



Extended Review

THE TRANSATLANTIC INDIAN, 1776 – 1930

Kate Flint

Princeton University Press, Princeton and Oxford, 2009, pp.376

ISBN 978 0 691 13120 7 • £28.95 (hardback)

Review By Hum, University of Manchester

This study examines the figure of the Native American, considering the image of the 'Indian' in the British cultural imagination and unpicking the ways that this image informed definitions and ideological expressions of British national identity. The study utilises a wide range of arguments, archival research and textual engagements to illustrate how the Native American was used as a symbol in Britain, reflecting both its identity and relationship with America. This was done for a number of political and romantic reasons and marks a transnational movement of cultural myth, image and folklore. Most importantly this work shows how the Native Americans themselves were part of this movement, as material beings rather than simply as symbols.

The study begins by setting out how the image of the Indian became integral to the new nation of the US during the 19th century; informing its expansion, internal policies, national identity and reflections on history. In turn this image is also central to the British conceptualisations of the American continent. The book analyses the emerging dominant trope that Indians belonged to the past, or to an atavistic world that needed to be abolished. The 'Indian' was understood as an 'a-historical other' that the narratives of modernity could be inscribed against. Flint's introduction frames Britain in terms of its empire, emphasising its role as a global imperial power. The relationship between Britain and the US can be seen as contentious: the former colony's increasing imperial drive meant that it was needed as an ally as it was increasing in power, but it also could not be trusted as an honest rival. In this sense the author implicates empire, and in particular Britain, in the negative treatment of the Native Americans whilst also showing that sympathy for their cause could be utilised in the service of imperial identifications.

The author then explores how the repeated image of the dying Indian, found in both textual and visual representations, made the Indian into a figure of pathos, a symbol of what was noble yet destined for extinction. In the US this development of a symbolic figure suggested that the extinction of the Indians was unavoidable, the impact of the introduction of disease from Europe being sidelined and American expansion is supported unequivocally as it is presented as opportunistic rather than destructive. Flint goes on to show how the image of the 'good' Indian and that of the 'bad' Indian became established in Britain, being utilised depending on how they could best serve British interests rather than to engage with Indians as material beings with their own histories and struggles. The 'bad' Indian was interpreted as wild and savage and as such deserving of his/her fate whereas the image of the 'good' Indian was one who had a common cause with the British, an image that was utilised to argue for the halting of the expansion of America.

The impact of George Catlin is then discussed. He was an American who visited London in the 1840s and hosted groups of Ojibwa and Iowa as part of his touring exhibition. Through this case study Flint shows how Indians were engaging in the production of their own representation and argues that the Indians wanted the British to understand how Britain was implicated in the causes of Indian poverty that had led them take part in the exhibitions through the need to raise money. She explores how shocked the Indians were by many aspects of British life, especially in relation to the slums and the treatment prevalent in workhouses. This critique demonstrates how the touring Indians were actively engaging with British modernity without compromising their commitment to the validity of their own ways of life. Flint also looks at the way some British women overtly sexualised the Indian men in the exhibitions. By examining public press reports, Flint locates the disapproval levied at these women, both for deigning to have affairs with people they viewed as inferior and also for expressing sexual

desires. The public disgust attributed to this behaviour, Flint argues, links an implicit racial prejudice to a more explicit expression of domestic sexual politics.

Until the mid century the view of British women writers was either mourning the demise of the Indian or protesting against their treatment. Flint argues that the Indian was an object for compassion, but also an avenue through which disempowerment as women could be articulated. After this moment the representations shifted from 'politically evasive categories of compassion and nostalgia' (p. 111) to anger; rather than focusing attention on compassion for the Indian, it was instead anger for the White man. Flint believes that the portrayal of the persecution of Native Americans by women was often more radical and angry than that found in the work of male authors, as the women were also attacking the masculinity that was represented by the colonising forces. In this we see an enactment of the feminist project of viewing oppressions intersecting, as women writers viewed imperialism in terms of masculinities. This discussion is continued through analysing Longfellow's poem *Hiawatha*, which deals with the ideal of noble masculinity. Reception of this poem is analysed to explain how Native Americans were understood and engaged with, in relation to masculinity and 19th century American identity.

Flint then focuses on popular writing in Britain and examines how stereotypes of Indians were circulated and modified through domestic concerns. The discussion of Charles Dickens examines how his depictions of Indians reflected his disenchantment with American society; by using the Indian to point to the failings of US society at large, the Indian also became a mechanism by which Britain and the US were made distinct as national projects. Adventure writing by Mayne Reid are also analysed, as the polarised characteristics of Indians – the 'good' and the 'bad' Indian - were exemplified through his representations of characters who were either loyal and courteous allies or violent threats. Flint also draws attention to the ambiguities in Reid's writing that reinforced racial stereotypes and discourses of manifest destiny, but also questioned ideologies of American life.

The following chapter begins with an outline of the popularity of travel fiction and the common move made to collapse racial differences into a common humanity. In such writing, native cultures could only be understood through relativity rather than in their own right. For example, when comment was made on gender in relation to native Americans this was done through a comparison with British or Anglo-American culture. Elizabeth Gaskell's novella *Lois the Witch* is given attention as instead of relating the Native woman to the English woman, Gaskell stresses the overlaps between their experiences of oppression. Flint's reading identifies ways in which this novella marks a shift in how gender was represented within literary texts to expose the racism of imperialist thought.

Quaker William Howitt's views are then discussed. Howitt levelled attacks at the results of missionary intervention pointing out the links between humanitarianism and colonisation. Flint's discussion considers British missionaries in Canada as well as First Nations converts who toured Britain as preachers, emphasising that the traffic of missionaries moved in both directions. The discussion considers how the missionary approach dealt with the changing world and encounters with difference, as well as the changing face of difference in a larger national context.

The next chapter focuses on Buffalo Bill (Bill Cody)'s *Wild West Show* in the 1890s and takes the discussion to the turn of the century. The show was another American export to Britain and by studying it the author examines the way America was viewed within Britain - as a model of progress and modernity but also as an embodiment of relaxed class structures, mass culture and economic rivalry. There is very little documentation of the Indians' responses to Britain, and although Flint does not discuss this at length, it is interesting to note that in the 1940s Catlin documented a lot of what the Indians did and felt in his exhibitions, whereas in the 1890s Cody did not. This alludes to an increased commodification, identified here through the decrease of interest demonstrated by the

tour organiser in the Indians, coupled with a heightened awareness of their commercial appeal. For Cody it would seem that they were simply there to be part of the show, revealing an imaginary not a material world, which in fact worked to conceal the realities of native life, such as the move of natives onto reservations.

The discussion is then broadened to address how a comparative understanding of frontiers and subjects was negotiated in relation to America's treatment of Natives; in particular in relation to the increased American influence in Britain - seen to be a form of invasion. Anxiety over this frontier was repeated in relation to the colonial British Indian frontier - a site of struggle in regard to the possible Russian invasion and the rising of Pathan tribes. As well as this, confusion over the term 'Indian' was often produced and used to textual effect in literature. This confusion was a common occurrence in material terms also, with many British people being shocked by the Indians in Catlin's exhibition, as they were expecting to see South Asian colonial subjects. This comparative framework was not always evoked through confusion, though, as at times the Native American was used as the symbol against which all experiences of indigenous peoples were measured. Aboriginal people were expected to be like Native Americans and the 'dying' Indian device was easily applied through poetry in response to massacres of aboriginals.

Flint's conclusion analyses contemporary writings by native peoples, in particular James Welch and Leslie Marmon Silko. These aim to re-appropriate 19th century transatlantic history; the very fact of re-appropriation suggesting that existing historical representations are appropriative. At the 'cusp' of the 19th century, when it became clear that Britain had more to gain from treating the US as an ally rather than rival, the need to assert difference in terms of nationality diminished. This meant that the difference between US and British attitudes towards Native Americans diminished also. These writings use the transatlantic frame to emphasise the dislocation felt by American Indians when engaging with European modernity and also to highlight how the internal colonial relations of the US must be considered within their global frame.

This is a very informed volume that uses an impressive range of literary texts in order to chart a history of representation and interaction. The crucial intervention of Flint's project is in how it implicates Britain in narratives and discourses regarding Native Americans, in a move that demonstrates the long and intimate links that become forged between an empire and its colony. The overarching themes of her discussion are: how national narratives form subjects, how Indians were considered to be a-historical and how they were manipulated for the cause of other narratives, largely because they were not considered to have a stake in a nation's development and so were not defined by a nation. The study also draws attention to the transnational mobility of Native Americans, showing that they were not passive in relation to what was enacted upon them, instead they were active agents in seeking reparations for the theft of their land. This material engagement with Indians highlights that, although they were used as symbols, they were actively resisting this reduction through transnational movement.

A photograph of a street festival. In the foreground, a man in a white suit and a crown-like headpiece is playing a stringed instrument. To his left, a woman in a yellow and white traditional dress with a headscarf is also playing a stringed instrument. In the background, other people in various costumes, including a woman in a red and white outfit and another in a white and red outfit, are visible. The setting is a cobblestone street in front of a building with a balcony.

Book Reviews

Louis Bailey
Bethan Harries
Saima Latif
Humaira Saeed

Reviews

ARTS, LITERATURE AND SPORT

QUEER IN BLACK AND WHITE: INTERRACIALITY, SAME SEX DESIRE, AND CONTEMPORARY AFRICAN AMERICAN CULTURE

Stefanie K. Dunning

Publisher: Indiana University Press, Bloomington and Indianapolis

Year: 2009

Pagination: pp. 136

ISBN: 9780253221094

Price: £14.99

This study examines African American cultural productions in fiction, film and music that feature interracial desire in the context of same-sex desire to consider the implications of this intersection on expressions of Blackness.

The introduction dissects some of the ideas examining homophobia as part of Black communities and racism as part of White gay communities. By situating the discussion between discourses that locate queer as antithetical to Black nationalism or define it as White, the book aims to address both of these claims as faulty through looking at texts that engage with both same-sex and interracial desire.

The film *Jungle Fever* is cited through a quotation that equates gay Black men with criminality and drug addiction as well as connecting them to Whiteness - thus suggesting that being sexually and socially available to Black women is that which makes Black men part of the Black nation. Here 'the equation of interracial desire and gay identity connects queer identity to that which is outside' (p.4), and Dunning uses this to set up her argument for reading texts in more complex ways that locate both the interracial and the queer as part of Black nationalism. She also examines the film *Tongues Untied* by Marlon Riggs to highlight that, whilst the film idealises relationships between gay Black men, inscribing Black with queer, in reality Riggs's was engaged in a long-term relationship with a White man. An intertextual reading allows us to locate the interracial relationship of Riggs's life in the image of Black nationalist gay relationships in the film.

Chapter one looks at Me'Shell NdegéOcello's album *Plantation Lullabies* which deals with negotiated nationalisms. Again Dunning argues for the inscription of queerness within the Black nationalism expressed within the music, through identifying the use of ambiguously gendered terms. Images of NdegéOcello that accompany the CD elucidate this ambiguity of both gender and sexuality within her music and NdegéOcello openly self-ascribes as bisexual.

The following chapter looks at Eldridge Cleaver's essay 'Notes on a Native Son' and considers its attack on author James Baldwin. In the essay, Cleaver argues that to be both homosexual and Black is to have a hatred for Blackness, to feminise oneself - and that this is doubly true if homosexual relations are with a White man. Later in the chapter, Dunning focuses on Baldwin's novel *Another Country* and examines Black Nationalism with a focus on the novel's character Rufus, as well as questioning submissiveness and race in terms of his sexual relations.

