

world history. Weber did not intend to demonstrate the inferiority of other civilizations, but only to identify causal factors that contributed to the specific development of the West. Other civilizations did not "fail" to become like the modern West, but simply followed their own history. Weber also acknowledged that, lacking the expertise, he could not do justice to these other civilizations in his studies, but had to treat them from a perspective that could be called a "reflexive ethnocentrism."

Given the diffuse character of Weber's writings on Islam, the historians and Islam scholars in this volume are not in an enviable position. Most of them understandably do not fall into Weber's focus on the uniqueness of the West but care more about the uniqueness of Islam. Accordingly, they have a hard time relating their essays to such a historically dated question. Moreover, squeezed in-between the essays of the sociologists Schluchter and Knustadt, and introduced by a competent but at times schoolmasterish Toby Huff, they are in a no-win situation. With the notable exceptions of Nehemia Levtzion's discussion of Weber's view of Islam as a warrior religion and Patricia Crone's of Weber's sociology of law, their lack of familiarity with Weber's sociology and method of concept formation, as well as the preliminary character of his scattered remarks on Islam, prevents them from offering a substantial critique of Weber that moves beyond historical details.

Confronted with this awkward situation, most authors choose to apply politely some of Weber's sociological concepts to Islamic history with more or less conviction and success. The most popular choice is "patrimonialism," but there are also studies of Islamic reform movements and a discussion of "church" and "sect" in an Islamic context. Many of these essays are worth reading but their relationship to Weber is often a stretch. Compared to the other conference volumes on Weber's studies of the world religions, this book is much less convincing. Who is interested in Islam should not turn to Weber. Who is interested in Weber should not focus on his scattered remarks on Islam.

Network Exchange Theory, edited by **David Willer**. Westport, CT: Praeger, 1999. 336 pp. \$75.00 cloth. ISBN: 0-275-95377-7. \$27.95 paper. ISBN: 0-275-95378-5.

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Network exchange theory is a field of study containing a number of theories that attempt to explain the effect of network structure on power and resource distributions in negotiated exchanges between network positions. Network Exchange Theory (NET) is also the title of the book and the name of the theory worked out in this volume. The editor of the volume, David Willer, uses the approach of describing the development of NET from the beginning of the 1980s until its most recent developments. For this purpose, he uses a number of published articles that are introduced and connected to each other by prefaces, concluding remarks, and completely new chapters. The description is mostly chronological, and relates the development of NET to other theories in the field. In this way the volume obtains a good insight into how science in general and NET in particular has developed as a consequence of experimental testing and theoretical debates. As such the volume shows how social science can be cumulative and can become more cumulative through formal modeling and rigid methods of testing in experiments. At the same time, the volume demonstrates how such an approach can lead to incremental small steps within a given paradigm, whereas major new insights require connections with other theories and paradigms. Willer is well aware of this. It creates a tension between the first three and the two concluding chapters (all new), and the remaining middle chapters (mainly published). In the former, he tries to connect NET with the broader theories of Marx and Weber, with all kinds of social relationships, with status characteristics theory, with game theory, and with evolution of networks. In the latter, middle part, the incremental steps are given within the narrow framework of splitting resources between social actors in given structures of a very limited number of social actors. Let me first briefly describe the middle part, the hamburger, and conclude with the

shell (the bread around the hamburger, the first three and two concluding chapters).

Chapters 4 through 9 nicely show the cumulative knowledge in NET. NET tries to explain exchange rates in social structures. NET first concentrated on social structures in which each social actor is allowed to make only one exchange. The social structure determines whom are the potential exchange partners. Potential exchange partners can split a common resource pool of 24 points. If no exchange takes place, the common resource pool vanishes. Unequal divisions of the resource pools indicate power differences due to social structure. The emphasis lies on the possibility of excluding others from exchanges as the main source of power. First, only strong power positions are investigated. Strong power positions are never excluded. Subsequently, weak power positions are discovered, making it necessary to include the likelihood of exclusion in power theories and indices. Next, attention shifts toward other network connections. It is shown that exclusion is only one of five possible types of connections, the others being inclusion, null, inclusion-exclusion, and inclusion-null. Finally, the relation between power and influence is studied by relating NET to Status Characteristics Theory. The result of these chapters is that the major contributions of NET are explained within a well-described context that steered its development. The volume makes it easier to understand and to situate the contributions rather than by reading the articles and chapters separately. Relations between different power models become clear, resulting in good insights in resistance related to different types of connections (exclusion, inclusion, or null).

The shell of the first three and two concluding chapters shows the ambition of Willer to broaden NET fundamentally. In the first chapter, his ambition is primarily to show that NET is connected with broader ideas in sociology and that NET is tackling important societal questions. He does this primarily by linking exclusion to Marx and Weber. More interesting are his efforts to link NET to different types of social relationships, investigating the differences between exchange, coercive, and conflictual relationships. The same holds for his efforts to relate NET to organizational problems and, in the concluding chapters, to other theories and evolutions of networks. Regretfully, however, the book

does not relate NET to economic exchange and bargaining theory nor to nonnegotiated exchanges (Molm's coercive power in social exchange). Nevertheless, Willer opens many perspectives, enough to give NET researchers lots of incentives to break through the borders of the paradigm. After twenty years of research and experimentation around splitting resources in small network structures it is time for a real breakthrough. His proposed Web Lab may well contribute to that if it is flexible enough to widen the scope to other relationships and other exchanges. In that respect, Willer's shell is much better than the usual tasteless and weak McDonald's bread around the hamburger. Till now, they were only spangling ideas. The broad scope of these ideas will require much broader and more profound collaboration over different disciplines, however. I hope Willer sees it as his task to bring that alive in the next two decades.

Trust: A Sociological Theory, by Piotr Sztompka. Cambridge, UK; New York: Cambridge University Press, 1999. 190 pp. \$69.95 cloth. ISBN: 0-521-59144-9. \$24.95 paper. ISBN: 0-521-59850-8.

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Continuing interest in what is variously labeled as the problem of "action and order," "micro-macro linkages," "agency and structure," or "autonomy versus order," coupled with a shift (to what Bonnell and Hunt have termed) "beyond the cultural turn," make trust a prominent landmark on contemporary theoretical maps—but hardly a reliably fixed one. Moreover, fallouts from the implosion of the Soviet empire, and the globalization of market economics, and the liberal-democratic ethos demonstrate that trust is not just a crucial academic concern. Piotr Sztompka's book is a valuable guide to diverse theoretical paths on this topic and to points of intersection for future research.

Trust is primarily a theoretical enterprise. Its first seven, densely packed chapters focus on conceptualization, elaboration, and synthesis. Finally, Chapter 8 applies many of these formulations to the collapse of commu-