tional context to shape experiences. For example, he provides several passing anecdotes that hint at gender differences—such as the case with female Israeli workers being sorted out as a result of their sex—yet he never fully develops how job seekers' experiences are patterned by gender. In the chapter on blue-collar workers, he overemphasizes the shared low player prominence between the diligence and specs game, yet the narrative data illustrates a different sort of emotional suffering experienced by blue-collar workers—one based upon the shame and humiliation of having their identity defined by unemployment—that is suggestive of culture at play.

With that said, *Flawed System/Flawed Self* is a strong contribution to scholarship on work and occupations, organizations, institutional analysis, and economic sociology. The book is written in a fairly accessible manner and will appeal to students, scholars, and those generally interested in the worlds of work and unemployment. The book's value transcends its academic worth, as it shows just how hard unemployed people must work to get a job.

The Changs Next Door to the Díazes: Remapping Race in Suburban California. By Wendy Cheng. Minneapolis: University of Minnesota Press, 2013. Pp. xii+285. $75.00 (cloth); $25.00 (paper).

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The meaning and salience of various racial and ethnic divisions in the United States are constantly changing. At the macro level, racial stratification is reflected by the social institutions that are typically run by the dominant group (whites) that protect their privilege. At the micro level, racial ideologies are experienced by individuals who may alternatively affirm them, negotiate them, or challenge them. Color lines change as, among other things, the composition of the population changes, material conditions fluctuate, and social norms and values evolve. One of the central questions of the literature on race, ethnicity, and immigration is What is the trajectory of the American color line?

The Changs Next Door to the Díazes: Remapping Race in Suburban California, by Wendy Cheng, provides an informative examination of this issue. At the heart of this volume is a case study of racial lines in San Gabriel Valley, a diverse suburban Los Angeles community that grew rapidly in the post–World War II period. Cheng observes that while minorities often faced obstacles when buying homes in suburban communities, they made significant inroads in San Gabriel Valley in the 1950s and 1960s. The number of non-Hispanic whites living in that community declined thereafter as the Asian and Hispanic populations increased. By 2010 it was a largely Asian and Hispanic area, with Asians as the single largest group.

Cheng addresses the following questions in this volume: How do we understand the cumulative experiences of these diverse residents of the West

San Gabriel Valley and How do their experiences and perspectives constitute a place-specific state of mind? How do people's daily paths, and whom they encounter on them, inform their political consciousness? How do people experience these shifting formations daily, especially in an area in which the local hierarchy does not match up easily to national racial ideologies?

Through her in-depth, semistructured interviews of 68 Asian and Latino residents in this community from 2006 to 2012, Cheng describes three emergent themes. First, this community has seen a development of a distinct nonwhite identity, but one that is characterized by frequently shifting alliances. Most of the respondents don't aim to assimilate into a white mainstream; nevertheless, they sometimes engage in expressions of what Cheng terms *racialized privilege* and *strategic uses of whiteness*. For example, Asians, who are high achievers on average, are the benefactors of racialized privilege in local schools. A second theme is that there is a strong relationship between race and property, with different groups seeking to assert their control of neighborhoods and public spaces. The final theme is that social institutions are often used to reconcile the local racial order to the national one. The institutions, ranging from schools to the Boy Scouts of America, are sites where national values and ideologies are passed on to the next generation, though sometimes these are at odds with local conditions and hierarchies.

These three themes are used to support the broader point that "regional racial formation"—the place-specific process of racial formation—produces locally accepted racial orders and hierarchies that often challenge national ideologies of race. As Cheng asserts (p. 22), "Culturally, ideologically, and politically, the voices in this book unsettle the United States' long-held image of itself as a white suburban nation, with significant implications for the presumed conditions and terms through which people form class, racial, and national identities."

This book has much to offer to students of race and ethnicity. Cheng provides a rich characterization of the racial, socioeconomic, and political landscape of San Gabriel Valley, including the barriers that Asians and Hispanics historically faced as they searched for housing in the community, how race-based coalitions have evolved over time, and how their contours differ depending on the issue at hand. The chapter on relations in schools, for example, highlights the conflict that sometimes occurs between Asian and Latino residents, while the chapter on interracial relationships describes the strong social bonds that can develop between the groups. The book does an excellent job of describing the effect of structural forces on communities and the lives of individuals who constitute them.

The discussion of regional racial formation is particularly instructive, with Cheng's description of how the local racial order sometimes mirrors the national one, but at times departs from it due to its unique history and current racial and socioeconomic status (SES) composition (e.g., Asians and Hispanics tend to be much more similar in terms of SES attainment in San Gabriel Valley than in the rest of the country). Thus, San Gabriel Valley is a good case study exemplifying how communities that *differ* from

the nation as a whole adopt and reformulate national norms and ideologies about race. San Gabriel Valley, as a "majority minority" community, could also provide insight into the future of race relations.

While Cheng provides a vivid portrait of San Gabriel Valley, the book could have included a broader theoretical discussion of historical racial hierarchies in the United States. It implicitly understates historical racial heterogeneity (the United States was a "white suburban" country for only a relatively short period of time) and how current regional racial formation processes of today may echo those of the past. For example, one could have written a volume about *The Goldsteins Next Door to the Lombardis* in 20th-century New York City—how Jews and Italians were both marginalized ethnic minorities (one a "model" minority, the other a distinctly disadvantaged group) struggling to find a place in the white Anglo-Saxon Protestant–dominated racial order, alternately accepting, negotiating, and challenging this hierarchy, and, finally, remaking the American "mainstream." This idea is not to say that the experience of Latinos and Asians will necessarily replicate this historical struggle, but a reflection on its similarities and differences would have been illuminating.

Overall, however, this book provides a fascinating case study of ethnic relations in a multiethnic suburb. This book is important for people seeking to understand the process of regional racial formation in ethnically diverse communities and how these may play out in the future.

Buzz: Urban Beekeeping and the Power of the Bee. By Lisa Jean Moore and Mary Kosut. New York: New York University Press, 2013. Pp. x+241. $75.00 (cloth); $24.00 (paper).

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Not long ago, the idea of incorporating animals into the study of society seemed downright heretical. However, in the last decade or so the interdisciplinary field of "animal studies" has been worming its way toward the core of the social sciences and humanities. While sociology has provided less fertile ground for the flourishing of animal studies than, say, anthropology or history, there are already a few foundational—perhaps even "classic"—texts upon which a "sociology of animals" is being built. *Regarding Animals* (Temple University Press, 1996) by Arnold Arluke and Clinton Sanders and Leslie Irvine's *If You Tame Me* (Temple University Press, 2004), come to mind. Scholars might be unsurprised that the bulk of research in this area focuses on relations with those animals that are closest to us—primarily interpersonally close (e.g., cats and dogs), but also cognitively close (e.g., primates). Therefore I found it refreshing that Lisa Jean Moore and Mary Kosut's *Buzz: Urban Beekeeping and the Power of the Bee* moves beyond pets and vertebrates. The authors situate their qual-