

transnational feminist solidarity between the north and south because it can "disrupt binary thinking about divisions between the oppressive third world woman and the liberated Western woman, allowing for an understanding of how oppressions operate globally" (123).

Note

1. Khan pointedly uses lower case to refer to muslims and other religious groups in order to semantically de-essentialize such religious categories. In this review, I stay consistent with her choice.

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***Wrangling Women, Humor and Gender in the American West.* Kristin M. McAndrews. Reno, Nevada: University of Nevada Press, 2006; illustrations, map, notes, bibliography, biographies, index; xvi + 175 pages; ISBN 13:978-0-87417-683-4; \$34.95US (cloth).**

Kristin M. McAndrews' book *Wrangling Women* provides a detailed examination of the humour and tall tales told by the women who work as ranchers, trail guides, horsetrainers and packers in a small mountain community of Winthrop, Washington. McAndrews conducted interviews with several of these non-traditional women to find out how they cope with the sexism they experience in their work. Humour is one of the most used devices incorporated by the women and McAndrews documents many of the tall tales, incidences and jokes that the women were involved in and what it reveals about gender in the American West. Unfortunately, the book struck me as a dissertation turned into a book because it excessively calls on the expertise of others to provide support for the author's points. Because of this the book was often times dry, long, and cumbersome to read. The author frequently goes into great detail about how particular stories or jokes fit into

particular categories of humour. I found this distracted from the readability of the book and because of this the author is not as effective as she could have been.

One interesting aspect, from the perspective of Women's Studies, is the use of the insider/outsider point of view. While the "wrangling women" are insiders in terms of the tourists they serve, they are still outsiders because they are women doing a "male" job in a patriarchal culture. Such a perspective gives the reader a good overview of the women's "gendered" position in this male-dominated field of work. However, there is very little discussion about feminism or how these women view feminism.

The women's stories are remarkable and the author uses a number of black and white photographs of the women to give us a sense of who the women are. The author also provides biographies of the women and notes to provide more in-depth information. However, given the very interesting title I thought it would be a delightful book to read. I was disappointed.

Wendee Kubik
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***Diaspora, Memory and Identity: A Search for Home.* Vijay Agnew, editor. Toronto: University of Toronto Press, 2005; x + 308 pages; ISBN 0-8020-9374-4; \$29.95 (paper).**

In *Diaspora, Memory and Identity*, editor Vijay Agnew examines how memory figures prominently in Canadian diasporic subjectivities. The book is located in a larger body of feminist literature interested in the role of gender in memory work. Two chapters stand out in the opening section. Sugiman analyzes how three generations of women remember Japanese Canadian internment during World War Two. She argues that as a sociological concept, memory is situated as part of larger projects of domination that silence certain groups, while constructing official stories around

national and global events. Her interviews with women highlight the poignant experiences of internment, and the equally poignant memories of gendered, racialized trauma. Similarly, Kadar examines women's Holocaust memories, arguing persuasively that the presence of trauma disrupts conventional "heroic" narratives. Thus, forms of remembering such as concentration camp lists, Roma songs of lament and recipe books are "gendered wounding events" that do not fit within the confines of conventional narratives of trauma and memory.

Part two, "History and Identity," examines how displaced subjects negotiate "home" in host countries that are often hostile. Dunlop interweaves her poetry with an autobiographical account of her hybrid Indian-Canadian identity. This interweaving nicely illustrates Kadar's point: while not necessarily traumatic, immigration is similarly fracturing, requiring subjects to construct new autobiographical forms that fall outside conventional narrative structures. Similarly, Matsuoka and Sorenson use a "ghostly sociology" to examine how Canadian Eritrean immigrants, many of whom do not intend to return home, still identify strongly with homeland politics. Of particular interest are subjects' memories of fleeing war: as in both Sugiman's and Kadar's subjects, there is a gendered aspect to women's experiences (i.e., rape and its lingering stigma, sexual violence, caring for children during flight). Living with these "ghosts" positions Eritrean identity outside the standard development discourse that dominates western cultural understandings of selfhood. Traumatic events such as war and migration interrupt the stability of identity work, and the ability to maintain memory in its supposedly proper place, the past.

Part three, "Community and Home," looks at immigrants' day-to-day experiences of identity and memory. For example, James analyzes the "double consciousness" of a male second generation Caribbean-Canadian youth, who feels Trinidadian and

yet is also perfectly comfortable in his Canadian context. Some of the section's other chapters, along with the concluding chapter by Babbitt, are more theoretically focused. Hua scrutinizes the conceptual usefulness of memory, identity and diaspora while Moghissi looks at gender as a crucial methodological issue when studying certain diasporic communities. Babbitt's concluding chapter engages with the broader philosophical concerns around memory, selfhood and ethics that drive researchers working in these areas.

The volume offers detailed, diverse accounts of the links between identity, memory and diaspora in everyday experience. My main criticism is that, thematically, some of the chapters do not fit together well. Sugiman and Kadar's chapters would have worked better with Matsuoka and Sorenson's chapter on Eritrean immigrants. Similarly, Agnew's chapters were worthy of a separate section (including Dunlop's piece) on how the colonial past affects present diasporic memory. It also would have been helpful for the editor to provide a link between the more theoretical pieces.

Overall, however, this book is an excellent resource: accessible to both academic and non-academic audiences, and useful for courses on feminist theory, critical race/postcolonial studies, migration studies and the broader area of selfhood/subjectivity.

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Evil by Design: The Creation and Marketing of the Femme Fatale.
Elizabeth K. Menon. Urbana and Chicago: University of Illinois Press, 2006; xi + 339 pages; illustrations; ISBN 0-0252-07323-1; \$30.00US (paper).

In *Evil by Design*, art historian Elizabeth K. Menon provides a comprehensive overview of the various motifs associated with the *femme fatale* in