

The book is divided into two parts: "Colonization and the Social Construction of Deviance"; and "Creating Dangerous Women: Narratives of Imprisoned Native American and White Women." In Part I, Ross shows how the United States criminalized Native people because they wanted Native land and resources. The strategy was to either destroy or assimilate the people who were living on that land. Out of this strategy, and from the poverty that ensued, Native people were repeatedly arrested for crimes such as stealing cattle, venturing off reserve, fishing out of territory, or practising their own culture and ceremonies. When they engaged in acts of resistance such as burning jails or refusing to send their children to school they were also arrested.

Ross walks the reader through the various jurisdictional issues related to Native criminality. Traditional Native justice systems have historically been ignored, and Native peoples have been subject to increased convictions through the application of multiple laws (i.e. federal and state) and criminality that is based on the race of the offender and the victim. Although the focus is on the United States, the information Ross presents applies equally to the development of Canada. All of this information is vital in that it demonstrates the racist application of the justice system, and the role it has played in the colonization of the Americas. I had hoped, however, to find more information related to "the social construction of Native American Criminality," as promised in the subtitle. A lot of Part I is spent wandering through the basics of colonization and racism as it happened in the U. S. Whereas this is important, I would have preferred if Ross had spent more time on a detailed unpacking of "the savage" as it relates to criminality.

Part II may prove more useful to the Native scholar, as it contains original research that Ross did with 14 Native and 13 white women prisoners

in Montana. Through the voices of these women, Ross traces the poor social conditions, oppression, violence and abuse that lead to criminal conviction. She documents the dismal prison conditions these women are faced with, such as medication as a form of control, sexual abuse and intimidation, inappropriate therapy, and abuse of power. She gives attention to areas that are often overlooked, such as the particular plight of off-reserve Native women versus reservation women, or the difficulties experienced by lesbian prisoners. Ross also takes a thorough look at the difficulties of prison motherhood through the eyes of the prisoners, demonstrating how the justice system offers little support to female prisoners who are mothers.

At times, the book ventures into dangerous generalizations about Native women versus white women, and some of the conclusions about the differences between these populations seem premature. For example, one Native woman prisoner comments on how the mothers from reservations do not need parenting classes because they have learned parenting skills from the extended family system on reserve. Ross could have qualified this remark as in fact there is a great need for parenting skills among Native people because of the losses we have experienced through residential schooling and the child welfare system. Instead, she simply comments that many of the white mothers were raised in dysfunctional, nuclear families, and then concludes "It is possible that this background does affect their parenting skills and produces relatively weak mothers." With this statement, she thus applies the "bad mother" tarnish to the white female prisoners, something that she is quick to criticize in other places.

In the end, Ross presents some concrete suggestions about how the justice system and prison life could be improved for all women. Although somewhat disjointed, her book offers many insights into the criminality of

Native people, as well as that of women or anyone else who is poor and oppressed. Her original research will be well received by those concerned with the injustice of the justice system.

LOOKING WHITE PEOPLE IN THE EYE: GENDER, RACE AND CULTURE IN THE COURTROOM AND CLASSROOMS

Sherene H. Razack. Toronto:
University of Toronto Press, 1998.

BY DARLENE OKEMAYSIM

Sherene H. Razack's book on gender, race, and culture in courtrooms and classrooms is a wonderful educational tool for contemporary sociologists, feminists, and advocates. Razack, a researcher and associate professor in the Department of Sociology and Equity Studies in Education at OISE/University of Toronto, explores, from the subject position of the academic, the interactions of "non-whites and whites." Upon "gazing" the cover, readers almost immediately learn that they are about to open a book on the concerns of race and women. We see a young, beautiful, dreadlocked, non-white woman in her 20s with a shadow on the right side of her face exposing a nose ring. Instantly, through interpretation, we find that what knowledge lies ahead is going to be challenging and intriguing.

Being a non-white reader, I hesitated to open the book. Hesitated in terms of inclusiveness. Many times throughout my own life experience, whether in front of law enforcement or academia, I worried about being invisible to the predominantly white heterosexual middle-class males who generally hold those positions. Will the First Nation person and authors be included in the discussion or will we be silenced once again? Sur-

prisingly, there were many voices: matrilineal, patrilocal, woman, and man. Thus, I felt safe in going forward in my quest for stimulation, knowledge, and inclusiveness.

