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## *POLITICAL SCIENCE QUARTERLY*

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Volume 121 · Number 1 · Spring 2006

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*Political Science Quarterly*

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or student groups in Poland, are rarely taken into account when government policies on natural resources or education are formulated. Such organizations, even when formally included in consultations, suffer from under-funding and lack of outreach. As a result, Rose-Ackerman argues, two-pronged reforms are necessary: first, an open accounting by the government of the reasons and justifications for its policy proposals; and second, a new framework for the funding and support of civil society organizations. Throughout, the argument is buttressed by carefully researched and extremely well documented evidence, ranging from government statistics to extensive interviews with key policy makers and activists.

As compelling as the study is, the analysis raises two critical questions. First, why compare Poland to Hungary? Since there is little variation in any of the five dimensions between the two countries (with some exceptions, such as elected regional governments in Poland and the distinct preferences for devolution in the two countries), what theoretical leverage do we gain from this comparison? In other words, are Poland and Hungary different enough to illuminate key causal mechanisms or policy prescriptions? What broader population of countries or issues do they represent—could, for example, this comparison shed light on the more problematic post-communist regimes of Russia or the Balkans? Second, in arguing that the existing structures are inadequate, the question becomes: compared to what? Rose-Ackerman argues that the United States provides several examples of public participation and oversight in the policy process—but it is not clear whether these provide the most effective solutions available, or ones that best meet her criteria.

Nonetheless, these concerns do not subtract from what is a beautifully clear, meticulous work of scholarship that is as concerned with analyzing the shortcomings of post-communist democracy as it is focused on providing potential solutions.

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**Dying To Kill: The Allure of Suicide Terror** by Mia Bloom. New York, Columbia University Press, 2005. 251 pp. \$24.95.

One of the obvious consequences of September 11 is a renewed interest in the phenomenon of terrorism. Dozens of books and articles have been published on this subject matter in the last four years, but unfortunately, as in the 1970s, when there was another wave of publications, resulting from the emergence of revolutionary terrorism in many developed countries, most of them have very little added value and do not employ the analytical and methodological tools of the social sciences.

The most shocking manifestation of terrorism today is the suicide mission (SM). It is only logical that scholars have turned their attention to this phenomenon. Mia Bloom's book represents a welcome addition to a rapidly growing field of research in which several monographs and edited volumes have been published very recently.

The more original part of the book is the theoretical one. The author considers that SMs are rational from the point of view of both the organization and the individual. However, the concept of rationality is so loose and encompassing, including all kinds of instrumental and expressive factors, that it is very hard to understand what could count as irrational behavior in this context. More interestingly, Bloom offers three testable hypotheses—there will be SMs: when other terrorist or military tactics fail, when there is competition among terrorist groups, and when the constituency in whose name the terrorists act accepts the killing of civilians.

Although there is no research design to test these claims in a truly comparative way, the book contains rich information about Palestinian terrorist organizations, the Liberation Tigers of Tamil Eelam (LTTE) in Sri Lanka, the Kurdistan Workers Party in Turkey, and to a lesser extent SMs in Chechnya and Iraq. Strangely enough, al Qaeda plays a very minor role in the book. But al Qaeda casts some doubts on all three hypotheses. It is not clear what exactly the previous failure of al Qaeda is, how al Qaeda, given its transnational nature, is constrained by public opinion, or how competition with other organizations has induced al Qaeda to launch SMs.

The hypothesis about competition is, in fact, the more problematic. Given her own evidence on Sri Lanka, it seems that the SMs of the LTTE in the 1990s took place once this organization had eliminated its competitors. The lack of figures in the book makes it hard for the reader to reach any definitive judgement. Even in the case of Palestine, it is not obvious whether the adoption of SMs by other organizations, apart from Hamas, is a result of outbidding or, more simply, from a process of contagion. Once other organizations learned the technique and its efficacy, they adopted it. One may argue that outbidding and diffusion have, at this level of generality, similar observational consequences. A more fine-grained analysis would be necessary to settle the issue. Finally, it is worth noting that competition among terrorist organizations was fierce during the Troubles in Northern Ireland and in Italy in the 1970s, and did not lead to SMs.

The book contains a chapter on historical antecedents, but the late-nineteenth-century anarchists and Russian social revolutionaries, the first truly human bombs, are not even mentioned. There are also chapters on the contagion of SMs across countries, on women who participate in SMs, and on current events in Iraq and their foreseeable consequences for terrorist attacks on U.S. soil.

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