

Tradition, dem «Weiterausbau der Volksrechte, der direkten Demokratie zur Volkssouveränität» (S. 263). Aber diese Politisierung schlägt in Entpolitisierung um, wenn es um das Gesellschaftsideal der SVP geht. Auch sie stellt sich die Schweiz als konfliktfreies Gemeinwesen vor. Ihr «Schweizer Volk» ist mit sich selbst im Reinen, es gleicht einem Organismus fleissiger, geerdeter, einfacher Leute. Ein Volk, welches sich dann voll entfaltet, wenn es die äusseren Feinde (die EU, die Berner Politikelite, die Ausländer) beseitigt.

Hildebrands Diskursanalyse des SVP-Populismus generiert neue Erkenntnisse – über ihren Gegenstand, aber auch über die Hegemonietheorie Laclaus und Mouffes, auf deren theoretische und methodologische Postulate die Arbeit aufbaut. Laut dem Autor muss der Ansatz Laclaus und Mouffes ausgebaut werden, um analytisch schlagkräftig zu werden. Die Anwendung hegemonietheoretischer Kategorien (Repräsentation, Antagonismus, Äquivalenz und Differenz) ist durch ein offeneres, induktiveres Begriffsrepertoire zu ergänzen. Eine Theorie des Politischen muss sich empirisch auf ihre Gegenstände einlassen, um sie vollends zu erfassen. In diesem Sinne spricht sich Hildebrand dafür aus, die formale Populismustheorie Laclaus auszubauen, um gleichzeitige Öffnungs- und Schliessungstendenzen populistischer Phänomene zu erfassen. Letztere bringen stabilisierte Verhältnisse ins Wanken, sie repolitisieren und können demokratisieren. Ein Rechtspopulismus wie jener Blochers verdinglicht indes auch, er macht Volk, Feind und Gesellschaft zu «natürlichen» Objekten, die jeder Spur von Kontingenz und Konflikt entbehren.

Eines jedoch wird nicht eingelöst: Laclaus und Mouffes Anspruch, Diskurstheorie als umfassende Gesellschaftstheorie zu entwerfen. Hildebrand beschränkt sich auf eine politische Diskursanalyse im engeren Sinne. Er konzentriert sich auf Reden und Texte Blochers, auf Beiträge von Berufspolitikern sowie auf Schlagzeilen und Artikel der grossen Schweizer Medienhäuser. Um die Entfaltung

und Wirkung des SVP-Populismus vollends zu erfassen, wäre es aber notwendig gewesen, auch seine Aneignung seitens der Parteibasis und ihrer Wählerschaft zu fokussieren. Gerade der Populismus als gesellschaftsprägendes Phänomen verlangt die – wenigstens stichprobenartige – Auseinandersetzung mit seinen Rezeptions- und Reproduktionspraktiken. Populismus entsteht in elaborierten Reden von Führungsfiguren, aber auch in der politischen Alltagspraxis von vielen Namenlosen.

Diese Einwände tun dem grössten Verdienst des vorliegenden Werkes keinen Abbruch: Es wirft eine ungemütliche Frage auf: Kann es überhaupt Demokratie ohne Populismus geben?

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Le Goff, Jean-Marie & René Levy (eds.):  
*Devenir parents, devenir inégaux. Transition à la parentalité et inégalités de genre.*  
Geneva: Seismo Books. 2016. 352 p.

This book offers a rich and comprehensive multidisciplinary analysis of how gender differences are activated and intensified in the transition to parenthood in present-day Swiss society. The edited volume is part of a series on *Gender Issues (Questions de Genre)* that disseminates social science research, adopting a gender perspective (that is, the historical, cultural and social construction of sex differentiation) and provides an original and valuable addition to the growing research on the gendering of the life course. It brings together researchers from different disciplines (sociology, demography, psychology, social psychology) and institutions in *Suisse Romande*, thereby providing for a variety of contributions and theoretical perspectives. Empirical research is based on diverse datasets and methodologies, both

quantitative and qualitative, but draws on one main study – *Devenir parents (Becoming Parents)* –, a longitudinal study carried out with a sample of 235 couples who were recruited in 2005–2007 and interviewed over a period of two years, in three waves: during pregnancy (month 5), at 3–6 months and 12 to 18 months after childbirth. Spanning data collection and analysis across time, disciplines and methodologies is a major challenge. In doing so, the book reveals the impressive complexity of understanding continuity and change in family gender roles and identifying the multiple factors – micro-, meso- and macrosocial – which influence the social construction of gender in parenthood.

