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analysis. Kelly’s descriptive writing and 14 photographs provide a vivid sense of place (you can taste the
dust on the drive to the Zona and then see the bright, orderly environment within). Her portrait of the
Zona also considers its subgroups: food workers, janitors, clients, on-site medical personnel in regulatory
roles, and the “invisible” Central American sex workers, viewed as immoral by some of the Mexican sex
workers. White lab coats distinguish female medical workers in the Zona from sex workers; Kelly shares
how she was encouraged also to wear a white lab coat. For this methodological decision and others, she is
transparent about her decision-making process and actions. The resolution of dilemmas related to
participant observation adds an intriguing element, and her relationships with people of the Zona are one
of the most memorable aspects of the book. Kelly was able to transcend boundaries and interact with
subgroups who view one another with suspicion, such as the medical workers and sex workers.

Although Kelly considers the provision of sexual services for pay as a form of work, rather than a
form of victimization, she concludes that the sex workers in her study are exploited in the same sense
as impoverished women around the world, who provide domestic services. The women sex workers
face additional stigma and social sanctions because their services are sexual, but at the root, their
most difficult challenges are the same as those of all low-paid women service workers. Kelly’s analysis
thus presents a more nuanced view of the experiences of women sex workers between opposing
poles that have been staked out in this discussion: She presents them as both exploited by economic
and political conditions yet as independent agents who make sound economic survival choices; they
are neither one-dimensional victims nor proud advocates of sex work as a profession. This contextu-
alyzed study of the Zona Galactica is valuable for its deft economic and political analysis inter-
twined with warm, multidimensional portraits of Zona individuals.

Nandini Gunewardena and Ann Kingslover (Eds.)
376 pp. $34.95 (paper). ISBN 978-1-930-61891-3

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The Gender of Globalization will likely be an enlightening book for Affilia readers. This collection
of 15 short essays takes readers on a journey into the lives of female factory workers, merchandise
traders, service industry staff, and occupations that have increased in prevalence because of
the increasing global economy. The authors use an ethnographic approach to study women and the
effects of globalization on women’s social, economic, political, and cultural lives. The book is
organized into four sections that are rich with content, context, and the lived experiences of women
who are navigating various industries and structures.

The first section contains accounts of women in the garment and consumer goods industries,
focusing on Sri Lanka, Ghana, Europe, and Liberia. The stories of empowerment, dedication, and
commitment are evident in the chapter by Gunewardena about Sri Lankan factory workers and the
stigma that accompanies participating in “modernity,” defined as a break from culturally acceptable
women’s work and an entry into Western methods of factory production. The female factory work-
ers’ experiences of crowded living conditions, low pay (about 13 cents per hour), 12-hr work days,
and threats by male supervisors to increase production quantities are common. This modeled Theory
X management approach raises questions about the intersection of gender in the workplace and
power differentials that are openly displayed in factory work. Yet, the instances of self-advocacy
and activism are not unrecognized, since these women created a newspaper for information and
communication regarding better labor conditions and ending unjust treatment in the workplace. Similarly, Darkwah’s chapter on Ghanaian woman traders describes a Ghanaian case study of international trading businesses of consumer products that affords women direct access to the global economy, purchasing goods from New York, London, Bangkok, and Hong Kong to sell in and around Accra. This case study was used to develop a widely underused theory of the liberating effects of globalization for the elite of third world countries, particularly for female Ghanaian entrepreneurs and successful business owners who have ties to trading and bargaining in an area of the world that is rich with resources.

The second section, on women and violence, considers “racialization, subordination, and paternalistic marginalization . . . through capitalist economic and cultural relations,” with special attention to Swedish, Argentinean, and American women. Dahl’s chapter on Swedish women questions the idea that the true beneficiaries of globalization are “Europeans” as a whole and encourages readers and scholars to view the diversity and important regional distinctions that change the face of globalization. In this chapter, Dahl also discusses the complexities of race, sex, and tradition by Swedish women directed against Thai women who are married to Swedish men. Along the similar theme of racialization and gender subordination, Conwill’s chapter reflects these concepts through African American women’s experiences of globalization in light of disparities between the availability of jobs and the pay of black men and women, while linking violence in the community to violence inside the home.

