

**E. Gallo and F. Scrinzi, *Migration, Masculinities and Reproductive Labour. Men of the Home*, Basingstoke, Palgrave Macmillan, 2016, pp. 311**

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*Migration, Masculinities and Reproductive Labour* by Ester Gallo and Francesca Scrinzi sheds light on a phenomenon which is very little investigated in the literature on gender and migration, namely the involvement of migrant men in the field of domestic and care work. The book is based on extensive ethnographic research carried out by the two authors over a period of 16 years (from 1996-2012) in four Italian cities (Milan, Genoa, Rome, and Perugia) involving a total of 250 interviews with male and female informants as well as participant observation in significant contexts.

The text makes an important and innovative contribution to literature on gender and migration, international division of reproductive labour (IDRL) and masculinities studies. First of all, it fills an important gap in the scholarship on global care chains that generally only analyses the provision of domestic and care work by migrant women for female employers. This literature has normally framed the issue of global care chains as one based on the relationship between women and it has advocated that Western women's emancipation has taken place at the expenses of migrant women. While men's involvement in the domestic and care sector remains limited, by acknowledging its existence the authors illustrate the complexity of the overall picture by including not only the experience of male employees but also that of male employers in the domestic and care work sector.

Secondly, the specific focus of this book is helpful in analysing the gender dynamics and

contradictions which are present in migration trajectories and in the formation of transnational families. By highlighting the presence of migrant men in reproductive labour, the authors challenge the depiction – which is still sometimes prevalent in the literature on migration - of migrant men as breadwinners and migrant women as joining their husbands for family reunification. In this case the authors analyse the experience of migrant men, who often follow the paths of their wives/partners who migrated before them leaving them at home with the task of taking care of the family.

Thirdly, the book represents a fundamental contribution to the field of men's studies. Also, in this case, it challenges established concepts, such as that of the 'separate sphere' (which positions men in the public sphere and women in the private one) which often characterises men's studies. The authors provide an in-depth investigation of how men involved in domestic and care work reconfigure masculinity and negotiate their role as men working in the domestic sphere. The text clearly adopts a relational concept of gender as well as an intersectional approach which investigates how gender intersects with other categories, especially class, ethnicity, religion and age. Men's and women's experiences in IDRL are compared; it emerges that, like women, men may experience burnout and lack of recognition and that they may encounter more difficulties in being accepted in the home. They may, however, find it easier to acquire some form of social mobility through semi-skilled occupations and achieve public visibility through involvement with NGOs and trade unions. Men's experience of domestic work is then analysed in depth, including how it relates to the relationship with their female and male employers, to conjugality and fatherhood, and to the link between the employment in IDRL and the potential for establishing more gender equal regimes in their own families.

Although the book focusses on a national case study, it illuminates in a broader way how gender dynamics in care and domestic work are intermeshed with welfare and migration regimes as well as securitization and racialization discourses. Moreover, the analysis of the Italian case is preceded by a literature review on the employment of migrant men in Europe and in relation to other geo-political contexts. Within the analysis of the Italian case in the European framework, the examination of how religion and the cultural-political context

play out in the construction of racialised discourses is particularly interesting. The authors provide an accurate analysis of how different political parties have addressed the migration issues from the '90s until now and describe how anti-immigration political parties have increased in power over the last few decades, in some cases imposing their agenda on centre-right and even left-wing parties. The issue of the politicisation of immigration is also linked to processes of gendered racialisation and public debates on multi-culturalism. On this subject, the book explains how religion may contribute to the creation of gendered racialised dichotomies that oppose the 'good' migrant (female or emasculated) with the 'bad' migrant (male or sexually aggressive, in particular Muslim or Roma men). The authors also analyse the specific role of the Catholic Church as an intermediary in the employment of migrant women and men in the sphere of domestic and care work and in the organisation of support services for migrants, oftentimes replacing the role of an absent State.

Finally, as indicated by Raewyn Connell in the foreword, the book succeeds in the challenging task of bringing together "the structural and historical dynamics with the personal and intimate aspect". In conclusion, this text is a fundamental contribution in the field of gender, migration and men's studies by investigating how men involved in care work contribute to both support and challenge dominant masculinities, as well as racialized masculinities, and the gendered division of work.