

2004, Italian-born Sonia Gandhi, representing the Congress Party of Nehru, was pitted against the right-wing “daughter of India,” Hindutva powerhouse Sushma Swaraj, and won. Gandhi then refused to become prime minister, a surprise move that most outside India saw as a politically savvy way to maintain her power without being a figurehead. But Rai and Spary find that the Indian media characterized Gandhi’s refusal as the ultimate womanly sacrifice, overturning the controversy of her foreign origin, establishing her Indianness, and making her opponent appear immature. Rai and Spary’s analysis thus help us understand that Gandhi’s refusal of power was more than political savvy; its symbolism elevated her and her party’s political victory for the electorate as a whole (p. 278).

Performing Representation makes a significant contribution to political sociology, the sociology of gender, and the sociology of India and transforms our understanding of how democratic institutions carry out the task of representation and how we as social scientists might study such performances. The theoretically nuanced book, chock-full of masterfully synthesized data, offers its own representation of the Indian state, one that we have never quite seen before: this portrait is focused on the gendered agents of democracy, the messages they convey, and their implications. Answering Scott’s call of over three decades ago, Rai and Spary show us, with fresh eyes, how a gender lens can help theorize (feminist) politics.

Learning to Be Latino: How Colleges Shape Identity Politics. By Daisy Verduzco Reyes. New Brunswick, N.J.: Rutgers University Press, 2018. Pp. xii+196. \$99.95 (cloth); \$26.95 (paper).

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For decades, scholars have grappled with the question of how college affects students. Daisy Reyes’s *Learning to Be Latino: How Colleges Shape Identity Politics*, an ethnographic examination of six Latino student organizations on three different campuses across California, is a welcome and generative addition to this body of literature. Sociological examinations of college life have historically revolved around white students. As college and American demographics change, so does the necessity of work like *Learning to Be Latino*. In centering Latino students, this book serves as a necessary reframing of scholarship on campus life and the sociology of higher education.

This book demonstrates how distinct campus and organizational contexts create unique interactional environments that shape how students understand academic, social, and political life. More specifically, Reyes examines how Latino students’ understandings of inequity, Latino identity, and politics are mediated by the type of groups they are involved in and the institutions they attend. In this manner, *Learning to Be Latino* advances the sociology

of higher education through what Mitchell Stevens, Elizabeth Armstrong, and Richard Arum might classify as an “incubator” approach. Scholars adopting this approach study the experiential core of universities viewing higher education as incubators for the development of competent social actors.

Reyes conducted over 20 months of fieldwork at three different institutions: a private liberal arts college, public research university, and regional public university. Student organizations were her main sites of study. At each school she conducted fieldwork at two Latino student organizations—one political and one nonpolitical (e.g., preprofessional groups).

The first half of the book is a description of the mesoinstitutional contexts of each school and characteristics of the student organizations. Reyes develops typologies for the state of relations between the student organizations, showing how unique institutional factors work to shape respective organizational climates. For example, at the regional public university, student groups were neither communal nor adversarial and simply coexisted. Reyes shows how the lack of campus programming as well as the predominantly working-class, commuter, and older student demographic at the regional public university led to this coexistence.

The second half of the text focuses on the micro, offering rich description of the processes and transactions among students, staff, and other stakeholders pertaining to (1) panethnic identity formation, (2) understanding Latino politics, and (3) racial inequality. In these detailed accounts concerning participants, Reyes provides a clear analysis of how mesoinstitutional factors shape the microinteractional processes she witnessed.

Reyes shows how students with similar backgrounds—socioeconomic, ethnicity, parental education—involved in the same organization, albeit different chapters, can have vastly different experiences on campus and understandings of ethnoracial politics. College campuses, Reyes artfully shows, facilitate how Latino students understand what it means to be Latino.

Higher education researchers often construct ethnic student groups as static, similar organizations. Reyes’s work, however, shows how groups with similar missions on different campuses can have distinct cultures. Reyes is also in conversation with campus racial climate scholars such as Sylvia Hurtado. *Learning to Be Latino* provides an ethnographic analysis of how students’ organizational involvement and campus structures mediate Latino students’ understandings of the campus climate.

Similar to scholars such as Natasha Warikoo and Shamus Khan, the author also examines how institutions mediate students’ frames of understanding equity and race. However, while many scholars studying higher education focus on residential, four-year institutions or elite universities, Reyes’s work stands out by comparing Latino experiences across institution types. As such, her work pushes scholars to avoid using the term “college” as an all-encompassing term.

Scholars studying race and ethnicity in education acknowledge intragroup diversity. Less often, however, do scholars provide examples of such diversity.

Reyes's analysis of how participants understood Latino disadvantage in America, for example, is thought-provoking. She outlines the types of meritocratic and structural narratives students adopt to explain Latino disadvantage, showing which organizations adopted certain narratives. Reyes's rigorous, detailed examination of cultural differences between Latino student groups and descriptions of student types provides valuable insight into the heterogeneity of the Latino community. Her racial analysis might also be supplemented with work by scholars such as Ronald Hall who study the role of skin tone, Eurocentricity, and antiblackness in Latino identities.

Learning to Be Latino joins the limited cadre of ethnographic studies of higher education. Reyes's rich description of students' interactions—from tense to humorous to mundane—within their groups likely could not have been achieved without extended time in the field. Her work brings life to research on college peer culture, which is primarily captured in survey format or one-time interviews. Reyes also shows the reader how she gained access to student groups on each campus. In addition to the benefit of transparency, her presentation of the process of gaining access also clues the reader in to the campus and student group cultures. Because of the clarity of Reyes's data collection process and systematic presentation of data, *Learning to Be Latino* will also be useful addition for courses on ethnography or qualitative methods more generally.

This work is a valuable addition to the sociology of higher education. *Learning to Be Latino* serves as an example of how we can learn about institutions of higher education and a sociology of higher education in general by way of Latino students, although, to be sure, many findings are distinct to Latino students. Through *Learning to Be Latino*, Reyes questions taken-for-granted ideas and concepts in the sociology of race and higher education such as student groups, the critical consciousness of racially marginalized groups, and even college itself.

Where the Millennials Will Take Us: A New Generation Wrestles with the Gender Structure. By Barbara J. Risman. New York: Oxford University Press, 2018. Pp. ix+361. \$24.95 (paper).

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Public and academic debates question the potential of millennials to be successful or make positive social change in our world. These young people face adulthood in a time of economic uncertainty permeated with neoliberal ideology that emphasizes personal choice and individual responsibility. Further, 21st-century gender politics are a tumultuous mix of revolution and backlash. Millennials have seen women gain ground in the workplace, more women earning college degrees than men, and progress for trans rights. At the