

A young man with short dark hair, wearing a white dress shirt and a dark tie with red and white stripes, is sitting at a desk. He is looking directly at the camera with a thoughtful expression. His hands are clasped together on the desk. In the background, there is a computer monitor on a stand and a window with green foliage outside. The overall scene is brightly lit, suggesting a daytime office or classroom setting.

Book Reviews

Jo Manby

Reviews

ARTS, LITERATURE AND SPORT

ADVANCING THE BALL: RACE, REFORMATION, AND THE QUEST FOR EQUAL COACHING OPPORTUNITY IN THE NFL

N. Jeremi Duru

Publisher: Oxford University Press, New York

Year: 2011

ISBN: 978-0-19-973600-3 (hardback)

Pagination: pp.204

Price: £15.99

Achieving equal opportunities for Black and minority ethnic coaches at National Football League (NFL) level in the United States has been an uphill struggle. Duru's volume tells the story of this particular period in civil rights history for the first time - a time when of a few committed individuals propelled the issue into 'a sea change in America's most popular and profitable sports league' (p.7). These individuals, two attorneys, Cyrus Mehri and Johnnie Cochran, joined with John Wooten, former a Cleveland Browns team offensive lineman, to organize for change. Duru, as an attorney in Mehri's law office, and later as 'an activist academic'(p.7), was able to witness their pledge to challenge the NFL's employment practices.

Tony Dungy, the first African American coach to team lead a Super Bowl victory, contributed the foreword. In the first chapter of the book, Baltimore Love, Duru examines his promotion to Head Coach of the Tampa Bay Buccaneers, 'the League's most hapless team' (p.11) until he made them 'a consistent play-off contender' (p.12) and turned their fortunes around. He was sacked, however, for no apparent reason, and it was suggested that a White head coach would not have been so summarily dismissed.

Chapter 2, 'An Idea's Origin', describes Mehri and Cochran's backgrounds and career histories. The author argues that Mehri sought 'to prove racial discrimination by way of statistical analysis' (p.20), since the unfair hiring and firing of head coaches of recent times was definitely more than a set of coincidences. Together Mehri and Cochran planned their strategy, employing an economics professor, Janice Madden, with whom Mehri had worked previously, to 'compare the coaching performances of African American head coaches and white head coaches over the preceding 15 years' (p.31).

The following chapter begins with Mehri's conclusion that 'black coaches are performing better' (p.33). It also tracks the successful legal action taken by Tommy Harper, a major league basketball player between 1962 and 1976, against the Red Sox and their Winter Haven Elks Club with its Whites only admittance, for discriminatory treatment. The pros and cons of a 'full-blown suit against the NFL' (p.41) were weighed up by Mehri and Cochran and they began their campaign at a considered pace with a press conference. Cochran happened to have just launched a book tour for his recently published memoir, *A Lawyer's Life*, and spoke publically about the NFL injustices. The news spread and the hate communications began; but undaunted, NFL veteran Wooten joined the Mehri and Cochran's campaign.

Wooten's history is outlined in 'Enter the Godfather'. Together with Paul 'Tank' Younger, who played for NFL from 1949 to 1958, and Frank Gilliam who played five exhibition games for NFL but also spent six years in the Canadian Football League, he was committed to challenging the unspoken colour bar on African Americans. They pushed forward new ideas such as mentoring of African American college coaches at pro team's training camps and made many other constructive suggestions.

Chapter 5 explores the introduction of 'The Rooney Rule', which 'requires NFL teams to

interview at least one minority candidate for head coaching and upper-level front office positions' (p.xii). Although this was a breakthrough, it did not immediately run smoothly. Chapter 6 looks at 'The Coaching Carousel', detailing the victories and low points of teams such as the Dallas Cowboys, the Houston Texans and the New England Patriots, and elucidating such setbacks as the NFL's refusal to condemn the Cowboys attempts to circumvent the Rooney Rule.

The Cincinnati Bengals, 'the "poster child" for everything the Rooney Rule stood against' (p.96) had never in 35 years employed a 'head coach, offensive coordinator, or defensive coordinator of color' (p.97). The owner, Mike Brown, however, interviewed two African Americans and three Whites for the position of head coach and chose an African American, Marvin Lewis. Cincinnati had long been racially discordant - several years during which police officers there had killed fourteen African American men culminated with street riots in 2001. The Rooney Rule and the reform of the NFL were seen as a way of healing such 'racial wounds' (p.101).

The remaining chapters are entitled 'Millen, Mooch and the Great Detroit Hiring Debate'; 'Birth of an Alliance [Fritz Pollard Alliance]'; 'A Season of Dreams'; 'Digging New Wells'; and 'The Road to Super Bowl, XLI'. Duru concludes this positive, inspirational chronicle with the summary, 'for better or for worse, depending on the perspective, the League had become a major player in the racial politics of the new Millennium' (p.174).

Also relates to:

**Culture, Identity, Gender and Relationships
Employment**

END OF EMPIRE AND THE ENGLISH NOVEL SINCE 1945

Edited by Rachael Gilmour and Bill Schwarz

Publisher: Manchester University Press, Manchester and New York

Year: 2011

ISBN: 978-07190-8578-9 (hardback)

Pagination: pp.243

Price: £65.00

Bill Schwartz's admirable introduction establishes the way this edited collection, though in the main presenting postcolonial scholarship, extends its 'remit to those works which at first glance do not seem to fall within the postcolonial field of vision' (p.17). Instead, literary responses to the end of empire arising in the metropole are assessed 'to discover what was happening inside the "parochial" literary imagination of the mainstream English' (p.18). Schwarz continues, explaining the guidelines he and co-editor Rachael Gilmour set: 'the decisive issue is not the – assumed – racial or ethnic identity of any single individual, as such, but rather their determinate historical experience of England' (p.18). Englishness, in fact England, is shown to be chimerical in essence, a 'hermetic, empirically verifiable English identity' (p.20) elusive in the extreme.

The book opens with Patrick Parrinder discussing Anglo-American attitudes in mid-twentieth century English fiction, a time when the country was exhibiting 'cultural exhaustion' (p.38). Several literary journals closed down, austerity was firmly in place and George Orwell had died aged 47. Orwell's *Nineteen Eighty-Four* (1949), while envisaging a terrifying future, is 'full of echoes of postwar London' (p.38), for example the novel's 'geopolitics' (p.38) wherein Britain is renamed as Airstrip One, when in reality US Strategic Air Command bomber squadrons had returned to Europe in 1947, and the North Atlantic Treaty signed in Washington in 1949. Parrinder contrasts the Anglocentricity of the novel, which only directly refers to America in the chosen currency of the dollar, with other oeuvres, such as that of Graham Greene, which have a more international scope. However he acknowledges that while Orwell and Greene's works have been associated with a vision of imperial decline conflated with national decline, 'representations of national decline at mid-century are [.....] intricate, and [.....] ambiguous' (p.41).

Cora Kaplan then explores the subject of 'conservative modernity and the female crime novel' in regard to Josephine Tey and her (literary) descendants. *The Franchise Affair* (1948) references the effects of empire surreptitiously as a teenage English girl accuses a mother and daughter of kidnapping

and imprisoning her as a 'captive servant' (p.54) and *Simisola* (1994) by Ruth Rendell reworks Tey's plot to include the disappearance of the daughter of a West African immigrant GP who is a longstanding British citizen.

Richard Steadman-Jones then tells of the transformation of John Masters who prior to 1947 was an officer in the Indian army, 4th Gurkas, and later emigrated to America and became a writer. Steadman-Jones traces the reception and themes of the Savage family saga spread over seven novels set during various periods of British Indian history which arguably can be read from a liberal standpoint. In 'The entropy of Englishness: reading empire's absence in the novels of William Golding' Rachael Gilmour examines the 'communicative entropy [.....] the malaise of the novel's white characters' (p.103) in *Darkness Visible* (1979), and the sense of 'post-imperial Englishness' (p.100) inscribed into *The Inheritors* (1955) which ends with 'the perspective of Tuami, one of the leaders of the New People, as they sail away from the scene of genocide through the dawn light' (p.99).

Huw Marsh, in 'Unlearning Empire: Penelope Lively's Moon Tiger', aligns Lively's tying together of her protagonists – in *Moon Tiger* (1987) and *Cleopatra's Sister* (1993), among others – and the history of [their] times' (p.152) with that employed by Salman Rushdie in *Midnight's Children* (1981) where Saleem Sinai 'famously describes himself as "mysteriously handcuffed to history"' (p.152). In another chapter, Suzanne Hobson surveys 'travel fiction and travelling fiction from D H Lawrence to Tim Parks', showing how 'for Parks, Lawrence offers a model of ambivalent attachment to Englishness' situated in an uncertainty post-Empire about 'how the novel can move beyond the various kinds of reductivism associated with parochialism and its close shadows, imperial nostalgia and writing back' (p.167).

There are eleven chapters in total authored by a range of widely published academics and scholars. Each contribution is thoroughly engaging, often with quite brief but close and erudite textual analysis, combined with expert contextualization. David Alderson, Senior Lecturer in English and American Studies at the University of Manchester, and Visiting Professor at Shanghai Jiao Tong University, submits the concluding chapter, 'Saturday's Enlightenment', which examines Ian McEwan's novel *Saturday* against the backdrop of 'larger debates on the British left [.....] about the US and British-led invasion of Iraq in 2003 and more generally about the continuing imperatives of empire' (p.218). As he maintains, 'it is time – way past time – for other narratives of progress: not new forms of idealism, but other ways of making history' (p.235).

Also relates to:

History

Politics and Government

Social Theory

COLERIDGE-TAYLOR: A CENTENARY CELEBRATION

Jeffrey Green

Publisher: History and Social Action Publications

Year: 2012

ISBN: 978-0-9548943-8-2

Pagination: pp.32

Price: £4.00

This brief but comprehensive summary of the life and work of Samuel Coleridge-Taylor (1875-1912) draws upon research published in Jeffrey Green's biography, *Samuel Coleridge-Taylor, A Musical Life* (2011). A composer whose *Hiawatha's Wedding Feast* generated a rapturous success with English-speaking audiences, together with its sequels *The Death of Minnehaha* and *Hiawatha's Departure*, Coleridge-Taylor had a complex family background. He had a White English mother and a Black African father. The book details this heritage with information gleaned from censuses and from an earlier biography, charting the young Coleridge-Taylor's career as he progressed from formal tuition with a violinist to a place at the then newly formed Royal College of Music. Green points out that 'the relationship between Coleridge-Taylor and the Royal College of Music needs a detailed study, for his successes as a composer reflected on the College and on Professor Stanford' (p.8).

Stanford was influential and in 1897 Coleridge-Taylor graduated as an Associate of the Royal

College of Music (ARCM) and the following year, spurred on by the success of his compositions, he completed a short cantata, *Hiawatha's Wedding Feast*, which premiered at the Royal College of Music 11 November 1898. It had a relatively 'poor premiere' (p.9) in contrast to its later success, but Coleridge-Taylor was already 'known as a young composer to be watched' (p.9). Between 1897 and 1898 he published music for solo piano, cello and piano, violin and piano, for voice and for orchestra. Some of his output acknowledged his African descent, such as the *Danse Negre* from the *African Suite* and seven songs in his *African Romances*. He was still only 23 years old.

The success of *Hiawatha's Wedding Feast* led to requests for new work, *The Death of Minnehaha* premiered in Hanley, Staffordshire in October 1899. In addition, the publisher of *Hiawatha's Wedding Feast*, Novello and Co 'agreed to pay £100 every year for the first right of refusal on any new works by Coleridge-Taylor; and they paid a further £250 for *Minnehaha*. This financial success allowed Coleridge-Taylor settle down and marry, with his wife able to manage the home as opposed to having to also work.

Green includes a section on *Other African Britons*, emphasising that 'People of African birth and descent were far more common in Britain than has been realised' (p13). He references that after the 1870s, choirs singing Spirituals were to be found across Britain and the continent. Also that Coleridge-Taylor had many Black friends and acquaintances, and was involved, as 'probably the youngest participant' (p.21) in the *London Pan-African Conference*, July 1900. He remained in the Croydon area with his wife Jessie Walmisley and their son Hiawatha (b.1900) and daughter Gwendolyn (later Avril, b.1903) until he died of pneumonia in September 1912.

Green's study of the composer concludes with chapters on 'Death and Legacy', 'Assessment of his Music', and 'What if he had lived longer?' He quotes the conductor Sir Malcolm Sargent, who conducted *Hiawatha* at the Albert Hall in the 1920s and 1930s ; who, in his biography states "'He's a first-class composer, completely equipped technically, with a remarkable and individual chain of melodic invention'" (p.30). The book contains monochrome photographs and reproductions of documents, such as the programme for *Hiawatha* from Washington, 1904, and ends with 'Further Reading' and other resources.

Also relates to:

Culture, Identity, Gender and Relationships
History

AFRICAN THEATRE 9: HISTORIES 1850-1950

Editor Yvette Hutchison

Publisher: James Currey, Woodbridge, Suffolk and Rochester, New York

Year: 2010

ISBN: 978-1-84701-014-8 (James Currey paper)

Pagination: pp.183

Price: £17.99

This is the ninth in an annual series which constitutes a forum for research and critical discussion in the active arena of African theatre and performance. The editors invited submissions that related to issues of the documentation and oral history of indigenous and colonial productions; how performances have developed in terms of negotiating transactions between colonial and indigenous peoples, between "'collaboration'" and "'resistance'" (pxii); and how new conceptions of culture grew out of this and changed the nature of performance.

James Gibbs, in 'Seeking the Founding Father: The Story of Kobina Sekyi's *The Blinkards*' (1916), and Christina Matzke in 'Looking for 'Eritrea's Past Property' (1947): Archives and memories in Eritrean theatre historiography', both write about the physical and political problems with conserving performance material, and the contingency of people's accounts of performances.

Gibbs uses Gold Coast newspapers and other documents, such as a PhD thesis by Kofi Baku, to compile a detailed picture of the staging and reception of Sekyi's play, calling for 'effective arrangements for the cataloguing and preservation of vital documents' (p.35). Matzke's focus on Berhe Mesgun's play *Zehalefe Nebret Ertra (Eritrea's Past Property)* is based on first hand memories;

she met Mesgun in December 2006, some 60 years after he wrote the play. Matzke emphasises the dearth of written information on such performances and the expediency with which oral histories should be attended to.

The role of missionaries comes particularly to the fore in Owen S Seda's 'Medieval Morality and Liturgical Drama in Colonial Rhodesia: Early Christian Martyrs Dramatized', and in 'Contesting Constructions of Cultural Production in and Through Urban Theatre in Rhodesia, c.1890-1950' by Samuel Ravengai. Seda examines how 'church dramas were used in Christian proselytizing by the Catholic Church, the Wesleyan Methodist Church and the Anglican Church' (p.38), for example the translated version of Father Pedro Calderon de la Barca's *El Gran Teatro del Mundo*, a Spanish morality play. Ravengai explores three urban African performances, *Nyawo*, *The Tea Party*, and *Beni*, using a 'socio-historical analysis model' (p.53) to assess the relationship between cultural production and power.

A reappraisal of the accounts of African theatrical performances by missionaries and administrators is deemed timely by Sam Kasule in "Don't Talk Into My Talk": Oral Narratives, Cultural Identity and Popular Performance in Colonial Uganda', and Cristina Boscolo's 'The Leaf and the Soap: A story of Appropriation and Resistance'. Kasule's material includes 'ritual, folk songs, the travelling musician' (p.73), using the accounts of European travelers, for example, Lugard, the first representative to Uganda from the British Imperial Company, witnessing 'theatricalityin the greetings between King Mwanga and Prince Mbogo's entourage' (p.73) and Peter Cooke's glossing of Ssekinoomu's 1945 recording of *Wayalesi (Wireless)*, a song referring to the introduction of the new technology to Uganda. Boscolo concentrates on a little explored period in Yorùbá theatre history - 1860-1920. Her title comes from a Yorùbá proverb, "'when the leaf stays with the soap, it becomes soap'" (p.91), which she uses as a motif in her paper about 'the transformation and appropriation of the new stage' that emerged at this time in places such as Lagos, Abeokuta and Ìbàdàn.

The idea of reassessing the traditional dichotomy of history as empirical on the one hand and myth being conceptual on the other, as Hayden White discusses in *Metahistory* (1987) (cited p.xiv), and of this dichotomy being shifted to reveal the part memory plays in the construction of history, becomes apparent in Marisa Keuris' chapter. She shows how race relations in early twentieth century South Africa were not as clearly defined as then contemporary histories suggest, exploring how Khoisan characters, known as 'Hottentots' or 'Boesman', and other indigenous South African peoples are portrayed in certain early Dutch-Afrikaans dramas.

'Images of Africa in Early Twentieth Century British Theatre' opens with a quote from the title page of *Leopard Men*, 'an action-packed melodrama set in Northern Nigeria' (p.122) in 1924. Steve Nicholson examines this and other plays that 'appear to have been written by European playwrights, most of whom had probably never visited the countries.....they wrote about' (p.123). Jane Plastow, the Reviews Editor of the series, presents an article on the new translation of *Fabula: Yawreoch Commedia (Fable: The Comedy of Animals)*, an Ethiopian drama, the dates of the first publication and performance of which have been in debate. A glance at Plastow's notes, typically of all the papers presented here, testifies to the rich, varied and in-depth research undertaken, contributors uncovering new texts, accounts and unpublished documents and gathering oral records, to build up an engaging and comprehensive survey.

Also relates to:

Culture, Identity, Gender and Relationships

History

Politics and Government

PAVING THE EMPIRE ROAD: BBC TELEVISION AND BLACK BRITONS

Darrell M. Newton

Publisher: Manchester University Press, Manchester and New York

Year: 2011

ISBN 978-0-7190-8167-5

Pagination: pp.267

Price: £50

Analysing material such as archived viewer research reports, BBC television programmes from the 1950s into the twenty-first century, and written documents of policy and practice, Darrell M. Newton, Associate Professor of Mass Media Studies at Salisbury University in the United States, presents here a case study of the BBC as one institution responsible for addressing the impact of Black Britons in the UK. Together with informing the White British population, the BBC's encompassing of the Black perspective is taken into account, 'hybrid identities and postcolonial theory [...] essential in addressing notions of diasporic formations and resistance within the imperial centre' (p.10).

Following the historical background given in the introduction, the book opens with a chapter on the influence of radio on television, policymaking and programming at the BBC, which examines the potential created for acknowledging African-Caribbean voices. The chapter begins with discussion of *The BBC Empire Service* and West Indies Broadcasting and the significance of the 'early version of the BBC World Service' (p.17) launched in 1932, which by the mid-1930s extended to Australia, Canada, India, South Africa and West Africa. The way radio – the BBC Caribbean Service in particular – acted as a recruitment method for the British Army in World War II is also covered, as are the efforts made to iron out racialism, along with a look at Miss Una Marson's poetry programme, *Voice*, edited by George Orwell, which led to the 1943-1958 *World Service* series, *Caribbean Voices*.

