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counselors, and therapists have very little education or training in human sexuality, and that the American Association of Sexuality Educators, Counselors, and Therapists (AASECT) certifies professionals who meet appropriately rigorous requirements.

Lynda Madaras' extensive experience as a sexuality educator informs her style and choice of contents. She is particularly skilled in her presentation of controversial issues and morality. She says, "For many women, masturbating to orgasm eases cramps" (*Girls*, p. 190). Then she adds:

We also want to remind you of the fact that different people have different ideas about what is or isn't harmful. Take, for example, masturbation, which is something many young people feel guilty about. Personally we think masturbating is a perfectly healthy and normal thing to do. Unless it goes against a person's moral principles, we usually advise young people who are feeling guilty about masturbating to try to relax and let go of the guilt. However, some people see things quite differently. They believe that masturbation is sinful or morally wrong and that people do themselves harm in a moral sense by masturbating. Because of these beliefs, their advice would probably be just the opposite of ours. They might advise young people to stop masturbating (*Girls*, p. 233).

My negative reactions are very few. I cannot understand why she says that girls do not ejaculate, and I worry that those who do will feel abnormal. She makes one unfortunate reference to "sexual preference." The label and contents of "Homosexual Feelings" suggest that heterosexual feelings need not be named. I hope that in future editions she will incorporate sexual orientations in a less heterosexist presentation.

Lynda and Area Madaras have written two wonderful, sex-positive books for children entering puberty and their parents. Professionals who work with these populations will also find the books quite valuable.

Transmen & FTMs: Identities, Bodies, Genders, and Sexualities. By Jason Cromwell. Urbana, IL: University of Illinois Press, 1999. 201 pp., notes, bibliography, index. Paperback, ISBN 0-252-06825-4, \$19.95.

Reviewed by Dallas Denny, MA, Gender Education & Advocacy, Pine Lake, GA.

When anthropologists turn their attention to contemporary Western culture and, in particular, to subjects studied by Western social scientists, it would behoove social scientists to pay attention. Unfortunately, this doesn't often happen. Even though anthropologist Anne Bolin's (1988) study of male-to-female (MTF) transsexualism focused on the interactions between transsexuals and their caregivers, it has been largely ignored by clinicians. When Bolin's book was finally re-

viewed, the reviewer unfortunately concluded that Bolin's book "may offer greater assistance to the student or avid reader in sociology/anthropology than to the clinician or psychology/psychiatry student" (Denny, 1993; Mate-Kole, 1992). Yet today, more than 10 years after publication, Bolin's book remains a must-read for anyone interested in the clinical treatment of transsexuals and other transgendered people.

Bolin chose to limit her observations to MTF transsexuals. A companion volume on the gender variance of those born with female bodies has, to date, been lacking. Now anthropologist Jason Cromwell gives us *Transmen & FTMs: Identities, Bodies, Genders, and Sexualities*. Like Bolin's *In Search of Eve*, Cromwell's book is based on his dissertation and other work he did while in graduate school. Portions—and in some cases, expansions—of his previously published works have found their way into the text. Cromwell skillfully interweaves them, but I found myself wishing he had included them in their original forms and then commented upon them. Those who have not read the originals will not notice which portions are new and which are not, although the update may make the reading seem a bit choppy or redundant in places.

Anthropology texts, I have learned, are rather like nuts: The meat is surrounded by a hard shell. This shell is the inevitable chapters and appendix on methodology and terminology, in which the personal and cultural biases of the author and the rationale for the study are laid out. This can be heavy going under the best circumstances. Cromwell's are especially difficult, because he uses the notoriously dense language of postmodernism to discuss "the language of identification." Cromwell argues that the terms *sex*, *sexuality*, *gender*, and even *body* are not natural categories but are socially constructed, citing authors many social scientists may find unfamiliar. Nevertheless, considering the dry nature of the approach, I found Cromwell's chapters on methodology and terminology rather easier to read than most postmodern texts, well worth sticking with. I would suggest his readers take the time to digest them properly.

