are truly breathtaking, but, he argues, absolutely necessary for tracking all four elements of demobilization and their varied causes.

The rest of the book is a painstakingly detailed accounting of five moments in the RNA's lifecourse in which different pressures are working toward demobilization. Beginning with the founding of the organization, Davenport lays bare several Achilles heels present from the RNA's inception. He then chronicles its shift in focus and activity toward mobilization in Brooklyn, which featured a significant number of internal pressures toward demobilization. His third period focuses on the effect of a confrontation with police and subsequent arrests and the interaction of this repression with other internal and external pressures toward demobilization. The fourth period focuses on subsequent factionalization in the RNA, and the last period traces out the impacts of a police raid on the RNA in Mississippi. The overwhelming view across these five periods is that internal and external pressures, and their interaction, were critical to demobilization.

There is a great deal to admire about this book—from its astonishingly rich data and thorough analysis to its clear theorizing about an important and nettlesome issue in the study of repression (What are the consequences of repression?) to its call for research on demobilization. At some moments, though, one does feel that there is existing work that Davenport could better leverage to advance his cause even further (e.g., drawing more heavily on the limited but growing body of work on participant disengagement). But this nagging feeling does little to diminish the overall contributions of the book, which are significant. Certainly, for scholars interested in the impacts of repression, this is a must read.

Can Tocqueville Karaoke? Global Contrast of Citizen Participation, the Arts and Development. By Terry Nichols Clark et al. Bingley: Emerald, 2014. Pp. x+317. $35.00 (paper).

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Whereas the economic importance of culture enjoys considerable attention in the urban literature, the "cultural turn" is emerging in urban political studies in an uneven fashion. *Can Tocqueville Karaoke? Global Contrast of Citizen Participation, the Arts and Development* is a welcome contribution, providing a series of comparisons of citizens' democratic participation associated with the arts and cultural activities in North and South America, Europe, and Asia. The book, in three sections, includes studies carried out over the years by local teams in different cities of the world. It combines qualitative and quantitative sources and methods with detailed tables, graphs, and maps.

The volume addresses civic participation and its impact on trust and legitimacy, providing nuances to debates on what role culture plays in politics.

Terry Nichols Clark and coauthors depart from recent assumptions in political sociology such as that diminishing citizen participation affects the quality of democracy. They challenge this view on the grounds that it misses the rise in egalitarian individualism, artistic self-expression, and the bohemian presence in cities. They see the importance of subcultures in the sphere of consumption, where new social movements, NGOs, and activism in general are to a large extent replacing traditional political alliances in production.

Section 1 qualifies Tocqueville's legacy that granted voluntary association the power of strengthening democracy through cultivating civic virtue. It consists of two chapters of comparative analysis between the United States and Korea and another on French participation in European and presidential elections. From the international comparison it emerges that whereas the U.S. data confirm Tocqueville because social networks continue to integrate a more diverse group of people, in Korea there is more homogeneity: the more educated and affluent get more involved in politics (p. 59) and social networks are composed of people who share attributes, such as income and values. Moreover, in this country more durable participation is found in authoritative organizations, such as the army and the family, which combine hierarchical bonds with modern ideals of diversity. This finding suggests that while social network density is a key component of social and political organizational capacity, measuring network density may not prove to be sufficient. Instead, more comparative data are required to calibrate the civic virtue potential of social networks. Even when one country with a consolidated democratic tradition, like France, is studied, the role that cultural associations play in politics proves to be contextual and varies in importance in relation to the specific issues at stake between citizens and the state. Thus although data analysis in France shows that "associations and arts activity can act as important incubators of political engagement" (p. 111), in the context of the European elections these are more determinant than in presidential elections, where income and unemployment are more significant predictors. Moreover, in European elections, cultural associations favor Green parties more than traditional socialist parties. This outcome is in line with other studies in which common issues of consumption and environment are shared by Europeans, partly as a result of cross-national networks.

Section 2 includes a chapter on governance focusing on cultural strategies as part of local development policies applied by a number of Spanish municipalities. Following the influential work of Richard Florida, the Spanish team constructs indicators to measure predominant strategies for economic development. They differentiate between instrumental and instructional strategies in order to evaluate the importance that local authorities grant to the attraction of "creative" professionals to their cities. The assumption here is that the presence of the "creative class" in cities generates economic development and that this class is attracted by a culturally attractive urban environment. Although instrumental strategies play a distinct role, their conclusions offer a nuance in that the development strategy is not the simple

direct cause of development. In similar discussions in the field of economic geography, Michael Storper (*Keys to the City: How Economics, Institutions, Social Interaction, and Politics Shape Development* [Princeton University Press, 2013]) has proved that in urban development it is jobs that attract people and not the other way around. Other studies show that only particular cities have attracted jobs through an enhanced urban environment. In a second more sociological chapter Nichols Clark et al. define Bohemia on the basis of 10 components ranging from intellectual independence to artistic anarchy with the purpose of identifying Bohemian presence in cities measured through the application of a "Bohemian index." This serves the authors to observe that the presence of different sorts of Bohemia are related to consumption activities in different degrees in the neighborhoods of Seoul, Tokyo, and Chicago.

Section 3 continues focusing on organized consumption with public amenities reinforcing lifestyles in neighborhoods. Urban "scenes" analysis—the authors claim—can update Weber's theory of legitimacy through the construction of new ideal-types, such as egalitarian, self-expressively individualistic and utilitarian-individualistic, in addition to the traditional, charismatic, and rational ideal-types.

The thesis of the book comes across most convincingly when it presents two good case studies that challenge Putnam's *Bowling Alone* (2000), which found that American participation in civic associations was declining. An analysis of Toronto and Chicago shows that renewed interest in city life as an alternative to suburban life in North American cities has enhanced vibrant cultural scenes that reinforce the aesthetic quality of urban space and give cultural meaning to places and generate "buzz." But the more buzz expands, the more "authenticity" (as a cultural value) is threatened. Conflicts may develop between different groups of consumers in these and other large cities—as the urban literature has richly portrayed—for example, between locals and newcomers in the case of gentrification or between time uses of youth and the elderly. Good governance prevents loss of legitimacy as city leaders find ways to deal with emerging conflicts. The analysis shows that the contribution of active cultural groups is important in finding new solutions to problematic situations.

All 14 chapters engage in critical theorizing that shows the significance of culture and social organization in an urban globalized world. The authors have engaged in joint research for years and many draw upon shared evidence from empirical observations and statistically processed research. They underline the relevance of the new political culture. Yet the book does not engage with wider debates on culture and urban regeneration, on urban social innovation or citizenship studies. Finally, individual chapters vary in quality of presentation, and the volume would have gained from a more systematic editing.