Antoinette Burton, ed., *Gender, Sexuality, and Colonial Modernities* (London and New York: Routledge, 1999).

It has become axiomatic and even trite to remark on the inseparability of some or all of gender, sexuality, race, empire, nations, and nationalism. *Gender, Sexuality, and Colonial Modernities* takes this as its bedrock and pushes well and appropriately beyond. Editor Antoinette Burton's introductory piece locates the collection within the shifting terrain of feminist and post-colonial scholarship. In the process, Burton sets an intellectual agenda for critical analyses of what she calls the "unfinished business" of colonial modernities, for a scholarship that is alive to the centrality of gender and sexuality to nations and empires, the inseparability of metropoles and colonies, and committed to "reimagining the content and context of colonial modernity in the wake of global capital and post-colonial criticism" (2).

The relatively short essays are organized thematically. Part I deals with the connections between colonial modernity, sexuality, and space. Nayan Shah relates the construction of San Francisco's Chinatown as immoral with the shifting politics of American domesticity, a point he has since expanded in his deft *Contagious Divides: Epidemics and Race in San Francisco's Chinatown* (2001). Phillipa Levine sees British attempts to control venereal disease in Hong Kong and the Straits Settlements as an example of the tension between the alleged modernity of the colonial state and the coercion that so often enforced it. This is an important point that is too often lost in discussions that privilege the formal articulations of empire over their messier and more revealing applications. Angela Woollacott's "White Colonialism and Sexual Modernity: Australian Women in the Early Twentieth Century Metropolis," probes these connections in a different way. She argues that white Australian women living and working in London highlight the ties that bind metropole, colony, and racialized modernities.

Part II moves on to representation and cultural production. Karen Dubinsky's treatment of the "spectacle" of race at Niagara Falls brings together race, gender, nation, and class and reminds us how unhelpful the too-often presumed separation between cultural and social history is. Yaël Simpson Fletcher's analysis of interwar Marseilles makes a point recently driven home by Catherine Hall's majestic *Civilizing Subjects: Metropole and Colony in the English Imagination* (2002), namely that empire was always coming "home," in this case carried by Africans settled in France. Saloni Mathur offers a complex reading of postcard images of Indian women, arguing that they "stage salvation, benevolence, 'cooperation,' and contempt, and are stamped with women's desire, fascination, racism, and revulsion" (133).

Domesticities and nations are the topic of Part III. Enakshi Dua's analysis of the "Hindu Woman's Question" in the early twentieth century demonstrates the salience of race and nation to Canadian history and suggests how women's reproduction could be variously mobilized by different constituencies. This point is reconfirmed by Fiona Paisley's examination of inter-war white feminists' critique of Aboriginal child removal policies in Australia. Mary Hancock examines the relationship between "home science," imperialism, international feminism, and nationalism in twentieth-century India. Frances Gouda's essay moves into the new terrain of the Dutch empire, showing how Indonesian nationalists relied on masculinity and modernity to fashion a post-colonial identity.

The essays in Part IV look at how colonialism produced new, syncretic cultural forms. Malathi de Alwis offers a suggestive analysis of how local and imperial practices of shaming and respectability coalesced to monitor the bodies of Sinhala women. Imperial meldings are also Joy Dixon's topic, although in a very different way. She analyses how theosophists developed an unstable combination of the 'modern' and the 'ancient' and the 'Eastern' with the 'Western.' Mrinalini Sinha argues that the passage of the Child Marriage Restraint Act of 1929 symbolized the transition from "colonialism as the agency of modernity and the advent of a new nationalist 'Indian' modernity," and reminds us of the centrality of women's activism to the latter.

The topical variety in this collection is in some senses striking. Burton makes a bold and wise choice in rejecting the hackneyed and historically inappropriate divisions between "old" and "new" worlds, "first" and "third" worlds, and colonies and metropoles. The inclusion of three essays on North America (a remarkable two of them dealing with Canada) is an especially important contribution toward a more thorough reconsideration of the place of empire in North American history and vice-versa.

The common themes that bind these essays together confirm that dislodging the nation from its choice spot at the historiographical table is both politically significant and intellectually fruitful. Issues and topics crisscross the thirteen essays just as they did the imperial world. Each author exposes the gendered and sexualized character of colonial modernity in its various and shifting incarnations. The centrality of home, hygiene, marriage, and morality to the political order comes up again and again. This telling convergence suggests that there is a specificity here that the rubric of "colonial modernities" – borrowed as a "speculative frame" (4) from Tani Barlow – is not entirely able to convey.

This is a tension, but it is a productive one. In keeping with recent trends in imperial historiography, this collection never takes the proverbial easy way out and instead presents colonialism in all its trickiness. It is no surprise that so many of the contributors to this volume – including Shah, Levine, Wollacott, Burton, Dubinsky, Paisley, Hancock – have produced provocative book-length studies since the publication of *Gender, Sexuality, and Colonial Modernities* in

1999. All of this is evidence, if more was needed, of how the wedding of feminist and post-colonial scholarship can produce work that is critical, engaging, and sharp.

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Temma Kaplan, *Taking Back the Streets: Women, Youth, and Direct Democracy* (Berkeley: University of California Press, 2004).

As the current attempts to bring former Chilean dictator Augusto Pinochet to trial for the atrocities committed during the 1970s make clear, too often justice is a lengthy process and an elusive right. When Pinochet is finally brought to justice, our attention will undoubtedly be focused on the brutality of state terror. In giving such regimes a history, it is incumbent upon us to also remember the thousands who stood in opposition to them. In her latest book, Temma Kaplan, Rutgers University historian and author of several books on social and political movements in Spain, insists that we remember the Pinochet regime from this angle. Through female and youth movements that fought injustice and forgetfulness in Chile, Argentina, and Spain, Kaplan explores the recent histories of three countries that witnessed some of the worst civil rights abuses in the latter half of the twentieth century. This book recounts the ways that women and young people came to confront such regimes and demand accountability, and is a forceful exploration of the rituals of resistance.

Taking Back the Streets is a survey of the political action taken by women and youth in the context of the repressive regimes in Chile, Argentina, and Spain in the years known as the transition to democracy. The book's opening chapters relay the centrality of gender to both repression and resistance. Descriptions of the physical torture of Chilean women considered a threat to Pinochet in the mid 1970s are reminiscent of the atrocities visited upon women in war-torn parts of the world today. Kaplan identifies women who survived physical torture and sexual abuse to bring their stories first to each other, and then to the attention of the world. Despite their vulnerability and humiliation, women organized, spoke out, and eventually took to the streets. Collectively – and as women – they organized, for example, as Women for Life. Throughout the 1980s, in the difficult years of "protected democracy" in Chile, women used their gender identity – and a popular organizing date, International Women's Day – to mobilize for human rights, equality, and democracy. The demonstrations around this March celebration, according to Kaplan, helped transform "ordinary Chilean women from fearful housewives to militant combatants" (100).