population. He thus argues that the various Black Peril panics can be seen as key moments in the attempted boundary creation between different races, classes and genders.

The connection between empire building and sexuality is beginning to be well researched at the general level. What we need now are in-depth accounts focusing on particular colonies and territories in detail. To my knowledge, *Black Peril, White Virtue* is the first full treatise on this complex phenomenon in Southern Rhodesia. Jock McCulloch combines empirical facts with intelligent analysis and explanation without being overly theoretical. His attention to detail is at the same time both the book’s strength and its weakness. It becomes clear that this is a multifaceted issue. Yet, had the author offered slightly more theoretical explanations, it would have been easier to see the significant differences in the various strands of panic and the development over time more clearly. As it is now, the reader runs the risk of losing sight of the overall picture within the abundance of detail.

Of course, there is the danger of reducing Black Peril to an exercise in public opinion formation. To the men charged, Black Peril had very grave and very real consequences. On the other hand, looking at Black Peril as cases removed from the larger processes of public opinion, boundary formation and boundary maintenance means soft brushing the picture too much. McCulloch manages to toe a tight line.

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As part of the Oxford Readings in Feminism, *Feminism and Pornography* continues the tradition of gathering together diverse viewpoints, including some of the most famous names in the field, to shed light on a contemporary and controversial topic. Designed for classroom use, the 651 pages of text and 39 selections offer ample substance and variety for students. As editor Drucilla Cornell explains the book examines four major questions. Firstly, what is pornography? Secondly, “what role should law play, if any, in providing a ‘solution’ to pornography (if a ‘solution’ needs to be found)” (2). Thirdly, Can “representational politics” be “a force in the struggle against pornography, as developed into the form of a union movement or into efforts to change the conditions of production of videos as well as the scripts of these videos” (8). Fourthly, how can sexually explicit material aid sexual freedom?

The first 200 pages or so are given over to anti-pornography feminists, who oppose pornography because, in the words of Catherine MacKinnon, “it
crushes a whole class of people through violence and subjugation: and sex is the vehicle that does the crushing” (25). The writings of Catherine MacKinnon and Andrea Dworkin dominate this section. Most of the rest of the book contains selections by authors who oppose MacKinnon and Dworkin, albeit for different reasons. There is no excerpt from Nadine Strossen’s *Defending Pornography: Free Speech, Sex and the Fight for Women’s Rights* (New York, 1996), but there is a tightly reasoned, dead-on critique of MacKinnon’s argument, with all its tautologies, by Wendy Brown, a Professor of Political Science and Women’s Studies at University of California, Berkeley. Others rile against the legislation in Canada, the product of MacKinnon’s efforts, which sought to ban pornography. The result of the law, argues Becki Ross, a professor of sociology, was that authorities went after lesbian sadism/masochism [s/m], not heterosexual s/m, which has long been the focus of the anti-pornography campaign, because lesbianism is considered a deviant and perverse lifestyle by those who hold power. Because of the selective nature of the enforcement, then, banning pornography allows state-enforced normalisation of heterosexuality. Furthermore, Ross argues, those who would ban lesbian s/m fail to appreciate the coded and nuanced representations in the imagery: the dominated is actually the dominator and is in control. No one is being hurt or actually raped (if someone were, that is itself a punishable crime). And the effect goes beyond hard core imagery, Ross argues: To ban lesbian literature anywhere encourages editors of mainstream magazines such as *Elle, Vogue*, and *Cosmopolitan* to delete even non-pornographic lesbian images from their pages. M. Jacqui Alexander, Professor of Gender and Women’s Studies at Connecticut College, in a discussion of legal attempts to regulate sexuality in the Bahamas, argues further that the Bahamanian Sexual Offences and Domestic Violence Act of 1991 was in reality an attempt to criminalise lesbian sex and “to re-establish primogeniture under the guise of protecting ‘other’ women against domestic violence” (405).

The voices of the third world and women of colour are also included in this volume. Malek Alloula, an Algerian by birth, in one of only two articles which include photographs, discusses the postcards of bare-breasted Arabian and Moorish women, popular among westerners residing in colonial Africa, as a feature of western imperialism. Llliane Loots points out that censorship had been used to support apartheid and the political interests of the white supremacist National Party in South Africa, even though she clearly believes that some pornography is harmful to women. Alice Walker has a wonderful short story about how pornography can negatively affect a relationship; bell hooks writes a positive review of Spike Lee’s film *Girl 6*, a film about an African American sex worker; and Audre Lorde encourages women to see their erotic natures, not as something to be feared and shrouded, but as a source of power, though she does not weigh in on the pornography debate. Kimberly Crenshaw points out the racist nature of anti-obscenity prosecution in her arti-
“The 2 Live Crew Controversy.”

