establish the reasons why Australian female political representatives are
treated so shabbily by the media. This is important and a pity because the
topic Baird is dealing with is central to Australian society as a whole, not
just its political class.

The argument and purpose of Media Tarts are not well served by Pe­
ter Long’s pop art (Roy Lichtenstein, Andy Warhol) inspired cover. Tow­
ering astride a Parliament House, a reactionary conjuncture in itself, is pre­
sumably the archetypal steel sheila of journalism’s dreams. With flaming
red hair and fingernails, this mini-skirted apparition holds, in an inversion
of Hollywood’s King Kong, a hapless and hatless male journalist. Mean­
while in the foreground others dash in open-mouthed in urgent fear and
excitement to report the news of her arrival. Book publishers, like other
parts of the print media, pursue a fundamental goal of selling commodi­
ties for profit. And this cover is designed to assist in that task. By utilising
the old male-held stereotypes of women politicos as domineering harri­
dans crushing men and denying family this cover is at odds with the
book’s contents. Perhaps there is a proviso that the miniature male, as
with the girl in King Kong, will be put somewhere safe and ornamental—
on top of the flag pole maybe.

Great gossip and lively reading though it is, Media Tarts remains thin
on the reasons for the media's creation, consumption and ultimate crush­
ing of the tarts.

Thinking differently: A reader in European women’s
studies
Gabriel Griffin and Rosi Braidotti (eds)
Review by Julia Anne Landweber, Montclair State University, New
Jersey, USA

It is high time that Anglophone feminist scholars realize that they are
operating an unintentional monopoly on ways to think about first-world
Women’s Studies and feminism. Possibly some (or many) of you would
disavow this position and defend your knowledge of European, or even of
global, feminism. If so, let me introduce you to a simple game. "Write
down — without looking them up — the names of five American feminists;
five British feminists; and five feminists who are German, Italian, Spanish,
Slovenian, Greek, Hungarian, Portuguese, Finnish, and Bulgarian" (p 1).
Can you do it? Gabriel Griffin and Rosi Braidotti, the editors of Thinking
Differently, believe even the most advanced practitioners of Women’s and
Gender Studies can’t win this game (though they would love to hear from
anyone who can).
Yet far from criticizing us for any lack of knowledge, Griffin and Braidotti present this game to illustrate the need for a book like *Thinking Differently*, their new reader in European Women's Studies. In the United States, college and university Women's Studies departments focus overwhelmingly on the experiences of American women, with an obligatory exception for the occasional course on "global feminism," under which all non-American experiences are lumped together. The same apparently holds true in the United Kingdom, with a focus on British feminism (p 7). More unexpectedly, continental European Women's Studies curricula are also dominated by the same North American and British feminist voices, perspectives, and materials. In short, for a number of historical reasons "English-language feminism has a hegemonic hold over Women's and Gender Studies." This dominance has had the advantage of creating a common knowledge base which all feminists everywhere can share; but now it is time to "broaden this common heritage ... and move it along the road of a two-way exchange with a number of 'minority' languages and cultures within the kaleidoscope of Europe (p 3)."

*Thinking Differently* evolved from ATHENA, the Advanced Thematic Network in Activities in Women's Studies funded by the Directorate General XXII of the European Union from 1998-2003. ATHENA brought together feminist scholars from across Europe to further the establishment of Women's Studies as an academic discipline in EU member countries. A principle problem when teaching about European feminism is that for many countries, there are simply no appropriate teaching materials. The ATHENA members decided to produce a European Women's Studies textbook as a first step toward rectifying this situation. Their aims are to highlight what is distinctive about a European-centered approach to Women's Studies, to disrupt the current one-way West to East flow of feminist knowledge, and to create a volume which could serve as a shared base for Women's Studies curricula across Europe.

With those goals in mind, the ATHENA members conceived this book around seven themes which are presented in their specifically European dimensions: Woman as social and political entities; culture and signification; identity, subjectivity and difference; race and ethnicity; European perspectives on violence against women; sex/gender terminology and its European-language implications; and the history of different national women's movements in Europe. Each topic is addressed with three essays, except for the last which has eight essays covering the somewhat familiar histories of the French, German, and Italian women's movements, and the not-so-familiar histories of feminism in Denmark, Norway, Hungary, Slovenia, and Spain. A total of twenty-four women, including the two editors, contributed essays to this volume.
Of particular interest to Anglophone and European readers alike will be the essays which highlight important feminist issues unique to continental Europe. For example, while in North America sexual abuse and domestic violence is considered mostly a family issue, Carol Hagemann-White discusses the implications of the EU's decision to treat such violence against women as a matter of gender inequality and human rights; since the 1990s a commitment to recognize and overcome violence against women is now expected of every EU member state (pp 239-240).

Another crucial issue is the recent emergence of new nationalisms (micro and macro) in post-1989 Europe, the establishment of new patriarchies, and the consequences, often dire, for women and feminism in those locales. Zarana Papic writes perceptively of how, after the fall of communism, women disappeared from the public sphere in many ex-communist countries. The new national identities that emerged have in many ways trapped women within patriarchal forces, mythologizing women “as the nation’s deepest ‘essence,’” and at the same time, colonizing their bodies “as the nation’s life/birth saver/producer (p 128).” Under a different section, but demonstrating the valuable linkages between themes in these essays, Lisa Price analyzes similar issues with regard to ethnic cleansing and sexual violence in the conflicts that destroyed the former Yugoslavia and continue to haunt the nations of Croatia, Bosnia-Herzegovina and Kosovo (pp 252-264).

This excellent anthology succeeds in proving that many feminist issues have uniquely European variants: sexual abuse and national identity are two such issues. Other significant topics covered include the crisis of the European welfare state; the uniquely European experience with migration and immigrant populations; and the question of the single woman, which is contested differently across Europe depending upon the region. The editors have done a terrific job of including feminist scholarship from a wide range of seldom heard-from countries. The decision to publish this book in English is also excellent (in this English-dominated era), because it will encourage Anglophones to broaden their understanding of feminism as well as permitting Europeans to learn from their own unique experiences. My only concern with Thinking Differently is that it is too advanced to serve usefully as a textbook. Without doubt it is a valuable resource for those who would teach its themes, but the much of the content and assumed readership knowledge are too high for any but advanced scholars to appreciate.