

subsidy. When the economy faltered, Mexicans, by then seen as unassimilable, became easy targets for deportation; they did not belong to the community.

Fox grounds national policy in the experiences of Chicago and Los Angeles, cities with contrasting responses to immigrant use of relief. Social workers emerge as significant actors, guided by “divergent views about each group’s racial assimilability” (p. 122). In Los Angeles, they aided expulsion, as when reporting “alien” Mexicans to the immigration service. In Chicago, they maneuvered around the law, as when refusing to check the citizenship status of European immigrants on work relief.

Sociologist Fox goes to the sources, but there are lapses. For one, she ignores the communist roots of Emma Tenayuca and the Workers Alliance. She neglects social reproduction, gender, and sexuality as analytical categories, limiting understanding of both the mechanisms and impact of social control. Nonetheless, in explicating past “boundaries of social citizenship” (p. 281), Fox illuminates current efforts at immigrant restriction.

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How Racism Takes Place. By George Lipsitz. (Philadelphia, Temple University Press, 2011. vi + 310 pp. \$26.95 paper)

In the last twenty-five years, urban historians have documented the foundational role that race and racism have played in organizing metropolitan regions during the twentieth century. These accounts have traced the role of the federal government, lenders, realty groups, banks, and neighborhood associations in reproducing racial privilege across diverse places, often in the form of the “white noose” suburb ringing segregated black communities in the urban core. George Lipsitz, in *The Possessive Investment in Whiteness: How White People Profit from Identity Politics* (1998), made a singular contribution to this literature by tracing the forms of political identity and privilege produced by these processes.

Lipsitz’s *How Racism Takes Place* returns to this theme in a series of provocative essays exploring the ways that racialized “social relations take on their full force and meanings when they are enacted physically in actual places” (p. 5). The first half of the book charts what Lipsitz describes as a “white spatial imaginary,” a world view nourished in the segregated neighborhoods, schools, and workplaces inhabited by most white Americans. This optic, fueled by “hostile

privatism, defensive localism, and competitive consumer citizenship” (p. 124), disavows the massive public subsidies and long histories of discrimination that undergird such places. In a chapter examining the construction of a publicly financed football stadium in St. Louis during a time of deep cutbacks to public education, and in another exceptionally rich essay critiquing the popular HBO drama *The Wire*, Lipsitz interrogates the fictions of racial innocence, autonomy, and superiority that animate and frame the white spatial imaginary.

The second half of the book documents a contrasting “Black spatial imaginary” that has continually transformed relations of “segregation into congregation” (p. 56), taking places produced by racist institutions and practices and turning them into rich, visionary places where, in the words of Reverend James Cleveland, “everybody is somebody” (p. 238). Lipsitz explores the contours and import of the black spatial imaginary through essays on the work of playwright Lorraine Hansberry, musician and composer Horace Tapscott, artists John Biggers and Betty Saars, and novelist Paule Marshall, making visible the political visions that their experiences of segregation and congregation helped produce.

The writing is lively and accessible, and the book’s three opening chapters in particular provide an invaluable introduction to a wide-range of literature on race, space, and the metropolitan form. The book or selected essays could be productively incorporated into undergraduate or graduate courses in urban history, cultural studies, suburban studies, African American history, and whiteness studies.

It is important to note that Lipsitz has chosen to explore the spatial dimensions of racism largely through the contrasting black and white spatial imaginaries within metropolitan areas. Other scholars, then, might consider the extent to which the author’s framework illuminates the experiences of other racialized groups and of those in rural areas. In addition, urban studies scholars might consider how the demographic changes unleashed across the last decade in many metropolitan regions—the growing racial diversity and economic insecurity of suburban areas and the expansion of white, gentrified enclaves in the urban core—might continue to shape the spatial imaginaries Lipsitz so cogently chronicles.

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Contesting White Supremacy: School Segregation, Anti-Racism, and the Making of Chinese Canadians. By Timothy J. Stanley. (Vancouver, UBC Press, 2011. xiii + 326 pp. \$37.95 paper)