Rebecca Kolins Givan, Kenneth M. Roberts and Sarah A. Soule, (eds.). *The Diffusion of Social Movements: Actors, Mechanisms, and Political Effects*. New York: Cambridge University Press, 2010. $26.99 (cloth).

Hana E. Brown
Wake Forest University

Although scholars have long recognized that social movements spread from one site to another, classical interpretations have viewed this process as one of "contagion." More recently, a wide array of social scientists have criticized this perspective as fundamentally flawed and have focused their energies on pinpointing the agentic, structured, and interactive nature of social movement diffusion. *The Diffusion of Social Movements: Actors, Mechanisms, and Political Effects* seeks to develop a new framework through which to understand this complex process.

Bringing together works by well-respected scholars from different disciplinary fields, the volume offers a thorough synthesis of research on diffusion. The introduction alone provides welcome coherence to what have often been disconnected scholarly debates. In that chapter, Givan, Roberts, and Soule identify the three questions that undergird diffusion research: (1) what is being diffused, (2) how does diffusion occur, and (3) what is the impact of diffusion? In specifying these questions, the editors not only demonstrate how the sheer complexity of the diffusion process has produced an exciting yet disjointed state of knowledge, they provide an agenda for future research. Critical to understanding diffusion, they argue, is specifying not only what diffuses, whether frames or tactics, but which actors facilitate diffusion and how they come into contact with and interact. In the concluding chapter 11, Tarrow both echoes and elaborates on these points, stressing the importance of understanding how institutions alter the process of diffusion.

The book's chapters are divided into three sections that mirror these foundational themes (although, to their credit, most of the contributions simultaneously grapple with at least two of them). With contributions from Roggeband, Stobaugh and Snow, Compa, and Herring, the first section addresses the question of how collective action frames diffuse from one movement to another. Since the editors clearly state in the introduction that frames are but one of many movement features that diffuse, the single focus on frames in this section appears to be an attempt to broaden the scope of existing scholarship, which tends of focus on the diffusion of movement tactics. The four chapters in this section identify multiple mechanisms by which frames diffuse, including interpersonal contacts, intermediary networks, and even shifts in broader cultural norms and ideas.

Together, the contributions in this section highlight several important themes. The diffusion of frames from one movement to another or from a national to an international level alters the prospects for movement success and may even produce unintended consequences as movements and countermovements engage in battles over definitions of the problem and its solutions. Furthermore, as Roggeband demonstrates in a chapter on the transnational diffusion of sexual harassment frames, the diffusion of frames is not only a process of strategic reconceptualization but a channeling and adaptation of meanings through institutional encounters. Stobaugh and Snow similarly demonstrate how creationist frames shifted over the course of the twentieth century both depending on the specific judicial level in question and in response to legal defeats.

The book's second section turns more specifically toward the mechanisms of diffusion. When and how does diffusion occur? As Bunce and Wolchik assert in their chapter on electoral change in Eastern Europe, identifying both how and why innovations spread is necessary for establishing that diffusion is actually taking place but also for ruling out competing explanations of how events unfold. Like the rest of the book, this section provides a refreshing interdisciplinary take on the diffusion process. The various selections demonstrate that, while movement diffusion requires the active transmission of tactics and frames, these processes can occur in multiple ways, some being more structured than others. Arguing for a dialogic expansion of existing models of transnational diffusion, Chabot demonstrates that civil rights activists from the United States learned the principles of Gandhian nonviolence through direct dialogue with the Indian leader himself. Meanwhile, it was transnational advocacy networks that facilitated the diffusion of the electoral model across Eastern Europe as countries sought to depose authoritarian regimes. Earl and Kimport along with Harsin analyze the role of new media in the diffusion of movement tactics and frames, arguing that attention to the

internet, in particular, speaks to questions about movements and inequality, culture, and democratic participation.