The editor of the volume, Drucilla Cornell, Professor of Law, Political Science and Women’s Studies at Rutgers University, lets the reader know up front that she is on the side of the anti-censorship feminists, and her article in this volume praises the work of female film makers in the porn industry such as Candida Royalle, a former porn star who now makes pornographic videos for women. Royalle’s article in this collection is a fascinating discussion of her life in the industry and the difficulties she has faced in trying to produce videos by and for women.

By and large, the voices of women who call for sexual freedom and sexual expression rather than censorship predominate. Deborah Cameron and Elizabeth Frazer, co-authors of an article entitled “On the Question of Pornography and Sexual Violence: Moving Beyond Cause and Effect,” point out that no one has ever proven a causal link between pornography and violence against women and that there is some evidence that the opposite may be true. Indeed, societies which attempt to control speech are also societies where women are the most disempowered. Gay and lesbian video producers argue, too, that their sexually explicit material is outside the heterosexual matrix of female subordination which is the subject of MacKinnon and Dworkin’s censorship efforts and therefore should not be regulated, if indeed any pornography should be regulated.

Leaving aside the questions of pornography, the final section discusses sex tourism and the trafficking in Third World women. Although the editor states that we must be concerned with how pornography and prostitution and pornography are connected, the authors of these articles do not address that issue. Dorchen Leidholdt, a leading member of the Coalition Against Trafficking in Women, discusses “The Sexual Exploitation of Women and Girls” as “a violation of human rights,” and the Foundation for Women in Thailand reports on its efforts to work co-operatively with women in their communities to combat the traffic in women in that country. A brief article by Victoria Ortiz about the positive and intensive steps that Castro’s government took in Cuba to educate prostitutes and give them marketable skills shows that such intensive retraining does indeed cut down on prostitution by giving women employment alternatives. But none of these women identify pornography as a cause of prostitution. Indeed, economist Zoraida Ramirez Rodriquez, another member of the Coalition Against the Trafficking of Women, writing about the sexual exploitation of women in Latin America and in the Caribbean, finds the roots of prostitution in poverty, ignorance of human rights, sexual abuse in childhood, degradation and the accompanying low self-esteem of the women themselves.

Indeed, many of the feminists who oppose censorship argue that efforts would be better placed in improving working conditions, as Isabelle Barker says in the concluding essay, “Editing pornography.” She calls for “feminist intervention” in phallocentric pornography “by demanding safe and
fair labour practices in the production of pornography, on the one hand and
on the other hand, by demanding that pleasure be represented in ways that do
not prescribe the erasure of the feminine” as a way of “more effectively
counter[ing] violence against women” (649). Women should also intervene in
the sex industry, though she cautions against Western feminists imposing
their theories and practices around the world.

Though the writings of the anti-pornography feminists are outweighed
by the many voices raised against them, Cornell made every effort to be fair
to all sides, even including MacKinnon and Dworkin in her editorial deci-
sions. Indeed, I would argue that they probably get more space than they de-
serve: seven articles, all saying pretty much the same thing. The book will be
a useful addition to all women’s studies classes and I highly recommend it.

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God’s Daughters: Evangelical Women and the Power of Submission

Feminists have long held religion responsible for much of the oppression in
women’s lives. Far less frequently does one hear the competing claim that
religion can be one of the most liberating forces in women’s lives. Might both
be true? Can these apparently contested notions exist in tension in some
women? Much depends on whose perspective is considered.

R. Marie Griffith’s well-crafted study of evangelical women, God’s
Daughters, offers an important case study of the intersection of women, relig-
ion and perspective. Interested in studying the practice of women’s prayer,
Griffith focused on Women Aglow Fellowship, the largest interdenomina-
tional women’s evangelical organisation in the world, founded in 1967.

Born out of the confluence of three twentieth century influences—
Pentecostalism and the charismatic movement, the therapeutic culture (in par-
ticular the recovery movement), and the changing social context of middle
class gender roles—Women Aglow grew up alongside second-wave femi-
nism. For conservative women, it offered a much less threatening means to
liberation than CR groups, even while depending on the parallel structure of a
small community of women. Like feminists, Women Aglow published news-
letters and magazines and held conferences. Unlike feminists, Women Aglow
has depended on male advisers, although that is no longer entirely the case.

Griffith has combined extensive fieldwork, attending and observing
meetings and interviewing members, with a reading of the organisation’s pub-
lications since its founding. Her description of Aglow meetings are vividly