

individual and/or institutional level, makes this a valuable collection. In this regard, Wendy Mitchinson's analysis of the impact of early twentieth-century medical views on women's educational possibilities and Harry Smaller's analysis of women teachers' resistance to increasing state control stand out.

Rachel Warburton
Lakehead University

Queering Gay and Lesbian Studies.

Thomas Piontek. Urbana and Chicago: University of Illinois Press, 2006; 132 pages; ISBN 0-252-07280-4; \$33.95US (paper).

Thomas Piontek's *Queering Gay and Lesbian Studies* is an accessible and engaging study on the development of the tensions between gay and lesbian studies and queer theory. Aligning with current debates within the field, Piontek discusses the ways in which gay and lesbian studies have constructed queer identities and sexualities according to a linear, historical narrative, whereas queer theories generally seek to problematize the notion of a fixed sexual identity. Piontek focuses on the 1969 Stonewall riots, particularly how Stonewall has been articulated as the inauguration of America's gay rights movement. Undeniably, Stonewall acts as an adhesive force, foregrounding pride marches and celebrations, however, as Piontek argues "the rhetorical positioning of Stonewall as an originary historical moment...implies that all gays and lesbians are fundamentally alike and share a common history" (29). He further claims that the commitment to this shared history has resulted in a limiting discourse within gay and lesbian social movements, rendering them dependent upon heteronormative models of identity, rather than allowing for the diversity - of race, class, ability, gender - that queer theory has the potential to offer.

To illustrate the potentialities offered by queer studies, Piontek engages in a dynamic queering of key topics in gay and lesbian studies including HIV/AIDS and the

debates that surround gay male promiscuity, the internalized surveillance of gay male identity, and performative drag identities. Revealing that each of these areas has been plagued by heteronormative conceptions of gender fostered from within the gay rights movement, Piontek argues that gay and lesbian studies' allegiance to fixed gender categories works against "the very legitimization of homosexual subjects that it hopes to effect while contributing to the continued oppression of transsexuals and other queer border dwellers" (80). A queer reading of these topics, then, involves destabilizing binary identities, revealing the moral agendas that lie beneath gay and lesbian rhetoric, and proliferating public representations of gender, sexuality, and identity. In his final chapter, Piontek turns to practices of BDSM as they have been associated with queer communities. Although similarly constructed through limiting moralistic doctrines by both gay and lesbian texts and more mainstream discourses, Piontek argues that a queer reading of BDSM offers an alternative to heteronormative and homonormative ideologies as it reconfigures desire as not dependent upon gender (or more specifically on genitalia), but rather on the realm of fantasy and artifice. As just one example of how lesbian and gay studies can be queered, this reading of BDSM offers a starting point for discussions of sexuality and identity that do not rely on fixed gender categories but instead reveal their contingency.

The development of restrictive practices within political movements will be familiar to feminists as they recall the numerous times that the women's movement has had (and will continue) to re-invent itself in response to well-versed and much-needed criticisms from those who do not see themselves reflected in both its theory and practice. It was these histories of feminist struggles that nagged me as I read Piontek's text, which both lacked discussion of the issues salient to women, lesbians and trans-persons, and failed to credit the intersections between gay and lesbian studies

and feminist theory that resulted in queer theory in the first place. Although an interesting and thoughtful read, these absences demonstrate that there is a lot of queering left to do.

Rachel Loewen Walker
University of Saskatchewan

Trans Forming Feminisms: Transfeminist Voices Speak Out Krista Scott-Dixon, ed. Toronto, Ontario: Sumach Press, 2006; 255 pages; ISBN 978-1-894549-61-5; \$28.95 (US)

This anthology is a good introduction to the emerging convergences between transgender studies and feminisms. Providing an overview of the turf wars in this history, Scott-Dixon locates the potential for transgressive movement in embracing multiplicity in contrast to the rigid definitions surrounding trans people frequently enforced by medical and psychotherapeutic models.

Interestingly, Scott-Dixon does not incorporate a lot of queer theory into her introduction. This may have been a conscious choice, as the intersections between transgender studies and feminism are explicitly at the centre of inquiry in the collection. Framing the collection in this manner is interesting; it presents questions from a slightly different angle than the dominant theoretical approaches offer. However, as this text may best serve as an entry point into these rich debates for some readers, the omission of queer theories seems problematic when so much care has been taken by Scott-Dixon to explain trans histories and terminologies. Though Scott-Dixon motions primarily in the direction of generating more theory, many of her contributors seek to expand how feminist and trans theories (co)exist in the actual lived experience of trans people.

The consensus seems to be that the relationships forged between feminist and trans voices are incredibly complicated. Though this conclusion is not surprising, the depth of some of these ambitious essays, probably largely constrained by length, makes

this conclusion unsatisfying. Despite the fact that some contributors tried to tackle more than they could successfully deliver, I found the shorter length of the majority of the papers (approximately 5 pages) advantageous. This makes the essays accessible and allows for the inclusion of more perspectives than would have been possible with fewer, longer pieces. This anthology adds to the growing theories about trans people by trans people, itself demonstrating some of the movements outlined in the introduction. Though this volume includes contributors from the United States and Europe, it also brings into focus the rich contributions Canadian trans theorists are adding to these discussions.

Mary Shearman
Simon Fraser University
