

ic tale” (98), and the “family saga” (102). Although she is clear about her motives for doing so, I remain uncomfortable reading this section. As she notes, the internal rifts and conflicts, the shifting alliances, the often unsuccessful attempts to deal with issues of sexual, racial, ethnic, and socioeconomic diversity all constitute a history that many white, middle-class women involved in early feminist collectives will undoubtedly recognize. And it is, of course, vital that feminists take responsibility for past mistakes and learn from history and experience. At the same time, I feel some empathy for the women whom Davis interviewed, especially the older women. They cannot undo what they did in the 1960s and 1970s, and at times I feel that their story is being held up as a kind of negative moral exemplar, and their actions scrutinized through a twenty first century lens—and, unsurprisingly, found deficient.

Chapter four presents a valuable discussion of the ways in which *OBOs* could bridge the gap between feminist body theory and feminist health activism—a gap that Davis and other feminist theorists aptly attribute to postmodernist body theory and its abstract and esoteric concepts. She makes a convincing argument for the future role of *OBOs* in “contributing to a transnational feminist body theory and a transnational feminist politics of health” (141). Overall, I would strongly recommend this book for university courses on women’s health, women’s history, transnational feminism, and feminist activism.

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Simon Gunn, *History and Cultural Theory* (Harlow: Pearson Longman, 2006).

In *History and Cultural Theory*, Simon Gunn provides a grand overview of theoretical issues that historians have been faced with from other disciplines over the past three to four decades, as well as issues which theoreticians from other disciplines have identified as having to do with historians. Therein, after a general discussion in the first chapter about the nature and character of these issues, Gunn addresses narrative, culture, power, modernity, identity and postcolonialism on a chapter by chapter basis. Laudably, Gunn’s approach in discussing these topics is to address them not only as individual thematics, but also as interlinked issues constituting the milieu of late twentieth and early twenty-first century human scientific theorizing. In *History and Cultural Theory*, many if not all the important figures are present: Foucault, Ricoeur, Bourdieu, Geertz, Said, Bhaba, White, Derrida, Butler and so on. Indeed, Gunn explains their ideas in a very straightforward, readable manner. The scholarly level is high in *History and Cultural Theory*, but Gunn is concerned to keep his vocabulary direct so that the historian who might be a bit less-attuned to the philosophical and otherwise interdisciplinary issues surrounding historical studies might be able to follow them and be brought up to