prevailing definition of welfare states. They find this enables them to account for cross-national differences in pattern and extent of volunteer work, as well as in the paid-unpaid work boundary. Second, they use the work-family arrangement to cover societal arrangements that govern welfare-state institutions and policies focused on family, care, and employment; their effects on gender-based stratification; and the cultural values that undergird the dominant family models (e.g., male breadwinner, or dual-breadwinner models, see pp. 30–31). This is a key focus and contribution of the volume. Throughout the chapters, contributors have analyzed how dominant family models, welfare state policies, and the labor market interact to yield a particular, nationally specific and time variant, mix of formal and informal work for women and men.

By considering welfare arrangements, the contributors challenge what they deem a prevailing view in research and policy circles that institutional constraints (labor regulation, taxation) are mainly responsible for informal work, most notably for undeclared work. By considering the interactions of work-family arrangements and welfare arrangements contributors seek to account for how countries with similar welfare arrangements have divergent patterns of informal work.

Country chapters illustrate the range of combinations of informal work that arise among countries arrayed along the welfare arrangement continuum as well as the work-family arrangement range of variation. Denmark and Finland represent strong welfare arrangements with rather strong work-family arrangements while the United Kingdom represents weak welfare arrangements and Spain represents particularly weak work-family arrangements. Germany displays different work-family regimes (East and West). Poland illustrates a model under strain from unemployment, aging, and reduced state resources.

Using their framework, the editors and contributors illustrate how straightforward predictions from a welfare regime framework are tempered with the consideration of additional dimensions of welfare arrangements. For example, a state with low de-commodification of labor and low trust in government will likely experience a higher level of undeclared work because both employers and employees have a stake in doing so. Also, the work-family arrangement, including the degree to which specific family models are supported by the welfare state, will affect how formal work is combined with care work by households, and in turn determine the volume and type of formal child care.

This volume should also be considered against the backdrop of the extensive literature developed to account for informal work in developing countries where it constitutes the overwhelming share of jobs and livelihoods in urban areas. Clearly, informal work is much smaller in Europe. The preponderance of market-based work, primarily formal employment, prompts particular interest in the boundary between paid and unpaid work in the home, and voluntary versus market work outside the home. Whereas, in developing countries, all kinds of goods and services are provided through informal work, in developed countries, informal work concentrates in a subset of activities.

Finally, had the editors considered casual/nonstandard temporary employment as part of the empirical investigations in the country chapters—in other words, had they used a broader definition of informal market-based employment, they might have given a bit more weight to employer strategies and, conversely, less weight to welfare state policies, and those related to the work-family interface in explaining the relative mix of formal and informal work and the patterns of use of informal work across diverse European societies.

This volume is relevant for courses in sociology of work, gender studies, applied economics, employment relations and cross-national comparative analysis.


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The Politics of Motherhood: Maternity and Women’s Rights in Twentieth-Century Chile, according to author Jadwiga Pieper Mooney
“shows that the social construction of women’s roles, as mothers and as individuals, lies at the heart of gender systems and patriarchal structures and argues that the lens of motherhood offers revealing new insights into specific histories of women’s rights” (p. 3). The book is a powerful and persuasive discussion of the roles of the State, medical community, and church in the social construction of motherhood and gender roles more broadly. Pieter Mooney explains how twentieth century Chilean notions of motherhood marginalized women from politics and the economy but cultivated women’s agency needed to subvert the restrictions inherent in the gendered expectations. Pieter Mooney, an historian, uses historical methods, data, and narrative to present a macro sociological analysis of how gender is socially constructed and maintained vis-à-vis the case of motherhood. She considers how medical, military, political, and economic institutions merge with national ideology, culture, and religion to regulate women’s lives.

The Politics of Motherhood walks the reader through Chile’s twentieth century political, economic, and military history as experienced and challenged by women and their bodies. Chapter One, “Public Health, Managed Motherhood, and Patriarchy in a Modernizing Nation” addresses how the early twentieth century “debates of unfit motherhood also framed the strengthening of patriarchy in Chile under changing conditions of a modernizing nation” (p. 15) which led to increased surveillance of women in the name of protecting mothers and children. This chapter makes clear that a class analysis is central to Pieter Mooney’s gender and feminist lens with its sustained attention to poor women as the physical bearers of political and social policies. It also includes a discussion of women’s agency and activism in challenging the seemingly impenetrable State, medical establishment, church, and United States government and funders. Chapter Two, “Local Agency, Changed Global Paradigms, and the Burden of Motherhood,” set in the 1930s through 1960s, addresses legal restrictions on abortion and the resultant high rates of maternal mortality due to botched, illegal abortions. Pieter Mooney explains that doctors started to become alarmed by the deaths of women due to unsafe abortions which made the medical profession shift from criminalizing abortion to medicalizing (though not legalizing) it. She continues her focus on poor women as she explains that their bodies were systematically experimented upon in the name of science to find birth control that would subsequently decrease the need for abortions. This chapter also explains how Cold War anti-communist rhetoric justified birth control; the argument was that too many children bred social unrest and revolution. We learn that women were expected to represent and protect their nation by having their fertility controlled.

