Review

Reviewed Work(s): For Love and Money: Care Provision in the United States by Folbre

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these might well require both social and psychoanalytic perspectives to optimally explain both commonalities across, and differences between, people.

Overall, though, Illouz deserves recognition for a book that is innovative, significant, and goes a long way toward ensuring that the social and sociological aspects of "love" will not be overlooked, thereby causing more pain to modern women (and modern men) than ought to be or needs to be the case. Maybe the time has come for love to change further in sync with intellectual, emotional, and psychic forms of recognition.

For Love and Money: Care Provision in the United States. Edited by Nancy Folbre. New York: Russell Sage, 2012. Pp. xviii+280. $35.00 (paper).

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Nancy Folbre has curated contributions from an interdisciplinary team of social scientists, all members of the working group on care work sponsored by the Russell Sage Foundation. Thus, although *For Love and Money* is an edited volume, it reads closer to a monograph with uniform coverage and a clear sequencing of topics. Folbre herself is an author of five of the eight chapters. The penultimate contribution of this volume is to unify siloed literatures on care work under one umbrella. Much of the literature on care work focuses on paid or unpaid work and then in specific settings or among certain recipients. Ultimately the authors aim to develop a unified framework for understanding unpaid and paid care work across recipients—including children, the frail elderly, and people with disabilities. The focus on children is further commendable in attempting to bridge silos *within* this literature by including children in foster care and children with disabilities.

In chapter 1, Folbre and Erik Olin Wright set that stage for the chapters that follow. They create a typology of care work delineating interactive, support, and supervisory care, concepts used throughout the book. They also detail what is distinct about care work, who needs care, and the complex institutional and motivational landscape of care provision. Of relevance, mostly to the first through fifth chapters, is an appendix by Folbre and Douglas Wolfe that provides an incisive look at how to translate definitions of care work into measurement. This account is very rich, tackling everything from theoretical issues to the wording of questions posed in major U.S. surveys. All researchers studying care work should read this appendix. In chapter 2, Paula England, Folbre, and Carrie Leana explore motivations for care, highlighting that unpaid and paid care can be provided for both intrinsic and extrinsic motivations (i.e., for love *and*

money). They argue that public policy supports can "crowd in" care by providing both unpaid and paid caregivers the necessary supports to facilitate care.

Suzanne Bianchi, Folbre, and Wolf examine unpaid care in chapter 3. They use the American Time Use Survey (ATUS) to estimate unpaid care to children and adults, and how this varies by gender and across the life course. They also highlight the economic costs to caregivers as well as stresses and rewards involved in unpaid care. In chapter 4, Candace Howes, Leana, and Kristin Smith turn the focus to paid care. They primarily use the Current Population Survey (CPS) and focus on two low-wage interactive care jobs—child-care and adult-care workers. They conclude that we must address job quality in both institutional and home-based settings, particularly as paid child care is moving toward institutional settings whereas paid adult care is moving toward home-based settings.

Folbre, in chapter 5, offers a fascinating exploration of the thorny issues involved in placing a monetary value on unpaid care. Even when these issues are resolved, she provides a convincing account of how this still undervalues care by neglecting the value of public goods produced by care. More than an intellectual exercise, she contends that properly accounting for the value of unpaid care has important consequences for our understanding of living standards, poverty, and inequality both across households and over time.

In chapter 6, Janet Gornick, Howes, and Laura Braslow provide a detailed yet wide-ranging overview of care policy. In chapter 7 these authors examine the disparate impacts of these policies, focusing on differences by class and geography. Geography is conceptualized as variation across states, which includes a very ambitious inventory of care policies by state. Similar to previous contributions to the field by Gornick (e.g., Gornick and Marcia Meyers, *Families that Work: Policies for Reconciling Parenthood and Employment* [Russell Sage, 2003]) this chapter includes a wealth of data that could be harnessed to understand implications of these variations across states. Although wide ranging in its coverage of inequalities in policy generosity across states, the chapter misses the opportunity to engage with the broader literature on inequality generated by policy devolution (such as Joe Soss, Richard C. Fording, and Sanford F. Schram's *Disciplining the Poor: Neoliberal Paternalism and the Persistent Power of Race* [University of Chicago Press, 2011]).

In the final chapter, Folbre, Howes, and Leana look to the future of care work and policy supports for care. They provide a host of recommendations for improving care among unpaid and paid caregivers. The authors conclude with a broad research agenda. Although the book is far ranging, I was left wondering how researchers can better bridge barriers between areas of research on specific aspects of care work. The conclusion of the

appendix provides one clear path, directing us to examine "combinations, trade-offs, and synergies among different types of care provision" (p. 227). The volume is clearly a step in the right direction—a contribution to each of the literatures it aims to integrate—and should be on the reading list for graduate courses on topics including work, family, gender, and public policy. Overall, the authors have done a convincing job explaining why everyone should care about care work, and why we, as a country, should do more to support care work in all its varied forms.

The Emerging Church: Religion at the Margins. By Josh Packard. Boulder, Colo.: First Forum Press, 2012. Pp. x+199. $59.95.

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Can organizations that resist institutionalization survive? If so, how?

This intriguing question is at the center of *The Emerging Church: Religion at the Margins*. Although religious congregations constitute its cases, this book's primary contribution is directed to organizational theory, not the study of religion. In a careful analysis of the logic and practices of these small, informal, doctrinally amorphous Protestant congregations, Josh Packard demonstrates why and how they survive and grow despite their staunch refusal to institutionalize; he then proposes a general theory that accounts for the survival of such resistant organizations. This book is intellectually stimulating, and its focused theoretical exploration is a valuable contribution to the sociology of organizations. Its laser-like focus on organizational theory is its greatest strength, but also results in the omission of a consideration of comparative cases, especially religious ones, that could have been used to further develop its theory.

Beginning with Max Weber's well-known analysis of the routinization of charisma, most sociological theory presumes that organizations that do not institutionalize cannot survive. But the Emerging Church movement, which arose in the United States and Europe three decades ago as a reaction to bureaucratic and consumer-oriented megachurches, resists institutionalization and yet has grown over time. These congregations find a niche market in the dechurched: people who are disillusioned with churches that mimic business models, insist on doctrinal homogeneity, and think of programming as a consumer good. They tend to be members of the white middle class, mobile, and without dependents (either young adults or empty nesters). Though churchgoers for much of their lives, they previously fell away from religious practice not because they are secular, but because they find traditional or megachurch congregations inimical to a religious life dedicated to an examined faith and service to one's neighbor.