

driven out of the formally organized workplace to escape unreasonable, often irrational control methods. Yet employers continue to dictate how people work in their homes by using methods of control such as production quotas and rigid deadlines for completion of projects. Thus, we see how people experience home-based work as genuinely liberating, but how that freedom is limited and is relative to rigid, stressful experiences in the formal economy.

*The Invisible Work Force* would have been strengthened in three ways. First, it would have helped significantly if Lozano more clearly differentiated the constraints and opportunities facing professional/technical home-based workers (computer programmers, technical writers) from those of production workers (assemblers) and clericals. Second, while she is certainly correct to identify the ways that gender stratifies the experience of home-based workers, Lozano's theoretical angle on understanding production and reproduction is disappointingly stiff and outdated when compared with the larger structural perspective she develops on the uses of home work.

Finally, more ethnographic data would have made the book livelier. One would assume that Lozano's in-depth interviews provided additional detail about respondents' use of private space and about the rhythms of home-based work. But these are minor criticisms given the very important contribution Lozano has made to sociologists and others who study work, corporations, and organizations and to those who understand that the boundaries between the realm of "paid" work and that of unpaid work in the home can be illusory.

*Hanging by a Thread: Social Change in Southern Textiles*, edited by **Jeffrey Leiter**, **Michael D. Schulman**, and **Rhonda Zingraff**. Ithaca: ILR Press, 1991. 248 pp. \$32.00 cloth. ISBN: 0-87546-173-5. \$14.95 paper.

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Industrial capitalism began in the textile industry—the cotton mills were the first factories, as observers as different as Marx

and Chandler have pointed out. The industry's subsequent development, however, has received far less attention. It has become identified with the economic periphery, and its place on the margins of the economy corresponds to the general lack of academic interest in the industry. This neglect makes Leiter, Schulman, and Zingraff's edited book on the southern textile industry especially welcome. The chapters in the book, written by sociologists and historians, display far more thematic unity than one is accustomed to find in edited works. The dominant themes are the role of paternalism in employer-employee relations, the failure of southern textile unionism, and the relationship between gender and the division of labor.

The best part of the book is the discussion of paternalism in chapters by Freeze, Wood, Simon, and Frankel. Southern paternalism, as Simon notes, was a labor-management strategy founded on two premises: employer provision of, and therefore control over, nonwage goods and services such as housing and the deliberate cultivation of highly personal, albeit hierarchical, relations between employer and employee. Two rather different explanations are offered to explain the emergence of paternalism. Freeze advances a cultural explanation: the work force was largely female (young single women and widows), and mill owners felt a kind of patriarchal benevolence toward them. Wood advances an economic explanation: paternalism was an effective way for employers to recruit and socialize a labor force unfamiliar with the discipline of industrial work.

Whatever the reason for its emergence, paternalism proved to be remarkably effective in earning the loyalty of workers and in discouraging unionism; the chapters by Simon and Frankel show that mill owners seldom hesitated to evict workers from company housing or to use other strong-arm tactics to crush textile unions. In the 1950s most mill owners sold their company houses, but by then the damage to the union movement had been done. It remains to be seen whether, as Judkins and Dredge suggest, occupational health concerns like brown-lung disease will provide a new basis for union organization in the future.

For any union in the industry to succeed, it will also have to resolve the segmentation by

race and gender that has characterized the industry. Ideological assumptions about the appropriate work for men and women have shaped the gender division of labor within the mills, as Gullickson points out, and blacks were, until the 1960s, mostly excluded from textile work. Since the 1960s, Penn and Leiter note, black employment, especially black female employment, has risen sharply, which they see as a continuation of textile management's low-wage strategy. An alternative low-wage strategy is simply to move the plant to the *maquiladora* towns along the Mexican border, as some companies have done, according to Gaventa and Smith, although they do not indicate how common this practice is.

My one disappointment is that the book did not provide greater detail on the current state of the textile industry. Bonham's chapter provides an excellent discussion on the use of robotics and electronics in the industry but offers little information on how new technologies have affected workers. The appearance of modern techniques of human-resource management, such as self-managed work teams, receives virtually no mention, even though one of the largest textile companies, Milliken & Co., was a co-winner (with Xerox) of the 1989 Malcolm Baldrige National Quality Award for its success in reorganizing production along nonhierarchical lines. But this is a relatively small complaint, which by no means overshadows the book's considerable accomplishments.

*Corporate Society: Class, Property, and Contemporary Capitalism*, by **John McDermott**. Boulder: Westview Press, 1991. 208 pp. \$48.50 cloth. ISBN: 0-8133-0707-4.

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John McDermott's *Corporate Society* is an attempt to paint a broad picture of the role corporations and the corporate form have played in shaping contemporary capitalist society, particularly the United States. It is a work which is pertinent to the debate with Daniel Bell and Ralf Dahrendorf about the nature of classes and conflict under present-day capitalism.

McDermott discusses, in detail, the three classes which he feels are the main forces shaping contemporary society: "a top management that forms the most important capitalist class; a middle managerial, professional, and technical class; and the modern working class" (p. 4). These three classes are organized into a hierarchical division of labor which reaches far beyond the workplace into almost every sphere of modern life. It is the ubiquitous nature of this "corporate form" which characterizes corporate society.

Part of the author's analysis of corporate society rests on the premise that "private property," that is, a family-based system of property, is no longer central to capitalist societies. It has been superseded by a corporate-based system which McDermott calls "quasi-collective." On a related note, much power has shifted from individual capitalists to a middle class of managerial, professional, and technical personnel. This division of labor has resulted in a greater tension between the working class and the middle class than most writers have acknowledged, since it is this middle level which the working class confronts in many of its daily experiences.

Two concepts which are of crucial importance to McDermott's book are those of Taylorism and Sloanism. Frederick Taylor was, of course, the pioneer of "scientific management," which was aimed at separating the mental and manual components of labor and reducing workers to little more than interchangeable parts of the production process (McDermott, incidentally, has little positive to say about the work of Harry Braverman). "Sloanism" designates the now-predominant form of management which was instituted by Alfred Sloan in the 1920s when he was chief executive at General Motors. Sloan separated the broader policy-making aspects of management from the more mundane operational-administrative duties, thereby increasing efficiency.

Both Taylorism and Sloanism permeate much of corporate society. McDermott, for instance, writes of social Taylorism, which has reduced regional differences in values, customs, and even food, making it easier for corporations to transfer managers, technicians, and others to various parts of the country, or even the world.

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