

fashion—as indicated by the focus on categories like generation and gender. It refers to patterns and regularities in collective settings, even where the macrodata refer to intimate life (marriage, children). To an extent, this understanding of “life courses” is justified by the methods and goals of a study like this. On the other hand, that a work adheres to a specific methodology does not absolve it from criticism. The EGLHS data would reveal more of their significance—and attract more readers—if the authors took better cognizance of the alternate approaches of everyday life history and cultural studies.

The methodology might also be contrasted to sociological analyses of political legitimacy, revolution, and legality, as well as analyses of political and cultural elites. Such contrasts both justify the merits of Martin Diewald et al.’s approach and highlight the way in which the approach constricts its interpretative range. In this respect, the most unfortunate loss in this study concerns the senses of what “socialism” and the “abrupt transition” from it to market society are. The FRG, for example, is reduced to a “*soziale Marktwirtschaft*” (p. 9), whereas a more refined distinction of its identity vis-à-vis other forms of capitalism would have better indicated the political stakes of the transition. To be fair, the volume includes a comparison with Poland in Chapter 11. Nonetheless, the approach overemphasizes the inevitability of both the transition and its outcomes. The question of ongoing political allegiances, especially to the successor party to East Germany’s former ruling party, and how such affiliations relate to what the authors call “control and agency beliefs” (pp. 214 ff) is mooted. Precisely this question, however, would reveal whether agency beliefs extend to practical engagement with political institutions.

A final comment must be made concerning the poor English. The prose style across the various contributions is already turgid enough, conforming relentlessly to the language of data exposition with minimal connection to the extensive interpretive literature. That nearly every page suffers, in addition, from nonidiomatic English is a serious burden on the reader. This lack of editing for linguistic clarity is a major flaw that could easily have been addressed with careful proofreading before publication.

Global Feminism: Transnational Women’s Activism, Organizing, and Human Rights. Edited by Myra Marx Ferree and Aili Mari Tripp. New York: New York University Press, 2006. 325p. \$65.00 cloth, \$23.00 paper.
DOI: 10.1017/S1537592707072532

— Eliz Sanasarian, *University of Southern California*

At first glance, this book appears disjointed and unusually broad. A careful reading, however, reveals the vast nature of the subject the editors astutely attempt to cover: the transnational dynamics of a variety of issues impacting on

women’s rights and concurrently being impacted by women’s activism.

The book is divided into three sections. In Part I, Mary Marx Ferree, Aili Mari Tripp, and Peg Snyder address the multifaceted directions of the meaning and practice of transnational feminism. This section captures the essence of the complex and difficult conceptual and practical developments in the field where human rights, social movements, development studies, and other topics interact. Ferree explains how transnational opportunity structure affects women’s activism locally. Snyder sees the United Nations as a “godmother” in its role as the initiator of local activism. She argues that the UN involvement changed it as an institution, and humbly leaves out her own unique and invaluable role as the founding director of the United Nations Development Fund for Women (UNIFEM). Many activist women in the developing world who have made major positive changes in their communities praise Snyder for her insight and dedication long before these issues became academically and commercially popular. Her analysis is imbued with deep experiential understanding of the history and process of women and development issues. She deservedly credits the women of developing countries for broadening and enriching the definition and practice of feminism. She also recognizes that women in the United States separate their interests from women worldwide and remain aloof from courage and determination, which colors the activism of the South. This point is echoed in Tripp’s piece, which identifies several causes, including the growing complacency in the North, strengthening of conservative political forces, demise of the labor movement, and reduction in the numbers of activist women holding political position. Global networks are increasingly being initiated and led by women of the South. Due to the expansion of the Internet and other global communication networks, regional and international networking has increased. While the goals and priorities are decided in the South, the funding comes from the North.

In Part II, the readers are presented with three completely unrelated cases, all rich in data and analysis. Yakin Erturk looks at the competing forces in the unique case of Turkey where all dichotomized boundaries of Islamism and secularism, traditional and modern, democratic and authoritarian, are present and interact. She acknowledges contradictions associated with the market economy where women have opportunities but their bodies have turned into commodities. The tone is correctly cautious, as she is aware of contradictory outcomes for women. Sarah Swider’s interesting piece shows us a new model of organizing by the most unlikely group, domestic workers in Hong Kong. Hilikka Pietila explains gender mainstreaming in Finland and the role of the women’s movement, with useful lessons to be learned. Aida Bagic’s ethnographic analysis of donor-recipient encounters in post-Yugoslav women’s organizations is a must-read. As an insider with firsthand

information and impressive interviews, this author presents an objective analysis of the sentiments of women activists toward outside aid givers. It makes for a fascinating read on development issues in a war-torn land, donor arrogance, agenda formation, transparency, and articulation of needs.

