

Bruhn's most intriguing conclusion might be that the first year in office for new political administrations does not always offer the honeymoons from protests by allied SMOs, as conventional wisdom might dictate. Rather, under certain circumstances, for example where agendas remain in flux, early years can represent opportunities for allies to engage in protest activities.

Bruhn's analyses are well-grounded methodologically. Her arguments are built on an impressive volume of empirical data. Anyone who has ever coded newspaper sources for instances of protest events will, like me, marvel at the time periods covered and the number of newspapers used. Appropriately, chapter includes a detailed discussion of the operationalization of the term "protest event" and other key indicators derived from the news articles. The book also has an appendix that outlines some of the potential problems of media selection bias and how she has taken steps to limit the effect of these on her findings. Furthermore, in drawing on both quantitative and qualitative analytical strategies, Bruhn is able to better explain some of the unexpected or contradictory findings than she would have been able to had the entire analysis been based only on quantitative modeling.

There remain a couple of methodological elements that this book might have addressed more thoroughly, though these do not undermine its overall usefulness. First, despite the discussion of how events were defined and potential coverage biases were considered, the reader is given no sense of what types of events are left out of these data (a particularly intractable problem for any researcher, to be sure). For instance, in any coding of news articles for protest events, one will periodically run into reports where an event clearly occurred but for which fundamental details like time and place are either vague or omitted. Were these events included in the data or discarded, and why? Also, Bruhn uses a one year sample (2003) of events identified from articles in the *Factiva* database to assess coder error, and found several *Factiva*-reported events that had not been reported in any of Bruhn's primary sources. Did those *Factiva*-only events share the same collective characteristics as Bruhn's newspaper events? It seems that at least some small amount of understanding of events not covered by the newspapers could be derived from closer analysis of these.

Second, while Bruhn's book is very strong on defining variables clearly, how the quantitative data analysis is structured and carried out needs additional elaboration. That the unit of analysis for the regression models is the "organization year," the number of protests organized by a particular organization in a given year of the

study, is mentioned only briefly but warrants a section of explanation unto itself in chapter two. The same is true for Bruhn's use of a negative binomial regression strategy to model the relationships in question. While the book can be read by anyone with a basic amount of sociological training, those with a more quantitative orientation are likely to be at least a little bit frustrated by the difficulty of finding these details in the book and the absence of more detailed explanation as to how and why these form the basis for the analysis.

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David Featherstone. *Resistance, Space and Political Identities: The Making of Counter-Global Networks*. Malden, MA: Wiley-Blackwell, 2008. \$39.95 (paper).

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David Featherstone's book, *Resistance, Space, and Political Identities: The Making of Counter-Global Networks*, is about the emergence of networks to resist the globalization of economic activity, especially the control of production by interests in one part of the world through the exploitation of natural resources in another part of the world. Featherstone builds three arguments about these networks. First, counter-global networks depend, at least in part, on subaltern forms of political activity that rely on the involvement of marginalized participants who are often ignored by accounts that emphasize resistance at the level of the nation state. Second, these networks are not recent phenomena, but are grounded in histories that date back for centuries. Third, power in counter-global networks depends on subtle variations in the geographic locations of activity within nationstates. These arguments illuminate the geographically stretched places across which "subaltern political activity brings into contestation, reworks, and generates geographies of power" (p.7).

Featherstone supports his argument with case studies of explicitly transnational movements against globalized economic activity. One case is resistance to eighteenth-century Atlantic commerce by the "Whiteboys," a secret society of Irish nationals determined to resist the redefinition of spatial relationships in agriculture, especially as brought about by the enclosure movement. Featherstone demonstrates that the role of the Whiteboys extended beyond Ireland, through solidarities with workers throughout the Atlantic, such as London dockworkers, recent immigrants to Newfoundland, and sailors working

below the decks of British ships. Irish identities contributed to constructing networks among these workers that passed on repertoires for collective action, such as oath taking in secret societies. This case illustrates the close association between ethnic solidarities and the constitution of networks. Thus, rather than being separate, these aspects of collective action are coproduced.

Featherstone examines the making of spatial practices in the London Corresponding Society (LCS) as a second eighteenth-century case. The LCS was a geographically dispersed reform organization created to further the causes of annual parliaments and universal manhood suffrage. It was a socially heterogeneous organization that brought together gentlemen and subaltern activists alike, but excluded women. By gathering a heterogeneous group drawn from multiple, overlapping networks, the LCS stimulated changes in thinking about contemporary issues. For example, the LCS became a place that enabled the coming together of former slaves and London activists, which engendered empathy for slaves and helped to transform thinking about slavery. This case suggests that the nature of transnational networks depend, in part, on the contested participation of activists in those networks.

In the final section of the book, Featherstone moves beyond the eighteenth-century to investigate the making of contemporary networks to oppose neoliberal globalization. The scope of his discussion speaks to diverse contemporary mobilizations, such as the protests against the World Trade Organization in Seattle (the so-called "Battle of Seattle"), the dock strikes of the Industrial Workers of the World, and the armed struggle of the Zapatistas in Chiapas, Mexico. He argues that these networks should not be thought of as a unified, undifferentiated multitude opposed to globalization but, rather, as products of spatially variegated struggles among individuals who are confronting resource and power inequalities. Featherstone draws upon original evidence from the case of the Inter-Continental Caravan, which contested neoliberal institutions and technology in India. The Caravan was created to oppose top-down approaches to resisting globalization. However, the Caravan contained significant geographic disparities and contested power relations within it. While international activists tended to think of the Indian activists as an undifferentiated multitude, they varied in their access to the internet, in their professional backgrounds, and in their regions of origin. These factors led some activists

to contest the sites of grievance proposed by the Caravan, and the gender biases of the Caravan leadership itself. This case suggests that an anti-neoliberal opposition may not be assembled as unproblematically as some scholars have assumed, and may play a role in the transformation of political identities.

Despite the usefulness of this work in theorizing how subaltern networks emerge, its argument could have been strengthened substantially by discussing the research design more explicitly. Featherstone presents several case studies from the eighteenth century, and several from contemporary times, but there is no discussion of how these cases were selected or how that selection affected the conclusions of the research. For example, to what extent was the construction of Atlantic trade networks similar to trade in the Indian Ocean, where Muslim identities shaped politics differently than did Irish-national identities? How was contestation of the Caravan in India dependent on this nation's peculiar history of democratic practices and non-violent movements? Might processes of contestation differ for the Zapatistas? Without some explanation of these choices and their implications, the reader is left with the (perhaps incorrect) impression that case selection was determined solely on the basis of convenient access to archival materials.

The text faces notable limitations with a writing style that may make it inaccessible to nonspecialists in the field. The prose is heavily jargon-laden and is challenging to penetrate in numerous places. The author could have provided more background to discussions of theoretical and academic debates in the field. While these limitations should not discourage researchers from approaching the volume, I recommend that teachers avoid assigning this text in courses at both undergraduate and graduate levels.

Despite these criticisms, Featherstone's book contributes to our understanding of the formation of counter-global networks. He shows that transnational networks are not void of place. Rather, they are channels through which activists attempt to negotiate political identities and alliances. Yes, national boundaries are traversed by counter-global networks, yet political activities are still shaped by the physical places in which they occur. This book provides a good starting point for scholars who seek an understanding what happens to networks when subaltern relationships are spread across the globe.