

might be experiencing. In some cases governments have developed policies to protect all women despite their colour.

Second, psychoanalysis is expensive, and if taken up would not be for those people who most need the service.

Third, it is slowly becoming obvious that the systemic approach to counselling, and engaging clients in brief therapy, leads to the best results from therapy.

However, having said this, non feminist therapists and non psychoanalysts could still benefit from reading this book, if it is read with a view to gaining a different perspective on therapy with women, despite their colour. As the book is emotionally charged (dealing with the emotive issues of politics, race and gender), those who want to benefit from it must remain objective.

Reviewed by Eunice R Muzenda, Executive Tutor, Family Counselling Unit, Harare, Zimbabwe.

*Women, Development and Survival in the Third World*, Haleh Afshar (ed), Longman Group UK Limited, London, 1991.

This book might better have been titled *Women, crisis and survival*, as the examples given show women reacting to forces which work *against* development - repressive fundamentalism in Iran, the American destabilisation crisis in Nicaragua, and the economic and political crises of Nigeria. Women are shown to be affected as consumers, as workers and most seriously as the ones on whose shoulders falls the increasingly heavy burden of maintaining the family unit. At best, as in Mary Stead's Nicaraguan example, gendered needs and concerns such as childcare policies and contraception have been put on hold by the state because they are seen as potentially divisive in the context of a national emergency; at worst, as Carolynne Dennis shows in Nigeria, the social problems created by a deteriorating economy are off-loaded from the state to women, who are forced to "manage" the crisis at the household level.

The differential impact of national crises on women because of their special role as household managers is not news. Where this volume is more innovative, however, is in those contributions which discuss programmes and policies that are more truly developmental, ie deliberately conceived and carried out to advance the national good, rather than as a response to disaster. The most interesting such discussion is Delia Davin's study of China, which describes the impact of "development" of the sort being widely touted after the recent turmoils

and reforms in the socialist world; namely, the promotion of the free market as the prime mover of economic life and the withdrawal of the state from many fields. Davin has the advantage of a historical perspective on this process as she examines the decollectivisation of Chinese agriculture begun in 1978. As she relates it, the replacement of the commune with household as the main productive unit in the rural areas was meant to promote entrepreneurship and invigorate economic life.

Unfortunately for women, control of productive forces and of the social environment of production was removed from the state-sponsored commune leadership and reinvested in the traditional family head. Many rural women, accustomed to personal recognition and remuneration for their labour as part of a work team and to the camaraderie of collective work, now found the profit generated by their labour was claimed by their father or husband, in the name of the family.

This gave rise to the inaccurate perception that the only real economic actors are men - a perception says Davin, which was reinforced by the tendency towards sex discrimination in the new free market China on the grounds that education and employment are for men, while home and family are for women.

This same perceptual problem is also found closer to home, according to Anne Akeroyd's study of SADDC women farmers. She describes government policies in, among other areas, Musengezi and Mount Darwin, which seem to assume that the only active peasant farmers are men.

Despite official commitments to successful resettlement and the promotion of household entrepreneurship in the peasant agricultural sector, women are refused access to credit and denied land tenure under both governmental and customary procedures. As in China, although the household unit as a whole may seem to prosper, women's status within the household deteriorates as men are tacitly encouraged to appropriate the fruits of women's labour. Akeroyd mentions malnutrition, stress, isolation, the abuse of polygamy (in order to provide more workers for one man) and the replacement of women's traditional subsistence crops by "men's" cash crops as gendered results of ill-designed rural development schemes.

Similar patterns are observed by Cecelia Ng in Malaysia, where the state has encouraged modernisation and mechanisation of agriculture. Control and ownership of technical innovations has become a male preserve, and the development of skills and training has been defined as male knowledge. Women are thus locked out of this particular form of development, and are regarded largely as "housewives", a process which Ng calls "the masculinisation of agriculture" (p 195). Interestingly, she reports that both men and women

see lack of involvement in "modern" agriculture as an elevation of women's status, and that as a family's wealth increases, female participation in crop production decreases. Le Thi Nam Thuyet, from Vietnam, describes the opposite process-movement away from the household as the main rural economic unit and towards the collectivisation of agriculture - and associates it with benefits to women ranging from increased age at marriage to the eradication of illiteracy. Unfortunately, Thuyet's piece is uncritically adulatory of the Vietnamese government which makes it difficult to objectively compare the experience of Vietnamese women with that of their counterparts under different rural development models. A more up-to-date article, dealing with the impact of *doi moi* (new thinking), the Vietnamese perestroika, would probably have been more interesting.

The book concludes with a collection of articles on India. These accounts come closer to embodying the title of the book as they depict women actively trying to create a good life for themselves and their families rather than as objects acted on by ideological and economic forces. Contributions include pieces on women in trade union struggles and on the efforts of the traditionally outcast devdasi women, with the support of sympathetic civil servants, to create for themselves an economic base other than prostitution. Of particular interest is Jana Everett and Mina Savara's discussion of the utilisation of lower-value credit by women small-commodities producers, with suggestions on how the delivery of credit could be redesigned to improve women's economic autonomy, and help them avoid the invisibility and impotence that plague their farmer sisters in the SADCC and elsewhere.

This volume is not without faults. The arrangement and selection of articles is sometimes inscrutable - for example, a rather abstract discussion of Western misconceptions about Third World women appears in the middle of the book rather than at the beginning, where it might have provided a theoretical framework. Some of the articles are only tangentially relevant to the theme of the book, such as Bina Agarwal's very technical discussion of mechanical wheat cultivation in Punjab which devotes only three short descriptive paragraphs to the impact on women. Similarly, Dennis's account suffers from an abundance of information on recent Nigerian history and a relative dearth of non-impressionistic information on the daily struggles of Yoruba women. Haleh Afshar's account of nineteenth and early twentieth century Iranian fighters for women's emancipation, while inspiring in its own right, contributes little to empirical knowledge of the lives of women in Iran today.

Despite its shortcomings, this book is a useful contribution to the study of gender and development, largely because it enables comparisons to be made

and similarities to be observed between societies as disparate as Nigeria, Malaysia and Nicaragua. I hope that the empirical data contained here can nourish some future, more theoretical work which may produce some useful generalisations about the differential impact of both crises and development policies on Third World women.

Reviewed by Amy Kaler, Chindunduma GHS, Shamva, Zimbabwe.

*Women in the World Economy, United Nations International Research and Training Institute for the Advancement of Women (INSTRAW)*, prepared by Susan Joeques, Oxford University Press, 1989 (161 pp, price not stated, ISBN 0-10-506315-5 pbk).

This ambitious book sets out to locate the position of women in the world economy and to examine how changes in international relations over the past 40 years have affected women in the developing world.

The book is divided into four parts, which examine women's position in a changing world, as well as changes in trade patterns, financial market activities and technology and their impact on women. It also looks at employment trends for women in agriculture, industry and services.

Part four summarises the emerging trends in the international economy, as they affect women. It incorporates an annex highlighting excerpts on women in development from the International Development Strategy for the Third UN Development Decade.

In a broad sense, international exchanges have been favourable to women's economic position, the book contends. Particularly in industry, there has been an increase in the gainful employment of women. Thus women have advanced most, economically, in countries that have developed as successful exporters of manufactured goods, mostly in East Asia.

But recent protectionist barriers in industrialised countries, deep international recession and the debt crisis have brought economic devastation in some areas of the developing world and now threaten the economic advances of women over the past 40 years.

The book concludes that the present international economic climate is