

that the political women's organization (UWT) was the only one who received support for their projects. Only in 1990, after Julius Nyerere had paid respect to the women's networks, pointing to how they had been keeping small business and communities alive, did this attitude change. In this review I have not attempted to describe the different struggles within each country in detail, the history of each group's internal and external conflicts, or their individualized struggles with unions, employers, spouses, and legal authorities. However, despite the odds and the obstacles, these new forms of economic organization seem to offer some grounds for optimism.

### **WORLDING WOMEN: A FEMINIST INTERNATIONAL POLITICS**

Jan Jindy Pettman. London and New York: Routledge, 1996.

*by Krista Hunt*

*Worlding Women* explores the way that women are situated in international relations, as well as how the discipline of international relations accounts for the varied experiences of women worldwide. Jan Jindy Pettman presents a clear, accessible account of many familiar issues within gender and international relations. Pettman critically analyzes the absences of women's voices and experiences within the theory and discipline of international relations, while exposing the systematic exploitation and oppression of women internationally. Ultimately, *Worlding Women* emphasizes the importance of taking women seriously, attending to the differences between women, and theorizing different women's experiences of the world.

This book is divided into three sections. All three sections explore the absence of women's experiences and voices within mainstream international relations theory, as well as

presenting a feminist analysis of international relations. The first section, titled "The gendered politics of identities," addresses citizenship, race, colonialism and post-colonialism, nationalism, and boundary-making. The second section, "The gendered politics of peace and war," examines the effects of war on different women, alternative conceptions of security, women and peace politics, women warriors, and feminist debates about women, war, and peace. The final section, "The international sexual division of labour," focuses on international political economy, including the sexual division of labour, and the political economy of sex (including mail-order brides, sex tourism, military prostitution, and domestic workers). These sections uncover the gendered construction of international politics and speak to women's experiences and resistance to patriarchal and oppressive political practices and institutions. Pettman critically examines feminist accounts of these issues and offers her own perspective regarding the issues and how feminists should theorize about them.

In order to gain a more comprehensive analysis of international relations, Pettman argues that a recognition of women and women's bodies as part of world politics is necessary. Women must be seen as an important part of the "international." Thus, feminists must not only deconstruct masculinist representations of international relations, but reconstruct the discipline by "writing women."

Pettman presents not only a challenge to international relations theory, but also to feminist theory. In attempting to "world women," theorists must address issues of difference, power, appropriation, and resistance. In the spirit of Grewal and Kaplan's *Scattered Hegemonies* (1994), Pettman calls for transnational feminist networks and collaborative projects between women from around the world. Pettman argues that many issues which are germane to the lives of women must be theorized in international relations, but that difference should not be dismissed in an at-

tempt to theorize each issue for all women. Within this book, there is careful consideration of how differently situated and constituted women experience these political issues. Pettman is conscious of the reality that certain women are able to cope with oppression because of their privileged position in terms of race, class, sexuality, or nationality. Pettman cautions western feminist theorists against being oppressive towards other women by erasing the different positions that women experience globally.

*Worlding Women* has an extensive bibliography which is cited throughout the book. At times, it seems as though Pettman is merely summarizing the works of other theorists and repeating the analyses that students of international relations have previously encountered. However, *Worlding Women* makes an important contribution to both international relations and feminist theory through its critiques and suggestions for non-appropriate ways to theorize women's experiences. Pettman's work is reflexive and thoughtful. She situates herself in the introduction in terms of scholarship and identity and proves throughout the book that she can theorize difference in a responsible and non-appropriate manner. This book is useful for students and scholars of international relations, political science, and feminist theory as an example of comprehensive and considerate feminist analysis.

### **WOMEN AND POLITICS IN THE THIRD WORLD: A REVIEW**

Halah Afshar, ed. New York: Routledge, 1996.

