

example, if participants frame their relationship as a “match made in heaven”, how do they recognize and address conflict? Similarly, if someone is characterized as nefarious, how does a mediator help those in conflict understand how that characterization undermines meaningful dialogue? Kellett also examines unconscious “story lines” that influence relationships. Expectations of rescue, victim mentality, and unfulfilled dreams may create archetypal role expectations that are unfulfilled. These examples of unspoken, often unconscious, expectations can hinder our ability to engage in constructive dialogue when in conflict.

Using key questions and processes, the practitioner can improve his or her ability to understand the root of conflict and address it constructively. The conclusion is, of course, pulling all the skills and approaches together into a methodology that helps participants in the conflict not only understand the “old story” of the conflict, but also to gain new meaning and to create a new story. While the possible causes of conflict may be discerned from stories, the actual confirmation of conflict sources and resolution of conflict can be done only with those persons engaged in it.

Conflict Dialogue would not be a pleasant read for those insecure in their relationships, since it highlights aspects of how conflict can arise in relationships. It is, however, a deeply insightful book for professionals who provide third party conflict mediation. The book provides excellent background reading for practitioners, and is structured in a format that would lend itself well for use as a text in class. The examples in the text could provide the basis for both study and classroom practice exercises.

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Social justice: issues, theories, and movements by Loretta Capeheart and Dragan Milovanovic, New Brunswick, NJ: Rutgers University Press, 2007, 257 pp.

Loretta Capeheart and Dragan Milovanovic have put together a fascinating introductory text on justice studies, one of interest to far more than the criminal justice community. This book is a concise guide to the development of social justice as a theoretical framework, and thus the first two thirds of the book condense a substantial body of theory and concepts into an impressively small space. Though this book is written in an easy to understand style, the discussion is hardly simplistic, and the authors strike an interesting and controversial balance between iconoclasm and the status quo while analyzing a full spectrum of justice concepts. They posit the politically blasphemous claim that the courts, police, and even the law itself are not necessarily the proper arbiters of justice, while at the same time presenting a multitude of alternatives to the current system. These alternatives derive heavily from deeply-held populist ideas of fairness and equitability, essentially striving to fully connect social justice with criminology, to find a way for society to move away from its punitive past toward a model of justice based on sound reasoning, and to ultimately create a truly just society. The compilation and discussion of theories from times and places as disparate as ancient Greece and modern-day America makes this book an excellent resource for locating an appropriate framework for research. It can also easily serve as inspiration for community development professionals, particularly through the sections on grassroots efforts to bring about justice reforms.

Part of what makes this book so useful for theorists and community

activists alike is its attention to lesser-practiced theories of justice. The political discourse on justice in America is dominated by the retributive model, and while techniques of rehabilitation do have some support, the paradigms of restorative and transformative justice are virtually unknown. These shared beliefs are not often practiced, or even discussed by the media, despite their solid foundation in widely-held beliefs of fairness. The first major section of the book discusses some of the few existing implementation examples of these alternative methods, displaying their merits and making a well-argued case that these concepts must gain a solid foothold in the public consciousness before community development can be understood as a fundamental element of justice and safety.

Elsewhere, Capeheart and Milovanovic continue this synthesis of justice and community issues. This is notable in the sections analyzing grassroots legal techniques and theories that can change society. To the authors, it is not only the peace officer or the criminologist who must better understand the nature of justice, but the community worker and theorist as well. There is a sense that properly focused ideas of justice can create or restore social capital in communities otherwise cast aside by the modern world, allowing the communities a chance to become something great. These are encouraging ideas, much needed in a world where globalization continues to raise new concerns about the relationship between justice and progress. This work can influence other areas, such as community empowerment; there is great potential power in this area's relationship with social justice. The disenfranchising of millions of former felons through their ineligibility to vote is but one crucial real-world example.

