The book concludes with a utopian vision of science with and for the people, a democratic and engaged science that understands "the public" as a body of consultants instead of consumers, partners instead of ignorant or misinformed enemies of progress. This kind of science would engage youth from marginalized communities to cultivate decision-making power and it would empower thinking with scientists about the political, economic, and social issues emerging with discovery and innovation. This "partnership governance" (p. 181), Benjamin argues, is an important step toward a science that is respectful of the past while contributing to the collective good.

In *People's Science*, Benjamin offers us an engaging, insightful, and challenging call to examine both the rhetoric and reality of innovation and inclusion in science and science policy. Using a clear and persuasive, moral, and sometimes even prophetic voice, Benjamin calls sociologists of science, technology, and medicine to investigate ever more deeply how scientific innovation works within a deeply unequal society, advantaging the already powerful and ignoring or silencing those who suffer from existing public policy.

Disability and Identity: Negotiating Self in a Changing Society. By Rosalyn Benjamin Darling. Boulder, Col.: Lynne Rienner Publishers, 2013. Pp. xiv+189. $55.00.

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Rosalyn Benjamin Darling's *Disability and Identity: Negotiating Self in a Changing Society* is a contemporary reexamination of Erving Goffman's 1963 *Stigma: Notes on the Management of Spoiled Identity* (Prentice Hall). Goffman's 50-year-old work outlined how societal stigma around differentness in appearance, communication, and so on led to negative or "spoiled" identity formation among persons with disabilities.

Early in the book Darling questions whether Goffman's findings are still relevant in 2013 and brings readers on a journey through a review of literature that spans several decades. The author outlines the methodological flaws in historic studies of identity, questioning whether the notion of a universally spoiled identity among persons with disabilities could be theoretically supported. The author uses succinct language to demonstrate it could not. Darling's empirical critique of early identity studies is very helpful. She demonstrates that the notion of negative or spoiled identity is an assumption on the part of researchers but does not always stand up to rigorous review.

As a reader, I was very interested in the next steps in the evolution of identity theory of persons with disabilities but did not find the answers I sought. Parallel to the important questions critiquing early identity studies, a flurry of new research has emerged as the social model of disability and

the field of disability studies took hold in the United States, the United Kingdom, and to an extent Europe.

Many of the studies reviewed in this book rightly questioned the epistemology of large-scale studies that attempt to identify the "truth" about persons with disabilities. The power and voice of identity studies throughout the 1980s, 1990s, and 2000s resided more commonly in persons with disabilities themselves. Benjamin Darling chronicles a series of first-person narratives and small-sample studies that examine the lived experience of persons with disabilities. These studies, replete with thick description and often politicized overtones, were, in a historical sense, an important pendulum swing away from the disempowering studies about persons with disabilities that were conducted in the 1960s and 1970s.

The problem with some of the studies reviewed is that they also lack the theoretical muster to withstand rigorous critique. While Darling carefully dissects earlier studies for their methodological shortcomings, she treats more contemporary studies in a gentler fashion. She does an excellent job of piecing together a substantive argument about identity from a variety of studies but does not critique more recent studies with the same fervor as historic studies.

At the conclusion of her literature review, the author begins outlining her own approach and assumptions for her research on disability identity. Darling's approach is very insightful. She captures the important power considerations of the social model and disability studies movements yet develops a theory of identity carefully constructed from classic sociological theory. I read chapters 5 and 6 of this book with great interest, as Darling outlines a typology of identities that may exist among persons with disabilities. Although she may face some push back because a finite number of possible identities were examined, I see this as an important step forward. Darling's assumption that the population of persons with disabilities is heterogeneous and may identify and interact differently with impairments and societal barriers is a helpful step forward for our field. The author's work follows findings that have been established in other population or community studies fields—that there is not a singular voice within a community or population. Rather, empowerment may be defined as the recognition of intragroup difference while identifying common barriers that exist in the broader society.

The book concludes with a review of Darling's own research with D. Alex Heckert. The aim of the book, which reaches a crescendo with the description of the author's own study, is to challenge the notion that disability identity is singularly "spoiled." Through a careful theoretical exploration, open-ended interviews, and the creation of a disability identity survey instrument, the author attempts to open up discussion on the topic. Through this research, Darling and Heckert fill the gaps between notions of spoiled identities (referencing Goffman) and politicized identities found in later literature.

Initial findings demonstrate that there is indeed a diversity of identities that may exist among persons with disabilities. These identities, according to the study referenced in chapter 7, are mediated by age, economic cir-

cumstances, ethnicity, and onset of impairment. In the development of her theory, Darling is transparent about her sampling and procedures, noting that her survey sample of over 300 individuals with disabilities was a convenience sample. Seeing such transparency is helpful, but her choices constitute an understandable shortcoming. The broad notion of "disability" in the United States is difficult to operationalize. Depending on one's orientation, disability may be defined as an impairment that affects daily living, a set of societal barriers that inhibit empowerment and inclusion of diverse populations, or anything between. Based on these definitions, people with disabilities may live anywhere from state-run institutions to gated communities that exclude others by class or economic circumstances. Although her sample is a self-defined convenience sample, it is an important step forward for disability research, considering that a random sample of the population may be difficult to find and access.

Overall, this book is a fascinating read for anyone interested in identity theory or disability studies. The orientations Darling identifies(which range from disability pride to typicality to resignation) honor the heterogeneity of persons with disabilities as a population. Her theoretical approach challenges the essentialism of disability that social model and disability studies scholars have been challenging for years. Darling and Heckert contribute much to disability discourse through their leveraging of sociological theory and diversity orientation. If the book is missing anything, it would be further discussion on how various historical events in the United States (the independent living movement, the Americans with Disabilities Act, inclusive education, etc.) and their accompanying interactional messaging (through advocates, scholars, parents, caregivers) may interact with differences in identity orientation that the scholars find among people of different ages, classes, and so on. The author explains well how access to different technologies, diverse voices, and media may affect identity but does not completely reference how a broader view of societal change overlaps such messages.

Overall, this book represents a strong contribution to the fields of sociology and disability studies. Readers will find this book accessible and transparent. Its flow is logical and its conclusions supported by empirical data. It would be a nice addition to higher education courses covering identity or disability issues.

Music, Style, and Aging: Growing Old Disgracefully? By Andy Bennett. Philadelphia: Temple University Press, 2013. Pp. xii+210. $25.95 (paper).

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In *Music, Style, and Aging*, Andy Bennett tackles a long-neglected question: How have postwar generations' youthful experiences with music and music scenes affected their adult lives? Bennett is at the forefront of new