Second, the authors sometimes overlook or poorly describe key court decisions, judicial doctrine, and likely implications. Philadelphia plan–style affirmative action involved goals and timetables, not quotas. The Supreme Court's *Albemarle Paper v. Moody* ruling not only endorsed back pay, it equated *Griggs v. Duke Power's* "job-relatedness" standard for testing's permissibility with stringent requirements for test validation. *International Brotherhood of Teamsters v. United States* not only pertained to class-wide relief, it protected whites' seniority by closing the door on the "present effects of past discrimination" doctrine previously relied on to prove discrimination. More generally, early litigation contesting the relevance of cognitive testing to blue-collar jobs is given short shrift, although that litigation and its resolution facilitated the movement of blacks into blue-collar jobs, especially in the South. Throughout the book, issues pertaining to burdens of proof and what is required for legal proof of discrimination are somewhat mangled.

Finally, and although the authors do a wonderful job relating their arguments and findings to other empirical studies of law and labor market outcomes, they do not exploit fully the relevant scholarship on law and social change. Had they done so, they could have considered how their findings might bear on theories of law, politics, and the economy more generally, or on the likely impact that other types of rights legislation intended to benefit the disadvantaged might have on race, gender, and other inequalities. In fact, the causal mechanisms they suggest are instantiations of what Lauren Edelman and Robin Stryker laid out as general institutional and political mechanisms by which law shapes economic stability and change ("A Sociological Approach to Law and the Economy," in *Handbook of Economic Sociology*, ed. Smelser and Swedberg [Princeton University Press, 2005]).

Overall, none of the book's shortcomings detract from its tremendous descriptive achievement, or from the plausibility of its key explanatory arguments. Rather, Stainback and Tomaskovic-Devey have given us a foundational book that will inform and inspire scholars while providing analytic starting points for potential antidiscrimination enforcement for years to come.

Assimilation and the Gendered Color Line: Hmong Case Studies of Hip-Hop and Import Racing. By Pao Lee Vue. El Paso, Tex.: LFB Scholarly Publishing, 2012. Pp. viii+200. $67.00.

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Pao Lee Vue's *Assimilation and the Gendered Color Line* is a welcome contribution to studies of assimilation, popular culture, and the field of

Southeast Asian American studies. This qualitative sociological account details how young Hmong men in the upper Midwest of the United States negotiate racialization through two subcultural forms: import-car racing and hip-hop music. Through interviews, participant observation, and insider ethnography, we see how these youth "do race" as they attempt to locate themselves as second-generation immigrants in America. Expressing varying levels of racial consciousness, Vue's interviewees negotiate their racialization as model minority Asian Americans, "blackened" nonwhites, and "deviant" Hmong men. This book provides the voices of an underrepresented population and analyzes the role of subcultural practices (import car racing and hip-hop) in the development of American identities. I recommend that undergraduates, scholars, and laypeople interested in Asian American studies and cultural studies read this book in conjunction with other scholarship on Southeast Asians in the United States and hip-hop that would provide a greater context for the Hmong experience.

The book begins with two introductory chapters, followed by two chapters on import racing, two chapters on hip-hop, and a concluding chapter, for a total of seven short and highly readable chapters. In the introduction, the author lays out his position in the field as an insider, explains his theoretical framework of segmented assimilation, and distinguishes race from ethnicity. The first chapter on import-car racing (chap. 3) provides an analysis of how race matters for Hmong (even if they don't acknowledge this) by focusing on local police's racial bias against Asian import racers. The next chapter (4) analyzes how car culture participants in the upper Midwest come to read import-car racing as an "authentically" Asian American cultural practice (as opposed to the white domestic car scene) that provides visibility and resistance to negative stereotypes. Chapter 5 describes a hip-hop and spoken-word class and profiles a few of the Hmong male and female attendees, most of whom live in a subsidized housing project. Hip-hop, Vue explains, offers Hmong a "tool kit" from which to understand and express themselves. In "'Keeping It Real' and 'Blackened' Identities" (chap. 6), the author analyzes Hmong rappers' lyrics and extends his examination of intergenerational conflict. Hmong youth use hip-hop to express their specific experiences as "blackened" (nonwhite) immigrants and thus maintain their authenticity as being true to the self in their use of black popular culture. Across the chapters, we see that Hmong use popular culture to express (heterosexual) masculinities and to contend with their criminalization despite asserting that both practices are alternatives to gangs. The conclusion highlights the intersectionality of race, class, and gender in these youths' lives and reveals Hmong engagement with assimilation through their identification as Asian American (import racing) and as "blackened" or nonwhite (hip-hop) immigrants, rather than as second-generation immigrants who identify with whiteness.

