

uncovering of losses and questioning the possibility of modernist goals like progress and liberation threatens to transform the field into something not yet imagined.

Susan Heald's essay troubles the bedrock of Women's Studies¹: the social and political import of autobiography and reflexivity. She tells us that students often refuse a reflexive approach due to the "indisputability" of positivism, individualism, a predominant pedagogical attitude that discourages student accountability for learning, and the institutional position of the university. She examines what is arguably *the* most frustrating moment of teaching: when students don't "get it," and a well-crafted assignment fails to illuminate students in the ways we wished for. Heald argues that it is critical for Women's Studies to "interrupt" the liberal-humanist subject that is produced when a singular history of Women's Studies is "passed on," and that reading and learning practices of autobiography can contribute to this process of interruption.

Ann Braithwaite's analysis of autobiographical accounts about the creation of Women's Studies programs in Canada maintains that a disconcerting and common attribute of these narratives is their failure to "double back" upon themselves to ask questions about why these stories are being told now, and what purpose they might be serving. Two consistent features highlighted by Braithwaite are nostalgia for the radical, activist past of Women's Studies in comparison to an overly-intellectual and academic present, and the assertion that race, sexuality, and class have always been central to Women's Studies analyses. These features operate to trivialize the present of Women's Studies, erase and refuse critiques of the (inter)discipline, and bar the possibility of reflexivity and responsibility that is so key to Women's Studies. Braithwaite explores the possibilities that might be opened up if these narratives are read reflexively.

Susanne Luhmann's essay explores

the ambivalent attachments that many of us have to women's studies. Luhmann argues that we might read this ambivalence as a response to a melancholic attachment to the glorious, singular history of women's studies (that likely never existed) rather than as a deteriorating commitment to the field. Perhaps most importantly, ambivalence embraces a love for women's studies in tandem with sustained critique of the field, a position that resists the potential for moralism and stagnation that arise from shoring up a stable definition of the field. Written from the perspective of a scholar who is not only teaching, but also received her graduate training in women's studies, Luhmann's piece illuminates the complicated positions and tensions of coming to women's studies from the academy.

Finally, Sharon Rosenberg uses a novel methodology of looking away from (and then back again) at Women's Studies. She looks away to the Montreal massacre, and as she looks back at Women's Studies, she argues that the emblemization of fourteen murdered women as symbolic of *all* women who experience men's violence is analogous to the emblemization of "women" as a category of analysis in Women's Studies. What happens when we in W/women's S/studies distend the category of "women" as a totalizing category is that we cover over and disavow the losses engendered by the radical challenges posed by difference to W/women's S/studies. Rosenberg's astute analysis offers up the possibilities for "getting lost" in these challenges and losses as a method by which we can rethink and recreate the field.

This provocative collection is a significant contribution to the field of Women's Studies, and is essential reading particularly for teachers, but also for those who have many other investments in the (inter)discipline.

Rachel Hurst is a doctoral candidate in Women's Studies at York University,

and holds a master's degree in Women's Studies from Simon Fraser University. She studies femininity and beauty, vernacular photography, cosmetic surgery, psychoanalysis, decolonizing, feminist methodologies, and the relationship between grief and pedagogy. Rachel teaches in Fine Arts Cultural Studies at York and has taught in Social Science and Women's Studies at York and Simon Fraser.

¹In this review, I follow the individual author's textual preference of representing "Women's Studies" in print: as Women's Studies, women's studies, or W/women's S/studies. Each offers an explanation of her decision in the book.

REMOVING BARRIERS: WOMEN IN ACADEMIC SCIENCE, TECHNOLOGY, ENGINEERING AND MATHEMATICS

Jill M. Bystydzienski and Sharon R. Bird, Eds.
Bloomington: Indiana University Press, 2006

REVIEWED BY BRIER KM FERGUSON

Removing Barriers explores the history and current barriers, and suggests improvements for women who are students and professors in academic science, technology, engineering, and mathematics (STEM). The chapters present evidence regarding the consistently low numbers of women enrolling in STEM fields, despite there being no statistical evidence suggesting a difference in capability in maths and sciences between men and women. The overall conclusion is that barriers to increasing the proportion of women in STEM fields are systemic. Suggestions focus around how departments and universities

may adjust their structure to attract more underrepresented groups to join their ranks.