As noted in the introduction, the core theoretical framework draws on the concept of *master status*, a concept originally developed in the 1940s by sociologist E. C. Hughes to highlight “...that one label or demographic category is more significant than any other aspect of a person’s background, behaviour or performance.” The main aim of research is to fill a gap in our knowledge about the processes of activation and consolidation of *gendered master statuses* (Kruger and Lévy 2000) in the transition to parenthood. The hypothesis is that the social dynamics associated with these statuses, albeit less forceful than in the past, will manifest themselves and intensify in the transition to parenthood, not only due to the increase in family work and care, but also under the influence of Switzerland’s specific social and policy pathway, implying weak institutional support for gender equality in the work-family balance and the dual earner/dual carer model (p. 14–16). The ten chapters are divided into three parts and address four main questions regarding the intensification, shaping and impact of *gendered master statuses* in the transition to parenthood: (1) What are the generating mechanisms and shaping factors – normative, interactional, institutional – which drive couples to modify their family practices during this life-stage? (2) To what extent are these dynamics of change influenced by the life trajectories and transitions prior to parenthood

or by couples’ values and intentions regarding gender roles and gender equality? (3) How does gendering affect different life domains, such as the way mothers and fathers allocate time to work and parental activities or build up their personal networks? (4) What is the long term impact of reinforced gendered master statuses in early parenthood: for example, on future childbearing intentions or on the disparity between individuals’ values and their practices? These are compelling questions and they are directly answered and well summarized in the final summary and conclusions. The methodological appendix, which reflects on sampling strategies and the overall research design, will also interest readers who want to draw some lessons from the difficulties, advantages and limitations of this type of longitudinal study.

Among the many issues that arise throughout the chapters and the insights provided by this research, the following may be highlighted. First, the fact that the mechanisms that generate and strengthen *gendered master statuses* have to be seen over time and in different life domains. Although the birth of the child is a decisive turning point, previous life paths, in particular work and family trajectories, rather than residential or other pathways, are crucial shaping factors that anticipate the gendering processes that take place during the transition to parenthood: Women who have had high earnings and more typically masculine professional pathways and men who have been more socialized to household tasks through living alone are likely to have more egalitarian configurations in paid and unpaid work. Hypogamy (in favour of the man), civil status and age also have an impact, with hypogamic, married (rather than cohabiting) and older couples emphasizing a more traditional family division of labour during parenthood. On the other hand, the effects of *gendered master statuses* continue over a long period of time: Gendered practices related to housework and care, intensified after the birth of the first child, tend to remain strongly differentiated after the transition to parenthood; and

since ideals and values, generally stressing individual autonomy and gender equality in Switzerland, do not adapt or change rapidly, a high proportion of couples in this country experience a situation of profound disparity or incongruity between norms and practices. From the perspective of life domains, the research also underlines some interesting results: The female master status in the transition to parenthood includes taking on primary responsibility for unpaid work within the nuclear family, as well as the nurturing of wider kin relationships; and the gendering of practices impacts previous tasks and new parental tasks in different ways.

Secondly, countering the idea that individuals and couples in late modernity and liberal welfare states are today free and flexible social actors who can choose how to organize private life, the authors emphasize the complex interplay between individual norms and behaviours and the wider institutional and social context. They critically appraise the theoretical approaches underlining individual agency and conclude that both normative and socio-structural factors strongly constrain opportunities and behaviours, with families acting as transmission belts for structural and ideological pressures embedded in social media and institutions which frame the daily life of families with young children. Policy context in particular is shown to impose significant constraints on couples in the transition to parenthood: There are no incentives to involve fathers in parental leave, and service provision to support men and women working full-time has low and uneven coverage rates. Institutional and policy contexts are therefore seen to indirectly regulate and reinforce *gendered master statuses*, also triggering a significant gap between social attitudes and practices in couples with young children. However, and this is another important point, couples who are interviewed often do not reflect on the social conditions of parenthood, leading some authors to consider that couples tend to efface or render them invisible.

A third point is the diversity of experiences and pathways. Within a general context promoting the consolidation of *gendered master statuses* in the transition to parenthood, and in spite of some bias in the sample toward highly educated couples, the authors find variations in gender identities and different forms of doing gender and combining work and family life during early parenthood. For example, beyond the more conventional pathway in which the mother strongly reduces her paid worktime, research reveals some trajectories where the consolidation of gender differentiation in paid work is weaker, as well as some “alternative” pathways where more involved fathers manage to negotiate a substantial reduction in worktime.