Chapter 2 examines the attempts of the BBC to 'gauge reactions to various shows' (p.54) with surveys and feedback together with more specifically reactions to race related programming with multiple choice answer statements such as "'It's a mistake to try to educate Black people'" (cited p.55). Programmes considered included producer R D Smith on the *Talks Programme* in October 1952, with the title *Race and Recognition: Growing Colour Problem in Britain*, stemming from reactions to the arrival of the Windrush to the UK, which was shown on early broadcasts, and *Race and Colour* from November of the same year. The latter was criticized for not discussing 'the real issues of the racial problem or any viable solutions' (p.61). An attempt at redressing this was formulated by BBC producer Anthony de Lotbinière who sent researcher Peter Stone to talk to Birmingham people about racial issues. Responses ranged from that of Mr Davies, a local council liaison officer who dealt with enquiries from 'coloured immigrants' (p.62) but complained of 'West Indians being individualists and therefore not accepting of trade unionism' (p.62), to a West Indian, Mr Jacobs, who 'told Stone personally of two instances of a colour bar operating against him' (p.63). The research led to the episode *Has Britain a Colour Bar?*, part of *Special Enquiry* news magazine on race relations (BBC, 1953-65).

The 1960s are explored next, in 'Voices of Contention and BBC Programming', including the disruptions caused by the Notting Hill and Nottingham riots. Here Newton critically analyses racially-themed BBC outputs of the 1960s and 1970s, including *Til Death Do Us Part* (BBC, 1965-68, 1972-75) and *Empire Road* (BBC, 1978-79). It examines the growing awareness of the potential for incitement to racial violence, expressed by Philip Mason of the Institute for Race Relations with reference to the BBC's 'highlighting of difference' (p.125); the idea of programming for a mixed community rather than targeting output at one or other racial group; and the 'Black affairs' programming of the 1980s.

In 'For a Black Eye', interviews were undertaken by Newton with seven media professionals, and material from six of them was used here. They date from between 1993 and 2010 and in the main confirm the BBC's 'inability to provide balanced representation of African-Caribbeans' (p.184), with 'opportunities for Black Britons to produce, write and direct [remaining] limited' (p.185). Black actor Cathy Tyson discussed how too often Black women on TV were "'prostitutes or princesses from Africa'" (cited p.192) and was unsure whether this stereotyping would change.

The concluding chapter reviews efforts made by the BBC to involve Black and Asian people

in television production as evidenced by reports and research findings of the 1990s into the new millennium, covering such milestones as Greg Dyke's new BBC structure, the BBC in '21st century Britain, a multi-channel, multi-cultural Britain' (p.221). Race relations, as a report put it, should (as paraphrased by Newton) 'reflect a / social education for a positive acceptance of cultural diversity' (p.240). The report notes how the BBC had not adequately risen to this challenge, but that the relevance of the observation prompts future meaningful change.

Also relates to:

Culture, Identity, Gender and Relationships

History

Politics and Government

REAL FOLKS: RACE AND GENRE IN THE GREAT DEPRESSION

Sonnet Retman

Publisher: Duke University Press, Durham and London

Year: 2011

ISBN: 978-0-8223-4944-0 (pbk. Alk. paper)

Pagination: pp.322

Price: £16.99

The search for an authenticity on which to reconstruct American identity during the Great Depression of 1929-1941 is the key focus of this revisionist study, which tells of the writers, ethnographers, documentarists, filmmakers and reformers who discovered a reality in the concept of 'folk', embodying 'a purportedly precapitalist way of life, an enduring stoicism [.....]' (p1) and 'a pastoral resource integral to the nation's healing and crucial to the brokering of new deals' (p.2). The book, divided into 3 parts, aims to uncover the means and the media through which this populist idea of folk was disseminated to buttress citizenship and a sense of 'belonging'.

'Part I: The Folklore of Racial Capitalism' deals with the 'distinct formation of burlesque' (p.20), modified by modernism, that characterises two novels of the period. The first chapter is entitled "'A Combination Madhouse, Burlesque Show, and Coney Island": The Color Question in George Schuyler's *Black No More*' - the quote referring to Schuyler's perception of the spectacle of racism. Schuyler was a successful journalist and editor who with his White Texan wife Josephine Cogdell, raised a 'child prodigy' (p.35) whose 'exceptional intelligence' and achievements served as proof of the couple's theory of "race mixing" as [.....] the biological trump card that would dismantle the canard of white supremacy at the core of the nation's racist structure' (p.35). '*Black No More: Being an Account of the Strange and Wonderful Workings of Science in the Land of the Free, A.D. 1933 - 1940 (1931)*' tells of a Black scientist who invents a machine that can turn Black people White. When the Black protagonist Max Disher arrives at the position of White masculinity, 'he markets his skills as a public speaker to corporations and white-supremacist organizations, who hire him to advance racist propaganda among white workers' (p.26).

Three years after *Black No More*, Nathanael West's *A Cool Million* similarly presented a 'scathing burlesque of the myth of class mobility and its populist appeal, the underpinning of a pernicious thirties' folklore of racial capitalism' (p.72). West was also a progressive and a 'self-identified leftist' (p.73). Like Schuyler, his fictional representation of the folk rejected the sentimentalism of other Depression-era media such as the documentary fiction of social realists such as Steinbeck, in favour of brutal satire, or 'modernist burlesque' (p.77). In *A Cool Million*, the protagonist's efforts to achieve this financial goal lead, literally, to the loss of body parts until he is finally 'torn to pieces' (p.83).

'Part II: Performing the Folk', opens with the chapter "'The Last American Frontier": Mapping the Folk in The Federal Writers' Project's *Florida: A Guide to the Southernmost State*'. The guide is chosen as an example of an edited collection of pieces from a range of contributors, including Zora Neale Hurston, that 'provided its readers with a layperson's ethnography of the country's folk types' (p.113). At the time there was a state-sanctioned 'wanderlust' (p.114) being promulgated by such nostalgic tourism, supported by the development of the passenger car and its use in leisure travel. Retman's exploration of the guide is allied with her extrapolations of Hurston's *Mules and Men* (1935) in the following chapter, also referring ethnographically to Florida. Hurston collected 'seventy southern

African American folktales [...], hoodoo rites, folksongs, and other folkways' (p.153) which together deconstruct 'the pastoral, preindustrial portrait of the folk so / popular in the 1930s' (pp.156/157).

'Part III: Populist Masquerade' consists of the final chapter, "'Am I Laughing?": Burlesque Incongruities of Genre, Gender, and Audience in Preston Sturges's *Sullivan's Travels*'. Sturges used the real life story of filmmakers Willie Wyler and John Huston's research 'traveling as hobos through the train yards of Los Angeles and the skid rows of Fresno and Bakersfield' (p.191) as a conceit, asking, 'just who it was who wanted to see the folk in the form of the tramp and why?' (p.192). The reasons for – and diversity and hybridity of – the cinematic genres of the period become clear when one considers the range on offer: 'did the average moviegoer want to watch romantic comedy, cartoons, Keystone chasers, melodrama, or social realism?' (p.192) *Sullivan's Travels* uses a modernist burlesque form to explore 'the central populist concerns and dominant folk iconographies of the cultural front and the New Deal' (p.195). Retman suggests that a new-millennial perspective on the 1930s could be better focused on the period's 'deft critique' of the constructs of folk and authenticity 'as they operate within the public sphere of politics, culture, and the marketplace' (p.250).

Also relates to:

Culture, Identity, Gender and Relationships

Economics and Globalisation

History

Social Theory

ARAB-AMERICAN WOMEN'S WRITING AND PERFORMANCE: ORIENTALISM, RACE AND THE IDEA OF THE ARABIAN NIGHTS

Somaya Sami Sabry

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

Year: 2011

ISBN: 978-1-84885-568-7

Pagination: pp.208

Price: £51.50

Somaya Sami Sabry's fascinating book, according to her Preface, 'defines itself as an interventionist attempt at reconsidering simplistic identity politics through an exploration of diasporic identities'. The book uses the orality of Sheherazade, narrator and storyteller of *Arabian Nights*, or, as Sabry accords it, *The Thousand and One Nights*, resisting attempts to portray the tales as 'an ethnographical account through which the West can construct all Eastern people'. Sabry pictures Sheherazade crossing the Atlantic, pointing out in her opening chapter that through a revival of this 'intellectual seductress' (p.11), Arab-American women writers and performers 'weave the "Sheherazadian narrative" in the multi-textured threads of diaspora' (p.12), overturning Orientalist stereotyping of these women as 'silent, oppressed, or exotic sexual objects of desire' (p.12).

The book focuses on the work of two writers and two performers: Diana Abu-Jaber, second generation Arab-American born to an immigrant Jordanian father; Mohja Kahf, first generation Arab-American born in Damascus, Syria, coming to the United States as a child; Laila Farah, first generation Arab-American living between Lebanon and the US; and Maysoon Zayid, a Palestinian Arab-American whose parents emigrated from Palestine to New Jersey. After surveying Arab women writers' constant return to the inspiration of Sheherazade, from Nawal Al-Sa'dawi's *The Fall of the Imam* (1988) to Suzanne Gauch's *Liberating Shahrazad* (2007), Sabry moves on to analyses of Sheherazade in Hollywood and Disney films; diasporic Sheherazadian narrative; global feminism and the 'multiple affiliations, feminisms, cultural representations and the permeable boundaries between textuality and orality within diasporic women's writings and performances' (p.21).

In Chapter 2, Orientalist and racialised representations of Arab- and Muslim-American women are analysed - opening with an example of Arab-American stand-up comedy, where an importune cashier demands to know what Arab country the comedian customer (Dean Obeidallah) and his family are from, to which the punchline is "'the same Arab country that... Aladdin is from'" (The Arab-American Comedy Tour 2006, cited p.29). Although Orientalism was a 'credible discipline' (p.30) during the nineteenth century when it originated, there is a more recent Orientalist American

discourse, and Arab-American women writers and performers have undertaken to deconstruct 'these monolithic images' (p.36) of fetishised, eroticized, frozen beauty. The chapter also investigates 'The racial politics of being Arab and American post-9/11', showing how 9/11 further binarised the two identities, emphasising the notion of 'supposedly clashing civilisations' (p.43).

The following chapters ask, among other questions, 'to what extent can an exploration of race invigorate discussion of the tenuous, multiple and sometimes contradictory ways that Arab-Americans and Arab-American women in particular negotiate their positioned identities and their various affiliations?' (p.51). First of all, Diana Abu-Jaber's novel, *Crescent*, is examined, notably her use of the motif of culinary practices. The protagonist, Sirine, uses "cuisine" to negotiate her 'identity positions' (p.54). From an interest in Italian and French cuisine to the Arabic recipes of her childhood she develops a hybridising amalgamation of food culture from different times and places. The increasing complexity of influences runs in parallel with her self-redefinition and empowerment and her 'experimentation with seemingly discordant flavours [acts] as a metaphor for diasporic existence' (p.62). This chapter also covers the concept of Tehrangeles, 'challenging attempts to claim a fixed spatial sovereignty and foregrounding the inchoate nature of nationalisms' (p.69); diasporic writing as a site of 'cultural translation' (p.75); and the 'deterritorialised nation' (p.83).

In chapter four, the authour explores the work of poet Mohja Kahf and the ways in which she 'weaves her discussion of the headscarf into her adaptation of "Sheherazadian narrative", refashioning in the process conceptions of national belonging' (p.88), for example the envisioning of Sheherazade as a divorced Creative Writing professor in E-mail from Sheherazade. Chapter 5 looks at the performers Maysoon Zayid and Laila Farah, in whose productions 'we are able to physically witness how Sheherazadian orality becomes a space for negotiating affiliations' (p.164), as the stand-up comedian and performance artist undermine entrenched stereotypes about their race and culture, negating the idea of a 'silent, oppressed Arab and Muslim woman' (p.165). They also overturn the binary that situates 'the oral at the margins and the textual at the centre' (p.176).

In her final chapter, Sabry summarises the attempt made by her richly detailed and profoundly interesting study to explore 'the "racing" of Arab-American women and their attempts at resistance' (p.167). Sabry's book is innovative and timely and would be of interest to scholars in the fields of Arabic studies, Arab cultures, Diaspora studies, world literature and race relations together with the more general reader.

Also relates to:

Culture, Identity, Gender and Relationships

CRIMINAL JUSTICE AND RACIAL VIOLENCE

THE FREEDOM TO BE RACIST? HOW THE UNITED STATES AND EUROPE STRUGGLE TO PRESERVE FREEDOM AND COMBAT RACISM

Erik Bleich

Publisher: OUP, Oxford and New York

Year: 2011

ISBN: (PB) 978-0-19-973969-1

Pagination: pp.205

Price: £15.99

Given the ubiquity and volume of policy and legislation mediating between liberty and combating racism, Erik Bleich was obliged to focus for this book on major developments in three main related areas – 'freedom of speech, freedom of association, and freedom of opinion when used as a motive to action' (p.ix) in the United States and other liberal democracies since the interwar period. At the heart of his study is the principle that '[m]ost of us cherish freedom and deplore racism. Happily, these are not usually incompatible values. But when they do conflict, liberal democracies face the difficult dilemma of balancing these two goals' (p.7).

The book is divided into two parts. The first, 'Freedom of Expression', is comprised of chapters two-four. 'European Restrictionism and Its Variations' opens with Brigitte Bardot's 2006 letter to

Interior Minister Nicolas Sarkozy deploring the Muslim ritual of slaughtering a sheep at the conclusion of the annual pilgrimage to Mecca. Her comment that France was “tired of being led by the nose by this population that is destroying us, destroying our country by imposing its acts” (p.17), which could be taken as ‘one individual’s opinion’ (p.17), led to her fifth conviction for inciting racial hatred. Contemporary debates are then contextualised by charting ‘The European Trajectory from the 1920s to the 1990s: The Slow Creep toward Restricting Racial Hatred’, covering the development of the Weimar Republic as a fascist state, the 1948 UN Universal Declaration of Human Rights, and the expansion of ‘racist speech restrictions’ (p.21) since the 1960s. This concise survey is updated with ‘Developments since 1990: Legislation and Enforcement against Racist Expression’ (p.22), ‘Britain’s 2006 Religious Hatred Act’ and ‘The Danish Cartoons and the Limits of Restricting Racist Speech in Europe’.

The section ‘Holocaust Denial and Its Extremes’ asks, ‘what is the harm in saying the Holocaust never happened?’ (p.44) or rather, why not simply ignore the statement in the light of such evidence to the contrary. *Genocide Watch* holds that denial ‘constitutes the final stage in the process of every genocide, and one which paves the way for future killings’ (p.44), and yet, ‘there remains a deep concern about punishing contested statements of fact’ (p.45). The chapter then examines Holocaust-based racism, ‘a subset of anti-Semitism that uses the Holocaust itself as a tool to harass, discredit, or demonize Jews’ (p.45), and explores ‘The Timing and Varieties of Holocaust Denial Laws’, and ‘Enforcing Holocaust Denial: Dialing Up the Pressure’, the latter discussing in detail the case of British historian David Irving’s 13 months in an Austrian prison for statements that doubted the Holocaust. It concludes by ‘How Have We Come This Far, and Where Should We Go From Here?’ which questions the value of broader legislation against denial of other genocides and assesses under which circumstances the application of ‘generic incitement statutes’ (p.61) is called for.

The contested nature of Holocaust denial laws is dealt with in depth in Chapter 7, the concluding chapter, which also returns to the Danish newspaper *Jyllands-Posten*’s 2005 cartoons depicting the prophet Muhammad that were discussed in the introduction, as an epitome of the ‘liberal democratic struggle to maximize freedom while fighting specific forms of racism’ (p.133). What is notable is the fact that although the Holocaust led to a raising of awareness of racism by liberal democracies, it had a contrastingly ‘mild effect on concrete policies’ (p.134). There has been a gradual change, with a trend that has tended to increase restrictions, although latterly these have sometimes been slowed, stopped or even reversed, to paraphrase Bleich. There is the problem that outlawing racism can drive it underground, but this is counterbalanced by the fact that restricting a racist can give freedom to a minority.

The debates will continue, and necessarily so. There is the opinion that a greater level of racism should be tolerated in the name of greater liberty; on the other hand, the opinion that some freedom should be sacrificed in exchange for less racism. The values discussed in terms of ‘freedom of speech, association, and opinion-as-motive’ (p.144) are shown to ‘protect individual autonomy, foster pluralism, bolster a commitment to democracy, and lead us to fundamental truths’ (p.144), which is why those strongly in favour of freedom can be willing to tolerate certain types of racism. The ‘ultimate answer’, Bleich concludes, is ‘look at history, pay attention to context and effects, work out your principles, convince your friends, lobby your representatives, and walk away with a balance of values that you can live with’ (p.155).

Also relates to:

Arts, Literature and Sport

Culture, Identity, Gender and Relationships

History

Politics and Government

Social Theory

CULTURE, IDENTITY, GENDER AND RELATIONSHIPS

WORKING WITH FAMILIES OF AFRICAN CARIBBEAN ORIGIN: UNDERSTANDING ISSUES AROUND IMMIGRATION AND ATTACHMENT

Elaine Arnold

Publisher: Jessica Kingsley Publishers: London and Philadelphia

Year: 2012

ISBN: 978-1-84310-992-1

Pagination: pp.160

Price: £19.99

Elaine Arnold's book researches the 'legacies of broken attachments, separation, loss and reunion' (p.15) among African Caribbean families. Arnold first gained an insight into this familial relationship issue after working in a Trinidadian orphanage which looked after children who had been left with parents in Trinidad for various reasons, including parental emigration. At the time Arnold was teaching, but was inspired to study psychiatric social work, completing a course at the University of Manchester specialising in Child Guidance. Two major studies from her followed this: the first concerning women who experienced separation from their children and families due to emigration (1975); the second, that of children who were separated from their mothers as adults (2001). This book brings together the two projects and locates them in a broader historical context.

Arnold begins by elucidating the history of African Caribbean populations, and their origins in empire and slavery, in chapter one. The historical examination begins at the naming of the Caribbean islands as the West Indies by Columbus in 1492, and the granting of the right of possession of the archipelago to Spain by the Pope in the same year; after which, Arnold follows with an analysis of the development of family structures under slavery, which were complicated by plantation owners' practice of fathering illegitimate children. Arnold discusses the need to 'move on from attributing blame' for every failure 'to the person's history of being a descendant of slaves' (p.37), instead to 'recognize when racism is being used to block their progress, and to challenge this' (p37).

The subsequent chapter focuses on the 'Immigration of African Caribbean People to Britain, highlighting that many such migrants moved to escape poverty and find employment. Here, Arnold, also presents statistics and demographical information on Black migration in the UK since the 18th century. She also looks at the choice by many of these emigrating parents to leave their children in the care of relations, friends or neighbours, and describes the level provision of services for migrants, the return of migrants to the Caribbean and health issues of migrants, among other subjects.

In Chapter 3, Arnold gives 'A Brief Account of Attachment Theory', focusing on its founder, John Bowlby, outlining his work, together with that of his colleague Mary Ainsworth. Bowlby defined attachment as "'a strong disposition of a child or older person to seek contact with and to be near someone perceived to be reliable, especially under conditions of discomfort, illness or fear'" (cited p.66). He described attachment behaviour as 'a biological function'. The relevance of his work to the Arnold's own study is considered, given that it was during the 1950s when Bowlby's theories were being hotly debated, particularly those on maternal deprivation, that Caribbean mothers were leaving their children to join the British labour force in great numbers.

'Narratives of African Caribbean Mothers Separated from and Reunited with their Children' draws on interviews with 66 mothers between the ages of 32 and 50, selected randomly from attendance registers at two secondary schools in south-east and north-west London. The factors involved in making reunifications satisfactory or unsatisfactory are explored, including length of separation, level of care by caretakers, and the mothers' interaction prior to separation. There were difficulties experienced, particularly if the separation took place during the first three years of the child's life.

Chapter 5 looks into the subject of 'Fathers in the Reconstituted Families'. It has often been contended that the legacy of slavery, where fathers had to accede influence over their children to the slave masters, led to the ubiquity of female-headed households, but there are other reasons, for example, unemployment. Arnold argues that recently, young African Caribbean fathers have been

'trying to eradicate the image of black fathers as being unreliable, immature, irresponsible and absent from their families' (p.96), and their contributions have often been ignored.

