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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. Each issue of *DBR* opens with remarks from the editors concerning the three subsequent and 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 <http://dubois.fas.harvard.edu/DBR> 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, an electronic copy of a manuscript (hard copies are not required) should be sent to: Managing Editor, *Du Bois Review*, W. E. B. Du Bois Institute, Harvard University, 104 Mount Auburn Street, Cambridge, MA 02138. Phone: (617) 384-8338; Fax: (617) 496-8511; E-mail: 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 at dbreview@fas.harvard.edu.

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The *Du Bois Review* publishes only original, previously unpublished (whether hard copy or electronic) work.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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Upon acceptance of your manuscript, a Copyright Transfer Agreement, with certain specified rights reserved by the author, must be signed and returned to the Managing Editor's office (see address under "Manuscript Submission" above). This is necessary for the wide distribution of research findings and the protection of both the authors and the W. E. B. Du Bois Institute for African and African American Research at Harvard University.

Manuscript Preparations and Style

Final manuscripts must be prepared in accordance with the *DBR* style sheet (see below) 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 typed 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 and fax numbers, e-mail address, and the address for requests of reprints. 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 up 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 as the first endnote, keyed to the subtitle of the manuscript. 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:** Hard and electronic copies of figures are to be provided, with the graphics appearing in TIFF, EPS, or PDF formats. Word (or .doc) files of figures not in digital format are not acceptable.

Corrections and Offprints

Corrections to proofs should be restricted to factual or typographical errors only. Rewriting of the copy is not permitted. Offprints may be purchased by completing the order form sent in with the proofs. Also, authors can order up to ten copies of the issue that their article appeared in at the authors' discount listed on the offprint order form.

“It cannot be controversial to suggest that Obama’s autobiography speaks to contemporary discussions of racial justice. But Du Bois’s autobiography was published more than seventy years ago, and so to propose that it too speaks to those conversations may seem implausible. I argue, however, that it is not implausible, for Du Bois’s narrative expresses his hope for racial justice in terms still instructively and pertinently different than those shaping Obama’s book. Briefly put, if Obama’s basis for hope is the possibility of racial reconciliation through the discovery of common ground, Du Bois’s is the possibility of undoing racial domination through what he dubs a ‘long siege.’”

— ROBERT GOODING-WILLIAMS

“White time is then timelessness and racelessness.... [For] political philosophy ... this means that the representative political figure of the modern period remains the White contractor of social contract theory—not the Red aborigine whose land has been taken for the contractual construction of the White settler state, or the Black slave who has been contracted over by being bought and sold by the White Atlantic. The discourse of justice is then appropriately investigated through the putatively colorless perspective of this figure, its history—its time—taken as defining.”

— CHARLES W. MILLS

“I propose that we view the contemporary debate over the meaning of ‘racism’ as, at its heart, a disagreement among philosophically-minded social critics. In this discursive domain, generating general agreement on the meaning of ‘racism’ is not the aim. The objective is to arrive at the most illuminating account of racism, even if that account is gained at the cost of breaking with common sense or seeming to deny the obvious. Competing philosophical analyses of racism are to be judged, then, as a whole and comparatively, by how much each contributes to our overall understanding.”

— TOMMIE SHELBY

“While acknowledging that the presence of representatives from historically marginalized groups is a crucial component of justice, this essay argues for a new understanding of racial presence—not as proof that racial justice has been achieved but as an aesthetically meaningful aspect of democratic politics characterized by multiplicitous interpretations and outcomes.”

— CRISTINA BELTRÁN

“The most defensible version of the view that I can think of—the careful, prophetic, and pragmatic version...is that postracialism is meant to stand as an emblem of the possible future of interracial comity, and as a distillation for current consumption and inspiration of the elements of that future that are already in place. But this emblem in fact stands in for a tendentious and already racialized picture of our second reconstruction, a picture that maintains its claim on our attention because of persistent racial gaps in the capacity to shape U.S. public discourse.”

— PAUL C. TAYLOR

PLUS: Lawrie Balfour, Kathryn T. Gines, Derrick Darby and Argun Saatcioglu, Sally Haslanger, Rory Kramer and Camille Z. Charles

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