Rounding out the volume is a critical yet brief section on diffusion, organizational change, and scale shift. In essence, the chapters by Biggs and Andrews and Tarrow grapple with challenging questions about the effects of diffusion and the scope of the diffusion process. Biggs and Andrews extend their work on the 1960s sit-ins by showing that the sit-ins themselves did not spark upticks in local civil rights organizational membership or organizational establishment. Their contribution furthers not only debates about diffusion but about movement effects. What effects does diffusion have on the broader progress of a movement? Tarrow concludes the discussion with an impressive and concise discussion of the pitfalls of diffusion research and a thorough account of the institutional constraints and opportunities that mediate the diffusion process.

As is true of most edited volumes, some of the contributions in this book are more developed than others. Overall, however, specialists in the field should find its multiple sections to be useful and engaging. Well-written and covering a wide range of movements, certain chapters lend themselves well to the classroom. The volume as a whole provides a much-needed theoretical overview of diffusion theories and processes. It also moves the current state of the literature forward by linking the origins, process, and effects of diffusion to institutional and cultural factors. It provides a cohesive and coherent framework for understanding, conducting, and assessing diffusion research. As such, it is a most welcome contribution to a thriving yet sometimes scattered field.

Joshua W. Busby. *Moral Movements and Foreign Policy*. New York: Cambridge University Press, 2010. $29.99 (paper).

Hayriye Ozen
Atilim University

Why do some international mass movements succeed while others fail? Why do some countries accept commitments championed by principled advocacy movements while others reject them? In *Moral Movements and Foreign Policy*, Joshua W. Busby addresses these questions by examining four cases: developing- country debt relief, climate change, HIV/AIDS, and the International Criminal Court. Most studies of transnational advocacy focus on movements in late-industrializing and relatively undemocratic countries to understand how local groups rally external support to advance their demands. Instead, Busby focuses on the seven most developed industrial democracies: Canada, France, Germany, Italy, Japan, United Kingdom, and United States to provide an account of how the same processes work in stronger and more open states. In examining these cases, Busby is less concerned with understanding what advocacy networks can control than with understanding when states will listen and respond to advocacy movements.

The book is divided into seven chapters. After introducing the study in the first chapter, Busby outlines the theoretical framework and the study's main argument in the second. Employing insights from international relations theory and, to a lesser degree, social movement theory, he develops what he calls "framing/gatekeepers" argument, which posits against the interest-based explanations of state behavior in international relations theory. He argues that states' acceptance of commitments favored by principled advocacy movements depends not only on material costs but also on cultural resonance of the messages of movements and on the important role played by policy gatekeepers. Costly international commitments may be accepted by the states when there is a "cultural match" between the frames of movements and the values of the targeted country. The policy gatekeepers would play an important role when costs and values clash, deciding to support the costly moral action or not.

In the subsequent four chapters, which are devoted to the examination of the cases, Busby seeks to demonstrate how the framing/gatekeeper argument applies. Regarding developing-country debt relief, he deals with the United States and Japan, convincingly showing that it is not material interests but moral values and—to some extent policy gatekeepers—that played critical roles in the support that Japan and the United States gave to the campaign. In Japan's case, supporting debt relief had a high cost and low moral value because the religious arguments of advocates did not have a cultural resonance there. Yet, Japan eventually accepted the costly moral commitment when the advocates reframed the issue as a test for good international citizenship. In the U.S. case, although supporting debt relief had low cost and high moral value, the number and diversity of the policy gatekeepers did prevent the state from giving a quick response. It was only after the religious moral arguments of advocates had appealed to the policy gatekeepers that the United States supported the campaign.

The chapter on climate change case includes a comparison of the responses of the United

States, Japan, and Canada to the demands of the campaigners. Why, unlike the United States, did Canada and Japan ratify the Kyoto protocol despite its high potential costs? The answer lies partly on the use of additional appeals, such as good international citizenship, and partly on differences in the treaty-ratification process in these countries.

In the third and the fourth cases, in addition to costs, values, and gatekeepers, Busby also emphasizes the importance of "messengers" and the "perceptions" of gatekeepers. In the HIV/AIDS case, comparing the responses of the US, Germany and Japan, he argues that messengers are as important as frames and gatekeepers in mediating moral concerns. The messengers are more effective when they have common attributes, such as expertise, similarity, attractiveness, race and so on, with the gatekeepers. In the International Criminal Court case, focusing on the UK and France, he demonstrates how the subjective assessments of gatekeepers can be influential on states' acceptance of commitments favored by the campaigners.

