doing satisfying work while also having time to spend with their children. Yet the research indicates the similarities in negative experiences that part-time workers in the computer industry have with other professionals, including the lawyers I reported on with my colleagues, Carroll Seron, Bonnie Ogletree, and Robert Saito in our book *The Part-time Paradox* (Einstein, Seron, Ogletree, & Sauté, 1999). In addition to the benefits of having reduced workloads yet the opportunity to continue work in a challenging and well-paid area of work, part-time workers also experience the problems of subordination, of coworkers' jealousy, of truncated career routes, and of pressure to return to full-time work as soon as possible. Further, the “choice” to work part-time was invariably influenced by gender stereotypes regarding the appropriateness for women but not men assuming such schedules. Gender ideology that assigns childcare to women and a cultural norm that prevents professional women from using expensive surrogate child care and household help often means that women give up career advancement and often also find themselves carrying the extra burden of housework.

Meiksin and Whalley suggest some interesting observations about contracting—the creation of small independent businesses—in which technical workers have control of work, setting the amount and pace without supervision by employers. This is more typically the form of employment that men take on, according to the study, although a number of women do so as well. Of course, these workers have the added responsibility of building and maintaining a client list.

This study was done before the recent downturn in the computer industry and the economy. It is likely that these conditions will further affect the workers who wish to work on part-time schedules. It is difficult to predict whether employers will depend more on outside contractors (so that they do not have to maintain a steady workforce or which they have the investment of support services and benefits) or whether they will cut out part-time work so they can keep their regular employees on staff. In any study of lawyers who worked on reduced time schedules, part-timers were usually the first to be fired in a diminishing market.

This book is a valuable resource as an excellent addition to the growing literature on women who are “time deviants” in that they seek work schedules that answer their needs and desires to create a life that recognizes the multiple demands, responsibilities, and interests of working people. It is written in a lively and engaging manner, appraising the commitments and dilemmas of the workers interviewed in their own voices. It is suitable for both scholars and practitioners interested in creating a more humane and equitable work force.

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**REFERENCES**


**BOOK REVIEWS**


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If you vacation in Puerto Rico or other parts of the Caribbean, you may wonder about the men who go out in small boats to catch fish from the beaches. Are you a social scientist, you will ask: What kinds of workers are they? Are they fishers who also happen to work at other jobs for some or much of their lives, or are they wage laborers who turn to the sea? Are they peasant or petty commodity producers, or are they part of a proletariat? Why should we care? Griffith and Valdés Pizzini address these and other questions in their short, well-written study.

In the early chapters, the authors provide theoretical background, and they locate historical events and processes of Puerto Rico within the lives and households of fishers, including the creation of a rural proletariat to work in the sugarcane industry and the movement of this proletariat into mainland U.S. farm and urban labor. In the course of these and other events, the fishers of Puerto Rico "turned into a labor bulker zone" (p. 52), a way to keep going during the down times and the off seasons of plantation work and wage labor. But it is also important to recognize the tremendous diversity in time and space and in the lives of individuals. As well, major structural changes, including not just the demise of sugarcane planting but also the rise of sportfishing and coastal gentrification, are important.

In Chapter 4, the authors focus on the core issue of semiproletarianization. They found that Puerto Rico's marine fishers typically move in and out of the wage-labor sector and a subsistence mode of production. Contrary to older Marxist and neomarxist theory, they argue that proletarianization is "rarely a linear, unitary process in which class formation proceeds smoothly" (p. 96). The lives of Puerto Rico's fishers are less a tradition to full proletarianization than of an enduring recrudescent and constantly evolving "a personal daily and logic that at times is difficult to comprehend" (p. 30). Making this duality more comprehensible and tracing the bumpy and complex process of "semiproletarianization" through people's lives are major goals of the book.

Most original is their argument in the fifth chapter about fishing as therapy. Again, lengthy narratives of life histories are used to make the point that for many Puerto Ricans, fishing functions as a sharp contrast to demeaning and uncertain wage-labor jobs, as a way to heal or soften the pain of the alienation created by migratory wage labor and of the physical disabilities created by accidents and hard work. Therapy is seen as a concept of Western capitalism that has been appropriated by fishers and invested with new meanings or applications in their attempts to make sense of their uneven incorporation into North American capitalism.

In subsequent chapters, Valdés Pizzini and Griffith provide stories of fishing as depolotarianization and explore the role of the household in this process of decolonization from wage labor. They also show the social problems created by economic restructuring and social change in coastal communities. They describe the two conflicts: one between a sportfishing club and local fishers and the second between local fishers...
and a network of professionals, officials, and others concerning the establishment of an official marine sanctuary or protected area. Both cases highlight the phenomenon of coastal gentrification. They also show how politically astute and engaged the fishers of Puerto Rico are and how they can make public, public, and also, in the process, legitimate established modes of discourse and confrontation.

