organizations are not racialized. The author briefly mentions Black Muslims by acknowledging the history of U.S. Islam as originating from enslaved Africans and their descendants. Cury suggests that race became the most salient identity for mobilization for Black Muslims because of institutionalized inequality, therefore leaving the reader to assume that they were excluded from other ethnonational organizations. However, I continue to wonder how the discourse would be different if Black immigrants and American Muslims were included. Would their tactics for social justice and equality align more or less with Muslims polled nationally? Also, why aren't there more Muslim organizations on the national level with Black leadership? In sum, an integrated racial and class analysis would have enhanced the book's contributions by further illuminating how everyday Muslims differ from the organizations that purport to advocate for them.

Overall, the author presents a compelling perspective on what she calls a facet of the Muslim American experience and how national-level advocacy organizations construct and perform identity at pivotal moments of national interest. Cury helps us understand that the divergences she portrays are typical of American minority interest groups in which their tactics to achieve their social justice and equality goals are not always matched by their constituency. Overall, Cury does a deep dive into the policies that emerged post-9/11, targeting Muslims, and how post-9/11 advocacy organizations responded to them, making her book an important source of sociopolitical legal analysis of anti-Muslim legislation and collective identity formations. This book makes significant contributions to the study of Muslim Americans, policy activism, and collective identity formation. It's a good read for academics and can even be used in an undergraduate or graduate class on policy and identity formation as it is well written but accessible.

Dispossession and Dissent: Immigrants and the Struggle for Housing in Madrid. By Sophie L. Gonick. Stanford, Calif.: Stanford University Press, 2021. Pp. xi+242. $90.00 (cloth); $28.00 (paper).

Peter Catron
University of Washington

Between the 1950s and today, Spain has moved from a poor, mostly agricultural and unevenly developed country to an urbanized, progressive country that is integrated into the European and world economies. In many regards, Spaniards are doing well. Spain boasts a high GDP, a good quality of life, with one of the highest life expectancy averages in the world, and a good social safety net. However, Spain is also facing rising inequality, especially between immigrants and the native-born. Although not a traditional receiving country, Spain has recently seen an upswing in immigration, especially from the Andean countries of Ecuador and Peru. These migrants, who are often fleeing a crumbling economy back home, come to Spain, where they work

in some of the lowest-paid jobs in Europe. Despite low wages, migrants are able to amass large sums of money to remit to their families, who are experiencing economic hardship in their sending countries. However, migrants in Spain encounter urban development policies designed to encourage homeownership. Dating back to Franco's leadership and his intent to turn peasants into homeowners, homeownership in Spain has been used to promote urban citizenship. While immigrants may benefit from these policies, the Spanish system also leads to vulnerability and economic hardship for immigrants. In the book *Dispossession and Dissent*, Sophie Gonick uncovers the dynamics of urban citizenship and the transformative nature that power, landscapes, and historical conditions play in shaping immigrant integration in the Spanish context.

As told through the lives of mostly Andean immigrant women, Gonick expertly ties oral history with ethnography and archival work to track how homeownership is used as a form of inclusion and exclusion for immigrant populations. Spanish policies encourage homeownership to promote urban citizenship, which is then used as a motor of transformation for immigrant integration and urban citizenship. At the turn of the 21st century, as it sought to enter the European Union, Spain allowed for housing speculation from other European countries, which allowed for easy access to subprime mortgages and capital. Immigrants, eager to improve their future financial comfort, became homeowners in large numbers. However, the global financial crisis of 2008 proved to be a major rupture in this policy that had devastating effects on immigrants in particular. Because of the structure of work in Spain, migrants were often the first to lose their jobs and other sources of income. This precarity made it difficult to keep up with monthly housing payments. As homes were foreclosed on and people faced eviction, the debt and bankruptcy laws in Spain required individuals to keep mortgage debt. Immigrants were forced to leave their homes with a debt sentence that limited their ability to remit money home and find stable housing within cities. Housing insecurity quickly became an issue that led to a vibrant social movement spearheaded by immigrants in Madrid. The second half of the book traces how immigrants used their experiences to make political claims and demands. This social movement became a model throughout the world for urban housing movements.

Dispossession and Dissent is an important book that explains the inner workings of power in urban landscapes. It points not only to how structural features can influence immigrant outcomes but also to the conditions of possibility and agency of immigrants. However, missing from the book is discussion of why homeownership is so desired by immigrants themselves. Migrants often arrive with the desire to return home and thus have short time horizons. Although the book does examine the advertising campaigns of banks and other financial service providers that promise a better life with immigrant settlement, it does not fully engage with the fact that mortgage payments may encumber one's ability to remit money home. Thus, urban citizenship may be less desirable for recent arrivals, despite governmental and financial sector incentives. Further, many of the migrants introduced in the book had been in Spain for longer periods, during which the meaning

of place may change. It remains possible that homeownership facilitated integration for some but not for others. This may in turn influence the type of migrant who joined the social movement under study. While minor compared with the larger point of the book, teasing out who bought houses and then who joined the movement after the housing crisis would have provided a fuller picture of the actors and stakeholders.

In the end, *Dispossession and Dissent* is to be commended for combining oral histories and rich analytics to help us understand not only immigrant integration in Spain but also the importance of homeownership writ large. It shows how movements may begin to demand better outcomes, in this case, the right to housing. Although it focuses on one case, Madrid, it highlights how urban development influences immigrants and the poor. Scholars who are interested in urban housing, social movements, and immigrant integration will find value in reading this book. *Dispossession and Dissent* enhances our knowledge of housing and its consequences for immigrant integration.

Broke: The Racial Consequences of Underfunding Public Universities. By Laura T. Hamilton and Kelly Nielsen. Chicago: University of Chicago Press, 2021. Pp. x+288. $95.00 (cloth); $24.00 (paper).

Lisa M. Nunn
University of San Diego

In *Broke: The Racial Consequences of Underfunding Public Universities*, authors Laura T. Hamilton and Kelly Nielsen argue that "postsecondary radical neoliberalism" is at the root of the decades-long dismantling of public funding for higher education in the United States (p. 20). *Broke* traces this trajectory of defunding as it coincided with the entrance of greater and greater numbers of Black and Latinx students into higher education, many of them first-generation college students. The authors argue that defunding has the greatest cost at the public universities that serve these students. Nothing about that feels surprising to the reader. However, the nuanced discussion of how neoliberalism yields austerity logics, which yield disinvestment in public universities, which yields creative solutions to funding problems, which yield exploitation of students' career futures, all wrapped up in tensions and conflicts over campus diversity, makes *Broke* a compelling read.

The project compares two of the 10 University of California campuses, Riverside and Merced, both of which the authors identify as "new universities," defined as R1 and R2 institutions that enroll great numbers of "economically disadvantaged underrepresented minority students as well as other low-income students" focusing on "offering social mobility to historically marginalized students" (p. 4). New universities are generally ranked among the top 200 national universities, and the authors describe them as "a result of demands for access to research universities by groups barred from the top rungs of the higher education system" (p. 4). Hamilton and Nielsen make