non-linear, transformation taking place, Walby maintains, is a shift from a system of gender relations, or gender regime, based on women's confinement to the domestic sphere, to one in which women are ever-more present in the public sphere. This change ultimately came about as a result of efforts by first-wave feminists to win political citizenship for women in the early twentieth century. Also influential have been changes in state policies with respect to equal opportunities in education and employment (the existence and effectiveness of which depends upon historically-developed, effective representation of women's interests in political decision-making), in trade union attitudes and behaviour toward women, and in family forms and practices. However, as western economies restructure and deregulate in the face of global economic competition, new opportunities for women in Europe and America have been accompanied by new forms of inequality between women and men. Women's labour-force participation is increasing, but often in jobs and under conditions inferior to those of men.

Relations of inequality based on age, class, region, and ethnic/racial differences among women have been shaped by gender transformations as well. For example, Walby convincingly demonstrates that some younger women are reaping the benefits of increasing access to education and stable, full-time employment (both of which make access to full citizenship more realizable), and hence are more involved in a public gender regime; older women, on the other hand, are more likely to have less education and access to lower-level, part-time, flexible employment, their lives having been shaped by their participation in a more domestic gender regime.

At a macro level, economy and social relations are structured by national and supra-national political institutions. Walby illustrates this in her analysis of the European Union's expanding role in the regulation of labour markets, and hence of gender relations, in its constituent countries more generally and the United Kingdom in particular.

In focusing on gender transformations, Walby considers both women's and men's actions in gender politics. The extent to which women have been able to make advances in workplaces, unions, educational and political institutions, and social policy depends to some extent upon men's opposition to or support for those advances. She challenges the notion that women are politically quiescent, charting historical and cross-cultural instances of women's struggles to attain civil, political, and social citizenship, thereby making possible further changes in gender relations and patriarchal structures.

Walby's analysis is complex. Interwoven with often densely detailed descriptions such as those of changes in women's employment nationally and locally in the United Kingdom are interesting syntheses and critiques of theoretical debates concerning: changes in women's employment and the sex composition of various industries; the significance of women's life cycles and biographies to their participation in paid employment; the treatment of gender in political sociology; and the relation of citizenship to gender and class. However, the effectiveness of Walby's arguments is hindered by the book's awkward and unclear organizational structure. The origin of several of the chapters as previously published papers is apparent in the recurrence of sometimes virtually identical sentences and paragraphs in different chapters. Moreover, while the first chapter introduces the topics to be dealt with in more detail throughout the book, this chapter lacks a coherent explanation of how and why the chapters are linked to one another — an explanation not provided elsewhere in the book.

The descriptive and analytical complexity of *Gender Transformations* is an overwhelmingly positive feature of the book. Nevertheless, Walby could provide more detail about two issues directly germane to her arguments concerning women's increasing presence in paid employment: feminist critiques of how women's skills are defined and undervalued; and the extent to which women in higher-level jobs in fact attain the highest managerial positions.

Notwithstanding these criticisms, I would recommend *Gender Transformations* to readers interested in a sophisticated exposition of the complexities, contexts, and contradictions of gender relations in late twentieth-century western societies.

LETTERS OF INTENT: WOMEN CROSS THE GENERATIONS TO TALK ABOUT FAMILY, WORK, SEX, LOVE AND THE FUTURE OF FEMINISM

Anna Bondoc and Meg Daly. Eds. New York: The Free Press, 1999.

BY CANDIS STEENBERGEN

While a steady tradition of feminist activity occurred throughout the twentieth century, distinct demarcations separate the turn-of-the-century women's movements from the activism and ideologies that emerged in the 1960s. While the early feminists' demands concerned issues such as suffrage, education reform, legal rights, improved employment opportunities, and financial independence, the "new feminism" of the 1960s attempted to make women's issues visible and valuable in the public sphere, agitated for the elimination of sexism, and struggled for equal rights and opportunities for women in the workforce.

