

affirm the relationship between the state and its citizens. In doing that, however, the public's expectation of what will be accomplished is often raised unrealistically given the limited parameters in which governments are willing to function.

Timpson's study is wonderfully readable and well grounded in interviews and uses a range of both primary and secondary sources. It is well deserving of the awards it has received.

Margaret Kechnie
Laurentian University

Women's Work is Never Done. Sylvia Bashevkin, ed. New York: Routledge, 2002; xi+199 pages; ISBN 0-415-93480 (cloth) ISBN 0-415-934818 (paper); \$128.00(cloth) \$35.95 (paper).

In December 2002, the Supreme Court of Canada brought down a 5 to 4 decision that was both a shock and a milestone in Canada's social history. No one, the Court said, was entitled to welfare as a Charter right. That decision marked the completion of the Conservative Mulroney-Harris project to rollback Canada's welfare state. As of January 2003, Workfare was *de facto* a right; welfare was not.

Women's Work is Never Done is a collection of essays on the welfare state and the shape it took in the mid-twentieth century. Edited by Sylvia Bashevkin, the book reflects her comparative method and her immersion in political science. The contributors are meticulous in their research, and, like Bashevkin, political scientists. They share an interest in modern societies where public opinion ranges from compassion for the poor and disadvantaged to enthusiasm for a market economy and tough love for those who fall between the cracks.

It is this dichotomized framework - sentiment or systems - that Selma Sevenhuijsen, a Dutch scholar, explores. What is a care-based society where the ethic of care pervades all of our activities and institution building? Can we construct a system of care which protects both diversity and independence? She traces the evolution of Dutch policy as it evolved from one stage to the next and toward a blueprint "where everybody regardless of sex or civil status, has the possibility of achieving an

independent existence, and in which women and men can realize equal rights" (16-17).

At the other extreme, Gwendolyn Mink provides a chilling description and analysis of one of the US programs, Temporary Assistance for Needy Families. As each of the pieces fell into place, the whole became nothing less, she says, than a police state.

Other papers by Sylvia Bashevkin, Jane Jenson, Maureen Baker and Leah F. Vosko are comparative studies - Bashevkin continues her work on Canada, the UK and the US, Baker looks at Canada, Australia, New Zealand and the UK, while Jenson takes a wider sweep of European countries looking specifically at systems of payment for the care of "the frail elderly," and Vosko compares Ontario and the State of Wisconsin. What we mainly learn from these studies is (1) that there are alternative policies to consider; (2) that just about any policy has implications for gender and (3) that the political ethic of "choice" or mandated arrangements persists.

Many of the chapters discuss the family as our most vulnerable and, at the same time, most resilient institution. Bensonsmith retrieves the 1965 Moynihan Report on the Black family which was heavily criticized at the time because of its focus on the single parent. But for the Black community the Civil Rights Act of 1964 and *Brown v. the Board of Education* (1954) had a greater impact on its material wealth and human capital than Moynihan's critique of the single-parent family. Still, in terms of social planning, can we really factor the family out?

Women's Work is Never Done is for advanced students who have some background in political economy and are familiar with the debates on the welfare state. Others who have been over the discussions among feminists about whether women are "naturally" caring will greatly benefit. Finally there is a large caring public who are disturbed by the recent directions in Canadian public policy.

Thelma McCormack
York University

Set Adrift: Fishing Families. Marian Binkley. Toronto: University of Toronto Press, 2002. ISBN 0-8020-8351-X; 219 pages; \$24.95 (paper).

Set Adrift is an important book. This comparative study is based on data drawn from key informant interviews, a survey of 300 wives of coastal and deepsea fishermen in the Lunenburg, Nova Scotia area, and 50 follow-up interviews with some of these women. The book explores these women's paid and unpaid working lives in the 1990s, comparing women's work and gender relations in the two sectors and documenting the fundamental ways in which their work contributed to both the coastal and deepsea fisheries of the Canadian province of Nova Scotia. *Set Adrift* builds nicely on Binkley's 1980s research into the working lives and occupational health risks confronted by Atlantic Canada's deepsea fishermen. The comparative approach is significant, as is the large sample of women interviewed for this study. Most other research dealing with these issues has involved relatively small samples of women and concentrated on the inshore sector.

In the book, we learn a lot about the demographics of these women including their distribution across different age groups, the gendered division of labour in their households, and similarities and differences in the challenges confronting deepsea and coastal fisheries wives. The real strength of *Set Adrift* lies, however, in the examples taken from the lives of different couples. These are used to document the relative responsibilities of men and women in these households as well as the challenges women confront when juggling many different kinds of responsibilities in an industry and communities where there is often limited support not only from husbands but also from the larger community. These women juggle caring responsibilities for their husbands, their children, themselves and sometimes for aging parents, responsibility for housework and, in the case of coastal fisheries in particular, often for key parts of the fishing enterprise. Those married to deepsea fishermen live much of their lives as single parents with the additional challenge of organizing their lives to ensure their husband's needs are met during the few days a month when they are in port and to support the transition from work community to home community during the period in port. A majority of these women also work outside of the home, many in part-time or seasonal jobs but some work full time.

