

white women.

Anthias' examination of Greek-Cypriot women employed in small Cypriot-owned clothing firms in London provides a richly textured analysis of the pivotal and highly exploited role played by migrant women in the success of male ethnic "middleman" entrepreneurs. The economic niches filled by Cypriot businesses are either those in decline or abandoned by earlier minorities and whose success depends overwhelmingly on the procurement of extremely cheap and docile labour. The latter objective is achieved through the extension and manipulation of ethnic and "fictive" kin loyalties and patriarchal relations of the Cypriot family (especially norms of female sexual innocence and obedience) in the domain of shop floor relations between male bosses and female workers.

But Anthias also reveals how the consent of Cypriot factory workers to employer practices such as illegal denial of benefits, failure to meet safety regulations, lay-offs just prior to holiday times, etc., is ingrained in the attitudes these women hold towards work. Wage-work is viewed as a vehicle for making contributions to family homes, large cars and consumption-oriented social display; factory workers' self-definitions as wives and mothers negate self-definitions as "legitimate" workers and thus inhibit collective action to ameliorate working conditions.

The failure for women of the migration process and entry into waged work to lead to emancipation from ethnic community strictures and male authority is a conclusion shared by Anthias and Brouwer and Priester — the latter in their study of the migration of Turkish women to the Netherlands. In the Turkish village of Arpa, the fairly strict sexual division of labour results in a separate women's sphere indirectly controlled by men, but one in which

women enjoy a certain autonomy, freedom of movement and self-esteem.

The nuclear family structure of Arpa villagers in Amsterdam means that wives are subjected to more direct, unmediated male control. Moreover, their relegation as wage workers to unskilled manual work in small inner-city clothing sweatshops, laundries and food industries provides *less* independence and means for self-development for Arpa women than offered by their diverse involvement in domestic production back home.

Through their detailed ethnographic field work conducted in both Turkey and Amsterdam, Brouwer and Priester effectively dispel the prevalent assumption (replicated in much feminist and left analyses) that participation in waged work necessarily leads to emancipation for migrant women. The larger methodological point raised by their conclusions is the necessity in comprehending the *effects* of migration on women to probe the concrete and historical circumstances which govern and shape their lives *prior to* migration. Their analysis also draws attention to the significance of familial authority patterns and control mechanisms, which themselves manifest both continuities and breaks in the migration process, in mediating the effects of wage labour on migrant women.

Hancock's study of transnational production in the electronics industry provides a global context for viewing the creation of a low-wage, female and largely migrant labour force. The global division of labour in this industry consists of a predominantly male professional and technical workforce in the U.S., supported by semi-skilled, predominantly female assembly workers in the U.S. and to a greater extent in offshore sites in South-East Asia. The existence of a pool of readily exploitable young women from rural areas in Pacific Rim countries has

been a key factor in the migration of transnational capital to Third World free trade zones. The large-scale targeting and super-exploitation of women by corporations and local states is justified by racially and culturally specific ideologies of femininity emphasizing, for instance, the fabled "manual dexterity of the oriental female." Hancock conveys the litany of health and safety hazards associated with assembly work in the electronics industry, with permanent, debilitating injury to sight among young women being the most common tragic outcome of their work of bonding tiny, hair-thin wires to silicon chips through microscopes for eight-hour, daily shifts. Unfortunately, her chapter is based on by-now familiar, general portrayals of transnational capital's naked, crude and extreme exploitation of anonymous legions of young, female Asian workers and is devoid of fresh insights.

The essays comprising *One Way Ticket* do not represent a common theoretical position beyond a shared conceptualisation of migrant women workers as "bearers of a triple burden — as women, as migrants and as workers." The absence of a consistent line of analysis is understandable given first, the relative newness of scholarship about and by migrant women, and second, the tremendous difficulties in synthesizing an understanding of so many axes of subordination — colonialism, class, gender, race, ethnicity, migrant status and kinship relations — within which migrant women's lives are implicated. In documenting the processes by which female migrant workers are relegated to and maintained in low-skilled, poorly paid sectors in advanced capitalist economies, *One Way Ticket* provides a pioneering effort to comprehend, with a view to unravel, the multiple sources of oppression experienced by migrant women.

FOR ALMA MATER: THEORY AND PRACTICE IN FEMINIST SCHOLARSHIP

Edited by Paula A. Treichler, Cheris Kramarae and Beth Stafford. Urbana Illinois: University of Illinois Press, 1985.

MAKING A DIFFERENCE: FEMINIST LITERARY CRITICISM

Edited by Gayle Greene and Coppélia Kahn. London: Methuen & Co., 1985.

Andrea O'Reilly

For Alma Mater, Theory and Practice in Feminist Scholarship and Making A Difference, Feminist Literary Criticism are a "must read" for anyone committed to feminism in academe and/or through activism. The first anthology is multi- and interdisciplinary in its focus. While some of the articles empirically report and/or theoretically speculate upon the development of feminist scholarship in the academic disciplines of English, History, Linguistics, Medicine, Sociology and so forth, others examine the need for feminist activism in the "real" lived situations and experiences of women: education in

"developing" and "developed" countries; women in the military; pelvic and breast examinations; female obesity; rape; and the function of propaganda in the feminist movement. Interfaced with this multiplicity in the anthology's feminist concerns is a plurality in its contributors. Unlike most anthologies, this collection is not exclusively educated white middle-class in its authorship. Rather, its participants are different in their class, colour, race and profession and, as a result, the anthology makes visible the divergences in women's socioeconomic circum-

stances and the various cultural expressions of feminism.

