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Queer in Europe: Contemporary Case Studies

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lessons have we learned about the future of good jobs in the service economy? I would argue there are three, none of which are by any means insights unique to this volume, but to all of which the book makes valuable additions. First, national-level institutions matter, a lot. Having works councils to back-stop unions and build in an added channel of worker consultation as in Germany, extension of union contracts sector-wide as in France, and persistent centralized bargaining as in Denmark give workers and their unions (and the state) different levers to work with, and generate systematic differences in the level and distribution of job quality.

Second, both corporate and union strategy matter. Businesses' strategies can help them out-manuever unions, but also evade or erode institutional protections themselves, with subcontracting a case in point. Labor organizations' strategies also make a difference: in Doellgast's telling, French unions' quicker response to restructuring than that of their German counterparts helped them to moderate the growth of job inequality in the sector.

Finally, though Doellgast does not use this particular term much, markets matter—and as a corollary, institutions regulating all the relevant markets, not just the labor market, matter much. In all the countries under study, deregulation and privatization of telecommunications opened the door to the disintegrating processes of subcontracting and new competitor entry, which then both shifted activity out of the unionized core firms and cranked up pressure on those core firms. Firm-level unilateral management control over decisions about the organization of production, as in U.S. companies, is one way to shut out worker and union input, but market-level competition from low-cost subcontractors and competitors in Germany has some of the same effects, leading workers to fear that tough bargaining will simply lead to job loss.

The outcome of interaction between national institutions, strategies of the main actors, and evolving markets is, of course, quite difficult to predict. That makes Doellgast's narrative compelling reading, the moreso because similar interactions are playing out in many other sectors and jobs amidst widespread economic restructuring. Though

it may not offer a definitive answer to the future of good jobs, this book is a highly instructive guide to the present.

Queer in Europe: Contemporary Case Studies, edited by **Lisa Downing** and **Robert Gillett**. Burlington, VT: Ashgate, 2011. 209pp. \$88.00 cloth. ISBN: 9781409404644.

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If you know little about the current situation for gays and lesbians in Hungary or Belgium, and nothing about whether queer theory even exists in a country like Poland, then *Queer in Europe* is a good place to freshen up your knowledge and get a quick overview. In thirteen chapters of about 15 pages each, different authors discuss a specific country. The choice of those countries is somewhat random: Spain is included, but not Portugal; Greece is absent, but tiny Cyprus has a chapter; all of Scandinavia is discussed in a chapter that is mostly about Sweden. All of the major countries are here, however.

The chapters vary widely in what they discuss, focusing for the most part on the topic of most interest to the author. This is a problem. While one sympathizes with the editorial largesse of letting authors write about whatever they want, the result is a fragmented book, both in tone (some chapters are pleasantly chatty and informative, others are eye-glazingly erudite) and in content. So the chapter on Italy focuses on how homosexuality is represented on television and in films, the one on England discusses an educational project in primary schools, and the one on Ireland is a detailed analysis of "the points of intersection and conflict between the liminally positioned queer and the racialized immigrant other in the construction of the biopolitical state" (p. 99). Taken separately, the different chapters demonstrate the range of topics that can be explored under the rubric "queer." Taken together, though, they are too disparate and they leave a reader with no coherent sense of what "queer in Europe" might mean, even to the editors of this book.

So what does one learn about "queer in Europe"? That Germans seem to be still

debating whether drag queens are subversive or not. That the Roman Catholic, the Greek, and the Russian Orthodox Churches continue to be a sinister and powerful homophobic force in several European countries. That Michel Foucault, while working at the French Institute in Warsaw in the late 1950s, succumbed to a honey trap set by the Ministry of Internal Affairs, and had to hightail it out of that country. That the situation for queers in the Netherlands is anything but straightforwardly positive. That Russian culture can accommodate homosexuality seemingly only "through a quasi-religious discourse on suffering" (p. 184).

For scholars interested in queer theory, the most interesting chapters are the ones that discuss how it has been absorbed into different national contexts. Bart Eeckhout's entertaining chapter on Belgium informs us, for example, that there is no queer theory to speak of in that country because the underfunded university system simply does not support the kind of interdisciplinary cooperation and discussion that can develop it. Ulrika Dahl's balanced and informative chapter about Sweden discusses how queer theory there developed very successfully, partly by foregrounding its roots in and allegiance to particular kinds of feminism. Santiago Fouz-Hernández's chapter on Spain details the dissatisfaction that leading Spanish academics have expressed with queer theory. They regard it as a U.S. export that is inextricable from the American cultural and political context. Therefore, they argue at length, it distorts rather than illuminates understanding of how sexuality and gender are configured in Spain.

One of the most striking things that emerges from this book about Europe is how little scholars and activists in the different European countries seem interested in one another. Pompoms are waved, in the preface, by Michael O'Rourke, and in the introductory chapter by Lisa Downing and Robert Gillett, to cheer on the idea that some kind of European alternative to U.S. queer theory supposedly is developing in Europe, "as a counterpoise to US global power" (p. xiii). But by the end of this book it is clear that this is not really true. There is no *European* version of queer theory being developed by anyone. Local versions of

queer theory seem to have appeared in those countries that have the institutional infrastructure to support gender and sexuality studies. But both those who embrace "queer" and those who reject it are still peering across the Atlantic for inspiration to formulate their politics and their theories. What goes on in their neighboring countries seems to interest Europeans not at all. Spanish academics and activists read Americans and other Spaniards. Germans read Butler and critique neo-liberalism. Swedes read the second half of *Gender Trouble* and also one another. The French read Foucault by way of Eribon. A book like this one is valuable in alerting Europeans to the fact that their neighbors are grappling with some of the same issues that interest them, and are developing some distinctive and compelling perspectives on those issues. Even more valuable, it seems clear, would be the commissioning of translations of some of that work, so that Europeans who do not read German or Spanish or Polish might begin to engage with one another, instead of only with the pronouncements and the disputes that issue forth from the ivory towers and the activist battlegrounds located across the ocean, a continent away.

Arms and the University: Military Presence and the Civic Education of Non-Military Students, by **Donald Alexander Downs** and **Ilia Murtazashvili**. New York, NY: Cambridge University Press, 2012. 441pp. \$34.99 paper. ISBN: 9780521156707.

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One of the items on the agenda of American military sociology for the past several decades has been the relationship between the armed forces and the host society that they serve. In the 1990s, the issue was seen largely as political. A military that was hypothesized to be monolithically conservative and increasingly unresponsive to civilian control led to a program of research that failed to support the basic assumptions of this perception. During the twenty-first century, the problem was redefined as one of public