The final chapter uses recent conflicts about the coastal waters of the island of Vieques and the U.S. Navy's use of them for bombing practice to frame concluding thoughts. One concerns the growing criminalization of fishing. Another, returning to the guiding theme of semiproletarianization, concerns the job insecurities created by global capitalism in its ever-present quest for cheaper labor. Although Puerto Ricans are U.S. citizens, Puerto Rico is not a state; consequently, it is fair to portray this as a study of transnationalism as well. Hence, trips to the mainland are more than just trips; they are journeys fraught with cultural and economic meaning, as are movements between wage labor and fishing.

Fishers at Work, Workers at Sea is very successful at conveying these and other messages. However, it is not perfect. One becomes a bit impatient when life stories are repeated. In addition, the exact timing of statements, observations, and experiences is treated vaguely, as a 20-year ethnographic present. Thus, in a section on the fishing port of Puerto Real, the fishers are described in the present tense when the references indicate that the research was first reported in 1969—and even in 1985 (p. 89). This practice is inconsistent with the authors' insistence on attention to the dynamics and specificities of people's lives and experiences. Some last-minute updating would have helped, as well. Puerto Rico's tuna-processing industry closed operations about 2 years before the book was published but is briefly discussed as if it still exists.

Happily, although the theory stays very much the same, gradually the cumbersome language of Marxism is largely abandoned. What begins as a study of semiproletarianization is helpfully summed up instead as "ethnography of highly mobile individuals who are situated in a matrix of labor contexts in the world economy throughout their lifetime. At the same time, they firmly hold to the identity of fishers and coastal settlers as their most meaningful trait." (p. 237). The book is also graced in many places with poetic writing.

Finally, with respect to the initial question—are we talking about fishers at work or workers at sea—Griffith and Valdis Pizzini eventually say that this either/or question is wrong. It masks "the complex lives of these apparent rogues, in hiding, engaging, contesting, Jenying, fishing, and at some point surrendering to wage labor." (p. 235). The authors decided that they were not interviewing fishers but rather "people who at different times in their lives found refuge in the interstices of the coastal eniron and in fishing as a vocation. Nonetheless . . . fishing is where they originally belong in the social structure, in the long durée of normative communities. But it is also where they draw upon, manipulate, and defy state and capital. It is the place where their lives are meaningful and the platform from which they embark on a wide and long journey into wage labor." (p. 236). Well said.

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This volume tracks the working-class movement and collective identity of workers in South Korea since the 1970s. Looking to culture and politics as well as production relations, the author offers a "distinctive Korean working class struggle" (p. 12). The same oppressive state policies that frustrated organized efforts among the workers, ironically also helped harness labor struggles to political movements for democracy. Among the latter, we read of the prominent role of Christian church leaders in the 1960s and of the student movement in the 1980s. But if by the 1990s, workers coalesced into a class with "strong sentiments of solidarity and a growing sense of political efficacy" (p. 217), globalization later in the decade brought fragmentation and a narrow trade unionism.

Intensive interviews with labor leaders, particularly student activists-turned-workers, and a dialogue with Korean labor experts throughout the book provide an in-depth, compelling portrayal of workers' struggles. Social and political unionism—prominent in European working-class formation—provides the ground for the narrative and economic unionism as this. Other studies track Korean labor organization in greater detail, but nothing written in English matches the depth and detail of this portrayal of worker identity. Characterizing leaders of the 1987 movement with Gramsci's "organic intellectuals," the author writes of a "significant minority of workers with advanced class consciousness" (p. 175), steeped in what Rick Fantasia termed a "culture of solidarity."

Chapters on labor in the 1970s, with a focus on the role of female workers and the churches and ad on labor in the early 1980s, focusing on intellectuals, mingjing culture, and radical students, puts the labor victories of 1987 into a richly textured historical context. It was the self-immolation of garment union activist Chon Tae-il in 1970 that "marked the beginning of South Korea's working-class formation" (p. 70). Two themes pervade direction in the development of worker identity. One is the transition from a state-imposed identity as "industrial warriors" to the resistance image of the "Goila warriors" atop the crane at Hyundai Heavy Industries defying state authority. A second theme taps the moral and emotional dimension distinguishing much of labor's struggle. The author insists it was the confidence of class exploitation, gender oppression, and status subjugation that fueled such intense resentment, for it was a struggle for "workers' pride and human dignity" (p. 187).

Koo's study provides a much-needed introduction to the Korean labor movement over the past three decades and raises multiple questions in a very broad range of ambitious review of identity format on. Some will question the evidence for "advanced class consciousness," but few will deny the emergence of worker solidarity and growing political engagement. Evaluating the relative contributions of churches, female versus male workers, and unions: light versus heavy industries remains problematic, but again few would deny each played a role.

The study likewise offers unique insight into the coalesce of progressive movements around labor struggles. The author wisely locks broadly to the development of