For Alma Mater is divided into seven sections; Women and the Academy; Language; Boundaries; Methodologies; The Body; The Relationship between the Personal and Professional; and Resources. The sections, as their titles indicate, are concerned with one particular facet of feminist scholarship. The achievements and ambitions of feminist literary theory are explored in the section concerned with language. In her article, "Feminism and Critical Theory," Gayatri Chakravorty Spivak traces the changing configurations that feminist theory has assumed in its relationships with other critical theories, while Sally McConnell-Ginet in her contribution, "Feminism in Linguistics," calls for a reciprocal exchange between the disciplines of feminist studies and linguistics. The third and fourth sections chart the boundaries of feminist scholarship, between the university and society at large, between practice and theory, and between individual disciplines in the hopes of redefining them; these sections also examine various methodologies. The articles in the fifth section explore the ways in which women's perceptions and experiences of their bodies are shaped by patriarchal ideology and consider how feminism, in intersecting with "scientific" studies, can alter the influence of the medical establishment in both its theories and practices. The essays in the sixth section speak of the authors own personal experiences as feminist academics so as to examine the relationship between feminist scholarship and the patriarchal institution of academe. The final section provides a comprehensive list of resources available for the feminist scholar (though unfortunately the list cites only American sources). The anthology, in organizing its material by way of these thematic sections, is able to represent in some depth the various fields of feminist scholarship and reflect its diversity.

The second anthology, though it is less eclectic, concerned as it is with literary criticism, is also grounded in a cultural, racial and ideological pluralism. Free of the elitism and/or ethnocentrism which characterizes much of current feminist scholarship, this anthology is able to give expression to those dissenting feminist voices which before had largely been silenced or marginalized. Bonnie Zimmerman's contribution, "What has never been: an overview of lesbian feminist criticism," is concerned with the "unmasking (of) heterosexist assump-

tions in feminist literary criticism" and the development and definition of "a unique lesbian perspective." In her article, "Black women writers: taking a critical perspective," Susan Willis explores how black women's texts are informed by a perspective critical of "the forms of oppression generated by capitalism." Ex/positioning from/of the borderlines, these articles demand that as male academics must realize that gender is a crucial, if not determining, variable in the production and reception of texts, white and straight feminists must acknowledge not only the racism and homophobia of their scholarship, but also that the construction of gender in literature, as in life, is built upon different foundations — those of class, race and sexual orientation.

As this anthology decentres feminist literary criticism in its foregrounding of lesbian and black scholarship, it also redefines its contours and enlarges its boundaries. Unlike the anthologies which preceded it, *Making A Difference* is not indifferent to critical theories, nor does it hold them in contempt. Rather it examines the ways in which feminist theories and those which are termed male-generated intersect, and explores the possibilities and limitations of such cross-fertilization. Gayle Greene and Coppélia Kahn's article, "Feminist scholarship and the social construction of woman," ultimately argues that feminist criticism must engage in the Deconstructive practice of dismantling binary oppositions and work from the post-structuralist premise which puts into question the authority of the author. To do otherwise is to maintain the male/female dichotomy which subordinates woman and to capitulate to patriarchal authority as it is symbolized by and enforced through the concept of authorship. In her article, "The politics of language: beyond the gender principle?," Nelly Furman asserts that feminist theory, if it is to be revolutionary and not merely reformist, must ground itself in the post-structuralist paradigm. She argues that feminist criticism must do more than "call for equal representation in literature of women's and men's experience of life...[it must] challenge representation itself as already a patriarchal paradigm, thus positing the existence of a different discursive practice." Judith Kegan Gardiner and Cora Kaplan in their articles, "Mind mother: psychoanalysis and feminism" and "Pandora's box: subjectivity, class and socialist feminist criticism," respectively, also argue for a feminist critical practice founded upon theoretical reflection. The former essay explores the

ways in which feminist scholarship has appropriated male psychoanalytic models — Freud, Jung, Piaget, Lacan — and traces the evolution of feminist psychoanalytic theories — Dinnerstein, Chodorow and Rich. The latter attempts to wed the theories of feminism, psychoanalysis, and marxism so as to reach a fuller understanding of the dynamic of identity construction. This anthology, in its consideration of male-generated theories and through its examination of how these theories interface with feminist theory, develops feminist critical practices rich in possibility and plurality. For contrary to the salient Anglo-American contention, feminist theory in its engagement with other theories does not forsake its feminist politic but rather gives it effective expression.

For Alma Mater and *Making A Difference*, in representing the diversity of feminist scholarship and the variety of feminist literary criticism respectively, comprehensively survey and study the enterprise of feminist inquiry. However, as the plurality results in a plenitude of perspectives, it also renders the anthologies problematic with respect to their readership and function. Who will read these texts and for what purpose? Few of us read anthologies from cover to cover; rather we select those articles relevant to our area of interest and/or study. Given this, how can these anthologies be put to use? *For Alma Mater* could be used as a textbook for an undergraduate introductory women's studies course. However its length (450 pages) and its price (currently available only in hardcover at a cost of \$32.50), may render such a function impractical. *Making A Difference*, in providing an eclectic and exhaustive examination of feminist literary criticism, exceeds the achievements of earlier works — notably Elaine Showalter's *The New Feminist Criticism* and Toril Moi's *Sexual/Textual Politics* — and thus emerges as the textbook or reference book for any undergraduate or graduate course concerned with critical theory and/or feminist literary studies. However, as the anthologies' plurality raise questions about their purpose, it also, paradoxically, results in their power. Both works in giving expression to the diversity of feminist scholarship investigate and inform its development. Therefore, all of us should make a difference and read the two anthologies if not for ourselves then for our Alma Mater.