

press their point, the overall effect of their work may be counted as making a valuable contribution to the discourse on Australian cinema and its influence on the vernacular of the Australian experience. Many cultural historians have been occupied with trying to define 'Australian-ness'. Collins and Davis have used Mabo as a point of reference because historic events such as Mabo cause a trauma in the perception of national identity. Within the milieu of the rapid changes brought about by modernity, this work may help the Australian public to realise that what we base our national mythology on is a falsehood in relation to what has previously been accepted as historical narrative. What the authors do is to ask us to explore and examine Australian cinema using a lens with a higher power of resolution.

Masculinities Matter! Men, Gender and Development

Frances Cleaver, editor, Zed Books, 2002, pb., 242 pp., ISBN 1 86486 612 7

Reviewed by Phillip Darby

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I read this book with a mixture of keen interest and considerable irritation. It contains much fascinating material drawn from fieldwork of various kinds, experience with local and international development projects and attempts to draw up policy guidelines, mostly well informed by the theoretical literature on gender and sexuality. All kinds of important questions are posed about the significance of different kinds of masculinities and what can be done about them, both with respect to the development process and much more generally.

It is, however, a book with very little landscaping, that gives only the most limited sense of the relationship between the larger project and the individual studies, of where we might look to begin to answer some of the questions posed. For the most part, the chapters stand in isolation. The issues and questions pile up without editorial guidance. The reader is left to find his or her way through the thicket, to make connections

between various chapters and to ponder on the significance of different approaches or reliance on different kinds of source material.

The first chapter, by the editor Frances Cleaver, does a solid job setting out the state of the gender and development field, paying particular attention to recent theorisation about masculinities. We are told that men appear to be missing from much gender and development policy. Cleaver sets out the case for why this matters and how we might go about putting it right. This is fine so far as it goes. The chapter gives a useful overview, complemented with some of those boxed entries favoured by contemporary text publishers for those who find such things helpful. But the reader is given no sense of what is to follow. This is not to imply that an editor should rehearse the arguments of each chapter – a practice that has always seemed to me both tedious and unnecessary. Still, I think it important that the reader be given some sense of the intellectual work to be done in the individual contributions and how it relates to the book's larger purpose. It is also helpful to have some idea of why the chapters are positioned as they are.

The latter only became clear to me as I neared the end of the book. There is an order and the sequence of chapters makes sense once one picks its up. I would group the chapters as follows. Chapter 2 to 4 do not engage directly with development but help situate some of the issues of masculinity and development. They are also the most intellectually adventurous. Chapters 5 to 7 might be seen as tackling more or less long-standing obstacles to development – though chapter 7 could easily be placed in the first category instead. Chapters 8 and 9 deal with the role of aid agencies with regard to HIV and safe sex. I will attempt to give some idea of the concerns of each chapter, taking them in turn.

Chapter 2 by Prem Vijayan explores the politics of Hindutva masculinities from their emergence in the colonial period to their encounters with contemporary neo-liberalism. Vijayan prepares the ground for his study by outlining what he sees to be the relationship

between development, modernity and modernization and ends with some remarks about his methodology. The chapter engages attention throughout, although it attempts to do too much. Chapter 3 by Chris Dolan examines masculinities as they have developed in the context of the war in northern Uganda. He makes good use of material derived from a workshop conducted in 2000. The chapter is thick with ideas and advances several suggestive hypotheses. To my mind, chapter 4 by David Forrest, is the best contribution in the book. It is a splendidly written and imaginatively conceived account of Cuban imaginings of maleness in a time of economic scarcity that has been breached by the arrival of the tourist dollar.

Chapter 5 written by Niki Kandirikirira, tells a story about gender disempowerment and of moves to change matters in an isolated rural community in Namibia. It focuses on the initiatives taken by local communities to address the problems of anti-social children, growing up in the shadow of apartheid. Chapter 6 by Helen Odame, takes us to the other side of the continent and examines the significance of male membership of rural women's groups in western Kenya. There is much useful material here, some of which is derived from interviews. Marilyn Thomson, a gender advisor to Save the Children UK, addresses some of the problems of working with boys and men in chapter 7. Her contribution is fairly general in nature, with illustrative material drawn from Latin America, Africa and Asia.

The last two chapters deal with masculinity as it connects with the spread of HIV. Neal Doyle writes of a project to promote safer sex in southern Vietnam, employing qualitative group discussions as well as a quantitative survey. The conclusions seemed somewhat predictable. Rather more interesting was Janet Bujra's chapter on targeting men in the campaign against AIDS in Africa. Her account of an awareness raising project in north-eastern Tanzania meshed nicely with her survey of perspectives on male sexuality in the continent generally.

In summary, the book contains a rich and diverse range of perspectives on masculinities in the developing world, but it misses out on the opportunity of presenting the material in a way that might fundamentally challenge the direction of existing approaches to development discourse and practice.

A Man's World: Changing Men's Practices in a Globalized World

Bob Pease and Keith Pringle, editors, London: Zed Books, 2001, pb, 272 pp., ISBN 1 85649 912

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Like the men's movement to which it is generally antagonistic, the profeminist study of masculinities is largely an affair restricted to the advanced English-speaking countries. *A Man's World* is an admirable attempt to extend such study to the global scale, crossing a number of cultures and national contexts. Concentrating on the commonality and diversity of men's practices within and between nation-states, the volume includes contributions from the USA, the UK, Australia, Ireland, Sweden, Finland, Brazil, Nicaragua, Hong Kong, India, and South Africa. As the majority of authors work in social work or social policy, there is an emphasis on how neoliberal globalisation has eroded welfare state mechanisms for the development and advancement of programs aimed at reducing men's violence, improving men's health, and supporting men in their role as fathers. But the volume also explores international initiatives in antisexist education and lobbying such as the White Ribbon Campaign against men's violence, which began in Canada in 1991 and has now spread to over a dozen countries. Moreover, the book seeks to intervene in the profuse literature on globalisation, inquiring to what extent the current transnationalisation of men's practices means an approach to masculinities based on international comparisons must be replaced (or supplemented) with an approach that emphasises the complex interplay of global/local perspectives.