In Chapter three, she evaluates the novel *Loving Her* by Ann Shockley - the first novel to focus on a Black lesbian protagonist. The novel is evaluated as a rejection of the sexist logic of Black nationalism and contests the idea of Blackness as male and heterosexual. The novel also portrays interracial love as the protagonist's salvation and this chapter analyses the critiques of this plot that view it as problematic in a queer Black context.

Finally, Dunning looks at Cheryl Dunye's film *The Watermelon Woman* as a means to analysing the history and body of the Black lesbian. The relationship of the main character - a Black woman - with a White woman provides a narrative for exploring the different experiences between the women due to their races; allowing the film to comment on Blackness through their relationship.

Overall the book allows the reader to consider that in allowing Blackness and Whiteness to

interact within them, each of these texts elucidate how their featured interracial relationships allow for, and provide, the opportunity for them to examine Blackness. Dunning argues that if the interracial relationship makes Blackness visible, then assertions from certain Black Nationalist canons that imply having intimate relations with White people is deracinating cannot be correct. In conclusion, she argues for a reading of these texts that firmly situates them in the African American tradition, where Blackness is asserted not undermined within the context of same-sex desire.

Also relates to:

Culture, Identity, Gender and Relationships
History

NIGGER FOR LIFE

Neal E. Hall

Publisher: Self published

Year: 2009

Pagination: pp.265

ISBN: 0972973044

Price: £60.00

Nigger for Life is a collection of poems by Neal E. Hall. The collection begins with the lines of a poem that state 'to white America I am a nigger for life'. This simple introduction contextualises the title of the book and outlines the volume's focus on racism in the US. Its introduction continues to set out, through recounting Hall's own experiences, how prevalent he believes White privilege, and its associated racisms, are in the US.

Hall outlines how he believes he was 'duped' by the dominant stories of White America such as those of Lincoln freeing the slaves, and those stories that intimated hard work would allow social and economic advancement for Hall and other African Americans towards achieving the 'American Dream'. The injustice he experienced after graduating made him re-evaluate these beliefs as he realised that opportunity was not actually granted equally, regardless of the amount of work he had put in. His poem 'Outside Inside of Outside' demonstrates Hall's own sense of false consciousness as he explores the role of education outlining his beliefs that being taught in the language of the White man will not free the Black man. In later poems he goes on to critique education and its ability to keep Black people misinformed.

The writings contained in this collection span two decades and engage with a variety of themes that focus on the fight against racism. This is drawn together with a call to White people to recognise their privilege and understand that such privilege is part of the machinery of racism - that even if they do not engage in racist behaviour directly, as a whole they benefit from the racism that is enacted. Hall asserts that there are 'white advantages to be secured/and maintained in creating niggers/to keep them niggers' (p.6). In his poems, Hall emphasises the hypocrisy of America in claiming to be changing its attitude towards race, pointing to the continued existence of both racism of individuals and the institutionalised racism that is perpetuated through the State. He points specifically to events such as Martin Luther King's birthday as times when White America 'absolve[s] / itself of the previous 354 days of continuous / racial oppression, injustice and exploitation (p.8).

Hall stresses the ability of poems to inspire Black people to not lose their will and to understand their history in order to achieve liberation. His poems also address internalised racism (Black people do not turing racism on themselves), and consider the role of economics in racial exploitation through racial discrimination, oppression and capitalist exploitation, highlighting the inhuman economic gains of White people and leaders.

In these poems, assimilation and the War on Terror come under scrutiny along with the American criminal justice system. Hall also examines the role of the divergent African American leaders Martin Luther King Jnr. and Malcolm X, with Hall rejecting the former's campaigning as providing a too palatable an anti-racism strategy. Hall, instead brings to the fore his own preference for a resurgence of Black activism in line with the more radical approach of the Malcolm X.

The span of time that Hall's poems address show his changing views regarding racism and his shift towards and expectation and need for a more radical politics in the face of an ongoing and

multi-faceted oppression that he terms 'America's continued state of slavery'. This collection provides a fascinating look at one man's changing perspective and his belief that his poems represent the experience of many and the implications for a whole society's future.

Also relates to:

Culture, Identity, Gender and Relationships

History

Migration, Immigration and the Refugee Experience

Politics and Government

CULINARY FICTIONS: FOOD IN SOUTH ASIAN DIASPORIC CULTURE

Anita Mannur

Publisher: Temple University Press, Philadelphia

Year: 2010

Pagination: pp. 255

ISBN: 978 1 4399 0078 9

Price: £18.99 (paperback)

This volume focuses on the role of food in describing South Asians in the diaspora in literature, film and Television. Mannur's argument considers how national identity, home, belonging and racialisation are all articulated through the culinary and aims to highlight the politics and symbolism of food.

The introduction analyses various comments that assign the smell of Indian food to Indian bodies in negative and racialised ways so as to 'illustrate the multiple complexities and conflicts enmeshed with culinary rhetoric' (p.5). The chapter also emphasises how food repeatedly becomes the matrix by which the difference of South Asian bodies is discussed. The study aims to focus on the Anglo-American diaspora of South Asia, to also pay attention to the interchange between the US and other diasporic sites, considering how an 'understanding of home, Diaspora, and migration become complexly intertwined with food and belonging within gendered hierarchical structures' (p.10). The introduction also engages in a discussion of food studies as a discipline. Mannur considers food as a discursive space that exists beyond an action of a symbol of group identity and moves into an understanding of food as a register which we can use to theorise gender, sexuality, class and race. The study is split into three sections each comprised of two chapters: 'Nostalgia, Domesticity, and Gender', 'Palatable Multiculturalisms and Class Critique' and 'Theorizing Fusion in America'.

Chapter One analyses the affective role of food in experiences of dislocation. For this discussion Mannur coins the term 'culinary citizenship' which addresses the identities that can be forged and claimed through food. She looks closely at the work of Shani Mootoo, Sara Suleri and Madhur Jaffrey to consider how food is always available as the script through which to talk about displacement and belonging. In Chapter Two, she addresses the site of home as one that genders and disciplines subjects whilst also allowing for alternative rendering of the space. The chapter ties several texts together (Ismat Chughtai, Romesh Gunesekera, Shani Mootoo, Mira Nair, Deepa Mehta) to emphasise the compulsory heterosexuality embedded in food, family and the home, to then explore how this is underpinned with the possibilities of a queer kinship that can be articulated through food.

In the second section 'Palatable Multiculturalisms and Class Critique', Mannur begins by highlighting the expression of colonial power through investments in the trade of sugar and spices and goes on to consider the notion of 'food pornography' whereby writers engage in a form of self-exoticisation by exaggerating their food in terms of its otherness. She looks closely at Chitra Bannerjee Divakaruni and Bharati Kirchner to discuss how racialisation is expressed through food via multiculturalism. Subsequently she addressed the issues of race and labour and looks at the film *Mirch Masala* to consider the gendered and classed labour inherent in food production. Here Mannur considers how and when the image of food is pitched away from romantic ideas and onto harsh realities of labour that make 'antiporn'.

In 'Theorizing Fusion in America', the final section of the book, the author looks at writings that engage with the experiences of second generation characters in the US. The discussion begins with *Indiana Jones and the Temple of Doom* and Jhumpa Lahiri's fiction to consider how food is a way that abjection is expressed - but can also become the medium where a desire to resist abjection can be

expressed. Mannur then goes on to frame *Harold and Kumar go to White Castle* within the unexpected narratives of migration and nostalgia. Finally, she explores the political meanings articulated via a variety of cookbooks highlighting that some act to manage immigrant excess whilst others act to restrict it – illuminating how food can be a disruptive form of culinary difference.

The book culminates by the author reminding us what is at stake in discussions of food, especially within discourse of multiculturalism. Her conclusion emphasises how food is used to make south Asians palatable and consumable and that we need to look for alternate readings and expressions that note the nuances, range and contradictions that emerge from culinary fictions.

Also relates to:

Culture, Identity, Gender and Relationships

History

CRIMINAL JUSTICE AND RACIAL VIOLENCE

RACE, ETHNICITY, CRIME, AND JUSTICE: AN INTERNATIONAL DILEMMA

Shaun L. Gabbidon

Publisher: Sage Publications, London, New Delhi, Singapore, Washington DC and Los Angeles

Year: 2010

Pagination: pp. 241

ISBN: 9781412949880

Price: £21.99 (paperback)

This book sets out to explore the nature and scope of the race/crime relationship and investigate the initial and long-term effects of colonisation on crime and justice for racial and ethnic minorities. The volume gives a chapter to each of the following countries, which were selected due to the centrality of colonisation or other repressive systems in structuring the society: Great Britain, the US, Canada, Australia and South Africa.

The study aims to analyse the 'dilemma' of the relationship between race, ethnicity, crime and justice across the aforementioned countries to examine the similarities and differences between them. Gabbidon identifies this 'dilemma' as the outcome of early European colonisation which has led to racial and ethnic minorities being excessively targeted for attention by the justice system. The book provides numerous tables providing fascinating and in-depth analysis of crime and population demographic statistics.

In the opening chapter, Gabbidon outlines his framework in assessing each of the five countries. First he expands on his use of the Colonial Model - the theory he uses to contextualise race and crime - and from the outset he is clear that the links between colonialism and criminology are drastically under-explored and consistently excluded from the criminology canon. The chapter proceeds by discussing in brief external and internal colonialism and their links to racial discrimination, and concludes by outlining the pitfalls of using crime statistics cross-nationally and without the use of contextualising data.

The subsequent chapters on each country follow a similar format; each one providing an overview, a history regarding race and ethnicity in that nation, an overview of its criminal justice system and current demographic information of its citizens. This is followed by a summary, conclusion and references. Each chapter also provides sub-headings of particular relevance to the country in question, allowing the book to explore in more specific detail the research and laws pertaining to that country.

In the chapter concerning Great Britain, Gabbidon reviews migration patterns to examine how crime became part of ethnic minorities' everyday experience. His study culminates in an evaluation of racial and ethnic minorities in the criminal justice system today. In his subsequent examination of the United States, he looks at the different groups who have been considered a 'criminal justice problem' in the country, from Native Americans to African Americans and the shifts in their experiences over time.

Chapter four looks at Canada and outlines the history of early European colonisation of

Aboriginal land and the current experiences for those Aboriginal people and those termed as 'visible minorities' (non-Caucasian in race and non-White in colour, which does not include Aboriginal people) in Canada today. In the following chapter looking at Australia, Gabbidon continues his examination of European colonisation which has culminated in an over-representation of Australian Aborigines in the criminal justice system. He also explores the efforts to reduce this.

In Chapter six, Gabbidon focuses on South Africa and discusses the disorder caused by Dutch and British colonisation and the racial divisions caused by the discovery of gold and diamonds. Later in the chapter he also looks at the country in its post-apartheid incarnation to consider its crime-related challenges.

In his conclusion, Gabbidon brings his findings in all of the featured countries together and outlines both the specificities and the similarities within which ethnic minorities negatively experience their home/host countries' criminal justice systems, and the way in which such experiences may help towards generating an international understanding of how ethnic minorities experience crime.

Also relates to:

History

Politics and Government

POLICING AND THE LEGACY OF LAWRENCE

Nathan Hall, John Grieve and Stephen P. Savage (eds), foreword by Doreen Lawrence OBE

Publisher: Willan Publishing, Cullompton and Portland

Year: 2009

Pagination: pp.296

ISBN: 9781843925057

Price: £22.00 (paperback)

This volume marks the tenth anniversary of the Stephen Lawrence Inquiry and explores the impact of the inquiry on policing policy. The book closely and carefully considers how far the recommendations of the enquiry have been incorporated into the various areas of service delivery. Contributions to the volume come from a range of perspectives, that include contributions from key policing figures and chapters that are based on personal reflection. The book includes a foreword by Stephen's mother Doreen Lawrence.