Drawing on hundreds of interviews and employing comparative case-study method, *Moral Movements and Foreign Policy* provides a rich account of the state responses to advocacy campaigns. The book is at its best when it demonstrates that not only material interests but also values, policy gatekeepers, and messengers shape the responses of states to advocacy movements. Busby's focus on four cases in the seven most industrialized countries is additional strength of the study. The book advances our knowledge on the responses of these states to the transnational movements. However, the book could benefit more from greater focus on social movement theory, particularly on the concepts of frame alignment and the related frame bridging, extension and transformation concepts. Although framing is one of the central issues of the book, Busby almost totally leaves out literature on framing. Moreover, and perhaps more importantly, Busby tends to undervalue the influence of movements on state behavior. His discussion of successful advocacy, therefore, does not include much of the movement literature on outcomes. This would have indicated that, in addition to strategic framing, there are many other movement-related factors affecting success such as organizational form, resource levels, strategy, and protest tactics. These weaknesses may make Busby's book less useful for readers concerned with social movement theory, but its appeal will be strong for those interested in state behavior and those looking for the analyses of state responses to the demands of principled advocacy movements.

Tricia Colleen Bruce. *Faithful Revolution: How Voice of the Faithful Is Changing the Church*. New York: Oxford University Press, 2011. $49.95 (hardcover).

Grace Yukich
Princeton University

In March 2011, the Catholic Archdiocese of Philadelphia announced its suspension of 21 priests due to allegations of sexual abuse or other misconduct with minors. Over the past year, as new accounts of misconduct emerged in Germany, Ireland, and the Netherlands, Pope Benedict XVI has faced increasing scrutiny for his possible role in transferring priests suspected of sexual abuse. Tricia Colleen Bruce's new book, *Faithful Revolution*, could not come at a better time. Her book chronicles Voice of the Faithful, (VOTF), a movement of Catholics responding to the scandal, providing an illuminating account of the conflict ordinary Catholics face between their sense of outrage and their refusal to allow the scandal to ruin their religious institutions. Grounded in three years of ethnographic research, *Faithful Revolution* offers important insights about the inherent tensions in what Bruce calls "intrainstitutional social movements," explaining how working within an institution both enables and limits efforts to change institutional cultures and structures.

VOTF started in Massachusetts after the news of widespread clergy sex abuse broke in Boston in 2002. Initially, the group involved a small group of lay Catholics seeking a place to share their emotions with other Catholics, expressing anger, sadness, disgust, and fear in the scandal's wake. In a move foreshadowing the movement's future approach, the group first asked for their priest's permission to hold the meeting in their church, searching for middle ground between faithfulness to church authority and direct challenge to the systems that had allowed widespread abuse. As the scandal's prominence grew, the movement gained traction across, counting an estimated 25,000 members by late 2002. In contrast to other movements against clergy sex abuse emerging at the time—and key to its success in attracting lay Catholics—VOTF emphasized the need to change the church from *within*, focusing its attention on *the church* as the target for change rather than on state laws regulating church practice. Its location within the

church both facilitated and restricted its ability to create institutional change, with church culture providing resources and boundaries for movement practice.

VOTF is an example of what Bruce calls an intrainstitutional social movement (IISM), offering an official term for a movement category that other scholars have analyzed but have not explicitly named. IISMs are "movements that target a specific, bounded institution (rather than state or society), primarily drawing participants from the institution's own established base (e.g., employees, adherents, or members)" (p. 30). With this definition as a starting point, Bruce uses the case of VOTF to develop a theory of IISMs. How does location within the institution one seeks to change shape a movement in particular ways? How might factors central to the study of social movements; opportunities for mobilization, organizational form, strategies, collective identity operate differently for movements existing within the confines of the institution they hope to transform?

Bruce's study is well-designed for answering these questions. She conducted three years of participant observation, starting in 2002 when VOTF was just beginning. While most of her research centered on the VOTF affiliate in Santa Barbara, California, Bruce also observed affiliates in other parts of the country, such as Washington, D.C., New York, San Francisco, and Boston. These internal comparisons enabled her to draw connections between variation in local diocesan cultures and the forms, goals, and tactics of local movement affiliates. Fifty semi-structured interviews provided insights that were not directly observable, such as personal accounts of meaning, identity, and agency among activists.

