

*Critical Race Realism: Intersections of Psychology, Race, and Law*. By Gregory S. Parks, Shayne Jones, and W. Jonathan Cardi, eds. New York: The New Press, 2008. Pp. 340. \$60.00 cloth.

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In 2002, Temple University Press published *Crossroads, Directions, and a New Critical Race Theory* (Valdes et al. 2002). The book of essays, edited by critical race scholars Francisco Valdes, Jerome McCristal Culp, and Angela Harris, generated a stream of thoughtful commentary about the challenges facing critical race theory. *Critical Race Realism: Intersections of Psychology, Race, and Law* builds on a theme of this commentary: Critical race theory would benefit from greater attention to other disciplines, particularly sociology and psychology, but also economics and organizational behavior (Carbado & Gulati 2003; Moran 2003).

Like *Crossroads*, *Critical Race Realism* is an edited volume. It consists of a foreword by critical race theory pioneer Richard Delgado, a brief introduction, and 19 chapters written by law professors and social scientists (Chapter 1 serves as an extended introduction). Unlike *Crossroads*, which was meant to evaluate the first 10 years of critical race theory's development, *Critical Race Realism* aims to inaugurate a movement. The editors introduce critical race realism as a methodology that synthesizes critical race theory, empirical social science, and public policy. This methodology would use social science to "(1) expose racism where it may be found, (2) identify its effects on individuals and institutions, and (3) put forth a concerted attack against it, in part, via public policy arguments" (p. xv).

The volume's strength lies less in the particulars of this proposed methodology than in the picture the chapters reveal of a group of scholars struggling to bridge a theoretical perspective that tends to focus at the systems level, often assuming the prevalence of racial bias, and a rich, growing body of research and literature in the social sciences that exposes racial bias as it operates in day-to-day judgments and actions. That the editors were able to amass such a diverse representation of this struggle is proof of positive momentum.

The shortcomings of the volume mirror the challenges facing the movement. The volume is organized in three parts: Legal Actors and Participants, Civil Law, and Criminal Law. The delineation of these parts, however, does little to shed light on the ways in which social science on racial bias is relevant to policy. For example, how racial bias operates in legal decision makers such as prosecutors, eyewitnesses, or jurors should inform inquiry into the contours of various aspects of the legal system (e.g., Chapters 3, 4, 5, 6, 17, and 18); how racial bias operates in society, as influenced by law and other factors, should affect thinking about the details of

various substantive laws, from tort law to antidiscrimination law and criminal hate crime statutes (e.g., Chapters 9, 11, 12, and 16); and how racial bias operates in policymaking, shaping, for example, laws governing street and white-collar crime, should influence the development of those policies (e.g., Chapter 15). Naturally, several chapters in the volume span across these categories, and they might easily organize differently still. To be effective, however, critical race realism will need to develop and communicate clearer understandings of the ways in which social science informs law and policy. Moreover, the volume is heavily weighted toward the first category, bias in legal decision makers. Much remains to be done in the other categories, particularly in understanding how race relations and institutional racism—a hallmark of critical race theory—affect and are affected by various laws and policies outside of the narrow operation of the legal system.

Second, although the volume is interdisciplinary in that social scientists and law professors appear together between the covers, for the most part the social scientists and law professors work independently of one another rather than as coauthors. Eight of the 18 principal chapters are edited versions of articles previously published in law reviews. The remaining essays are authored by psychologists, with a few exceptions. Only three chapters are co-authored by law professors and psychologists. Again, work remains to be done. Social scientists and policy makers, including legal scholars, must think more together, learning from differences in methodologies and also building stronger empirical and analytical connections between research and policy.

Third, as the volume's full title suggests, the volume draws in the social sciences almost exclusively from the field of psychology. Critical race realism will no doubt benefit equally from work in the fields of sociology, economics, and organizational behavior, none of which is adequately represented here.

*Critical Race Realism* is essential reading for anyone interested in building better bridges between social science and policy regarding race. The volume would also be a useful accompaniment to a course on critical race theory or social science and the law, at both the graduate and undergraduate level. The careful, concise construction of the essays provides easy access even for those not extensively schooled in the social sciences or the law. Not surprisingly, the editors of *Critical Race Realism* stake far more ground than they can cultivate in a single volume. The rest is work ahead.

## References

- Carbado, Devon W., & Mitu Gulati (2003) "The Law and Economics of Critical Race Theory," 12 *Yale Law J.* 1757–828.

- Moran, Rachel F. (2003) "The Elusive Nature of Discrimination," 55 *Stanford Law Rev.* 2365–418.
- Valdes, Francisco, *et al.* (2002) *Crossroads, Directions, and a New Critical Race Theory*. Philadelphia: Temple Univ. Press.

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*Law and Religion in Multicultural Societies*. By Rubya Mehdi, Hanna Petersen, Erik Reenberg Sand, and Gordon R. Woodman, eds. Copenhagen: Djøf Publishing, 2008. Pp. 246. \$64.00 paper.

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The interaction between law and religion is of academic interest for at least two separate reasons. First, religion remains an important social force, even in those countries that constitutionally hold themselves out as being secular and even in those countries where the majority of the population do not adhere to any institutionalised form of religion. How compelling that social force is varies from country to country, but it is always of some significance. Second, religion is frequently itself a source of law, offering a conceptual challenge to those who see law as being something that is solely state-based. This volume of essays, which looks at law and religion in a variety of countries and continents, provides valuable findings that will add to arguments in both these areas of study.

The focus of the individual essays in the volume takes a variety of forms. Chaudhary's concern is with the tensions that exist in Pakistan, where different legal traditions compete and where, in the author's view, customary law prevails. Foblets, on the other hand, analyzes the provisions of the new Moroccan Family Law Code that apply to Moroccans living in Europe, whilst both Menski and Shah look at the position of religious minorities in Great Britain. Sand considers the history of the codification of personal laws in India. Rosen's interest is in how the new Code of Personal Status in Morocco will be applied. Mehdi looks at how Pakistani Muslims seek supernatural assistance when they take family disputes to the Danish courts. Razak analyzes Canadian Muslim women's responses to attempts by Muslims to use Arbitration Act procedures in relation to family disputes in Ontario. Christofferson moves away from the nation and is interested in the place that religion has in the constitutional and legal structures of the European Union. Petersen's interest is in the changing relationship between religion and law as seen in the work of four painters: Titian, Manet, Onyango, and Mussa. Woodman offers a theoretical analysis of the possible relationship between religious and other forms of law.