of the contributors. The authors and contributors do wish to see voluntary carbon markets succeed, but they are very frank about this position.

Bayon et al's book is an excellent resource for scholars seeking to do research on voluntary carbon markets. While not profoundly scholarly, the book is very readable and includes a wealth of general information that will be useful to professional and academic readers alike. For understanding the broad terrain of voluntary carbon markets, and as a practical resource guide, this is assuredly one of the best books currently available. While students may glean some useful theoretical information from this book in a classroom context, it is recommended for readers specifically interested in voluntary carbon markets.

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Where We Live Now: Immigration and Race in the United States
By J. Iceland; Berkeley: University of California Press, 2009, 223 pp.

This book would be a good companion text for an undergraduate course on residential segregation, immigrant adaptation, or urban studies more generally. John Iceland probes the enduring question of residential segregation in U.S. metropolitan areas, and examines whether (and to what extent) contemporary immigration is shaping patterns of racial and ethnic integration. The author presents evidence that boundaries between some racial and ethnic groups are "blurring," at least in part because of immigration, particularly between Whites and Blacks. Still, he is cautiously optimistic that residential segregation for ethnic groups is declining and that immigrants are integrating into U.S. neighborhoods. He warns that, even if it is improving, immigrant spatial assimilation in urban neighborhoods is not a given—especially for low-skilled Mexican immigrants.

John Iceland quickly brings readers up to speed on technical details and the academic debate surrounding immigrant integration. He presents a concise history of racial segregation in the U.S. and leaves many of the technical details of segregation analysis in the Appendix for more advanced readers. He also lays out three principal theoretical frameworks for understanding the processes of immigrant adaptation, and revisits them throughout his empirical analysis to check their validity.

After introducing the goals and structure of the book in the opening chapter, Iceland shifts in Chapter Two to an historical overview of immigrant settlement patterns and theories of immigrant spatial incorporation. He presents three dominant theories and highlights the spatial dimension of each: spatial assimilation, ethnic disadvantage, and segmented assimilation. He provides a balanced view of each theory, and attends to how they have developed in response to shifting perceptions of pluralism and patterns of racial exclusion in the U.S. He offers each theory as a possible theoretical lens for understanding residential settlement patterns today, and clarifies that all three are empirically and conceptually contested in his data analysis.

In Chapter Three, Iceland describes how U.S. immigration policy has influenced residential segregation, and the persistent role of race and ethnicity in shaping residential patterns. He employs several analytic tools, including the dissimilarity index and isolation index, to examine residential segregation. He shows that socioeconomic status matters for residential segregation: the index of dissimilarity steadily declines for Blacks, Hispanics, and Asians relative to income level. In other words, residential segregation becomes less likely as income increases for all people groups, though it seems to matter more for Hispanics and Asians than for Blacks. This leaves open the question of how immigration conditions settlement patterns—a question that Iceland takes up in the next two chapters.

The author next undertakes the question of immigrant residential segregation, and puts to the test the predictive accuracy of the three theories he introduced in Chapter Two. He addresses the question of whether foreign-born Hispanics, Asians, and Blacks are more segregated from Whites than their native-born counterparts, and to what extent settlement patterns are determined by socioeconomic status and English language skills. Using the dissimilarity index and 1990/2000 census data, he determines that settlement trends among Hispanic and Asian foreign-born residents generally support the spatial assimilation perspective. Black immigrants, however, have high levels of segregation that lend credence to segmented assimilation theory. Therefore, the ethnic retention theory does not provide an accurate lens for explaining his data because there is inadequate evidence that all groups are maintaining their ethnic neighborhoods. He then uses multivariate analysis to assess the degree to which group-level immigrant characteristics, such as socioeconomic status and English-language proficiency, determine residential segregation. He concludes that the rise in residential segregation among immigrants in 2000 was largely due to compositional shifts: more recent arrivals who settle in enclaves will increase the residential segregation of the group as a whole.

In Chapter Five, Iceland hones his analysis of the shifting color line to address Hispanic immigrant settlement patterns. He explores how the color line is shifting, particularly for foreign-born and native-born Hispanics relative to other groups. Importantly, he disaggregates Hispanics into race groups – White, Black, and other – to provide a more nuanced analysis of the color line. In his analysis of census data he ultimately finds evidence for spatial assimilation: all native-born Hispanic race groups are less segregated from Whites and African Americans than their foreign-born counterparts. This suggests that the significance of the color lines in U.S. cities is largely being attenuated by assimilation, although African Americans and black Hispanics continue to be highly segregated.

Iceland's final task in the book is to address questions concerning the effect of greater diversity on segregation in U.S. cities, the stability of diverse neighborhoods, and the quality of social interactions between groups who live in them. He concludes that greater diversity does not necessarily lead to increased integration for Asian and Hispanic groups. In fact, in the short run, greater diversity can increase segregation, especially for enclaves that are steadily replenished by in-coming immigrants. In the long run, rising rates of intermarriage provide one reason to believe that a more complex mix of residents will come to share the same communal space. Whether they do so peaceably or with on-going conflict is yet to be seen. Iceland closes the book with a nice summary of his findings. He reiterates that immigrants are largely becoming residentially assimilated in U.S. metro areas, but cautions that "the extent

and pace of spatial assimilation among immigrants are nevertheless still substantially shaped by race and ethnicity."

Where We Live Now is well-written and appropriate for a number of academic contexts. Policymakers and anyone concerned about immigrant integration will also find it interesting and illuminating. Iceland structures the opening of each chapter with a set of clear questions that readers will find provoking. The book hangs together nicely, and although Iceland covers a lot of ground rather quickly – from a history of U.S. immigration policy to complex theories of immigrant adaptation – his writing style makes it easy for the reader to keep up. It helps that Iceland incorporates elegant graphs that emphasize his point clearly, and succinctly summarizes multivariate output.

Iceland does what he sets out to accomplish well, but instructors who use this book in their classrooms should keep in mind that other texts may be needed if they intend to address in more detail how place conditions patterns of residential segregation across U.S. urban areas. This book shows variation in residential settlement patterns across immigrant, racial, and ethnic groups, but it does not explore the importance of place, per se. Throughout his discussion he uses Washington, DC as a case study, but while this case example provides a snapshot of national trends in the data, it also begs the question of how urban areas vary in segregation patterns (if at all), and why.

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Investigating Christian Privilege and Religious Oppression in the United States
By W.J. Blumenfeld, K.Y. Joshi, and E.E. Fairchild (Eds.), Rotterdam: Sense Publishers, 2009, 160 pp.

The Immigration Act of 1965 is often seen as the genesis for a profound expansion of diversity in the American citizenry. There has been a significant decrease in the percent of Americans who self-identify as Christians since this time. Therefore, this is the occasion to openly discuss religious tolerance and diversity and add religion to the list of drivers – gender, ethnicity and social class – that contribute to or detract from a community's social capital. *Investigating Christian Privilege and Religious Oppression in the United States* considers, through a variety of authors, the consequences of Christian cultural capitalism found throughout American society. It is divided into four sections: a historical perspective, theoretical and conceptual foundations of Christianity, case studies, and education and pedagogy.

The historical perspective section expounds on the ubiquity of Christianity in American culture; Americans take the public celebrations of Christmas and Easter, funded with taxpayer dollars, as natural. These Christian symbols are an affirmation of Christian privilege, of Christianity as the norm. The last several years has seen vociferous debate in the media over the secularization of Christian holidays and greetings; of Christmas becoming a "winter holiday" and Easter becoming a "spring holiday." The authors contend that this secularization