

the image of migrant women as innocent and prone to all kinds of temptations and who needed to be protected against all evils. Independent women migrants were often seen as living outside established social norms and so were seen as moral threats to their original as well as their destination societies. For instance, as seen in Mager's chapter, migrant women were depicted in the literature as amoral and family wreckers rather than as agents and problem solvers. Mager argues that not only the state imposed image of women, but also the studies on gendered histories of migrant labour in Southern Africa, were problematic.

All contributors in *Women, Gender and Migration* indicate that patterns of women's migration and work opportunities in the past were shaped and reshaped by political, social, cultural, and economic forces. At the end of the twentieth century, women migrants from the South still occupy work in the reproductive and service sectors (domestic work, sex work, invisible labour in marriage) when they move to work in Europe and North America. They still hold strong ties with their families in countries of origin. Transnational families like those of Italian migrants (see Gabaccia's chapter) are more common nowadays. It can be concluded that despite changes in the economy and labour pattern through globalization process, women's major migration patterns still remain the same but evolve in different forms, and locations (See Reyers's chapter for more details).

GENDER AND GLOBAL RESTRUCTURING: SIGHTINGS, SITES AND RESISTANCES

Marianne H. Marchand and Anne Sisson Runyan, Eds. London and New York: Routledge, 2000.

REVIEWED BY DIANA HUET DE GUERVILLE

In order to address the significant gender gap in the literature on globalization, Marianne H. Marchand and Anne Sisson Runyan have gathered together twelve diverse, yet complementary feminist analyses of the complex set of changes occurring as part of what the editors term "global restructuring." Marchand and Runyan believe that "gender analysis (in its several variations) is particularly well-equipped for developing a better understanding of globalization's multidimensionality," and the contributions to this volume certainly bear out that claim. Taken together they provide a wide-ranging and multifaceted picture of global restructuring that is often missing from supposedly 'gender-neutral' accounts, showing women not just as victims but also as agents of change.

The book is thoughtfully organized, framed by an excellent introductory chapter that sets the context for the volume by defining key terms and explaining the editors' intent and rationale. Though this collection seems geared specifically

towards academics in the field of International Political Economy and related disciplines, the introduction offers an engaging and comprehensive overview of important concepts that may provide readers coming from a wide variety of perspectives with enough of a background to enjoy the entire volume.

The chapters are divided into three sections: Sightings (feminist conceptualizations), Sites (concrete spaces of restructuring), and Resistances (women's agency in various forms), which I found worked quite well as an organizing structure. Each section also has its own introduction, explaining the overarching theme even further and summarizing the relevance of each contribution.

'Sightings' introduces some exciting theoretical concepts which show new ways of thinking about restructuring from a variety of perspectives, revealing complexities that are usually hidden. For example, the first two chapters both use the example of Filipina maids working in Hong Kong to illustrate the contradictions inherent in global restructuring. Chapter One makes a distinction between "techno-muscular capitalism" (also termed global restructuring I, or GI) and its often-invisible shadow, a "regime of labour intimacy" performed largely by women (or GI^{II}), and both pieces address the maids' resistances to these processes. Chapter Two explores how the maids challenge the "patriarchal prism" by visibly overtaking public space en masse on Sundays, while Chapter One shows the retreat into either "tomboyism" (an accepted

form of lesbianism) or religion and tradition as limited ways in which the Filipina maids counter the highly sexualized and racialized stereotypes they are subjected to. Chapter Three analyzes the pages of *The Economist* to show how notions of hegemonic masculinity have shifted because of restructuring. And the final chapter examines the post-socialist economic transition in the Czech Republic from a feminist perspective, revealing that some forms of restructuring have actually been beneficial for women there.

"Sites" includes pieces that are more typical of the existing literature on gender and globalization, which tend to consist of empirical studies of the effects of restructuring on women in particular places and instances. Chapter Five examines the case of Jordan, where the author contends that restructuring can have positive effects by bringing more women into the workforce and thus enhancing opportunities for feminists to challenge fundamentalism. Chapter Six analyzes the case of weak gender equity legislation enacted in Japan to reveal the role of state in perpetuating women's inequality, insisting that politics must be regarded as vital site of restructuring and thus highlighting an important space for action. Chapter Seven challenges the notion of the unskilled third world migrant worker in Europe, emphasizing the importance of class and gender differences among immigrants. And the last piece provides an interesting account of varying coping strategies employed by different ethnic groups in Suriname in response to global restructuring, such as house sharing and pooling of financial resources, with a particular focus on women's roles and options in each situation.

I was most excited by the final section on "Resistances," since literature on globalization tends to focus almost exclusively on theoretical or empirical assessments of the problem while ignoring the possibilities for change. The editors seek to redress this omission, and

explicitly challenge the notion of resistance needing to take a certain form (perpetuated by analyses of globalization demanding large-scale revolt which they consider overwhelming and disempowering). Instead, they embrace a more inclusive concept of resistance, so that women may make connections and create openings for change and challenge.

The first piece examines women's resistance in Ecuador to show how they have been actively involved in a range of struggles that push boundaries by both invoking traditional feminine roles and challenging them. Chapter Ten returns to the Czech Republic to hear from "elite" Czech women who appreciate their newfound freedoms under capitalism even as they reject the consumerist and materialist mentality it brings. These women are at the crossroads of two socio-economic systems where the tensions and contradictions are still being played out, and the women see both the problems and promises ahead. Chapter Eleven is a particularly affecting account which shares the stories and "competing realities" of Islamist, Muslim, and secular women in Egypt as they resist and respond to global restructuring in varied ways. Finally, the last piece uses the metaphor of dance to examine women's transnational organizing, addressing the tensions of this particular kind of organizing that has arisen in response to global restructuring and revealing its strengths and weaknesses.

The book closes with a short but thoughtful conclusion that reiterates the main themes and ties everything together, emphasizing the importance of a multiplicity of different feminist voices representing a variety of perspectives, all of which explore issues not often covered by other critical analyses of global restructuring. This collection provides a much needed and thought-provoking treatment of the different ways that global restructuring can

manifest itself in women's lives, showing quite convincingly that a feminist analysis is not only necessary, but has a great deal of insight to contribute. In fact, the strength of this volume is in large part its insistence that women are not a homogenous group that is universally victimized by global restructuring—while women certainly suffer some of its harshest consequences, they do not suffer equally. Some women actually benefit, while others find new openings for resistance that didn't previously exist, experiencing new freedoms and new kinds of feminism along the way.

CITIZENS PLUS: ABORIGINAL PEOPLES AND THE CANADIAN STATE

Alan C. Cairns. Vancouver:
University of British Columbia Press,
2000.

BY KRISTIN BURNETT

Citizens Plus: Aboriginal Peoples and the Canadian State by Alan Cairns is a response to the Report of the Royal Commission on Aboriginal Peoples (RCAP) released in 1996 which advocates Aboriginal self-determination and government. Cairns examines relations between the state and Aboriginal peoples, the impact of the government's assimilationist policies, and finally the emergence of a nation-to-nation paradigm as embodied in the findings of the RCAP. Ultimately, he is concerned with the potential impact of the Reports' recommendations on the unity of Canada. Criticizing the RCAP for ignoring viable alternatives to self-government, Cairns proposes