this book's peers (Bianca Baldridge, *Reclaiming Community: Race and the Uncertain Future of Youth Work* [Stanford University Press, 2019]). The depth of Blume Oeur's understandings of the challenges facing quality education for black children is evident, but the text's clarity about the precarity of the moment and the path forward is less so.

How Behavior Spreads: The Science of Complex Contagions. By Damon Centola. Princeton, N.J.: Princeton University Press, 2018. Pp. x+296. $35.00 (cloth); $24.95 (paper).

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Let us think of the book review as a diffusion process. As mere advertisement, the book review serves as an example of information diffusion: anyone who reads the review knows the book exists and may remember a few basic details. However, convincing someone to read a book is a different, more complex challenge. In *How Behavior Spreads: The Science of Complex Contagions*, Damon Centola draws a stark contrast between simple information or disease diffusion and complex behavioral diffusion. He shows how the kind of social networks that encourage simple diffusion, spreading information about a book, differ from those that encourage and sustain more complex contagions, convincing someone to read a book. Centola's book is an important contribution to the literature on social networks combining rich, theoretical discussion with cutting-edge computational models and clear empirical examples. You should read *How Behavior Spreads* if you are interested in diffusion, social networks, or computational social science.

Centola's distinction between simple and complex contagions engages core network ideas, particularly Granovetter's popular "strength of weak ties" or the understanding that ties to people beyond our immediate social circle—say, friends of friends—may prove efficient pathways for new information. A structural network property that relates to the concept of weak ties is "small worlds." We live largely in clustered social circles where most people know each other, but our social circles share a few more distant ties to other social groups. These distant, weak ties serve as bridges between groups and dramatically shrink the distance between individuals in otherwise distinct social circles. Longer ties equal greater diffusion, whereas greater clustering impedes diffusion. However, as Centola argues, many things do not easily make the leap across these long ties but require different network mechanisms to spread.

Flipping the predominant line of reasoning, Centola shows how network clustering can actually contribute to the diffusion of more complex behaviors. He introduces the concept of a "wide bridge" that consists of multiple ties that connect otherwise distinct clusters. A wide bridge exists when multiple people connect two social communities offering the kind of redundancy

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that may, for example, convince one community to adopt a new behavior from another. He writes, "While simple contagions spread most effectively when bridges are long, complex contagions depend on bridges that are wide" (p. 44).

Key to Centola's approach is the idea that behaviors often require social reinforcement to diffuse. Centola distinguishes complex from simple contagions by the extent to which the diffusion process is dependent upon some amount of reinforcement. A simple contagion, like the flu, is not dependent upon reinforcement: you cough on someone, and he gets sick whether he is your friend or a passerby. A complex contagion requires multiple signals for adoption and maintenance. Social movement scholars, like Doug McAdam, have identified this property in their research, as joining social movements appears to be quite different depending upon the commitment required. Centola's contribution formalizes why this difference exists across numerous domains. To do so, he turns to his extensive knowledge of the literature on diffusion as well as several computer simulations and novel online experiments.

One experiment observes the spread of a complex behavior over random or clustered networks. In the simple contagion framework, the random network with many long ties connecting individuals across social space should be more efficient. However, Centola's theory suggests that the adoption of new behaviors requires observing multiple peers also adopt the new practice. In this online experiment of health behaviors, research participants are tasked with signing up for a health forum. Those in the clustered networks were far more likely to sign up as they observed their peers join, while those in the random networks that lacked social reinforcement were less likely to register. He concludes that "redundancy, more than reach, may be a key factor in diffusing innovations" (p. 83). This experiment alongside other experiments and computer simulations offers convincing evidence of the value of wide bridges that promote behavioral diffusion.

Centola is largely an optimist about what wide bridges can accomplish. We see these connections contributing to health practices, transferring innovations, and working toward social justice. Yet he offers too little attention to the potential negative effects of wide bridges. For example, wide bridges may contribute to illegal practices, like political corruption or co-offending networks generally, as the literature suggests. Strong norms discourage political crime, yet wide bridges can connect disparate parties interested in perpetuating unethical behavior, and this behavior can gain a foothold across the political ranks as we have seen numerous times in the United States and elsewhere. Similarly, wide bridges may play a role in the perpetuation of social inequalities as those in power innovate to maintain their advantage.

The final two substantive chapters address issues of social design or how we can build effective online social settings. Centola designs another health network experiment where he traces the spread of a diet monitoring tool in an online network. He finds that homophily—or the principle of "birds of a feather flock together"—based on age, gender, and BMI drives adoption of this tool. He concludes that "homophily creates empathy" (p. 154), but this

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process seems just as likely to generate social closure. By the same mechanism, empathy extended to like others, but not to those different from us, can result in polarized networks or even online communities built around hate. Centola's approach may prove fruitful to future research on healthy, prosocial outcomes but also outcomes that perpetuate inequalities. Fortunately, Centola includes excellent material in the form of an epilogue on "experimental sociology" and methodological appendices that will prove useful for anyone wanting to extend his approach.

Scholars interested in diffusion processes and social networks more generally will find this book to contain a provocative discussion of contagion. *How Behavior Spreads* is well written and appropriate for advanced undergraduate and graduate classes on social networks or computational social science.

Saving Face: The Emotional Costs of the Asian Immigrant Family Myth. By Angie Y. Chung. New Brunswick, N.J.: Rutgers University Press, 2016. Pp. xiii+233. $120.00 (cloth); $31.95 (paper).

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Much has been written in American literature, such as the widely acclaimed *Joy Luck Club*, about the racial imaginary of the Asian immigrant family and the emotional dynamics among family members. Yet social science research has paid little attention to the emotion work in Asian American families. A large body of sociological research has so far centered on understanding and explaining socioeconomic attainment and intergenerational mobility among Asian American communities, while leaving emotional dynamics to the public imagination. This neglect has inadvertently fueled racial stereotyping, in particular the model minority myth in which Asian immigrant families are "one-dimensional cooperatives of rational actors, stripped of all human emotions, romance, physical affection, and verbal conflict resolution that are characteristic of the 'typical American family'" (p. 22).

Angie Chung's *Saving Face* has made an invaluable contribution by zeroing in on how second-generation Asian American children navigate intricate emotional dynamics with their parents, siblings, and extended family. Different chapters focus on different components of emotion work, such as the emotional responses to educational and socioeconomic mobility, love and communication in family relations, the emotional management of gendered expectations, and the emotional context of racial and ethnic identity negotiation. In so doing, this book has lent a much-needed complexity to our understanding of the dynamics of Asian immigrant families as they adapt and respond to their changing social environment in the United States.

Chung questions the monolithic portrayal of Asian American families and successfully portrays the diversity and nuance of Asian American

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