some of the central theoretical and methodological issues built into public health and applied social science research programs. But in providing detailed ethnographic accounts of what happens in these training programs, Shaw also shows how these concepts intertwine with and are complicated by neoliberal state policies. So, what is community and what does it mean to bring community partners to the table? Words and definitions matter in how people in a particular communities (scholarly or otherwise) refer to themselves and others.

Shaw develops the idea of the professionalization of "like helping like" (or, as it is known, a lay-advisor model) in health services. This model is highlighted as necessary by advocates of public sociology or publicly engaged programs especially found in public health today. There is a balancing act or dilemma faced by community health advocates in helping their local community while at the same time being perceived by or even perceiving themselves to be working for or as agents of the state. Community health workers are portrayed as boundary workers between the "community" and the agency or state, which in turn creates an ambivalent expertise. Shaw specifically challenges the efficacy of harm-reduction models of public health, especially in her accounts of needle-exchange programs and situates these programs within the larger public and policy debates about who is a "deserving" citizen who should receive care in the local community.

Shaw concludes that the local community becomes the site or space of governance shaped by this dilemma or tension. She questions the effectiveness of the lay health-workers model now being used now throughout the world and uses her data to challenge what we think we know about harm-reduction policies and the continuum of care in the community that is often connected with welfare-to-work, HIV reduction, and needle exchange programs that are tied to the state for funding and accountability. This book is very important and makes a valuable contribution to our understanding of community health programs under the neoliberal state.

Doing Good: Racial Tensions and Workplace Inequalities at a Community Clinic in El Nuevo South. By Natalia Deeb-Sossa. Tucson: University of Arizona Press, 2013. Pp. xiv+161. $50.00.

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In *Doing Good*, Natalia Deeb-Sossa presents a study of the day-to-day relationships that redraw race and class boundaries in "El Nuevo South." Deeb-Sossa recounts how black, Latino, and white service providers hierarchically fragmented by race, education, gender, and class within and outside a health care clinic in North Carolina calibrate their moral identities amid drastic demographic changes that transform and resignify the face of "the poor" and "needy." The growing presence of Latinos in a clinic that

primarily served African-Americans challenges the routines, beliefs, and most important to Deeb-Sossa, reconfigures the moral identity attached to the labor of the majority Latino and black workers at the clinic.

Deeb-Sossa's work is a meticulous ethnography, with generous quotes (appropriately in both Spanish and English, underscoring the politics of language skills in provision of services to low-income communities) that capture the implicit and explicit processes of how people sort cues to determine and declare group membership. Deeb-Sossa showcases the nuanced terms and feelings that weave the conversational, action, and emotive fabric of group distinctions. The book brings into focus how blacks and Latinos of similar working-class positions, who share lower organizational statuses, encounter each other in the every day. Using a symbolic interactionism approach, the author avoids often-resorted-to economic explications of competition between ethnic groups and instead moves us to consider the moral commitments undergirding the production and circulation of racial boundaries. "Doing good," as the title of the book proposes, is reformulated in immediate contexts, themselves embedded in macrodemographic changes that become distilled, translated, and imputed in everyday encounters.

One of the achievements of Deeb-Sossa's book is the deft handling of the multiple and intersecting articulations of in- and out-group that can be produced in the everyday: Latino, black, African-American, white, American, educated, woman, immigrant, working class, good parent, among others. Furthermore, the author aptly underscores how immediate working environments interact with external macrodemographic factors to shape the service provider's work. The micro and macro factors portray people developing moral work identities based on the dynamics of their immediate job conditions and events, but these also as they are shaped by the context of the work and the frames that individuals carry from their multiple social contexts. How the author navigates between the macro and micro contexts and influencing factors, however, at times appears uneven both in theoretical direction and empirical precision. In a rich explication of white workers' moral identities, Deeb-Sossa shows how they identify their work as sacrificial when faced with a noncitizen Latino population and policies that defund social services. For the Latino female workers, a moral identity is elaborated in resistance to an anti-immigrant ethos and in a sense of shared group membership to be defended in the face of the actions of African-American workers. The unevenness develops as the Latino women's views are attributed to the hostilities they experience from African-Americans inside the clinic, while the portrayal of African-Americans' motivation tends to be externally situated in the ways they impute the changing demographic to the clinic's environment. In other words, the actions of African-Americans in the clinic are largely attributed to the changing face of poverty that, in turn, challenges their job security and leads them to at times inhibit the service they provide to the clinic's changing clientele. African-American external motivations that are thus constituted by predetermined prejudices and xenophobia cultivated outside the clinic walls but nurtured inside collide with what are presented

to be primarily immediate motivations by Latinos who are reacting to the aggressive and resentful actions of African-Americans.