The research began in the early 1990s around the same time as many of the Atlantic groundfish stocks collapsed and were subsequently temporarily closed to fishing. The findings reveal the added burdens these women shouldered as they and their households tried to deal with the economic, social and emotional effects of this environmental disaster. The choice of the town of Lunenburg is significant. Because of its proximity to Halifax, the provincial capital, the presence of both deepsea and coastal fisheries in the area, and its role as a service centre, the employment and income impacts of the fisheries crisis here were probably much less than in small, remote fishing communities throughout Atlantic Canada. However, even here, many households experienced profound impacts.

A third central theme in *Set Adrift* relates to these women's active negotiations of their relationships with their husbands, families and the wider community. Different forms of reciprocity and exchanges are at the core of their struggle to balance their own needs and long term goals with those of others in their immediate and extended families. Their options for work and play are often constrained by moral codes related to reciprocity, acceptable degrees of dependence on others, and activities considered acceptable for married women.

The book as a whole is a major contribution to research on women in fishery communities in Atlantic Canada. It should be required reading for policy makers and fisheries managers who all too often operate with simplistic assumptions about what and who matters in fisheries. Instead of seeing themselves, the fish and the fish harvesters as embedded in dense social networks that extend well beyond the vessels into the industry, households and communities, managers tend to pay too little attention to the fish and to treat fish harvesters as autonomous, greedy individuals. This approach and the related policies frequently reinforce the marginalization of women in fisheries communities, placing them and their families at greater risk. It also contributes to hierarchical relationships between government and fish harvesters as well as between fish harvesters and their families. Policies that operate on the assumption that fishermen are male, autonomous, greedy individualists tend, over the longer term, to support those who adopt such values with serious consequences for fish, fishing households and

fishing communities. These larger issues are not discussed in much depth in *Set Adrift* but it has given us a strong empirical basis from which to do this work.

Barbara Neis
Memorial University of Newfoundland

Wired to the World, Chained to the Home: Telework in Daily Life. Penny Gurstein. Vancouver, BC: UBC Press, 2001; viii+246 pages; ISBN 0-7748-0846-2; \$75.00 (cloth).

Scholars predicted that technological advances in computerization would create a better world for all, but as Penny Gurstein shows us, being "wired to the world" has many drawbacks.

This new technology has facilitated a new form of home work - telework. In 1992 a national survey estimated that up to 23% of working Canadians spent at least some of their working time at home. Canada is a world leader in home computer use and Internet use. North Americans are "wired to the world," yet only a fraction of the world's population has access to computers and related technology.

This book investigates the growth of telework in Canada and the USA. Telework is a term applied to work done away from the office, work performed with the help of computers and the Internet. Gurstein's study examines the many forms of telework: employees connected to corporate networks while working in their homes; self employed consultants; independent contractors or self employed subcontractors who rely on ICTs (information and communications technologies) in order to carry out their work; and workers, whether directly employed or outsourced, located in back offices or call centres, linked telematically to employer's central offices (4).

The research evidence for this book was gathered over ten years and it draws from three studies of teleworkers and home based entrepreneurs in California in 1990, in Canada in 1995, and in Vancouver in 2000. It satisfactorily blends qualitative policy research and quantitative data to uncover the complex reality of telework. The evidence is used to develop profiles of teleworkers that will reflect "the distinct social, spatial, and temporal patterns in the home environment" (44).

Over the years this research was conducted, there have been significant changes both in technology and in family life. Gurstein is able to track these changes and look at the impact they have on both the incidence and character of telework. The book begins with a typology of flexible workers and situates this internationally. It then turns to a description of the results of each study, and finally it explores teleworkers' relationship to their communities, raising questions for future community planning.

The work examines several distinctive groups of teleworkers: employed teleworkers, self-employed entrepreneurs and independent contractors. It looks at the differences and similarities in their experiences, and the social, spatial and community settings of their home/work environments.

The book makes several key observations. Teleworkers face a situation where work invades every aspect of their life and Gurstein warns "homework is not a seamless utopian intermingling of work and domestic responsibilities"(194). Working at home does not change gender roles. Women continue to assume the largest share of family responsibilities.

With the advent of telework, the home is no longer a buffer against the imperatives of capitalism. Gurstein states: "the post industrial society is 'coming home'" (195). The use of the home as a workplace transforms the space of daily life. Work is spread over most of the day and the lines between work and leisure become blurred. Homeworkers frequently overwork and feelings of isolation from other workers dissociate many teleworkers from the larger community. As an urban planner, Gurstein is interested in exploring the way telework alters the way people work, play and live in their community. The social and spatial impact of technological change may be freeing us up to move away from the office, but the jury is still out on whether or not this freedom is real.

Mercedes Steedman
Laurentian University

Tangled Routes: Women, Work, and Globalization on the Tomato Trail. Deborah Barndt. Aurora, Ontario: Garamond Press, 2002; illustrations and photographs; xiii +