

estimating the same idea. Ironically, Everton does a much better job of clearly explaining the aims and methods of the more complicated methods he uses here (QAP, ERGM, SAOM) than he does with some of the simpler (network descriptive) elements employed. A final example of this limitation comes from analysis of how different religious traditions shape their practitioners' network density (i.e., social cohesion). Unfortunately, the amount of network density available from the way the questions were designed makes it unlikely to be able to pick up the nuanced relationships Everton has thoughtfully theorized in this section (and unsurprisingly ends up with mostly null results).

If we focus instead on what network scholars would learn from the many empirical cases presented—Everton is right that religion is not a primary focus within network scholarship—the particulars will likely be new and may spur new research questions. Everton clearly shows how the questions here derive from his summary in Chapter One of sociology of religion's main theoretical aims. However, their coverage does little to reorient network scholarship, as the findings here mostly align with the expectations network scholars would carry over from previous research on other substantive topics. Moreover, the book never fully closes the circle with the first chapter on sociology of religion's aims. I kept hoping to see how Everton would lean on his evidence to bolster, question, or even revamp sociology of religion's theoretical aims from the book's opening chapter, but that never arrived.

In sum, I think this book would serve well for researchers already interested in applying network ideas to religious questions, or network scholars who are looking for new domains in which to apply their tools. The book remains relatively "high level" in its treatment of the included examples; this approach is common to the way SNA is often introduced, seeking to demonstrate the potential range of its applications. As a result, the book would mainly serve as a useful supplement alongside other more detailed materials—those most common in traditionally organized social networks or sociology of religion courses.

The Transnationalized Social Question: Migration and the Politics of Social Inequalities in the Twenty-First Century, by **Thomas Faist**. Oxford, UK: Oxford University Press, 2019. 376 pp. \$99.00 cloth. ISBN: 9780199249015.

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In its essence, *The Transnationalized Social Question: Migration and the Politics of Social Inequalities in the Twenty-First Century* argues that the unfinished project of attempting to answer the nineteenth century's social question is now intensely magnified and more complex in the twenty-first century. While the nineteenth century's social question focused on the relationship between labor and capital, the twenty-first century's question is now a transnational extension of the same, but where cross-border movement of labor, national sovereignties, and a multi-layered patchwork of incompletely knitted socio-legal institutions (both formal and informal, normative and regulatory) structure those relationships and require a qualifying descriptor for the question—namely, transnational. Thomas Faist's work is ambitious, offering a sweeping presentation of social history and social theorizing about the foundation of the welfare state and developmental state, the persistence of inequalities within and between nations, and the dynamic evolution of states within a global South-North framework of emigration and immigration statuses. This book is one of many that are now emerging and seeking to better understand the liberal paradox, the rise of the securitization state, and durable inequalities coincident with growing articulations of human rights.

The book brings together ideas and research that have been at the foreground of Faist's scholarly agenda for a decade—the relationship between migration and inequalities, transnational social rights and social protections, migration and social protection, and the moral polity of migration control and externalization. These individual research threads are brought together in a more comprehensive contextualized account that roots

the arguments in social history, the history of ideas, and political philosophy. For Faist, the account begins with explaining how the emergence of social protections became variably instantiated within nation-states. By social protections, Faist means the economic, social, and legal institutions (formal and informal) that ensure a citizen's welfare, well-being, and rights. These social protection ideals spread from welfare states to development states during the first two-thirds of the twentieth century.

As international systems and institutions emerged in the second half of the twentieth century, the inherent contradictions between national sovereignties and globalization grew increasingly apparent. Those contradictions are now most obvious with the politicized debates about controlling the movement of people. Immigration states increasingly practice exclusion to limit their redistributive social protection requirements, and emigration states struggle to manage the exit, voice, and loyalty of circulating citizens. Complicating this account, Faist offers a thoughtful and compelling social history of how class status became one of many markers of social inequalities that created heterogeneities of rights-based claims to social protections—including gender, religion, race, and ethnicity. Thus, the politics of migration became entangled with the politics of identity and discrimination writ large, further obscuring the class-based arguments. Finally, Faist notes how globalization's momentum and facilitation of forces of exchange operate to accentuate inequalities—especially because ideas and capital, and money and goods, flow easily, but the barriers to labor mobility grow larger.

Chapters Two and Three offer excellent theoretical reviews and social history accounts for readers who seek to place transnational theorizing within a more traditional political sociology or political economy theory account of the rise of social protectionist states, concomitant emergence of securitization states, and the developmental state. After offering a theoretical framework that describes the assemblages of social protection at multiple levels of social organization, Chapter Four provides an excellent overview

of the emergence of international policy regimes related to social protections, labor, migration, and human rights. Chapter Seven is a good complement to Chapter Four, as it describes the history of institutional mechanisms that emerged to externalize migration control from immigration states to emigration states.