Perhaps the greatest topical interest comes from the discussion of grassroots

justice struggles. These are reminders that all movements, good or bad, begin with a small group of people coming together to discuss and advance a common goal. The authors show that "the system" will never be fair without the determined, focused efforts of small communities, and the book provides an instruction manual for locating the best theory in which to ground new community movements. The difficulties of meting out justice are also discussed; in one compelling passage, politically marginalized groups are shown to face a Pyrrhic choice when seeking maintenance of their cultural identity. They can either wage a campaign of insularity and autonomy, in an effort to avoid outside scrutiny; or acquiesce to the dominant system of power, seeking legal and other "authoritative" redress for their concerns. In neither case can their lives continue as they have for perhaps centuries, and this is found as a fundamental failing of justice. Whenever discussing ways for the downtrodden to better their situations, there is definite skepticism regarding the efficacy of indirect action to meet their needs. Non-violent direct action, meanwhile, is shown as complementary to both social justice and community development, and the two can form a productive symbiosis.

From the first pages, it is obvious that this is a work of true depth and creativity. It is safe to recommend this book to individuals researching or working in community development, social justice, criminal justice, or criminology, or more generally to virtually anyone who has an interest in positive change to the entrenched systems of justice in the modern world. Theories of justice are of importance to nearly every avenue of social science and social service, and this rapid yet thorough exploration of dozens of the most important historical theorists' work is invaluable to understanding the

applicability of justice to one's work or field. Whether as an introductory textbook, study guide, or rallying cry, this book deserves a place in the collection of anyone interested in the promotion of justice.

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The promise of welfare reform: political rhetoric and the reality of poverty in the twenty-first century by Keith M. Kilty and Elizabeth A. Segal (eds.), Binghamton, NY: The Haworth Press, Inc., 2006, 329 pp.

The main point of this volume is to examine the impact that the Personal Responsibility and Work Opportunity Reconciliation Act (PRWORA) of 1996 had on welfare clients and low income persons eligible for social assistance, and the political, social, and cultural environment surrounding reform in the US. The authors illustrate how changes in policy, rhetoric, and practices have moved eligible persons from welfare but left them mired in poverty. As is the case with edited volumes, there is some unevenness between chapters but the editors have assembled a coherent volume that examines the forces that shaped welfare reform in the 1990s and documents its aftermath. Welfare reform has affected women, children, the elderly, people of color, and immigrants to the US and these effects are magnified by policies and practices of the current administration.

As the authors painstakingly illustrate, PRWORA did change "welfare as we know it". The first seven chapters illustrate the important historical, social, cultural, and economic underpinnings of the Social Security Act of 1935 and the Aid to Families with Dependent

Children (AFDC) program and how these changed over time to create the 1996 reform movement and the present Temporary Assistance to Needy Families (TANF) program. It is the social programs for women and children that were the target of the reform effort.

The next five chapters explain that welfare reform was not about alleviating poverty. The authors discuss the rhetoric of reform that shaped actual policies and formal practices. They illustrate how far we as a society have moved from caring for vulnerable populations to trying to legislate changes in behaviors. These chapters also illustrate how changes in TANF affect access to other social programs. The chapter by Pardee describes how policies that limit TANF receipt and that sanction clients jeopardize their access to public housing. The chapter by Miles and Fowler suggests that rather than providing a safety net to women, children, the elderly, and immigrants, current policies and practices increase the number of homeless. Rather than eliminating poverty, we punish and discourage qualified persons from seeking social services.

The following sections of the book discuss how sexism, racism, and nativism were embedded in government policy and practice in 1935. New manifestations of sexism, racism and nativism influenced reform in the 1990s and continue to this day. The authors provide a consistent message that federal devolution, entrenched social and political pressure, and conservative policies were responsible for welfare reform and its aftermath.

Based on my experience teaching a course on women and poverty, I find that most students know nothing about the history of social welfare in this country. They have grown up in this period of reform, and all they know about poverty they have learned from the media. This volume would provide