The penultimate chapter examines 'African Caribbean Women Reflecting on Separation in their Early Years and Reunion with their Mothers', and is comprised of the results of the 2001 survey, and interviews with 20 African Caribbean women who were separated from their mothers when they were children. The Separation Reunion Interview Schedule that was used can be found in Appendix 2 of the book. Group A included ten women in receipt of therapy at the Inter-Cultural Therapy Centre, London, and Group B, the control, had not received therapy. The problems that amplify the negative psychological outcomes of separation become clear in Arnold's work, and these issues are highlighted in the final chapter, 'Implications for Work with African Caribbean Families'.

This book offers great insight into Caribbean culture and child-rearing and makes important recommendations for those involved in social work, psychotherapy, psychology and teaching. Arnold also introduces new areas for future research, such as 'Older African Caribbean residents in institutional care in Britain' and 'Single mature women of African Caribbean origin and their willingness to adopt' (p140).

Also relates to:

History

Migration, Immigration and the Refugee Experience

Politics

Social Theory

TACIT SUBJECTS: BELONGING AND SAME-SEX DESIRE AMONG DOMINICAN IMMIGRANT MEN

Carlos Ulises Decena

Publisher: Duke University Press: Durham and London

Year: 2011

ISBN: 978-0-8223-4926-6 (cloth: alk. paper)

ISBN: 978-0-8223-4945-7 (pbk.: alk. paper)

Pagination: 310pp

Price: £15.99

Carlos Ulises Decena, Assistant Professor of Women's and Gender Studies, and Latino and Hispanic Caribbean Studies at Rutgers University, New Brunswick, presents an innovative study of gay Latino migrants to Washington Heights, a Dominican sector of New York, and the ways in which they negotiate race, sexuality and masculinity on a day-to-day basis. The introduction begins with an account of the reception of *Biel, El Marino*, the short, homoerotic novel by poet and essayist Pedro René Contín Aybar, a first for Dominican literature, published in 1943. Constituting a very small edition, many people who praised it or claimed to know it had not actually read it. It is with this in mind, that *Biel, El Marino*, is a book that 'describes and performs connections that cannot be said....also about the way words produce circuitries of sociality' (p.2) that Decena opens his autoethnographic survey, in which he appears 'as narrator, social analyst, translator, and participant' (p.3).

Following the introduction the book is structured around three insights. Part I deals with the migration to New York, or 'another part of a Dominican world' (p.3) leading to the informants rethinking their identities; Part II, that in their past and present social negotiations, it is 'the body and the regulation of its significations [that] functioned to communicate, demand legitimacy, and create boundaries with others' (p.3); and in Part III, that these men were able to reconfigure their values, traditional Dominican identity and 'erotic investments in masculinity and power' (p.3).

In the first part, Chapter 2 emphasises unspoken acknowledgement of sexuality within the informants' relationships with their families and communities and the networks and commonalities that are intuited rather than spelt out. Self-identified gay and bisexual men are quoted as being known to be gay without any declaration or statement. There is an exploration of the title, tacit subjects, tacit 'neither secret or silent' (p.19). The third chapter explores the complexity of cohabitation of 'past and present visions of modernity, culture, and progress expressed by the informants' (p.14) in relation to the progression of the Dominican nation where the 'language of race' (p.14) is key to facilitating

the men's critique of the racism, sexism and homophobia integral to Dominican society.

Part II, *Body Language*, opens with an autobiographical memory of being taught 'how to be a man' (p.109) and learning about perceptions of the impropriety of 'physical proximity between men' (p.109). Chapter 4 elaborates these childhood testimonies to show how these men perform negotiations of their bodies, 'figuring masculinity as a straightjacket' (p.15) and ideas around recalibrating an effeminate figure to fit the masculine norm. Chapter 5 uses the term 'code-switching' for 'communicative practices the informants deployed to engage the worlds and the others who surrounded them.....the ability of speakers to mobilize and circulate specific and recognizable signs to communicate with interlocutors who possessed the requisite literacy to interact as speakers' (p.142). The need of these men to engage with male privilege and patriarchal systems of respect is raised here, to be explored in further detail in Part III.

Colonial Zones, the final part of the book examines in the concept and practice of democratic same-sex relations made problematic by Dominican male attachment to the macho persona, irrespective of their own sexuality. As the informant Rogelio Noguera puts it, "with some Dominicans..... they claim they / are monogamous but even though they are faggots, I am a macho, and nobody can cheat on me. But , on the other hand, I can cheat on someone else, you understand?" (p.183/184). In the chapter 'To Be Someone, To Be Somewhere: Erotic Returns to US-Caribbean Circuits of Desire', Decena considers the recurrent concern of returning to the homeland of Dominican culture, society and daily life, 'these men's continuing engagement with dominicanidad after migration' and the 'gendering of return' (p.208).

Tacit Subjects is an engaging and successful study of the nuances of gay Latino men's juggling of their social and sexual circumstances. It develops its own conceptual frameworks to interweave disparate histories and experiences within the context of Lesbian Bisexual Gay Transgender and Queer scholarship.

Also relates to:

History

Migration, Immigration and the Refugee Experience

Social Theory

BRITISH UNTOUCHABLES: A STUDY OF DALIT IDENTITY AND EDUCATION

Paul Ghuman

Publisher: Ashgate Publishing Limited: Surrey and Vermont

Year: 2011

ISBN: 978-0-7546-4877-2 (hardback)

Pagination: pp.142

Price: £50

Extensive fieldwork, including interviews with 104 students, teachers, school governors and community and religious leaders, samples of which included both high- and low-caste people, form the basis for this significant and revealing study. The volume employs qualitative research methodology to interpret three key strands. These are 'the reproduction of caste and its awareness among Indian immigrants in the UK; the role of religious institutions and other agencies in perpetuating caste consciousness; and the role of education and Dalit-led initiatives in countering the negative affects [sic] of caste prejudice and discrimination' (p.6). The focus is on the communities of Birmingham and the English West Midlands, while an additional, smaller survey was made in the Punjab to widen the research base.

A history of the caste system is outlined in Chapter 2, from the time of Manu, around first century BCE, showing how Indian society is permeated with its effects. Exploitation of the lower orders by the three high castes, Brahmins, Kshatriya and Vaishya, in the distant past, led to labouring classes, responsible for tanning leather and removing human and animal wastes, being considered "unclean" and excluded from mainstream society. Even up until the 1930s in south India, Dalits 'were not allowed to enter villages without prior warning, so that high-caste people could get out of their way' (p.5). This chapter also looks at 'The Challenge of Buddhism'; 'The Bhakti Movement'; 'Mahatma Gandhi and the Untouchables'; and 'British Raj and the Caste System', among other subjects.

Chapter 3 establishes the empirical project of the book, exploring the socio-economic background of a Dalit community in an Indian village in the Punjab, and aims to 'assist the reader in appreciating the challenges that Dalits face in the UK' (p.7). It emphasises the social and religious situation for Dalits, particularly Dalit women, since the 1950s. There is evidence of differentiation, for example separate gurdwaras for the Jat Sikhs and the Ad Dharmis of the village, and a separate bhavan for Valmikis; also, different cemeteries and the minimum of social interaction. However the chapter concludes by adding that, in contrast to the situation in the 1950s, Dalits form the majority now and also lead village politics through the council or Panchayat, and 'ritual untouchability – a common practice in 1950 – has completely disappeared' (p.49).

In *Family, Social and Religious Organization of Dalits*, Ghuman analyses studies of five families over three years, and interviews with ten men and eight women of different castes. The families are introduced in turn with brief descriptions, followed by discussions of patterns of migration to the UK, chain migration, the values of Dalit immigrants towards kinship, family and child-rearing. The subject of places of worship is introduced, the author having visited bhavans, viharas and gurdwaras established in the UK by Dalits, and having interviewed priests and others involved in these. One former president of a bhavan told of caste discrimination: "I would say that we all contributed to build new gurdwaras in the 1960s in good faith but were disappointed that we were treated as second class citizens..." (p.59).

Chapter 5, 'Voices of Young People', deals with the 'educational progress of Dalit students and their views on caste-related issues' (p.74). Thirty boys and ten girls were interviewed, and a table gives further information on the sample. Three key themes emerged, 'identity issues relating to caste consciousness and inter-caste relationship; emerging individualism; and scholastic achievement as interpreted by teachers' (p.76). There was also a general discussion with sixth formers on caste which revealed that the students were 'of the opinion that the great leveler of caste differences / is the financial situation of the family' (pp.80/81).

Subsequently, 'Teachers' and Parents' Views on Caste and Educational Matters' refers to interviews with teachers from the same two schools from which the sample of students for the previous chapter were taken. Most parents interviewed 'would prefer their young people to marry within their own caste and religion' (p.95), although due to increasing failure of arranged marriages, this attitude is beginning to change. Dalit parents are shown to have high aspirations for their children, with girls in particular 'outperforming boys in school examinations and obtaining good jobs' (p.95).

In conclusion, in Chapter 7, 'Reflections and Application' Ghuman summarises findings on inter-caste marriages, family and kinship networking, schooling and educational matters, 'Individualism vis-à-vis Collectivism'; reservation for Dalits and OBCs [Other Backward Castes] and anticipates future research, such as an investigation of the 'extent of formal and informal rituals and practices at religious places which tend to encourage caste exclusivity or in some cases caste unity' (p.106).

Also relates to:

History

Politics

Social Theory

HISTORIES OF RACE AND RACISM: THE ANDES AND MESOAMERICA FROM COLONIAL TIMES TO THE PRESENT

Editor: Laura Gotkowitz

Publisher: Duke University Press: Durham and London

Year: 2011

ISBN: 978-0-8223-5043-9 (paper)

ISBN: 978-0-8223-5026-2 (cloth)

Pagination: pp.400

Price: £16.99

The Andes and Mesoamerica constitute the two parts of Latin America where state policy and contestations over 'assimilation, segregation, citizenship, and nationhood' (p.3) have focused around the status of 'Indians' or indigenous peoples, 90% of whom live in Bolivia, Ecuador, Mexico, Peru

and Guatemala. The essays in this thought-provoking and timely collection were chosen for their illumination of race and racism in Latin America through the perspective of historic race-making and within 'particular empirical contexts' (p.2). The volume emerged from a conference held at the University of Iowa in 2002 where historians and anthropologists presented papers, many of which are published here, on 'racial meanings, mestizaje, indigenous social movements, and new nation-building paradigms' (p.ix).

The concept of "racialization" (p.11), or 'the construction of racial stereotypes via political discourse, cultural performance, social policy, censuses, physical or verbal violence, and other acts of marking', divides into four main 'moments' (p.11) from which the background to the essays is formed. Firstly, Kathryn Burns and Sinclair Thomson consider the era of Spanish colonialism (c1500-1820s) in Part I. In 'Unfixing Race', Burns examines the instability of the term 'race' and, like Thomson in 'Was There Race in Colonial Latin America? Identifying Selves and Others in the Insurgent Andes', warns of the dangers of imposing the present on the past and vice versa, and unfolding the history of Spanish-American racism through local and imperial lenses and contextualising ideas about lineage and blood, and the 'politics of Christian evangelization' (p.65).

The late eighteenth to the early twentieth century in Latin America is the site for the second key moment of racialisation, according to Gotkowitz; a period 'associated with liberal ideology and policy, with free trade, anticlericalism, and the privatization of corporate institutions and landholding' (p.13). However, alongside expansion of power and bureaucracy came land seizure and 'coercive labor drafts' (p.14). The essays 'From Assimilation to Segregation: Guatemala, 1800-1944' and 'The Census and Making of a Social "Order" in Nineteenth-Century Bolivia' explore the context within which 'liberal statemakers' (p.14/15) in Bolivia and Guatemala at this time retained, rather than quashed, the legislative and demographic category 'Indian' – it was race that marked Indians out as agricultural workers, not class; and there remained a racialised labour system at the heart of Guatemala's 'dominant ethnic ideology' (p.15) until recently. Brooke Larson looks at the metaphor of "the lettered city" (Angel Rama, cited p.134), and the question of literacy for the masses; 'because writing.....furnished a powerful cultural symbol and tool of legitimacy in a racially divided, radically unequal society, its surrender to the greater cause of universal schooling was inevitably going to produce controversy' (p.135).

The 1920s to the 1960s, the third chronological era under examination, was a 'critical time for nationmaking' (p.19), associated with the terms "mestizaje" and "indigenismo". Seemin Qayum looks at 'Indian Ruins, National Origins: Tiwanaku and Indigenismo in La Paz, 1897-1933'; Deborah Poole at 'Mestizaje, Distinction, and Cultural Presence: The View from Oaxaca'; and Claudio Lomnitz presents 'On the Origin of the "Mexican Race"', chapters which range in reference from the indigenous movements such as the Zárate Willka mobilization during the 1899 Federal War and the cacique-apoderado movement for indigenous territorial and cultural restoration, 1910s – 1930s, to the life of Teresa Urrea, or the Saint of Cabora, a curandera or faith healer who 'became the emblem of several millenarian revolts among the Maya and Yaqui Indians and the mestizo settlers of the Tarahumara mountain ranges in Chihuahua' (p.211).

Part IV of the book deals with the fourth moment of racialisation, 'Antiracist Movements and Racism Today', and consists of five chapters which show the range of social movements and the involvement of intellectuals in the battle against racism. Armed conflicts and economic hardship have led to increased migration recently, particularly within Latin America, which in turn has led to an intensification of racism. Andrés Calla and Khantuta Muruchi contribute the penultimate chapter, to which Pamela Calla and the Research Group of the Observatorio Del Racismo provide the epilogue. These focus on the 'racialized discourses and confrontations that erupted in Sucre from September to November of 2007, as Bolivia's Constituent Assembly entered a phase of profound crisis' (p.34) and the violence in May 2008. These final essays encourage a thoughtful reflection on the 'relationship between racism and political mobilization' (p.37) and the need to assess when violence becomes political and 'why it becomes racialized' (p.37). Powerful memories of these indigenous people dating back to anticolonial insurrection lie close to the surface.

Also relates to:

Economics and Globalisation

History

Migration, Immigration and the Refugee Experience

Politics

Social Theory

YOUNG BRITISH MUSLIMS: IDENTITY, CULTURE, POLITICS AND THE MEDIA

Nahid Afrose Kabir

Publisher: Edinburgh University Press: Edinburgh

Year: First published 2010, this edition 2012

ISBN: (PB): 978-0-7486-4653-1

Pagination: pp.240

Price: £22.99

This timely study is the result of extensive research undertaken on the identity of young Muslims in both Australia and the UK. Kabir's style and approach are refreshingly clear and informative as she guides the reader through a considered analysis of her own ethnographic fieldwork, drawing upon interviews with over 200 Muslims in five British cities: London; Leicester; Bradford; Leeds; and Cardiff, - with a focus on biculturalism and multiple identities.

The first chapter examines five aspects of 'The Identity Debate' - (1) identity theory as applied to Muslims; (2) the potential impact on Muslim identity of 'Britishness'; (3) the Scottish identity issue; (4) Channel 4's debate on Muslim identity; and (5) potential geopolitical factors that could impinge upon British Muslims' identity. A sixth section to the chapter covers the research methodology. The feelings of one respondent, Faiza, a 17-year-old British-born Muslim girl of Pakistani origin anticipates the detailed discussion of the debate over the niqab sparked by former Labour Foreign Minister Jack Straw's comments in 2006 in Chapter 6. Faiza felt that Britain was her home, not Pakistan;: "You're going to visit people; you could never settle anywhere else [than Britain]" (p.13). However, outside the home, Faiza wears a full veil of jilbab (long coat), hijab (head scarf) and niqab (face veil) which could be considered by some to be a 'barrier to communication' (p.13).

In the following chapter, Kabir gives an overview of the history and experiences of Muslims in Britain, from a brief history of migration to the Muslim settlement in the five cities mentioned above. Then the chapter considers 'the socioeconomic status of the respondents' (p.29). Kabir highlights how Yemenis and Somalis have settled in Cardiff since the late nineteenth century, with mosques established in Tiger Bay, Cardiff in 1860 and in the 1890s in Liverpool. In 1940, Churchill allocated funding for the Regent's Park Central Mosque in London, but post-World War II, immigrant people met with greater resistance. A 1960s Gallup poll showed that 75% of the British population were 'broadly sympathetic' (p.30) to Enoch Powell's views on the sanctity of English national identity; and a few decades later, Kabir argues that Bradford 'received a negative national and international image' when Salman Rushdie's *Satanic Verses* was publicly burned in 1989, and again following riots in 1995 and 2001, the latter involving Pakistani and Bangladeshi men against the right wing British National Party (BNP). Kabir also elucidates how, since the 7/7 London bombings, 'some Muslims became the 'Other' because the home-grown terrorists (three of them British-born) were of the Islamic faith' (p.56). However, a percentage of the British population has remained sympathetic to the Muslim community; and Kabir concludes the chapter by suggesting that the Muslim community needs to 'prioritise their children's education and integration with the wider community' while the rest of society needs to 'recognise and encourage the minority's achievements' (p.56).

'The Religious and Cultural Dilemma' begins with discussion of the broad context of Islam for young British Muslims. The religious affiliation of the interviewees is given, followed by descriptions of different types of Islamic faith, for example, between Sunnism and Shi 'ism. Next, the impact of Mosque restrictions against Muslim women and the constrictions of patriarchal structures for Muslim women, such as arranged marriage, within or outside kinship, are explored. Lastly, youth issues around literacy, numeracy, cultural issues and drugs, and music in Islam are investigated.

Kabir next turns to her attention to the concept of 'Britishness' in 'To Be or Not To Be British',

where readers can find data tables on plurality of identity as defined by the respondents. Subsequently, the author examines the putative media bias against Muslims; after which, she then reviews the niqab debate. The penultimate chapter, 'Indignation About the Proposal to Include Shariah Law in Britain', centres around the four schools of law, or fiqh [jurisprudence] that are the basis of Shariah, or Islamic law, and the Archbishop of Canterbury's suggestion that it be introduced into Britain in some form as a means of addressing the problem of 'alienated Muslims' (p.171).

In the furore his comments caused, mainly due to the severity of Shariah codes elsewhere, it may have been overlooked that in Britain Muslims already have the benefits of Shariah law in daily life, able to slaughter halal fashion, build mosques, and set up Islamic banks. In such an instance, Kabir's study sheds light on the fluidity of identity of the young British Muslim: some argued that Shariah law was 'inappropriate in an English-Christian setting [...] their British identity [taking] precedence' (p.188). Her study raises important aspects of the way young British Muslims are actively demystifying and dismantling misconceptions on the part of both Muslims and non-Muslims and that they have 'the potential to be a tremendous asset to their home nation' (p.218).

Also relates to:

History

Migration, Immigration and the Refugee Experience

Politics

Social Theory

POSTWAR BRITISH LITERATURE AND POSTCOLONIAL STUDIES

Graham MacPhee

Publisher: Edinburgh University Press: Edinburgh

Year: 2011

ISBN: 978-0-7486-3901-4 (paperback)

Pagination: 180pp

Price: £19.99

This title is from the series *Postcolonial Literary Studies*, which contextualises major works of literature historically, geographically, and within neo-colonialism and global inequality. MacPhee's study focuses on poetry, drama, the novel, cultural criticism, theory, and political discourse by a range of postwar writers, redefining how they are read. A timeline of dates, historical events and literary and other publications is set out at the beginning of the book, from 1921 and the end of the Irish War of Independence to 2010 with the official end of US combat operations in Iraq and the publication of Andrea Levy's *The Long Song*. The nature of the three chapters of the book are the result of the fact that the selection of texts is not exhaustive but needs to be placed within larger socio-political and economic frameworks.

