

# Du Bois Review: Social Science Research on Race

## INSTRUCTIONS FOR AUTHORS

### Aims and Scope

*Du Bois Review: Social Science Research on Race (DBR)* is an innovative periodical that presents and analyzes the best cutting-edge research on race from the social sciences. It provides a forum for discussion and increased understanding of race and society from a range of disciplines, including but not limited to economics, political science, sociology, anthropology, law, communications, public policy, psychology, and history. Content within each issue of *DBR* falls within three substantive sections: STATE OF THE DISCIPLINE, where broad-gauge essays and provocative think-pieces appear; STATE OF THE ART, dedicated to observations and analyses of empirical research; and STATE OF THE DISCOURSE, featuring expansive book reviews, special feature essays, and occasionally, debates. For more information about the *Du Bois Review* please visit our website at <https://hutchinscenter.fas.harvard.edu/dubois-review> or find us on Facebook and Twitter.

### Manuscript Submission

*DBR* is a blind peer-reviewed journal. To be considered for publication in either STATE OF THE ART or STATE OF THE DISCIPLINE, please send a copy of the manuscript via E-mail to the Managing Editor at the [dbreview@fas.harvard.edu](mailto:dbreview@fas.harvard.edu). In STATE OF THE DISCOURSE, the *Du Bois Review* publishes substantive (5–10,000 word) review essays of multiple (three or four) thematically related books. Proposals for review essays should be directed to the Managing Editor.

### Manuscript Originality

The *Du Bois Review* publishes only original, previously unpublished (whether hard copy or electronic) work. Submitted manuscripts may not be under review for publication elsewhere while under consideration at *DBR*. Papers with multiple authors are reviewed under the assumption that all authors have approved the submitted manuscript and concur with its submission to the *DBR*.

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### Manuscript Preparations and Style

Final manuscripts must be prepared in accordance with the *DBR* style sheet (see instructions for authors at [cambridge.org/dbr](http://cambridge.org/dbr)) and the Chicago Manual of Style. Manuscripts requiring major reformatting will be returned to the author(s). Submitted manuscripts should be prepared as Word documents with captions, figures, graphs, illustrations, and tables (all in shades of black and white). The entire manuscript should be double-spaced throughout on 8½" × 11" paper. Pages should be numbered sequentially beginning with the *Title Page*. The *Title Page* should state the full title of the manuscript, the full names and affiliations of all authors, a detailed contact address with telephone number and E-mail address. At the top right provide a shortened title for the running head (up to thirty characters). The *Abstract* (up to 300 words) should appear on page 2 followed by five to eight *Keywords*. If an *Epigraph* is present, it should precede the start of the text on page 3. Appropriate heads and subheads should be used accordingly in the text. *Acknowledgments* are positioned in a section preceding the *References* section. Corresponding author's contact information should appear at the end of the body of the text. *DBR* prints no footnotes, and only contentful endnotes. (All citations to texts are made in the body of the text.) The *References* section should list only those works explicitly cited in the body of the text. *Figures*, figure captions, and *Tables* should appear on separate pages. *Appendices* should appear separately. **IMPORTANT:** Electronic copies of figures are to be provided, with the graphics appearing in JPG, TIFF, EPS, or PDF formats. Word (or .doc) files of figures not in digital format are not acceptable.

### Corrections

Corrections to proofs should be restricted to factual or typographical errors only. Rewriting of the copy is not permitted.

It has often been noted that Black migrants from the South could not shed their identity the way that White immigrants could manage to do—and that consequently they did not have the opportunity to grab their piece of the growing economic pie. In most cities at most times, this proposition was correct. Mid-century Turner Station, MD was perhaps the rare exception. [...] The history of Turner Station shows what African American working-class communities are capable of accomplishing. It reveals not what is typical but rather what, in the right circumstances, is possible.

— ANDREW J. CHERLIN

Immigrants to the United States are assigned to ethnic and racial categories that often make little sense in an international context or are actively resisted by new arrivals. [...] Leveraging this moment of life-course transition from one national context to another gives us an important window into how the relationships between skin tone and identification are created and sustained, which can help us understand how these same constraints likely work for everyone.

— MARY E. CAMPBELL

[T]he distinctive ethno-racial context in Texas, vis-à-vis California, has given rise to state-specific processes of racial identity formation among Mexican-origin persons. Evidence of these contextual effects can be observed in Texas-California differences in how Mexican-origin respondents identify themselves racially in federal surveys. [...] The historical evolution of the political economy of race in Texas has engendered a present-day context in which, relative to California, “Whiteness” carries an especially high social premium.

— JORGE BALLINAS AND JAMES D. BACHMEIER

While social science research provides a thorough account of how racial integration is prevented, this case suggests that policing functions as a mechanism by which integration is reversed once Black residents move to historically White neighborhoods. A hostile context of reception for voucher movers can deny them meaningful social and economic integration in new neighborhoods. Paired with a legal framework that encourages it, these attitudes can be mobilized into participatory policing.... The consequences of this policing may include fines, evictions, or informal pressure on tenants to leave, trends that may aggregate to stymie or reverse racial integration.

— RAHIM KURWA

The foundation, and perhaps the beauty, of Du Boisian double consciousness is that it acknowledges and illustrates how racialized groups’ sense of self is constructed in social contexts that are embedded in and subject to implicit and explicit power relations. [...] As for conceptualizing Muslim American self-formation, double consciousness helps to account for how Muslims are embroiled in post-9/11 era politics and how they experience dualities in facing racialization, othering, hostility, and contempt on the one hand, and having their full civic status and identity as Muslim American recognized on the other.

— INAASH ISLAM

**PLUS: Sarah Adeyinka-Skold; Aaron Leo; Celeste Vaughn Curington; Gwendolyn Y. Purifoye and Derrick R. Brooms; and Patrick S. Thomsen**

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