

total failure, the author suggests that an unwillingness to acknowledge the disparate identities of its constituent groups has left the movement in crisis. Wolford argues that in this way the MST has engaged in a politics of identity which privileges 'scale' over 'place', benefiting struggles at the national and transnational level by presenting a unified identity whilst losing at the sub-national level by failing to account for difference (p. 76).

This study presents an important step beyond previous examinations of the MST in English, deploying a more nuanced theoretical framework for understanding the relationship between identity, land and politics in Brazil. However, Wolford's analysis could have been extended further through a deeper engagement with Antonio Gramsci's conceptualization of common sense, something which the author entertains but ultimately discards (p. 22). For Gramsci, common sense is understood as a world view shaped by the priorities of the dominant class – a framing that views common sense as a barrier to be overcome (Gramsci 1971: 419–20). The relationship between the movement and its members might be further clarified by analyzing the MST's efforts to overcome this barrier by developing the critical consciousness of rural workers. Whilst Wolford does progress beyond the view of the MST as a 'monolithic' identity, in effect her study simply supplants it with several further identities which are left unchallenged. A more fruitful direction for further enquiry might be an analysis of the educational program of the Landless Workers Movement which encourages rural workers to question the moral economies which the author describes.

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Margaret Abraham, Esther Ngan-líng Chow, Laura Maratou-Alipranti and Evangelia Tastsoglou (eds). *Contours of Citizenship: Women, Diversity and Practices of Citizenship*. Aldershot: Ashgate, 2010. ISBN 978-0-7546-7779-6.

Citizenship has been described as a (symbolic and physical) space of injunctions, tensions, challenges and opportunities. The extensive literature within the field of citizenship studies has revealed how this 'momentum concept'

(Hoffman 2004) is constantly being transformed – stretching and retracting, capturing the social and political imaginary of scholars and activists.

Investigating historical and contemporary engagements with citizenship, this edited volume presents a consistent and timely reflection on the ways in which women experience the complexities of citizenry in an increasingly transnational and mobile time. Every case study presented in the book highlights the role of women for whom citizenship is never taken for granted, hence emphasizing the provisional, dynamic and contingent character related to being recognized as citizens in any given setting. Written in an appealing and clear style and based on empirically grounded knowledge, this collection of twelve essays explores the multifaceted notion of ‘citizenship’ in the context of lived practices of women who were born or live in a range of countries, including Albania, Australia, Canada, Cape Verde, China, Cyprus, Greece, India, Philippines, Portugal, South Africa, Spain, Sri Lanka and the United States.

Drawing on a range of methods, case studies and theoretical perspectives, different contributions to this volume emphasize cultural and political adjustment and/or subversion in a context in which women are at the cutting edge of social change, crossing boundaries and actively contributing to cultural exchange. Together, the contributors to this volume offer an intersectional analysis, articulating reflections based on age, class, education, ethnic origin, gender, market, migration and nationalism. An underlying theme in the collection, albeit not directly addressed in such terms, is the extent to which women are key agents in the active reproduction of citizenship, either by adjusting it, subverting it or rejecting it and suggesting new ways of demanding recognition, equality and participation.

The introductory chapter sets out the goal of the volume which is ‘to highlight the different meanings and practices of citizenship at various settings and contexts through a systematic focus on women’s everyday life experiences’ (p. 1). The initial chapters of the book highlight the economic dimension of gendered citizenship. Chapter two provides a socio-historical analysis of Greek domestic workers in Canada between 1950s and 1960s. Chapters three and four address the contemporary challenges of citizenship for women working in Indian call centers and in the sphere of entrepreneurship in Spain, respectively. The social and political citizenship of migrant women becomes the central issue in chapters five, six, seven and eight, focusing on strategies for integration and recognition of Albanian women in Greece, Indigenous women in Australia, Capeverdean women in Portugal and Latina women in the United States, respectively. Chapters nine and ten offer localized reflections about the paths for citizenship available to post-apartheid South African women and young girls in contemporary, urban China. The final two contributions explore the realms of domesticity and intimate life through a study of domestic workers at Greek Cypriot homes and an analysis of cross-border marriages and migration.

The broad spectrum of issues and experiences covered in this volume will undoubtedly be of interest to general and scholarly readers, as well as women's rights advocates and policy-makers. However, considering the focus on gender, as well as recent developments in citizenship literature, the book would have benefited from an engagement with literature on intimate and sexual citizenship (Plummer 2003; Roseneil 2010; Santos 2011), as 'new' areas of expansion of what it entails to be a citizen. Instead, with the significant exception of Lucy Williams's interesting article on cross-border marriages, most contributions are centered on the political and economic aspects of gendered citizenship, which, however unintentionally, tends to reinforce the mainstream (hetero)normative subject.

Despite the absence of a discussion on intimate and sexual citizenship at large, this book constitutes a valuable and original contribution to the field and therefore I would not hesitate to recommend it to students, academics and researchers interested in the study of gender and citizenship. A final note worth stressing is that this book itself is perhaps as inspirational as the living practices of the women who inhabit its pages, and this, to me, was indeed precious.

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