

from the history of prostitution in the provinces. Because of the very nature of this process of criminalization (the absence of laws against prostitution), it is necessary to understand it as a mental process and as reflecting a change in behaviour towards and representation of prostitutes. These changes and their influence on the police (the Police Act of 1834) occurred earlier than 1885.

Laite's study is impressive in the great number of sources compiled; despite the extensive time period involved, she manages to keep track of the legislative changes and of police attitudes towards these women. She goes further than simply listing the legislation by showing the impact of these legal changes on the lives of prostitutes. The quality of Laite's textual analysis of the sources is also to be commended: her reflection on the term "common prostitute", how it imbued women with an identity and "stuck" to them, is interesting and convincing. Finally, she also avoids the mistake of overemphasizing particular events that touched on the history of prostitution in London: Jack the Ripper, Josephine Butler, and white slavery. Each topic is recontextualized according to "the bigger picture", and this is very refreshing for studies on prostitution.

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El sindicalismo socialista español. Aproximación oral a la historia de UGT (1931–1975). Dir. Alicia Alted, Manuela Aroca, y Juan Carlos Collado. Fundación Francisco Largo Caballero, [Madrid] [2010]. 407 pp. Ill. € 24.21
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Oral history and historical memory. These two elements are intertwined and require historians to be equipped with new analytical tools in order to convert oral accounts into historical knowledge. The information provided to the historian goes beyond the walls of the archives, exceeds the official, administrative, written documents and enters the mists of memory. This is not something new, as many twentieth-century authors have had eyewitness testimonies of the events which formed part of the immediate past to construct their accounts. Starting from the 1960s with the rise of social history, we have witnessed a renaissance in the value granted to oral testimonies in the construction of historical knowledge. The bottom-up perspective of history and, to a certain extent, the accompanying de-professionalization (or maybe we should say de-academization) has encouraged oral history. The History Workshops revitalized the historiographic panorama and constructed a new framework of methodological references and documentary resources in the work of the historian.

The ten chapters which make up the book *El sindicalismo socialista español* combine the testimonies of UGT activists with the historians' own accounts over the period between the Second Republic and the end of General Franco's dictatorship. Alicia Alted, who forms part of the work's coordinating team, has been one of the pioneering specialists in Spanish historiography most concerned with the use and the value of oral sources. This task of granting historiographic value to the memories of the main characters in the events to be analysed is reflected throughout the work.

Memory therefore occupies an important place in its pages. It often reflects on the past from the perspective of the present, shaping something similar to what others have called

“nostalgia for the present”, in an exercise which combines individual histories and collective narratives. The work of memory helps to shape a shared identity, in this case that of Spanish socialist trade unionism, to grant it that identity, and to assert a value which appears to have been diluted following the collapse of eastern Europe in the 1990s, and to project, by that same measure, past experience into the present.

The memories of the activists provide a dual aspect in this work. First, the task of contributing valuable information, not so much on the events themselves as on the meanings assigned to them. The perspective of cultural studies could thus be useful in the historical analysis, although the work does not follow this path. Second, the recognition demanded by these same characters in relation to their experiences, so that memory becomes a place to shape an identity which is endowed with collective coherence.

The first two chapters of the book, by Sara Fernández and Adrián Pinar respectively, concern the General Workers' Union (UGT) at the time of the Spanish Second Republic. Both chapters end with the triumph of the Popular Front in the legislative election of February 1936. The third chapter, by Juan Carlos Collado – also a coordinator of the work – refers to the Spanish Civil War. The use of eyewitness accounts is obviously much more sporadic in these first three chapters than in subsequent ones, and the testimonies are conditioned much more plausibly by factors of memory.

The other seven chapters focus on different aspects of the years of the Franco dictatorship. Alicia Alted writes the chapter dealing with the first postwar exiles, internment in the camps in the south of France, and trade-union life during the years of World War II. Bruno Vargas continues with the issue of the exiled UGT activists in a period which stretches from the end of the conflict in Europe in 1945 to 1968. Diego Herrera analyses repression and the underground movement until the beginning of the 1950s. Manuela Aroca – another of the coordinators of the work – takes on the participation of the UGT activists in the first workers' protests during the Franco regime. The account of the economic emigration of the 1960s and 1970s, by Bruno Vargas, perhaps one of the most interesting chapters, centres on the activists who sought a better livelihood in other European countries (France, Belgium, Germany, the Netherlands, and Switzerland) while at the same time trying to organize other emigrés. Juan Carlos Collado sets out the main direction of the renaissance of trade unionism, especially as it concerns the UGT, in the context of the economic growth of the 1960s and 1970s, and under the pressure of the dictatorship which imposed, in addition to a repressive iron grip, an organizational formula for labour relations based on corporatism.