In Part III, we see three forms of transnational activism. “African Women’s Networks and the African Union” by Melinda Adams shows the positive impact of regional networks as they go beyond state boundaries. Dorothy E. McBride and Amy G. Mazur map feminist mobilization through transnational networks in Western Europe. Ferree and Tetyana Pudrovska look at feminist nongovernmental organizations on the Web in English. In the conclusion, Nira Yuval-Davis acknowledges impressive achievements in women’s rights but is understandably concerned about the increasing hegemony of neoliberalism.

One of the strengths of this edited volume is that any one article and section can be used, independent of others, as a classroom assignment. The book has good potential for use as a text and can be accompanied by other readings to cover many of its points. This work succeeds in showing the complexity of the interaction of global forces with feminist movements and agendas and changes over time. It is full of insight and ideas from activists and scholars who have pondered the problematics of the emerging system.

In conclusion, one point needs special attention. The photograph on the cover of the book shows a Muslim woman with a headcover. The caption reads “Iraqi Expatriates Vote.” Increasingly, American academic publications, even those that do not deal with either Muslims or women, place pictures of women with a veil or some form of headcovering on the covers of their publications. This trend, which existed before, accelerated after 9/11. In countries as diverse as Afghanistan, Algeria, Egypt, Iran, Pakistan, and Turkey, just to name a few, the headcover has been a contentious issue. Women who fought against the veil were ostracized, imprisoned, beaten, maimed, attacked by acid, and killed for their beliefs. Male and female activists have insisted that headcovering should be neither decreed by government nor forced by clergy and society, and that it must be treated as a personal choice for individual women. This choice includes different styles and forms pertinent to the cultural and local contexts.

When a book on global feminism and human rights carries one photograph and that of a woman with a headcover, what does it intend to convey? That even those with headcovering are seeking their rights in the globalized world? This is nothing new to those who knew the histories of Islamic countries that the West is trying to discover under an umbrella of show, sensationalism, and marketability. The editors and publishers of *Global Feminism* would do justice to its contents by either removing this picture or adding many other faces and diverse features

from the global world they describe, including those from the rich heritage of countries with predominantly Muslim populations.

Democracy in Senegal: Tocquevillian Analytics in

Africa. By Sheldon Gellar. New York: Palgrave Macmillan, 2005. 256p. \$79.95 cloth, \$26.95 paper.

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— Amy S. Patterson, *Calvin College*

What can Alexis de Tocqueville’s analysis of democracy in America and France contribute to our understanding of African democratic transitions? For Sheldon Gellar, the answer is “much.” In this book, Gellar uses Tocqueville’s methods of inquiry to analyze Senegal’s democratic experience. To do this, he emphasizes the historic, cultural, institutional, and environmental factors that have shaped Senegal’s political path from the precolonial period to the present. He concludes that Senegal’s foundations for democracy have gradually been strengthened and that the “prospects for democracy there look reasonably good” (p. 172).

The book begins by distinguishing Tocqueville from the contemporary democratization literature, particularly the work of Samuel Huntington. The author supports Tocqueville’s broad definition of democracy that includes liberty, equality, popular sovereignty, and self-governance, and he contrasts this definition with Huntington’s (and other unspecified analysts’) focus on elections and multi-party competition. Gellar applauds Tocqueville’s assertions that democracy is built from the bottom up and that it is rooted in local identities. He asserts that “Tocquevillian analytics” goes beyond the top-down, state-centric approach found in the democratization literature to look at peoples, their communities, and their capacity for self-governance. He then contrasts this viewpoint with that of Huntington, who supports a strong state that can minimize national divisions based on subnational identities. While this chapter highlights the ways in which Tocqueville differs from Huntington, it appears to portray Huntington as the spokesman for a vast and increasingly diverse democratization literature.

The next nine chapters focus on the environmental, historical, sociocultural, and political components that have shaped Senegal’s democratic process. Gellar takes history seriously, providing an in-depth explanation of precolonial social castes, cultural norms, and governance structures in several Senegalese ethnic groups. He describes how social hierarchies, norms, and institutions changed under French colonialism in ways that contributed to the country’s democratic project: Muslim leaders with close ties to their followers became important power brokers and founded powerful, independent organizations; an elite class of citizens in the Four Communes of Saint-Louis, Gorée Dakar, and Rufisque embraced French education