these constructions. In the end, while purporting to represent both sides of the borderlands, Lim’s forceful conclusions about racial construction and exclusion are persuasively argued for El Paso, but the same cannot be said about Ciudad Juarez. These comments are not intended to suggest that Lim should write a different book, but to note that, going back to the book’s title, the reference to “U.S.-Mexico borderlands” can be misleading and veers to being U.S.-centric if attention is not balanced. Perhaps an adjustment in the title is in order.

Evelyn Hu-DeHart, is Professor of History, American Studies and Ethnic Studies at Brown University.


Juan De Lara’s gracefully written *Inland Shift: Race, Space and Capital in Southern California* is a multiscalar study focusing on the postindustrial upheaval of the capitalist transition to the logistics industry, the accompanying spatialization and racialization, and the communities and workers of California's Inland Empire, the epicenter of the subprime housing crisis. His story brings into dynamic conversation the changing economic regime of 21st century capitalism, diverse and changing communities, workers, and organizations.

*Inland Shift* takes the reader first into the world of the global logistics industry in southern California, the business of ‘moving the goods’ that has taken over the “Inland Empire” (IE). This elegant and tightly crafted argument takes us through an exploration of the global industry, its complex global networks, infrastructures and changes that have transformed labor. He creates a series of cross conversations which deepen the analysis, exposing the links and conversations among and between different sectors and actors. This dynamic analysis, puts “place based and regional processes into conversation with the ever-changing dynamics of capital and culture at many levels” (11).

The specific spatial focus is on the “Inland Empire” of Southern California—that area embracing Riverside and San Bernardino counties about sixty miles east of Los Angeles. This is the land of the 19th century growth of Sunkist’s orange...
empire, the locus of World War II industrial expansion dominated by Kaiser steel, and the area that has morphed into a major national distribution hub of the early 21st century now papered with warehouses and fed by truck-filled freeways that link the area to the nearby Los Angeles ports and, in turn, to the global network of supply chains and other US distribution points. De Lara explores the international layers of this industry, moving deftly to the national and the local in exploring how modern capitalism both shapes and is shaped by its relationship with race as rooted in specific spaces.

Coinciding with unprecedented Latinx migration into the area, this area encounters racialization at work sites and communities. De Lara is interested in “race making” and how profound changes in capitalist production transforms both a place and how “race” gets made. The IE long history links changing spaces and capitalist regimes with race making. It’s in the history of the citrus industry with low paid Mexican workers. It’s part of the “modern” history of industrial workers at the Kaiser steel plant and its racially bifurcated labor force, with “skilled” white steel workers imported from the East, and the other half, the so called “unskilled workers” composed of poorly paid African Americans and Mexicans. Race has been built into the labor structure of several regimes here.

In writing about the warehouse workers of the logistics industry, De Lara conducted over one hundred interviews or testimonios, a Latin American form of oral history that, unlike memoirs or individual stories, inextricably links the communal experience with that of the individual. These contribute to communal meanings that also pave the way for collective action. Along with the author’s own experience as organizer, these testimonios present the ‘cognitive mapping’ of workers often erased by developmental boosterism. Spreading out a 1980–2010 roadmap, the author examines how “political leaders and social movement activists remapped the regions geographies of race and class” (1) De Lara explores three themes: the reterritorialization of race (how race both shapes and is reshaped by capital within a particular area); changes in the use, cultures, dynamics of space, or spatialization; the relations between changing flows of capital and the changes in a specific region; and the different relationships of power. Inland Shift is organized into three “scenes” or sections: “Space for Logistics,” “Precarious Labor,” and the “Reterritorialization of Race and Class.” Within each are chapters.