In their introduction, the editors introduce six dimensions of the Lawrence legacy: cultural, governance, political, legal, intelligence and international. They also discuss the role of the Lawrence Inquiry in police reform, outlining themes that emerge within the book and pointing to other studies in the field of race and policing.

The volume is split into three sections:

Part One is entitled 'Lawrence in Context' and has three chapters. Initially in this section, the authors look at the Stephen Lawrence murder investigation and the subsequent miscarriage of justice and failures of the police system. In addition, the chapter also questions why the Lawrence case became a watershed in British policing. The following chapter documents a conversation between one of the book's editors John Grieve and Ben Bowling, Professor of Criminology and Criminal Justice, who has undertaken research on violent racism and hate crime and also acted as a witness to the Stephen Lawrence Inquiry. Finally the first section looks at police engagement with communities post the Inquiry by assessing the key achievements, weaknesses, and level of independence of the Independent Advisory Group.

Part Two has four individual chapters and is called 'Lawrence and Operational Policing'. The first chapter in this section, Chapter four, examines the Inquiry's recommendations, the Home Office recommendations, and the development and implementation of both the Anti-Racist policing strategy and the Diversity Strategy. It also examines the importance of 'street level' officers in providing leadership for following initiatives. Next, the editors provide a personal reflection by P.C. Bill Griffiths who formed part of the investigatory team into the murder of Damilola Taylor in 2001. This personal account charts the changes within the Metropolitan Police Service since the charges made by the Lawrence Inquiry. Chapter six considers the relationship between concepts of intelligence that

were developed independently of the Lawrence Inquiry and the alternative forms of intelligence that emerged as a response to the Inquiry. Chapter seven is comprised of further personal reflection, this time by Jonathan Crego on the impact of public enquiries on training. Crego co-created the Strategic Management of Critical Incidents training regime that was informed by the lessons of the Lawrence Inquiry. The final chapter eight, by the Director of Kingston Racial Equality Council looks at the importance of independent advice and its involvement with the Lawrence Inquiry.

Part Three, 'Lawrence – Widening the Agenda', looks at the implications of the Inquiry and related initiatives outside of the criminal justice arena. The opening essay of this section, chapter 9, discusses the impact of the Lawrence Inquiry on developing community and race relations training; it goes on to question whether training is the appropriate way to achieve the outcomes of the Inquiry, asking whether education would be more effective. The subsequent chapter ten, looks closely at an empirical research study that examines the differences in perception between the police officer and the victim of the same racist incident, suggesting that a better understanding of this 'perception gap' (p.215) could contribute to developing an improved policing service. The final chapter of the book provides the concluding overview of the progress of the educational recommendations of the Inquiry. In particular, it questions the lack of reference to, and consideration of educational practitioners in the final recommendations, such as trainee teachers, teachers or school governors.

Also relates to:

History

Politics and Government

RECONSTRUCTING LAW AND JUSTICE IN A POSTCOLONY

Nonso Okafo

Publisher: Interdisciplinary Research Series in Ethnic, Gender and Class Relations Series, Ashgate Publishing, Farnham and Burlington

Year: 2009

Pagination: pp.249

ISBN: 9780754647843

Price: £60.00

This study of comparative law examines the experience of recreating law and justice in societies that have just emerged from colonial rule or internal dominations. Through analysing information gained from twelve post-colonies: Afghanistan, Australia, Brazil, Canada, India, Iraq, Japan, Kenya, Nigeria, Saudi Arabia, South Africa and the US, Okafo argues that any post colonial reconstruction needs to consider the traditions and customs of a society as well as official laws that have been imposed by the colonial powers. The chapters of the book investigate elements of indigenous-based and foreign-based law systems applicable in a country, and include an in-depth look at the Nigerian experience. The book has four parts.

Part one explores the critical importance of customary law in contemporary times and argues that all laws are rooted in custom. He utilises the term 'grounded' to describe a law's connection to the culture from which it is developed. Okafo also aims to avoid any assumptions that grounded law is inferior to foreign law if it is able to remain effective and efficient; and he subsequently assesses the effectiveness of traditions in rural and industrial societies and defines the differences between these societies in their justice characteristics.

Part two evaluates the relationship between indigenous and foreign laws in each of the twelve countries. This section provides an international comparative perspective on home-grown law versus foreign systems via comparisons of geography, history, and relations of certain elements of law to others; it also presents the key similarities and differences between the countries. By comparing colonies of different countries, Okafo aims to give an insight into the effects of different forms of domination, for example looking at the distinct effects of British modes of 'indirect rule' compared with French methods of 'assimilation' and examining each country's efforts to 'reconcile the indigenous and foreign law' (p.35).

Part three focuses mostly on Nigeria to examine the processes and results of a reconstructed legal system and offers suggestions for successful rebuilding, outlining the challenges of creating

an effective legal system within an emerging nation. Okafo also recounts the history of Law in Nigeria, explaining how the English 'Common Law' system was imported to Nigeria and to create the general law - pre-existing laws were presented as backward and not considered to have the requisite authority. The discussion extends to consider how, even after independence, Nigerians are ruled by English law and the book argues for a more pragmatic law to be instigated that incorporates a more direct engagement with African-based life, stating that a '[P]roper law and justice restoration would yield an indigenized postcolonial system in which the age-old indigenous systems are synthesized and blended with appropriate elements of the foreign systems' (100).

Part four concludes the book by insisting on the need for a new outlook on law and justice, offering ideas based on a shared responsibility by both governments and citizens. By urging for a sense of common ownership so more feel invested in the legal system, countries would also shed one legacy of colonial rule - lack of trust in government and the expectation that laws will be imposed rather than participated in.

The book also has one appendix – the questionnaire used by Okafo to interview people connected to the Nigerian legal systems.

Also relates to:

Culture, Identity, Gender and Relationships

History

Politics and Government

RELUCTANT GANGSTERS: THE CHANGING FACE OF YOUTH CRIME

John Pitts

Publisher: Willan Publishing, Cullompton and Portland

Year: 2008

Pagination: pp.176

ISBN: 978 1 84392 365 7

Price: £22.99 (paperback)

This book is based upon a study using field research undertaken in three London boroughs between 2005 and 2008 which was part of Pitts long term commitment to researching this issue. In these boroughs, including Waltham Forest, Pitt researched the prevalence of youth gangs, and their social impact on the neighbourhood. He also evaluated a gang desistance programme – interviewing its participants and peer mentors, spoke to volunteers working in gang-affected neighbourhoods and the young people and parents from those areas. In total, Pitts talked to over 300 people from areas affected by gangs.

Chapter one introduces the framework for the book and looks at existing research into youth gangs and surveys compiled in the late twentieth century. During the 1980s and 1990s there was no evidence of youth gangs, and the gangs that existed were mostly made up of White adults – evidence which challenges the perceptions that gang membership has always been a problem associated with young people of colour. Pitts notes that in starting the research for this book, many respondents expressed a sense that something had changed in the last decade, with the results to preliminary questionnaires and police reports highlighting problems with youth gangs that had developed over the past five to eight years. Significantly, as the number of gun crimes has risen, the age of the perpetrators has dropped. Further to this Pitts points out how, although there has been an overall decrease in crime in Britain, there has been an increase in certain areas with certain groups becoming more criminalised.

In Chapter two, Pitts looks closely at the term 'gang' and the surrounding scholarship, looking at the body of work that has emerged from the US and has become increasingly influential in Europe. Chapter three examines gangs and criminality within Britain through looking at two dominant theses: 1) one that sees youth crime as a problem of governance and external social forces, and 2) which identifies the individuals involved as inherently disruptive. Later in the chapter a possible third option is considered - the 'political economy' of gangland (7).

The author uses chapter four to argue that gangland is the result of gentrification and the connected estrangement of certain groups from political participation into social exclusion. In the

following chapter, organised crime, the international drugs trade and street crime are discussed and Pitts argues that such criminality has informed the emergence of gangs. Chapters six and seven look at the role of gangs in the development of young people's world views and the appeal of gangs for young people, with the later involving consideration of the perceived safety and support provided by gangs.

The final two chapters, eight and nine, look into the wider impact of gangs on the areas in which they operate and give consideration to the policy changes that are needed to alleviate this impact - Pitts looks in detail at the government initiative 'Every Child Matters' to see how its principles could be applied to gangland related interventions.

Overall the book provides a variety of accounts of armed youth gangs in his chosen locations and reveal the devastating impact that gangs can have on their members, the wider communities, and those charged with safeguarding the all. Essential to Pitts' text is his stress on the link between the private troubles of young people affected by violent youth gangs and the public issues of the estrangement of their neighbourhoods from the socio-economic and political mainstream, providing evidence that gangs exist through a multitude of problems that cannot be understood or dealt with in isolation.

Also relates to:

Culture, Identity, Gender and Relationships

Education

History

Politics and Government

RIOTING IN THE UK AND FRANCE: A COMPARATIVE ANALYSIS

Edited by David Waddington, Fabien Jobbard and Mike King

Publisher: Willan Publishing, Cullompton and Portland

Year: 2009

Pagination: pp.276

ISBN: 9781843925040

Price: £45.00 (hardback)

This book was created following a series of workshops between British and French academics interested in French and British rioting in the late twentieth century and early twenty-first century. It is a collection of essays reflecting this collaborative work engaging with three main strands of interest:

- 1) an analysis of the British riots of the 1980s (in cities such as Liverpool, London and Birmingham), 1991/2 (in various cities across the UK), 2001 (Burnley and Oldham) and 2005 (Bradford and Birmingham);
- 2) an analysis of the French riots in 2005 (beginning in Paris but spreading across France); and
- 3) the introduction of a collaborative framework which also examines rioting in Germany and the US.

The volume aims to engage with the antecedents and aftermath of riots and emphasises the need for a full sociological analysis of the locations of riots, how they started, and the roles of the state and/or existing race relations.

In Part One, Chapter one contextualises the riots in Britain in 2001 and in France in 2005 and aims to understand the causes of the French riots through an analysis of British riots, as well as looking at recent studies by French scholars. Chapter two examines the disorders in Britain in the 1980s and 1990s, evaluating academic approaches to them, presenting an overview of events and an outline of theories and the subsequent chapter provides a similar analysis and overview of the French riots 1981-2004

The whole of Part Two focuses on the British riots of 2001 and 2005, and contains four chapters - each analysing a different aspect of the riots. Firstly, they look in depth at local history of the riot locations, as well as the mechanisms by which rioters assembled, whether the hierarchical regime of policing is compatible with sensitivity to diversity. They also utilise interviews carried out in Bradford between 2003-5, with convicted rioters, third-party observers and police officers. In the ensuing analysis the authors dissect the assumption that riots are enacted by groups holding a collective

identity and opinion - arguing that where rioting groups may look homogenous there is a wide-range of motivations for involvement as well as a mix of attitudes towards police and violence. Finally consideration is given to the government strategy of 'community cohesion' that was developed in the aftermath of the 2001 riots, asking why these riots were such a watershed for policy. The discussion draws on field research on the impact of community cohesion work with young people in Oldham.

Chapter eight examines the uniqueness of the 2005 clash between South Asian and African-Caribbean youths in Lozells. The chapter outlines the events of this disorder and the police operation linking this in to a comparison with the 1980s Handsworth / Lozells riots.

