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Book Reviews

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Digital Sociology: The Reinvention of Social Research. Noortje Marres. Cambridge: Policy Press, 2017. $24.95. ISBN: 9780745684796 (pbk)

Studies into the technological mediation of social life are enjoying a renewed interest, partly triggered by an awareness that 'the digital' is a constant and recurring aspect of social life. It is against this background of seeking familiarity with the digital that Noortje Marres presents her book *Digital Sociology: The Reinvention of Social Research*. The author sets out to overview the current debates in sociology around the digitalization of society. Marres focuses her examination of these debates on three main themes guiding the development of the book: on the commonplace acknowledgment that new ways of knowing the world are afforded by the digital; on the conceptual, methodological, and technical tools to study digital societies; and on the regulatory, ethical, and political dilemmas facing digitalization. Marres chooses an interdisciplinary approach and shows how sociality itself is transformed in the process of digitalization. For doing so, she provides a plethora of sources, ranging from academic literature to popular press and media.

The book is organized in six chapters, each of which answers a fundamental question on the nature of social science in the era of the digital. The introductory chapter sets out to define digital sociology, drawing on a broad range of conceptual perspectives. The Chapter 2 goes on to answer what is social about digital media technologies. Here, Marres introduces an 'interactive' approach which considers social life as amenable to intervention by virtue of the digital. The Chapter 3 takes on the question of methods. Marres proposes an 'interface' approach and suggests that the role of digital sociology is to better align the methods at hand to the research questions and to concurrently configure the digital accordingly. In Chapter 4, the book turns to methodology to answer whether the subject of study is society or technology. Marres notes that given the entanglements between the social and the technological, trying to separate the two would be futile quest. Instead, she proposes mindfulness over ontological assumptions. In Chapter 5, Marres reflects on the audiences of digital sociology and its role in making sense of digital participation. The book concludes by turning back on itself and questioning the contribution of digital sociology. Here, Marres problematizes technological changes to the extent that social research becomes ambiguous, if not superfluous. She brings the book to closure by asserting a productive outlook for the future: digital sociology comes to being because it allows research beyond boundaries, which holds the promise for its future.

Turning to the style of the book, Marres develops an engaging writing style that is accessible. Each chapter develops incrementally as it presents numerous takes on the

particular question asked and then opens up to a critical discussion. These discussions tease out key issues, act to delineate the scope of the book, and are strengthened through rich reflections. A noteworthy asset of the book is how it organizes and puts to the reader's disposal enormous arrays of information and examples to show the position of sociology in today's digital society. Marres' lead as the narrator is subtle and yet strong; digital sociology is achieving its status in social sciences, but there is much work to be done within the discipline. An important contribution of this book, therefore, is that it highlights the potential of digital sociology, and Marres' questioning is a fresh way to bring to light the complexities of doing research with, in and through the digital. The appeal of this book is undoubtedly far-reaching at a number of levels. First, it provides a comprehensive overview for students of key themes concerning digital sociology, which can be related to various contexts, for instance, social change, networking, or community engagement. Second, it is worthwhile and relevant read for researchers looking for an introduction to the key debates in relation to the digital. Third, the breadth of scope of the debates it touches on and explores act as inspiration for several points of departure for research across disciplinary boundaries. As a fellow researcher in the field of the digital, I have thoroughly enjoyed the richness the book offers and the presentation of multiple stands that position digital sociology as central in the study of today's digital societies. To conclude, the book takes on a fascinating topic and leaves the reader energized about what it means to do social research with, in and through the digital.

Chrysavgi Sklaveniti
University of St Gallen, Switzerland
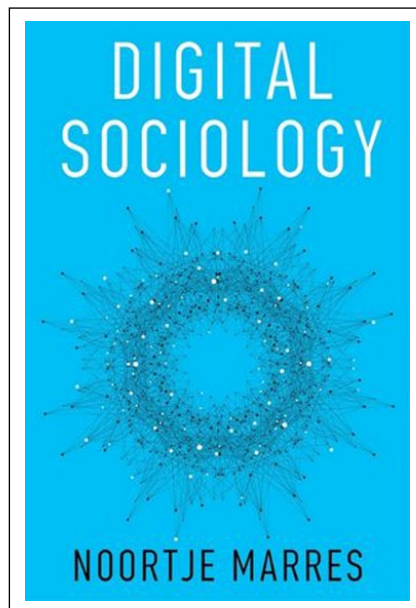
Migration, Masculinities and Reproductive Labour: Men of the Home (Migration, Diasporas and Citizenship). Ester Gallo and Francesca Scrinzi. London: Palgrave Macmillan, 2016. 296 pp., £65.00 (hbk). ISBN: 9781137379771

