Benjamin Houston. *The Nashville Way: Racial Etiquette and the Struggle for Social Justice in a Southern City.* Athens: University of Georgia Press, 2012. Pp. 320. Paper. $29.95.

Benjamin Houston, former director of the Remembering African American Pittsburgh oral history project at the Center for African American Urban Studies and the Economy at Carnegie Mellon University, examines Nashville's racial history from the post-war period to the 1970s. Despite sharing a history, white and black Nashville residents have contrasting accounts of this tumultuous era. In defiance of the civil rights progress over the last several decades, the South's racist culture continued. Houston uses Nashville to show how racial experiences differed from other regions in the South. Nashville is a significant location due to its diverse racial and economic populations, as well as its seventeen colleges and universities that helped establish their civil rights movement. This book views the events in Nashville through a cultural and urban history lens. Houston examines the city's residents through testimonials and oral reports in order to depict the struggle of desegregation and urbanization. These accounts illustrate how Nashville was slow to include black communities and began projects that openly hurt them. *The Nashville Way* is structured topically and chronologically, as each chapter focuses on a specific topic, but introduces the events in the order in which they occurred.

Houston focuses on various aspects of Nashville from 1945 to the 1960s, discussing racial tensions and conformity in the 40s through the mass protests and sit-ins of the mid-60s. Houston uses the term "racial etiquette" to describe the expected behaviors of white and black citizens that were dictated by white moderates, where racial confrontations were not accepted. The city was slow to desegregate as a result. While Nashville's black and white professionals coexisted, other economic groups, such as the working class and the poor, struggled to live in unity. Additionally, during the 1960s protests, students and the elder community members had differences of opinion on Nashville's racial tensions. The elder community wanted to maintain the status quo, while the youth sought change. Despite the growth of black militancy and white pushback over the course of the decade, Nashville did not expe-

rience a massive violent outbreak like other cities in the region. This allowed the mayor and city planners to focus on advancing urbanization that greatly hurt the black community. For example, the creation of Interstate 41 separated black and white com-munities and closed streets that connected neighborhoods to black-owned businesses.

Houston supports his claims through the use of archival sources and first-hand accounts, applying the same attention to detail for each group he writes about. He gathers oral histories from both white and black subjects and highlights the disparity in their narratives. For example, in a 1971 statement to the media, Judge Clifton Beverly Briley downplayed the police shootings of three black teenagers, supporting the actions of his local law en-forcement. In contrast, Houston also includes evidence of activists in Nashville during the Civil Rights movement such as John Lewis. He also features organizations, such as the Nashville Christian Leadership Council (NCLC), which coordinated non-violent workshops and sit-ins. This book's readability makes it a great option for undergraduate courses in History, Sociology, and Political Science.

Francisco Franco