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UNIVERSITY

The Journal of Sociology & Social Welfare

Volume 28

Issue 3 September - Special Issue: Evaluation of
TANF

Article 20

September 2001

Ordering Lives: Family Work and Welfare. Gordon Hughes and
Ross Ferguson (Eds.)

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Recommended Citation

(2001) "*Ordering Lives: Family Work and Welfare.* Gordon Hughes and Ross Ferguson (Eds.)," *The Journal of Sociology & Social Welfare*: Vol. 28 : Iss. 3 , Article 20.

Available at: <https://scholarworks.wmich.edu/jssw/vol28/iss3/20>

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inequality, is suggestive of a declining interest among the public in the plight of the poor.

Patterson book remains one of the best introductory accounts of the historical evolution of social policies intended to address the poverty problem of in the United States. It will, no doubt, continue to be widely used. Perhaps its historical emphasis on the way previous generations sought to address the problem will inspire a new generation to once again commit to the struggle against poverty.

Gordon Hughes and Ross Ferguson (Eds.), *Ordering Lives: Family Work and Welfare*. New York: Routledge, 2000. \$18.95 papercover.

The view that social policies are not intended to enhance people's well-being but have ulterior functions, such as exerting social control or promoting the interests of capitalism, is now well established. Marxian interpretations which stress the role of social policy in preventing unrest and maintaining capitalist exploitation have been succeeded by Foucauldian accounts which emphasize the way social policies help to normalize power relations and maintain social order. More recently, these ideas have been developed by regulationists who argue that by promoting labor market participation, social policy revitalizes capitalism and fosters national competitiveness in the global economy. These diverse themes now comprise a coherent body of thought that challenges claims about the altruistic intentions of social welfare and instead emphasizes its role in the exercise of power and social control.

The role of social policy in shaping and supporting power relations in society is examined in this introductory textbook prepared for social science students at Britain's Open University. It begins with an analysis of power and the way both overt and covert power relations permeate human affairs. Contrasting the ideas of Weber and Foucault, the authors show that any account of social policy or indeed, other dimensions of social existence, must be based on an understanding of power. The subsequent chapters develop this theme by examining the way basic social institutions such as the family, work and social welfare function within the context of power relations.

Although the book is written for British students, its focus

on the pervasive role of power in shaping human behavior and social relations will have relevance to other societies. Since it is written for undergraduates, the book is somewhat basic but its readable exposition shows how the Foucauldian perspective has influenced social policy thinking. However, it is somewhat depressing to think that students of social policy, who are often motivated by a desire, however naive, to help and improve the world, may conclude that their well-intentioned efforts are little more than a subtle way of ordering lives and exerting social control.

Cynthia R. Daniels (Ed.), *Lost Fathers: The Politics of Fatherlessness in America*. New York: St. Martin's Press, 2000. \$16.95 paper-cover.

Contemporary social policy analysis has neglected the views of those who believe that government should formulate and implement social policies that seek to re-assert cherished social values which, it is claimed, have been undermined by individualism, industrialization, secularism and modernity. Traditionalists have exerted increasing influence in social policy since the 1980s when both President Reagan and Prime Minister Thatcher began to emphasize the virtues of 'family values' and 'Victorian morality'. Traditionalists urge governments to curb what they regard as immorality in the media and entertainment industry and they advocate a greater role for faith-based organizations in social service provisions. They have campaigned against abortion rights and many blame feminism for undermining traditional gender roles. With the election of President George W. Bush, traditionalists are likely to exert greater influence than before in shaping national social policy initiatives.

This fascinating book deals with the debate over traditional family forms in Western societies, and particularly with the role of fathers in family structure. Traditionalists view the increase in divorce, illegitimacy and single parent families with growing alarm. They are committed to reversing these trends believing that the cohesion and integrity of society depends on return to a more responsible and morally virtuous past. Social policy, they believe, should promote responsible fatherhood and a commitment among men to care for their children (and 'their' women).