In the process of globalisation, female workers have come to the fore among international migration flows and they are addressed frequently in research in terms of gender, migration and domestic service. In contrast, men as consumers and providers of reproductive labour have been greatly neglected in the literature, as the gendered division of work and masculine privilege is often taken for granted in many patriarchal societies. Ester Gallo (Gediz University) and Francesca Scrinzi's (University of Glasgow) book *Migration, Masculinities and Reproductive Labour: Men of The Home*, however, identifies and overcomes the knowledge gap by paying attention to the role of migrant men and the construction of their masculinity under the background of the international division of reproductive labour. It is based on rich interviews and field observation with migrants in Italy for decades, challenging the traditional gender dichotomy between hegemonic masculinity and subordinate femininity as well as public perceptions towards productive labours and nurturant care jobs.

The book starts with the ongoing influence of Italian politics and Catholicism on shaping migrant care labours. Deeply influenced by civil catholic religion and mediated by relevant institutes, not only female but also male migrants are progressively included into the domestic care industry. However, racialised stratification still exists among different migration groups, those who from Christian countries are more tolerated and respected compared to those from different religions such as Islam. Through locating migrants in their broader social and political context, the destruction and reinforcement of the gendered division of work could be better understood.

Domesticated masculinity construction is not only discussed in the book from a social dimension but also from the micro sphere. Regarding how migrants enter 'feminised' jobs, micro factors such as the social network of migrant men also channel them into employment in such occupations whose nature is informal and personalised. The book particularly analyses how migrant men negotiate their masculinity in those more 'feminised' jobs such as elderly care work that are usually mentioned less frequently in research than those more 'masculinised' jobs such as gardening and so on. It offers a unique perspective that some migrant men manage to set up a boundary with employers and take initiatives to negotiate their involvement as domestic labourers, which challenges the traditional perception that a caregiving role is 'feminine'.

Furthermore, the book gives an insight into migrant men as care consumers and how they interact with domestic labour, not merely focusing on migrant men as care providers like most research does. It thus provides a more complete analysis of gender and global care chains. Interestingly, the book points out the contradiction between the intention of male employer to outsource reproductive labour (for better family life) and the practice they adopt to achieve it (by taking risks of leaving household duties to others). The topic is beyond the research but it warrants further investigation within the field of sociology of the family. As asserted in the book, male employers are agents within the household to implement racialisation by control over employer–employee relationships. Masculinity

of migrant men with stereotyped religion or with low ethnic racial hierarchy are often considered as threatening. In order to address criminalisation and racialisation discourses, strategies are adopted by migrant men as caregivers to negotiate masculine and ethnic belonging through ways such as establishing relations of trust with employers. The book reflects the working experience of migrant men through the angle of demand in domestic industry, which fills a gap in masculinity studies.

In addition to discussing the role of being a domestic labourer, the book also shows how domestic working is highly influential in shaping migrants' family life, sexuality and sociability. Kinship and social network, as mentioned above, are closely related to the entry of care work, yet, engagement of care provision limits migrant men's life as husband and father in both physical and emotional ways, resulting in the reframing of conjugal and filial relationships. In light of this, many men adopt strategies such as establishing wider networks, establishing their image as trustworthy and respectable, improving public visibility to move away from the occupation and expect greater mobility with the aim to achieve personal independence and family wellbeing.

Overall, the book gives the whole picture of the working trajectories and life experience of migrant men as domestic workers in both a public and private dimension. Theoretically, it provides critical contribution to the scholarly debates on gender hierarchy and racialised division of work. Practically, it offers a good model for empirical studies in other nations. Thus, regional difference could be investigated in further research to provide better understanding of how 'feminised' occupations shape masculinity, gendered identity and family relations in the global setting.

Hong Yang
The University of Edinburgh, UK