

phenomena, irreducible to any of the qualities (like violence) that researchers impute to them.

Lauger's concept of "intergang field" is awkward but deserves serious consideration. It names a symbolic space that develops "when individuals attempt to establish boundaries for the intergang environment" (p. 13). Such boundaries, then, not only develop through interaction but also provide a context for it. Interaction in this case equates with gang related performances of identity and making good on the slogan of being down-for-whatever. In the process, "the streets" are transformed. They became a place where disenfranchised young people feel connected and alive. The streets are coveted because every other kind of space is either exclusive or represents a worse option in the minds of the young people that Lauger observed. Their world apart from the gang is described as boring and isolative even while violent. Within the gang, in this account, there is not only greater violence but also risk of death or imprisonment for being down-for-whatever. But boredom and isolation disappear.

Whoever picks up this book is likely already interested in the topic of gangs and therefore likely already knows something about it. The same reader probably will figure out that while Lauger's analysis has captured something real about a contemporary crisis, it is not well served by neologism or incessant talk about "theory building" or "doing science." The disparate studies of gangs over the twentieth century do not comprise a scientific field. Even the more innocuous term "social science" is problematic in relation to research and theorizing about gangs, since this topic has provoked more unsettled debate in sociology and criminology than practically any other topic. Currently, gang research and theorizing are positivistic and narrowly focused on crime and violence, as if there is no other valid reason to study gangs. Lauger's book is part of that trend. At the same time, his preoccupation with existential situations, bad odds, tough choices, provides the reader with an occasion for self-reflection. Are young people who are down-for-whatever no longer deserving of empathy, or are they justified in their claim of entitlement to decent schools and jobs? Are they victims worthy

only of demonization when they become victimizers of other victims who might become victimizers?

The economy of the area in Indianapolis where Lauger studied the DFW Boyz has gone bust. The local schools are dysfunctional. There is not enough opportunity, stability or safety for young people in this area to counter the seduction of street culture and gangs. And there is not enough of anything to keep them off the streets. Lauger documents the fact that his respondents were eager for jobs, practically anything that would pay rent and living expenses. In fact, he tried to help them find jobs, over and over, without any success that he cares to mention. He also documents the work history of these same young people, which strikes the reader instantly as too extensive, as too much struggle for too little. Lauger's respondents know that they have been dealt a bad hand. Lauger knows that they know. He knows also that no matter how many times he hears the phrase down-for-whatever, and no matter how much bluster and bravado he found from the young people he observed, they are eager for something better.

Home Is Where the School Is: The Logic of Homeschooling and the Emotional Labor of Mothering, by Jennifer Lois. New York, NY: New York University Press, 2013. 229pp. \$22.00 paper. ISBN: 9780814752524.

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I teach courses in the sociology of education and a few semesters ago I had a student who was homeschooled. He was an excellent student, but I felt badly for him because the course content virtually ignored his entire educational history. The experience showed me what is often taken for granted in educational research: the assumption that "school" and "home" (even if theoretically interconnected) are distinct locations. Jennifer Lois' careful study of homeschooling, *Home Is Where the School Is*, provides an enlightening break with this assumption. Moreover, through reassessing what is meant by

categories of home and school, the book is able to uncover the underlying emotional process of mothering in both.

The analysis of mothering as central to homeschooling is one of the key achievements of the book. A small amount of other research has examined homeschooling, but not highlighted how mothering is intertwined with it. Yet, Lois realized early in her fieldwork that homeschooling was practiced by mothers, not fathers, and that homeschoolers confronted contemporary tensions over what constitutes "good" mothering. This is a terrific example of how grounded research allows new ideas to emerge from the research process. Furthermore, this connection between mothering and homeschooling broaches intriguing questions of gendered social practices, and these questions have implications beyond the specific study of homeschoolers. Lois draws from interview data at two different points in time, along with observation at homeschooling events, to answer these questions.

The book is organized into three parts, all of which take different perspectives on the emotional experience of homeschooler mothers. Part I plumbs the emotional culture of mothering. This section explores how these women made the decision to homeschool and how they managed the stigma of this decision. It reveals how the mothers responded to and appropriated dominant cultural messages of "good" (intensive) mothering in making and managing their decision. Although a dominant view might perceive such a decision as poor parenting (likely to create academic and social deficits), these women perceived an intense emotional connection to their children which they framed as the epitome of good mothering.

Part II focuses on the temporal-emotional dimension of mothering. This part examines how time affected these homeschoolers' emotional states, as the intense workload infringed dramatically on mothers' personal time. It shows how mothers managed this time crunch through strategies to reframe and reinterpret time. For example, Lois uncovers strategies of "sequencing" where mothers compartmentalized time to predict that their work would wane as their children grew; and the strategy of "savoring" where

mothers reminded themselves to enjoy their children now lest they regret missing out on their growth later.

