minor and possibly contentious — two chapters that report on Aboriginal women while there are none highlighting the concerns that face women from migrant cultures.

Part I, 'Sexual Violence', has three offerings: a description of the high prevalence and the specific patterns of abuse for women with disabilities and the reasons for their enhanced vulnerability to violence (Leslie Chenoweth); a discussion of mother/daughter rape (Lee Fitzroy); and an examination of the types of heterosexual violence directed towards lesbians because of their sexuality and how that hostility helps to perpetuate lesbian secrecy about their sexuality (Gail Mason).

In 'Law and Criminal Justice', Part II, there are analyses of: specific lawyering problems for Aboriginal women who kill a violent partner, with the focus on the Robyn Kina case and on the failure of lawyers to have the requisite cultural understanding and sensitivity (Linda Hancock); gendered prejudice in the language of the court and judicial interpretation of the law as exemplified in two cases—one a Victorian rape and the other, a Queensland sexual harassment trial (Jocelynne Scutt); communitarian conferencing in a domestic violence context pointing to a variety of proposed models, ambiguous results of conferencing in other contexts and the specific issues that make it problematic with domestic violence (Julie Stubbs); and how traditional victimology theories have approached violence against women conflicting both ideologically and in practice with feminist approaches (Therese McCarthy).

Part III, 'Cultural and Social Issues', includes chapters on: domestic violence in the Aboriginal community (Melissa Lucashenko): the contribution of war and the Anzac mythology to the masculinity and mateship paradigms in Australia (Susanne Davies); how men's violence has been portrayed in the written media (Adrian Howe); the frequency, manifestations and consequences of violence in the backgrounds and current lives of homeless young women (Suzanne Hatty); and the need to enhance the governability of rape by restructuring masculinity and male sexuality, reconstructing the latter as not irrepressible and removing the present onus of responsibility from the victim (Kerry Carrington).

I will elaborate on three of the chapters. They are my personal favourites (meaning that they taught me the most because of my unfamiliarity with their approach or subject). One common denominator is that each author recognises and depicts an example of where violence against women has been essentialised. The first two were particularly courageous as the authors chose to highlight or discuss subjects either taboo or controversial. As Lee Fitzroy states, she 'seeks to name the unspeakable within the mainstream feminist discourses on sexual violence'(p.40). Indeed, Fitzroy attempts to negate the essentialist assumption that women could not sexually abuse other women and children and focuses on the specific impacts of this type of assault on its victims. Included is a feminist interpretation of mother–daughter rape which argues that these crimes could be constructed as expressions of what Fitzroy calls 'internalised misogyny'. She thus names a type of violence that may have been ignored and silenced by feminists as a threat to the gender paradigm, but she manages to provide an explanation consistent with feminist theory.

Melissa Lucashenko's chapter confronts the Aboriginal community's denial of violence against women. Within the racist context of Australia, she explains, it is acceptable (and safer) for black women to focus on the injustices of the state but breaking the silence about 'the bashings, rapes, murders, and incest for which black men themselves are responsible, however, is seen as threatening in the extreme' (p.149). Lucashenko describes the pre-contact status of Aboriginal women (probably higher than today), the prevalence of violence before European contact (likely relative infrequency), and its normative character in current Aboriginal communities. The selection ends with an overview of the reasons women stay silent including their rejection of (some) white feminism that has essentialised the perpetrator and dynamics without recognition of class, ethnicity and Aboriginal men's lack of power.

Adrian Howe critiques a 1993 16-day newspaper feature on violence against women by the *Age* entitled 'The War Against Women'. Her analysis provides 'a unique opportunity to examine representation of violence against women in a mainstream Western newspaper' — how it is 'put into discourse' (p.178). Howe's findings are confronting (especially to someone like myself who was quoted as a so-called 'feminist expert' in 'The War'.) Giving many examples of the *Age's* fixed gender categories that exclude the non-European experience, and describing the newspaper's 'selective amnesia' in forgetting that the subject had been covered many times before, she deduces that the series was presented in a masculinist criminological positivist perspective. It did this by focusing on causes and separating the community perspective from that of the feminist experts whom the *Age* largely repudiated with other voices, including that of editorial commentary. Howe's depressing conclusion is that the newspaper series actually acted to re-situate violence against women 'within hegemonic narratives of gender relations in which women acquiesce in domestic violence, feminists vilify men, and men, as a group, are much maligned and not to be held accountable for the behavior of a small aberrant minority' (p.201).

Women's Encounters With Violence is a challenging and enriching book, offering many new insights into the field of violence against women.

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Feminism and Criminology

by Ngaire Naffine; Allen and Unwin, 1997; $24.95, softcover.

> In a spirit of optimism, this book is a feminist endeavour to engage (yet again) with criminology as it is seen to be in its proper form. It is an effort to persuade the members of the discipline of the intellectual benefits of a more modest and self-reflective criminology which acknowledges its exclusions, its limitations and its silences. [p.12]

In *Feminism and Criminology*, Ngaire Naffine makes a laudatory attempt to make a scholarly connection with mainstream criminologists. She cites a series of examples of mainstream criminology texts to establish her claim that feminism has been marginalised or ignored. She argues that this is particularly costly to criminology as crime is predominantly a male activity:

> As a rule, crime is something that men do, not women, so the denial of the gender question — and the dismissal of

> feminists who wish to tease it out — seems particularly perverse. [p.6]

Naffine argues that despite the undisputed maleness of crime, the gender question remains an afterthought, with criminologists failing to see the sex of their subjects, a myopia which extends beyond criminology.

