

which contributes to the debates in popular and scholarly inquiry about hockey that have for too long been concerned only with men, masculinity, and national identity.

The book begins with a brief history of women's ice hockey in Canada and is, in part, a celebratory account of the female physicality and community that is a culmination of that history. However, as Theberge states, "developments in women's sport in recent years have achieved reform, not revolution. While the Blades offer a setting for the celebration of women's athleticism, they do so within a framework that leaves intact elements of traditional gender constructions" (91). The book demonstrates that patriarchal relations of power are not something increased female participation in sport has overcome, but are rather something within which women's sport continues to be contextualized. Using the words and experiences of players, coaches and others involved in elite women's hockey, Theberge succeeds at bringing to life the theories and insights offered by feminist sport sociologists over the last ten to fifteen years. *Higher Goals* is a good introduction for readers interested in the relations between women's sport, ice hockey and the politics of gender.

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Inside Organized Racism: Women in the Hate Movement. Kathleen M. Blee. Berkeley: University of California Press, 2002; 272 pages; ISBN:0-520-22174-5; \$35.00US.

Kathleen Blee's latest study of women's involvement in racist activity is based on interviews with participants in the Klan, neo-Nazi and other white power groups. The interviews reveal a valuable body of knowledge about subjective motivations and biographical contingencies with which engagement in hate activity can be more thoroughly understood.

Blee goes beyond a description of the organizational activities of racist women to show the relation of their conduct to the broader cultural environment. Not surprisingly, women's involvement is defined by their traditional social place: organizational subordination, primary responsibility for the home, and care and support of children in schooling and other institutional settings. These culturally familiar tasks "convey a sense of the ordinariness of racist activities" (132), and indicate the importance hate groups place on patriarchal structures of gender and institutional

relations.

The opening chapter, "The Racist Self," draws connections between biographical circumstances and women's hate-group involvement. These suggest, in many cases, a more or less "passive" slippage into racist organizations through friendships, spousal involvement, and social engagements. Difficult life experience that adherence to a racist group may somehow ameliorate is also a rationale for participation.

Blee's subjects characterized their lives before joining hate groups as a search for meaning. They also "described their sense of racial urgency as a *consequence* of associating with members of racist groups [rather] than [the] *cause*" for joining (28). That active and often violent racism is a consequence rather than a cause of involvement is given support in the way women learn "to transform beliefs" from "everyday" to "extraordinary racism" (75). Women may feel organizational pressures and the weight of traditional gendered expectations, but a central element in the "search for meaning" and the adoption of racist ideas remains the choice between alternative meanings (e.g. segregation vs. multi-culturalism) available in contemporary society. This requires repeated emphasis in a study such as Blee's so the individual's openness to racist attitudes prior to their involvement is not obscured by the "consequence-not-cause" thesis.

What is clearly a "culture of violence," requires a conscious commitment to racist ideology that need not include physical violence to be valuable to a racist sub-culture; the language of hate, racist music, the uses of ritual, and the socialization of children serve the aims of violence equally well. Women may occupy traditional positions within hate groups and men may actively deny them leadership roles, but Blee's conclusion that "it is often women who serve as arbiters of cultural acceptability in racist groups" (166) illustrates the crucial part women play in propagating hatred. It also leads the reader to think more critically about male dominance at leadership levels. How meaningful a point of inquiry is gender inequality in the context of racist organizations?

The Internet has provided an unprecedented opportunity for hate groups to recruit by widely disseminating their attitudes about such current social trends as immigration, minority languages in schooling, and the rise of mixed marriages. The importance of Blee's study is that it reminds us of the possible connections between an unreflective, ordinary life, and the opportunity white power groups offer individuals to develop particularly destructive meanings through extraordinary acts of racism and hatred.

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