The book's structure makes for accessible reading, while analytical reflections are scattered throughout interspersed with rich descriptions of movement activities, the bulk of the theoretical discussion is restricted to chapter 9. Here, Bruce draws on specific examples from VOTF to develop generalizable statements about how IISMs function. A particularly useful section identifies the "five stages of IISM mobilization." Discussing the final stage of mobilization, Bruce admits, "Absorption and replication do not exactly paint a rosy portrait for IISMs" (p. 154). Indeed, her model begs the question: Is institutional change possible through IISMs if they are always either absorbed by the institution or forced to mimic the very structures they sought to transform? Though change could occur through absorption "as movement goals are seamlessly integrated into institutional practice," (p. 154) it is not apparent that institutional absorption would include integration of movement goals; it seems just as likely that the result would be the stifling and eradication of dissent.

While Bruce does not frame her contribution this way, her five-stage mobilization model offers a way of thinking about how interaction with targets of change constantly shapes all social movements, not just IISMs—an insight that remains under theorized in movement scholarship. As a result, the scope of the book and the relevance of its findings go far beyond its empirical focus on IISMs. Still, the relative absence of discussion of extrainstitutional movements prevents the book from making claims about either the uniqueness of IISMs or the characteristics they share with other social movements. Nonetheless, Bruce's insights build a foundation for future analyses, which can more explicitly compare extrainstitutional and intrainstitutional movements to demonstrate how institutions enable and constrain movements differently compared to broader culture or the state.

By naming, defining, and theorizing an understudied category of movements, *Faithful Revolution* makes a significant contribution to the study of social movements. It is an important read for scholars interested in movements occurring within institutional bounds, but other movement scholars will also find much to intrigue and inspire. In light of the recent clergy sex-abuse scandal, the book's empirical focus will also interest nonacademic audiences, especially Catholic readers. They will find its style approachable and its tone balanced. As such, the book would also make an excellent resource for undergraduate courses on social movements.

Jessica K. Taft. *Rebel Girls: Youth Activism and Social Change across the Americas*. New York: New York University Press, 2011. $22.00 (paper).

Heather Hensman Kettrey
Vanderbilt University

Across the Americas there exists an obscure girl culture comprised of young women who, contrary to what might be suggested by the dominant girl culture that is prominently dissected in the existing sociological literature, have not lost their voice and do not need to be "revived." Rather, these girls are actively embedded in youth led social networks of girls organized for the specific purpose of exacting social change.

In *Rebel Girls,* Jessica K. Taft introduces readers to a cadre of girl activists who remain invisible to scholars of both girlhood and social movements. Drawing on field observations and interviews with 75 girl activists from five hot-spots for political activism across North and South America (e.g., the San Francisco Bay area, United States; Mexico City, Mexico; Caracas, Venezuela; Vancouver, Canada; and Buenos Aires, Argentina), Taft unveils the intricate processes through which girl activists construct collective identities and political strategies within contexts that take neither girl nor youth political activism seriously.

Taft specifically highlights processes through which girls construct activist identities in larger social contexts that promote the following academic and popular discourses about girlhood: (1) individualized girls' empowerment, (2) formal civic engagement, and (3) youth apathy. By "individualized girls' empowerment," Taft refers to adults' organized efforts to empower individual girls (typically by promoting self-esteem) and encourage girls to reach their full potential as women. However, as Taft argues, empowerment is not the same as activism, as "girls' empowerment is all too often focused on incorporating girls into the social order as it stands, rather than empowering them to make any meaningful changes to it" (pp. 23-24). Thus, the girls in Taft's study strive to function as activists for social change in social worlds that view them as needing to be rescued and integrated into the current social order.

