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"Fascism should more  
appropriately be called  
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merger of state and  
corporate power." Mussolini.

From sexist jokes about  
women drivers to such  
empowering icons as Amelia

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Sikhja Earhart and Rosie the Riveter, representations of the relationship between women and modern technology in popular culture have been both demeaning and celebratory. Depictions of women as timid and fearful creatures baffled by machinery have alternated with images of them as being fully capable of technological mastery and control -- and of lending sex appeal to machines as products. In *Women and the Machine*, historian Julie Wosk maps the contradictory ways in which women's interactions with -- and understanding of -- machinery has been defined



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**Sikiija** in Western popular culture since the dawn of the Industrial Revolution. Drawing on both visual and literary sources, *Wosk* illuminates popular gender stereotypes that have burdened women throughout modern history while underscoring their advances in what was long considered the domain of men. Illustrated with more than 150 images, *Women and the Machine* reveals women rejoicing in their new liberties and technical skill even as they confront society's ambivalence about these developments, along with male fantasies and fears.

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In his cultural analysis of the motor car in Germany, Wolfgang Sachs starts from the assumption that the automobile is more than a means of transportation and that its history cannot be understood merely as a triumphant march of technological innovation. Instead, Sachs examines the history of the automobile from the late 1880s until today for evidence on the nature of dreams and desires embedded in modern culture. Written in a lively style and illustrated by a wealth of cartoons, advertisements, newspaper stories, and propaganda, this book

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explores the nature of Germany's love affair with the automobile. A "history of our desires" for speed, wealth, violence, glamour, progress, and power—as refracted through images of the automobile—it is at once fascinating and provocative. Sachs recounts the development of the automobile industry and the impact on German society of the marketing and promotion of the motor car. As cars became more affordable and more common after World War II, advertisers fanned the competition for status, refining their techniques as ownership became ever more widespread. Sachs concludes

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by demonstrating that the triumphal procession of private motorization has in fact become an intrusion. The grand dreams once attached to the automobile have aged. Sachs appeals for the cultivation of new dreams born of the futility of the old ones, dreams of "a society liberated from progress," in which location, distance, and speed are reconceived in more appropriately humane dimensions.