More extended theoretical and empirical examination of race frames and how they shape negotiation between groups in the every day might have highlighted a more balanced consideration of the macro and micro frames for both groups. For example, when Deeb-Sossa discusses how white workers construct their moral identity in the clinic, she discusses how whiteness and color blindness help workers at the higher end of the strata sustain their moral identity. They, she suggests, personalize the conflicts between African-Americans and Latinos (an immediate circumstance of the clinic) while failing to recognize the structural dimensions of how race is erected and supported by them (a macro dimension). This very white racism could have been useful to Deeb-Sossa in exploring the external (nonimmediate) views and prejudices that may also inform the treatment and views that Latino female workers exhibited toward the African-American workers and clients. The structural frames that shape Latino female behavior inside the clinic, for example antiblack racism and a valuation of whiteness (as demonstrated by some Latino female informants' explanations that whites are always educated but African-Americans are not), shape their relations with their African-American coworkers. In line with this, more discussion of the particular way in which race intersects with ethnicity and class would have lent an important additional dimension to the work. Further exploration of the self-identified African-American woman who walked the fine line between the firm racial boundaries being elaborated between the workers could have facilitated such a discussion. Also to consider are what common "supermacro" frames, such as preferences for whiteness and the Latin American influences of the Latinos who are first-generation migrants, are being shared and circulated between groups. For example, why did the white workers and Latino women align more closely in their reading of the events in the clinic than Latino women and African-Americans?

The further discussion of race and ethnicity, and their frames, as they are articulated from multiple vantage points, both in the micro environment as well as in the structural/institutional environment, would have provided an opportunity to understand the liminal areas. For example, where are the boundaries challenged, and how are they reformulated in the face of incongruous visual cues in a clinic where ideas of behavior and conclusions about doing "good" and worthy work are elaborated within and between immediate and larger frames? *Doing Good* is an important work for understanding how people and communities experience drastic demographic shifts with each other, and how working people, and especially people of color, manifest, negotiate, and manage those shifts in the everyday. The work not only shows the language, words, actions, attachments, behaviors, and relationships involved in making and remaking boundaries of race, class, gender, and citizenship, but also how value—moral and material—is coproduced with them in the context of everyday labor. There is a lot for sociologists to find out about the experience of working-class communi-

ties of color and how they see and remake each other in the face of macrostructural contexts, and Deeb-Sossa's work helps to fill in that gap.

The Informal and Underground Economy of the South Texas Border. By Chad Richardson and Michael J. Pisani. Austin: University of Texas Press, 2012. Pp. xvi+335. $55.00.

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The Informal and Underground Economy of the South Texas Border is an engaging, important, and meticulously researched book that offers readers new insights about the intersection of locale and informal and underground economies. From the first page, Chad Richardson and Michael J. Pisani make it clear that geographies matter for our understanding of informal and underground economies. Local culture provides networks necessary for workers, bilocality provides access to different markets, and legal status provides both an impediment and a facilitation of economic success. Locale also has implications for what kinds of commodities and labor services are most likely to be exchanged: drugs, medicines, construction, or recycled clothes.

The informal economy in South Texas responds to the survival needs of vulnerable and inventive workers. The authors demonstrate the broad penetration of informality, from trade, to housing, to health care, to a variety of self-employed work, all intersecting with the border geography and its high concentration of undocumented workers. As previous researchers on informal economies have shown, informality permeates production, consumption, and work. The state role in promulgating informality is made clear throughout this book, as Texas government officials ignore informality so that workers' needs are addressed in the absence of any significant welfare state provision. States influence underground markets as well, both by making various commodities illegal and through immigration policy. Alejandro Portes and John Walton (*Labor, Class, and the International System* [Academic Press, 1981]) demonstrated how informality provides a safety valve for developing nations; Richardson and Pisani demonstrate how this function is also fulfilled in an advanced economy where formal work has shrunk.

This book, like several others, is the fruit of the authors' Border Project, which has collected a large number of oral histories in South Texas over the course of many years. This rich data has been augmented with surveys. Readers might perceive some problems in the qualitative data, including a lack of clarity regarding whether the same person was reinterviewed over time, or when in the course of recent years interviews were conducted. Such information would have added an important chronology, given the massive changes in Mexico that have influenced the growth of both informal and underground economies. Additionally, student interviewers were given great latitude regarding whom to interview. On the one hand, this freedom elicited good materials from interviewees who may have been re-