Part Three looks in depth at the French riots of 2005-8, and is comprised of five chapters (nine-twelve). Initially this section investigates the structural variables that were at play in relation to the 2005 riots to question what it was about this time that generated riots, with the first chapter analysing the role of population segregation, employment ethnicity and family size. Subsequent chapters in this section explore the relationship between riots and urban regeneration programmes, considering the often racial dynamic of these programmes; as well as how participation in social life can potentially cause rioting and the differences between first and second generation migrants' attitudes towards political involvement. Finally, in chapter twelve, consideration is given as to whether riots can be considered to be a political protest, and the differences in the political beliefs and lifestyles of those who chose to riot and those who chose not to participate.

Chapters thirteen look further at field study of youth gangs involved in the UK riots, as well as some riots in Germany and the US. Analysis in these chapters assess the relationship between delinquency and rioting, and further discuss the role state agencies such as the police and government have in the development of rioting and potentially inflaming rioters, leading to escalations in violence. The book concludes by drawing together the lessons of the contributions and re-engaging in a comparative study of France and the UK. It closes by looking at current preventative policies and how these engage with ideas of multiculturalism and race relations.

Also relates to:

Culture, Identity, Gender and Relationships

Education

History

Politics and Government

CULTURE, IDENTITY, GENDER AND RELATIONSHIPS

IMPERIAL SUBJECTS: RACE AND IDENTITY IN COLONIAL LATIN AMERICA

Edited by Andrew B. Fisher and Matthew D. O'Hara, foreword by Irene Silverblatt,

Publisher: Duke University Press, Durham and London

Year: 2009

Pagination: pp. 303

ISBN: 978 0 8233 4420 9

Price: £14.99

Fisher and O'Hara's collection is based upon the premise that race and ethnicity in colonial Latin America were fluid and that its communities had diverse understanding of themselves as individuals and imperial subjects. The introduction discusses the relevance of identity to the study of the Iberian colonial world, emphasising how identity is formed through interactions between imperial subjects and the colonial institutions.

They argue that Colonial reality was formed by a multitude of interactions among imperial subjects, and this collection aims to unpick 'how Iberian settlers, African slaves, Native Americans, and their multiethnic progeny understood who they were as individuals, as members of various communities, and ultimately as imperial subjects' (p.). The collection insists on the importance of studying identity in relation to the contextual social formations and of studying it historically, and seeks to explore how structures of rule impacted on lived experience and as such, created identities. The eight contributions to this book span the colonial era and beyond, each focusing on a different

aspect of the identities embodied by imperial subjects. Jeremy Mumford starts the collection with a discussion of the Perpetuity Controversy in Peru in the sixteenth century – a conflict between the Crown, indigenous lords and Spanish counterparts which led to more complex understandings of their identities and the relational power different subject positions held.

Jane E. Mangan then charts the evolution of colonial racial hierarchies and categories for indigenous and Mestiza women involved in urban trade, detailing how their assertive engagement with this social space challenged gendered and racial assumptions and the terminology used to discuss their existence and experience. David Tavárez also addresses terminology to show how generic terminology failed to adequately represent the complex identities and interactions of subjects.

Cynthia Radding looks at borderland societies to consider the ways in which colonial ideologies can persist in locations at a distance from the imperial centre, and how the flux in populations meant that meanings used to describe inhabitants also coalesced. Mariana Dantas's chapter focuses on Brazil and the use of colonial racial categories in the eighteenth century, examining how Black people – both enslaved and free – carved out their own spaces in colonial society despite racist attitudes.

Dantas specifically examines the ways in which Black people utilised racial categories to articulate themselves as imperial subjects. Ann Twinam continues to explore Black social mobility through discussing processes in late colonial Spanish America whereby Black citizens could secure White identity from the king - identifying the sources of colonial discourse around Whiteness and its impact on how race was understood.

Sergio Serulnikov's essay is concerned with the united response of Creole patricians and non-White plebeians in La Plata to the abolishment of its militias. The imposition of a royal garrison of Spanish troops is identified by Serulnikov as generating a unique alliance between patricians and the town's non-White populace. Maria Elena Diaz analyses how imperial subjects constructed ambiguous identities by looking at royal slaves in Eastern Cuba who were awarded a level of self-governance in exchange for their obedience. Finally, Karen Caplan concludes this volume with her examination of how indigenous communities and state governments of Oaxaca and Yucatán modified and challenged established colonial institutions in the years following Mexican independence. Caplan highlights how, in so doing, postcolonial citizenship and identity was being negotiated.

Overall the collection aims to bring into discussion the creativity and agency with which imperial subjects in Latin America navigated their colonial and postcolonial worlds.

Also relates to:

History

Politics and Government

AFGHAN WOMEN: IDENTITY AND INVASION

Elaheh Rostami-Povey

Publisher: Zed Books, London and New York

Year: 2007

Pagination: pp. 159

ISBN: 978 1 84277 856 2

Price: £16.99

This book argues that women's rights in Afghanistan must be understood within the global perspective of imperial domination and the tensions between Muslim countries and the West. Rostami-Povey discusses how region, ethnicity, conflict and colonial interventions affect approaches to, and treatment of, gender, emphasising that historical context is crucial to any understanding of these. A central concern of the book is to 'counter the often inaccurate and misleading impressions put about by the media and politicians in the West when they talk about Afghanistan and Afghan women in particular' (p.xi). Rostami-Povey argues against popular stereotypes to demonstrate how US intervention in Afghanistan has not lead to any improvement in conditions for women, and to highlight that the challenges facing Afghan women are both global and local.

In Chapter One, Roastami-Povey recasts popular arguments regarding Afghan women to emphasise that any discussion needs to consider the challenges faced by Afghan women within, and

by, the West - rather than only apportioning blame to historic and current Afghani culture. She also highlights the resilience of Afghan women, focusing on their struggle for rights to illuminate how these women are agents for change. The discussion takes as its starting point the symbolic role that women have played in Afghan politics, their experiences and their survival strategies at the time of Taliban oppression, US invasion and the current occupation.

In the following chapter, Rostami-Povey considers communal identities and gender relations in more detail by looking at the situation for women under the Taliban and focusing on women's survival strategies. It explores the solidarity of men and women when under Taliban rule, arguing that this coalition between genders enabled women to be mobile and run operations such as secret schools. The co-operation of anti-Taliban men and women meant that expected gendered practices such as Mahram, (whereby women must be chaperoned by male relatives when in public), were performed in order to allow these women to carry out these forbidden activities. In this way, the enactment of an image of male domination was actually an enabling force for women, and as such Rostami-Povey argues that we must be wary of interpreting Mahram as a straightforward expression of male domination as often these actions were more complex.

Chapter Three addresses the impact of reconstruction, questioning whether it is better for women in Afghanistan after the US-led invasion. This chapter argues that the presence of foreign forces weakens nation-state building as Western imports such as Market liberalism create tensions between the state, foreign private companies and warlords. The challenges of being under invasion also include the rise of the opium economy; the insecurity of the nation-state and the resulting conditions force many to leave for Pakistan and Iran. Rostami-Povey considers the impact of these contextual shifts on women's experience in particular.

The next chapter focuses on the experiences of Afghan women in the diaspora, exploring the tremendous support given to them by feminist movements in Iran and Pakistan, and comparing these to the limited connections with US and UK movements. This chapter considers the impact of 9/11 and 7/7 on women's consciousness, and through a comparative study of diasporic communities, Rostami-Povey uses interviews to discuss the isolation and racism experienced by women in exile. She also examines how Afghan women in Pakistan and Iran started to break free from lives of domination and marginalisation through negotiating their own feelings and attitudes regarding patriarchy and Islam.

The book concludes by charging imperial agendas as posing the ultimate challenges to women in Afghanistan, arguing for a need to reconceptualise women's rights and democracy within the context of imperialism and invasion thus creating a challenge for local feminism and the larger global context.

Also relates to:

Economics and Globalisation

History

Politics and Government

VISIBLY MUSLIM: FASHION, POLITICS, FAITH

Emma Tarlo

Publisher: Berg Publishers, Oxford and New York

Year: 2010

Pagination: pp. 241

ISBN: 978 1 84520 433 4

Price: £19.99 (paperback)

In this book Emma Tarlo begins by noting the increased visibility of faith amongst Muslim women over the past decade and considers why dress is such an important issue for Muslims. She asks why this has become a matter of such media and political interest and aims to explore the diversity of clothing that is worn to express Muslim identities and concerns today. Tarlo questions why this diversity of expression of faith is reduced by the mainstream to be one particular gendered look that is considered repressive. The book aims to contextualise Muslim dress practices in Britain as ones that are undergoing major transformations and reflect 'complex debates about identity, faith, politics, ethics, aesthetics and belonging' (2). It also sets out to focus the discussion on the experiences of

those wearing the clothes themselves to identify what the clothes mean to them and what impact their dress has on their engagement with public space.

The introduction incorporates a critique of the dominance of 'the veil' in any discussion of Muslim women, highlighting how many of these discussions are ingrained with binaries of for/against, liberative/oppressive, stating that this book hopes to move beyond this reductive approach. Through pointing to the diverse cultural backgrounds of Muslims in Britain she highlights the many different clothing traditions that have been incorporated into fashion trends, that can be called Muslim and are then worn by Muslims from a mix of different cultural backgrounds themselves. As such, Tarlo argues, there are many nuances of visibly Muslim appearances in Britain today that are subsumed under the generalised term 'the veil'.

Next, Tarlo present three biographies of professional Muslim women – Rezia Wahid, Shazia Mirza and Humera Khan - to emphasise the variety of changing factors that have influenced their clothing practices. Through this the chapter indicates the complexity of their stories and analyses how individual histories and experiences become incorporated into dress styles.

In chapters three and four, Tarlo shifts the focus by engaging with a White British convert to Islam who wears hijab to explore ideas of multiculturalism and agency. This chapter also considers how meanings of the hijab are shaped by conceptual and contextual factors such as the 'war on terror'. The next chapter looks at how young women have experimented with style through incorporating their own personal aesthetics into their Muslim dress. Tarlo argues, through referring to particular case studies, that looking Muslim is not always a case of conforming to an inherited tradition and that Muslim looks can be a way to negotiate multicultural backgrounds. Here she considers in detail two Muslim hip-hop artists called Poetic Pilgrimage.

Chapter five looks at the radical political organisation Hizb ut-Tahrir, addressing the multiple attempts by media representations, radical and conservative Muslim groups, and far-right British groups to place women's dress at the 'centre of a mythological 'clash of civilizations' (p.14). Tarlo considers her analysis of the media in the following chapter and questions how it is that face-veiling has become such an emotive issue and why it generates such affective responses. She examines the different meanings of the niqab through analysing different women's experiences – both of wearing the niqab and engaging with those who do, and looks at online discussions. The analysis of the internet is continued in chapter seven wherein Tarlo looks at the website thehijabshop.com in considering the role of fashion commerce in understanding the visual elements of religion. Next, Tarlo expands on this to consider Islamic fashion designers in Britain focusing on the role these designers play in generating cosmopolitan fashion for British Muslims by drawing together a multitude of regional global styles.

The book is full of pictures to emphasise Tarlo's points regarding the diversity of Muslim image and to highlight the direct engagement she has had with the communities she discusses. The brief afterword highlights how, since the manuscript was finalised, she has come across several blogs and online fashion stores showing even more shifting styles and emphasises that the book's crucial contribution is to highlight how fluid expressions of Muslim identity are, that fashions are ever changing and as such resist reductive generalisations.