Razack allays these anxieties with much scholarship, art, and "storytelling," leaving the reader with an abundance of references (532 approximately). Scholarship supports the legitimacy of her voice and the art supports her own authenticity. Finally, storytelling is "theoretical attention to narrative" says Razack; the change of epistemology is shown to be imperative for social change, she states. Thus, storytelling from the silenced "Other" is shown to be unbreakable and necessary. Both stories and documentation include people with disabilities, Aborigines, Africans, and Asians.

Razack's writing style shows much courage and reflection as she exposes the dynamics of classroom and courtroom settings; particularly in her analysis of victims of violence with disabilities. However complex and horrific some of the sources are, Razack is able to present to the reader sexualization, racialization, and subordination in the context of legal ideological practices and sentencing. These sources parallel the examples observed in the dynamics of the classroom, demonstrating the similarities that exist between both structures. What the book attempts to do is educate the reader by recommending a critical analysis that argues for difference rather than oppression.

Some of the difficulties lie in the language structure and the order of voice. Examples such as men then women, white then non-white, perpetuate the existing domination of institutional sexualization and racialization. Critiquing of this kind may assist in a shift in ideology as well as subliminal images and thought processes. As an academic Razack is no doubt in a good position to follow through on such a process.

What could have been another focus in her book is age and age-related dynamics. What I read were

depictions of young offenders, young students, and young victims rather than what transpires when two or more generations clash upon interaction.

In conclusion, I continue to feel a bit hesitant about reading material from the voice of another "Other," but nonetheless I believe it is a necessary tool for understanding cross-cultural boundaries and relations in any context. Clearly a lot of work was done in preparing this publication and Sherene H. Razack should be highly praised for her scholarship that is both well written and very inspiring. The ideologies that Razack advocates require a demonstration of balance between non-whites and whites in order to bring about change in the ever-complex world of power, powerlessness, oppression, and social place we each hold in society.

FREEDOM TO DIFFER: THE SHAPING OF THE GAY AND LESBIAN STRUGGLE FOR CIVIL RIGHTS

Diane Helene Miller. New York: New York University Press, 1998.

**BY CHERYL VAN
DAALEN-SMITH,
STEPHANIE DIMECH,
AND SANDRA KEATES**

In *Freedom to Differ*, Diane Helene Miller utilizes two-high profile cases to examine how the language of civil rights in America affects those who seek such rights. Miller's background in speech communication serves her well as she examines recent civil rights arguments involved in the experiences of Colonel Margarethe Cammermeyer and Roberta Achtenberg. Miller demonstrates that while the language of the American civil rights movement helps win civil rights suits, it also contributes to a continued

narrowing of how society views lesbians and gays.

Miller starts by asking several critical questions including "how are lesbians and lesbianism constructed, represented, and understood in America?"; and "What are the effects of these representations?" She provides a historical overview of the civil rights movement for lesbian and gay rights, and highlights that this movement is at best a liberal strategy in that much of the advocacy and activism has been directed towards the attainment of equity within existing institutions: institutions which are homophobic and misogynist. The focus of her text lies not in whether lesbians should engage in civil rights initiatives, but rather what is gained and what is lost through such an affiliation. Miller presents two cases which she views as significant because of their inadvertent success in making visible the struggle for control over the meanings and definitions of being lesbian, and how what is said about lesbians will have profound effects on public perceptions and understandings of lesbians.

Miller is also concerned about the dangers for lesbian women in working for civil rights within a liberal framework which seeks to change nothing but inclusion. This is dangerous because this add-lesbians-and-stir approach does little to the patriarchal social structure which continues to exploit, debase, and violate women. In other words, the question Miller asks us is whether lesbians, as women, can afford to work within a system that devalues, excludes and discriminates against them because neither are they men nor do they, as women, share a life partnership with men. Liberal civil rights movements serve only a small socially constructed category of humanity: white men. The two situations outlined in this text examine how lesbian specificity may be sacrificed within the broader struggle for gay rights.

In chapter two, entitled "Clinton's Damn Lesbian," Miller outlines the U.S. Senate debate as to whether