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Dildos, female condoms, pornography, and penile implants are just a few of the fascinating topics presented in Lenore Manderson's *Technologies of Sexuality, Identity and Sexual Health*. Manderson is a Professor of Medical Anthropology at Monash University, Australia and an inaugural Australian Research Council Federation Fellow. The articles that comprise this innovative work include a discussion on transgender technologies in the United States and their impact on transmen's identities; the influence of globalisation on obtaining sex-selection technologies; and an analysis of the highly sexual and erotic culture of the busy bus terminals of Dhaka. Each article delves into the effects of sexual technologies on the health, identity, and welfare of individuals and groups in diverse regions that have previously received little attention by scholars in order to discern how these technologies

can restrict or liberate people from social norms and expectations. This collection explores the relationship between how technologies are produced and marketed and how they are used, manipulated, or rejected by individuals to fit their sexual needs and lifestyles.

Previous works on technology and sexuality focus on the historical context and requisition of specific technologies, and fail to explore the distinctive qualities, diverse uses, and meanings of these objects. Furthermore, there are few studies on sexual health, gender, and sexual technologies, and hardly any works on the materiality of birth control products and procedures. *Technologies* contributes to the field of sexual technologies by investigating the effects of these technologies on identity, health, and wellbeing in an increasingly globalised world where individuals cross borders for reproductive procedures that are

unavailable in their home country, and where technologies of sex such as dildos and contraceptive devices are appropriated by women for unique purposes unforeseen by manufacturers and product distributors.

This anthology is loosely divided into three sections: female contraception, concerns over masculinity and men's roles in society, and sexual technologies that cross sexual and gendered identities and social borders. In the first part, anthropologist Silvia de Zordo investigates how Brazilian women manage discrimination in family planning clinics and a lack of freedom in their family homes in order to enjoy motherhood and their sexuality. Carolyn Sargent and Laurence Kotobi contribute to the discussion of social policies and their impact on women's contraceptive choices with their article on North and West African women's migration to France in the early twenty-first century. Both articles demonstrate that a lack of male support places the responsibility of birth control primarily on women with the result that women are blamed when birth control methods fail, or they do not produce the number of children desired by their partners. Anita Hardon continues the discussion of contraceptives with her article on the availability of female condoms and microbicides in Africa to curtail HIV infection. She argues that the acceptance of both these technologies can ameliorate gender relations by

promoting mutual pleasure and the protection of sexual partners from STIs.

In the second section, this book explores sexuality in the context of penile modifications in Papua New Guinea and the sexual culture of Dhaka, Bangladesh. Holly Buchanan, an anthropologist who specializes in public health and penile-cutting, found, along with her colleagues, that penile modifications and implants were undertaken to heighten sexual experiences; however, gender inequalities and male unity indicate that penile implants are also used to violate women. Sabina Faiz Rashid and her co-authors' article states that men's perceptions of their masculinity are heavily influenced by the overly erotic and sexual imagery they view in magazines and movies in Dhaka. In the following chapter, Marcia Inhorn investigates former residents of Lebanon who immigrated to escape the civil war, only to return later for in vitro fertilisation treatments that are not available in their current countries. Andrea Whittaker explores sex-selection for non-medical purposes, which is banned by many countries. She claims that without global regulation, its illegality does not inhibit couples from seeking treatments abroad where it is legal.

In the last part, Saskia Wieringa argues that women in Africa and Asia, as well as in Western countries, have used dildos to enhance female pleasure, engage in same-

sex intercourse, and signify 'sexual prowess'. Wieringa argues that dildos are not used by lesbians to mimic male sexuality, but rather to demonstrate 'the possibility of women's pleasures and the plasticity of women's desires' (180). Ryan Plis and Evelyn Blackwood's article moves the book from the realm of instruments for sexual pleasure to tools for transmen to overcome the challenges of passing. Unlike previous studies which centre largely on transwomen, Plis and Blackwood explore how transmen use various apparatuses and implements to navigate their sexuality. They claim that packers, binders, and devices that help transmen to use public restrooms are empowering because they gives them more security in their masculine identity. The final article, by Riki Lane, a sociologist, is the least accessible to readers due its over-reliance on jargon to illustrate the transitional relationship between transpeople and clinicians. In the 1950s, clinicians provided a diagnosis of mental illness for their transgender patients, whereas now there is a movement for transpeople to actively manage and organize their own health care and challenge psychiatric dominance over medical diagnoses.

On the whole, the articles in this work are provocative, captivating, and unique. The book covers a wide variety of topics. While this does not allow for coherent transition, it exposes the reader to various issues

relating to sexual technologies in many parts of the world. *Technologies* utilizes several case studies to demonstrate how the use of specific sexual technologies is dependent on the desire of individuals and communities to enhance their sexual health and identity, and fulfill their sexual needs. For example, women in Africa use microbicides to increase their sexual pleasure and lubrication, even though it was produced to prevent STIs and its use as a lubricant was unforeseen by its developers. This work also employs surveys and interviews to illustrate the obstacles that sexual minorities face; however, some of these sample sizes are quite small. Plis and Blackwood interviewed transmen to demonstrate how everyday materials can be manipulated by them to help them pass and increase their confidence. However, they only interviewed six transmen of the same socio-economic status, which limits the authors' ability to make conclusive claims about the lives and situations of transmen.

This work recognizes the need for further research into technologies of sex, reproduction, and contraception to build on the worthwhile studies by these authors. It is recommended that this work be read by graduate students and researchers who are searching for inspiration for a new project on sexuality, gender, and technology since this collection presents areas of inquiry which need further exploration. Activists

who are interested in reproductive rights and the relation of technologies to sexual identity would benefit from this work as well, since it illustrates the impact of sexual technologies on sexual health and identity in different cultures across the globe and identifies the actions that are needed for individuals to gain access to effective health care without discrimination. As a whole, this work contributes to the discussion on sexual health and identities by exploring how technologies of sex are manipulated by individuals and groups to suit their lifestyles and desires.