'*Rethinking the Empire*', Chapter 1, 'seeks to reassess the structural significance of decolonisation' (p3) from the way it has been viewed as a neatly defined periods - such as Britain's withdrawal from India (1947) or the 1956 Suez Crisis - to show that it is in fact 'a more dispersed, multidirectional and contradictory process' (p3) that lasts until the early 1970s. Subheadings within the chapter include 'Beyond Bloomsbury', placing the writing of Mulk Raj Anand alongside a broad range of modernists – T.S. Eliot, D.H. Lawrence, Aldous Huxley; 'Little England and Global Englishes' which looks at 'pluralisation of English' (p17) with, for example, 1940s Britain as a 'key centre for non-European anglophone intellectuals... the Fifth Pan-African Congress being held in Manchester in 1945... attended by George Padmore, Kwame Nkrumah and W.E.B. Du Bois among others' (p15/16) and 'From British to US Hegemony: Greene's *The Quiet American*'.

Continuing with the survey provided in Chapter 1, since the key theoretical movements of post-Imperial Britain mainly originated pre-1970, the subsequent chapter, 'Decolonising the Discipline' explores the articulation of postcolonial subjects and issues - 'migrancy, diaspora, subjectivity, race, agency, political orientation and global capitalism' (p4) - in a British context, questioning the pertinence of "national literature" and "postcolonial studies" as analytical paradigms' (p4). In 'Postcolonial Studies as Insurgent Field and Contested Concept', Salman Rushdie's 1983 essay, "*Commonwealth Literature Does Not Exist*" is discussed - in particular his characterisation of Commonwealth literature as a 'double

exclusion' and a 'kind of literary "ghetto"' (p76). 'Dislocating Identity: Fanon and Hall' begins with an exploration of the theoretical text *Black Skin, White Masks* by Franz Fanon, followed by an analysis of Stuart Hall's late 1980s/1990s semiotic approach to Fanon's text. 'The Politics of Migrancy: Bhabha' puts forward Homi Bhabha's reading of it, which shifts attention from the 'experience of the colonial subject' (p101) to the 'role its appearance plays / in the narration of the imperial nation' (p101/102). The chapter shows that "'national literature"...cannot be regarded as purely "national", but must also be understood as taking place at the same time in other contexts beyond the nation' (p114).

Chapter 3, 'Rewriting the Nation', examines the concept that a history 'is national only because it is global' (p114) by looking at a range of texts that have received varying levels of critical attention and which have been selected here in a rejection of the recent construction that deems 9/11 as a 'break between the contemporary moment and the earlier period' (p116). Contextualised in a time where Thatcherism was a crucial influence and where 'within dominant political and media discourse, Islam and all Muslims became identified as an alien presence intolerant of secular liberal freedoms' (p118) are Samuel Selvon's *The Lonely Londoners* (1956) which deals with Commonwealth migrants in London, like V.S. Naipaul's later *The Mimic Men* (1967) and Buchi Emecheta's *In The Ditch* (1972); John Arden's play, *Serjeant Musgrave's Dance*, first performed in 1959 and inspired by British atrocities in Cyprus; and Linton Kwesi Johnson's *Dread Beat and Blood*, his second volume of poetry from 1975, reflecting shifts in the social and political consciousness of Black British communities of the 1970s and taking the innovations of Aimé Césaire, Louise Bennett and Kamau Brathwaite in 'a markedly new direction' (p133), the voice of a generation born in England.

In conclusion, within the final part of Chapter 3, 'Histories of the Present: Ian McEwan's *Saturday* and Andrea Levy's *Small Island*', the two afore mentioned novels are explored as representative of different responses to the history considered in Postwar British Literature and Postcolonial Studies. MacPhee's book shows that works of literature from earlier periods can have a 'critical edge on the present' (p163) and illuminates the strength of colonial impact on modern and contemporary writings.

Also relates to:

History

Migration, Immigration and the Refugee Experience

Politics

Social Theory

SOJOURNING FOR FREEDOM: BLACK WOMEN, AMERICAN COMMUNISM, AND THE MAKING OF BLACK LEFT FEMINISM

Erik S. McDuffie

Publisher: Duke University Press: Durham and London

Year: 2011

ISBN: 978-0-8223-5050-7 (pbk. : alk. Paper)

Pagination: pp.312

Price: £15.99

Assistant Professor of African American Studies, and Gender and Women's Studies at the University of Illinois, Urbana-Champaign, Erik S. McDuffie, presents here a complex survey of how a pioneering community of Black women activists and intellectuals paved the way for the Black feminist activism of the 1970s. The book covers the radicalization of women from a range of backgrounds and locales under the influence of the US Communist Party (CPUSA) and their fight for civil rights, women's rights, economic justice, decolonization and peace. In addition to archives and surviving documents, McDuffie draws on over forty oral histories gathered from veteran Black women activists and radicals and their families to show how they negotiated the exploitation of race, gender, class, sexuality and politics, moving Black women 'from the margins to the center of narratives about black radicalism, diasporic social movements, US and transnational women's movements, and American Communism during the early and mid-twentieth century' (p6).

The book is divided into six chapters, preceeded by an introduction. The first, 'Black Communist Women Pioneers, 1919-1930', opens with Grace P. Campbell, the "'first colored woman to be named for public office on a regular party ticket"' (*The Messenger*, cited p25), speaking at a rally in Harlem in

1920. She was also the first Black woman to officially join the Workers (Communist) Party (WP); others included Williana Burroughs, Maude White and Hermina Dumont Huiswoud – all ‘well-respected community leaders’ (p26). Their lives are traced in this chapter, as they began to formulate Black left feminism and at the same time struggled with the Party’s ‘neglect of black women’s issues’ (p26), articulating the ‘“triple / oppression” paradigm’ (p26/27) of race, class and gender.

Chapter 2, ‘Searching for the Soviet Promise, Fighting for Scottsboro and Harlem’s Survival, 1930-1935’, explores the joining with the Communist left of a second generation of Black women in the early 1930s, including Louise Thompson, Audley Moore, Thyra Edwards, Bonita Williams amongst others. These women formed a community of radicals, rejecting ‘the prevailing organizational and sexual politics of women’s clubs, the church, and civil rights and nationalist groups’ (p59). They believed that ‘women of color... constituted the revolutionary vanguard in global struggles for black self-determination and socialism’ (p59). Trips to the Soviet Union nurtured the leftist politics of Thompson and Edwards, while Williams and Moore led mass campaigns around survival issues in Harlem.

In ‘Towards a Brighter Dawn: Black Women Forge the Popular Front, 1935-1940, McDuffie illustrates how Black women radicals such as Claudia Jones ‘advanced their own variant of Popular Front feminism, a left-wing politics emerging out of Popular Front movements of the 1930s and 1940s’ (p92), visualizing anti-fascism as a means of struggling against ‘racial inequalities and social injustice’ (p92), Spain being critical to the construction of the ‘cultural front’ (p92). ‘Racing Against Jim Crow, Fascism, Colonialism, and the Communist Party, 1940-1946’, posits Black left feminists ‘at the forefront of radical social change in the United States during the war... building the wartime black Popular Front, championing black women’s rights, expanding ties with mainstream African American political leaders and clubwomen’ (p127), as well as making international connections.

Chapter 5, ‘“We Are Sojourners for Our Rights”: The Cold War, 1946-1956’, depicts the breaching of the Department of Justice in Washington in 1951 by sixty members of the Sojourners for Truth and Justice, a Black left feminist organization led by Beulah Richardson, demanding attention for their grievances over the treatment of Black men, with social injustices and a Jim Crow army forcing them to go to war with ‘“other colored peoples”’ (Angie Dickerson, cited p160). The chapter uses the Sojourners as a way of analyzing broader trends in Black left feminism at a time when the Cold War and McCarthyism were skewing it to reveal ‘the personal and political costs of anti-Communism on black left feminists’ (p162).

The final chapter of this fascinating and richly detailed book, ‘Ruptures and Continuities, 1956 Onward’, opens with the 69-year-old Louise Thompson Patterson speaking on behalf of ‘the black Communist, professor, and political prisoner’ (p193) Angela T. Davis and concludes with the reassurance that ‘whatever paths twenty-first-century black women, feminists of color, and their allies, choose to follow, the activism and complex live of black Communist women certainly provide immeasurable guidance for fighting for a more just, democratic, peaceful world for us all’ (p220).

Also relates to:

History

Politics

Social Theory

A WHITE SIDE OF BLACK BRITAIN: INTERRACIAL INTIMACY AND RACIAL LITERACY FRANCE WINDDANCE TWINE

Publisher: Duke University Press: Durham and London

Year: 2010

ISBN: 978-0-8223-4900-6 (cloth : alk. paper)

ISSN: 978-0-8223-4876-4 (pbk. : alk. paper)

Pagination: pp.305

Price: £16.99

This important volume is illustrated throughout by Michael Smith, an Irish photographer and digital filmmaker who accompanied France Winddance Twine on research trips in order to document visually her decade-long ethnographic research project with multiracial families and the African Caribbean

community of Leicester. Twine interviewed and observed over 40 family members from White birth mothers to their children, partners, spouses and friends, investigating racial consciousness of White women who had started families and had children with Black men from African Caribbean heritage – women previously remaining ‘in the footnotes and endnotes of black British racial and cultural studies’ (p.3).

In the first two chapters, the lives of three White women who established relationships with Black immigrant men between 1960 and 1975, and the narratives of eight White transracial mothers, are traced. ‘A Class Analysis of Interracial Intimacy’ compares the different forms of capital, as in Pierre Bourdieu’s 1994 classification – economic, cultural, social and symbolic – of the three White women to unfold the ways in which they ‘negotiated race, racism, and respectability’ (p.28). The chapter begins by contextualising the study in the post-WWII period when, at the end of the war, there were nearly 130,000 Black American GI’s in Britain and transracial relationships were seen as problematic, contributing to the 1958 Nottingham and Notting Hill Race Riots.

‘Chloe Talbot Kelly: Portrait of an Artist with Cultural Capital’ is the first of these studies. Kelly ‘belongs to the last generation of English colonial elites to grow up during the age of empire’ (p.40) and married a middle class Black Jamaican man. Her forms of capital, social, economic, ‘enabled her to avoid and minimize the rebound racism that less privileged white women reported encountering as wives of black men’ (p.43). Contrastingly, ‘Sonya Smith: A Portrait of Downward Mobility’, tells of the daughter of a Blackpool pub owner and homemaker who faced more acute problems, living in a deprived community ‘where drugs, prostitution, and gang activity pose[d] daily challenges’ (p.48) and racism, ‘both as a woman of Irish parentage (her father) and as the domestic partner of a black man’ (p.49).

In ‘Disciplining Racial Dissidents: Transgressive Women, Transracial Mothers’ Twine applies ‘the theoretical insights of black feminist race scholars...../ [to] illuminate the ways white women who are defined as transgressive can be temporarily “unwhitened” and disciplined in ways similar to the way women of color are disciplined’ (p.58/59). Aspects of social, economic and medical treatment of these women are explored under headings such as ‘Sites of Surveillance: Hospitals and Unwed Mothers’ Homes’; ‘Disappearing Acts: Tales of Abortion and Expulsion at the Racial Borders’; ‘Irrationality and Hypersexuality’ and ‘Racial Abuse on Housing Estates’.

Chapters 3 and 4 examine the ‘Concept of Racial Literacy’ and ‘Racial Literacy in Practice’, the former setting forth the types of ‘conceptual tools and analytical skills’ (p.88) that constitute ‘racial literacy’ (p.88), or the way ‘white transracial parents.....identify, translate, negotiate, and counter everyday racism and forms of discrimination that may have been previously invisible to them’ (p.88). The second focuses more on the means with which these parents train their children to identify with the Black community, subverting ‘racial hierarchies that privilege whiteness’ (p.118).

Twine uses the chapter ‘Written on the Body: Ethnic Capital and Black Cultural Production’ to expand Bourdieu’s ‘theoretical arsenal’ (p.147) to include ‘ethnic capital’, which can embrace comprehension of cultural heritage and history; language, such as knowledge of patois; music, hairstyling and cookery skills. Here, the sub-sections of ‘Braids as an Ethnic Body Project’ and ‘Heritage Cooking: Culinary Skills as Ethnic Capital’ show how ingrained these modes of culture are in the system of acceptance and respectability within African Caribbean culture. Subsequent to this, the author then considers ‘How do members of transracial families employ photographs, particularly family albums, to manage the social stigma that may attach to these unions?’ (p.171), and ‘How are white women raising children of multiracial heritage perceived by their black partners and sisters-in-law?’ (p.195).

The final chapter identifies the ‘empirical and theoretical gap’ (p.223) whereby White men in relationships with Black women have been generally ‘absent from analyses of whiteness and interracial intimacy’ (p.223), presenting portraits of ‘Stephen Hawkes: A Racially Literate Rastafarian’; ‘Derek Inham: An Honorary Black in the Music Scene’; ‘Kevin Hudson: From Color-Blindness to Racism Awareness’ and ‘Brian Piper: A Professional Antiracist’. In conclusion, Twine writes that ‘acquiring racial literacy involved ongoing labor and was not an automatic consequence of being a member

of a transracial family. It was a demanding process that required transracial parents to shift their perspective and to learn a number of significant new skills' (p.259).

Also relates to:

History

Migration, Immigration and the Refugee Experience

Social Theory

ECONOMICS AND GLOBALISATION

THE NEW SCRAMBLE FOR AFRICA

Pádraig Carmody

Publisher: Polity Press: Cambridge, England and Malden, MA

Year: 2011

ISBN: 978-0-7456-4784-5

ISBN: 978-0-7456-4785-2 (pb)

Pagination: pp.244

Price: £15.99

This fascinating study comes at a time when Africa, often perceived as having been marginalised by globalization, has become crucial to emerging powers. While Africa's economic and developmental structure is being reconfigured, however, it is also experiencing a 'new scramble' for raw materials that re-emphasises the economic and political patterns of rule from abroad. The book examines both the historic and contemporary power relations at work in the development and exploitation of Africa's resources.

The opening chapter surveys the factors that led to the development of 'resource-based, extractive economies' (pg) before analyzing the current increase of attention paid to Africa by old and new economic powers. China is one of the rising powers, with its 'voracious demand' (p14), also the other 'so-called "Asian Driver" economies such as India and other regional middle powers such as Brazil' (p14). The globalization of Africa and what that means for its people is considered, together with subjects such as 'The Construction of Markets and Commodity "Chains"', and 'The Political Economy of Inequality, Poverty and Conflict in Africa'.

'Old Economic Power Interests and Strategies in Africa' examines the legacies of historic power interests and how they are impacting in Africa now, for example describing the 'US resource strategy in Africa and...relations with selected key states' (pg) such as support of Joseph Mobutu in Zaire during the Cold War and of Paul Kagame's Rwandan Patriotic Front (RPF) - the latter driven by 'guilt over the failure to prevent the Rwandan genocide of 1994, a desire to stabilize Central Africa and strategic economic considerations' (p35). This chapter also looks at Britain in Africa, France's policy of 'FrançAfrique' and Japan's doubling of its aid to Africa in 2008 for the ensuing 5 years and its concomitant 'paucity / of domestic industrial resources' (pp55/56). Chapter 3, co-authored with Ian Taylor, explores the impact of Chinese resource interests and strategies on governance in Sudan and Zambia, while Chapter 4 focuses on India as part of a new 'economic power engagement' (p10) consisting of Brazil, Russia, India and China along with other strong economic powers (the "BRICs").

The remaining chapters provide case studies of specific commodities. In chapter 5, 'Driving the Global Economy: West Africa and Sahelian Oil' Carmody unpacks the sobriquet "oil curse" – how oil can be 'like taking speed' if you are healthy; 'it will raise your rate of economic growth without immediately adverse consequences... if you are unhealthy it has been likened to heroin: it can kill – or nearly kill – you' (p112). He references Equatorial Guinea, whose oil production is 86% of its GDP, and Angola, 'a paradox in that it is characterized by both huge wealth and poverty' (p121). Angola's president, Dos Santos of Angola, said to be the sixth richest person in Brazil due to foreign assets while 'half of all children in Angola are malnourished' (p121), are discussed.

Carmody also highlights the role of Coltan, an abbreviation of columbite-tantalite, from which columbium and tantalum are extracted - the latter of which is used in capacitors for gadgets such as mobile phones. 80% of global tantalite reserves are found in the Democratic Republic of Congo

(DRC). Thus highlighting that the new scramble for Africa was predated by the regional scramble for coltan, which was partly the cause of five years of civil war in DRC. This, together with the widespread prospecting, competition for and conflict over uranium in Africa, is explored in the next chapter.

'Furnishing and Feeding the World? Timber, Biofuels, Plants, Food and Fisheries' covers phenomena related to the resource of land, such as the deforestation of Mozambique, referred to locally as the 'Chinese takeaway' (p12); the wave of Somalian piracy, originating in the safeguarding of the country's fish stocks; and Africa's coastal "fish rush" (p12). 'The Asian Scramble for Investment and Markets: Evidence and Impacts in Zambia' is co-authored with Godfrey Hampwaye, and examines impacts of Chinese and Indian investment in Zambia, highlight Zambia's role as a major copper producer.

Chapter 9 asks 'Can Africans Unscramble the Continent?' The old and new scrambles are analysed in terms of 'global power politics' (p13), anticipating likely effects on economic development and potential cooperative arrangements that could ensure mutually beneficial outcomes, or "win-win" games' (p13) for Africa's countries. In conclusion, 'The New Scramble in Perspective' points out that the new scramble, unlike the old colonial version, 'can be likened to a three-legged race in which outside powers are tied to African state elites – but they are not necessarily tied to them permanently, given the greater diversity of potential partners' (p191). This book is essential reading for academics and students in the fields of international relations, resource politics, and African studies.

Also relates to:

History

Politics

Social Theory

HISTORY

FREEDOM RIDERS: 1961 AND THE STRUGGLE FOR RACIAL JUSTICE (ABRIDGED EDITION)

Raymond Arsenault

Publisher: OUP: Oxford and New York

Year: 2006, 2011

ISBN: 978-0-19-975431-1

Pagination: pp.306

Price: £10.99

Raymond Arsenault begins this complex, chronological narrative of the civil rights events of Spring and Summer 1961 with the story of Irene Morgan, who, in 1944, boarded a Greyhound bus and refused to give up her seat to a White passenger, in much the same spirit as Rosa Parks did eleven years later. The National Association for the Advancement of Colored People (NAACP) took up her cause, part of their challenge of the legitimacy of Jim Crow. Even this, 'the nation's largest civil rights organization had no real answer to the white South's refusal to take Morgan seriously' (p.19), but as the NAACP 'fell by the wayside' (p.19), avenues opened up for a group of radical activists who were committed to taking the anti-segregation struggle onto the streets. This led to the pioneering concept of the freedom riders.

By 1946 the activists in question were affiliated to two interconnected organisations, the Congress of Racial Equality (CORE) and the Fellowship of Reconciliation (FOR). CORE initiated the 1947 project known as the Journey of Reconciliation, which formed a blueprint for the 1961 Freedom Rides. These began in May with thirteen riders trained by CORE, expanding to encompass 450 activists. With a mandate for nonviolent protest, they boarded buses for a tour of the South, sitting, at random, in racially integrated pairs, in defiance of local law and custom, putting their personal safety and indeed their lives at risk.

