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Review of *Transgender History*, by Susan Stryker, and *Transpeople: Repudiation, Trauma, Healing*, by Christopher A. Shelley

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lematize the coherent definitional fields of gay and lesbian youth subjectivity. It will be of great interest to researchers, activists, and students working in the burgeoning field of queer youth cultural studies and queer studies in education. I

Transgender History. By Susan Stryker. Berkeley: Seal, 2008.

Transpeople: Repudiation, Trauma, Healing. By Christopher A. Shelley. Toronto: University of Toronto Press, 2008.

C. Riley Snorton, *University of Pennsylvania*

Susan Stryker's *Transgender History* and Christopher A. Shelley's *Transpeople: Repudiation, Trauma, Healing* were clearly written in a time of increasing mass-mediated visibility of transpeople and of their concerns and issues. Both authors index numerous films, television series, and news articles that, with varying degrees of sensationalism, produce a visual landscape through which audiences have become familiar with terms like "transsexual," "transgender," "FTM," and "MTF." Both authors are therefore uniquely charged with clarifying and defining such terms while introducing their readers to theoretically nuanced and politically supple language with which to discuss trans politics and subjectivities. Stryker's and Shelley's ambitious projects represent a significant contribution to their particular disciplines—history and psychology, respectively—in addition to the burgeoning field of transgender studies.

Throughout her accessibly written *Transgender History*, Stryker examines and theorizes the relationships between various aspects of feminist organizing and transgender feminism, which she describes as "a feminism that makes room for transgender people . . . to dismantle the structures that prop up gender as a system of oppression, but it does so without passing moral judgment on people who feel the need to change their birth-assigned gender" (3). As with most groundbreaking work, *Transgender History* traverses a wide range of intellectual traditions to compellingly draw together narratives of resistance in biomedicine, art, street and grassroots organizing, academic literature, and nonprofit organizations. The notable strengths of Stryker's book include her thoughtful definitions of terms, which she lays out in the first chapter, as well as her ability to move deftly between individual activists and political groups,

which constitute the terrain of activism around issues of gender nonconformity. Stryker's "Reader's Guide" and "Further Reading and Resources" sections should also be of great use to teachers and researchers in transgender studies.

Stryker's second chapter reconstructs a genealogy of transgender history from the 1850s to the early 1960s. In her exposition of the late nineteenth and early twentieth centuries, Stryker notes that the "distinctions between what we now call 'transgender' and 'gay' or 'lesbian' were not always as meaningful as they have since become" (34). This period, according to Stryker, found advocates in widely varying fields, including sexologist Magnus Hirschfeld and a "club" of self-described "androgynes" called the Cercle Hermaphroditos (41). Their efforts, of course, were produced by the growing medical and social regulations during the period, which sought to constrain the possibilities of variant gender expressions beginning around the 1850s. Stryker ends this chapter with a discussion of the first modern transgender organization, founded in 1961 by Virginia Prince, a white heterosexual cross-dresser whom Stryker describes as demonstrating a familiar pattern in single identity politics: "It is often the most privileged elements of a population affected by a particular civil injustice or social oppression who have the opportunity to organize first" (55).

The third and fourth chapters examine the mid- to late 1960s and the 1970s and '80s, respectively. Stryker's chapter on the 1960s contributes to a growing body of literature and film that not only documents the involvement of transgender people in the Stonewall riots but also excavates earlier moments of civil unrest in Philadelphia and San Francisco. Describing the mid- to late '60s as the "most militant phase of the transgender movement" (64), the third chapter places an emphasis on the efforts of trans youth, people of color, and sex workers to create change in their communities. In stark contrast, Stryker's examination of the 1970s and '80s paints a bleak picture for transgender liberation movements, with a host of new enemies in medical, social, and academic communities. With Janice Raymond's *The Transsexual Empire: The Making of the She-Male* as exemplar par excellence, the late '70s and early '80s marked a divide between some facets of the feminist movement and transgender organizing.[1] However, Stryker also notes the efforts of transpositive second-wave feminists, including Jeanne Cordova, Deborah Feinbloom, and Reverend Freda Smith, among others, who spoke against antitransgender prejudices within and without the feminist movement (108–9).