The third section focuses on migrant Filipinas and Jamaican women workers in service industries, including tourism entrepreneurs, domestic workers, and hotel and restaurant industry workers. In a chapter on tourism, Bolles provides an extensive look at the historical development of the Caribbean tourism industry as an expression of globalization, while inquiring about the “dark-skinned ‘island’ women” who are heavily involved in maintaining the idea of a tropical adventure. These women exercise agency and secure a place by operating family-owned businesses in Negril and ensuring local industry ownership despite the growth of international resorts. In another chapter, Parrenas discusses the private domestic Filipina workers in modern cities, such as Tokyo, Los Angeles, Paris, and Rome, and examines the idea of gender opportunities in these places compared to the women’s “home” country of the Philippines. Parrenas captures the women’s need to establish place and space in terms of workspace movement, the lack of integration into the public arena, the limited availability of safe places and ownership spaces, and the multifunctional role of the church. The concept of agency and use of resources is employed by women to adjust to displacement. The domestic workers discussed in this chapter felt unable to integrate and, despite sharing job information and other resources, they still did not feel that their new country was a place that they could call home.

The last section is on agency in the face of marginalization and expands upon the “lessons learned” from the diverse experiences of women around the globe. Kingslover discusses the implementation of the North American Free Trade Agreement and its effect on agricultural work in Mexico, Sri Lanka, the United States, and Latin America in the context of neoliberal capitalist strategy. She details various forms of agency that are used by women to identify and unite in “transnational organizing” toward women’s rights, labor rights, and environmental rights in the free market. Pandey discusses the women’s movement in Orissa, India, as a form of feminism “that neither rejects tradition outright nor poses women as victims and men as oppressors. Instead, the movement creates a coalition in which women and men are partners in promoting the interests of the socially disadvantaged” (p. 257). Anglin and Lamphere conclude with a consideration of feminist ethnographic research and the benefits and unique insights that are gained in analyses of globalization that consider gender, race, ethnicity, and class.

Overall, The Gender of Globalization includes testimonials of the diverse lived experiences and resiliency of women who occupy multiple spheres of economic influence. Although these topics are not new, this book offers a broad look at various populations and circumstances that truly presents an
individualized global picture of challenges, determination, and success. The contributing authors express the importance of using cultural analyses in research. In fact, the books authorship expands the globe, incorporating some writers whose research provides a return to their home country and a reexamination of cultural traditions in a global market. It offers a rich description from the grassroots level of women’s entrepreneurial efforts and the circumstances that create their quest for greater responsibility and ownership over their work, mostly in the hope of supporting a life for themselves, their families, and their communities. This book has implications for U.S.-based and international social workers in relation to the ability to provide social services cross-culturally in light of ethics and policies in a globalized world, incorporating an area of research and practice that is worthy of greater attention.

Joan Wallach Scott
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This collection of eight essays, edited by Joan Wallach Scott, discusses the impact of institutional success on women’s studies programs in the United States. Scott brings together what she characterizes as the “edgiest” essays of a special issue of the journal *differences* that appeared in 1997, as well as several additions. Whether 13 or more years later those essays remain edgy may depend on the reader, the reader’s location within academia, and what the reader intends to do with the thoughtful questions the authors pose. Scott’s concern is that women’s studies as a program of study is not only theoretically incoherent but also implicitly conservative. As Wendy Brown elaborates, its very reason for being—the study of women—is theoretically suspect for the way it reifies an object of study that academics have called into question. Identity politics, Brown argues, are spent. By becoming an academic discipline, women’s studies’ radical potential has been disciplined.

All the essays, each thoughtful in their own right, represent ideas that have unevenly infused academia but that continue to be salient. In essays by Afsaneh Najmabadi and Saba Mahmood, women’s studies is shown to lend to the erasure of individual positions, especially among diaspora populations. To wit, Mahmood traces how claims of gender inequality in Islamic cultures have served to justify war, imperialism, and violence. An essay by Gayle Salamon suggests that transgender (trans) studies belongs in women’s studies programs, rather than in sexuality or queer studies, because trans identity exists within the realm of gender categories. Trans studies challenges the fixedness of the “women” in women’s studies for the ways it is “proximate but unassimilable” (p. 117).

As Scott proposes in her introduction, and Robyn Weigman writes, the institutionalization of women’s studies as a conservative, disciplining, and disciplined field of study must be evaluated within the context of political practice. Along these lines, Ellen Rooney laments that students increasingly construct their choice of women’s studies as a political choice, regardless of whether they engage in any sort of political acts. And Scott argues that whereas 40 years ago women might have taught or studied within a women’s studies program and felt that the inquiry in which they engaged was political, this is no longer the case. Women’s studies “had” feminism as its political project. Of course, it was the other way around. Feminism gave life to women’s studies programs. And if that was the case, what political acts might students and faculty in women’s (gender?) studies