This volume is an abridged version of Arsenault's earlier study, yet it retains an encyclopedic quality. Chapter 1 traces the influences of three key FOR/CORE figures: Bayard Rustin; James Peck; and James Farmer. Rustin's work as FOR youth secretary included 'immersing himself in the writings

and teachings of Gandhi and pledging his loyalty to non-violence' (p.22), and his refusal to move to the back of a bus on a journey from Louisville, Kentucky to Nashville, Tennessee in 1942. It also details the progress and achievements of the Journey of Reconciliation.

In 'Beside the Weary Road', Arsenault tells of the 'steady decline' (p.43) of CORE and the nonviolent movement during the first part of the 1950s, following the heightened sensitivity of the post-McCarthy era, and of the Montgomery Bus Boycott, 'an important connecting link between the nonviolent movement of the 1940s and the freedom struggle of the 1960s' (p.45). James Farmer's new position as director of CORE dominates the opening of Chapter 3, with members Gordon Carey and Tom Gaither putting forward the idea of a second Journey of Reconciliation, a project approved of and named Freedom Ride at a meeting. The group of activists was split between Greyhound and Trailways buses and was to travel from Washington on 4 May to Virginia, North and South Carolina, Georgia, Alabama, and Mississippi, arriving at New Orleans on the 17 May, the seventh anniversary of the Brown v. Board of Education decision. The chapter gives brief biographies of the activists and summarises the plotting of White supremacist elements including the Alabama Knights of the Ku Klux Klan.

'Alabama Bound' details James Peck's role in charge of the Freedom Rides after James Farmer's unexpected departure due to family reasons, and the period when Freedom Riders set off towards Anniston, Alabama - with the threatening remarks of Klansmen and anticipating violent trouble ahead reverberating through the minds of those involved. Arsenault then, in 'Get on Board, Little Children', narrates the 'late-night rendezvous in New Orleans' (p.124) of the Freedom Riders and their comrades; the next leg of the journey incorporating new members, mainly Black students; the jail sentences and hunger striking; and the political quandary faced by the Kennedys over the situation.

Chapter 6, '*If You Miss Me from the Back of the Bus*', a title taken from a 1960s freedom song, gives a detailed account of the Freedom Riders' departure from Birmingham and arrival in Montgomery, where they were ferociously attacked by an angry mob, and themselves became classed as outlaws in Alabama, the police nowhere in sight. "I saw whites and negroes beaten unmercifully while law officers calmly directed traffic" (p.154), said Tom Lankford's report in the Birmingham News.

The remaining chapters – of a total of ten – contain equally vivid, elaborate chronicles of the progress of the Freedom Riders. At times the book reads like a written version of an action film or documentary; and indeed the dramatic story was made into an American Experience film on PBS. The book and the film stand as testament to the enduring bravery and resilience of the Freedom Riders, for whom 'participation in the Rides has been a continuing source of identity, pride, and fellowship' (p.300).

Also relates to:

Politics

BOOKER T. WASHINGTON REDISCOVERED

Edited by Michael Scott Bieze and Marybeth Gasman

Publisher: The John Hopkins University Press: Baltimore

Year: 2012

ISBN: 978-1-4214-0471-4 (pbk.: acid-free paper)

ISBN: 1-4214-0471-0 (pbk.: acid-free paper)

Pagination: pp.265

Price: £18.00

In the opening 'Note to Reader' of this innovative collection of newly discovered material, contextual tracts and documents reproduced in their original form that pertain to the writings and thought of Booker T. Washington, the editors point out that for conceptual and practical reasons the book 'extends into a digital component at a website (www.press.jhu.edu/BTW)'. While research will always require contact with original archival documents, this meant that many more could be accessed than purely in print form. A further reason relates to the form of Washington's publications: '[m]ost of the works were created with visual support, most often photographs by artists Washington hired' (p.5).

Some scholars have 'missed the rebus nature of the writings' (p.5) by studying documents that did not include these supplementary elements.

The volume divides into nine thematic chapters, an introduction and a conclusion. The website has nine divisions and additional lesson plans. These chapters allow Washington's intentions to 'be properly examined', since he 'is often miscast as a far-right conservative' (p.6). A further historiographic element concerns 'the vast private holdings within Black families and among collectors of African American ephemera' (p.6). Washington wrote at least three autobiographies, using the form to promote himself and his ideas. For the opening chapter, 'Autobiography', chapter 1 of his autobiography *Up From Slavery*, as it originally appeared in *The Outlook*, and "A Joshua in the camp," or, *The life of Booker T. Washington, of Tuskegee, Alabama from 1895* are presented in the book along with online documents.

'Speeches' illustrates Washington's passionate involvement in debate and public speaking; he 'mastered the art of shifting his speaking voice from crisp New England diction to Black vernacular' (p.53). His *Address of Booker T. Washington, Principal Tuskegee Normal and Industrial Institute, Tuskegee, Ala.*, delivered at the Atlanta Cotton States Exposition, acted as a summation of his views on religion, politics, civil rights and aesthetics. It 'launched Washington into the national spotlight and solidified his role as the leader of the majority of his people' (p.56). Online are speeches including *Knoxville College Speech*, from the Collection of Michael and Laura Bieze, Atlanta, Georgia, and *Notes from Address Delivered at the Black Belt Fair, Demopolis, Alabama, September 27, 1912*, from the Collection of Gerald Norwood of Wichita, Kansas.

Tuskegee Normal and Industrial Institute provided many forms of education from training students in agricultural and trade skills to night schooling, adult education and a laboratory grade school. Work study programmes were developed with students attending college and learning about a trade at the same time. Chapter 3, Education, reproduces "Twenty-Five Years of Tuskegee" from *The World's Work*, 1906, and online various documents including the *Eighteenth Annual Report of the Principal of the Tuskegee Normal and Industrial Institute, 1899*, and 'Among Negro Students' from *The Youth's Companion*, 1902.

In 'Work', the phrase 'dignity of labor' (p.93) is unraveled to show 'how carefully Washington's ideas on education, racial uplift, and social advancement were woven together' (p.93). It also covers the shift in direction undertaken by Washington as he felt, post 1900, mounting pressure from Black intellectuals to promote career paths among the professions, and following his formation of the National Negro Business League in 1900, Washington wrote 'several essays on the need to develop a Black middle class, particularly a network of Black businessmen' (p.95).

'Philanthropy' includes a reproduction of 'Chickens, Pigs and People' from *The Outlook*, 68, No.5, 1901 and 'The Tuskegee Normal and Industrial Institute' from *The World To-day*, 1902; and subsequently, 'Aesthetics' features an extended contextual essay and two articles entitled 'Negro Homes', one from *The Colored American Magazine*, 1902 and one from *The Century Magazine*, 1908. In chapter 7, 'Race', White tracks Washington's shifts in perspective from his cautious 'first writings on the heroic accomplishments by Black individuals' (p.167) to his 'move toward Black pride' (p.168), and latterly, his framing of the Black struggle within the global context.

The last two chapters deal with 'Religion' and 'Politics', the latter introduced as tending 'outside of political theory and into literary allusions as a means of understanding Washington's politics because he was a thinker rooted in the Bible and in Shakespeare, a lover of epigrams, a teller of folksy tales, a prodigious writer, and theatrical in his method of inspiring crowds' (p.209). The conclusion to Bieze and Gasman's impressive work celebrates the memory of Washington as the person who 'laid the foundation in our society for the success of another unique and enigmatic figure, Barack Obama' (p.244).

Also relates to:

Culture, Identity, Gender and Relationships

Politics

Social Theory

THE COLORS OF ZION: BLACKS, JEWS, AND IRISH FROM 1845 TO 1945

George Bornstein

Publisher: Harvard University Press: Cambridge, Massachusetts and London, England

Year: 2011

ISBN: 978-0-674-05701-2

Pagination: 254pp

Price: £20.95

A reappraisal of group relations among Blacks, Jews and Irish during the period between the Irish Famine and the end of World War II, this study establishes far greater cooperation and empathy between the three groups than is usually appreciated as each suffered prejudice and suppression. It realigns contemporary constructions of ethnic relations to overturn their emphasis on conflict and suggests that there is a whole other history of hybridity, of a common search for "home", and of a wealth of connections between these groups, while simultaneously acknowledging the existence of division.

George Bornstein is C A Patrides Professor of Literature, Emeritus, at the University of Michigan, Ann Arbor. He sets out in his preface his intention of breathing life into 'strong voices from the past of all three groups [allowing them to] speak for themselves and their age rather than ventriloquizing them in terms of our own. They have more to teach us than we have to teach them' (pxii). He explains his expansion of the concept of the Righteous Gentile, commemorated at the Israeli Holocaust Memorial, which has a section devoted to the memory of non-Jews who risked their lives to save Jews from the Holocaust, which he uses here to include Irish, Jewish and African-American people who blurred the boundaries of their categorization for a wider vision of humanity.

Frederick Douglass' tour of famine in Ireland is typical of one of the main sources of reference for the book which adopts a 'resolutely hybrid approach to cultural materials'. Douglass' close linking of Irish and Black causes is examined, not only in his mid-nineteenth century *Narrative of the Life of Frederick Douglass, an American Slave* but also of 'parallels between Black and Jewish diaspora and enslavement (p4), in his speech *The Meaning of July Fourth for the Negro* (1852): "'By the rivers of Babylon, there we sat down. Yea! We wept when we remembered Zion'" (cited p4). This linking anticipates that made by W E B Du Bois and Marcus Garvey in the twentieth century.

The first chapter, 'Races', as well as the final chapter on the 1930s and war, uses the 'triangle' (p13) of leading anti-racist anthropologist Franz Boas; Du Bois, whom Boas first introduced to African history; and Zora Neale Hurston, whom Boas mentored, among others. These figures constituted an 'ideological nemesis' (p13) for racists and their theorists. The ensuing perspectives can assist with reassessing recent condemnations of cultural productions such as the film *The Jazz Singer*, in which Al Jolson briefly 'Blacks up'. As Bornstein points out, the fact that Jolson was friends with 'numerous African-American musicians and singers... and [that] he wrote an article distinguishing the modern, more sophisticated use of blackface from its earlier derogatory stereotypes' (p13) suggest his enactment 'might mirror aspects of, say, Paul Robeson's singing "Kaddish" and other Jewish cantorial works along with African-American songs and Irish ballads like "Danny Boy" in his own concerts' (p13).

In 'Diasporas and Nationalisms' Bornstein illustrates how diaspora as a concept engenders connections between the three groups, leading to ideas about nationalism as 'possible solutions' (p14). He argues that nationalism tended to be a reaction to oppression, sometimes bordering on separatism; yet in the common experience of dispersion and exile the groups have often sought each other's empathy and support. 'Melting Pots' explores 'the opposite of nationalism and separatism' (p16) implying assimilation. The phrase was coined by English Zionist Israel Zangwill in his play "The Melting Pot" (1908), opening with a dispute between an immigrant Jewish grandmother and an Irish maid, and ending with their becoming firm friends. He saw 'melting pot' as comprising "'an all-round give-and-take'" (cited p16) rather than a single assimilated product. The chapter 'Popular and Institutional Cultures' explores the permeation of popular culture by the melting pot spirit leading to interconnectedness of ideas and hybridity.

Finally, 'The Gathering Storm: The 1930s and World War II' includes such signs of impending crisis as the example of a then contemporary American high school poll in which Blacks, Jews and

Catholics were respectively identified as those whom students would choose last as roommates. While Black and Jewish causes were closely allied during the period, Irish links tended towards neutrality, exceptions including *The Bell* by Sean Ó Faolain. This captivatingly expansive, detailed and human study concludes by reflecting on the Righteous Gentiles and the enlarged scope of righteous 'with a small "r", whether they risked their lives or just their reputations' (p210): Boas, Douglass, J F Taylor, George Eliot, James Joyce, Arthur Miller, Zora Neale Hurston, to name but a few.

Also relates to:

Culture, Identity, Gender and Relationships

Politics

Social Theory

ESTHER BRUCE: A BLACK LONDON SEAMSTRESS – HER STORY

Stephen Bourne and Esther Bruce

Publisher: History and Social Action Publications

Year: 2012

ISBN: 978-0-954894375

Pagination: pp.32

Price: £4.00

The co-author of this engaging memoir, Esther Bruce, was born into a working class Fulham family, one of whom was his adopted Aunt Esther, a Black Londoner born in Dieppe Street, near North End Road, Fulham, before WWI. Aunt Esther's father, Joseph Bruce, emigrated from Guyana (then known as British Guiana) during the Edwardian period, as a seaman who lodged in 'the dockland area of London's East End' (p.1). Esther's mother, Edith, who had been a servant when she met Joseph, died in 1918, leaving him to raise Esther and her half brother, Edith's son William or Billy. Joseph was tragically killed in an accident during the London Blitz of 1941 and Esther was adopted by Stephen Bourne's great grandmother, Hannah 'Granny' Johnson, 'a mother figure and tower of strength in their close-knit Dieppe Street community' (p.2). In the late 1980s Bourne began to record interviews with Aunt Esther on audio cassettes. In 1991 they published her autobiography, *Aunt Esther's Story*, shortlisted for the Arts Council's Raymond Williams Prize for Community Publishing.

Following Bourne's introduction and a timeline of Esther Bruce's life and legacy, the memoir begins, entitled 'Esther Bruce Tells Her Story'. She talks about her father working as a painter for the General Bus Company, taking Esther to Speaker's Corner in Hyde Park, and teaching her to stand up for herself. For example, when a misguided teacher at her school said to Esther's class, "'Now children, when you meet coloured people, you do not talk to them. Don't lower yourself,'" (p.10) she went home and explained to her father that this was the reason why she was not speaking to him. He went to the school the next day and 'raised the roof! Afterwards Mrs. Carson was sacked' (p.10).

Esther discusses her many fond memories of growing up in Dieppe Street - the community spirit and helpful attitudes of the neighbours; visits to the Granville in Fulham Broadway; being taught to sew by Jennie, who was married to Joseph in 1928 and was also from British Guiana; Joseph singing Sankey songs (by Ira D. Sankey 1840-1908, American gospel singer) to Jennie when she was ill with tuberculosis (which she sadly died of in 1933 aged 40). Esther met some famous Black figures – Marcus Garvey walking along North End Road one day asked her round to his house for a chat; she worked as a dressmaker for a Miss Mary Taylor in Chelsea and met Elisabeth Welch (1904-2003), at the time one of the most well-known Black women in Britain; a sophisticated, stylish interpreter of popular songs' (p.15).

Bruce tells of how she moved in with Granny Johnson after Joseph died, and of life in the air raid shelter; rationing; working as a cleaner on the wards of Fulham Hospital for nearly 14 years; her memories of a visit from her cousin Claude and the doodlebug raids of 1944. She remembers sing-songs with Granny Johnson and outings to Eastbourne and Southend. Particularly moving is the manner in which the communities of places like Dieppe Street were dismantled and dispersed post-war. After Granny Johnson died, Esther Bruce decided to stay in the house until she was moved out in 1960 and it was pulled down. She moved to Fulham Court then Wandsworth Bridge Road. In her retirement she made curtains at a business in Battersea Park Road until she was 74; 'I didn't want to

stop working and if I could go back there tomorrow I would' (p.27). Only her failing eyesight held her back.

In Bourne's 'Afterword' (p.29) he describes becoming Esther Bruce's main carer after her stroke in 1992. At her funeral in July 1994 when she had died in her sleep following heart failure, Bourne and his mother sang *Jesus Bids Us Shine* which Bruce used to sing with Granny Johnson. The final part of this touching memorial to a fascinating and stalwart woman is 'The Search for Billy', which sets out Bourne's research into what happened to Esther's brother William. It transpired that he married and had children and that while he kept the facts of his illegitimacy and his mixed race half sister secret, he took the surname Bruce 'out of respect to the British Guianese labourer who had partly raised him' (p.32).

Also relates to:

Culture, Identity, Gender and Relationships

IRA ALDRIDGE: THE EARLY YEARS, 1807-1833

Bernth Lindfors

Publisher: University of Rochester Press: Woodbridge, Suffolk and Rochester, New York

Year: 2011

ISBN: 978-1-58046-381-2

Pagination: pp.387

Price: £30

This fascinating biography of a 'masquerader with a purpose' (p.1) who 'dressed in borrowed robes to prove a point about human equality' (p.1), is the first of a two-volume study. Bernth Lindfors explains his growing recognition of the significance of Ira Aldridge in his introduction, and his marshalling of reports from eyewitnesses who had seen him on stage through research at the British Library's Newspaper Library and other holdings of 'reviews, playbills, letters, memoirs, prints, and photographs' (p.2) to form a substantial mass of new documentation.

The book opens with 'The Lives of Ira Aldridge', a chapter detailing his 'unusual life and [] remarkable career' (p.4) and their various written versions. Born to a straw vendor and lay preacher father, Daniel, in Lower Manhattan, 1807, he received several years of education at a Manumission Society African Free School. He made his debut as Othello in 1825 at a small London theatre. He began to fabricate a background for himself as the son of a Christian Fulah (Fulani) Prince from Senegal, billing himself as the 'African Roscius', referring to eminent Roman actor Quintus Roscius Gallus. He became world famous and amassed a considerable fortune. Key questions arise: 'Why was he so popular in the provinces and so pilloried by critics in London? What did his audiences expect of him? [.....] Did their conception of him as an "African" condition their reactions to him as a performer?' (p.5).

'Family Matters' sets forth details of Aldridge's parents, stepmother, siblings, nephews and nieces. Next, in 'Life in New York City', Lindfors explores Aldridge's education, together with the opportunity that arose for him in the first Black theatre in the United States - which was opened 17 September 1821 by William Alexander Brown, 'an ex-ship steward from the West Indies' (p.26). It changed site several times to become the American Theatre in mid-July 1822, where Ira 'allegedly "took to the stage"' (p.27). This chapter includes a timeline of events key to the shaping of Aldridge's future.

Two actors who 'indirectly helped Aldridge launch his theatrical career' (p.47) are discussed in Chapter 4, Charles Mathews and James Hewlett, the former England's most popular comedian, the latter the leading actor at the African Theatre, New York City. Subsequent chapters deal with Aldridge's early successes on the British stage, and ability to perform several roles within the same week; and Chapter 7, entitled 'The African Roscius on Tour', details provincial performances around the country. Lindfors uses 'A Fresh Start' to cover the way that Aldridge's playing of a comedic part (Mungo in *The Padlock*) after becoming known for his Othello, gave him the opportunity to 'show the world that blacks [.....] were capable beings endowed with the same range of abilities, the same mental and emotional resources [.....] as people of any other race' (p.117). 'A New Venture' quotes

extensively from reports of the time such as the *Birmingham Journal* and *General Advertiser's* critic's review of *The Slave*, hailing the African Roscius as "a first rate actor" (p.131).

The years 1829-1831 are dealt with in the ensuing three chapters: 'Expanding the Repertoire', 'London Again' and 'Playing New Roles'. Aldridge tested himself in new roles, some of which were not African, African American or Black West Indian. In London he undertook a contract for a two-week run at Sadler's Wells. In 'Pale Experiments', Lindfors traces his repertoire through trials such as Hassarac in *The Forty Thieves*; or, *The Robbers of the Forest* and Bertram in *Bertram*; or, *The Castle of Aldobrand*, examining Aldridge's "genius in his profession" (p.207). Playing Othello in Dublin, Aldridge received the 'singular honor' (p.210) of a curtain call.