*by Chantale Walker*

Halah Afshar, editor of the collaborative effort *Women and Politics in the Third World*, has succeeded in collecting a group of vibrant essays which make a major contribution to current feminist literature dealing with Third World women. Not only does this

book manage to situate itself within the lives of Third World women, but it also places great emphasis on the necessity to evade the essentialisms often found in feminist writing. Afshar has joined contemporary Third World feminist theorists, such as Shirin Rai, Jenny Pearce, Rohini Hensman, and Ziba Mir-Hosseini, to create a work rich in theory and practice. Whether discussing a country-specific issue, such as the growing concern with women's issues in contemporary China, or arguing for the necessity to bring the state back into Third World feminist discussions, each contribution establishes the in-depth, yet wide-ranging, character that makes this book such a success. As Afshar states, the variety of issues addressed by the contributors reflects the intention to "bring Third World women to the centre of the political analysis and highlight the different forms of feminine political activism that has been ignored and undervalued by orthodox academicians."

The most interesting aspect of this book is its capacity to combine sophisticated theoretical analysis with comprehensive explanations of the major practical issues surrounding women in the Third World. Not only are these theoretical debates insightful and illuminating, but they also avoid the self-destructive claim of being the final authority on their subject. For instance, in chapter one, Georgina Waylen offers some very useful guidelines for the study of women's lives within Third World political structures. Subsequently, the larger work roughly seems to follow these guidelines by dealing with the lack of acknowledgement of women in political processes of all kinds. While this lends some continuity to the text, it is important to note that the various authors also modify these guidelines to better explain their area of concern—thus offering a collection which is both comprehensive and respectful of difference. A significant trend to be found throughout the volume is its emphasis on the differences between western women and women of the Third World with

respect to their circumstances, struggles, resistances, and relationships to the state and other organizations. Moreover, the work underlines the point that "Third World women" is a category composed of various identities and should not be mistaken as homogenous.

As the collection is laid out, the contributions by Waylen, Rai, Pankhurst, Pearce, and Hensman examine the role of women in debates about the state, including discussions concerning both contemporary political change and resistance to authoritarianism. The other contributions discuss more specific realities of women's everyday lives, drawing on case studies such as Nicaragua, Iran, China, and Palestine. Despite this theoretical/empirical division, each of the authors tackles her subject without the exclusion of either. That is, although the bulk of the book deals with specific geographical areas, theoretical debates are neither dismissed nor omitted. Instead, the work strikes a unique balance between theory and practice, which makes it a valuable contribution to discussions of women and Third World politics as well as political studies generally.

### **THE ELUSIVE AGENDA: MAINSTREAMING WOMEN IN DEVELOPMENT**

Rounaq Jahan. London: Zed Books, 1995.

*by Marnie K. Lucas Zerbe*

The primary focus of Rounaq Jahan's book *The Elusive Agenda: Mainstreaming Women in Development* is to highlight and bring under scrutiny the obvious lack of progress for Women In Development (WID) initiatives in improving the lives of Third World women. She seeks to explain "the contradictory trends of WID-heightened advocacy and awareness of gender issues on the one hand, and the growing poverty of the world's

women on the other." In order to answer this question, Jahan traces the history of the women's movement by examining the experiences of four donor agencies and two of their partner countries, placing particular emphasis on how they implemented and reacted to a gender-prescribed agenda. She does this by using a clear analytical framework to assess how WID policies and measures, undertaken by the donors and the partner countries, have worked to bring about the objectives outlined in the original agenda.

Chapter one outlines Jahan's methodology, and chapters two through five then highlight the strengths and weaknesses of different approaches taken by four donor agencies (Canadian International Development Agency, Norwegian Agency for Development Cooperation, United Nations Development Program, and the World Bank) and two partner countries (Tanzania and Bangladesh) to implement WID policies and objectives. Chapter two reviews the policy goals through a comparative analysis of common approaches taken by both the donor agencies and the partner countries to address the concerns of southern women. Jahan concludes that policy objectives have moved steadily from "women's advancement" to "gender equality" and finally to "women's empowerment." Furthermore, Jahan argues that the mainstreaming of women and women's issues directly into development theory and policy is emerging as a positive alternative to previous practices of simple physical integration of women.

Actual WID strategies adopted by donors and their partners to improve the success of their policies and programs, while adequately addressing feminist concerns, are outlined in chapters three and four. While chapter three describes the institutional strategies implemented, specifically focusing on issues of responsibility, accountability, coordination, monitoring, evaluation, and personnel policy, chapter four examines the operational strategies undertaken,