Assimilation and the Gendered Color Line raises important questions about the racial location of Asian Americans while reminding us of the important distinctions among Asian Americans. In line with segmented assimilation, Vue reveals how second-generation Hmong assimilate into different segments of American society (upward, downward, and selective assimilation). However, he challenges this theory by showing how Asian Americans who adopt black popular culture are not necessarily experiencing "downward assimilation," although the author could have made a stronger case against the problematic depiction of blacks as an "underclass" caught in a cycle of poverty. Also engaging the existing work on Asian Americans and hip-hop could reveal the specificities of the Hmong experience and crossovers with other Asian Americans. Vue's description of the hip-hop class and his analysis of the lyrics of Hmong MCs reveals how hip-hop allows these young people to express a racial consciousness (more explicit than that of the car racers) and other more "American" sentiments, such as platonic love. However, he offers few accounts of actual interactions between Hmongs and blacks. It would have been fruitful to see a greater differentiation between a "blackened" identity, blackness, and nonwhiteness, or, more simply, between "black" and "Hmong." Understanding multiple impacts of racism upon communities of color and their crossovers (such as how both black and Hmong males are assumed to be deviants and criminals by police) is central to analyzing the intersecting processes of racialization.

Vue reveals that some Hmong young men find meaning and pleasure in import-car racing, a cultural, youth, male, and consumerist practice that expresses an "Asian" identity. Vue does an excellent job distinguishing race from ethnicity in his introduction and import-car racing reveals some of the ways in which Hmong youth are both Asian American (nonnblack and nonwhite and also model minority) while also being specifically ethnically Hmong (read by police as potential gang members, deviants, and working-class youth). This analysis provides a more expansive analysis of the differential racialization of Asian Americans, yet readers would benefit from a more contextualized approach to Hmong American life—most relevant would be some discussion of war and their forced migration to the United States (I wondered why Vue refers to Hmong as immigrants rather than as refugees) and their experiences in refugee camps, where new social formations developed that then carried over to communities resettled in the United States.

The author calls for more work on Hmong women and in other regions of the United States, and I concur as there is not enough work on Southeast Asians in the United States. *Assimilation and the Gendered Color Line* provides a wonderful snapshot of Hmong masculinity and begs for future studies on nonstraight and non-gender-normative Hmong identities and for additional comparative work across Asian America. For instance, the

profiling faced by Hmong import-car racers in chapter 3 calls to mind the post-9/11 profiling of South Asians and other "Muslim-looking" people who may also fall under the category of "Asian American." This study provides the voices of an underrepresented segment of America that have much to tell us about race, culture, and youth in America.

Klansville, U.S.A.: The Rise and Fall of the Civil Rights–Era Ku Klux Klan. By David Cunningham. New York: Oxford University Press, 2013. Pp. xviii+337. $29.95.

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The Ku Klux Klan (KKK) represents one of the most significant social movement organizations in American history. The Reconstruction-era Klan became an early example of an insurgency movement deploying the tactic of domestic terror, accounting for thousands of targeted murders and brutal beatings across the southern states. Several decades later, during the 1920s, the Klan became a national movement and grew to some four or five million members helping elect governors, senators, and state legislators. Yet aside from a few notable exceptions, sociologists have neglected the Klan's significance. David Cunningham's scholarship is certainly one of those exceptions. Cunningham's most recent book, *Klansville, U.S.A.: The Rise and Fall of the Civil Rights–Era Ku Klux Klan*, represents his latest effort to systematically study Klan activism by relying on a case-study approach to examine North Carolina's United Klans of America (UKA). Cunningham's selection of North Carolina allowed him to pose a fascinating question: Why did the 1960s Klan flourish in a state characterized by a relatively progressive stance on racial matters?

The main theme running throughout *Klansville* is that the UKA's success was precisely because of, not in spite of, the state's overall lack of overt official resistance to desegregation. The UKA filled a void left by North Carolina's acquiescence to desegregation, in which citizen councils or state-sponsored efforts were largely absent. In this context, the UKA experienced substantial and rapid growth in North Carolina, increasing from just over 500 members in 1963 to nearly 12,000 by 1966. The decision to focus on a single state helped Cunningham delve deeply into the cultural and historical "weeds" where state politics lies, but he also does not lose sight of the larger context surrounding North Carolina politics. Throughout the narrative, Cunningham weaves in a number of interesting comparisons between North Carolina and nearby states such as Mississippi, where Klan activism was unabashedly violent and competed with more mainstream governmental and nongovernmental segregationists.