Chapter 15 explores 'Racial Compliments and Abuse'. While Aldridge, 'through the sheer virtuosity of his performance, [] was again making a case for racial equality' (p.222), at the same time, 'a black actor in those days couldn't please everyone' (p.229). Overtly racist criticism by À Beckett in the satirical paper *Figaro* in London is cited. This young editor's effect on Aldridge, together with other examples of 'less benign form[s] of humor' (p.252) are explored in Chapter 18.

The remaining chapters – there are twenty-one in all – describe Aldridge's engagements at Covent Garden and other theatres in London, set against the backdrop of the 'storm over his professional competence raging in the press' (p.274). Post-1833, Aldridge's life is to be told in the second volume, but this admirable, richly detailed study concludes by celebrating his legacy, one of 'deepened racial understanding [...that] still lingers today among those who remember his remarkable achievements' (p.289).

Also relates to:

Culture, Identity, Gender and Relationships

RACE: ANTIQUITY AND ITS LEGACY

Denise Eileen McCoskey

Publisher: I B Tauris: London and New York

Year: 2012

ISBN: 978-1-84885-158-0

Pagination: pp.250

Price: £12.99

This volume offers an examination of both the role of race in the classical world, and of the ways 'Greek and Roman racial ideologies continue to resonate in modern life' (p.1). Questions range from how scholars in antiquity approached the subject of race, prior to the later 'scientific' theorizing of race that was consolidated during the nineteenth century, and the associated assumptions of which lasted until into the twentieth century, to the tracing of links between 'the designation of a group as fundamentally / different – as racially "other" – and a desire to dominate it' (pp.31/32).

The introduction explores ancient and contemporary representations of Cleopatra and the contested nature of her 'race'. Terminology used in the book is explained, 'race' being preferred over 'ethnicity' because it 'forces us to confront our all too-frequent idealization of classical antiquity, and to view more critically a variety of Greek and Roman ideologies and practices, violent facets of the ancient world that can seem too sanitized when called something else' (p.31). In addition, the introduction surveys the relevant academic literature on the subject, such as *Racial Prejudice in Imperial Rome* (1967, A N Sherwin-White) and *The Invention of Racism in Classical Antiquity* (2004, Benjamin Isaac).

The book consists of four parts: 'Racial Theory', 'Race as Social Practice', 'Racial Representations', and 'Whose History?' respectively. Chapter 1 takes an ethnographic view of how the Greeks and Romans developed theories and ideas about themselves and those they perceived as "other", and of their methods of 'elucidat[ing] human difference' (p.35). Beginning with a mapping of the extent of the Greek and Roman knowledge of the world, the chapter proceeds to the ancient environmental theory, whereby ancient thinkers divided the world into latitudinal bands, extrapolating that the 'relative exposure of the sun's heat and its purported effects on the human body' (p.46) defined racial group. The shifting self-identification of Greeks, the Hellenistic Period, Alexander's world, and the

formation of Roman identity are also explored here, tracking the concept of the “barbarian”.

Part two examines ‘the daily negotiations that take place between institutional strategies and individual tactics, between the hegemonic procedures set down in space by those in power and the ephemeral acts that “the weak” use to affirm or destabilize such structures at any one moment’ (p.82), focusing on Ptolemaic Egypt and the Roman Empire. While literary works are dealt with in the next chapter, here the impact of the nineteenth century discoveries of hoards of papyri is explored, together with accounts of land and tax structures, the ‘racial governmentality’ (p.96) of the census, and the intriguing use of ‘double names’ (p.103) in Ptolemaic Egypt – a Greek name in one situation and an Egyptian name in another. The chapter ends with a section entitled ‘The multicultural city boils over, discussing the violence in Alexandria from 38 BC, ‘events that challenged the tenuous balance of the city’s diverse groups’ (p.124) as Greeks urged the Roman governor of Egypt to ‘curtail Jewish rights’ (p.124). This led to the emperor Claudius’ *Letter to the Alexandrians*, outlining the rights of each group.

Racial Representations’ unfolds the involvement of literature and art in ancient racial formation, beginning with reference to the way Toni Morrison’s commitment to seeking out the meaning in ‘omissions and suppressions’ (p.133) in American literature can inspire similar readings of classical texts. For example, ‘the invisibility of Egypt and Egyptians in many forms of literature from Hellenistic Alexandria is striking’ (p.133). Susan Stephens has suggested that ‘Alexandrian literature incorporates many Egyptian ideas and motifs through “optical illusion”, making its “Egyptianness” visible only at specific angles – although, even then, it re-enacts its own domination by presenting the Egyptian element as emphatically “contained within or domesticated by its imposing framework of Greekness”’ (p.134). Works such as Ovid’s *Tristia*, Euripides’ *Trojan Women* and *Iphigenia at Tauris* are examined for evidence of formulations of identity and the “barbarian” character.

Whose History? opens with Virginia Woolf enumerating ‘the pretensions of six Englishmen on a visit to Greece’ (p.167) in *A Dialogue Upon Mount Pentelicus*, as they attempt to place some rough-looking young boys, or ‘modern Greek “imposters”’ (p.167), while they ‘align themselves with the ancient Greeks’ (p.167). This is followed by a discussion of Martin Bernal’s controversial *Black Athena: The Afroasiatic Roots of Classical Civilization* and concludes with the striking image of ‘the pride and the burden wrought by the classical past’ in poet George Seferis’ description of ‘waking “with a marble head in his hands”, one he “did not know where to put down”’ (p.198).

Also relates to:

Culture, Identity, Gender and Relationships

Politics

Social Theory

WAR AND CONFLICT IN AFRICA

Paul D. Williams

Publisher: Polity Press: Cambridge, England and Malden, MA

Year: 2011

ISBN: 978-0-7456-4544-5

ISBN: 978-0-7456-4545-2 (pb)

Pagination: pp.306

Price: £17.99

Associate Professor in the Elliott School of International Affairs at George Washington University, Paul D. Williams presents here an incisive and comprehensive framework for an understanding of over 300 armed conflicts taking place in Africa between 1990 and 2009, dividing this broad subject into 3 main parts. ‘Contexts’ gives an overview and a socio-political outline of root causes. ‘Ingredients’ identifies five main features of Africa’s wars – ‘governance, resources, sovereignty, ethnicity, and religion’ (p11). ‘Responses’ sets forth the international reactions to Africa’s wars, including peacemaking and security structures together with humanitarian relief and development assistance.

The first chapter, ‘Counting Africa’s Conflicts (and their Casualties)’, notes the imprecision of data on wars in Africa, and the marked tendency of what data is collected to be ‘state-centric’ (p15). ‘Shifting our collective gaze from states to social forces, specifically to take account of armed non-

state actors, could be the single most important factor in rethinking and recalculating the statistics of war and conflict in Africa' (p15). Chapter 2, 'The Terrain of Struggle', recognizes the need for 'a conceptual framework that can tell us which phenomena to focus on and how they interrelate' (p36), referring to the inextricable link between specific wars and their politico-geographic contexts, for example, the influence of mining rights for minerals used to produce hi-tech gadgets on the war in the eastern Democratic Republic of Congo. Such a framework would begin with four levels, local, national, regional and global; however there are many other layers and these occupy the next five chapters, under Part II of the book.

Part II opens with a defence of the concept of neopatrimonialism as a means of explaining 'the forms of political domination apparent within African states' (p55), suggesting that instead of being ambiguous in use, it is a vital concept for comprehending many African conflicts. As a system of governance it tends to lead to factionalism, and thereby to instability. The chapter, 'Neopatrimonialism', outlines such forms of governance, then discusses 'two pathways through which neopatrimonial / regimes were linked to armed conflicts in post-Cold War Africa: periods of economic and political crisis and the challenges thrown up by democratization' (p55/56); finally, the chapter explores the way 'neopatrimonial structures in Sierra Leone eventually collapsed under a variety of political and economic crises, resulting in a decade-long and bloody civil war' (p56).

In chapter 4, Williams establishes that resources 'are not phenomena that exist apart from society which somehow exert a gravitational force over human behavior...resources enable but they do not cause' (p73). Human, financial and military resources are prerequisites of war in any case. The examples of oil and diamonds as two commodities seen as being at the core of debates about Africa's conflicts are discussed here together with issues of environmental and demographic change. Chapter 5 sets forth contemporary meanings of 'sovereignty, secession and self-determination' (p 95) before exploring four key conflicts related to 'the unfinished business of decolonialization and the struggle to build new states, namely, Eritrea/Ethiopia, Somaliland/Somalia, Western Sahara/Morocco, and Cabinda/Angola' (p95). Ethnicity and the concept of 'ethnic conflict' are surveyed in Chapter 6, while Chapter 7 shows how religion 'can become an officially endorsed "script" for violence' (p129).

Part III begins with 'Organization-Building', one of four types of 'international effort to immunize the continent from the devastating effects of... wars' (p149), the other three examined in Chapters 9-11. There is an analysis of conflict management via peace and security structures such as the Assembly of Heads of State and Government, the Peace and Security Council, the Continental Early Warning System, the African Standby Force and the Panel of the Wise, arguing that these institutions were overwhelmed by the challenges of prioritised 'regime survival strategies' (p150) of weaker states.

'Peacemaking', or 'engineering a negotiated settlement' (p168) is then examined, followed by Peacekeeping, which includes analysis of 'seven of the most serious challenges that confronted peacekeepers on the African subcontinent' (p184) post-Cold War. Chapter 11, 'Aid', covers both humanitarian and developmental aid, and such challenges as the requirement of consent of the host government. The conclusion to this thought-provoking study includes a summary of the uses its analyses could have for students, for example, 'interested in understanding why Africa's wars break out', and for analysts who 'should be more sceptical about viewing so-called natural resources and religion as principal ingredients in the outbreak of Africa's wars' (p225). The book presents a 'hugely daunting agenda' (p225), requiring time, money and political effort in equal measure.

Also relates to:

Politics

Social Theory

MIGRATION, IMMIGRATION AND THE REFUGEE EXPERIENCE

CIVIC ENGAGEMENTS: THE CITIZENSHIP PRACTICES OF INDIAN AND VIETNAMESE IMMIGRANTS

Caroline B. Brettell and Deborah Reed-Danahay

Publisher: Stanford University Press: Stanford, California

Year: 2012

ISBN: 978-0-8047-7528-1 (cloth: alk. paper)

ISBN: 978-0-8047-7529-8 (pbk. : alk. paper)

Pagination: pp.275

Price: £15.59

This co-authored volume stems from ethnographic research undertaken in the Dallas-Arlington-Fort Worth (DFW) metropolitan district in Texas, a relatively little-researched area where the two main Asian immigrant populations are Indian and Vietnamese. Brettell focused on Indian immigrants to DFW, a continuation of her existing work, and Reed-Danahay on Vietnamese immigrants due to her studies in French colonialism. Central to their present thesis is the way in which "new" immigrants participate in the public sphere and hence become citizens, not only in the legal sense but also socially and culturally, through various forms of civic engagement' (p.2), and the concept of 'emplacement' or 'a sense of belonging' (p.7).

The chapters weave together research on both immigrant communities, rather than separating the Indian and Vietnamese immigrant experience, in an attempt to seek out commonalities. This becomes clear from the first chapter with the stories of Mai P., born in Vietnam, and Salim K., born in India, both arriving in DFW in the 1980s, opening a discussion of feelings of isolation and "otherness", and the creation of 'ethnic commercial centers, cultural institutions, and the virtual and imagined spaces of ethnic media' (p.21) – in other words, 'cultural landscape'. The DFW context and the immigrant demographic of DFW are also established.

Chapter 2, 'Immigrant Identities and the Meanings of Citizenship', references interviews with people from different generations to examine the "situated nature" of ethnic identity and belonging' (p.48) and its implications for an understanding of 'the social and cultural dimensions of participatory citizenship' (p.48). Significant differences were found within the generations in terms of response to questions such as what it means to be American, Asian, Indian or Vietnamese. Whereas one 55 year old Indian male immigrant who had revisited India from America felt he had become "a stranger in my own land....I had become American" (p.52), one female Indian said "I still commonly identify myself as Indian because we believe in our culture and believe it is the best. I was born in India and not America" (p.53). Overall, it was found that despite cultural ambivalences towards the idea of being American, Indian and Vietnamese immigrants become 'civically engaged' (p.76) through the 'prism of ethnic identity, through a pan-Asian identity, and as naturalized American citizens' (p76).

The ensuing chapters deal with the ways Indian and Vietnamese populations develop their own emplacement via social engagement, looking at different forms of participation. Chapter 3, Temples, Mosques, and Churches, focuses on civic engagement and religion, a form of communal activity requiring collective effort, to build a church, and constituting a visible use of 'urban space' (p.78). Questions such as the potential of 'ethnic religious assemblies' (p.79) to inhibit assimilation or to promote adaptation into American society arise, and specific groups such as Vietnamese Catholic Churches, Vietnamese Buddhist Temples, Vietnamese Syncretism and Civic Engagement, and Hinduism, Seva, and Civic Engagement, the Mar Thoma Church and Indian Muslims are explored.

Following is a chapter devoted to 'Ethnic Associations', tracing pathways towards civic leadership. Indian and Vietnamese immigrants have typically produced a range of organisations; around 100 Indian and 100 Vietnamese organisations in the DFW area. In the case of the Indian population these are either religious or related to the culture of the original Indian region of its members, in addition to professional / business associations, charities, alumni and cultural associations. The Vietnamese organisations include three mainstays: the Vietnamese American Community of Dallas,

the Vietnamese American Community of Tarrant County and the Vietnamese Culture and Science Association. This chapter examines the transition of Cao H. and Vishal P. 'from newcomer to insider' (p.126) rising up through leadership in ethnic organisations towards political careers.

Chapter 5 explores the role of festivals and banquets in networking, commonality and solidarity, as 'spaces of cultural citizenship' (p.146), beginning with the Tet Festival organised by the Vietnamese American Community of Tarrant County and Dallas, and India Nite by the India Association of North Texas. The final chapter examines 'deliberate forms of leadership training' (p.167) of young professionals and highlights the stories of four people whose participation has taken them beyond their immigrant group. Rather than imposing a 'unitary model of outcomes on individuals' (p.208) with policies centered around concepts of assimilation, incorporation and integration, the authors conclude that Americans would be better served by recognizing the potential of the 'spaces and places' (p.208) within immigrant communities as 'viable arenas for "becoming American" and being a responsible American citizen' (p.208).

Also relates to:

Culture, Identity, Gender and Relationships

History

Politics

THE DISPERSAL AND SOCIAL EXCLUSION OF ASYLUM SEEKERS: BETWEEN LIMINALITY AND BELONGING

Patricia Hynes

Publisher: The Policy Press: Bristol, UK and Portland, Oregon

Year: 2011

ISBN: 978-1-84742-326-9 (hardcover)

Pagination: pp.226

Price: £61.75

Central to this empirical, multidimensional study is the impact of policy on the social exclusion of asylum seekers and the ways in which they themselves endeavour to redress this exclusion and create a sense of "belonging". The effectively compulsory dispersal of asylum seekers under the 1999 *Immigration and Asylum Act* is the main focus. Despite having legal status in the UK, these people are compelled to constantly prove their legality, and exist "in limbo", or what anthropologists term "liminality" (cited p.2), 'a particular state experienced by people as they pass over the threshold of one phase of their life to another' (p.2).

Hynes's first chapter introduces the policy context and legislative and historical framework, and outlines the import and meaning of social exclusion of refugees both on a European and a global level. A table gives an annotated chronology of British legislation relating to immigration and asylum, and the development of deterrence policy is traced. The chapter also examines past examples of dispersal of refugees in the UK - for example the assimilation goals with which Hungarian refugees fleeing communism post-1956 were dealt, and the dispersal of Ugandan Asian, Chilean and Vietnamese "quota refugees" under resettlement schemes between 1967 and 1989. These are contrasted with contemporary dispersals which are on the one hand 'overtly hostile' (p.19) politically, and on the other, 'firmly established in law' (p.20).

In the next chapter, Hynes the key terms and concepts in contemporary asylum debates in the UK are outlined, together with a survey of perceptions of asylum seekers and refugees. The concepts of "integration", "resettlement", "belonging", "social inclusion", "social cohesion" and "community cohesion" (p.25) are used in different ways by different parties and are certainly contested: here the way they are deployed in the book is explained. In addition, Hynes contextualises the terms "burden-sharing" (p.28) or spreading the responsibility of assistance for refugees, and liminality, as mentioned above, showing how asylum seekers are viewed as "outside" society' (p.42).

Chapters 3, 4 and 5 concern the notion that 'structure, geography and processes of dispersal' (p.42) are key to the social exclusion of asylum seekers. Firstly, dispersal policy from the late 1990s is examined, and found to have been speedily designed and implemented without due consultation, leading to a flawed system that excludes asylum seekers from mainstream services. Next the design

and evolution of dispersal policy is explored with reference to the geographical aspect of dispersal to certain cities, which reflects a pattern of aligning resettlement with deprived areas. Policies such as the "cluster area", proposed to disperse asylum seekers into groups with a common language, were abandoned, as was the idea of a 1:200 ratio of asylum seekers per capita. In Chapter 5, 'The Process and Experience of Dispersal', the 'lived experiences of asylum seekers and processes of social exclusion resulting from their dispersal and claims for asylum' (p93) are analysed using testimonies from numerous individuals.

'Access to Services' is the subject of Chapter 6, from an outline of 'changing entitlements and tangible barriers' (p.127) covering lack of appropriate translation for those of an oral or visual learning heritage and the difficulty of registering with a GP, to 'Accommodation: a policing role for landlords', whereby 'accommodation during dispersal became, over time, an exercise in cost control' (p.137) and the intangible barriers that prevent access in subtle and insidious ways, such as 'reducing the self-esteem of individuals, forcing a retreat into communities where social trust could be accessed' (p.153).

Chapter 7, 'Social Networks and Belonging', examines the creation and maintenance of networks, and in addition what happens when they are disrupted. 'Recourse to social networks was the most important way in which policy-imposed liminality was resisted' (p.180). These networks are shown to be 'based on dynamic and fluid relationships....which interconnected people globally, nationally and locally' (p.180). Recommendations are made for the engendering of a sense of belonging: the image of asylum seekers needs to be made more positive and institutional and political trust should be fostered, not just social trust.

The last chapter comprises conclusions drawn by Hynes - for example, while this book focuses on the UK, other European countries have policies on so-called 'burden-sharing' that may be facing the same issues – namely that dispersal may work in principle but not necessarily in practice. Asylum seekers are socially excluded as a 'key outcome of dispersal policy' (p.184). A pessimistic outlook for asylum policy is projected, with increasing development of liminality, and for the foreseeable future at least the asylum seeker remains an "other" on the margins of society.

Also relates to:

Culture, Identity, Gender and Relationships

History

Politics

ANGEL ISLAND: IMMIGRANT GATEWAY TO AMERICA

Erika Lee and Judy Yung

Publisher: Oxford University Press: New York

Year: 2010

ISBN: 978-0-19-973408-5 (hbk)

Pagination: pp.394

Price: £17.99

The acknowledgements at the opening of this comprehensive and definitive study of the immigrant gateway to America, Angel Island, extend to over four pages. This alone is testament to the vast cooperative effort that has made the book possible, from data entry volunteers and library and archive staff, to the people who translated documents from a range of Asian languages into English, and those who contributed details of their Angel Island family histories. The subtitles to seven of the nine chapters of the book enumerate the different immigrant origins within its scope; Chinese, Japanese, Korean, Russian, Jewish, Mexican and Filipino. A double preface by the authors explains their academic and personal backgrounds. Erika Lee is the fifth daughter of immigrant parents from China, and is Associate Professor of History and Asian American Studies at the University of Minnesota. Judy Yung is Professor Emerita of American Studies at the University of California, Santa Cruz, and is granddaughter of a Chinese 'paper son', an orphan whom a merchant claimed as his own to ease the young man's entry to America.