Thus, overall this is an invaluable book for anyone interested in understanding the gendering of parenthood in a specific welfare regime and in grasping the social processes responsible for change in family life and gender identities over time and using different disciplinary approaches. The book also sets the scene for some important challenges for future research. For example, the authors emphasize a gap in knowledge regarding how couples deal over time with the disparity and tensions between norms and practices. We could add other challenges, such as the need to gain knowledge on how boys and girls in Swiss families are being socialized toward household tasks and caring masculinities. It would also be important to further pursue the discussion on the heuristic value of the concept of *gendered master status*, especially when contemporary approaches to gender are emphasizing *intersectionality*, a concept which focuses on the notion that individuals develop and combine multiple belongings and identities. From a critical perspective, some additional information on the lived experiences of mothers and fathers, drawing on the qualitative material, would have given the problems and the diversity of contemporary parenting greater visibility. More broadly, some initial historical reflection on the salience of mother-centredness and mothers as primary caregivers, not only

in Switzerland but also in some other central European countries, would also have been welcome. We are sure the book will inspire debate and research.

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Mendy, Angèle Flora : *Être médecin africain en Europe*. Paris : Karthala. 2016. 274 p.

Cet ouvrage, issu d'une thèse de doctorat, s'intéresse aux trajectoires qui mènent les médecins africains vers l'Europe, aux discours sur leur présence dans différents pays européens et enfin, à leurs conditions d'insertion dans ces pays. L'ouvrage se distingue d'emblée par l'étendue des questions analysées, ainsi que par la clarté et la structure de son argumentaire. Ce livre, très bien écrit, encourage à approfondir la matière abordée.

Angèle Mendy rappelle que les discours dominants sur la migration des professionnels du Sud, et notamment ceux exerçant dans le domaine de la santé, vers les pays du Nord n'ont cessé de se modifier selon les contextes. Tout d'abord, les grandes organisations internationales (Organisation mondiale de la santé [OMS], Banque mondiale) ont défini ces déplacements comme une perte de ressources humaines des pays du Sud au profit des pays occidentaux. Elles ont ainsi évoqué un *brain drain* nuisible aux pays en développement. Dans les années 1990 et jusqu'au début des années 2000, les discours sur la mobilité internationale des professionnels de la santé prennent une tonalité plus positive. Le *brain drain* serait cette fois-ci un *brain gain*, avantageux à tous les acteurs, y compris aux pays africains, grâce aux bénéfices (directs ou indirects) apportés par les médecins installés de manière permanente ou provisoire dans des pays occidentaux. Dans

les années 2000, le *brain drain* est considéré comme un effet négatif de la globalisation et les discours se concentrent notamment sur les méfaits de la migration du personnel soignant et les médecins africains sont cette fois-ci tenus coupables de vouloir abandonner leur pays. La complexité du phénomène est cependant négligée. L'auteure cherche donc à déconstruire ce discours simpliste en mettant en évidence les multiples facettes du phénomène. Elle s'appuie dans une première partie sur les théories de la migration internationale pour expliquer les flux migratoires des médecins africains vers l'Europe. Puis, elle se fonde sur l'approche néo-institutionnelle pour analyser les discours dominants sur ces migrants qualifiés (deuxième partie) et leurs formes d'insertion professionnelle au Royaume-Uni, en France et en Suisse (troisième partie).

Afin de mener à bien ce vaste projet, l'auteure a récolté une grande variété de données : revue de la littérature internationale, analyse des sources secondaires (rapports, législations) ; entretiens semi-directifs avec 26 médecins et responsables de la santé au Sénégal, en Guinée-Bissau et au Cameroun ; entretiens semi-directifs avec 49 médecins africains et cadres des ressources humaines en France (Paris), au Royaume-Uni (Londres) et en Suisse (Genève, Lausanne). L'enquête s'est déroulée principalement entre 2006 et 2009.

L'ouvrage rappelle que quatre pays anglophones (Australie, Canada, Royaume-Uni et États-Unis) constituent la principale destination de la main d'œuvre médicale. Dans ces pays, les migrants représentent un quart des médecins en exercice. Même si les autres pays sont moins touchés par le phénomène et qu'il existe une grande incertitude concernant le nombre de départs, la question de la migration des médecins africains est de plus en plus débattue dans les revues de sciences sociales et dans la presse internationale. L'auteure fournit des informations détaillées sur les raisons justifiant la mise en avant de cette problématique dans l'agenda international, la