in the resolution of conflict. In turn, diminished collective efficacy in these areas continued long after the Klan's presence had dwindled. A substantial literature suggests that a lack of collective efficacy is a characteristic commonly found in areas with higher levels of crime, and thus the Klan's activism in the 1960s seems to have unleashed a set of social processes still reverberating today.

Few studies of a single social movement organization match the comprehensiveness or meticulousness found in *Klansville*. Broadly speaking, *Klansville* challenges various assumptions regarding the Klan, or rather the unsociological perceptions long fed by anecdotal evidence and various limited studies that depict Klan membership as filled with the "dregs" of society. Last, *Klansville* is an antidote of sorts to the dizzying increase of terrorism studies since September 11, that either explicitly or, more often, implicitly conflate terrorist violence with violent Islamic jihadists. As such, *Klansville* offers an important opportunity to reflect on the long history of white supremacist-inspired terrorism in U.S. society and should be of interest to policy makers and the general public alike. The writing is clear and accessible and would be an excellent selection in undergraduate and graduate courses on social movements, race or ethnicity, and political sociology.

Generations, Discourse, and Social Change. By Karen Foster. New York: Routledge, 2013. Pp. xiv+175. $125.00.

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In the wake of rapid technological change and growing age diversity in the workforce, a new field of business research has emerged: generation management. A bevy of popular press publications assert that individuals born in different time periods have distinct work values, needs, and orientations. Millennials are often presented as entitled and in need of constant feedback, Gen Xers as desperately seeking work-life balance, and baby boomers as valuing stability, security, and the status quo. This literature presents generational differences as major sources of workplace conflict and miscommunication and argues that, to be successful, 21st-century employers need to not only understand such age-based differences but also actively manage them. Generation management is a booming industry; many employers now require workers to undergo generational difference education in addition to traditional diversity training.

But are generational differences real? Do individuals born in different eras actually have different orientations to work? If so, where do these distinctions come from? And what are their consequences? These are the questions Karen Foster tackles in *Generation, Discourse, and Social Change.*

Foster seeks to put lay theories about generational difference to the empirical test. Analyzing 52 semistructured interviews from a diverse sample of Canadian employees, she investigates how generations shape and are shaped by experiences at work.

Grounded in cultural traditions linking meaning making and action, Foster takes workers' discourses about generations as her analytic foci, arguing that the narratives people use to interpret the world frame behavior. Moreover, rather than imposing a priori cutoffs based on Gen X versus Gen Y, she studies generation inductively, allowing salient distinctions to emerge from her participants' words.

Foster argues that generation and generational differences are indeed very real concepts workers deploy to make sense of their work contexts, coworkers, and careers. She documents two types of discourses. The first, *generation as discourse*, encompasses how individuals talk about their own experiences of generation at work. Although they more often drew distinctions between "older" and "younger" workers rather than millennials and baby boomers, workers of all ages perceived various age groups as having distinct worldviews and work ethics, some of which were directly at odds with (and often inferior to) their own. Moreover, workers tended to attribute these differences to the internal qualities of workers as opposed to external factors, which Foster suggests may heighten the perception of age-based conflict at work.

The second type of narrative, *generational discourse*, encompasses how employees describe their own work values and orientations—discourses that Foster maps and argues strongly correlate with particular age brackets. The oldest workers tended to deploy an ambivalence narrative, prizing hard work but displaying skepticism about the psychic and material fruits of employment, believing a job is just a job. Middle-aged workers, by contrast, used a discourse of faith, viewing work as a calling, devoting themselves fully to it, and linking it strongly to personal satisfaction. Finally, the youngest participants adopted a narrative of disaffection, rejecting material rewards and seeking jobs that were passions. When it was not possible to make one's passion one's career, they took low-paying, low-commitment jobs that would allow them to pay the bills and pursue what they loved outside of work.

In chapter 5, Foster argues that, although partially shaped by individual biography, these age-based differences in work orientations stem primarily from macrolevel social and economic changes. In particular, Foster attributes changes in work orientations to changes in the standard employment relationship of set-time, paid, continuous, long-term employment during each cohort's lifetime. For example, the youngest cohort's unwillingness to settle for anything but a passion isn't due to helicopter parents who worked overtime to instill self-esteem in their children, as commonly discussed by

participants and in the popular press, but rather a lack of full-time, stable employment opportunities. In chapter 6, highly speculative but one of the book's highlights, Foster argues that each of these discourses served to support the dominant system of labor relations and reproduced existing power relations between employers and employees in each time period.

The book has many strengths. It provides much-needed empirical and theoretical grounding to popular representations of generational differences at work and masterfully captures both the richness and diversity of how workers perceive age-based differences. Within sociology, it brings the idea of generation—typically the purview of collective memory scholars—into the literature on work and occupations, an important task given that age-based discrimination is one of the most frequently experienced but least reported forms of employment discrimination in the United States.

Yet, the book—like any work—also leaves unanswered questions. It is unclear whether generation is the real driver of ambivalent, faithful, or disaffected discourses. Although there are variations by age groups, these narratives also vary within Foster's sample by other socially meaningful categories such as gender, education, and occupation. Are middle-aged workers "faithful" because they entered the workforce at a time in which the standard employment relationship rewarded intense commitment to work? Or given that this age group has more men than women, are many conforming to prescriptive stereotypes of masculinity emphasizing the breadwinner role? Is it a coincidence that the disaffected group that rejects material rewards and prizes personal and intellectual fulfillment has the highest proportion of college graduates (many of whom are liberal arts majors)? Although the sample is not large enough to investigate each of these issues in depth, systematically exploring sources of variation in addition to age as well as what typifies anomalous cases would both provide the reader with more confidence that generation is doing the real explanatory work here and unpack how generation relates to other types of social demarcations and inequalities.

Similarly, are discourses about generational difference rooted in macrohistorical changes or are they more stable perceptions of "older" versus "younger" workers? For example, if the study had been conducted when baby boomers first entered the labor market, would they be described by older workers as entitled and uncommitted to work (like younger workers now), and would they themselves have espoused a disaffected orientation to work?

But despite these questions, which open up avenues of future research for both the author and other scholars, *Generations, Discourse, and Social Change* provides a fresh and intriguing lens through which to understand how ideas about generation shape and are shaped by the economy.