The final section of the book, Part III, discusses the follow-up interviews conducted with some of the original sample of homeschooler mothers seven years later. At this point many of the children had finished homeschooling and moved into adulthood, some attending higher education. This provides a useful opportunity for the mothers to reassess their decision to homeschool (and most were quite happy with the decision).

Throughout these well-written chapters, Lois analyzes the often hidden emotionality entailed in combining schooling and mothering. She explains how the decision to homeschool is an outgrowth of a broader discourse over "good" mothering. This discourse is replete with contradictory messages: expecting today's mothers to balance multiple competing roles and expectations (such as work and home), guide their children's growth to academic and social success, and above all, foster intense emotional connections with their children and families. This is a lot to ask, and Lois skillfully casts the decision to homeschool as a response to this constellation of expectations. In particular, homeschooling mothers were able to practice an intensive, child-centered, encompassing brand of motherhood which they interpreted as fulfilling, albeit unrelenting. Indeed, Lois reveals how this constant state of acting within a unique parent/teacher status created strain resulting from role conflict and loss of personal time. The women used strategies of "savoring" and "sequencing" described above to manage this tension, and interpreted homeschooling as ultimately rewarding. However, Lois acutely points out that this constitutes one more area in which women suffer a burden of work expectations that are not placed on men. Fathers, in fact, were virtually absent from the day-to-day homeschooling labor (and they did not make up for this by doing more housework).

Lois' research is very sensitively conducted. The book provides good depth in its portraits of the participants, so the reader can really empathize with these homeschoolers. While very detailed and textured, however, the book weighed a little too

heavily on description. A sharper and more consistent critical argument could have strengthened the volume. In addition, because the subject matter is somewhat narrow, the author could have tapped into a wider array of research areas to spark greater interest. For example, what does the growth in home-schooling and associations with intensive mothering mean for educational inequality or as a response to rationalization in education? And what about the perceptions of home-schooled children, not just their mothers? These or other avenues could have added more dimensions to the analysis, but, to be fair, such questions may really be for another study.

These few critiques should not dissuade readers from this valuable book. For those interested in motherhood, emotions, and qualitative methods, this book offers a range of deep and layered insights. It would be most useful in graduate courses on family, emotion, symbolic interaction, or as a model for qualitative methods. Its most important contribution, in my opinion, is to give voice to the growing and largely misunderstood homeschool movement. Through grounded, sensitive research, Lois erases the popular, superficial caricatures of individuals such as my former student, and replaces them with meaningful portraits.

Youth Participation in Europe: Beyond Discourses, Practices and Realities, edited by **Patricia Loncle, Morena Cuconato, Virginie Muniglia, and Andreas Walther**. Chicago, IL: University of Chicago Press, 2012. 264pp. \$110.00 cloth. ISBN: 9781447300182.

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In introducing their own contribution to this edited volume, Shakuntala Banaji and David Buckingham sum up the problem that this book addresses. "Over the past two decades, there has been widespread concern across Europe and in many other industrialised countries about an apparent decline in civic and political participation. Commentators point to long-term reductions in voting rates, declining levels of trust in politicians and waning interest in civic affairs; and these

phenomena are frequently seen as evidence of a broader crisis in democracy. . . . These issues are generally seen to be most apparent among the young; it is often asserted that young people are increasingly apathetic and reluctant to exercise their civic responsibilities" (p. 159).

All of the chapters in *Youth Participation in Europe* are from European Union (EU) funded research projects with the following self-explanatory acronyms: Up2Youth, EUYouPart, YoYo, CivicWeb. The EU has invested heavily in research seeking to understand why young people are not more involved and how they might be activated. The EU has cause for concern. All the "lows" (voting, trust, and so on) are especially low for the EU. The research that it has funded has shown repeatedly that European identities are weak. The EU appears (from its research efforts) to want young people to be more involved, but exactly how, and in what? The EU has an alarming democratic deficit. It does not dare submit major constitutional changes to plebiscites. Its current austerity pact has created youth unemployment rates in excess of 50 percent in Spain and Greece. Young people are not being invited to approve or reverse the EU policies that are responsible.

There are 14 chapters, an afterword, an introduction by the editors, and conclusions; these sandwich four main sections which deal respectively with the meanings of participation, national policies and experiences, extending spaces for participation (mainly the internet), and participation and learning in schools. Some chapters deal with specific countries (Finland, France, Ireland, Italy, Spain) but these do not follow a common template that would permit comparisons. From Finland there are chapters on youth councils, and another on mental health (which does not fit the theme of the book), and from France on participation in schools. Other chapters offer overviews of youth policies in particular countries (Italy, Ireland, Spain). Fortunately, in one of the concluding chapters Andreas Walther gives a comparative overview of opportunities for youth to participate in the seven countries that took part in Up2Youth. Further chapters are thematic (on the internet and other emerging