The book asks the central question 'Is the United States a "nation of immigrants" that welcomes newcomers and helps them to achieve their dreams? Or is it a "gate-keeping nation" that builds fences

and detention centers to keep out certain groups of immigrants who are perceived as undesirable and dangerous aliens?" (p21). It shows that for thousands of immigrants it became the former: Mexicans, Koreans and Russians found safety from persecution and political turmoil at home. Thousands of others found Angel Island a bridge to a better life, eventually owning their own businesses or farms, and establishing opportunity and fortune for their descendents if not for themselves.

However, border controls and immigration law in America have often been harsh and exclusionary. In this way Angel Island 'directly helped to maintain two Americas' (p22). This dichotomy can be symbolically defined by the contrasting nature of Angel Island and Ellis Island, the latter 'synonymous not only with America's immigrant heritage but also with its national identity in general' (p23) – in other words, the desirable face of immigration. For all immigrants, race, class and gender were written into legislation that either allowed or refused entry. However, race was the predominant factor.

Organised along a chronological history of the immigration station on Angel Island, the book begins with an exploration of the day to day business of immigration procedure. The succeeding chapters each examine different immigrant groups. Chinese were the largest group to pass through Angel Island and the experiences of 100,000 Chinese detainees are told in Chapter 2, which opens with a quote from one of hundreds of Chinese poems inscribed by anonymous detainees onto the wall of the detention barracks, the final line of which is "'with a hundred kinds of oppressive laws, they mistreat us Chinese'" (cited p69). Next, 'Agony, Anguish, and Anxiety' shows how Japanese immigrants, arriving in San Francisco from 1910 to 1940, were the second largest group after the Chinese; due to Japan's victory over a European power in the Russo-Japanese War of 1905, the country had acquired the United States' diplomatic respect and to a degree Japanese had an 'easier time' (p113) than Chinese arrivals and their confinements were shorter.

"'Obstacles This Way, Blockades That Way': South Asian Immigrants, U.S. Exclusion, and the Gadar Movement' are examined in Chapter 4, while Chapters 5 and 6 deal with 'Korean Refugee Students and Picture Brides', and 'Russian Jews in the Promised Land', respectively. Mexican immigrants are the focus of Chapter 7, 'El Norte', and Filipino migration and repatriation of Chapter 8, 'From "U.S. Nationals" to "Aliens"'. Chapter 9 tells of the way a large fire led to the closing of the immigration station and the Angel Island site's reversion to the US Army in February 1941. Over the next forty years the history of the place was recovered by activists and descendants of detainees, Angel Island gained National Historic Landmark status in 1997, and Barack Obama proclaimed 21 January 2010 as National Angel Island Day.

The book's epilogue notes the many changes in immigration legislation and procedure, including post 9/11 immigrant policies and Angel Island and the immigration debate in the twenty-first century. The authors conclude that remembering this history aids recognition of what is great about the United States but also 'what remains to be done to fulfill America's promise as a nation of immigrants' (p325).

Also relates to:

Culture, Identity, Gender and Relationships

History

Politics

MAKING THE CHINESE MEXICAN: GLOBAL MIGRATION, LOCALISM, AND EXCLUSION IN THE U.S.-MEXICAN BORDERLANDS

Grace Peña Delgado

Publisher: Stanford University Press: Stanford, California

Year: 2012

ISBN: 978-0-8047-7814-5 (cloth : alk. paper)

Pagination: pp.304

Price: £40.50

Grace Peña Delgado's impressive volume breaks new ground as the first study to explore Chinese diaspora in the US-Mexican borderlands, setting Chinese *fronterizos* (borderlanders) against a background of exclusionary immigration policy, Sinophobia and both trans-Pacific and global

interconnections. The book covers the period of the 1870s to the mid-1930s, concurrent with the rise of nationalism in Mexico and the US, but multiple layers of historic empires and notions of nationhood are at play here: 'old world patterns from Britain, Spain, and dynastic China were not easily toppled by new political and cultural configurations in the U.S.-Mexico borderlands' (p.7).

Delgado's first chapter focuses on the local and diasporic networks that linked Chinese migrants 'from imperial worlds to national worlds' (p.8), opening with an account of how the diplomat Matías Romero initiated Chinese immigration to Mexico, hoping to solve the country's labour shortage. The development of opium cartels and of "Coolieism" is examined, together with the establishment, by 1900, of the largest Chinese population in Mexico, in Sonora, with over 850 settlers.

In 1882, the *Chinese Exclusion Act* was passed, prohibiting both skilled and unskilled workers from entering the US, with additional amendments, one in 1884 to protect West Coast states from "surreptitious arrivals" (p.42), and one in 1888 with further injunctions. Chapter 2 tells of how the *fronterizos* dealt with the impact of these restrictions, fostering and maintaining links with kith and kin, and importantly between Chinese and Mexican borderlanders, although this often 'occurred in the midst of struggle with harsh immigration laws' (p.63). Chinese migrants could be deported 'solely on the basis of the eyewitness testimony of one or two individuals' (p.62).

'Traversing the Line: Border Crossers and Alien Smugglers' shows how inconsistent border enforcement was between Arizona and Sonora. Around 1890, illegal trafficking at the Southern US border culminated in a 'brilliant scheme', helped by 'trans-Pacific migration networks' (p.75) and the rise of trailblazing smuggling rings. Border security at the time was powerless in the face of this illicit invasion. From 1888 to 1890, 3,274 Chinese crossed from Mexico to San Francisco. Delgado focuses on the individual history of a particular family, here, the story of Lai Ngan and her daughters Carmen and Aurelia searching for her husband Lee Kwong and their son Percy – 'a poignant example of the durability and complexity of the transnational migration networks' (p.81).

The terror inspired in the Chinese by the Mexican Revolution (1911-1917) is explored in Chapter 4. They literally feared for their lives. In Torreón, May 1911, 'followers of revolutionary leader Francisco Madero.....committed one of the most savage atrocities against the Chinese in Mexican history' (p.104). 303 Chinese and 5 Japanese were brutally murdered. Sadly, instead of 'provoking moral outrage', this 'sparked more anti-Chinese violence throughout Mexico' (p.105). The formation of the Commercial and Businessmen's Junta, which aimed to 'uplift the Mexican merchant from competition with Chinese businessmen' (p.106) is traced, one of many antagonistic moves against the Chinese, some of which were sanctioned in legislation.

In 'Myriad Pathways and Common Bonds', the lives and livelihoods of the Chinese *fronterizos* are examined, covering such issues as the possibility of legal entry to the US as a merchant; the importance of family and enterprise; and miscegenation and Chinese-Mexican marriage. In 1901, in Arizona, for example, all mixed marriages were declared "null and void" and in 1900 only two Mexican women married two Chinese men; ten years later, according to census data, three women, two Mexican and one Frenchwoman, were living with Chinese men. Lily Liu and Frank Valenzuela, however, avoided the Arizona prohibition by acquiring legal sanction in Lordsburg, New Mexico.

Delgado's final chapter, 'Por la Patria y por la Raza (For the Fatherland and for the Race): Sinophobia and the Rise of Postrevolutionary Mexican Nationalism', tells of the 'street warfare' (p.159) of Mexico's rival tongs (gangs), such as that between the Sociedad Masónica Chee Kung Tong (CKT) and the Kuomintang Partido Nacionalista China de la República Mexicana (KMT) in Sonora, and the readjustment it brought about in negotiating race and rights. It also looks at the motivations and impacts of the "antichinistas" who in Sonora wanted to be rid entirely of their Chinese population. Sonora was 'one of the earliest states in Mexico to politicize eugenics as a social movement' (p.180). In her epilogue, Delgado relates the theme of her introduction, 'Nations, Borders, and History', to that of family, from an autobiographical perspective, remembering her Sinophile grandmother and her distress at the way Sonoran Chinese were made to feel as outcasts.

Also relates to:

Culture, Identity, Gender and Relationships

History

Politics

TERRIFYING MUSLIMS: RACE AND LABOR IN THE SOUTH ASIAN DIASPORA

Junaid Rana

Publisher: Duke University Press: Durham and London

Year: 2011

ISBN: 978-0-8223-4888-7

Pagination: 229pp

Price: £15.99

Rana's groundbreaking study of the dramatisation, construction and representation of the Pakistani migrant uses ethnographic research to argue that their diaspora reconfigures the racial structures of the indentured labour system of colonial times. Rana compares the outlook of South Asian labour migrants within the contexts of pre- and post-9/11 Pakistan, the Middle East and the United States, showing how the racialised Muslim is swept up by globalisation only to be 'demonized' by Islamophobia. Rana asks 'how Pakistani labor migrants are made sense of and how they make sense of their world in the global economy' (p.8).

Part I examines race and migration, beginning with the question of whether 'Muslim' 'constitutes a racial category' (p.25), and the phenomenon of Islamophobia, a 'religiously based racism' (p.19) emerging in the 1970s and 80s. Exploring 'Race and Religion', Rana traces the history of the concept of race from the Spanish Catholic empire in relation to the Muslim Moor to 'The Syrian and the Hindu in America' (p.42), illuminating shifts and divergences in America's 'imagined threats' (p.43) and such developments as the emergence of the biopolitical – 'control over who lives and dies' (p.45).

The second chapter opens with a discussion of the rise of the concept of 'moral panic' (p.50) and the exponential increase in racial terror post 9/11 which has been most explicitly demonstrated by the treatment of prisoners at Abu Ghraib. Rana offers 'a theoretical framework that connects moral panics to the concept of Islamic peril and the formation of a global racial system that incorporates the "dangerous Muslim" as a racial category' (p.50), investigating two prime 'Terror Events'. The first is the alert released by the Federal Bureau of Investigation (FBI) and the Department of Homeland Security in 2002 identifying five people who were 'believed to have entered the United States illegally and to present a potential, and immediate, terrorist threat' (p.57). The second is the peril fabricated by the capture of Khalid Sheikh Mohammed in 2003, regarded as Al Qaeda's third in command, but also someone who typified the conflation of the Muslim male with migration and alienation in the way that he was represented by the state: 'the real and imagined terror encompassed in the notion of Islamic peril envisions a network of sleeper cells connected by illicit transactions of money, goods, and people across borders' (p.69).

'Imperial Targets' begins by examining the terms 'Desi' - a 'crosscutting term used to refer to people of South Asian origin in the diaspora' (p.75); 'Arab' and 'Muslim' as a racial formation that merges Muslims in the American popular imagination, before interpreting the films *Sleeper Cell* (2005) and *Syriana* (2005), showing how 'the use of ethnographic cinema as imperial spectacle for the aims of US foreign policy derives from a history of geopolitical strategies of containment and economic control' (p.93).

Part II opens with a description of Rana getting lost driving to a meeting with the director of an overseas labour agency in Lahore and having to sit in a waiting area, leading to a conversation with the secretary and the director's assistant about the desirability of a life in the United States. "People also go to the UK, Australia, Japan, but the dream is America" (p.99). This and other discussions often reference the indentureship of Pakistani labourers during colonial times and Rana proceeds here to 'recount the historical trajectory' (p.100) linking those times to the present. Dubai is the initial focus of Chapter 5: 'In the world of hyper-capitalism, Dubai is the future' (p.134). Rana visited the labour camps in 2004 to discover the reality of Dubai for migrant workers, 'actively excluded from the elite spaces they build' (p.135). There had been an estimated 100 suicides among labourers in 2004, and work-related deaths of over 800.

The final chapter, 'The Muslim Body', recalls conversations with people who returned to Pakistan from the United States following 9/11, some of whom 'feared separation from their families, the humiliation of detention and deportation, and the danger of racial violence' (p.153). The Muslim body as 'a racial object is excluded from the US body politic' and Rana demonstrates the imperial state's racial controlling and boundary-making through racial violence and policing. This is an innovative, detailed and deeply analytical volume that deserves attention and would be of interest to scholars and students in the fields of Diaspora studies, politics and economics, as well as the more specific areas of Islamophobia and religious conflict.

Also relates to:

Culture, Identity, Gender and Relationships

History

Politics

POLITICS AND GOVERNMENT

THE KURDS OF IRAQ: ETHNONATIONALISM AND NATIONAL IDENTITY IN IRAQI KURDISTAN

Mahir A. Aziz

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

Year: 2011

ISBN: 978-1-84885-546-5

Pagination: pp.223

Price: £59.50

Mahir A. Aziz teaches at the University of Salahaddin, Erbil and the Kurdistan University-Hawler, and holds a PhD in Kurdish Studies from the University of Exeter. Gareth Stansfield, Professor of Middle East Politics, director of the Institute of Arab and Islamic Studies and co-director of the Centre for Kurdish Studies, University of Exeter, summarises Aziz's key points of inquiry within the arena of Kurdistan and the borderlands of Iraq, Turkey, Syria and Iran. He asks: 'how the political parties operate; how processes of democratization are or are not being implemented; how do young Kurds view their situation and their future; how do people in the Kurdistan Region envisage their own identities and, more importantly, how do they view the identities of those / around them' (pp.xxvii/xxviii).

Part One of the book splits into six chapters beginning with 'The Construction of Kurdish National Identity in Iraqi Kurdistan', which covers nation versus national identity, the national identity of young urban kurds, and religion in Kurdistan, among other subjects, while setting out background information to the study and to Kurdistan and its demography. Included is a description of the development of higher education in Kurdistan, or Northern Iraq, relevant here since Aziz's sample respondents was comprised of 450 students at three universities, those of Salahaddin, Suleimani and Dohuk.

The second and third chapters deal with terms and concepts, such as "nation", "nation state", "nation-building", "nationhood", "national identity", "ethnicity" (p.21) among others; and 'Approaches to the Study of Nationalism and National Identity', respectively. The latter is centred on Anthony Smith's conceptualization of 'ethnicity, nation, nationalism, national identity and political culture' (p.27), and his six dimensions of ethnic community are applied to Kurdistan. The chapter ends with an examination of 'Language, Imagination and Imagined Communities', drawing on the 'cognitive, anthropological and spiritual' (p.39) aspects of Benedict Anderson's *Imagined Communities*, whereby nations are imagined as whole entities by their individual members, but do not rely on "a continuous act of imagination" (p.40) for their existence.

Chapter 4, 'Making Sense of Kurdish History: Territory, Language and Proto-Nationalism' assesses the layers underlying Kurdish national identity. As yet revealed histories are referenced, such as the many 'Kurdish kingdoms' and city states in the pre-Medes period (pre c.1100 BC), known mainly by their Mesopotamian names – Kummuhu, Melidi, Gurgum, Kasku – their native names 'still

waiting to be discovered' (p.46). The formative role of language in national identity is also explored.

In 'The Historical and Socio-Political Conditions for the Development of Kurdish Nationalism 1921-91', the development of a mass movement towards Kurdish independence is traced, the dawn of the twentieth century taken as the beginning of modern Kurdish political history. The British encouraged Kurdish nationalism but not independence between 1918 and 1929. After World War I the Kurds were promised 'the opportunity to form a Kurdish national state' (p.60) by the Allied Powers but due to fears of Soviet interest and the lack of an 'obvious choice of a Kurdish leader' (p.61), autonomy was never attained. Shifting ideologies and political currents are traced through the Republican Era 1958-68, the Ba'th Era 1968-90, the Kurdish Revolution 1974-75 and the militant Kurdish nationalism of 1976-90. *Reconstructing and Consolidating National Identity: 1991-2008* records the transformation in Kurdish political culture post-1991 Rapareen (uprising) and 1992 elections, whereby young educated Kurds considered themselves Kurdistani rather than Iraqi and there began an era of nation building with the power sharing system and the self-governance of the Kurds. Kurdistan witnessed an economic boom post-2003 with property development, roads, supermarkets and urban planning flourishing.

Part Two is comprised of three chapters presenting the findings of the study; firstly, the methodology and the design of the questionnaire used; secondly, the student's attitudes towards identity in a range of aspects: 'tribal, local, territorial, religious and national' (p.xxxii), and the concept of Kurdistanism (Kurdistanîyeti); and lastly, Chapter 9 sets forth the study's findings and makes recommendations for further study. There are seven appendices, among them such items as The Treaty of Sèvres of 1920, Articles 62-4, pertaining to the issue of Kurdish independence; the Unification Agreement between the KDP [Kurdish Democratic Party] and the PUK [Patriotic Union of Kurdistan], 21 January 2006; and the questionnaire for the study, in English.

Also relates to:

Culture, Identity, Gender and Relationships

History

Politics

THE URBAN RACIAL STATE: MANAGING RACE RELATIONS IN AMERICAN CITIES

NOEL A. CAZENAVE

Publisher: Rowman and Littlefield Publishers, Inc. : Lanham, Boulder, New York, Toronto, Plymouth UK

Year: 2011

ISBN: 978-1-4422-0775-2 (cloth : alk. paper)

ISBN: 978-1-4422-0777-6 (electronic)

Pagination: pp.221

Price: £39.95

From the series *Perspectives on a Multicultural America*, this scholarly volume introduces the concept of the urban racial state (URS), which refers to the city's structure and the processes by which it manipulates race relations in such a way that its own political interests and the status quo of White supremacy are maintained, and as an analytical construct, bridging urban theory, racism theory and state theory. The book takes as its core theme 'the nature, organization, and operation of the executive branch governmental component of the urban racial state in the two northeastern cities of New Haven, Connecticut, and Syracuse, New York' (p.2) during the upheaval of the 1960s civil rights movement.

The post-world war migration of African Americans to northern cities in search of better opportunities and as a means of escaping the Jim Crow South only led them into a situation whereby 'aversive-racism' (p.4) involved strictly segregated housing. Combined with White flight to suburbia and the loss of manufacturing jobs this brought about ghettoisation. Community action programmes were one way of dealing with this, the mobilisation of African Americans in turn provoked a White backlash with, in the latter decades of the 1960s, urban racial state crackdowns on Black activism. Cazenave's first chapter surveys the relevant literature concerning the concept of the urban racial state, and introduces other key concepts such as Joe Feagin's ideas of 'systemic racism perspective' and 'racial framing and counter-framing' (p.19).

From an analysis of the URS administrations' use of community action programmes to regulate race relations in New Haven and Syracuse, Chapter 2 then explores the 'shift from a racially oblivious to a racially ameliorative urban racial state the URS administrations of New Haven and Syracuse were not inclined to acknowledge the significance of 'race', much less systemic white racism' (p.12). Community action programmes are revealed to be as much 'a stealth form of racially targeted population control' (p.) that maintained racial segregation, as a move towards solving problems of ghettoisation.

Chapter 3 looks at how, with the momentum of the civil rights movement, New Haven's Community Progress, Inc., and Syracuse Action for Youth, plus other community action programmes (CAPs), became the site of 'sometimes intense racial struggles' (p.55) for control. The chapter unpacks the way CAPs were used as 'racial forces', firstly 'as a tool for racial control by the URS administration', secondly 'as a co-opted resource for African American insurgency' and thirdly 'as a subversive facade of mediation between black struggle and white resistance' (p.58). There is a close analysis of source material, such as the section on The Cahn's Essay on the War on Poverty and the 'Report of the Community Development Task Force' that relates to Syracuse Action for Youth.

