in the resolution of conflict. In turn, diminished collective efficacy in these areas continued long after the Klan’s presence had dwindled. A substantial literature suggests that a lack of collective efficacy is a characteristic commonly found in areas with higher levels of crime, and thus the Klan’s activism in the 1960s seems to have unleashed a set of social processes still reverberating today.

Few studies of a single social movement organization match the comprehensiveness or meticulousness found in Klansville. Broadly speaking, Klansville challenges various assumptions regarding the Klan, or rather the unsociological perceptions long fed by anecdotal evidence and various limited studies that depict Klan membership as filed with the “dregs” of society. Last, Klansville is an antidote of sorts to the dizzying increase of terrorism studies since September 11, that either explicitly or, more often, implicitly conflate terrorist violence with violent Islamic jihadists. As such, Klansville offers an important opportunity to reflect on the long history of white supremacist-inspired terrorism in U.S. society and should be of interest to policy makers and the general public alike. The writing is clear and accessible and would be an excellent selection in undergraduate and graduate courses on social movements, race or ethnicity, and political sociology.


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In the wake of rapid technological change and growing age diversity in the workforce, a new field of business research has emerged: generation management. A bevy of popular press publications assert that individuals born in different time periods have distinct work values, needs, and orientations. Millennials are often presented as entitled and in need of constant feedback, Gen Xers as desperately seeking work-life balance, and baby boomers as valuing stability, security, and the status quo. This literature presents generational differences as major sources of workplace conflict and miscommunication and argues that, to be successful, 21st-century employers need to not only understand such age-based differences but also actively manage them. Generation management is a booming industry; many employers now require workers to undergo generational difference education in addition to traditional diversity training.

But are generational differences real? Do individuals born in different eras actually have different orientations to work? If so, where do these distinctions come from? And what are their consequences? These are the questions Karen Foster tackles in Generation, Discourse, and Social Change.