

for subsequent generations. Social class is even more multifaceted in the case of transnational families, when members in one place experience distinct class trajectories from those living in another as a result of migration. For example, as the authors have shown in their own previous work on transnational separations, some migrant parents fare poorly post-migration while their remittances improve the social class standing of their children who remain in their countries of origin.

Finally, the authors pay close attention to gender and generation, two critical areas of research in immigration family scholarship that, like immigration law, have been important underlying currents in past scholarship brought to the fore by contemporary scholars. The authors do a particularly good job of outlining how migration experiences alter gender relations and intersect with other power dynamics in families. They also clearly outline what can be quite a complex relationship between migration and the life course. Research emphasizes the importance of the timing of migration in immigrant families—whether one migrates as a child or an older adult. But it also shows that migration can strain relationships within families precisely because of the variations in timing of migration in the life course of different family members. These types of intergenerational tensions are further complicated in transnational families when not all members migrate at the same time or live in the same places.

Informative and comprehensive, *Immigrant Families* establishes a new standard for research in the field. It does not, however, delve into developing themes in the scholarship, themes about which we admittedly know too little. For example, the authors describe highly important intersections between class, gender and legal status, but they do not pay as much attention to race. Racial phenotype and skin color can be significant factors for immigrant families.

Similarly, much of the scholarship the authors draw on focuses on the experiences of Latino and Asian migrants. Although there are a few references to literature on African and Caribbean migrant families throughout, these contributions are not well

integrated. I wonder how family relations among those from other regions of origin may differ from those of Asian and Latino families. And what about Muslim migrants? In this case, religious affiliation is likely quite significant. More examples, perhaps from other disciplines given the dearth of work in sociology, would be useful. I also wonder how gender and generation are complicated by indigeneity. Gender role expectations may differ in indigenous communities, as do expectations about relationships between parents and children. And how are those of indigenous backgrounds affected by legal status? Are they more likely unauthorized or legal migrants? Given the increasing number of migrants from indigenous communities now living in the United States, scholars should pay more attention to such distinctions in the future.

In conclusion, *Immigrant Families* expertly addresses some of the most significant developments in the field by emphasizing the importance of legal structures, social class, gender, and generation. Yet it also demonstrates the need for scholarly attention to other complexities, such as those related to race and indigeneity, by immigrant family scholars in the future, and more comparative work on migrant families from regions other than Latin America and Asia.

Global Heartland: Displaced Labor, Transnational Lives and Local Placemaking, by **Faranak MirafTAB**. Bloomington: Indiana University Press, 2016. 292 pp. \$30.00 paper. ISBN: 9780253019349.

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If the vivid descriptions of the sights, smells, and sounds of animal slaughtering and employee injuries detailed in Faranak MirafTAB's book, *Global Heartland: Displaced Labor, Transnational Lives and Local Placemaking*, fail to disturb the reader, her discussion of Cargill's corporate tactics to systematically prevent cross-ethnic solidarity on the production floor presents a portrait equally

or more unsettling. Through a thorough examination of the economic and political processes that produced a diverse labor migration to the small Midwestern town of Beardstown, Illinois, the transnational identities and care practices that sustain this labor force in one of the most dangerous jobs in the world, and the strategies these immigrants practice to overcome racism at work and make the town their home, Miraftab provides a comprehensive answer to how and why anyone would work in such "Dangerous, Dirty, and Difficult" meatpacking jobs (p. 9).

Global Heartland is organized into four parts. The first and fourth parts focus on Beardstown and its historical transition; Cargill Corporation's economic, political, and social influence on the town; and sites of community resistance. The story broadens in scope in the second and third parts to explore the global conditions that displaced a labor force and impelled migration and the subsequent reorganization of social reproduction in the communities of origin that subsidize the low pay immigrant workers receive at the meatpacking plant. The multi-sited nature of Miraftab's fieldwork allows for one of the most comprehensive empirical studies of globalization to date: it elucidates not only how countries of origin receive the costs and benefits of labor migration but also how they contribute to the livelihood of the immigrant-receiving community in important ways.

Chapter One provides a historical overview and rich description of Beardstown, also known as "Porkopolis"—a heartland town where daily life is inextricably linked to the local meatpacking behemoth, Cargill Corporation. Beardstown, then, serves as the focal point of the story—the node to which Miraftab connects her transnational research and the community she highlights to reveal the materiality of place and specifically how "context creates opportunities and imposes constraints in a locally created transnational space" (p. 219). Through descriptive imagery, photographs, and census data, Miraftab illustrates how a once-segregated sundown town and stronghold of the Ku Klux Klan transitioned into a diverse and residentially integrated home to immigrants

from Mexico and West Africa, African Americans from Detroit, and other ethnic groups living alongside native-born white residents.