Also relates to:

Arts, Literature and Sport

Economics and Globalisation

History

Politics and Government

MAKING A NON-WHITE AMERICA: CALIFORNIANS COLORING OUTSIDE ETHNIC LINES,

1925-1955,

Allison Varzally

Publisher: University of California Press, Berkeley, Los Angeles and London

Year: 2008

Pagination: pp. 305

ISBN: 978 0 520 25345 2

Price: £17.95

This study looks closely at multiethnic neighbourhoods in California to examine the everyday encounters and interactions among diverse neighbourhoods comprised of Asian, Mexican, African, Native American and Jewish American people. Neighbourhoods with eclectic populations, argues Varzally, developed pan-ethnic understandings that acted as the foundation for multiethnic civil rights activism. Varzally has drawn on many primary sources for her argument: interviews, memoirs, personal papers, court records and newspapers.

Varzally explores how the desire for a multicultural society played out through interactions between minority groups; and how these interactions were not always successful. Though there were many interactions between groups that actively crossed cultural lines, there were also reservations regarding mixing between certain groups, and that relative similarities or differences in the various disadvantages affected how people interacted. As such these associations were constantly shifting due to the ongoing changes in marginalisation caused by White racism.

Chapter one explores the context that encouraged interethnic mixing in California by outlining how the impact of arrival of new immigrants accentuated diversity. She also charts how ethnic identity was formed and constructed through migration processes. After this follows an investigation of the role of youth culture in inter-ethnic mixing before World War Two, wherein Varzally considers the different approaches of young people to an interracial peerage. Highlighted are instances where children's enthusiasm for cross cultural interaction provoked their parents to look beyond isolation alongside instances where this enthusiasm was hindered through an insistence on adherence to ethnic conventions, cultural choices and a fear of disapproval, elucidating how some had a stronger separatist approach.

Chapter three looks at the cases of intercultural families and marriages between minorities as well as marriages of minorities with Whites. Here Varzally identifies the uniqueness that came from minorities mixing with minorities - as neither could offer the advantages that Whiteness could, each put forward the strengths of their own cultures which meant more balance than one partner bringing more privilege to the relationship. Next, Varzally asks what impact wartime stresses and conflicts had on minority interaction, considering this through examples such as the Zoot Suits Riots and the Japanese internment that exposed the ethno-racial prejudice of America. She uses such examples to highlight how these made minorities reconfigure how they saw California, and also realise more keenly the misfortunes they shared with other minorities.

In Chapter five, Varzally brings a broader perspective into this discussion by identifying the renewed vigour experienced by minority soldiers who served beyond California and so saw different forms of cross-cultural interaction – presenting the argument that they engaged with injustice in a broader way and became more attuned to White racism. In the final chapter, she looks at how informal connections across minority groups moved into politics and shaped civil rights, and considers coalitions that were unsuccessful, largely due to reservations already outlined, but also engages in detail with the successes of close networks of neighbourhoods. Throughout her book, Varzally aims to analyse mechanisms of Whiteness and privilege, engage with theories of immigration and assimilation and the larger framework of citizenship in 'multidescent nations', in order to highlight ways of negotiating belonging in a heterogeneous society.

Also relates to:

History

Migration, Immigration and the Refugee Experience

Politics and Government

Social Theory

HISTORY

EMPIRE, DEVELOPMENT AND COLONIALISM: THE PAST IN THE PRESENT

Eds. Mark Duffield and Vernon Hewitt

Publisher: James Currey, Woodbridge and Rochester

Year: 2009

Pagination: pp.211

ISBN: 978 1 84701 011 7

Price: £45.00 (hardback)

This collection aims to explore 'the similarities and differences between contemporary debates on socio-economic development, humanitarian intervention and aid and the historical artefacts of European empire' (p.1). Duffield and Hewitt are keen to examine what can be revealed through looking at the repeats of past discourses of colonialism within present debates on development.

Co-editor, Matthew Merefieff focuses on the Morant Bay Rebellion of 1865 in colonial Jamaica. Here liberal governmental strategies were promoting the freedom of slaves but maintained a racist view that the African body must still be disciplined as it was not capable of being rational. Merefieff goes on to draw parallels with immigration policy and international development strategies. Vernon Hewitt compares the use of the term 'good government' in contemporary Britain and its past use in the colonial empire. Hewitt looks at the origins of the term to analyse how it originated and thus what assumptions it may still carry as a strategy of power.

Henrik Aspengren examines early twentieth-century Bombay and colonial governance to highlight the shift towards a vocabulary of social reform. This shift meant an embracing of liberalism yet continued to resist the political participation of Indian people. In his chapter, Suthaharan Nadarajah looks at the post-2002 ceasefire in Sri Lanka to consider the West-led conflict sensitivity codes of practice that were put in place to aid peace. Nadarajah argues that these western models of state structure that are imposed by development agencies actually cause conflict.

Richard Sheldon examines how colonial lands were portrayed as backward lands of famine in order to justify domination. Sheldon goes on to question what legacy this leaves for the present in terms of developmental intervention, especially in terms of famine. Subsequently, Lisa Smirl challenges the ethical neutrality of post-disaster intervention and compares this to the spatial policies of colonialism. She pays special attention to the status and power difference between Non-governmental Organisations (NGOs) and local groups and their volunteers.

David Williams and Tom Young highlight colonial aims as a civilising mission; identifying similar language in development that is administered by the British State. They go on to point to domestic strategies that discipline and civilise through the nation state. Then, co-editor, Mark Duffield turns his attention to the colonial method of indirect rule and compares this to current intervention into 'fragile states'. He argues that both of these utilise discourses of security and are dependent on keeping power away from indigenous people.

Patricia Noxolo examines the racial anxiety and fear that mean bodies must be contained in some way even within discourses of freedom. She considers the emancipation of slaves that was enacted through denying them agency and compares this to the displaced people being contained in the name of humanitarian aid. April R. Biccum frames Empire as a form of politics that continues today and argues that any discussion of development has notions of empire at its centre. She posits that the prevalent idea of there being a historical rupture since the height of empire masks the continuities that are simply being expressed through different means.

Uma Kothari reviews the factors that were considered for colonial recruitment and sees a striking similarity between this demographic and those recruited into international volunteering today. She considers factors such as class and the cultural knowledge of adventure in more depth.

Douglas H. Johnson focuses on the Sudan and the relationship between ethnic territories and national development. He draws links between Britain's southern policy, the isolation of the south after independence, and the failure of nationalist development. Paul Kelemen looks at how left wing writers incorporated a critique of how the 'traditional life' of Africans was being eroded by capitalist influence, but also an expectation that the British governments needed the colonial enterprise to 'prepare them for the modern world' (p.5).

The chapters in this volume explore how humanitarian and liberal interventionism can echo and continue forms of governance expressed by European empires; the collection also highlights a crucial contradiction within the liberal project – the assertion and simultaneous denial of universal

emancipation.

Also relates to:

Culture, Identity, Gender and Relationships

Economics and Globalisation

Migration, Immigration and the Refugee Experience

Politics and Government

Social Theory

BESA: MUSLIMS WHO SAVED JEWS IN WORLD WAR II

Norman H. Gershman

Publisher: Syracuse University Press, New York

Year: 2008

Pagination: pp.125

ISBN: 978 0 8156 0934 6

Price: £33.50 (hardback)

In this book, photographer Norman Gershman collects stories and photographs of Muslims who, at great personal risk to themselves, sheltered Jews from the Nazis before and during the German occupation of 1943-44. In the foreword, Mordecai Paldiel outlines the significance of the book's title *Besa*, an Albanian code of honour that is coupled with the Albanian folk principle that one provides refuge to others when in need. This code of Albanian culture was intertwined with Islamic belief in compassion and mercy, which led to the prominent role of Muslims in Albania and Kosovo in sheltering Jews who were fleeing the Nazis.

In his introduction, Akbar Ahmed emphasises the importance of documenting these stories in 'fostering dialogue and understanding between Jews and Muslims' (p.xv). Ahmed emphasises how this humanitarianism in Albania was an enactment of Islamic faith, by saving Jews people were being good Muslims. The preface also outlines how '[s]urvivors relate that Albanians vied with each other for the honour of sheltering the fleeing Jews, a phenomenon unheard of in other European countries under the heel of the Nazis' (p.xiii).

The book is photography and part-ethnographic. Gershman visited Albania many times in putting this book together, interviewing many surviving partisans and their families. Through collecting stories, artefacts and photographs together, this book acts as a document of interpersonal and interfaith connections and compassion.

The text is comprised of fifty-eight portraits, with accompanying story/text/narrative detailing the person pictured. Across these narratives the consistent generosity and sacrifice made by those who had sheltered Jews is made clear. There are many direct narratives but some are of people recounting what their parents or grandparents did: Kujtim Civeja reads an extract from his family's diary, this charts how the family sheltered Jews and when the Germans came hunting down partisans and Jews, they all escaped together to the mountains to take refuge with an uncle there; and the son of King Zog and Queen Geraldine recounts how his father the king issued 400 passports to Jews fleeing the Germans in 1938. His father was the only Muslim ruler of a European nation.

What is consistent among all is the belief in the strong bonds between Judaism and Islam in terms of history and origin. Many talk of the honour they felt in providing shelter, and in the words of Petrit Kika, the Muslims and Jews are 'old friends' (p.36). The term *Besa* also comes up frequently, people express their reasons for helping in these terms – that they live in the tradition of *Besa*. Ismet Shpuza explains that it 'seems strange to be asked why my father did what he did for this Jewish family. *Besa* is a tradition of the entire nation of Albania' (p.44).

The context of present day Albania is also mentioned, many talk of the years of communism and how this has impacted on how they practice Islam, though their faith remains strong. Those interviewed also discuss whether they are still in touch with those they sheltered, many citing the Albanian Israeli friendship Association as a way in which they have regained contact.

Gershman gives more details of the process of carrying out these interviews in his afterword, which outlines how he travelled with a driver, interpreter, and a guide from the Albanian Israeli Friendship Association.

Also relates to:

Arts, Literature and Sport

Culture, Identity, Gender and Relationships

Migration, Immigration and the Refugee Experience

FIGHTING FOR BRITAIN: AFRICAN SOLDIERS IN THE SECOND WORLD WAR

David Killingray (with Martin Plaut)

Publisher: James Currey, Suffolk

Year: 2010

Pagination: pp. 289

ISBN: 978 1 84701 015 5

Price: £55 (hardback)

This accessibly written volume utilises oral testimony and letters to tell the story of Africans fighting in the British imperial forces during the Second World War. The book focuses on 'those who were black and who came from what rather crudely can be called 'Anglophone' Africa' (p.1), and aims to be a people's history through the centrality of the accounts from the soldiers themselves. The introduction sets out the methodology deployed by Killingray in researching the book and also outlines the structure of colonial armies in Africa between 1939-1945. This section also outlines the deployment of African colonial troops which was also undertaken by French, Belgian and Italian armies at this time.

In the first chapter, entitled 'Africa 1939', Killingray outlines the context of colonial Africa, showing which European countries had conquered which regions and charting the colonial armies in Africa from the early 1900s until 1939. The multiple roles of the colonial armies are discussed, from supporting the police to providing aid to nearby colonies. The chapter points to the rise of Italian fascism as a catalyst to the British modernising their African armies to better face an Italian invasion from the Italian colonies within Africa.

In the subsequent chapter, 'Recruiting', he discusses how men were recruited for a battle they knew very little about, and how the majority of recruitment was done in poor areas with limited access to economic modernity and these people were mostly recruited via local rulers. The author also provides a definition of martial races that were encouraged to sign up. These decisions made using were racially-based assumptions about who would be most likely to adapt to obeying new rules. The chapter goes on to discuss the specificities of recruiting for the Second World War and looks in turn at the different regions of Africa.