The first section of the book contains a history of the situation of women in science, and an account of the role women have played in engineering. The second section goes on to discuss the barriers to increased involvement. The issues and barriers addressed in the chapters revolve around the issue of inclusion and alienation within STEM departments. Most of these barriers are the result of education methods, organizational structure, and academic culture that were set up by, and geared towards men. Distinctions are frequently made between the masculine, traditional method (hierarchy, competition, independence, lectures, and quantitative labs) and feminine (cooperation, interaction, collaboration, and experience) systems of education. Although male and female students are treated equally, they are instructed under the masculine system. Among female students, this can become contrary to our notion of femininity, creating a disharmony between the method of education and self-identity.

Along with the gender differences in education systems, barriers for women in the academic profession exist in the expectations placed upon researchers and other professionals. To be deemed successful in the field of scientific research, it is expected that a researcher devote all her time to this enterprise. Such assumptions regarding a successful scientific researcher exclude women who value life/work balances.

The third section explores masculinist science practices, especially as related to biological sciences and gendered reproduction. This emerging field of feminist science seeks to remove gender from science, which seems like a noble cause. Another chapter regarding reductionist methodologies details how women advocate for a holistic approach to scientific research. This would increase applicability and place research in its

context. This topic bears discussion in its application to the betterment of scientific methodology.

The fourth and final section of the book contains chapters that offer solutions to the issue of inclusion of women including women of colour in STEM. If the barriers that exist are systemic, solutions must be implemented by academic leaders and Deans. On the whole, solutions involve changing the nature of instruction to a more interactive, yet challenging and less traditional situation. It is suggested that forms of departmental organization be reorganized to emphasize a more collaborative and communicative climate.

I find myself comparing my own experience as a student in engineering and science with the discussions of the student experience in this book. With regards to the masculine method of instruction, in my undergraduate engineering experience, women learned to either adapt and become 'one of the guys' or rebelled and joined our informal 'ladies in pink' group. In my example, our effort to make our femininity known set up a mutual exclusion where we studied together, completed group projects together, and generally chose not to participate in engineering traditions (unless the whole group did). At present, three years after graduation, only one of six remains a practicing engineer.

The contributors to this edited volume, and its case studies, are entirely based in the United States. I wonder what would change in the argument if Canadian statistics and examples were used? Are there differences in the U.S. versus the Canadian post-secondary education system that would make these arguments irrelevant, or unsuitable? I also found that although there were many case studies and findings within the articles in this book that aligned with my own experience as a science and engineering student, it is not a book that my peers would likely pick up. It is stated that the book is aimed at students and academics in Women's

Studies, which aligns with the call for change from Deans and academic administrators, but I believe that for cultural change to occur, the discussion of these issues should be happening among the women who are the focus of this book. To be honest, I would not have considered these issues if they had not been brought forward in this book.

Brier KM Ferguson is a graduate student in Environmental Design at the University of Calgary. She has an undergraduate degree from Queen's University in Civil Engineering.

THE FUTURE OF WOMEN'S RIGHTS: GLOBAL VISIONS AND STRATEGIES

Joanna Kerr, Ellen Sprenger, and Alison Symington, Eds.
New York: Zed Books, 2004

REVIEWED BY DENISE HANDLARSKI

This collection brings together the "visions and strategies" of a diverse group of women. It is an engaging contribution to the changing field of women's studies. Symington and Sprenger begin their introduction with a dystopic view of the year 2033. They imply that women's movements will be responding to huge water shortages, chronic illnesses run rampant such as HIV/AIDS, and most of the world being run by military dictatorships. The implication is that women's movements must look ahead to the emerging challenges of a globalized world, and reorient around new struggles. This is what makes the collection compelling: the articles included offer solutions to current problems, but also anticipate how new strategies in women's movements might shape the world towards more healthy and inspiring visions. Many of the pieces refer to the slogan of the