In addition to describing the town's physical transition, Miraftab uncovers the history of meatpacking production in the region and illuminates the structural forces that produced a diverse workforce. In explaining how ethnic succession in meatpacking was a result rather than a cause of lowered wages, decreased union power, and deteriorating working conditions associated with the industry's restructuring in the 1980s, Miraftab presents a convincing response to the nativist rhetoric that "immigrants take jobs away from Americans." Her defense becomes even more apparent in the second chapter, which explores Cargill's systematic recruitment of laborers.

Cargill initiated mobile recruitment in Mexico and border towns in the 1990s, which was soon followed by network hiring. The rapid influx of Spanish-speaking immigrants and the violence that occurred at the hands of the KKK galvanized the town, leading immigrant advocates to initiate bilingual medical, real estate, and educational services to ease the transition. Assistance such as donations from non-profit organizations and churches also helped subsidize Cargill's low wages for West African recruits who settled in nearby Rushville and for the Cuban and Puerto Rican immigrants brought in after Immigration and Customs Enforcement raids in 2007 threatened the largely undocumented Mexican labor force. Miraftab closes the chapter with the experiences of recruited African Americans from Detroit, who encountered more hostility and stigmatization than West African immigrants. In doing so, she offers a valuable discussion of the different receptions of each of these ethnic groups. These findings illuminate the complex U.S. race-immigration nexus and the significance of intersectionality and place in understanding the experiences, opportunities, and identities of different ethnic groups.

While Part One outlines the impact of neoliberalism on a community and its adaptation to the changes, Part Two, "Displaced Labor," and Part Three, "Outsourced Lives," offer particularly compelling evidence of the transnational processes that produce labor

mobility and sustain immigrants in their new homes. Bolstering her interviews with immigrants and African Americans from Detroit with fieldwork in Mexico and Togo, Miraftab provides illuminating stories of the consequences of unfair trade agreements, corrupt politics, and deindustrialization that led to the creation of labor reserves in these areas and provided push factors for migration to Beardstown. These chapters complement the literature on transnational identities and practices by clarifying how migrants and those who never leave are linked by “their ideals, imagination, and livelihood” (p. 110).

Part Three, in particular, offers an important theoretical contribution to transnational processes scholarship by explicitly detailing how the care work by families in countries of origin that accommodates the most financially and emotionally taxing stages of early childhood and retirement subsidizes the wages provided by Cargill and “by extension the Beardstown economy” (p. 138). This multi-directional analysis avoids a common pitfall of immigration research where attention to the flow of remittances from the migrant to the communities of origin overshadows the benefits and pressures immigrants receive from their homelands. These findings also extend the care chain literature that focuses too often on transnational domestic work at the expense of recognizing how “workers in all economic sectors . . . take part in this global restructuring of social reproduction” (p. 157).

Miraftab ends the story in Beardstown, devoting Part Four’s two substantive chapters to the management strategies of Cargill and the agency its workers demonstrate in claiming space in the community. Cargill’s acts of charitable giving and displays of multiculturalism may appear benevolent, but they actually serve to mask Cargill’s tax breaks that produce detrimental consequences for city revenue and hide management’s exploitation of interracial tensions on the production line. Outside of work, however, Miraftab finds that interracial rental practices, childcare arrangements, dual-language schools, and soccer fields provide opportunities for immigrant groups to interact and claim public space. Miraftab acknowledges the methodological

limitations that prevented her from exploring the experiences of African Americans from Detroit in the final chapter, leaving the reader wishing for a discussion of how they cope with frustrations, exhibit agency, and “find belonging” in the neighborhood. Regardless, such a weakness is eclipsed by the overwhelming strengths of Miraftab’s book.

The structure of the book and the extensive evidence Miraftab supplies from her interviews, focus groups, fieldwork, oral histories, archival research, and data from census and community surveys achieve her goal of explaining the dynamics of globalization “relationally”—providing a clear example of how macro-level political and economic processes both shape and are shaped by micro-level social interactions. Miraftab’s book is enjoyable to read, and the language is accessible to students and scholars of all ages. She thoughtfully situates fundamental sociological oppositions such as structure/agency, local/global, and rural/urban in a timely, policy-relevant exploration of development, immigration, and social protection. With its sophisticated multi-method design, theoretical contributions, and conceptual clarity, *Global Heartland* is set to become a seminal work in the sociological subfields of globalization, immigration, and urban life.

The Capitalist Unconscious: From Korean Unification to Transnational Korea, by **Hyun Ok Park**. New York: Columbia University Press, 2015. 400 pp. \$60.00 cloth. ISBN: 9780231171922.

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Based on archival and ethnographic research and 120 in-depth interviews, *The Capitalist Unconscious* is a brilliant and ambitious book centering on the rise of what author Hyun Ok Park calls “a transnational Korea” that was built on “flows of people, goods, and ideas crossing the borders of South Korea, China, and North Korea” (p. xi). Ethnic Koreans, who had previously