[1] Janice G. Raymond, *The Transsexual Empire: The Making of the She-Male* (Boston: Beacon, 1979).

Stryker's final chapter looks at the contemporary moment with a decidedly optimistic tone. She argues that "transgender issues are now clearly at the cutting edge of the social justice agenda" and that "the growing acceptability of transgender representation in mass media . . . suggests that sometime in the future—the near future—transgender people will finally be accepted as full, equal members of society" (153). Stryker's optimism seems well warranted in light of an apparent shift in politics and pop cultural expression. However, as her manuscript makes manifest, the tides of change perpetually ebb and flow. Moreover, transgender people—particularly transpeople of color, sex workers, and those who are incarcerated—remain among the most vulnerable populations to social and legal regulation and violence. Regardless of one's outlook on the contemporary moment and its potential for transgender liberation and full self-expression, most will agree with her final sentiment, that "much work remains to be done" (153).

Part cultural studies, part ethnography, and part psychological theory, Shelley's *Transpeople: Repudiation, Trauma, Healing* marks an impressive interdisciplinary exploration of the quotidian and spectacular forms of repudiation transpeople experience. Shelley's work also reminds its readers of the difficulties attendant to interdisciplinary work. Even as one of the strengths of his project involves the privileging of his interviewees' words to describe their own experiences with "transphobia," a term that his informants deploy without critique, Shelley's training in clinical psychology apparently requires that he repudiate his subjects' experiential theorizing in an attempt to offer up the term "repudiation" as an addendum and corrective to "transphobia." Shelley argues that repudiation "constellates a range of affective and cognitive elements such as sympathy, pity and a savior attitude for the 'misguided' (a colonial mindset), through to enmity, [and] hatred" (33). Shelley's repudiation will certainly prompt numerous productive discussions inside and outside the discipline of psychology about the role of intention in acts of violence against transpeople. His explication and deployment of the term at intra/interpersonal, institutional, and societal levels speak to its possibility and utility.

Each chapter of *Transpeople* provides well-reasoned arguments and examples of repudiation. Shelley's no-stone-left-unturned approach critiques conservative, liberal, feminist, and queer perspectives on trans identities and gestures toward how each viewpoint is indebted to a binary model of gender. Shelley also cautiously takes on psychology, psychiatry, and psychoanalysis to demonstrate the various forms of repudiation that constitute the psychiatric gaze. Ultimately, Shelley argues that depth psychology—and particularly Adlerian theory, which "posits the self as striv-

ing for the integration of an unconscious fracture" (169)—might make room for transpeople to return the gaze and talk back.

Stryker's *Transgender History* and Shelley's *Transpeople* should become welcome additions to syllabi for courses on transgender and feminist studies, as both monographs chart new ground for transgender studies. *Transgender History* documents social movement history as an implicit address to the individual model of understanding transgender subjectivity, which often dominates the field. Shelley's trenchant critique of psychoanalytic theory also makes room for more debate about the role of the psychiatric gaze as a constitutive part of defining transgender as an identity category.

I

Feminist Coalitions: Historical Perspectives on Second-Wave Feminism in the United States. Edited by Stephanie Gilmore. Urbana: University of Illinois Press, 2008.

Radical Sisters: Second-Wave Feminism and Black Liberation in Washington, DC. By Anne M. Valk. Urbana: University of Illinois Press, 2008.

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The scholarship on the second wave of U.S. feminism has matured to the point where historians, sociologists, political scientists, and others argue about what kinds of adjectives best describe interactions among groups of women activists during the era. Even the characterization of post–World War II women's activism as a second wave of feminist protest has been criticized for privileging white middle-class activism as a basis for the periodization.[1] Questions about feminist activism in the 1960s and 1970s proliferate: To what degree were efforts circumscribed by racial/ethnic and class divisions among feminist activists? Was there more cooperation among proliferating feminist organizations than previous studies have suggested? Would filling in feminism's big picture with more local studies show bridges across differences on the ground rather than barriers and divides?

Two recent books—*Feminist Coalitions*, a collection edited by Stephanie Gilmore, and *Radical Sisters*, a local history of feminist cooperation

[1] Kimberly Springer, "Third Wave Black Feminism?" *Signs: Journal of Women in Culture and Society* 27, no. 4 (2002): 1059–82.