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Criminological Theories: Nontraditional Voices and Themes.

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misread and misinterpret the actions of black youth. Stripped of their childish naïveté, Ferguson claims that teachers have a tendency to monitor black youth more closely, and, because their actions were already perceived as threatening, even minor infractions (e.g., being seen as disrespectful or "having attitude") often escalated into real trouble for the youths in her study. On the one hand, Ferguson claims that this misreading of actions (and intentions) serves to bring black youth under heightened scrutiny and a more restrictive set of rules. On the other hand, she suggests that some black youth play a leading role in the labeling process.

Pushed to the margins of the schooling environment and under constant surveillance by their teachers, Ferguson found that some black youth sought to distance themselves from school altogether (e.g., active not-learning). One way in which this was accomplished was to skip school altogether. Another way was to defy work, go on strike, or use slowdown tactics to liven up the drudgery of the school day and its mindless conformity to rules. Though both approaches typically resulted in "trouble," the outcome of getting into trouble was usually banishment from the classroom—an outcome that was highly valued. Sometimes, however, especially for those youth who were not committed to the educational process, this banishment and apparent humiliation would backfire. That is, challenging teachers or school rules actually served to enhance the reputations of these youth as "bad boys," thus elevating their standing among peers. Although this defiance is assumed to undermine both classroom learning and later life chances, Ferguson believes that such non-cooperation actually allows African-American males to exercise some degree of control over their lives during the school-age years. Sadly, however, many of these African-American boys seemed to wrongfully equate getting into trouble with "doing" masculinity.

Throughout her interviews with parents and teachers, Ferguson found that most African-American adults actively opposed this trajectory. Instead, they sought to teach children ways in which they could demonstrate their harmlessness through symbolic gestures and deference to authority. Of course, some youth missed this message and resorted instead to cultivating their "fearsome reputations." Predictably, this orientation brought them into further conflict with authority figures that only helped to further alienate them from conven-tional society and solidify their defensive worldview.

Bad Boys is an incisive critique of the ways in which public schools help to create and shape perceptions of black masculinity. Beyond its rich ethnographic details, Ann Ferguson has crafted a compelling and insightful piece of scholarship. Rather than emulate others who have linked the demise of urban schools to the troubles of inner-city minority youth, Ferguson turns this issue on its head by highlighting how urban school practices can have a devastating impact on African-American children. Her reliance on face-to-face interview data through-out the text allows readers to glean firsthand impressions of what her research subjects were thinking and feeling, not only about themselves but about others as well. Though her text will most likely be adopted for use in courses such as African-American studies or education, this would be terribly unfortunate for the rest of the academic community. Her work has widespread appeal and is readily applicable and informative for fields throughout the social sciences, especially criminal justice and sociology.

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Criminological Theories: Traditional and Nontraditional Voices and Themes. By Imogene L. Moyer. (Thousand Oaks, CA: Sage, 2001. Pp. xiv, 376)

As the book's title implies, *Criminological Theories: Traditional and Nontraditional Voices and Themes* combines mainstream crimino-logical theory with perspectives that are absent from most conventional criminology texts. The chapters are chronologically organized around major social theoretical traditions, with an emphasis on key theorists and their works. Each chapter begins by describing the historical context within which the perspective emerged and the assumptions about people and society that are implied by the theory. Definitions of "testable" theory, as described by Homans, Turner, and Merton, are used to critique each theory. In addition, the extent to which theories are biased with respect to race, class, or gender is discussed.

Chapter 2 reviews the classical school of criminological thought, with particular emphasis on Beccaria and Bentham. A brief account of the historical movement from supernatural to rational explanations for crime is followed by a

description of classical assumptions about the free will of humans and the view of society as conflictive and coercive. The author's discussion about Beccaria, who is generally regarded as the founder of eighteenth-century classical criminology, is complemented by the "largely unrecognized" contributions of Bentham. Foreshadowed by both men's work are seeds of conflict and deterrence theories.

Chapter 3 addresses the positivist (modern) school of criminology. Arising during the industrial revolution, this movement sought scientific explanations for the etiology of crime with particular emphasis on biological or environmental factors. Presented in detail are well-known contributions by Lombroso and the generally unacknowledged work of Frances Alice Kellor—the first American (and the first woman) to refute many of Lombroso's findings. Highlighted are these scholars' contributions to more recent scientific, conflict, and feminist perspectives in criminology.

Chapter 4 discusses the functionalist perspective, which also emerged amid the rapid social changes of the industrial revolution. It is explained that functionalist approaches reflect efforts to assert and maintain social control. Discussed in detail are Durkheim's classic works, Merton's anomie/strain theory, Cohen's and Cloward and Ohlin's work on subcultures and juvenile gangs, and Ruth Shonle Cavan's conceptualization of a "behavior continuum," which has been virtually ignored by criminologists. The author acknowledges that Cavan's work does not clearly fit within the anomie/strain tradition but highlights its functionalist roots. Parallels are drawn between the early functionalists and later social bond and control theories.

Chapter 5 examines the contributions of the Chicago School to criminological thought. It is observed that the University of Chicago emerged during rapid urban growth and the Progressive movement—circumstances that shaped the development of Chicago scholars' theory, research, and social programs (e.g., Hull House). The author discusses the groundwork laid by "early unrecognized" Chicago School professors, before turning to Thrasher's contributions concerning inner-city gangs and delinquency. Cavan's work on suicide, family, international crime and delinquency, and prison reform is discussed. Generally unrecognized (or distorted) work by Edward Franklin Frazier on slavery, family, and delinquency and crime is discussed, and his

contributions to racial and class conflict and social disorganization are highlighted. Shaw and McKay's studies of the distribution of delinquency and the lives of delinquent boys are discussed and are linked to interactionist, control, and conflict theories. Finally, Sutherland's differential association theory is examined.

