

tively elsewhere are included. For this reason alone this book should be included in public and university library collections. More significantly the volume brings greater attention to a relatively understudied area related to race, ethnicity, and economic development. Hopefully its presence will prompt increased discussion of this subject and further the development of this field of study.

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**Michèle Lamont , ed. *The Cultural Territories of Race: Black and White Boundaries*. Chicago: The University of Chicago Press, 1999. 413 pp., \$55 cloth, \$25 paper.**

The aim of this volume is to illuminate various black and white boundaries in the United States through an examination of the “cultural dimensions of racial inequality.” Fourteen essays touch on a wide variety of subjects including African American corporate executives, fast-food workers in Harlem, Afrocentrism, single-parenting, rap music, and feminism, to name only some. The authors of these essays strive to move beyond a static structure versus culture dualism and to instead highlight the theoretical and empirical importance of cultural scripts, all without reducing discussion to the level of “blaming the victim.”

The chapters contain much compelling material, some of which is not often covered from the particular perspectives offered in this collection. For instance Katherine Newman and Catherine Ellis show that intraracial stigma facing African American and Latino fast-food workers in Harlem is super-added to the more generally recognized problems of working in a high-turnover, low-pay industry. Maureen Waller’s chapter on the separation of reproduction and marriage explores cultural motives that inform the differing decisions of low-income white

and African American single -parents regarding whether or when to marry. These sorts of issues are often avoided by researchers for fear of ascribing improper cultural values to their subjects. Yet this volume's authors have actively chosen to engage just these issues in ways both complex and sensitive.

Similarly Elijah Anderson's chapter on African American executives deals with difficult questions of group loyalty and intragroup conflict within the overwhelmingly white corporate world, laying out the complex cultural negotiating that goes on among Afro-Americans who interact with each other at varying levels within the corporate structure. In chapters such as this and in Mary Water's exploration of the differential treatment by whites of African Americans and West Indian immigrants, the relatively untapped nature of this volume's focus is made clear.

Beyond the emphasis on cultural analysis, another important factor tying these essays together is their reliance on survey data. The vast majority of the chapters are based directly on the survey research of the authors whose interview samples range from a low of four in one case to more than two hundred in another. Those few authors who relied on the published surveys of others had access to still larger data-sets. While reading the chapters and assessing the conclusions drawn from the survey research one is struck by the vast differences between them regarding the sample sizes. Readers who may be biased more toward the qualitative may wonder if this does not perhaps illustrate a limitation of this kind of research. For those, at least, the fact that there are relatively few charts and that much amplifying material is relegated to the copious endnotes of each essay, will be a plus. Methodological preferences aside, the singular importance of this work is its giving voice to issues and concerns that are not often heard in mainstream discourse.

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