Besides offering empirical evidence regarding the emergence of institutional forms, *The Transnationalized Social Question* also offers a good overview of the European Union's political challenges between member states and in relation to non-member states vis-à-vis cross-border migration and social protection. The material in Chapters Five and Six provides an analysis of the European migration crisis and its roots that is extremely valuable, especially for U.S. scholars with little knowledge of that context. While Faist is careful about being prescriptive, in fact the chapters on the struggles and political challenges of the EU foreshadow Faist's argument for the possibility of an international migration regime in Chapters Eight and Nine.

In the last quarter of the volume, Faist seeks to chart a way forward for social scientists when it comes to informing the public. Just as with nineteenth-century theorists who contributed to the sociological canon, Faist argues that our collective mission is to use the scientific tools of systematic and methodical inquiry to reveal taken-for-granted mechanisms and cast them in a light that makes obvious their relationship to the common good. To do so requires recognizing that our scientific endeavor needs to broaden and include more inquiries from scholars differently located across a transnational spectrum and with alternative worldviews. And the public needs to be brought into a conversation that moves it out of the realm of the nation-state and into a more transnational state of mind. No small feat, but an admirable one.

On the whole, Faist's argument is compelling and comprehensive. There are some puzzling gaps, however. First, there is little to no mention of human trafficking or smuggling throughout the book, although this might have been discussed, especially in light of Faist's argument about the persistence of

exploitation and extortion. Second, while cross-border mobility and social protection are central to the book's argument, the transnational social question cannot be adjudicated without also addressing the power and mobility of capital, in relation to the state and international institutions. The abrogation of responsibility for controlling capital is in part why there was an incomplete answer to the nineteenth century's social question and why there emerged a twenty-first century transnationalized social question. Faist has crafted a compelling framework for revisiting our nineteenth-century roots and recasting our social science inquiries to address and redress the imbalances of capital and labor in a global world.

Social Welfare Responses in a Neoliberal Era, edited by **Mia Arp Fallov** and **Cory Blad**. Boston: Brill, 2018. 301 pp. \$179.00 cloth. ISBN: 9789004323926.

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Social Welfare Responses in a Neoliberal Era is an important contribution to the study of the impacts of global neoliberal forces acting on welfare states. More specifically, it addresses the often-elusive relationship between welfare professionals, neoliberal policies, and social service provision (e.g., social programs, benefits, etc.). Ironically, as editors Mia Arp Fallov and Cory Blad note, the neoliberal push for welfare state retrenchment, resulting in a variety of social problems, subsequently creates a demand for welfare professionals. The professionals must then negotiate competing institutional and organizational interests along with the interests of beneficiaries and other policy stakeholders. Indeed, the running narrative throughout the book is the intermediary role professionals play between efforts to scale back the welfare state and programmatic outcomes. This collection of essays is well poised to address long-established research questions and puzzles in the study of welfare states such as, for example, whether and how welfare state retrenchment takes place and

why some cases fit expectations so well, while others seem to challenge theoretical and empirical assumptions.

The theoretical, empirical, and analytical approaches undertaken by the authors provide a fruitful way to frame comparative analyses of welfare states. First, the chapters together provide an explanation not only accounting for cross-national variation in welfare programs and outcomes, but also variation in welfare state responses to global neoliberal pressures to cut back. Second, they point to the more nuanced and multifaceted ways in which different political, social, and cultural systems shape the scope of welfare states by specifying the role of welfare professionals in those systems. Third, they speak directly to policy expectations among professionals and other policy stakeholders, their objectives, and whether policies achieve their intended goals or, rather, produce unintended outcomes. Fourth, they collectively have the potential of providing a useful framework for understanding variation within jurisdictions as well, particularly pertaining to different relationships between members of historically marginalized groups in a society (e.g., Lukasz Czarnecki and Delfino Vargas Chanes's chapter on social exclusion) and the welfare state via professionals. This is especially important given the way welfare states may unevenly respond to crises (e.g., Ricardo Della Buono's chapter).

This volume is filled with noteworthy theoretical and empirical tools submerged (at times, perhaps too deeply) within the cases used to illustrate broader points. Nonetheless, they are there and of great use to institutional and organizational scholars. For example, several chapters make direct or indirect claims about how social welfare professionals adapt and/or challenge neoliberal policies, which, of course, by the contributors' own accounts, matters for how welfare policy is implemented. But adapting to and challenging systems are not quite the same; and while adaptation can involve some form of resistance, it can also maintain the status quo. It is not clear whether there are any general lessons about which social, cultural, and institutional circumstances might engender various forms of resistance.