on gender and rural development in Africa, this annotated bibliography fills a gap in the literature on gender studies in rural regions. The list evolved from evaluation of more than 100 refereed journals in ethnography, sociology, agrarian science and development. The author has also integrated numerous monographs and anthologies. Unique is her documentation of published and unpublished work by African scholars and

experts. A general survey of the entire continent complemented by subordinated regional studies of all African states south of the Sahara illustrates the gender dimension in resource management and division of labor. Schäfer focuses clearly on land rights, access to markets, agrarian counseling and women's participation in decision-making bodies. Her concern also extends to colonial interventions in agricultural arrangements, post-colonial agrarian reforms and their effect on migrant labor, on the spread of HIV/AIDS, and on development projects in rural societies and economies. Altogether 1500 titles and commentaries offer information gleaned from European, American and African sources covering a broad range of disciplines, experience and development schemes. An interdisciplinary approach makes this book invaluable for all those involved with development projects. No wonder it is now in its second edition.



Introducing *TRECA - Women's Studies Journal*

A journal of high academic standard in Croatian with English abstracts, *TRECA - Women's Studies Journal* (Editor-in-chief: Željka Jelavic, Editor: Karmen Ratkovic) comes to you from the Zagreb Centre for Women's Studies. The fourth issue features

ecofeminism viewed from ecological and anthropological perspectives. Authors include Lidija Zafirovic, Marija Gimbutas, Gloria Feman Orenstein, Suzana Marjanic, Françoise d'Eubonne, Marti Kheel, Val Plumwood, Michael Zimmerman and Vandana Shiva. The journal also contains feminist interpretations by Nataša Govedic and Danijela Merunka on Shakespeare's *Macbeth* and film theory. Maja Uzelac, Judith Butler and Katarina Kolozova write on the position of the subject within contemporary feminist theory while Ileana Pintilie applies a feminist lens to contemporary Romanian art. Reviews of new books and journals are here as well.

Introducing *Clepsydra: Revista de Estudios del Género y Teoría Feminista*.

A relatively new journal published by the Centro de Estudios de la Mujer – women's studies center – at the University of la Laguna is the annual *Clepsydra: Revista de estudios de género y teoría feminista* [Clepsydra: Review of gender studies and feminist theory] edited by the publication service of the Universidad de la Laguna in cooperation with the Instituto Canario de la Mujer under the direction of Amparo Gómez Rodríguez.

Women's studies in Spain took off at the end of the seventies and, in the succeeding decades, feminist perspectives and gender theory have spread to all disciplines. Together with artistic expression, it is possible to talk about "feminist academics."

From a social movement in the sixties and seventies, the eighties witnessed the journey of feminist vision into academic settings, coincident with the fact that more and more women have entered the academy willing to investigate relations between themselves as women and their environment. This is a double-pronged endeavor. On the one hand, women, as producers and transmitters of knowledge, deal with the issue of feminine authority in each discipline. On the other, they interrogate the theoretical treatment of women across disciplines, in science, literature and art. The result has been an enormously fertile production of new knowledge, a quality and quantity impossible to overlook. The problem has been diffusion or access to traditional

institutional and other media. To overcome this difficulty, *Clepsydra* was born.

Academia, inside and out

Review of *TALKING FEMINIST INSTITUTIONS: Interviews with leading European scholars*. Cluj, Romania: Desire Press, 2002.

Political relations within and outside academia are the topic of this Romanian publication which affirms the responsibility of feminism to deal critically with the power regimes evident in the discursive and social practices that shape our thinking and acting, both in everyday life and in scientific production.

This is a book about scholars *talking on* the academic institutionalization of feminism. It is meant to prove that feminist institutions as texts are *talking about* the larger academic and socio-political environment. It is a place of dialogue between dialogues, initiated by an Eastern European scholar *talking to* representatives of (Western) feminist institutions. Eventually, it becomes a personal way of *talking with* the "other," while referring to "us," i.e. of considering the need for feminism in the (Romanian) academy in the light of several (institutional and personal) experiences across borders.

The volume consists of a foreword on traveling across Western academic feminisms and an epilogue on the need for feminist studies in Romania, of introductory and concluding remarks on the interpretation of the interviews, and of the interviews with scholars from The Netherlands and from Great Britain, structured in three chapters.

Chapter one: Feminist Studies – What Difference Does it Make?

Women's Studies as a Politics of Difference (Rosi BRAIDOTTI)

Centering on Gender Equality Worldwide (Barbara EINHORN)

On the Bridge between Science and Policy Making (Mieke VERLOO)

Organizing Across Disciplinary Boundaries (Carol KEDWARD)

Chapter two: Producing Feminist Knowledge

Gendering Politics (**Joyce OUTSHOORN**)
 The Construction of Scientific Knowledge – A
 Feminist View (**Ineke KLINGE**)
 The Cross-Cultural Understanding of
 Reproduction (**Maya UNNITHAN**)
 Empowering Information (**Lin McDEWITT-
 PUGH**)

Chapter three: Spaces of Inclusion

New Deconstructivist Projects: Masculinity
 and Gay Studies (**Stefan DUDINK**)
 Widening Education towards the Margins
 (**Gerry HOLLOWAY**)
 Re-Approaching Multiculturalism (**Marjolein
 VERBOOM**)

Altogether the interviews discuss an
 imagined community which transcends
 national, disciplinary, sexual, generational, or
 social boundaries and is shaped by debates and
 internal diversity as well as by shared
 experiences and a sense of consensus. They
 confess that feminist institutions are not only
 places where knowledge is produced, but also
 ways of making a difference and causing
 change in every aspect of the unjust
 (academic, but not only) order. Or, more
 precisely, they are the medium where the
 actors create another knowledge about
 knowledge, or another thinking about
 scientific thinking, or other subject positions
 for knowledge producers. That knowledge,
 that way of thinking, and that subject position
 are centered on the recognition of the social
 embeddedness of science, including awareness
 of the gendered assumptions and con-
 sequences of sciencing as an instrument of
 empowerment and subordination.

