

Pride Parades: How a Parade Changed the World. By Katherine McFarland Bruce. New York: New York University Press, 2016. Pp. xiii+295. \$28.00 (paper).

Amy L. Stone
Trinity University

In dozens of cities across the country, members of the lesbian, gay, bisexual, and transgender (LGBT) community gather to celebrate “pride” with parades and events. In *Pride Parades*, Katherine McFarland Bruce delivers a qualitative and historical account of the formation of pride parades as an event and the experience of participants and organizers in six different parades across the country. Using sociological theories about social movements, Bruce argues that pride is a routinized cultural tactic that is part of a broader LGBT movement repertoire to transform American culture and to counter heteronormative cultural ideas. Ultimately, *Pride Parades* suggests that pride is an effective cultural tactic that transforms public spaces temporarily into sites of resistance and challenges both individual attitudes towards LGBT individuals and broader cultural norms of heteronormativity. This book is an important contribution to the study of social movements, culture, and collective action. Bruce interrogates the critical question of how cultural equality happens. Beyond the acquisition of legal rights, which are easily measurable and identifiable as a process, this work begins to answer the question of how marginalized group members address the negation and diminishment of their culture.

Part 1 of the book provides the first history of pride parades and how they evolved into their current form. One of the most remarkable aspects of her history of the first pride parade in New York City was its relationship with the homophile movement event, the annual reminder. Typically, the gay liberationist politics of pride are analyzed as historically distinct from the more conservative homophile movement of the 1950s and 1960s. Bruce’s historical analysis provides more continuity between these two movements. Her analysis of the development of pride parades in major cities in the early 1970s demonstrates the complexities of the crystallization of these parades as a cultural form that allowed for both politics and fun, both unity and diversity.

Part 2 of the book focuses on Bruce’s ambitious research on pride parades in six cities, which were strategically selected to represent the diversity of parades in the United States. Bruce conducted ethnographic observation and 50 follow-up qualitative interviews with participants in the following cities: Fargo, North Dakota; Burlington, Vermont; Salt Lake City, Utah; Atlanta, Georgia; San Diego, California; and New York. This section of the book address issues of cultural contestation, diversity, and community building at contemporary parades. Bruce takes the fun and collective joy of pride events seriously; she avoids the trivialization of pride as merely a party or festival.

One of the recurring themes throughout the book is the tension between assimilationist and transgressive impulses within the LGBT community. Even in the earliest parades, organizers debated whether or not provocative sexual

displays would hurt or help the cause of gay liberation. Bruce frames these debates as a tension between educational visibility and “defiant visibility,” a tension that is central not only to the LGBT community but also to the question of cultural inequality. Bruce maps the ways that the form and extent of this defiant visibility depends on the context of the city and parade in question. The same-sex affection that is defiant and edgy for participants in Fargo may not be provocative in Burlington. The question of whether or not equality requires cultural assimilation is at the heart of many debates about citizenship and belonging in diverse societies. In this way, Bruce’s work is an important contribution to enduring questions about how marginalized groups negotiate tensions to culturally assimilate; by focusing on LGBT lives which are still “left out of public depictions of moral citizens” (p. 101), Bruce adds to scholarly understandings of morality, culture, and inequality.

In this account, Bruce does downplay some aspects of pride parades that deserve more scholarly attention. Other scholars interrogate the ways that pride and other LGBT events have become commercialized and the impact corporate sponsorship has on visibility, identities, and funding priorities. Bruce sidesteps most of these concerns about the commercialization of pride, and the book could be strengthened by a more thorough investigation of the consequences of corporate sponsorship. Additionally, although I appreciate the way Bruce does not trivialize the fun and collective joy of pride, she downplays the role alcohol consumption, partying, and sex plays at many pride events. The influence of LGBT party and bar culture on participants’ experiences at these events receives little attention in Bruce’s account. Her study could be strengthened by more attention to the way this partying shapes public displays and participants’ understanding of events and what role it might have played in her recruitment of interviewees.

Overall, *Pride Parades* is an important contribution to the study of LGBT community and organizing but also speaks to broader questions about how marginalized communities challenge cultural inequality. This book has a place in the syllabus and on the bookshelves of scholars studying social movements, culture, and LGBT issues. Bruce’s readable account of an LGBT event that many people are familiar with makes this book of potential interest to undergraduates and general readers as well.

Stop and Frisk: The Use and Abuse of a Controversial Policing Tactic. By Michael D. White and Henry F. Fradella. New York: New York University Press, 2016. Pp. vii+253. \$30.00.

Biko Agozino
Virginia Tech

During one of the 2016 presidential election debates, the moderator, Lester Holt, fact-checked Donald Trump on his promise to support the use of stop, question, and frisk (SQF) as a strategy for crime prevention if elected presi-