The situation is not quite that bleak. Recently there has been a move by some mainstream criminologists to consider the 'man question'. For example, in *Masculinities and Crime* (1993), Messerschmidt explicitly relies on feminist theories in order to formulate his ideas. Apart from these recent moves, Naffine's argument that there is a lack of engagement with feminist theories in mainstream criminology is generally accurate.

The exposition of major shifts in approaches to criminological knowledge in the first half of *Feminism and Criminology* establishes Naffine's ability to work within mainstream frameworks, a skill she argues is necessary in order for a feminist criminologist to have any authority or recognition. This section is not intended to be exhaustive, and students would need to read other criminology texts to supplement their knowledge in this area. Naffine's exposition of criminological theories has the advantage of being enjoyable and readable, whilst providing tools for critical evaluation.

However, Naffine succeeds almost too well in her quest to establish a connection between mainstream criminology and feminist responses, despite stating that criminology '... simply begins to reflect the shifts in thought which are occurring in the broader culture of ideas' (p.39). The first half of the book comes dangerously close to suggesting that feminist critiques demonstrating the inadequacies of theories were the catalyst for shifts in mainstream criminological thought.

Although the first half of the book is not particularly new, it is well written and provides a useful foundation for the second half. Naffine doesn't discard earlier feminist theory but explicitly relies on combinations of feminisms, recognising that these have contributed to current practices. It is in the application of these theories that Naffine is most exciting and controversial. The second half of the book is entitled 'Effecting Change' and Naffine considers the potential for relocating and reinterpreting the sexes. Her consideration of crime fiction provides weighty justification for reliance on literature when theorising.

Of particular interest is Naffine's critique of the characterisation of sexual relations in the crime of rape. Naffine counterpoints orthodox male understandings of their own and women's sexuality, with courtesans. She argues that:

> the form of sexuality expressed in the crime of rape, and notionally prohibited by rape laws, is an extension of dominant (masculine) understandings of acceptable sexuality. [p.99]

The crime of rape casts men in a specific relation to women, with men as the initiator, proposing sex to another, who either accepts or does not. According to this conception, sexual relations are unidirectional, with strong seducers and the woman who wishes to be seduced.

Naffine introduces a woman's viewpoint as a way of demonstrating that the male perspective is a perspective and not the world. The viewpoint that she relies upon is that of courtesans in India, arguing that they self-consciously 'do gender', using feminine wiles to manipulate men. Naffine is careful to argue that their ironic use of feminine wiles are weapons of the weak, within the context of the superior economic power of their customers.

I found this chapter the most intriguing and challenging. In a book focusing predominantly on British and American criminologists, the reliance on the experiences of courtesans in India was quite surprising. Further, Naffine's arguments in this chapter seemed incomplete, with the result that I felt Naffine had not justified her reliance on this example. It was not until the final chapter that I realised what Naffine was doing.

Feminism and Criminology is almost two books in one, with a split between an exposition and critique of mainstream criminological thought, and the application of current theories. It is possible to read chapters on their own, but Naffine expressly builds on ideas which she has discussed earlier. *Feminism and Criminology* is an enjoyable and thought-provoking text. I read the book quickly, but have continued to discuss the second half of the book with friends. Students who have read the book have stated that it has changed their perspective of mainstream criminology. Great read.

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Gender, 'Race' and International Relations

Violence against Filipino women in Australia

Chris Cunneen and Julie Stubbs; The Institute of Criminology Monograph Series, The Institute of Criminology, Sydney, 1997; 150 pp; softcover.

In the past two decades there has been anecdotal evidence that young Filipino women brought to Australia as fiancées or spouses of, usually much older, Australian men, are being exploited as 'sex slaves' and suffering from high rates of domestic violence. This monograph is the first study to investigate how such violence culminates in the homicide of Filipino women and children. It reveals that Filipino born women aged between 20 and 39 are 5.6 times more likely than other Australian women in the same age group to be victims of domestic homicide. In their analysis of the known 27 deaths or 'disappearances' of Filipino born women and/or their children between 1980 and 1994, the authors also examine the gendered, racialised and international relations character of the homicides. Although they were hampered by insufficient information and data about the homicides to be able to generalise their findings, the authors have nevertheless made an important contribution to domestic violence research not only in Australia but also in the other western countries which legitimate the 'mail order bride' practices from third world Asian countries.

The monograph is divided into three sections which cover the theoretical and practical framework for the study, the homicide cases and the effects of sexualised and racialised representations of Filipino women in advertising, 'introduction' agencies and on the Internet. Chapters one to three review the literature which demands that any sound research of violence against Filipino women in first world countries must be done with an 'intersectional' analysis; that is, the violence is not just against women because they are women (gendered) but because they have been constructed as 'Asian' (racialised) and therefore exotic, and because their migration to first world countries as wives and workers is part of the international political economy.