



**Mary Hawkesworth. *Gender and political theory*. Cambridge 2019: Polity Press. Pp. 231.**

Gender and the political theories connected to that issue have not been dealt with adequate attention for a long time. Previous works, especially western political theory incorporated certain assumptions about sex and gender as natural and unvarying. A critical approach to those theories is the key in this publication supported by the case studies and long-term research. The latest publication of Mary Hawkesworth published by Polity Press will give the reader a complex picture of what is the current academic perspective on the problematic presumptions about sex, gender, power and finally the sexuality.

Mary Hawkesworth is one of the most well-known Professors of Political Science and Women's and Gender Studies at Rutgers which is the State University of New Jersey in the United States of America. She is a political scientist raised in feminist theory. Her main research focuses on the women and politics, gender and contemporary feminist activism around the world. She made herself know for the following publications: *Globalisation and Feminist Activism* (2018), *The Douglass Century: The Transformation of Women's Education at Rutgers* (2018), *Embodied Power: Demystifying Disembodied Politics* (2016). The newest book is without any doubts based on long term research dedicated to the women, democracy and globalisation.

Author's work aims to draw insight from the critical race, feminist, post-colonial, queer, and trans theory to give a compelling explanation and readable introduction to historical and contemporary discussions on gender and political theory. There are six elaborated chapters in this book. Language of the publication is very personal and inviting reader to explore the Gender and Political Theories.

Chapter One Sexed Bodies: Provocations according to the author "to lay the groundwork (for presented arguments), it is necessary to challenge certain key assumptions about sex that have permeated canonical political theory" (p. 21). Throughout this part, the writer refers to ways how we can interpret sex and denaturalise it. In the literature, the author presents a novel approach to the feminist theory concerning the history of Western political thought. This part explains widely liberal-feminist theory which compared with Marxist-feminist and socialist-feminist theories give the reader a better understanding of the following chapters.

The second section titled Conceptualising Gender is focused on the origin and meaning of gender. Later on, there is a comparison of sociobiological, femi-

nist and queer theorisations of sex and sexuality in general. The author focused on historical contexts of the gender from early feminist times up to the present day. The reader will also find other highlighted analysis of the troubling sexual dimorphism and scientific relations among sex, gender and sexuality. This chapter represents an innovative approach in this particular publication.

The next chapter *Theorising Embodiment* looks at the question of how the recent feminist scholars explore embodiment as a matter of the mutual constitution of nationality, sexuality as well as race, ethnicity, gender and social class. According to the writer, it is important to present the descriptive way from modern to the postmodern embodiment which meaning has changed through the years. A very informative and complex chapter with clear language supported by the vast of author's knowledge.

The fourth chapter is dedicated to refiguring the public and private boundaries. The reader will learn how analysts of political theories of public and private have contributed to the consolidation of racialised and gendered understandings of citizenship, liberty and social order. Another issue is to understand how contemporary feminist, critical race, queer and trans theorists "have probed the public/private distinction to illuminate and challenge forms of power and domination in the domains of family, sexuality, embodiment, and subjectivity" (p. 84).

Chapter five is about analysing the state and the nation based on Iran and the United States of America example. Later on, the chapter is written in a way of comparison of accounts of the state advanced by philosophers such as Hobbes, Locke, Weber, Marx, Madison and Foucault.

The matter in question shows limitations of their views identified by critical race, feminist, queer, and trans academics.

The final chapter *Reconceptualizing injustice* which also sums the publication is the sixth one. The main idea of this part is to "map the scope" of the state injustice. In general, this section also refers to limitations of state-based approaches to justice and gendered exclusions and insecurity. That is why in an incredibly clearly and logically narrative constructive way, the author creates the conditions of possibility for new models of social and political justice.

This book has led me to the conclusion that the issue of gender should be more visible in academic discourse. In this paper, we have plenty of examples of how the approach to the feminist theory can be implemented in political life. The author of this book managed to present the different approaches to embodiment and justice clearly and understandably. Taken together, these mentioned findings highlight an important role for getting to know better undersides of the gender and connected with its political theories.

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