sharing the experiences described in this book. I felt the pain of parents who write of helping their children through puberty in bodies they hate; I relearned the importance of listening to children; and I gained renewed respect for the courage and strength it takes for children to speak of what they know and need. As I read of the love people have for their trans partners, I reflected upon the meaning of my own gender, sex, and body and those of my partner's. I thought about my relationship with my spouse and wondered how I might respond to my partner, to other family members, or to their partners should they become transgendered.

While the accounts in this volume reveal the feelings of pain, anguish, and anxiety felt by people living in bodies that do not match their internal gender identity (gender dysphoria), they also reveal the feelings of individual family members. Many speak of feelings of shock, denial, isolation, anger, depression, and finally acceptance that are associated with the grieving process of losing a loved one. Linda Milligan adds a visual dimension to these feelings with four black and white paintings entitled "Healing Through Art."

This volume, however, is much more than a chronicle of the pain, hope, and joy of loving trans people. It is a much needed resource for families dealing with the difficulties associated with gender and sex transition. Support groups and counseling for all family members can help people adjust over time to their new realities. Being open and honest about transforming identities can assist others (including school authorities, peers, colleagues, and family members) to accept trans people.

Throughout my reading of *Trans Forming Families*, I was reminded of the need for social activists to build coalitions. I see how feminist and trans activists could work together around common issues (such as sex, gender, ability, size, reproduction, race, and sexuality) to strengthen their respective political bases and strategies. Collectively and/or individually, these communities could work against discrimination and the oppression of people according to biology and work towards achieving autonomy for all individuals.

Wake Up Little Susie: Single Pregnancy and Race before Roe v. Wade, Second ed.

Rickie Sollinger
New York: Routledge, 2000.

Reviewed by Bernice L. Hausman

Originally published in 1992, this second edition of *Wake Up Little Susie* has a

short forward by Elaine Tyler May and a new afterword by the author, and is a fascinating book about maternity, reproductive politics, and race in the United States. Sollinger demonstrates that particular social and historical circumstances configured policies directed toward single U.S. mothers during the twenty years after World War II. The policies and institutional practices that emerged in this period were race-specific, encouraging white single mothers to give up their babies for adoption and assuming that black single mothers and their offspring would be taken care of by family and community. Taken together, the policies and social ideologies suggest a profound change from prewar attitudes toward single pregnancy as evidence of inherited defect or moral deficiency. In the postwar period, white single women who became pregnant were assumed to be mentally ill; therapy, giving the baby up for adoption, and return to life as a single non-mother was required to rehabilitate these women into their rightful social place as virginal potential brides. Black single women, however, were thought to become pregnant because of their more animalistic, sexual instincts; punitive responses to black single pregnancy were linked to the notion that they could not be rehabilitated. Black single mothers were expected to keep their babies (as were all single mothers before WWII), but there were few social services available to them and those that were available were likely to be obtained at a high personal cost.

The chapters in the book discuss the largely segregated maternity homes of the period, the development of the "postwar adoption mandate" for white babies, psychological explanations for white single pregnancy, issues concerning welfare provisions for single mothers of both races, specific approaches to "black illegitimacy," and the effects of the "sexual revolution" on single pregnancy and women=s experiences. The racialization of single motherhood was based on four strategies: language "that distinguished white unmarried mothers and their newly commodified babies from their valueless African-American counterparts," "race-specific theories to explain why unwed mothers were not real mothers," "racially specific vehicles for redistributing illegitimate children," and "using the welfare system to publicly shame and financially punish unwed mothers of color and their children" (234). During the Reagan/Bush years, Sollinger argues, these strategies emerged again and even targeted middle-class women who "were portrayed as consumers with thoroughly commodified children" (239). She notes that at the end of the twentieth century (unlike at its midpoint) the government sought to be intimately involved in ending "unmarried pregnancy and childbearing" (242), as evidenced in the Personal Responsibility and Work Opportunity Act of 1996 (the "welfare reform" of the Clinton administration).

In the end, Sollinger asks her readers to consider what white racism has to do with the fact that U.S. citizens allow themselves to believe that welfare expenditures for poor mothers take up 50 percent of the national budget (when in reality they take up four or five percent). It is impossible to read *Wake Up Little Susie* without understanding that racism as well as a deeply felt distrust

of women as mothers—magnified when the women are not formally subordinated to husbands—makes such odd national passions possible.

Islands of Women and Amazons: Representations and Realities

Batya Weinbaum
Austin: University of Texas Press, 1999

Reviewed by Gail M. Lindsay

In *Islands of Women and Amazons*, a reader looks over Batya Weinbaum's shoulder as she delves into history, literature, popular culture, folklore, and personal experience to inquire into the feminist meaning of myths and images of women. I imagine Weinbaum as an Amazon herself, in search of community and meaning in contemporary American society. Archetypal theory informs Weinbaum's study of the history, mythology, science fiction, culture, and anthropology of societies of women, often located on islands.

Weinbaum hypothesizes that Amazon archetypes are used in three ways: to reclaim women's lost power; to keep women within patriarchy and reverse the gains of the women's movement; or to build links between Amazons and contemporary women's lives and spirituality. Weinbaum examines the use and development of the Amazon archetype throughout history to the present. She shows how Amazons have been used in writing as a symbol for women's lives and to support or deny women's autonomy.

Beginning with Greek legends, Weinbaum traces the Amazon archetype in women who are lesbian, black, connected to nature, their bodies, maternity, and matriarchy. Weinbaum notes, "those who represent Amazons reveal themselves and their own social context" (60). There is no absolute truth or single representation of Amazon women. A particular strength of this book is its contextualized analysis of Amazon scholarship across history, disciplines, geographic settings, and forms of creative expression (dance, poetry, oral narratives). Weinbaum also argues persuasively that earth-based, female-centred cultures had to be subdued by patriarchal Christianity.

Weinbaum offers a powerful analysis of oral lamentation – women's response to being left by men who go off to war – in a variety of societies. She examines the world of Amazon women: how women's collectives were formed, where they lived, how they bore and raised children, how they related to men and boys, how they related to one another, to Mother Earth and Goddess figures. Weinbaum moves across European myths and archeology to Columbus's journals of North America, Marco Polo's journals of the Far East, and Celtic