With the shell out of the way, we come to Cromwell's major point, and one he keeps returning to time and again (and with good cause): the invisibility of female-bodied transpeople. He laments the dearth of case studies, texts, autobiographies, and research papers on female-bodied transpeople before the mid-1990s; but more than that, he documents a variety of ways by which FTMs and transmen have been historically rendered invisible. For example, he describes how anthropologists, theorists, researchers, and clinicians have:

- Allowed their own social norms to color their data on FTMs, and attributing to them spurious characteristics;
- Ignored FTMs, mentioned them only in passing, or treated them as invisible by virtue of "being female";
- Attributed gender variance in FTMs to the wrong causes; and
- Stigmatized FTMs as mentally ill or sexually deviant.

Cromwell gives many examples of ways in which these biases are still rendering female-bodied transpeople invisible. He tells of Lou Sullivan's difficulty in having his biography of Jack Bee Garland published: "The straight press said it was a gay story. The gay presses said it was a woman's story. The women's presses said it was a man's story" (p. 83, citing a personal communication with Lou Sullivan, 1989; see Sullivan, 1990). Cromwell also recounts having manuscripts returned to him marked, "female-to-male-centric" (p. 94), as if that somehow meant they were unworthy of publication.

Cromwell's secondary point is that transmen and FTMs do not necessarily agree with views of some clinicians that they have a "gender problem"; they do not consider themselves to have any form of psychopathology, and many resent being given stigmatizing labels. Cromwell describes a number of ways in which the assumptions of caregivers do not match the realities of the lives of female-bodied transpeople. He notes, for instance, the lack of distinction between MTFs and FTMs in the Standards of Care (SOC) of the Harry Benjamin International Gender Dysphoria Association (HBIGDA); the Standards have ignored the realities of FTM transsexuals and transmen, considering them simply the "flip side" of male-to-females. This has led to the absurdity, until recently, of female breasts being considered "genitalia," with letters from therapists being required for construction of a male-appearing chest because they are, for HBIGDA members, "genitals." Cromwell also points out the bias of the SOC toward genital surgery; they do not speak to transsexual and transgendered FTMs who eschew FTM genital surgery either because it is expensive, painful, ineffective, or simply not desired. Finally, Cromwell condemns the SOC for their use of the language of pathology. FTMs and transmen do not, he asserts throughout the text, have any confusion about who they are. They *know* exactly who they are. It is society that is uncertain, and most of the problems faced by FTMs and transmen stem from the difficulty society has in dealing with the fact that they know exactly who they are.

Those looking for a history of FTMs and transmen will not find it here; although Cromwell discusses an-

thropological evidence and historical cases, he does so mainly to make his points. Those looking for theory, treatment protocols, or explanations of the psychology of female-bodied transpeople won't find them in these pages, either. Nor does Cromwell give prescriptions for making an unfortunate situation better. For those so interested, I would suggest Holly Devor's excellent 1997 book on FTM transsexuals. What the reader will find in *Transmen & FTMs* is a powerful critique of the treatment of FTMs and transmen by social scientists in the 19th and 20th centuries. Jason Cromwell is to be commended for giving us this useful book.

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Big Big Love: A Sourcebook on Sex for People of Size and Those Who Love Them. By Hanne Blank. Emeryville, CA: Greenery Press, 2000. 280 pp., bibliography. Paperback, ISBN 1-890159-16-6, \$15.95.

Reviewed by Martha Cornog, MA, MS, Book Review Editor, JSET.

Many years ago, I bought a little book called *Fat Pride: A Survival Handbook* (Grosswirth, 1971). Revelation! A fat liberation movement! Having been weight obsessed much of my life, I was more than intrigued. Grosswirth devoted two chapters to sex, cramming a lot into 20 pages. More recently, after I started writing about sexuality, I ran across more books and articles, such as *Real Women Don't Diet! One Man's Praise of Large Women* (Mayer, 1993). But no sex manuals, although I thought one was surely needed. And there it finally was one day as if by magic, listed in a *Publishers Weekly* ad for Greenery Press. Did this magical book fulfill my latent expectations? Quite well, as it turned out.

Blank starts out by debunking the cultural truism in America that sex and fat don't mix. Doesn't everybody know that personals ads often specify "no fatties," whether gay or straight? But have you been to a shopping mall lately? Does everybody there old enough to vote look like the skinny models in sexy magazine ads? No, you say? Some of them look pretty well padded? Right. Look again. What have they usually got with