Enika Magyari-Vincze

Books Received

Badgett, Lee M. V. *Money, Myths, and
 Change. The Economic Lives of Lesbians and
 Gay Men*. Chicago: The University of Chicago
 Press, 2004.

Beer, Bettina. *Körperkonzepte, interethnische
 Beziehungen und Rassismustheorien*. Berlin:
 Dietrich Reimer Verlag, 2003.

Chiti, Lori, Monica Farnetti, Uta Treder, eds.
*La Perturbante: Da Unheimliche nella
 scrittura delle donne*. Perugia: Morlacchi,
 2003.

Covi, Giovanna. *Jamaica Kincaid's Prismatic
 Subjects: Making Sense of Being in the World*.
 London: Mango Publishing, 2003.

Covi, Giovanna, ed. *Voci caraibiche femminili
 e interculturalità*. Trento: Labirinti 68, 2003.

Currle, Edda. *Migration in Europa. Daten und
 Hintergründe*. Stuttgart: Lucius Verlag, 2003.

Dettmar, Erika. *Rassismus, Vorurteile,
 Kommunikation. Afrikanisch-europäische Be-
 gegnungen in Hamburg*. Band 4, Berlin:
 Dietrich Reimer Verlag, 2003.

Ferber, Marianne A., Julie A. Nelson, ed.
Feminist Economics Today. Chicago: The
 University of Chicago Press, 2004.

Gullette Morganroth, Margaret. *Aged by
 Culture*. Chicago: University of Chicago
 Press, 2004.

Han, Petrus. *Frauen und Migration.
 Strukturelle Bedingungen, Fakten und soziale
 Folgen der Frauenmigration*. Stuttgart: Lucius
 Verlag, 2003.

Kuntz, Andreas, Beatrix Pfeleiderer, eds.
Fremdheit und Migration. Band 2, Berlin:
 Dietrich Reimer Verlag, 2003.

Scheck, Raffael. *Mothers of the Nation. Right-
 Wing Women in Weimar*. Oxford: Berg, 2004.

Villa, Paula-Irene. *Judith Butler*. Frankfurt am
 Main/New York: Campus Verlag (Campus,
 Einführungen).

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What is "Feminist Europa. Review of Books"?

Feminist Europa. Review of Books is a journal written in English which reviews feminist scholarship, creative and popular work by women published in Europe, (preferably) in languages other than English.

Feminist Europa. Review of Books was launched in 1998 as a project of the Division Communication and Cultural Practice of Women's International Studies Europe (WISE) under whose generous auspices six issues were produced. Starting with its new issue 1:1-2 of 2001, it has been relaunched and is now published frequently by the German Foundation for Gender Studies, whose projects are in perfect tune with the goals pursued by our reviews journal.

Feminist Europa. Review of Books wants to strengthen ties among feminist scholars and women's communities active in all European countries. Have you ever wondered what happens in the rest of Europe, outside of your own country and in languages you do not command? Our aim is to facilitate awareness of the productivity and debates within women's studies across linguistic and cultural barriers in Europe, drawing on an extensive pool of scholars and activists committed to transcultural and transnational discourse. We host publications that have an impact on women's culture and deserve to be known outside their local context; we foster the flow of information across national borders and language boundaries.

Feminist Europa. Review of Books is a unique project dedicated to transnational communication and committed to the creation of a new Europe, a Europe in which, i.e., feminists in France are perfectly aware of the discourse articulated by feminists in Ukraine, and communities in Seville can build networks with scholars in Sarajevo and activists in London.

Feminist Europa. Review of Books can greatly profit from the contributions offered by the networking community that the journal aims at creating. Our policy since the beginning has supported the presentation and diffusion of individual works and has encouraged reviewers to shape their contributions in different and personal ways. We believe that a community of women must speak in different voices and aim at offering a forum in which they can all find a place and a fruitful occasion for exchange and communication.

Clearly, **Feminist Europa. Review of Books** contributes to the objectives and projects pursued by the **German Foundation for Gender Studies**.

What is The German Foundation for Gender Studies? [Deutsche Stiftung Frauen- und Geschlechterforschung]

It is a private initiative, which supports international projects. To make visible women's agency, traditions, culture and contributions to the history of humanity — these are the Foundation's aims.

Largely excluded from the historical record, women, like men, have always acted on the broader stage but too often remain unacknowledged. Such erasure inspired Dr. Waltraud and Dr. Roland Dumont du Voitel when, in December 1996, they inaugurated Germany's first feminist foundation.

Funded projects decipher the complex relations of power between the sexes derived from historically constructed gender differences and promote intercultural understanding among peoples, for academic research must descend from the ivory tower and address the broadest public.

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