

this is through breaking up comfortable arrangements that prevent change and accountability; and soon enough, new arrangements of that sort will develop and it will be time for another change. Meanwhile, we need to keep plugging away on the harder and more important jobs that will make a real and lasting difference.

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Betrayal: How Black Intellectuals Have Abandoned the Ideals of the Civil Rights Era by *Houston A. Baker, Jr.* New York, Columbia University Press, 2008. 272 pp. \$24.95.

Houston A. Baker of Vanderbilt University, one of the most talented and insightful scholars of this era, has researched and written a brilliant analysis of the works of leading post-Civil Rights Movement African American public intellectuals. Employing a well-known methodology of textual analysis of the published tracts and tomes of these public intellectuals, Baker offers persuasive and compelling evidentiary arguments and findings that this current crop of public intellectuals has betrayed and abandoned the ideals and goals of the Martin Luther King, Jr.-led Civil Rights Movement.

To attain his objectives, Baker begins his book with an autobiographical account of his early years in “Little Africa,” in Louisville, Kentucky. But he concludes from this point of departure, the limitations and weaknesses of such an approach, which is currently the centerpiece of the works by African American conservatives, neoconservatives, and centrists. He reveals that one cannot project, as these current public intellectuals do, from individual personal journeys to the black majority (African American masses) without suffering all types of logical and epistemic difficulties. Yet none of these post-Civil Rights public intellectuals deal with this critical fault and the manner in which this critical fault undercut and undermined their political prescriptions for the black majority.

Having illuminated the epistemic and logical problems inherent in the autobiographical approach, this book creates a model for the African American public intellectual that is centered in Martin Luther King, Jr. and to an extent W.E. B. Dubois and shows that this model sought to elevate the black masses and not just the black elites and/or “Talented Tenth.” Unlike the current crop of public intellectuals, Baker’s model of King focuses not on the “I Have A Dream” speech but upon King’s letter from the Birmingham jail and on his struggle with the Memphis sanitation workers. This generates a different and a more-focused King, one committed to the rise of the black majority. And with this model of King as a public intellectual, Baker is now ready to compare and contrast this current crop of so-called public intellectuals with this formal, essential, and paramount model. None of the earlier critics and

evaluators of these current public intellectuals have been so astute and careful in creating a standard model.

But Baker does not lump all of these conservatives and neoconservatives together in one category, as many of their critics do. He divides them into two categories: centrists, that is, those African American scholars at Ivy League universities, like Henry Louis Gates, Cornel West, and Michael Dyson, who always end up on both sides of the same public issue simultaneously, thereby trivializing it; and neoconservatives, that is, those who argue that race no longer matters and that blacks are now themselves their own worst problem. The latter group includes Shelby Steele, Stephen Carter, John McWhorter, and others of their ilk. And despite their differences, both groups, when Baker compares and contrasts them with the model of King and DuBois, end up betraying the Civil Rights Movement and the black majority in their communities.

To date, no other book is so careful in its conceptualization, theoretical formulation, organizational and structural characterization, and textual analysis of the works of these current black public intellectuals. Thus, I highly recommend this exceptional work of scholarship, for it is worth the price of the ticket.

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Queer Inclusions, Continental Divisions: Public Recognition of Sexual Diversity in Canada and the United States by *David Rayside*. Toronto, University of Toronto Press, 2008. 388 pp. Cloth, \$75.00; paper, \$35.00.

American scholars too infrequently avail themselves of the unique opportunities for comparison provided by Canada, a country shaped by so many similar historical, cultural, legal, geographic, and demographic circumstances as the United States. Much of the directly comparative work that does exist has been done by Canadian political scientists such as David Rayside of the University of Toronto, who extends this body of work in a new direction by studying different patterns of “sexual diversity” in the two countries.

This volume is stronger on depth than breadth; indeed, many issue areas that might well be considered forms of “queer inclusion,” including repeal of sodomy laws, anti-discrimination laws, military service, and hate crimes, are discussed only in passing. What Rayside does provide is a thorough comparative analysis of three major areas: recognition of same-sex partnerships; the parenting rights of lesbian, gay, and bisexual (LGB) individuals and couples; and reforms within schools to incorporate LGB issues. On these three topics, there can have been few major developments in either country that Rayside neglects to cover, giving this book at times the quality of a sophisticated reference work as well as an impressive work of analysis.

The divergence between the two countries is clearest with regard to recognition of same-sex partnerships. While the issue has polarized the United States