ing of the past and present racial history of the United States. The book is very well written (Bashi Treitler's prose is a delight to read) and meticulously researched. In fact, my reading of the book was repeatedly slowed by careful examination of the endnotes and compilation of a list of resources for future reading. *The Ethnic Project* should definitely be part of the conversation as we press forward with the task of understanding race in the United States.

Flawed System/Flawed Self: Job Searching and Unemployment Experiences. By Ofer Sharone. Chicago: University of Chicago Press, 2013. Pp. x+228. $27.50 (paper).

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In *Flawed System/Flawed Self*, Ofer Sharone presents an in-depth exploration of the challenging work that unemployed people engage in as they set about to find a new job. Using ethnographic data collected at job-search organizations in both the United States and Israel, he shows how the day-to-day experiences and outcomes of unemployment vary among the three groups of workers he studied: white-collar workers in the United States, white-collar workers in Israel, and blue-collar workers in the United States. American white-collar workers blamed themselves for their failed job searches and suffered from debilitating self-doubt and declines in self-esteem. Israeli white-collar job seekers blamed the employment system, and while they felt frustrated, their self-worth was kept intact. American blue-collar job seekers' experiences resembled the Israeli white-collar experience, which undercuts the potential explanatory power held by the ethos of American individualism—the dominant cultural belief that outcomes are product of one's own actions. What, exactly, explains these variations? This question is the central inquiry around which Sharone constructs his compelling analysis.

To make sense of the variations in unemployment experiences, Sharone uses Michael Burawoy's theory of social games (*Manufacturing Consent* [University of Chicago Press, 1979]). The goal of using the games metaphor is to link the way that social actors go about accomplishing goals—here, finding a job—to the institutional contexts that shape them. These strategies become the "games" that are played.

He first provides an analysis of American white-collar workers and what he terms "the American chemistry game." Chemistry refers to feelings of connection or "fit" with a potential employer. In this game, skills are necessary for being granted an interview, but "the person behind the skills" is more important to landing the job. Fit is typically assessed by a company's hiring manager through resumes, cover letters, and in-person interviews. His participants describe the all-consuming work of tweaking and perfecting cover letters and resumes, tailoring each to individual job postings.

They also engaged in both online and in-person networking—a task that most despised despite its perceived value. Sharone provides a detailed portrayal of the emotional rollercoaster that the unemployed ride as they experience the joy and excitement of nabbing an interview and then the crushing self-blame when they are rejected. Because of what Sharone calls the game's high level of player prominence—the belief that one's own efforts strongly determine outcomes—rejection is taken personally and deeply felt.

Next, Sharone turns to the world of white-collar unemployment in Israel and the "specs game." This game prioritizes skill above all else and leaves little room for personal fit. Unlike in the United States, where a firm's hiring manager controls who receives interviews and job offers, in Israel staffing agencies constitute the front lines of the job market and use rigid screening practices to "sort out" potential candidates. The sorting is based mainly on a quick glance at one's resume, a tightly focused one-page document that contains only relevant skills-related information. Israeli job seekers rarely update their resumes—except to add to work history when necessary—and do not tailor them to fit specific job ads; there are no cover letters in Israel. In addition to sorting practices, job seekers must submit to a series of "pre-employment tests" that are designed and administered by outside agencies to help employers find the "best" employee both in terms of hard (math, logic, writing) and soft (leadership, communication, creativity) skills. Most job seekers find these tests humiliating, yet employers increasingly rely upon the results as a screening tool. As their experiences with unemployment drag on, Israeli job seekers direct their anger and blame toward what they view as an unfair hiring system. The specs game is characterized by low player prominence—the belief that one's efforts are only marginally linked to outcomes—and as such Israeli workers do not suffer the crippling emotional consequences experienced by the American job seekers.

Although his main focus is on white-collar workers, Sharone dedicates a chapter to the experiences of unemployed American blue-collar workers. His main motivation for including this group is to test the explanatory power of his games theory against those related to culture or class. Indeed, he finds that unemployed blue collar workers play their own game—the diligence game—but that their experiences are more similar to Israeli job seekers. In this game, employers are more interested in assessing one's work ethic and level of motivation (diligence) than they are one's personal fit. Blue-collar employers have moved toward a rigid hiring system based upon online applications requiring short, no-frills resumes that are used as sorting tools. When blue-collar workers are rejected, they usually attribute it to the depersonalized, or "paperized," hiring system. Because the diligence game is also characterized by low player prominence, they are more likely to feel "invisible" rather than personally deficient—similar to the Israeli white-collar workers.

Sharone's steady emphasis on institutional contexts is not without costs. The book's primary weakness lies with its failure to recognize the multidimensionality of culture and how culture and class interact with institu-

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