In 'Army Life', attention is drawn to the many new experiences, people and attitudes soldiers were exposed to in the army, as well as a reference to the training and the part race played in defining rank. Discipline, institutional violence and punishments are discussed alongside the role language played in defining opportunities. Killingray discusses the various skill sets taught through army training, as well as hygiene conditions and food provision, pay, welfare services, sport, leave and education.

The following chapter, entitled 'Indiscipline, Strike and Mutiny' contains accounts of various mutinies, and addresses how armies drawn from different regions had specific responses to mutiny. Often unrests were articulated through strike action and the withdrawal of labour - mostly arising from the hardships of military conditions but also from a growing resentment at the racial discrimination within the forces. Killingray discusses how acts of indiscipline were frequent but generally quite minor.

In 'War', Killingray runs through the military campaigns that utilised African troops and charts the journey of people and supplies, pointing to the war as the largest movement of African men overseas since the slave trade. He also outlines combat conditions, war casualties and the experiences of prisoners of war who were used in German and Italian propaganda films. In the following chapter, 'Going Home and Demobilisation', he explores the ways in which the war disrupted the colonial order, as well as providing a description of the post-war resettlement plans that were prepared in advance of the end of the war to limit anti-colonial unrest. Killingray argues that the hope of colonial administrations that Africans would go back to their rural lives after the war was mostly fulfilled even though not all veterans could access the employment schemes and training opportunities that were

set up.

Finally Killingray presents the chapters, 'Ex-servicemen and Politics' and 'The Social Impact of War Service'. Firstly he continues his discussion from the previous chapter to show how veterans were, for the most part, reabsorbed into rural life. He notes how some became involved in political parties but that most of the post-war ambition was focused on family, development and education. He also considers the changes created through military service, and the cases when authority was challenged as a result. The volume concludes with a brief postscript by the author; a full bibliography including details of primary sources; and index.

Also relates to:

Culture, Identity, Gender and Relationships

Politics and Government

FIGHTING FOR DEMOCRACY: BLACK VETERANS AND THE STRUGGLE AGAINST WHITE SUPREMACY IN THE POSTWAR SOUTH

Christopher S. Parker

Publisher: Princeton University Press, Oxford and Princeton

Year: 2009

Pagination: pp. 266

ISBN: 978 0 691 14004 9

Price: £16.95

This volume focuses on the experiences of African American soldiers who became active in the Civil Rights Movement in the American South after returning from fighting in World War Two and the Korean War. Through setting up the notion of 'black republicanism', Parker argues that the relationship between military service and local political activism culminates from the experience of fighting for their country and battling racism within the military and the everyday occurrences of risking their lives in domestic struggles against White supremacy.

Parker uses both interviews and survey information to explore how international war impacts on local attitudes and behaviours in order to locate and highlight the vital role of veterans in the Civil Rights struggle. The crux of the argument is that 'war stimulated what ultimately proved an insatiable appetite for equality – especially among black Southerners' (p.xi), and that after sacrificing so much to fight for their country Black Southerners saw themselves as deserving of first-class citizenship.

In the introduction, Parker questions why Black Southerners were willing to risk their lives in challenging White authority, exploring both the sense of agency from fighting war and a realisation of their strengths as they had fought both 'the enemy' and institutional racism. He argues that fighting for the US generated a connection to the nation that in turn meant veterans wanted to be able to participate fully in it. Through the following chapter, he then sets up the historical background of African-American military service since the American Revolution. This discussion elucidates how military service was considered an advancement for the race and a way of gaining respect, and that Black Americans often wanted to fight for a country that treated them like second-class citizens in the belief that this would lead to benefits in post-war times.

Chapter Two develops Parker's discussion of 'black republicanism', where beliefs and values that drew on republican ideas - such as the normative institutional experience of the military - were developed to fit the Black experience in America. Here Parker argues that the republicanism that was developed through the military was used to challenge White supremacy.

In the two subsequent chapters, Parker looks at the war time and post-war return experiences of the veterans. Initially he uses in-depth interviews with African American war veterans that explore the meaning of military service, the experiences of racism within the institution as well as the confidence given by serving. He also looks at how engagement with different cultures generated a heightened awareness of the segregation in the South, via an enablement of a comparative outlook. He moves on to focus on the return of veterans to the South and their criticisms of America, arguing that the criticisms were always couched in republican rhetoric stating the belief that the sacrifices they made for serving should have helped them on their return - as individuals and their race as a whole. At this

point, Parker's discussion focuses specifically on two war veterans, Aaron Henry and Charlie Sims, charting their involvement with war and subsequent engagement with activism

Next, Parker utilises the Negro Political Participation survey to compare insurgent attitudes between veterans and non-veterans in the South, to argue that veterans' military service made them more likely to resist the status quo. He argues that veterans were committed to change and compares the attitudes of those in the South to African Americans in other parts of the country to support his claim. Finally, he examines the risks entailed in insurgent behaviour and considers the methods of activism, questioning how far activists would go to achieve their goals. He also highlights how these goals were always in support of democratic processes; activism centred on voting to challenge White supremacy, and veterans insisted on using mainstream political processes on which to base their challenges.

The book concludes by maintaining that the specific achievements of veterans, and in particular their leadership, need to be inscribed into the history of the Civil Rights Movement. Appendixes include an outline of interview methodology used for Chapter Three, as well as profiles of veteran activists. The volume also contains a thorough index and many tables and figures pertaining to survey information.

Also relates to:

Culture, Identity, Gender and Relationships

Politics and Government

Social Theory

MIGRATION, IMMIGRATION AND THE REFUGEE EXPERIENCE

CHILDREN IN IMMIGRANT FAMILIES IN EIGHT AFFLUENT COUNTRIES: THEIR FAMILY, NATIONAL AND INTERNATIONAL CONTEXT, INNOCENTI INSIGHT SERIES

Donald J. Hernandez, Suzanne McCartney and Victoria L. Blanchard

Publisher: UNICEF, Innocenti Research Centre, Florence

Year: 2009

Pagination: pp. 100

ISBN: 978 88 89129 93 7

Price: \$20.00 (paperback), free to download

This report is based upon internationally comparable data collected on children of immigrant families. The research was undertaken in Australia, France, Germany, Italy, The Netherlands, Switzerland, the UK and US. The findings were put collated to urge governments to ensure participation, access to education and employment, access to housing and reduction of poverty for the children of migrants. The report indicates areas of success in social inclusion and integration, as well as pointing to areas that call for greater improvement.

The foreword outlines the reasons for the report and emphasises how the 'child immigrant population frequently exceeds the share of the adult population' and that 'children's situation and experience has been largely missing from the migration debate and from related efforts in data collection and analysis' (p.vii). The report aims to generate a deeper understanding of the diversity in social groups, living conditions and opportunities of children of migrants.

The Introduction discusses the goals of the report in more detail, and points to the importance of referencing the national and international context to the children of immigrants, as well as the need to invest in the prospects of children in immigrant families. The report compares the impact of a range of indicators between children of immigrants and children of non-immigrants. The introduction goes on to explain its approach to terms such as 'inclusion' and 'integration' and also outline the methodology and approach behind collecting the data that informed the report.

The report looks at a broad range of factors and experience components, as well as examining the historical context of migration to the countries being studied, pre and post World War Two and more recent changes in policy and pattern. Factors examined include: inclusion of children of immigrants to societies at large; increasing immigrant populations coupled with aging native

populations – and the prominent role children of immigrants have to play in socio-economic life; social inclusion in the area of education, and a comparison of engagement between children of immigrant and non-immigrant parents; civic participation through parents' citizenship, children's citizenship and immigrant generations. Also considered are factors relating to family life such as family size, the education levels of parents and their work situation, housing, residential overcrowding and home ownership. The importance of language and bilingualism is given special attention – in particular the pattern of bi- and multi-linguism and decisions about languages spoken at home. The authors also look at the role of government support to alleviate poverty and social transfer support, health status – including psychological adjustment and identity.

The report includes detailed figures and tables throughout. A series of Innocenti Working Papers have been published that review the literature pertaining to children of immigrant families in each of the countries studied.

Also relates to:

Criminal Justice and Racial Violence

Culture, Identity, Gender and Relationships

Economics and Globalisation

Education

Employment

Health and Social Care

History

Housing and Planning

Politics and Government

Social Theory

MOVEMENTS, BORDERS, AND IDENTITIES IN AFRICA

Touin Falola and Aribidesi Usman (eds)

Publisher: University of Rochester Press, Woodbridge and Rochester

Year: 2009

Pagination: pp.318

ISBN: 978 1 58046 296 9

Price: £45 (hardback)

This collection investigates the causes and effects of migration and border crossings, population displacement, and shifting identities within Africa. The volume sets out to consider the variety of different forces that have acted on migrations and the development of states and societies that include 'slavery, commerce, gender, religion, colonialism, poverty, and development' (1). It discusses how migrations and population shifts have varied in being forced or voluntary depending on context. In their introduction, Falola and Usman highlight the slave trade as the most common form of international migration, and then outline other multiple reasons that can exist for migration - both internal and international - in Africa. They emphasise the substantial scale upon which this has occurred numerous times within the history of the continent, thus setting the tone for the collection as they seek to emphasise that population movements 'can best be understood within the context of the political and historical evolution of African societies' (p.2).

The introduction charts migration patterns across history, looking in turn at the pre-colonial, colonial and postcolonial periods. The editors emphasise how the specific and different conditions of each of these eras informed differently motivated migrations and also looks at female migration, identifying the multiple reasons for gender-based migration to resist making homogenising claims. The remainder of the volume is split into two sections: 'State Formation and Migration Crossroads' and 'Movements and Identities'.

The Chapters in the first section look at two migrations – of the Osogbo in southwest Nigeria followed by that of the Yoruba. The Osogbo analysis is based upon oral history and archaeological evidence and acts as a challenge to the assumptions made by Igor Kopytoff regarding the nature of the internal African frontier. The examination of the Yoruba incorporates consideration of the origins of pan-Yoruba ethnicity and its connections to population movements and Ile-Ife utilising an analytical approach to the relevant history and assessing how archaeological artefacts might contribute

information regarding population movements. Chapter four provides a chronological analysis of regional migrations of Yoruba and considers the challenges of taking an archaeological approach, whilst presenting the benefits from the details held within artefacts that can point to dominance of certain cultures over others.

Chapter five considers the different social forces that informed nineteenth and twentieth century 'Afro-Brazilian' architecture in Lagos; and analyses this hybrid architecture as a result of returned slaves expressing influences of places where they had been enslaved.

In the section entitled Movements and Identities, the editors include chapters that look at other migrant communities. Firstly, they investigate the impact of rural-urban migration on informal settlements such as squatter camps and slums and focus in particular on the role of a shantytown in Mamelodi, South Africa in terms of supporting migration; which is followed by chapter concerned with analysing the population displacement that occurred during colonial conquest as a result of divide and rule. The displacement of the Jo-Ugenya of western Kenya into a permanent migration once their territories were taken over by rival groups, is cited as an example of this.

In chapters eight and nine, the collection shifts its attention to the experiences of the Hausa Diaspora in Ghana and the role of the Hausa as soldiers and traders, as well as the forced colonial migration of the Madheruka to the Gowke region of Zimbabwe. This forced migration occurred due to their experience of cotton farming and the impact this had on the ethnic identity of the indigenous Shangwe.