Chapter 6 examines control theories, which are linked to the classical, Chicago, and functionalist schools, as well as relevant psychological perspectives. It is explained that control theorists see crime as normal and thus seek explanations for why people do *not* commit crimes. Discussed in detail are Reckless and Dinitz's containment theory, Sykes' and Matza's techniques of neutralization and drift, Hirschi's social bond theory, and Gottfredson and Hirschi's general theory of crime.

Chapter 7 discusses the interactionist school's contribution to criminology, which flourished during the politically turbulent 1960s. Often referred to as "labeling theorists," interactionists critiqued traditional definitions of deviance, maintaining that social reactions create deviants. The "formal origin" of interactionist criminology is traced to Tannenbaum, whose work is rarely detailed in criminological texts. Among the other works discussed are Lemert's ideas about primary and secondary deviance, Becker's contributions to labeling the outsider, Goffman's total institutions and stigma, and Schur's ideas about victimless crimes and radical nonintervention policy.

Chapter 8 examines conflict, radical, and Marxist theories, which gained momentum during the 1970s and 1980s. It is explained that such theories built on interactionist notions about defining deviance but emphasized the role of the powerful in applying deviant labels. The author discusses the early contributions made by Marx, Bonger, Sutherland, and Du Bois, whose criminological contributions are often overlooked. In-depth coverage of Quinney's groundbreaking work in conflict and Marxist criminology is followed by a review of Chambliss' and Reiman's contributions, which are neglected in most criminological texts.

Chapter 9 examines feminist criminological approaches, beginning with a general historical background of feminism in America. Various feminist assumptions about people and society are discussed in terms of liberal, Marxist, and radical feminist criminology, as well as the contributions made by women of color. An in-depth discussion of Mann's work on racism in

the criminal justice system and female homicide offenders is followed by an examination of Sally S. Simpson's contributions concerning the role of race, class, and gender oppression in women's criminal involvement and victimization. Links are drawn to the development of peacemaking in criminology.

The final chapter explores the still emerging peacemaking perspective, which was introduced by Pepinsky and Quinney in their 1991 edited book *Criminology as Peacemaking*. Cultural and historical influences of Mahatma Gandhi, Jane Addams, and Martin Luther King, Jr., are discussed. Current traditions of the peacemaking perspective in criminology are divided into three categories, within which key contributors are discussed: spiritual and religious (Quinney, Gibbs, Cordella, and Barak), feminist (Brock-Utne, Warren and Cady, McDermott, Harris, and Knopp), and critical (Pepinsky, Caulfield, Sanzen, Scimecca, Lozoff and Braswell, and Fuller). It is noted that the peacemaking perspective has been ignored by most criminologists despite its potential for humane policies on crime.

Overall, the book delivers on its promise to introduce students to the often ignored voices of notable criminologists. With the placement of theorists within their historical, social, and biographical contexts and the incorporation of their original words into the text, readers are left with a more conceptually grounded understanding of criminological theory than many traditional texts provide. However, as the author acknowledges, only brief coverage of some perspectives is provided (e.g., deterrence, routine activities, and integrated theories), and the omission of recent contributions to social learning (Akers), interactionist (Braithwaite), critical, and social control (Hagan) perspectives may also be important to recognize. Nonetheless, this book represents an excellent resource for upper-level undergraduate or graduate-level study of criminological theory.

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An Introduction to Criminological Theory.
By Roger Hopkins Burke (Devon, UK: Willan Publishing, 2001. Pp. 296)

This concise text provides a comprehensive introduction to theories of crime and criminal behavior in modern times. The author claims that, applied socioeconomically, the book will help readers understand how these various theories developed. The author's contribution relates to the way in which explanations of crime have become increasingly complex over the past 200 years.

Roger Hopkins Burke is Director of the Nottingham Crime Research Unit, Nottingham Trent University, in the United Kingdom. He began this book when he was a lecturer at the University of Leicester's Scarman Centre. He focuses on the criminological theories of legal philosophers, biologists, psychologists, sociologists, and political scientists. All of the criminological theories share one common characteristic: With different emphases, they were influenced by the particular historical period in which they were formed.

Because modern criminological theories are rooted in premodern times, Burke begins by describing some basic points on how crime and criminal behavior were explained during earlier periods. He explains that criminological theories were greatly influenced by religious, spiritual, and other kinds of pre-scientific understanding.

After this historical overview, the book shows how each theory developed and was rectified by the weaknesses of its predecessors. Although there are numerous theories that explore crime and criminal behavior, the classical criminology, rational choice theory, biological and psychological theories, labeling theories, and critical theories are presented. Three models of criminal behavior are discussed: the rational actor, predestined actor, and victimized actor models. The rational actor model proposes that free will enables human beings to choose whether they will commit a crime; because the choice of criminal activity could be rational, crime can be controlled by increasing the cost of offending. The predestined actor model proposes that criminals cannot control their personal urges or environment, which may induce them to commit crime; as a result, biological, psychological, or sociological environments should be changed or transformed in order to control crime. Unlike the rational or predestined models, the victimized actor model proposes that crime is the result