The women's movement has been

susceptible to generational dissent in recent years as well. As multi-faceted as were the first and second waves, a new division has begun to critique the strategies of their forerunners, expressing concern for feminism's future. While not arising out of any identifiable mass-based, social activist movement, this new generation has begun to redefine, reform and change the nature of feminism itself, reevaluate the successes of their predecessors, and articulate the perceived failures of the second wave. Just as a number of definitive borders separate the ideologies of the first and second waves, women who came to feminism in the 1980s and 1990s have experienced the world in a strikingly different manner than their foremothers. As well, the hostility that often marks intergenerational relationships appears to be alive and well.

The mainstream press has latched on to the existence of these "new feminists." Unfortunately (and erroneously), popular discourse has often accepted the insurgence of third wave texts as a marker reporting the decline of women's liberation and the "death of feminism." In response to misconceptions of where feminism is headed, a number of recent feminist publications have attempted to bridge the gap between the waves and provide a more realistic account of the evolution and future of the women's movement. While effective dialogue across the waves has yet to be performed on a significant scale, Judy Rebick and Kike Roach's 1996 collaboration *Politically Speaking* is one of the better examples of what is required: mutually respectful conversations between women concerning issues pertinent to the movement as a whole.

Anna Bondoc and Meg Daly's edited collection, *Letters of Intent: Women Cross the Generations to Talk About Family, Work, Sex, Love and the Future of Feminism*, is the most current publication of this sort. Utilizing cross-generational dialogue as their primary objective, the editors compiled 22 epistolary exchanges between young feminists and their feminist predecessors in an attempt to halt the media's premature declaration of feminism's death. Ranging from the politics of inter-racial relationships to body image and self esteem to dealing with modern-day homophobia, the collection provides a diverse account of the sometimes similar but more often strikingly different realities of women's experiences. Perhaps, more significantly, the interchanges provided a forum for young feminists to articulate their frustration with how their feminist identity plays itself out in their everyday lives.

Bondoc and Daly recognized the importance of contextualizing the "letters" in terms of the wave metaphor: each of the "waves" were presented as distinct movements with characteristics unique to time and place located within a continuous, larger struggle for women's rights. While recognizing that intergenerational hostility within the women's movement exists, Daly stated that "[i]f our struggles remain isolated or if we refuse to listen to each others' conflicting agendas, we have no movement—just a slew of individual therapy sessions." "Instead," she argued, "we might build a feminism whose members accept that the movement is as complex, undecided, unclear, but as driven, impassioned, and necessary as the individuals who make it up."

An interesting, easy to read, and informative collection, *Letters of Intent* is not without limitations. As the editors themselves admit in their disclaimer, the decision to prompt the younger generation to write the initial letter to their preselected "mentor" created an unnecessary "mother/daughter" power dynamic, one which left a number of the contributors (and readers) uncomfortable. The older women were automatically allotted the last word on all issues, which leaves readers wondering how a prolonged exchange might have concluded. Further, some of the opening letters appeared to be hesitant. Perhaps the younger feminists' desire to maintain respect and admiration for their legatees prompted many to be less frank with their critiques or concerns.

Letters of Intent illustrates that fruitful dialogue between feminism's waves is necessary, particularly in light of the current media attacks on the women's movement. But it also illustrates that discussions must take place within the context of gracious relationships, free of ideological one-upmanship, fear, and ranking. Not nearly enough experience-swapping has occurred. Understanding that each has and will face circumstances strikingly different from another and acknowledging that in respectful—and candid—dialogue is the first step in reconciling differences and moving forward.

YOUR MADNESS, NOT MINE: STORIES OF CAMEROON

Makuchi. Athens, Ohio: Ohio University Center for International Studies, 1999.

BY CHRISTINE SINGH

The nine short stories in this collection, which all focus on post-colonial Cameroon, are interconnected most obviously by subject-matter. Aside from the political and economic setting that foregrounds each story—specifically the troubles caused by the devaluation of the CFA (Cameroon's currency), which Eloise Briere clarifies in her introduction—the subjects of the stories are elucidated through certain major, uniting themes: the issue of language; Western influence or neocolonial ties; patriarchal oppression; and women's survival.

The language issue is raised by the