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cannot do that by focusing on the reformers themselves and failing to develop an underlying theory of resistance and stability.

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Acting White? Rethinking Race in Post-Racial America by Devon W. Carbado and Mitu Gulati. New York, Oxford University Press, 2013. 198 pp. \$29.95.

The number of publications arguing that the United States is *not* post-racial despite twice electing Barack Obama to the presidency is many orders of magnitude greater than the number of publications claiming that the United States *is* post-racial. In fact, it is difficult to find anyone asserting post-raciality beyond one *New York Times Magazine* article and a few Fox News commentators around the 2008 election. Nevertheless, attacks on the purportedly common assumption continue.

Thus, it is a bit surprising to find, in yet another book challenging the idea of a post-racial America, a somewhat novel argument. *Acting White* asserts that everyone seeking a job, college admission, elective office, or safe interactions with police must establish a Working Identity. It is “a set of racial criteria people can employ to ascertain not simply whether a person is black in terms of how she looks but whether that person is black in terms of how she is perceived” (p. 1). A Working Identity includes everything from hair and clothing style to social networks, marital choices, political opinions, accent, “and so on and so forth” (p. 1). That framework already suggests a tension in the book to which I return: it focuses primarily on the difficulties that a Working Identity creates for blacks, but notes that “racial performance is but part of a broader... phenomenon” since “everyone works their identity” (p. 3).

Devon Carbado and Mitu Gulati develop both real and hypothetical cases, showing, for example, how Barack Obama subtly balances being not black enough against being too black, and how Trayvon Martin died for the mistake of wearing a hooded sweatshirt. More analytically, they argue that a black employee’s unceasing effort to establish a successful Working Identity is costly—to self-esteem, capacity for effective work, ability to make friends and helpful connections, freedom to negotiate stereotypes, unfettered expression of views, and overall energy level. Black women pay an even greater cost to maintain an acceptable Working Identity than do black men.

As law professors are wont to do, the authors then turn to whether and how the legal system can ameliorate the costs of or reduce the need for a Working Identity. Although “the problems we describe do not fit easily within current

law, which bars intentional discrimination in the workplace” (p. 65), they identify cases in which courts have or could have eased some constraints by, for example, prohibiting rules that limit grooming choices or forbidding racial profiling that relies on appearance or behavior. More generally, they note that “with respect to race, the assimilationist model dominates in anti-discrimination law. We have not located any race discrimination cases that use the difference model” (p. 146). In a too-brief discussion, they depict the costs of both models and conclude that “the choice...is a difficult one” (p. 148).

Carbado and Gulati strive to end optimistically, but the best they can do is to conclude that bringing these issues into explicit discussion might help us eventually to soften their sting. They have few suggestions of how that might work, which leads to my first concern. As I see it, the tension between the authors’ focus on racial bias and their awareness that everyone must deploy a Working Identity points to the completely general occurrence of what sociologists call homosocial reproduction, and social psychologists call ingroup favoritism. In virtually every organization, decision makers prefer and better understand people like themselves rather than people not like themselves. It is true for Shia versus Sunni Muslims, athletes and nerds, opera-lovers and hip-hop artists, and so on. That does not make the anxieties and difficulties disappear, but it does require us to engage in careful empirical analysis to show what is racially specific or especially problematic for blacks.

My final concern is that a non-white employee’s costs of maintaining a Working Identity in a white-dominated firm seem relatively less serious than other forms of racial discrimination. Consider incarceration, inner-city schools, voter suppression, border-hardening, and joblessness. These seem to me to remain deeper concerns for people seeking greater racial and class equality than is the issue of how to dress or what to say in a seminar in order to receive lifetime tenure in a university or law firm.

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Outlier States: American Strategies to Change, Contain, or Engage Regimes by Robert S. Litwak. Washington, DC, Woodrow Wilson Center Press, 2012. 256 pp. Paper, \$24.95.

How should the United States deal with problematic countries, like Iran and North Korea, that support international terrorism and pursue weapons of mass destruction? In *Outlier States: American Strategies to Change, Contain, or Engage Regimes*, Robert S. Litwak of the Woodrow Wilson International