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).

Colin Jerolmack
New York University

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-

This content downloaded from 089.206.112.011 on November 03, 2016 03:33:51 AM
All use subject to University of Chicago Press Terms and Conditions (http://www.journals.uchicago.edu/t-and-c).

itative study of New York City beekeepers in myriad substantive issues (such as the "urban homesteading" movement and climate change) and social scientific conversations (such as "deep ecology" theory, emotional labor, and medical sociology). *Buzz* contains some genuinely surprising insights, both in terms of what we learn about the stories we tell ourselves about ourselves through bees (to paraphrase Clifford Geertz) and in terms of what we learn about bees' behavior and their adaptation to urban living.

The authors show little interest in advancing a central argument, even referring to the "main idea" and the main "finding" of the book in quotes, as if trying to avoid being straitjacketed by a sustained thesis. Rather, they posit that "buzz"—which they consider an analytical category, not just a description of bee locomotion—is the "organizing principle of this book" (p. 14). While the buzzing of bees is a literal sonic vibration that penetrates our senses, this "interspecies mingling" also leaves beekeepers—and laypeople—metaphorically "buzzing with feelings, sensations, and ideas" (p. 14). The chapters of the book "follow the buzz," which in some instances means ethnographically describing the "affective buzz" of beekeepers who experience a "slight intoxication" in the presence of these insects (p. 88) and in other instances means deconstructing the discourse of children's books, movies, and other representations of bees that the authors claim reinscribe heteronormativity and racial stereotypes.

The book, then, flits from topic to topic, engaging with a wide range of literatures along the way (e.g., ecofeminism, critical animal studies, biopolitics). While this variety gives the book impressive breadth, I sometimes wished that the authors embraced the deliberateness and focus of the woodpecker (i.e., linger on a particular subject and bore deeper into an argument) rather than the frenetic movement of the bee. For instance, one chapter describes two competing camps of beekeepers: self-proclaimed naturalistic beekeepers and scientific beekeepers. These two groups are characterized by distinct ideologies and practices—the former "holistic" and laissez-faire, the latter technical and interventionist—that the authors map to competing environmental discourses about whether sustainability is better served by leaving nature alone or by having humans assume the role of environmental stewards. While the authors astutely relate beekeepers' situated interpretations to broader cultural meanings of nature, they seem content to take their participants' words at face value and move on. For example, they write that naturalist beekeepers "are simply interested in bees as a direct way to connect with nature" (p. 58). This conclusion seems naive, as environmental scholars like William Cronon have launched devastating critiques against the idea that our relations with other species can ever be understood as mere expressions of a psychological impulse to commune with nature (what E. O. Wilson calls "biophilia" [Harvard University Press, 1986]), sociologists from Émile Durkheim to Michael Bell have demonstrated that our relationships with other species are never free from social interests. It is puzzling that the authors of *Buzz*, as sociologists, did not take more time to interrogate how social forces pattern the beekeepers' ostensible biophilia impulse.

This content downloaded from 089.206.112.011 on November 03, 2016 03:33:51 AM
All use subject to University of Chicago Press Terms and Conditions (http://www.journals.uchicago.edu/t-and-c).

Another vexing effect of "following the buzz" is that the book is not built around a particular sociological conversation or puzzle. "Buzz" is an allegory, not a theoretical construct; the bee often serves as an occasion for the authors to "meditate" (as the book jacket says) on larger, disparate social issues ranging from the social construction of the AIDS epidemic to Americans' use of drone strikes in Afghanistan and our cultural obsession with zombies. *Buzz* does creatively deploy sociological ideas to make sense of the human-bee relations that it describes; yet it seldom critiques, integrates, or augments these ideas (a typical formulation: "Buying honey from a particular borough demonstrates the sociologist Thorstein Veblen's theory of conspicuous consumption" [p. 188]). This underspecification of the sociological contribution is evident in the conclusion, where the authors indicate that the main takeaway of their investigation is that "we are indeed deeply intimate and interdependent with the bee as a species and the bee as a fellow urban dweller" (p. 210).

A variety of scholars will find a lot to like in *Buzz*. Locating beekeeping within the "urban homesteading" trend makes the bee relevant to a surprising array of social scientific issues, from gentrification (most beekeepers are middle-class "hipsters") to environmental politics. And animal studies scholars will appreciate the authors' analysis of how honeybees blur the boundaries between typical animal categories (neither purely wild nor domestic, both pet and instrument). Indeed, the book is at its strongest, and most interesting, in discussing the moral quandaries that beekeepers face (they love their bees yet "steal" their honey), elaborating how "bees have created a new place and social space for the city farmer" (p. 214), and showing how our relations with bees are a microcosm for debates about the best way to promote environmental sustainability in the age of the Anthropocene. Last, by highlighting bees' "agency," *Buzz* helps illustrate what may be the most important sociological warrant for studying animals: they do not merely *reflect* the stories we tell ourselves about ourselves, they *shape* society's stories.

Coming Up Short: Working-class Adulthood in an Age of Uncertainty. By Jennifer M. Silva. New York: Oxford University Press, 2013. Pp. xii+192. $29.95.

Andrew King
University of Surrey

Coming Up Short: Working-class Adulthood in an Age of Uncertainty is one of those academic books that is informative, emotionally engaging, and accessible. Throughout, Jennifer Silva details the plight of America's young working-class people and their transitions to and experiences of adulthood. Contrary to debates that suggest that contemporary young adulthood is delayed or that there is a new, emerging stage, Silva argues persuasively

This content downloaded from 089.206.112.011 on November 03, 2016 03:33:51 AM
All use subject to University of Chicago Press Terms and Conditions (http://www.journals.uchicago.edu/t-and-c).