De Lara taps into diverse perspectives on the American Dream. By making public a long standing yet obscured dark underpinning of the dream he enables us to understand later nightmares. The glow of well-paying jobs at the post WWII Kaiser plant with good benefits gave Kaiser a reputation as a good employer. Yet beneath that was the unseen underpinning of informal segregation, racial tension and a 1945 bombing of a black worker’s house. In 1981 the Kaiser steel plant closed, the plant dismantled and shipped to China. As white workers lost jobs, they turned to racial explanations, leading to increasing tension and racial attacks. The KKK successfully targeted the area for members, and by 1997 this part of “Klan country” had the highest number of hate groups in the nation. For these whites the death of this Dream morphed into racial terrorism. In the IE, the dreams sold by modern hustlers of bucolic living get snarled in the subprime crisis.
of 2008. Arguments between older, whiter, more rural residents and Latinos over land and jobs distracted from shared problems of pollution that afflicted all residents and workers.

Logistics changed the rules for the labor force. Warehouse work was driven by JIT, and merchant-driven production (rather than the older pattern of production driven sales) to warehouses and the companies they served. Work became increasingly precarious. An unusually high number of workers—often unauthorized migrants—became temp workers hired through temp agencies which both buttressed the companies while simultaneously freely tipping off workers about avoiding legal complications. They had the worse jobs, were paid less, and faced more harassment with no recourse. Tellingly, these workers were effectively erased from the glowing promises by boosters and the public narrative of jobs and workers. De Lara counters these erasures.

The American Dream had been adopted by many migrant Latinos moving into the IE by the 1980s, as California itself was becoming Latino majority. Some of those dreams turned to dross in the warehouses, informed by their work in El Salvador or Central America for the same companies. De Lara incorporates workers’ testimonios into his analysis, as sources for alternate interpretations of the conditions they face, and creative fonts of creative imaginative strategies for forming a different world. (De Lara was an organizer himself and brings to his work a cognitive mapping of his own). The testimonios yield critiques; thus, civic boosters pushing the logistics industry follow a ‘boomer’ narrative. Workers narratives differ. Their testimonios of the truck routes of the goods, for example, followed the same freeways but indicted the diesel trucks which spewed the exhaust particles and created deadly patterns of death and disease afflicting black and brown communities along the route. Workers renamed the route “cancer alley.”

For some workers, comparing the work in Central America for the same manufacturers in the Inland Empire could lead to a “concientización,” a change in consciousness. Marta, a Salvadorian migrant and warehouse worker who had sewed garments for Walmart back home, realized with a shock that in both places Walmart placed surveillance on workers, pitted workers against each other, and exacted extra work that yielded no more pay. Spotting the price tag on a cap at an IE company store that was an exact replica of those she had sewn in Salvador, that tag that marked the profits made off her labor enraged her and transformed her into an activist and organizer.

De Lara charts the organizing drive of Warehouse Workers. He explores these alternate perspectives of workers who wanted a future with a “right to live and thrive as human beings.” One unexpected result was that workers tossed aside the “old workplace-based union models and focused instead on a regional notion of social justice.” This focus on “collective opportunity rather than on individual gain” effectively jettisoned the individualistic “American Dream” to create demands making “social and economic justice a condition of development” (78). Strategies were carried into the organizing. The Warehouse Workers United linked small IE towns to the massive global distribution networks and internationally known brands. International meetings brought together workers from
Louisiana, Bangladesh, and Southern California, and by 2009 local protests demanded that global corporations “be held accountable for acts of local injustice” (77 and 74).

*Inland Shift* is a must read. De Lara’s explication of the new capitalist logics of the post 1970s industry is brilliant and provides a way of understanding other current capital transformations in the postindustrial US society. But unlike most political economies, workers and community members are integral part of the study and questions. His discussion of workers, his analysis of testimonios along with capitalist logics, provides the reader other ways of seeing workers (and worker organizations) as critical players in this new capitalist regime.

In a hard time for unions, these perspectives by workers, organizers, and community people provide alternate ways of understanding, and simultaneously suggest how workers, organizers, and communities, especially those of color, may help shape (as well as be shaped by) changes in capital, race, and class. This is the most intriguing part of his work for me. Workers, community members, and organizers are clearly consumers on one end of the supply chain and workers. But they are more. They are carriers of reimagined and alternate perspectives, expressed communally, and they are developing new forms of organizing and new strategies.

