

on the scene. In addition, residents would simply refuse to provide ABTF detectives with information needed to solve a crime and rely on the local media to politicize the enforcement of hate crime law such that it was positioned as a tool to harm whites. Ironically, Bell demonstrates, the obstructionist tactics hindered investigations of black-on-white bias crime that the community might have actually supported. Surprisingly, Bell does not place this exceptionally interesting dynamic between the ABTF's detectives and the communities over which they have jurisdiction into a larger context of community policing. To do so would have raised all sorts of provocative questions about hate crime law and the viability of using community policing to enforce it.

Regardless, this book is praiseworthy for addressing an age-old sociological question: How do social facts come into being? It explains how hate crime, as a modern social fact, comes into being at the hands of those working the front lines of the criminal justice system. Moreover, this book is commendable for situating police discretion and practices in a larger sociological context that includes community dynamics, organizational structure, police culture, and, most importantly, larger political debates about the ways in which the mandates of hate crime law and larger constitutional provisions are or are not at odds. With regard to the latter, this is the first study of the policing of hate crime that is well-positioned to draw on empirical findings to respond to a crucial law enforcement question: Can hate crime law be enforced and, if so, with what consequence? For this reason, this book contains exceptionally important academic and policy contributions, especially for those interested in the use of law to combat discriminatory violence.

Contentious Curricula: Afrocentrism and Creationism in American Public Schools. By Amy J. Binder. Princeton, N.J.: Princeton University Press, 2002. Pp. xi+307. \$35.00.

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Afrocentrists and creationists are not commonly viewed as part of the same movement. One is a movement of the left, the other of the right; one is race-based, the other faith-based; one is centered in the urban North, the other in the rural South. And yet, the two groups have important commonalities. Both are the product of a feeling of dispossession in society generally and alienation from public schools in particular. Both seek to redress this through a modification of the curriculum. This is a particularly important venue for cultural struggle since the curriculum is a key carrier of "legitimate knowledge." As such, it is also slow to change. Thus, although Afrocentrist and creationist challenges are the subject of *Contentious Curricula*, the book is more fundamentally about the need to study

culturally oriented social movements in their organizational contexts and the power of organizations to resist such movements.

The book's first six chapters are divisible into three parts. The first consists of a theoretical introduction (chap. 1), historical overview, and explanation of the research design (chap. 2). The second is an overview of Afrocentrist challenges in New York state, Atlanta, and the District of Columbia (chap. 3) and an analysis of the factors influencing the outcomes in these cases (chap. 4). The third part does the same for creationist challenges in Vista (California), Louisiana, California, and Kansas (chaps. 5–6). The conclusion (chap. 7) is an extended plea for other researchers to conduct further studies along the lines this work suggests.

As someone who has written on the institutionalization of multicultural curricular change, the highest praise I can give *Contentious Curricula* is to say I wish I could have read it before I finished my own book. Binder's theoretical range and empirical rigor is impressive. The research design allows her to make comparisons both within and between the two movements, and she does well to highlight the uniqueness of each case without treating them as idiosyncratic. This is due to the strong theoretical concern that drives the analysis. Binder is working at the intersection of three sociological literatures that she claims have developed too independently from one another: cultural sociology, social movements, and organizational sociology. She writes, "Looking through each of these lenses, separately, clarifies different dimensions of these challenges. Looking through them all at once, however, will yield an even better understanding" (p. 25).

When she focuses these three lenses on each of the two challenges, the picture that emerges is clear. We see why Afrocentrist challenges had greater short-term success than creationist challenges, but also why both ultimately failed. Binder's analysis shows that both employed broadly resonant cultural frames of pluralism and inclusion, but these received greater sympathy when advanced by Afrocentrists. In the long run, both failed to achieve significant curricular change due to the resistance of educational bureaucrats. I cannot adequately summarize all of the book's many insights here, but suffice it to say that the patient reader will be rewarded abundantly.

Although, or perhaps because, this book is a fine example of disciplinary sociology, I did not enjoy reading it. It felt like a 250-page journal article. Binder's exhaustive and exhausting effort to "situate" this work in "the literature" and to distinguish her "contributions" tested my patience. At times, her effort at distinction makes the existing literature look intellectually feeble. If Binder is to be believed, social movements scholars spend a lot of time bursting through open doors. For example, Binder makes a case for her perspective in part by insisting that "the actions of protesters are only one determinant of social movement outcomes. Equally important are the characteristics of targets" (p. 19). When they are not making common sense difficult, social movements scholars seem to be bracketing it, forcing Binder to offer this corrective: "Organizations are not the uni-

tary, purposive, rational entities that so much of the social movements literature depicts them to be" (p. 19).

Elsewhere, Binder carves out theoretical space by painfully elaborating some obvious distinctions. For example, she argues that understanding how creationists made inroads into school boards but not into school bureaucracies requires a distinction "between political authority and bureaucratic/professional authority as two different kinds of 'insider' status" (p. 227), but this is no revelation to anyone who studies political systems and recognizes the distinction between setting policy (legislation) and implementing it (administration).

Finally, lost in all of Binder's contributions to sociology is any reflection on the implications of her analysis beyond the discipline. Although Binder's theoretical and analytical blade is sharp, her practical and normative blade is blunted. Consequently, her critical scissors do not cut as well as they might. Thus, *Contentious Curricula* will largely be of interest to professional sociologists working in the areas her book addresses directly. Perhaps that is enough. From what I know of her, however, I do not doubt that Binder is capable of a broader effort in the future.

From Here to University: Access, Mobility, and Resilience among Urban Latino Youth. By Alexander Jun. New York: RoutledgeFalmer, 2001. Pp. x+157. \$70.00.

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In recent years there has been a growing amount of attention given to the analysis of access and opportunity for Latino students to enter post-secondary education. Much of this work has provided much needed insight into these issues and has been based chiefly on large-scale national databases (Julian Betts and Magnus Lofstrom, "The Educational Attainment of Immigrants," in *The Economics of Immigration* [University of Chicago Press, 2000]; Therese L. Baker and William Velez, "Access and Opportunity in Postsecondary Education in the U.S.: A Review," *Sociology of Education* 69 [suppl.]: 82-101; Richard Fry, *Latinos in Higher Education: Many Enroll, Too Few Graduate* [Pew Charitable Trusts, 2002]; Georges Vernez and Allan Abrahamse, *How Immigrants Fare in U.S. Education* [Rand, 1996]). Alexander Jun's book, *From Here to University*, is a notable exception to these quantitative studies and provides an uncommonly personal view of a group of Latino students attempting to overcome personal challenges on their path to higher education.

Jun seeks to understand the inequities in public education and the difficulties Latino students face in gaining access to and succeeding in prestigious higher education institutions. The situation for the students Jun follows is magnified by their experiences at the poorly funded, low-