Next the book turns to fiction and looks at *The Suns of Independence* (1968) to consider the legacy of forced labour migrations, in particular how the Ivory Coast needed cheap migrant workers to replace the forced labour that had been sent away as a result of independence. Chapter eleven widens the approach to look at intercontinental migration, addressing how the need for hometown-based associations evolved to help people survive in host cultures. In the next Chapter, the Swahili culture on the coast of Kenya is considered. This includes an examination of how traumatic experiences of slavery have had varying effects on identity production, including an internalisation of oppression that means people would rather identify with slave owners than Africans. The last chapter unpicks the impact of taxation and forced labour by French colonisers and considers how this led to people migrating to work for private operators of cocoa farms outside of the colony.

Also relates to:

Culture, Identity, Gender and Relationships

Economics and Globalisation

History

Politics and Government

FROM FARMS TO FOUNDRIES: AN ARAB COMMUNITY IN INDUSTRIAL BRITAIN

Kevin Searle

Publisher: Peter Lang, Oxford and New York

Year: 2009

Pagination: pp.232

ISBN: 978 3 03911 934 9

Price: £32.00 (paperback)

This study aims to be an intervention into the post-war history of Britain, tying together immigration and industrial production. The book is based on extensive interviews with Yemeni former-steelworkers in Sheffield and takes an engagement with racism, class oppression and resistance as its central concern. Searle sets out to explore how these themes link into a story of migration, and contextualises these into the broader history of post-war settlement in Britain.

The introduction outlines how Yemenis were the largest section of the Muslim community in Britain for much of the first half of the twentieth century; and that Yemeni labour had been used to facilitate the flow of industrial exports from Britain to the colonies, across Suez. Searle is keen to note the long history and contribution of Muslim communities to Britain. He also highlights how post-war migration was undertaken at a time when Orientalism (Edward Said's theory of western concepts of the Orient) was rife and generating many negative portrayals. The Yemeni workers that

Searle interviews cite these depictions, as well as negative representations of the Suez war, among their earliest memories of being in Britain.

The introduction outlines the aims of the study, theoretical approaches to racism and life story methods. It also details the research questions of the project, stating how much the project's scope has been informed by the interviews.

Chapter one looks at the multiple reasons for migration and engages with experiences of the actual journey from Yemen to Britain. Searle outlines how these journeys were a shared history that has helped to define the group identity of the Yemeni migrants he interviewed.. Next, the book recounts the experiences of migrants after arriving. He documents how they were met by high levels of unemployment in the late 1950s and also states that there was a notable difference in employment patterns between African Caribbeans and Arabs and Pakistanis. Searle explores these differences through the frame of racism.

In Chapter three, Searle considers how themes of racism and class intersected with the experiences of migrants when working – referencing how a racial division of labour was characterised by the upwards mobility of White people compared with the static roles of Yemeni people working on the same production lines. He looks at the formation of informal resistances against exclusionary practice that were enacted by Yemeni workers.

The subsequent chapter looks at how race and class structured time outside of work and demonstrates that workers had very little time spare time, and that such time was characterised by exhaustion. The amount of time worked highlighted how the Yemeni interviewed by Searle were keen to earn money in Sheffield in order to return home to Yemen.

The final chapter considers the broadening social context of economic crises in the steel industry, alongside feelings of cultural estrangement and the racialised discourse of the Thatcherite government. It looks at how these factors affected migrants and also highlights the role of community organisations in promoting welfare and workers' rights to those Yemeni who were now unemployed in Sheffield. The study concludes by considering its own limitations and pointing to future directions for research. It also includes an appendix of Searle's literature review.

Also relates to:

Arts, Literature and Sport

Culture, Identity, Gender and Relationships

Economics and Globalisation

Employment

History

Politics and Government

Social Theory

POLITICS AND GOVERNMENT

WAVES OF DECOLONIZATION: DISCOURSES OF RACE AND HEMISPHERIC CITIZENSHIP IN CUBA, MEXICO, AND THE UNITED STATES

David Luis-Brown

Publisher: Duke University Press, Durham and London

Year: 2008

Pagination: pp.340

ISBN: 978 0 8223 4366 0

Price: £13.99 (paperback)

The focus of this volume is writer-activists in Cuba, Mexico and the US who made connections between their local civil rights struggle and anti-imperialist thought with struggles in other nations. These writers, acting from the 1880s to 1930s, aimed to reconceptualise the notion of rights to consider their losses under the expanding empire of the United States.

Taking as his departure point an engagement with W. E. B. Du Bois, Luis-Brown highlights the links being made by him between those being subjected to the US's imperial policy and African

Americans. For Du Bois, particularly in relation to the Spanish-Cuban-American war of 1898, US imperial expansion meant people of colour would be victimised, thus creating the need for alliances, across a 'global color line' (p.3). Luis-Brown uses the term 'decolonization' to refer to these alliances that put in place anti-racist and anti-imperial movements; as well as reconsidering geographies and temporalities through identifying local struggles with global movements against imperialism and historical movements of the same.

The book sets out to explore these connections further and analyse how writers other than Du Bois articulated similar resistances. The cross-national scope of the writing Luis-Brown aims to explore demonstrate a commitment to transnational and inter-ethnic exchange and coalition; where an analysis of imperialism sheds light on domestic racial inequalities, writings on race also contribute to cross-national understandings of decolonisation. The book focuses on the role of the Americas in decolonisation and uses decolonisation as an analytical frame to link writers in the US to those in Cuba and Mexico.

Luis-Brown argues that these links across nations and history demonstrate the attempts of writers to enact an alternative form of citizenship, or 'hemispheric citizenship', which acknowledges the new meanings citizenship, takes on due to the fluxes in nation geography, for both imperial subjects and citizens of the imperial state. The focus of the book is marked out through identifying two waves of decolonisation, 1880s-90s and 1920s that 'roughly coincide with the age of Pan-Americanism, an institutional and ideological project defined by US efforts to gain economic control over Latin America' (p.7).

In the first chapter, he analyses Helen Hunt Jackson's *Ramona* and Maria Amparo Ruiz de Burton's *The Squatter and the Don* to consider sentimental melodrama and romantic racialism as structural forms in these texts. He asks what effect these structures can have on the representation of imperialism and expression of decolonisation. Following this, Luis-Brown engages with the works of José Martí who was writing c. 1889 and returns to W. E. B. Du Bois work of the 1920s and his book *Darkwater*. The discussion unpicks their attitudes towards the image of the US as a nation of liberty and the global impact of this image and the chapter is concerned with drawing links between their attitudes regarding race and empire across the two generations.

Chapter three highlights the crossover between movements in the 1920s such as the Harlem Renaissance, Mexican indigenismo, and Cuban negrismo movements. These ties occurred across national, ethnic and religious lines and drew on similar discourses of primitivism that Luis-Brown identifies as a transnational move that develop a political affinity between these identities. He also looks closely at three texts: Claude McKay's *Home to Harlem*, Menéndez's *Nayar*, and Masdeu's *La Raza Triste*. Subsequently he extends the argument from chapter three into the next by considering the influence of Franz Boas on both the Harlem Renaissance and Mexican indigenismo – given that Boas delivered seminal lectures and mentored key writers at this time. Luis-Brown also draws connections between sociologist Robert E. Park and his influence on both nationalisms. In his afterword, the author emphasises his focus on the forging of links between seemingly distinct histories through his exploration of 'waves of decolonisation'.

Also relates to:

Arts, Literature and Sport

Culture, Identity, Gender and Relationships

Economics and Globalisation

History

Social Theory

BLOOD AND CULTURE: YOUTH, RIGHT-WING EXTREMISM, AND NATIONAL BELONGING IN CONTEMPORARY GERMANY

Cynthia Miller-Idriss

Publisher: Duke University Press, Durham and London

Year: 2009

Pagination: pp. 295

ISBN: 9780822345442

Price: £17.99 (paperback)

This study is based on an ethnography carried out at vocational schools in Berlin between 1999 and 2004. Miller-Idriss interviewed 119 young people, 31 teachers and engaged in numerous classroom observations to question how national identity is experienced and constructed differently across generations, and how the young people negotiated their different approaches between citizenship and national pride within the classroom. This discussion also considers class differences between the mostly working-class students and middle-class college-educated teachers.

Miller-Idriss looks at how the specific history of the Holocaust and World War Two make understanding and developing a national identity particularly challenging for Germans, especially with regard to different generations. The repeated explanation by teachers regarding why it is important to reject the fascistic articulations of national affiliation shown by the generation before them can often lead to a backlash against such views by their students; with these student actively seeking an opportunity to take pride in being German. The author also reflects that this is engaged in with the concept of being German very much understood in cultural rather than ethnic terms.

The introduction looks at the current cultural landscape of the German capital, Berlin, considering the changes brought about through migration and globalisation, as well as providing an outline of the German school system. It also discusses the notion of belonging and the concepts of imagined national communities that are articulated through state practices such as public education, whilst highlighting that such practices also require adherence by individuals in order to be cohesive.

Comprised of six chapters, the book initially looks to contextualise this study within theories of nations and nationalisms and outlines the assumptions of engagements with German nationalisms that see them as constructed through blood rather than culture. Next, it further locates the study by looking at citizenship, naturalisation, belonging and identity throughout history, looking closely at the years leading up to and proceeding World War Two. Following this, the author turns to the ethnographical research she undertook and focusing on the interviews that debated the expression of German pride, also looking at the student responses to public discourses that associate national pride with right-wing activities.

In chapter four, Miller-Idriss investigates what ideologically constitutes the far-right in Germany and how these ideas are engaged with by those in her study. She considers this from a range of standpoints - from in-class observations, teacher training workshops, through to curriculum and interventions. She also looks at the life stories of people in the far-right as well as those who were previously associated with the far-right. The next chapter looks at schools more closely and its content is based on an analysis of the classroom observations to see how citizenship and identity are dealt with by teachers in their roles as public sector workers. Miller-Idriss notes that this approach is very purposeful and resistant to right wing ideas and so also uses the chapter to outline the students' reactions to this and elucidate how their own opinions develop in response to this. Chapter six provides an extension of the generational change evident in the distance between the opinions of teachers and students and identifies the younger generations' culture-based nationalism, which challenges dominant ideas that German-ness is defined through blood.

The final chapter, seven, provides a conclusion of the study and revisits the notion of national construction in order to consider how the younger generation is redefining the nation and the ways in which these do and do not create democratic and tolerant citizens. Miller-Idriss also uses this final section to question whether a final conclusion can be made as to whether the appeal of the right wing is generated through a generational backlash or as a youth movement that expressing its distinction from the older generation.

Readers of the book also benefit from the inclusion of two appendixes: one providing an overview of the schools studied in Berlin that includes contextual information on staff and students as well as details of the student demographic; and the other the methodology which outlines the processes of questionnaire design and data collection. The appendixes provide an important further tool of contextualisation for the wider text.

Also relates to:

Criminal Justice and Racial Violence
Culture, Identity, Gender and Relationships
Economics and Globalisation
History
Migration, Immigration and the Refugee Experience
Social Theory

GANDHI AND THE MIDDLE EAST: JEWS, ARABS AND IMPERIAL INTERESTS

Simone Panter-Brick

Publisher: I. B. Tauris, London and New York

Year: 2008

Pagination: pp. 193

ISBN: 978 1 84511 584 5

Price: £47.50

Gandhi's belief in non-violence is at the centre of Simon Panter-Brick's historical account of his involvement in Middle Eastern politics. Through studying a collection of Gandhi's letters that were only recently discovered, this book traces both his conviction that non-violent peace was attainable, and the failure of his ideals to come into being. The book takes a chronological approach and begins by charting how Gandhi first became involved with politics in the Middle East through fighting for the continuation of Ottoman Caliph's jurisdiction over Palestine.

