

whom she writes. The primary argument of the book is centered on the notion that "queer and non-heteronormative sexuality are fundamental issues of economics and material life especially in the geographic third world" (14).

The first part of the book takes anthropology and its theories to task, particularly around the formation of the discipline vis-à-vis the Other. She argues that third-world academics working in the first world, whom she refers to as anthropology's "Curdled Others," the "hyphenated, halfie..." (15), contribute to the underdevelopment of analyses of their subjects since their realities have been disciplined and accepted insofar as they are blind to their own class privilege. This, combined with the politics of multiculturalism, has created a "boomerang anthropology" that only reflects back to the student. Thus, the colonized other remains always the other. A way out, she argues, is through an idea she borrows from Maria Lugones, a "world traveling" (33) that is grounded in love and intimacy, necessary for doing the kinds of embodied analysis of third-world sexualities her book wants to do.

Following the theoretical framework she sets up, Bhaskaran then devotes the remainder of the book to examining the creation of the postcolonial modern woman in India through a study of the Miss World and Miss Universe pageants in the late 1990s and the hegemony of Indian pageant winners in both contests. She sees these pageants as the site where the "new" Indian woman emerges - one who is confident, independent, and who configures India in the trans/national imaginary. In the world of femininity in which these women belong, the only kind of sexuality which is present is compulsory heterosexuality.

The last two chapters of the book are case studies. Chapter Four, framed in the contemporary discourse of AIDS and family planning, focuses on the writing of Section 377 of the Indian Penal Code, which prohibits same-sex copulation. Much like the work of other Indian feminists, Bhaskaran demonstrates brilliantly how the writing and enforcement of Section 377 mirrored British colonial anxiety about the sexuality of the "native" in the 19th century. She ends the chapter by studying the impact of Section 377 on gay men in India.

The final chapter begins by examining the invisibility of lesbians in any of the literature she has previously discussed. She further argues that insofar as the "lesbian" exists in popular culture, she is seen as a pathologized being in need of being "cured." What does this then mean in the lives of khush (Indian gays and lesbians) women? By going through the archives of Sakhi, a now-defunct women's organization in New Delhi, Bhaskaran ends her book by studying cases of lesbian "marriages" and "double suicides," prevalent primarily in the southern state of Kerala. Ultimately, she pleads for a "radical reinvention of tradition" by activists and scholars in a way that studying the embodied sexual markings of postcolonials becomes transformative politics.

Priya Jha
Redlands, CA

Sexing the Church: Gender, Power, and Ethics in Contemporary Catholicism. Aline H. Kalbian. Bloomington, Indiana: Indiana University Press, 2005; x +169 pages; ISBN 0-253-21750-4; \$19.95US (paper).

Aline H. Kalbian's book *Sexing the Church* is a comprehensive exploration of the documents of the modern Catholic Church regarding marriage, sexuality and gender roles. The organizing structure of this exploration is around the importance of order, both in the senses of pattern and of command, to the hierarchy of the Catholic Church. Kalbian asserts that the Catholic understanding of moral life, particularly when related to sexuality, is that of maintaining the order of God's creation. Thus, marriage, for example, is not a human social invention but a mirror of God's relationship with his people/the Church. The Church hierarchy is invested in maintaining this order of creation through the insistence on the gender roles of husbands and wives - roles which revolve around the Church's presumption of the distinct nature of male and female participation in procreation and marital unity. Interestingly, Kalbian explains, the Church's portrayal as female and the bride of Christ complicates the very understanding of Church authority when placed beside the insistence on the masculinity of authority within the marital relationship. Ultimately, though, Kalbian sees the feminization of the Church, in the context of the

maleness of Church leaders, as theoretically interesting while practically irrelevant to the real lives of Catholic women.

Sexing the Church is essential reading for those invested in understanding the Catholic Church's stance on marriage, sexuality, reproduction and gender roles. Kalbian provides an in depth study of the primary sources and pulls out the underlying imperatives facing the Church in the late twentieth and early twenty-first centuries. However, throughout most of the book, one is left wondering about the assumed heterosexuality of sexuality. For example, sexual pleasure is consistently collapsed into sexual intercourse. That she leaves the issue of same-sex marriage to her concluding chapter (addressing it alongside a consideration of the sexual abuse of children by priests), leaves the reader wondering if Kalbian sees this as a marginal issue. Additionally, Kalbian's intentions are somewhat opaque. She claims that she wants to uncover the logic in the documents she is examining, but to what end? She neither supports nor challenges the order maintained by the Catholic Church. The reader is left with a valuable resource of information with little theorizing. For some this may be an asset. For this reviewer, the lack of positioning left the account dry and unengaging.

Chris Klassen
Wilfrid Laurier University

Big Sister: How Extreme Feminism has Betrayed the Fight for Sexual Equality. Neil Boyd. Vancouver, British Columbia: Greystone Books, 2004; 215 pages; ISBN 1-55365-001-8; \$22.95 (paper).

According to Neil Boyd, *Big Sister* is equivalent to George Orwell's *Big Brother*: "the supreme leader of the 'party' who effectively created conformity and stifled freedom of speech, thought, and action"(4). Relying on mostly anecdotal evidence - largely gleaned from his experience as a male chair of the Simon Fraser University harassment tribunal, as well as his interactions with the "overtly political" character of certain feminists - Boyd claims *Big Sister* can be found in virtually every university in North America, especially in departments of sociology, law and women's studies. He attests she manipulated the law, courts, psychiatry, psychology, academia and

social work in the 1980s and 1990s and fundamentally changed the laws that control sexual conduct on our continent. In a nutshell, Boyd believes radical feminists have undermined the quest for true gender equality.

This being said, it is not necessary to read further than the following five chapter titles in the table of contents section to grasp Boyd's agenda: 1) Pornography: It's All About Masturbation; 2) Sexual Harassment: If You Feel Uncomfortable, You're a Victim; 3) Sexual Assault: Collateral Damage; 4) Domestic Violence: Fact and Fiction; and 5) Tolerance: Reclaiming the Future. My suspicion that this book would not amount to anything more than unfounded anti-feminist rhetoric was confirmed upon reading the chapters and then re-reading them to determine whether or not I actually missed any pertinent information or productive analyses. Unlike the analytical prowess and provocative arguments demonstrated by Catharine MacKinnon in *Towards a Feminist Theory of the State*, Boyd's book is whimpering and impotent in comparison, not to mention poorly researched and completely devoid of a comprehensive analysis of masculinity, the unequal distribution of power between men and women, and the gender blindness of the law.

To explicate, regardless of extensive feminist research and analysis to the contrary, Boyd insists "the law of sexual harassment, unknown a generation ago, is now well established, but with a frighteningly inadequate burden of proof and a dangerously vague test of liability"(6) and "*Big Sister* has mischaracterized the nature and exaggerated the extent of domestic violence in our culture"(6). Given the most recent Statistics Canada findings in *Measuring Violence Against Women: Statistical Trends 2006*, it is preposterous for Boyd to claim that sexual harassment legislation has become an "industry"(56) and the extent of domestic violence has been exaggerated when, according to this Stats Can report, in 2004, 52,127 women and 36,840 children were admitted to shelters for abused women across Canada, and only thirty-six percent of female victims of spousal violence and less than ten percent of victims of sexual assault reported these crimes to police (Statistics Canada - Catalogue no 85-570 2006, pg. 14).