

formation to empirical research will require further ingenious data assembly and analysis. These challenges will likely keep Svallfors and other analysts busy developing innovative new analyses for some time to come.

A second issue relates to the precise national-level (or meta-individual level) mechanism at work in theories of institutional feedback/contextual effects. In the cases of Sweden and the United States, an impressive set of literatures identify a variety of country-level sources of influence. These would include partisan governance legacies, welfare policy-making, electoral system rules and constitutional structure, and labor movement or business organization influences. Once thematic insights concerning country/contextual factors behind preferences are granted, a key question concerns the respective impacts of such factors. Of similar importance is the degree of temporal lag in which contextual factors are said to shape class effects or preferences. This issue has yet to be addressed by historical institutionalists, yet it matters considerably whether "feedback" from public policies or other country-level processes occurs with no lag (as in most versions of economic theory) or with considerable lag (as in some collective memory accounts).

It is a virtue of *The Moral Economy of Class* that it enables a glimpse into new directions in scholarship on class analysis and comparative opinion research. For researchers within these traditions, Svallfors's book will be a valuable resource to take seriously the challenges of understanding the national and multilevel processes that link class to individual-level behavior and attitudes. Comparativists will find compelling the complexity and patterning of differences in attitudes carefully documented by Svallfors. Finally, theorists of political economy will be pleased by this attempt to begin incorporating more closely into survey research the richness of institutional concepts and country-level processes.

Navigating Interracial Borders: Black-White Couples and Their Social Worlds, by **Erica Chito Childs**. New Brunswick, NJ: Rutgers University Press, 2005. 248 pp. \$23.95 paper. ISBN: 0813535867.

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Over the years, Erica Chito Childs's work has charted the critical contours of the discourse on interracial intimacies with incisive sociological clarity—this book is no different. *Navigating Interracial Borders: Black-White Couples and Their Social Worlds* provides an impressive culmination of her work while simultaneously pushing the rest of us to ask more pertinent and central questions about interracial intimacy and sexuality in the racialized social structure of the United States. Theoretically situated at the crosshairs of critical race theory, intersectionalities, symbolic interactionism, and narrative analysis, Childs eschews the traditional (and less interesting) analyses of the sociology of interracial coupling and chooses to focus her project on the structural, political, cultural, and ideologically mediated negotiations that black-white interracial couples face on a daily basis—their "deviance" constructed from without, while reproduced from within their relationship, their communities, and a society built according to the (il)logic of racial borders. Rather than assuming (and championing) interracial couples as the litmus test for how far "race relations" have come, Childs provides a mountain of evidence that clearly teaches how opposition to (and degradation of) interracial couples serve to show just how strong racism continues to be. This is an important book.

We learn more than this though. The book clearly shows how to conduct a powerful and rigorous investigation of an enormously complex phenomenon. Methodologically, the project is centered around a tightly woven constellation of critical autoethnography, rich in-depth interviews (with fifteen black-white interracial couples), community focus groups (with white and black church members and college students), outstanding content analyses of popular films' "dominant gaze" of interracial intimacies, critical analyses of interracial boundary maintenance on

the Internet, and important critiques of existing scholarly and popular literature regarding interraciality. While one could argue that there is some disconnect across the units of analysis that Childs has chosen, the razor sharp and critical analysis overcomes this potential hazard for this reviewer. In the final analysis, this book can be used as a scholarly template for our colleagues and a pedagogical tool for our students who wish to embark on studies of interracial intimacies or to simply understand the history, present, and future of interracial intimacies and the correlate structure of racism in the United States. This study will set the standard for interracial scholarship for decades to come through its stunning illumination of the implications of racial border patrolling at multiple levels (personal experience, black-white couples, black and white communities, popular culture/media [film], internet communities, and college campuses), the structure of racism, and the link of racial ideologies (color-blindness versus color consciousness).

Navigating Interracial Borders: Black-White Couples and Their Social Worlds gives a thorough account of interracial images, relationships, and sexuality at the turn of the century. In addition to providing a sort of gold standard in qualitative social research, this book promises to be widely adopted by classes. What is amazing about Childs's accomplishment here is its wide range of issues—interracial couples' voices, popular culture's representation of interraciality, the "multiracial movement's" use of the Internet, (inter)racism in pornography, family responses to interracial narratives, interraciality and hate groups, etc.,—which makes it more versatile for classroom use. I will use this book in my courses: Introduction to Black Studies, Introduction to Sociology, Critical Race Theory. The book is also very useful in Deviance, Race and Ethnic Relations, Intersectionalities, Culture and Mass Media, Social Problems, and even Methods and Theory courses! In the 40 years since *Loving v. Virginia*, Childs shows us that the "interracial canary" is dying—it is our duty to take stock of the structural, cultural, political, and social environment and strategize how to best rebuild it to be a better place for *all* who inhabit it.

Talking Affirmative Action: Race, Opportunity, and Everyday Ideology, by **Helen D. Lipson**. Lanham, MD: Rowman and Littlefield, 2005. 217 pp. \$22.95 paper. ISBN: 074253801X.

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Talking Affirmative Action provides another analysis of race-based affirmative action attitudes. The twist provided by Helen D. Lipson is that she attempts to identify a group of white males most likely to be disadvantaged by such affirmative action programs. She thus intensively interviews thirty-two, mostly undergraduate, white males. These particular white males were selected because they were pursuing professional degree programs in law, business, and/or medicine. All of the students were from the University of Illinois at Chicago. The group, approximating an even distribution between opponents and advocates, allowed for the analysis of attitudes regarding race-based admission's policy to graduate professional schools.

During one-on-one interviews, lasting between two to three hours, eight policy options were discussed. Three of these policy options involved admissions quotas or set-asides and five involved paths to more diverse enrollments. The results of these interviews are discussed in the chapters that comprise the volume. Chapter 1 examines the role of merit and graduate admissions. While some respondents advocated the importance and value of diversity in professional and managerial programs and occupations, others challenged these on the basis of merit. Chapter 2 attempts to examine the perceptions of these men with regards to the origins, consequences, and possibilities of solutions for racial and ethnic discrimination and inequality. A central question explored is just how much of the observed inequality results from individual or group failure, and how much results from societal inadequacies, structural inequities, and historical circumstances. Finally, there is an attempt to understand how much affirmative action, rather than correcting, may actually be encouraging and or sustaining inequalities. Chapter 3 looks at how marginal or how disadvantaged a group must be in order to require or justify affirmative action. The two central ques-