

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.

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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