Additionally, girl activists attempt to organize within a climate that encourages them to engage in "formal civic engagement," or service and volunteer work within existing social institutions, as opposed to extrainstitutional political efforts to promote social change. In fact, numerous organizations exist to promote youth civic engagement, likely as a result of the discourse of "youth apathy," which conveys the idea that youth are disengaged from the civic realm and that, consequently, any youth who are actively engaged must be exceptional individuals. The problem with the discourse of youth apathy, as Taft argues, is that "by emphasizing how rare and special young activists are, adults can unintentionally contribute to the ongoing invisibility of this group" (p. 43).

The unifying theme among these three discourses is that they employ an individualistic, rather than collective, lens and promote an assimilationist, rather than revolutionary, worldview. That is, they focus on the self-improvement of individual girls to be better citizens in the extant social world, rather than the construction of a collective mass of agents to change the world around them. Astutely aware of these adult discourses, the girl activists in Taft's study construct collective identities in an intricate manner that exhibits tension between embracing and denying their social positions as both girls and youth. These girl activists routinely cast the typical adolescent girl as the "other," indicating that girl activists are not as petty or superficial as other girls. At the same time, they draw on dominant gender roles by arguing that, as girls, they are more equipped for activism than boys because they are more nurturing, serious, responsible, and/or idealistic.

As minors, youth activists are disenfranchised from institutionalized participation in political action. However, the girl activists in Taft's study blatantly reject the notion that they are simply in training for future adult activism. Instead, they emphatically claim to be current activists, even arguing that they are better suited for activism than adults because, among other reasons, they are more democratic than adults, they have a unique cohort and age specific perspective, and adult activism has failed both youth and larger social causes. However, as Taft notes, a major limitation to girl activists' reliance on a collective youth identity is that they can no longer claim such an identity as they become adult activists.

Along these lines, Taft notes that youth and adult activists should work to build youth-adult activist coalitions, as they can learn valuable lessons from one another. For example, Taft suggests that youth can teach adults how to build more enthusiastic, enjoyable activist communities whereas adults can serve as purveyors of institutional memory and teach youth to move beyond movement building and toward more goal-oriented campaign planning. However, while these suggestions may be appealing, it is important to note that Taft's interviews and fieldwork were focused on youth activists; thus, any field observations involving adult activists were contained within this context. As a result, while it is clear that some youth activists express a desire to learn from adult activists, it is not entirely apparent from Taft's data whether adult activists actually return this sentiment.

Overall, Taft's analysis is accessible to a wide readership and has the potential to make important contributions to the scholarship on social movements as well as women's studies (particularly studies of girlhood) and youth culture. At the same time, while highlighting characteristics of a unique and intriguing case (i.e., girl activists), some of Taft's findings are

largely consistent with more general patterns already established in the extant social movement literature such as regarding the use of extra-institutional political strategies by disenfranchised populations or the tension created by multiple bases for collective identities. As a result, Taft's study arguably makes the better contribution to the women's studies and youth culture literatures, as it brings to the forefront the construction of a girl culture that neither requires rescuing by adults nor embraces individualistic or commodified bases of empowerment.

Kenneth H. Tucker, Jr. *Workers of the World, Enjoy! Aesthetic Politics from Revolutionary Syndicalism to the Global Justice Movement*. Philadelphia: Temple University Press, 2010. $59.50 (cloth).

Katherine Everhart
Vanderbilt University

Kenneth H. Tucker's ambitious book, *Workers of the World, Enjoy!* details how aesthetic politics impact social movements spanning the nineteenth, twentieth, and twenty-first centuries, specifically focusing on four key cases; French Revolutionary syndicalism, fascism, May 1968, and the contemporary global justice movement. From graffiti in May 1968 reading, "Workers of the World, Enjoy!" to activists dressed as butterflies and sea turtles flooding the streets of Seattle in 1999, Tucker's book seeks to disentangle the complex relationship between aesthetics and social movement, with a keen eye on the historical transformation of public life. This book is relevant for scholars interested in exploring social movements in terms of aesthetics, performance, subjectivity, authenticity, and popular culture.