*Inland Shift* may become a classic study on the profound transformation of production, capitalist regimes and the interconnection with the multi ethnic, gendered work force. Critically, *Inland Shift* demonstrates the bounty reaped from a committed scholarship that brings a deeply lived understanding of workers that can transform methodology and yield new analysis and perspectives.

The language is graceful, fluid, and clear. Concepts are defined clearly. There is no jargon. De Lara goes beyond an idea of workers’ agency to explore the extent to which workers can shape and reshape production and the entire global chain of relationships. *Inland Shift* is recommended for graduate students and I would urge ambitious teachers to consider using this text with undergraduates as a primer on the changing economic world, and especially how profoundly life and labor has been altered in the IE of the early 21st century. *Inland Shift* will be critical in helping my students in the Inland Empire understand the changing global world from the vantage point of their understudied home region. A glossary of terms and concepts would be useful in the book.

Finally, the warehouse workers of the IE will soon be facing the increased use of robotics and the layoffs which will follow. Given the direction in which jobs and work are going, a thoughtful contemplation of De Lara’s work is essential for those teaching and trying to understand the present (and future) and for those who are also trying to change the world in which we find ourselves.

Devra Weber is an Associate Professor of History at University of California Riverside where she teaches U.S. Labor and Working Class History, and U.S. Historical Perspectives on Incarceration, Detention, and Deportation and White Supremacy, among other classes. She is the author of *Dark Swat, White Gold: California Farmworkers, Cotton, and the New Deal*, and *articles about Mexicanx/Chicanx workers and oral history theory*. 

*Inland Shift* is a must read. De Lara’s explication of the new capitalist logics of the post 1970s industry is brilliant and provides a way of understanding other current capital transformations in the postindustrial US society. But unlike most political economies, workers and community members are integral part of the study and questions. His discussion of workers, his analysis of testimonios along with capitalist logics, provides the reader other ways of seeing workers (and worker organizations) as critical players in this new capitalist regime.

In a hard time for unions, these perspectives by workers, organizers, and community people provide alternate ways of understanding, and simultaneously suggest how workers, organizers, and communities, especially those of color, may help shape (as well as be shaped by) changes in capital, race, and class. This is the most intriguing part of his work for me. Workers, community members, and organizers are clearly consumers on one end of the supply chain and workers. But they are more. They are carriers of reimagined and alternate perspectives, expressed communally, and they are developing new forms of organizing and new strategies.

*Inland Shift* may become a classic study on the profound transformation of production, capitalist regimes and the interconnection with the multi ethnic, gendered work force. Critically, *Inland Shift* demonstrates the bounty reaped from a committed scholarship that brings a deeply lived understanding of workers that can transform methodology and yield new analysis and perspectives.

The language is graceful, fluid, and clear. Concepts are defined clearly. There is no jargon. De Lara goes beyond an idea of workers’ agency to explore the extent to which workers can shape and reshape production and the entire global chain of relationships. *Inland Shift* is recommended for graduate students and I would urge ambitious teachers to consider using this text with undergraduates as a primer on the changing economic world, and especially how profoundly life and labor has been altered in the IE of the early 21st century. *Inland Shift* will be critical in helping my students in the Inland Empire understand the changing global world from the vantage point of their understudied home region. A glossary of terms and concepts would be useful in the book.

Finally, the warehouse workers of the IE will soon be facing the increased use of robotics and the layoffs which will follow. Given the direction in which jobs and work are going, a thoughtful contemplation of De Lara’s work is essential for those teaching and trying to understand the present (and future) and for those who are also trying to change the world in which we find ourselves.

Devra Weber is an Associate Professor of History at University of California Riverside where she teaches U.S. Labor and Working Class History, and U.S. Historical Perspectives on Incarceration, Detention, and Deportation and White Supremacy, among other classes. She is the author of *Dark Swat, White Gold: California Farmworkers, Cotton, and the New Deal*, and *articles about Mexicanx/Chicanx workers and oral history theory*.