As discussed, the wealth of information Arat provides also resonates with other broader issues, namely the adaptability of political Islam to 'sanctioned' politics, the compatibility of Islam with liberal democracy, and finally the issue of female agency in fundamentalist movements. In conclusion, this is a very interesting book that is exceedingly useful in understanding women's participation in illiberal movements, and for exploring the issue of the compatibility of Islam with liberal democracy.

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Liberating economics: feminist perspectives on families, work and globalization

Drucilla K. Barker and Susan F. Feinstein; University of Michigan Press, Ann Arbor, 2004, 208p, ISBN 0-472-06843-1, £17.50 (Pbk); ISBN 0-472-09843-8 £41.50 (Hbk)

Sandra Harding's endorsement states that this book 'is a must-read for every future economist, undergraduate and graduate, and for every women's studies student. It should be required reading for every policy-maker at the WB, IMF and WTO'. So is this view justified and if so what is it about the book that supports this claim?

The book opens with the paradox of the increasing prominence given to gender equality (now considered central to economic growth) in international policy and the continuing hardships and injustices experienced by women, despite their increasingly visible contributions to the market economy. The authors argue that feminist economics would allow some progress to be made towards understanding, if not resolving, this contradiction by bringing the crucial and currently hidden contribution of the domestic or reproductive sphere into the analysis. In so doing, it would 'liberate economics' from its current pre-occupations with scarcity, competitiveness and market efficiency.

The authors show how feminist economics understands economics as the study of *provisioning* rather than simply of markets. It has a different understanding of the human subject and operates with a different set of boundaries than orthodox economics. More specifically 'rational economic man', the cornerstone of neoclassical economics, who makes choices on the basis of atomized preferences in order to maximize their individual (or in some cases household) utility, is replaced by a socially situated individual whose decisions or agency is shaped by the constraints of their social context. The orthodox approach regards individuals

as responsible for their own standard of living as these outcomes are determined by the choices made, rather than a consequence of the prevailing unequal economic and social model. In terms of the boundaries, the emphasis on provisioning brings the domestic sphere, where a large part of social provisioning takes place, albeit in a rather different way through the 'expenditures of time, affection and money' (p. 20) rather than simply money, into the analysis.

In this respect, Sandra Harding's comments are well justified. If policy makers used this broader, more holistic conceptualization of the economy, it would enable them to understand, for example, that policies for gender equality can only be effective if gender issues are incorporated into economic analysis and policies at the outset.

The more detailed illustrative chapters are selected to reflect issues where the economic consequences of the gender division of labour are particularly significant. These include the history of the Western family to trace the origins of the separation between public and private domains, the analysis of caring labour to highlight its crucial social significance and monetary undervaluation, and the uneven gendered character of paid work reinforced by the uneven domestic division of labour. They proceed to discuss the feminization of poverty, pointing out how the poverty of lone parents is structural and social rather than a consequence of their individual behaviour. In the final chapters, the authors turn to the uneven impact of globalization, linking the expansion of economic activity on a global scale to growing economic inequality between rich and poor countries. They point out how this has particularly adverse implications for women, who constitute the preferred workforce for MNE but also form the major share of the expanding 'Dickensian' informal sector. In the final chapter, they echo Stiglitz (2003) by attributing part of the injustice women experience to their absence from the negotiating table. Their analysis goes further, however, because it is not simply their physical absence but their absence from the economic thinking that generates the policies that are critical.

These chapters are somewhat uneven, with the chapters on paid work and care being particularly illuminating. Elsewhere, while the book provides a valuable introduction to the issues, clarity and accessibility is perhaps prioritized over complexity. With reference to globalization, whether there has been increasing or decreasing inequality is highly contentious and depends in part on the measures used (Milanovic, 2005). Likewise, the consequences of working in the export processing sectors are highly differentiated (Kabeer, 2004). It is precisely because some gain from globalization that makes the task of those seeking to enhance economic well being for all, in the way the authors thoughtfully define, as fairness in outcomes, quality of life, meaningful work, good working conditions and economic security and the minimization of wastefulness, extremely complex. Nonetheless if read, and thinking optimistically, this book could make a major contribution by encouraging economists and policy makers to expand their

horizons and adopt a broader and more inclusive understanding of the economy and well being, that in turn would give the formal policy objectives of gender equality a greater chance.

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'Letting them die': why HIV/AIDS prevention programmes fail

Catherine Campbell; The International African Institute, James Currey, Indiana University Press, and Double Storey, 2003, ISBN 0-253-21635-4, £12.95 (Pbk) 224p; ISBN 0-253-34328-3, £40 (Hbk) 214p

This is a sobering, thought-provoking and significant book, of importance to anyone interested in Southern African sociology, psychology, health matters or politics. Author Catherine Campbell, a social psychologist with a specific focus on the local community-level of analysis rather than individual and biomedical perspectives, analyses the results, including disappointments and failures, after three years of a particular HIV-prevention programme, the Summertown Project. 'Summertown' is a pseudonym for a small South African community, used to protect respondents' confidentiality. Three particular high-risk sectors of this community were targeted for intervention designed to improve sexual health: migrant mineworkers, commercial sex-workers and schoolchildren. Campbell is at pains to point out that poverty and gender inequalities had an adverse effect on the aims of the project, revealing that rationality is only one factor in decision-making.

Numerous studies, in addition to the shocking escalation of AIDS statistics, support Campbell's assertion that people wittingly participate in risky behaviour. Despite intellectually knowing the dangers of such behaviour, many individuals avoid using condoms, and have sex with multiple partners. No better example could be provided than the case of former Deputy President, Jacob Zuma, also previously leader of the Moral Regeneration Campaign and head of the National AIDS Council. The South African public has been riveted by the 2006 trial of Jacob Zuma (63), accused of rape by a 31-year-old HIV-positive family friend who