Tucker's book addresses two central questions. First, what are the historical origins of aesthetic politics? Tucker locates the origin of the aesthetic sphere in the rise of industrial cities and more specifically, as a reaction against modernity. Early aesthetic politics provided an opportunity for the individual to deal with the crisis of modernity by constructing a sense of self differentiated from the rational or moral subject. Secondly, Tucker asks what is the impact on public life as politics becomes increasingly aestheticized, or in other words, saturated with emotionally charged images and authentic experiences? Will the emphasis on aesthetic politics distract the public from rational political debate? Or rather, as Tucker asserts, does the "aestheticization of politics" transform the public sphere, providing new forms of subjectivity and collective life? Tucker's historical analysis illuminates how aesthetic themes that initially arose as an alternative to capitalism became integrated into mainstream media and capitalism resulting in a transformation of the aesthetic sphere. In contemporary social movements, aesthetic politics must transgress and disrupt the mainstream through fragmentation and hybridity.

This historical distinction is the crux of Tucker's argument about the integration of the aesthetic sphere and public life. It is marked by two ideal phases: "aesthetic politics as expressive," which characterizes social movements in the nineteenth and early twentieth centuries; and "aesthetic politics as transgressive," which characterizes social movements in the late twentieth and twenty-first centuries. Tucker chose his four key cases to demonstrate this distinction. The French Revolutionary syndicalism and fascism demonstrate expressive aesthetics, where a sense of differentiated self is important to contrast to a rational society. May 1968 and contemporary global justice movements, such as the Battle of Seattle, illuminate transgressive aesthetics in its postmodern diversity and playful solidarity.

While some might criticize Tucker's book for its broad and exhaustive review of all pertinent literature. I see it as one of its best quailties. The author casts a wide net in his desire to synthesize the vast and disconnected literatures of aesthetics, public life, social movements, and popular culture across multiple disciplines. While for some the review of the literature may read unwieldy and too broad, others will find that Tucker's review is quite admirable and useful, particularly for scholars hoping to contribute to this intersection of cultural sociology and social movements. In his review of literature, Tucker focuses on three major areas in the literature; aesthetics and public sphere, aesthetics and social movements, and popular culture.

In Tucker's discussion of aesthetics and the public sphere, he draws upon the work of Jürgen Habermas, Jeffrey Alexander, Nancy Fraser, Paul Willis, Cornelius Castoriadis and Michel Maffesoli to develop his argument regarding the operation of aesthetics in public life. Similar to Alexander, Castoriadis and Maffesoli, Tucker conceptualizes public life as a stage rather than a sphere, since it is composed of both performance and debate. Drawing on Fraser, Tucker asserts that instead of a single public sphere, there are multiple public arenas influencing and competing with one another. In his review of the literature on aesthetics and social movements, the author

engages the work of Ron Eyerman, Andrew Jamison, Alain Touraine, Alberto Melucci, and Ernesto Laclau. Similar to Eyerman and Jamison, Tucker views the creativity of social movements as providing new forms of social integration; however, he critiques their work for over-emphasizing a coherent model of the role of aesthetics in social movements and suggests research should examine the internal tensions of the aesthetic experience. Tucker uses the literature of Touraine, Melucci, and Laclau to construct his approach to identity and civil society in a postmodern world. In contrast to these authors, Tucker argues that the subject and civil society remain important for analyses of social movements. Lastly, Tucker reviews the literature on the concept of "play" in popular culture, engaging with Michel Foucault, Victor Turner, Roger Callois and D.W. Winnicott. Tucker's own approach suggests inserting the concept of "play" into explorations of aesthetic politics and social movements, which is his primary contribution to the field. According to Tucker, play creates new subject positions and novel ways of communicating and experiencing the world.

Tucker's book provides valuable insight for a synthesis of work on aesthetics, popular culture, public life and social movements. However, by the end of the book, readers will question the applicability of Tucker's approach to a broad range of social movements. In other words, is Tucker's "playful solidarity" only applicable to a specific case of social movements, such as identity based movements? Would we expect to find similar mechanisms at work for other contemporary movements, such as the Tea Party movement? While Tucker's book is an important contribution to the field, there is a still need to understand why aesthetics are important for some movements as opposed to others. Overall, Tucker's book paves an exciting path for future research that will apply Tucker's approach to a wide range of empirical cases.

James DeFronzo. *Revolutions and Revolutionary Movements*. (4th ed.), Boulder, CO: Westview Press, 2011. $46.00 (paper).