Finally, Manuela Aroca is entrusted with the account of the renewal of the leading groups within socialist trade unionism, the internal struggles, the leadership disputes, the disagreements concerning union strategies, and the tension between the exiles and the organizations within Spain. In relation to this last aspect, and avoiding what could have been a collective hagiography, it should be stressed that internal disputes are shown between the different tendencies, in addition to the conflicts between the internal leaders and those of the exiles, and as well as the attitudes regarding other anti-Franco organizations and the leadership struggles.

However, beyond the value granted to eyewitness accounts in the preparation of this book, it should be emphasized that its pages do not contain elements which would satisfy the avid curiosity of those interested in the discovery of unpublished documents, in the details of passions set against each other in the struggle for leadership, or similar matters. The work contributes scarcely any additional information on the historical evolution of UGT, both as regards the general panorama of Spanish trade unionism and what is known of the internal evolution of the organization.

The book starts with a broader project, promoted officially by the socialist trade-union organization, to create an archive of oral sources of UGT activists. Also, we cannot isolate

it from a parallel product which saw the light in 2008, two years before this book was published. This is a documentary video with the same title as the work that we are discussing here – with the difference that in this case the chronological framework covers the whole history of the union (*Historia oral del sindicalismo socialista, 1888–1975*). Although, as indicated earlier, this book offers few original aspects in relation to a classical study of the historical evolution of the UGT, the documentary does provide an interesting and suggestive perspective in its treatment of the testimonies. Maybe it is because of the freshness of the audio-visual medium, but as Vicente Sánchez Biosca (2009) indicated, the “extremely high level in treatment of oral history” demonstrated throughout the hour-long documentary represents an example of the role that history and the historian should play in society. The book is still, however, an interesting exercise in attempting to insert oral accounts into the historical discourse.

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BORIS, EILEEN and JENNIFER KLEIN. *Caring for America. Home Health Workers in the Shadow of the Welfare State*. Oxford University Press, Oxford [etc.] 2012. xviii, 295 pp. Ill. £22.50. doi:10.1017/S0020859013000564

Health care and health-care policies have a long history in the United States. Obama's recent victory in the Patient Protection and Affordable Care Act (often called Obamacare) is only one example of the complicated and contentious relationship between health care and politics in the world's leading market economy. Whenever health-care reforms in the US are discussed, attention is directed mostly towards the recipients of health-care services, and especially the funding of curative health-care services. The fact that a large part of the American population has no health insurance and therefore runs great risks in the event of health emergencies is an issue of concern to many. Yet, in the debate on the American health-care system, much less attention is paid to health-care providers, and in particular to the large numbers of women (and in some cases men) providing home-care services to the elderly, the chronically ill, and the disabled.

Home health workers are a particular segment of the health-care sector that is working “in the shadow of the welfare state”. They assist people at home in such day-to-day tasks as bathing, getting dressed, cooking, and cleaning. They are neither nurses nor cleaners, yet they are America's front-line care-givers, as Boris and Klein state in their impressive book *Caring for America: Home Health Workers in the Shadow of the Welfare State*. While a burgeoning number of academic studies have been published on the increased employment of domestic workers (often migrants) in welfare states, home health workers have remained largely invisible. Yet, according to Boris and Klein, home care is one of the fastest growing occupations in the US, and at the centre of the economy (p. 6). The restructuring of the welfare state, and in particular of the health-care system, coupled with the changes that have taken place in white middle-class families, where women have taken up paid employment, have led to a structural demand for home care. In the absence of public policies providing and protecting long-term care at home for those in need, a large variety of workers, such as personal attendants, in-home support workers, home-maker-housekeepers, and home health aides, are employed. These care workers are