The past decade has delivered an abundance of public and academic discourse on 'post-racial' times. To many, a 'post-racial' society implies an absence of contemporary racism at a point in history when popular culture and the critical examination of lived experiences reveal otherwise. Grappling with the tension between what is and what is not requires a theoretical framework that can be applied to the subject of race in public and scholarly discourse. To sustain critically relevant social justice work in areas including sociology, race, ethnic studies, education, policy, colonial and post-colonial studies demands carving out an epistemic location focused on analyzing and comprehending race from an anti-racist standpoint that leads to structural transformations in society and promotes socio-political movements for equity and justice.

The text under review, *Contemporary Issues in the Sociology of Race and Ethnicity: A Critical Reader*, edited by George J. Sefa Dei & Meredith Lordan, focuses on the primary objectives of identifying the theoretical pillars of Critical Anti-Racist Theory (CART), demonstrating the application of CART, and offering various examples of "speaking back" to the innermost concern of race in public
and scholarly discourse. Through a selection of decisively linked anti-racist essays framed in CART, Dei and Lordan achieve the stated purpose of their book and provide a carefully architected text that serves as a blueprint for scholars framing CART in their academic work, and for anti-racist social justice students and community activists seeking to mobilize against racist agendas and promote socio-political justice. The assembled readings will engage the critical reader in an illustration of contemporary issues of race that evoke socially unjust histories and promote the understanding of social identity, social difference, and mobilizing for political change.

In *Contemporary Issues in the Sociology of Race and Ethnicity: A Critical Reader*, the theoretical thread of CART across readings works to establish a broad spectrum of voices that offer diverse analyses that are often marginalized in modern scholarly literature. In addition, the book delivers some of the most recent examples for consideration and thereby challenges the reader to consider the present-day implications of race and ethnicity. At large, the book chapters provide implications across three themes: education, policy, and community.

Through a series of four chapters (four, five, six, and ten respectively), authors Howard, Chen, Jensen, and Conroy each apply CART to various issues of race and exemplify implications for education. Both Howard and Chen examine the debates around Africentric public schooling in Toronto, Canada. Howard interrogates the media debate through a Fanonian CART analysis that reveals deeper meaning beneath the arguments that Africentric schooling is a tool of segregation and discloses the concept of the colonizer's fear that Africentric schooling threatens to "unmask whiteness" and disrupt white dominant identity status. Chen investigates Africentric public schooling through a Bourdieusian CART analysis and establishes education as a "cultural practice" where historically the white dominant racial identity group has had access to educational success. Chen unveils contemporary establishments such as Africentric schools as spaces that disrupt oppressive educational processes and cultural practices by situating students of color as capable of academic success. Jensen's CART analysis of Arizona's ethnic studies educational ban spotlights and problematizes the concept of nation-state by interrogating the relationship that subjects have to both nation and the state. Moreover, Jesnen's work explores the process of subject racialization
though exclusionary educational policies and practices such as ethnic studies bans in public schools. What are the consequences of the racialization of student subjects in education through exclusionary practices? Conroy examines how the social construction of race has influenced educators' perceptions of black males, created presumptions about black male's educational capabilities, and fostered a contemporary racist practice of excluding black males from public school classrooms where racist ideologies shape assumptions that black masculinity is a cultural deficit.

Dei and Lordan write, "A raced policy analysis is necessary for deep understanding" (p.184). Chapters 2 and 3, by Lordan and Adjei respectively, use CART frameworks when taking up questions for policy analysis related to the Rio+20 United Nations conference on sustainable development as well as racial profiling and the case of Trayvon Martin. Lordan's raced examination of the Rio+20 United Nations conference on sustainable development unpacks the colonial histories of the UN as an institution while using an intersectional approach to racial identity formation to uncover and grasp the ways that the UN's institutional policies and practices buttress the vision of raced bodies and racial hierarchies in global context. Concluding with policy recommendations, Lordan calls on the inclusion of raced bodies and local communities in international conversations and practices of sustainability. Adjei applies CART to an analysis of the Trayvon Martin case in ways that illustrate racial identity formation and consequences for racial profiling, and thereby raises questions about space: who are spaces designed for, how are they shaped and by whom, and what are the implications for the experiences of raced bodies across space and place? Drawing on Fanon, Adjei writes a critical statement that connects to what I feel is a greater purpose of the book at large. "...the day he (Fanon) experienced racism in the flesh, it appears his intellectual knowledge of racism had not adequately prepared him for the subjective experience of race" (p. 31). While this book is a source of intellectual knowledge and theory on racism and anti-racism, use of popular media and present day examples work to provide the reader with a greater understanding of individual experiences surrounding race and promote a raised awareness about racism in today's society that in itself can be an anti-racist tool.

The third area of policy implication demonstrated
Book review by Meredith Madden

in this book is community. Through chapters 1, 3, 7, 8 and 9 respectively, the authors take up the role of race in spaces of compromise where contemporary ideas of what community is and should be come up against varying ideas of what community can and should be. Chapter authors Dei, Adjei, Surajbali, Konyari, and McDermott and Simmons each examine consequences for community through the lens of race and reveal the way race is named, as well as express implications for engagements within and across community context. Dei's critical chapter that reframes Critical Anti-Racist Theory (CART) for the present day is the foundation for all chapters to follow in the book. Adjei's examination of the Trayvon Martin case exposes the tensions between community and stakeholders by connecting the way that brutal colonial descriptions of blacks in relation to whites have sustained violent racist legacies throughout communities across global contexts. Surajbali focuses on hegemonic notions of identity and authenticity by writing about her own Indo-Caribbean identity as she manages community spaces within Canada's Indian and Caribbean diasporas while addressing the strains between community location and dislocation for mixed-race individuals. Konyari situates the reader in an examination of Euro-Colonial whiteness pathology to establish the argument for how a Euro-whiteness social superiority complex is constructed from colonialism and sustained through colonial legacies. Through the application of CART, Konyari uses CART analysis to reveal whiteness and racist capacities in present times and suggests methods of destabilizing the pathology of whiteness such as collective social justice action across racial identity groups. Finally, McDermott and Simmons discuss the embodiment of the specialization of race to distinguish the meaning for dominant and racialized bodies to work with anti-racism and to apply anti-racism to the disruption of communities of hegemonic knowledge production.

Contemporary Issues in the Sociology of Race and Ethnicity is a carefully constructed book of critical and engaging essays that spotlight present-day racism and offers diverse tools of knowledge for those working with and through anti-racism in scholarly and everyday work. Dei and Lordan's critical reader will challenge, inspire and motivate readers by promoting consciousness raising and socio-political action across communities. Dei and Lordan have gathered some of the most pertinent current essays
related to race and ethnicity. Through the application of CART, the various works will enlighten and embolden students, faculty, and activists for an anti-racist social justice now and going forward.

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Meredith Madden is a doctoral candidate in Cultural Foundations of Education at Syracuse University. She holds a Certificate of Advanced Study in Women's and Gender Studies from Syracuse University as well as a Masters of Science in Urban Education from Mercy College, and a Masters of Public Policy from The George Washington University. Her research interests include sociology of education, decolonial feminist pedagogy, and gender and women's studies.

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