The book makes the case that many of Gandhi's opinions regarding Palestine were informed by an understanding of the comparisons that could be drawn between Palestine and India. While he opposed partition in India he also could not support it in Palestine and so became adamant that Palestine should not be divided - but he also wanted to prevent the marginalisation of the Jews. The letters also provide further evidence of the connections felt between Indian Muslims and the situation of Muslims in Palestine, with demonstrations against the Balfour Commission being held in India in 1937. Gandhi, being understood as pro-Arab in the context of partition in Palestine, is seen by Panter-Brick as helping his domestic political situation for demonstrating support for Muslims. Panter-Brick also argues that Gandhi drew many comparisons between Jews and 'untouchables' (very low-caste and marginalised Hindus), seeing both as marginalised groups that needed to be allowed to participate in mainstream political arenas rather than be separated - again enforcing his resistance to partition in Palestine. Charting the historical trajectories that lead to shaking off British rule and subsequent partitions in India and Palestine, Panter-Brick draws links between the two to highlight the role of Gandhi as a political negotiator.

The book goes on to discuss in more depth Gandhi's characteristic priorities in politics: his commitment to non-violence, to Hindu-Muslim unity, to independence from colonial rule and greater rights for 'untouchables'. The volume also explores Gandhi's character as it was evidenced through his politics. Panter-Brick's study highlights the contradictions in Gandhi's opinions regarding Palestine and Muslim and Jewish claims to sovereignty, in order to draw attention to his constantly evolving opinions and make the claim that it is intellectual honesty that led Gandhi to always speak his mind regardless of whether this was consistent with previously expressed thoughts. She also explores how ambivalent the term non-violence could be for Gandhi in that he often tolerated violence even though he would never advocate it. Where he argued for non-violent measures to be upheld in Palestine, Panter-Brick explains how he was seen by Jews to be excusing violence by Arabs as a justifiable response to invasion. However, his insistence remained that in upholding a non-violent campaign the support of the world could be ensured. To Gandhi, non-violence expressed bravery, and, whatever the outcome, was worth the risk of a negative outcome, as it allowed for the ability to be morally superior and gain or retain the favour of public opinion. In conclusion, Panter-Brick argues that Gandhi's relationship with Palestine was akin to a love affair, and his love of the place led him to advocate non-violent methods; but ultimately, as with all great love affairs, it did not end well.

Overall, this study charts the trajectory of developments in both the Middle East and India to identify Gandhi's shifting roles and opinions in relation to the two struggles. The book works to highlight points of convergence and divergence between these contexts and Gandhi's place in

between. This approach aims to make sense of his differing opinions and how these changed. The book concludes with appendixes of a ballad about Gandhi, a letter he wrote for the magazine *Harijan* regarding Jews in 1938 where he compares them to 'untouchables'; and his article 'Jews and Palestine' in 1948 for the same magazine.

Also relates to:

Culture, Identity, Gender and Relationships

History

Social Theory

SOCIAL THEORY

DARKER THAN BLUE: ON THE MORAL ECONOMIES OF BLACK ATLANTIC CULTURE

Paul Gilroy

Belknap Press, London and Cambridge, Massachusetts

Year: 2010

Pagination: pp. 207

ISBN: 978 0 674 03570 6

Price: £16.95

The three chapters that make up this book were initially presented as the W. E. B. Du Bois lecture series at Harvard. Gilroy aims to make suggestions that could lead to the revitalisation of African American studies by promoting a stronger relationship with contemporary critical thought and engaging with Du Bois in a more unconventional way. Each chapter sets out to address a particular issue that the politics of race, racism and Blackness have altered and been altered by.

In 'Get Free or Die Tryin'', Gilroy considers consumer culture, examining how the culture of freedom that was generated through the overthrow of racial slavery has been utilised for commerce. Here Gilroy expresses a need for us to consider how capitalism and commerce were key factors in the slave trade where people were treated like any other commodity and that as consequence the Black person has become just an object in the midst of objects.

'Declaration of Rights' analyses the contestation of human rights, looking at the ways in which the ideas of freedom discussed in chapter one articulate themselves through rights discourse. Gilroy begins by highlighting how 'struggles against racial or ethnic hierarchy are not usually viewed as an important source for human rights movements and ideologies' (p.55). He argues that human rights developed in an uneven way and that struggles against racial hierarchy are actually crucial to how we have come to understand the human. The discussion engages with writers such as Giorgio Agamben, Primo Levi, Hannah Arendt and Michel Foucault to challenge the disinterest in abolitionist struggles shown by chroniclers of human rights struggles.

'Troubadours, Warriors, and Diplomats' unpicks geo-politics and the subsuming of African-American cultural production into Americana to consider how the Black Atlantic is embedded in the discourse of the 'War on Terror'. Gilroy makes a stark comparison between Bob Marley, James Brown and Curtis Mayfield, and the contemporary music 'brands' such as Jay-Z, positing that music used to be made for freedom but has developed into a new meaning of freedom equating to consumption as the satisfaction of all desires. The chapter ends with a discussion of the racism of the US state and its connections to histories of colonial warfare, and a consideration of the current interpretation of freedom in the political climate given the prominent political presences of Condoleeza Rice and Barack Obama.

Overall this collection explores African American intellectual and political legacies alongside the place of Black culture in today's political and economic climate. Gilroy traces the shifting characters of Black intellectual and social movements to question the reach of the global force of Black cultures that have been drained of their moral message for global justice.

Also relates to:

Culture, Identity, Gender and Relationships

History

Politics and Government

Muslim Spaces of Hope: Geographies of Possibility in Britain and the West

Edited by Richard Phillips

Publisher: Zed Books, London and New York

Year: 2009

Pagination: pp. 271

ISBN: 978 1 84813 301 3

Price: £19.99

This extensive and interdisciplinary collection incorporates fourteen chapters examining what Muslims have to be hopeful about in the contemporary political climate, and challenges assumptions that are frequently made regarding Muslims and the West. These discussions are located within the wider constructions of race and identity to make larger points regarding social difference and colonial histories. The collection aims to highlight what problems Muslims face in order to resist popular discourses that identify Muslims as a problem, and to create positive and hopeful ways to move forward.

The book's introduction outlines a series of Muslim geographies and engages with the politics of location. It also addresses the issues of the poverty experienced by many Muslims across the UK and US due to the geographical spaces they inhabit offering suffering socio-economic deprivation. Further, it outlines the basis for the collections discussions of the notion of the 'West', imperial binaries of East v. West, and Muslim v. Christian that are used to define this conceptual space.

The subsequent chapters are divided into four sections:

'Spaces of hope?' introduces the major themes including Sardar's challenge to the very assumption that segregation is negative and integration always positive, arguing that these terms are contextually contingent. Following this Hopkins elucidates the problems with the notion that categories of 'Muslim' and 'West' must be considered as oppositional and Dunn and Kampo conclude this section by examining Islam in Australia.

'Convivial cities' focuses on more specific experiences of Muslims in Western urban cultural life; with Reina Lewis considering fashion, looking at how young Muslim women combine religious identity with fashion retailing. Sarah Mills then analyses the role of children in mixed cultural institutions, arguing the amount of integration evident in their engagement with civic life. Sibley and Faldi examine the role of the Islamic bathhouse, proposing that it extends an Islamic concept to the wider European world through welcoming people into its space. Datta continues the focus on space by looking at how housing in East London has been tailored to suit the needs of Bangladeshi communities.

'Economic and political empowerment' continues to look at specific experiences but in the context of economic and political life; Pollard, Lim and Brown's chapter demonstrate the empowering potential of Islamic financial systems for both Muslim and non-Muslim communities. Iqbal and Phillips look at the participation of Muslim activists in anti-war campaigns, considering this as an engagement with Western political space. Following this, Glynn analyses the responses of Western governments to the politicisation of their Muslim citizens.

'Integration and resistance' concludes the volume with Dwyer and Uberoi's look at the community cohesion debates of local government, followed by Brice's analysis of the census to examine integration through residential patterns. Sirin and Imamoğlu engage with Muslim-American youths to identify how they are finding harmonious ways to embody their hybrid identities and Abbas concludes the volume by examining the 'threats and opportunities' (p.252) within wider national government initiatives in the UK since the 7/7 bombings in London.

The collection endeavours to 'recast [these geographies] as potential spaces of hope' (p6) and argues that identifying exclusions and deprivations provides the first steps towards locating the hope for a progressive and inclusionary politics within.

Also relates to:

Arts, Literature and Sport

Culture, Identity, Gender and Relationships

Economics and Globalisation

History

Migration, Immigration and the Refugee Experience
Politics and Government

THE INVISIBLE EMPIRE: WHITE DISCOURSE, TOLERANCE AND BELONGING,

Georgie Wemyss

Publisher: Studies in Migration and Diaspora Series, Ashgate Publishing, Farnham and Burlington

Year: 2009

Pagination: pp. 148

ISBN: 978 0 7546 7347 7

Price: £55.00 (hardback)

This engagement with Critical Race Theory (CRT) takes on ethnographic and discourse analysis to consider how any burying of the histories of Empire allows tropes of empire to be mobilised in the present, fixing British society within the violence of its imperial legacy. The book's title stems from Wemyss noting how histories of Empire are assumed to be irrelevant to contemporary international politics, such as the Iraq war. Wemyss argues that as a result Britain cannot offer 'belonging' to people of colour, and that central to this amnesia is a denial of the involvement of minorities in making Britain what it is today. The study looks at Western cultural hegemony through looking at notions of Britishness to show how this discourse maintains its power to exclude along race lines. In turn it discusses the intolerance that lies at the heart of discourses of tolerance purported by White liberals, arguing that 'tolerance' actually supports White-centricity. The study focuses on Bengali communities and London's East End.

The text begins with a personal introduction that outlines the author's specific experiences of racism and cultural assumptions made by White middle class families in her neighbourhood, outlining how these represent a dominant discourse of ideas about Bengalis, and more generally about multiculturalism. The main focuses of dominant discourse explored include how the history of Britain asserts particular histories while silencing other narratives. It is also noted how, when colonialism is mentioned, it is claimed as a civilising force. Theoretical approaches of Foucault and Raymond Williams are utilised to analyse discourse around Britishness and see how negative histories of empire – exploitation and racism - have been obscured. Here the core question is '[H]ow does the absence of some histories of the British Empire, and the mobilisation of others, work to include or exclude different categories of people from the twenty-first-century British collectivity?' (p.12)

A discussion of Whiteness is also central to the overall argument and the assumptions of certain characteristics as White - such as being middle-class or English – are addressed. Further, it references how these assumptions both privilege and naturalise Whiteness, producing the counter- that Bengali or Muslim identities have also become homogenised. With this Wemyss aims to specifically 'investigate the processes through which White liberal discourse mobilises specific histories, normalises Whiteness and constructs different subjects' (p.11).

The book's is separated into sections that: outline the methodology and theoretical framework Wemyss deploys; provide a context for two geographical locations – Tower Hamlets and Docklands in London; and a history of commemorative events related to Empire (including highlighting evidence of ways those areas have excluded Ethnic Minorities from their histories in public presentation). Finally, the author addresses the racialised hierarchy of belonging to Britain, arguing that tolerance is used to maintain cultural hegemony. Here Wemyss analyses how South Asian communities have been excluded by this discourse of tolerance as well as by the British state.

The book concludes by considering how, through making the invisible visible, commonality and metropolitan belonging might be gained.

Also relates to:

Arts, Literature and Sport

Culture, Identity, Gender and Relationships

Economics and Globalisation

History

Migration, Immigration and the Refugee Experience

Politics and Government