
The Communitarian Reader: Beyond the Essentials, edited by **Amitai Etzioni**, **Andrew Volmert**, and **Elanit Rothschild**. Lanham, MD: Rowman & Littlefield, 2004. 288 pp. \$27.95 paper. ISBN: 074254219X.

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In this collection of 27 reprinted essays, the Communitarian Network reinforces their existing manifest from the 1993 *Communitarian Reader* while debating various positions within its numerous camps of this new social movement. The introduction situates the communitarian philosophy apart from classical liberalism or libertarianism by arguing for a "good" society based on common values and virtues. The editors distance themselves from liberal conservatism's romanticism of the past by suggesting new ways to apply these common values for today's society. Drawing on four elements of their moral infrastructure: families, schools, communities, and communities of communities, the communitarians center their debate between social order and liberty as well as relations between community and the individual. The essays serve as a continuation of debates within this movement and to promote this ideology to a larger audience.

The communitarian ideology draws off the sociological concepts first developed by structural-functionalists focusing on commonalities among people across their varied

differences. In the preamble, the authors call for a new social movement to emerge based on "moral voices" to combat a society that is consistently based more on greed, power, and special interests. The editors organize the 27 essays around five sections: theory and social philosophy, communitarian society, community, communitarian policies, and dialogues. In the first section, Charles Taylor's essay on the evolving role of assimilation and democratic exclusion cuts to center of many current domestic and international problems with immigration, from Hispanics in the United States to Muslims in France, by arguing for cohesion. Thomas Spragens offers an interesting, but all too short debate about legislating morality, focusing on a few key laws such as the 1964 and 1965 American Civil Rights Acts, and more recently, hate crimes legislation. The section concludes with another essay by Amitai Etzioni reinforcing the group's emphasis on community.

The part 2 essays move the society's arguments into a discussion of morals, traditions, and policies. Jonathan Rauch utilizes the idea of hidden law, the norms and expectations underpinning everyday life and behavior, to explore some libertarian concepts through Michael Warner's work on radical queer theory. Francis Fukuyama brings up the role of public policy and morals, but reminds us of the problems with moralizing and the poor through governmental programming failures. While this section concludes with David Karp's analysis of a 1996 poll taken by the Communitarian Society indicating Americans are somewhat more socially conservative than the communitarians on issues such as morality, this material needs to be placed in a more prominent place with greater analysis as it relates to the previous eleven chapters serving as a grounding force to the theoretical debates.

The third and fourth sections contain a potpourri of topics, with the former focusing on specific community trends while the latter looks at freedoms and restraints. The six essays on community illustrate how communitarian ideas are put into practice. But, because these are such short descriptions, many of these ideas do not get the deeper analysis they deserve. Alan Wolfe's work from his book *One Nation After All* ignores the profound effects his subjects' consumption of place has on communities. The marriage es-

says by Don Browning and Pepper Schwartz provide us a brief glimpse of how communitarianism differs from conservatism on the family front. While Alan Ehrenhalt's thoughts on revitalizing small city downtowns suggest some intangible qualities about social interactions often overlooked in economic development strategies, other essays such as Philip Langdon's on new urbanism completely ignore inherent problems of the projects he promotes. The fourth section includes a section of essays debating the role of freedom and civil liberties. The selections range from Laurence Tribe's discussion of balance in new federal anti-terrorism legislation to Eugene Volokh's analysis of new surveillance technology. Again, you see the problems with essays that are too brief to cover the topics in depth, such as C. Robert Zelnick's essay on the press, first amendment rights, and military operations, which raises some relevant ideas but jumps too quickly from one to another.

The editors begin the introduction by reminding readers that this work is "only the beginning." Since all the essays are rather short, more like newspaper and magazine article formats than academic journal materials, the selections raise many issues but offer little detail or analysis. The editors wanted to provide a variety of viewpoints within the communitarian community. On this front they succeed. However, the downside is the problem associated with all too many readers, a trade-off with depth. The *Communitarian Reader* serves as an appetizer for those who want to engage in deeper debates on relevant social issues.

Freedom Is a Constant Struggle: The Mississippi Civil Rights Movement and Its Legacy, by **Kenneth T. Andrews**. Chicago, IL: University of Chicago Press, 2004. 265 pp. \$21.00 paper. ISBN: 0226020436.

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It is generally assumed by scholars and the public alike that Southern blacks entered meaningfully into the political process because the 1965 Voting Rights Act cleared the way. It is also assumed that this population