Chapter Three, “Planning Motherhood Under Christian Democracy” is a fascinating addition as it speaks to the irony of a religiously influenced political party (in power from 1964 to 1970) implementing Chile’s first official family planning program. Pieter Mooney demonstrates that the Church’s position was more progressive than one might assume, particularly with respect to advocating family planning, yet even in the seemingly progressive (albeit small) circles, women were still expected to function as selfless mothers rather than full citizens. Chapter Four, “Gendered Citizenship Rights on the Peaceful Road to Socialism” discusses the socialist Popular Unity coalition’s contradictory rhetoric of liberating women from their household tasks while limiting their participation in constructing Chilean socialism to supporting their leftist men. She explains the turn in reproductive rights due to the Left’s claim that birth control was an imperialist, right-wing attempt to stop the spread of communism. By the end of the chapter we see that the Left and Right were both guilty of attempting to use women’s bodies as pawns in their political agendas.

Chapter Five, “From Mothers’ Rights to Women’s Rights in a Nation Under Siege” centers on the Pinochet dictatorship’s conflation of motherhood and patriotism as a method for strengthening the regime’s power. The chapter discusses women’s responses to the dictatorship and the feminist reframing of motherhood as both a choice and an axis for protest against state-sponsored terrorism that tore Chilean families apart and made healthy mothering nearly impossible. Chapter Six,
"International Encounters and Women's Empowerment Under Dictatorship and Redemocratization" catalogs the national, regional, and transnational evolution of Chilean feminism. It addresses the relationships between Chilean women inside of Chile, those who went into exile, and the internationals they met along the way. In this chapter Pieper Mooney's reference to earlier parts of the book reminds the reader of the national roots of Chilean feminism, thus rejecting the narrative which credits Chilean feminism to exiles and solidarity movement activists. Initially, the motherhood discussion is less central to this chapter than the preceding ones. However, she concludes the chapter by revisiting and enhancing previous discussions about the dictatorship's final moves towards criminalizing abortion, abortion providers, and abortion seekers. Finally, Pieper Mooney's postscript is a thorough, non-patronizing, outsider's perspective on what Chilean feminists have learned, taught us, and where they might be headed. She ends on an optimistic note by focusing on the historic election and tenure of Michelle Bachelet, Chile's first woman president.

Some sociologists might be unsatisfied with Pieper Mooney's methodology discussion due to its lack of detail, but the book itself is clearly well researched. According to the bibliography Pieper Mooney accessed ten different archives in both Chile and the United States, consulted twelve newspapers and thirty-two periodicals, and thirty-seven government publications from Chile, the United States, and the United Nations. These sources are supplemented by personal interviews and secondary sources, which are in at least three different languages: English, Spanish, and German. The book also hints at informal participant observation vis-à-vis attending at least one regional feminist meeting and personal communications with activists. In sum, I highly recommend The Politics of Motherhood: it is thoroughly researched, historically detailed, beautifully written, and a sociologically rich study. Pieper Mooney has theoretically enhanced scholarship on gender, politics, and social history through a unique case that speaks about much more than twentieth century Chilean women's history.


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James P Jakek brings together a collection of important perspectives on the risks, limitations, and possibilities of "restorative justice" (RJ) in addressing violence against women. Scholars, practitioners, and activists from Australia, Canada, New Zealand, and the United States present topics including women battering, rape, youth violence against mothers, and physical and sexual abuse of children. Contributors include opponents and proponents of RJ as well as those who take a middle-of-the-road approach.

In Part I is the introductory chapter where P Jakek lays the context and provides an informative overview of the key arguments that frame this volume. He discusses how the state has co-opted the feminist anti-violence movement with an approach that relies overwhelmingly on the criminal legal system without considering the biases within the criminal justice system, especially against people of color, undocumented immigrants, and poor communities. P Jakek describes the ways that the feminist anti-violence movements resist state co-option by institutional advocacy to stop violence (e.g., the Duluth model), antiviolence organizing in communities of color (e.g., Incite!); and feminist/restorative antiviolence projects (e.g., the works of Joan Pennell and Mary Koss).

Part II contains six chapters that offer critiques of RJ in cases of violence against women, highlighting the ways in which such approaches can fall short on the delivery of justice in terms of policy formulation, practice, offender accountability and addressing the victim's needs and safety. In Chapter Two, Loretta Fredrick and Kristine C. Lizdas analyze the four major principles that are common to both the RJ and Battered Women's Movements, examining the strengths, weaknesses, and limitations of these movements in the pursuit of their respective goals. In Chapter Three, Rashmi Goel uses the