Michael DeCesare
Merrimack College

Perhaps the worst kept secret in academic sociology is that the quality of textbooks is, to put it politely, debatable. Indeed, published criticisms of sociology textbooks have been appearing regularly for several decades. The problem has become an intellectual pandemic, from introductory sociology to upper-level courses, it is nearly impossible to find a textbook, any textbook, that is simultaneously rigorous, thoroughly documented, and well-written.

Nearly impossible, but not absolutely. Allow me to state my opinion of DeFronzo's *Revolutions and Revolutionary Movements* plainly—it is an exemplary volume. It is so good, in fact, that I am reluctant to debase it by referring to it as a textbook. Recently published in its fourth edition, it continues to easily surpass every other text and reader of which I am aware, both in social and revolutionary movements specifically, and in sociology generally.

Three features of the book, in particular, continue to make it an exemplar. One is its ample documentation. DeFronzo seems to leave no scholarly stone unturned in his analyses of revolutionary movements from Russia to Cuba, from China to Nicaragua, and from Vietnam to Iran. His exhaustive approach results in a new edition that is, like its predecessors, not only an informative text for undergraduates, but a necessary resource for graduate students and professors who study and teach revolutionary movements. Equally important is DeFronzo's reasonable, middle-of-the-road theoretical approach. After pointing out the "disappointing results" of so-called "universal" or general theories of revolution, the author settles on a three-step theoretical structure for the book. He writes, "The approach that I will use here is to explore first the significance of factors that appear necessary to the success of all revolutions. I will then analyze the development of a number of individual revolutionary conflicts, devoting special attention to the history and unique social characteristics generating the essential revolution-promoting factors [...] Finally, in the concluding chapter, I will attempt to analyze the shortcomings of the general theories of revolution" (pp. 4-5).

Proceeding empirically from the general to the particular, that is, deductively, and then inductively from particular revolutions to revolutionary theory, DeFronzo's evidence-based argument is convincing. The thorough documenttation, coupled with the sound reasonableness of its theoretical foundation, make *Revolutions and Revolutionary Movements* a unique and worthwhile addition to one's library. Indeed, this fourth edition of the book will not simply replace the third edition on my bookshelf, it adds to it, it amends it, and it improves upon it.

A third aspect of DeFronzo's volume is commendable as well. Each chapter ends with a

useful compendium, which includes a chronology, references and additional readings, and a list of documentaries. The instructor of a course in revolutionary movements would be hard-pressed to find a more useful feature.

If there is a questionable aspect to the book, it is the ordering of the eleven chapters. The first and last chapters, "Social Movements and Revolutions" and "Conclusions," serve as figurative bookends. They are summational, cohesive, informative, and well-documented; as such, they prevent each of the nine substantive chapters in between from collapsing under its own scholarly weight. But I cannot help but think that those nine chapters in between might have been arranged differently so as to be more appealing to the volume's primary target audience: undergraduate students.

As they stand in this fourth edition of the book, chapters 2 through 6 cover Russia and Eastern Europe, China, Vietnam, Cuba, and Nicaragua, respectively. But the revolutions in those countries occurred years—even decades—before traditional-aged undergraduate students were born. For the typical undergraduate, Islamic Fundamentalism (chapter 7) and Islamic Revolutionary Movements (chapter 8) would seem much more relevant and important. And chapter 10, "Revolution through Democracy," which is new to this edition, is the most current of the bunch, covering as it does the cases of Venezuela and Bolivia, among other countries. One wishes that DeFronzo had privileged the most recent cases of revolutionary movements by giving them space at the beginning of the book rather than at the end. Doing so would have perhaps made the volume more immediately engaging for undergraduate students.

But questioning the ordering of chapters, I readily admit, amounts to quibbling. Each instructor who adopts the book, after all, can arrange the chapters in whatever order he or she sees fit. Overall, I find myself simply grateful that a volume like DeFronzo's *Revolutions and Revolutionary Movements* exists and that it has survived the unforgiving and tumultuous waters of the academic textbook market to appear in a fourth edition. If only a similar book could be written for each of the other subfields of American sociology!