historically conscious introduction. They are, they say, trying to bring together articles that both stand the "test of time" and "demonstrate the lines historians have taken over the last thirty years and the challenges posed by new lines of enquiry." (p 1) In this ambition they have amply succeeded, bringing together valuable scholarship, theoretical consciousness and, always the historians' job, a perspective on the intellectual and institutional development of their subject. In addition, and perhaps more pertinently, the editors have put together a valuable and accessible addition to the growing repertoire for teaching the history of women in Europe.

Revealing male bodies
Nancy Tuana, William Cowling, Maurice Hamington, Greg Johnson, Terrance MacMullan (eds)
Bloomington, Indiana University Press, 2002, pp 310 + xi, pb,
ISBN: 0253 21481 5
Reviewed by Sandy O'Sullivan, University of Newcastle, Australia

In Revealing Male Bodies, Nancy Tuana and a team of male graduates from the University of Oregon's feminist philosophy doctoral program, form an editorial inquiry to explore the landscape of embodied masculinity. Tuana, and her former students, noting a concern in the development of their discipline within the academy saw a 'lack of attention to male bodies in the newly emerging feminist studies of the body and embodiment' (p ix). No central question is posited in Revealing Male Bodies, rather the team and their writers set out to map a new theory base for the discourses of embodied masculinity, borrowing from feminist, ethno/socio-cultural and queer theories along the way. The result is a collection of essays that cross disciplinary boundaries, and examine the extremes and ordinariness within masculine representations.

As with many texts that with the passage of time prove seminal in their field, this series of essays provides a solid base for further study. The grouping of four meta areas through which the essays are sifted, allow patterns to emerge that may suggest further fields of study in masculinity. The first section examines body manifestations and incontrovertible maleness in "The Phallus and the Penis", while the second proposes definitions and redefinitions of masculinity and maleness in "Masculine Myths and Male Bodies". The connection between these two areas becomes clear as the first essays examine the external influence of cultural impositions on the masculine form, and the latter explore the problematic of these in the lived, communal experience. In fact John Zuern's "The Future of the Phallus: Time Mastery and the Male Body", can be read as a bridging text between the two, with an acknowledgement of the encultured implications of performed maleness (p 62). It would be disingenuous to indi-
cate that this essay is exemplary of each of the areas within the broad meta groupings without a nod to gender boundary discourses in Terry Goldie’s "Dragging Out the Queen: Male Femaling and Male Feminism", one of many essays in this collection that discusses a male simulacrum of feminist theory. That these two essays can appear in the same text indicates the broad strokes that are being made by the editorial team. The success of the counterpoint of these essays and these meta-groupings is attested to in the commonalities of their scope as Zuern struggles with the Lacanian concept of phallus (p 61) and Goldie straddles sexuality, performance and transfigurement (p 125-145).

The third grouping examines the geography of male gendered environments in "Constructing Male Space" and includes a wilful exploration of ethnocentric constructions of black masculinity in Craig Wilkins’ "Brothers/Others: Gonna Paint the White House Black". Wilkins discusses the value and resonance of the Million Man March, and within the same essay provides a resistance to Lockean space as a problematic default position excluding all other than the white male inhabitant (p 205).

Three essays form the final chapter, “Ethical Significance of Male Bodies”, beginning with Don Idhe’s “The Tall and the Short of It: Male Sport Bodies”. Idhe examines culturally constructed insecurities of men towards their bodies and, as with many other essays throughout the text, draws parallels and connections with both the female experience and associated feminist discourses (p 236). The second essay, Bjorn Krondorfer’s “Revealing the Non-Absent Male Body: Confessions of an African Bishop and a Jewish Ghetto Policeman”, asserts a more esoteric connection to the male body as a place of ethical debate. Krondorfer examines two disconnected confessional works, and notes that each confessor’s “failure to grasp the gendered condition of the body robs them of the chance to take full advantage of the confessional form” (p 252). Just as Wilkins had discussed the inability of the white male gaze to self-identify its dominance, Krondorfer asserts his confessor’s failure to recognise male space as significant to the outcome and reading of their dissertations. He laments their failure to acknowledge a gendered imprint on their reactions and their outcomes, and to acknowledge the overemphasis that each places on the body without a full acknowledgement of its gendered position. The final essay, Maurice Hamington’s “A Father’s Touch: Caring Embodiment and a Moral Revolution”, discusses the significance of tactility in fatherhood, the changes that have occurred in the relationships that fathers play in child-rearing in the 21st Century, and a recognition of the socio-cultural disconnectedness of touch in father-child relationships (p 269). These essays examine a seemingly disparate range of ethical concerns around the male body, yet as is appropriate for a final collection of thoughts, they provide pathways for the further development of dis-
courses on physical manifestations of masculinity.

In the preface, Tuana discusses the dearth of discovery texts on the contemporary male body, and although *Revealing Male Bodies* lines up many of the usual suspects — extremes of masculinity, over-examinations of the phallus, and social constructions of masculinity — this text is able to deliver an energised debate in an area that clearly must grow within the field of gender studies.

**Common ground or mutual exclusion?**

*Women's movements and international relations*

Braig M and Wolte S (eds)  
Reviewed by Michael Howard, University of Newcastle, Australia

The focus of this book is the engagement and enmeshment of women's organisations inspired by contemporary feminism with state institutions and at the international level. The book attests to the phases of this process: global transmissions of radical social movement impulses; growth of supra-national networks of women's advocacy organisations; the pivotal importance of the five yearly UN Conferences on Women; and the growing 'entrism' of feminist NGOs to mainstream international organisations. Feminists and feminist NGOs have found themselves granted consultative status, appointed as insiders, successful in shaping policy documents and winning contracts. The question posed is one of impact. Has the process of engagement been 'transformative', in the sense of radically changing power relations between men and women via mainstream institutional practices? Has it been more 'additive', a new discourse that sits alongside but has not deposed dominant ones? Might it have been counter-productive, a gain in legitimacy for the patriarchy and a demobilisation of radical energies? No contributor sees transformation but few support disengagement; rather re-assessment of how to recapture original ambitions in a new context.

The book, which grew out of an international symposium in Germany in 2000, is divided into five sections. The first is an overview of the impact of feminism on the academic field of international relations and on the practical world of international relations. The next three sections look specifically at the fields of development, conflict management and human rights, while the final short section has three responses from male academics in international relations. The book is addressed primarily to an audience oriented to feminist debates but is mostly accessible to a wider audience. For this latter purpose however some greater background in the editorial overview of key tenets of contemporary feminism (eg its claimed distinctive epistemology) would have been advantageous. Over-