In Maximum Feasible Participation Meets 'Black Power' and the White Backlash: The Struggle over Community Action in Syracuse, the chapter is divided into 3 'acts' – Changing Race Relations, The Federal Racial State, and Maximum Feasible Participation of the Poor; African Americans Capture Crusade for Opportunity; and the Federal and Urban Racial State Strike Back. The 'rise and fall of CFO [Crusade for Opportunity] as an agent of African American insurgency in Syracuse' (p.86) is examined, and the way federal and urban racial states shifted to become more controlling and oppressive.

Chapter 5 opens with a letter dated 20 August 1967 to the Mayor of New Haven from an 'irate citizen' (p.103). Mayor Lee's liberal administration as an urban racial state mechanism was unsuccessful in deploying 'its community action program and police department to respectively co-opt and suppress African American leadership' (p.104), resulting in reform. The time had come for the URS to reconfigure once again; civil disorder broke out in New Haven on 19 August 1967 with three nights of looting, ransacking and fire-starting, again leading to White backlash.

Chapter 6 examines Recent Examples of the Urban Racial State, such as the Mayor Giuliani administration in New York City and the Mayor Nagin administration in New Orleans, viewing 'police misconduct against young men of color' and the disaster following Hurricane Katrina through the perspective of 'highly racialized urban politics' (p.134). The concluding chapter brings together Summaries of Findings, Lessons Learned for Understanding Today's Urban Racial State, and What We Still Need to Know, and ends with suggestions for further study, 'in keeping with the aspiration that social science knowledge should be cumulative, and its related expectation that the end of one study

Also relates to:

Culture, Identity, Gender and Relationships

History

Politics

THE MIGRATION APPARATUS: SECURITY, LABOR, AND POLICYMAKING IN THE EUROPEAN UNION

Gregory Feldman

Publisher: Stanford University Press: Stanford, California

Year: 2012

ISBN: 978-0-8047-6102-2 (cloth: alk. paper)

ISBN: 978-0-8047-6107-9 (pbk. : alk. paper)

Pagination: pp.224

Price: £19.95

This incisive volume tackles the problematic analysis of the amorphous mass that is the European Union's migration management system. Like globalisation, it does not lend itself easily to traditional anthropological techniques of field study and participant-observation, since it is made up of the

innumerable actions, mainly conducted in cyberspace, that mould policy and maintain both border security and varying degrees of fair treatment of migrants. Gregory Feldman sets out in his preface his aim to examine how 'the apparatus's various parts articulate without a central authority, and how a normative policy subject is conjured up in its whirlwind of disparate policy processes' (p.xi) using "'nonlocal ethnography'" (p.xii) as an analytical tool.

Feldman's opening chapter, 'Unconnected in the Acephalous World of Migration Policymaking', begins with an account of his visit to a holding centre for illegal immigrants along with around sixty immigration officials from Europe and North Africa, a field trip that aimed 'to establish common migration policy guidelines through the Mediterranean Managed Migration Project (3MP)' (p.1). Notably, the officials consistently refused to make eye contact with the people held there, a point underlining the "unconnected" nature of their policymaking. The key issue is less the immediacy of the holding centre however, and more the way in which 'a dynamic living person is converted into a static policy object and how we study the relevant policy processes ethnographically' (p.6). Three instrumental rationales are identified, firstly 'the isolation and securitization of the individual..... void of any inherent, direct, or organic social connection to any other individual' (p.10); secondly, the alternation of the state between 'an altruistic and a paranoid stance toward the individual, sometimes leading to bizarre policy results' (p.11) and thirdly, the territorialisation and collectivisation of 'policy subjects' (p.12).

Chapter 2, 'Right Versus Right: How Neoliberals and Neo-nationalists Dominate Migration Policy in Europe' visualises the triangulation formed by economic conservatives (neoliberals), nationalist conservatives (neo-nationalists) and the migrant, 'kept at a marked and convenient distance' (p.25). Here, Feldman argues that the 'liberal policy community' (p.26) gathering at a major migration policy conference, a 'network of networks' (p.29) called Metropolis International, 'socially and spatially [segregate themselves] from the migrants whom they study and regulate' (p.26). He also discusses contemporary neoliberalism as an ideology and as an 'analytical framework to make policy decisions in widely different contexts' (p.26) and examines cases from the Netherlands, Denmark and Italy that illustrate how a move from neoliberalism towards the right 'involves a continuous slide' (p.47).

The subdivisions of Chapter 3, 'Making Things Simple: Forms of Knowledge and Policy Coherence in the "Area of Justice, Freedom and Security"' include From Chaos to Order, looking at the desire to harmonise migration flows; Fusing Politics and Policy in the "Area of Justice, Freedom and Security", examining the after effects of the Schengen Agreement (1985) that led to the common market; and A Shared Glossary and a Shared Outlook, which details the European Migration Network's online *Asylum and Migration Glossary: A Tool for Better Comparability*, among other subjects.

The chapter on 'Border Control: The New Meaning of Containment' explains the work of the European Agency for the Management of Operational Cooperation at the External Borders of the Member States of the European Union, known as Frontex, a diminutive of the French title *Frontières extérieures*. It also gives a detailed account of the voyages and experiences of Senegalese fishermen-turned-migrants to Spain and of the capacities of projects such as 'Land and Sea Integrated Monitoring for European Security' (LIMES) and the European Maritime Security Services (MARISS).

'Biometrics: Where Isn't the Security Threat?' traces the development of biometric information systems which work by 'isolating travelers and then dividing them into various categories of border crossers' (p.117). Again, the 'unconnectedness' emerges; 'reminiscent of a Kafka novel, the permeation of biometric systems into the body politic sits bizarrely with the fact that the experts who make it happen rarely, if ever, meet each other in person' (p.122). The body loses its corporeality and becomes digitised.

The final two chapters look at 'The Right Solution', or, the 'Fantasy of Circular Migration', and 'When There is no There There: Nonlocal Ethnography in a World of Apparatuses' respectively. In his epilogue Feldman expresses his hope that academics and policymakers will be able to extract the best of their capabilities in their discussions of fairer policy. 'For the academic.....the ability to articulate counterintuitive perspectives on the interface between social processes and public administration.

For the policymaker....the skill and experience in manipulating that interface' (p.200).

Also relates to:

Culture, Identity, Gender and Relationships

History

Politics

STATE OF WHITE SUPREMACY: RACISM, GOVERNANCE, AND THE UNITED STATES

Edited by Moon-Kie Jung, João H. Costa Vargas and Eduardo Bonilla-Silva

Publisher: Stanford University Press: Stanford, California

Year: 2011

ISBN: 978-0-8047-7218-1 (cloth: alk. paper)

ISBN: 978-0-8047-7219-8 (pbk.: alk. paper)

Pagination: pp.340

Price: £21.95

Heralded as an important "blockbuster" critique, taking an 'empire-state' rather than a 'nation-state' approach to the sociopolitical structure of the United States, this volume presents a fascinating range of analyses from the arenas of public education and incarceration to studies of Florida's welfare-to-work programme and 'racial constructions of potential terrorists' (p.22).

Moon-Kie Jung's introduction outlines the development of the US empire state to create a framework over which to lay theory, conflating examinations of race, the state and empire such as state acquisition of territories. The racialization of peoples is looked into, including rulings such as the 1831 case of Cherokee Nation v. Georgia to determine whether the Cherokee constituted a state and if so what kind of state, and which found the Cherokee to have a relationship to the United States as "that of a ward to his guardian" (p.8).

Part One, 'Genealogies of Racial Rule', begins with Charles Mill's suggestion that the 'collapse of socialist ideological-political alternatives has made a liberal framework the cultural normative reference point for claims about the justice or injustice of the social order' (p.27), conceiving of liberalism through social contract theory and as producing 'racial opacity' (p.33), 'a principled anti-transparency on matters related to race' (p.33). Dylan Rodríguez then examines 'White Supremacy as a Substructure: Toward a Genealogy of a Racial Animus, from 'Reconstruction' to 'Pacification', arguing that white supremacy is analytically conceived of as 'an internally complex, historically dynamic logic of social organization' (p.47) and exploring the Freedmen's Bureau of testimonies of racial violence in the Reconstruction South, among other archives.

'On (Not) Belonging: Why Citizenship Does Not Remedy Racial Inequality' is a chapter co-authored by Eduardo Bonilla-Silva, one of the editors, and Sarah Mayorga, and begins with two personal anecdotes narrated by Bonilla-Silva, himself a Black Puerto Rican. One features 'an old, rich, and quite liberal Jewish female acquaintance' who uses racist language, and the other an incident in which Bonilla-Silva had suspected, correctly, it transpired, that he had been the victim of racial profiling by the police. 'So long as polities in the modern world are "racial states" (D. Goldberg 2002), juridical-political categories such as "citizenship" will not confer full equality' (p.78).

Part Two opens with Chapter 4, 'The Best Education for Some: Race and Schooling in the United States Today'. Amanda E. Lewis and Michelle J. Manno examine the impact on the American school system of the 'color line' (p93), showing how White dominance is less obvious now but no less real. George Lipsitz's chapter, 'Separate And Unequal: Big Government Conservatism and the Racial State', looks at the influence of cases since Brown v. Board of Education to summarise, 'the US state is a racial state. The legal system zealously protects the privileges of whiteness' (p.128). In 'Neoliberal Paternalism: Race and the New Poverty Governance', Sanford F. Schram, Richard C. Fording and Joe Soss examine recent shifts in practices of social control as regards poverty governance, such as 'directive, supervisory, and punitive policy tools' (p.131) in 'an era of mass incarceration' (p.131), while Joy James covers The Case of Ben LaGuer and the 2006 Massachusetts Gubernatorial Election in Chapter 7, LaGuer the centre of national debate on the 'prosecution of rape and race in the media, courts, civil society, and electoral campaigns' (p.160).

'Territory and Terror' forms the concluding part of the book, with Mary Romero exploring a

'Case Study of an Immigration Raid'; 'Racial Profiling Tactics in Immigration Law Enforcement'; and 'Witness Accounts of Microaggressions', and Junaid Rana on 'The Language of Terror: Panic, Peril, Racism', whereby 'a number of scholars have used the concept of moral panic to analyze the growth of anti-Muslim racism and Islamophobia' (p.211), rendering Muslims 'an object of fear and panic to the state' (p.212). Andrea Smith looks at the 'political effects of hate crime organizing' (p.229) in *UnMasking the State: Racial/Gender Terror and Hate Crimes*.

In the final chapter by the third editor, João H. Costa Vargas, 'The Black Diaspora as Genocide: Brazil and the United States – A Supranational Geography of Death and Its Alternatives,' aims to 'decenter the United States, to dislocate its/our seldom-conscious imperial gaze and self-understanding, by recentering it in the Black Diaspora in order to show how anti-Black processes, more easily associated with so-called third world locations, are not only prevalent but foundational in this imperial nation-state' (p.244). It is essential that we oppose the 'current geographies of death' (p.270), Costa Vargas concludes, a US-decentered perspective at the core of what we must become.

Also relates to:

Culture, Identity, Gender and Relationships

History

Politics

RECOGNITION ODYSSEYS: INDIGENEITY, RACE, AND FEDERAL TRIBAL RECOGNITION POLICY IN THREE LOUISIANA INDIAN COMMUNITIES

Brian Klopotek

Publisher: Duke University Press: Durham and London

Year: 2011

ISBN: 978-0-8223-4984-6 (pbk. : alk. paper)

Pagination: pp.391

Price: £16.99

This engaging and important volume explores the impact of federal government's tribal recognition policy on three small Indian tribes in central Louisiana: the Tunica-Biloxi Tribe, federally recognised in 1981; the Jena Band of Choctaw Indians, federally recognised in 1995, and the Clifton-Choctaws, who are currently petitioning for federal recognition. This acknowledgment sets up a 'political and legal relationship' (p.2) between a tribe and the state; 'it affirms the status of a tribe as an indigenous nation with inherent rights to self-government in its homeland, but it simultaneously validates the colonial authority of the United States / over the nation' (p.2/3). Klopotek, Associate Professor of Ethnic Studies at the University of Oregon, takes on the fact that federal recognition policy is 'an urgent site of scholarly enquiry' (p.1), showing to what extent it is a 'colonial racial project' (p.18) requiring new solutions and a break from old ideologies.

The first chapter surveys the Origins of Federal Acknowledgement Policy from the passage of the *Indian Reorganization Act (1934)*, which supported Indian tribalism unlike previous administrations. However, from the outset, the spurious science of racial anthropometry employed to determine who was to be considered sufficiently 'Indian' with measurements of the 'hair, teeth, skin, blood, skull, and other physical features' (p.20). Today, the Bureau of Indian Affairs (BIA)'s Office of Federal Acknowledgement (OFA) 'deploys many of the same misguided ideas about race and identity' (p.21) in its decision making.

The ensuing chapters deal with the histories of the three chosen tribes and their experiences of the federal recognition process. Chapters 2-5 concern the Tunica-Biloxi Tribe beginning with their request to the United States government for protection based on their 'status as a sovereign Indian nation' (p.41) in 1826. They were finally granted federal recognition in 1981, following decades of nonrecognition whereby the United States government ignored them, 'failing to uphold protectionist language in the Indian Trade and Intercourse Acts and the Louisiana Purchase Treaty that would have preserved Tunica land and sovereignty' (p.42).

The chapter on 'Tunica Activism' opens with 'one of the first significant victories of the twentieth century' (p.61), integration of Tunica-Biloxi children into White schools, with Chief Horace

Pierite and his nephew, Subchief Joe Pierite Sr., renewing endeavours towards recognition for their tribe. Tribal leadership was key to their movement. During the period prior to federal recognition, tribal members with African American ancestry were excluded from Tunica-Biloxi and even though this was revoked after acknowledgement, 'Anglo racial expectations tied to recognition of indigeneity shaped the boundaries of tribal membership and created lingering memories of exclusion and betrayal' (p.79). The decision on the Tunica-Biloxi case, not including the period of activism leading up to the submission of their petition, took three years, 'a precedent that led directly to the quagmire in which the OFA now sits' (p.81).

Chapter 4 charts the accomplishments of the tribe post-recognition, including the details of 'The Tunica Treasure', the 'looted collection of grave goods from an eighteenth-century Tunica village' (p.89), which became a prime 'source of identity for the tribe' (p.95). Chapter 5 looks at Tribal Enterprise and Tribal Life, detailing developments such as the casino business dating back to 1991 which then funded such benefits as the Cultural Education and Resource Centre.

The Jena Choctaws are discussed in chapters 6-8, a 'small extended family with a dwindling number of Choctaw language speakers and a relatively high average blood quantum' (p.128), with around 250 members in 2010. The Jena Choctaws did not mobilise until much later than the Tunica-Biloxis because they lacked the same type of 'activist chiefs' (p.12). Their children were integrated into White schools during WWII and political activism on the part of the tribe only re-emerged during the early 1970s. Due to their high numbers of Choctaw speakers, they felt their identity was secure and so there was not the same expediency.

Chapter 9, *On the Outside, Looking in: Clifton-Choctaws, Race, and Federal Acknowledgement* examines the case of the Clifton-Choctaws, still far from achieving recognition after thirty years of petitioning. It is notable that a high number of Clifton-Choctaws have African ancestry, considered by some outsiders as Black rather than Indian. Although the BIA's official line is that blackness does not affect determinations of status, 'tribes with African ancestry face many obstacles that tribes without black ancestry do not face' (p.15). In his *Conclusions and Implications*, Klopotek writes of Policy Reform at OFA, of Federal Recognition and White Supremacy, and of the lessons learned along the various paths the tribes have negotiated towards recognition.

Also relates to:

Culture, Identity, Gender and Relationships

History

Politics

"AT THIS DEFINING MOMENT": BARACK OBAMA'S PRESIDENTIAL CANDIDACY AND THE NEW POLITICS OF RACE

Enid Logan

Publisher: New York University Press: New York and London

Year: 2011

ISBN: 978-0-8147-5298-2 (pbk. : alk. paper)

Pagination: pp.216

Price: £14.99

As 6 November 2012, the date of the 57th United States Presidential Election, draws near, Enid Logan offers a focused 'case study in U.S. race relations that takes the candidacy of Barack Obama as its object' (p.3). In her introductory chapter, Logan, Associate Professor of Sociology at the University of Minnesota, sets out seven key questions around race relations in America, covering 'persistent inequality' (p.5); Black identity; the crisis in White identity; the impact of immigration; colourblind individualism; and post racialism and the new politics of race. The book is based on her analysis of around 1500 articles collected from November 2006 onwards, such as Stanley Crouch's piece on 'What Obama Isn't: Black Like Me on Race', one of the first critiques on Obama's blackness.

The second chapter scrutinizes the 'predominant interpretation of the meaning of Obama's victory... "the triumphalist narrative of post-race America"' (p.9), a narrative that asserted that the nation was now officially colourblind and that thereby ignored important ways in which race did figure in the election outcome and also that patched over 'entrenched racial inequality while paradoxically

claiming to champion racial justice' (p.10). This chapter takes three linked myths: that post-race America is 'A Nation Redeemed' by Obama's victory; that it is 'Post-Civil Rights and Nearly Post-Race'; and that "'We've Done Our Part, Black America, Now It's Up to You'"; and traces the dubious logic behind these claims.

The title of Chapter 3 refers to Obama's statements about being 'rooted in the Black community' but 'not limited by it' in media interviews. This chapter explores the 'triumphal narrative' (p.31) that his 'ascendance signaled that the "old" politics of race, focusing on black grievance, victimhood, and protest, were vanquished, leaving in their place newer, more effective ways of getting things done' (p.31). It tackles some profound and controversial issues, asking for example, 'was Obama really helping to open up a / vibrant new dialogue about race in America [.....] or was he (unwittingly?) helping to shut down the voices of racial progressives, and to shift the terms of debate about race even further to the right?' (pp.33/34).

Chapter 4 investigates race and gender as agents in the democratic primary, using evidence from print and online media with data from an extensive set of interviews conducted with college students just before the election, looking at ways in which 'Senator Obama's matchup against Senator Hillary Clinton raised important questions about the contrasting ways that both race and gender function in the post-civil rights, post-feminist United States' (p.51). Not only did the election divide the sisterhood of predominantly White feminists but it also 'battered the tenuous alliance between mainstream feminists and progressive women of color' (p.55). For example, Logan writes, 'Black women complained in particularly bitter terms about the deafening silence of white feminists, who failed to rally to the defense of Michelle Obama during the months she faced widespread attacks from / the conservative media'(pp.56/57).

The Trope of Race in Obama's America is traced in Chapter 5, opening with a quote from the French philosopher Etienne Balibar: "'The discourses of race and nation are never very far apart'" (p.67). Logan explores Obama's 'vision of a multiracial, globally oriented nation' (p.77), marveling at the way he convinced Americans to celebrate their diversity and take their place within the global arena rather than 'retreat into nativism' (p.77) at a time when, post-9/11, culture was at war. She also puts forward opposing perspectives, such as that of Chicana activist Cherrie Moraga who has written that his was a "'multiculturalism that is not multicultural" in that it was designed largely by, and for the benefit of whites. Obama's narrative of nation deployed a kind of racial "happy talk" [.....]' (p.78).

The remaining chapters deal with racial politics: Asian and Latino Voters in the 2008 Election; The Politics of Color in the Racial Middle; In Defense of the White Nation: The Modern Conservative Movement and the Discourse of Exclusionary Nationalism; and Racial Politics under the First Black President. In conclusion, Logan summarises the positives of Obama's vision, his standing as, Black, biracial, middleclass son of an immigrant father, 'the face of the new America' (p.127) but counterbalances this with the fact that he has 'failed to forward policies that would directly address the persistent problems of racial inequality, leading prominent black critics to charge that he has no agenda for black America' (p.128). However, he helped broaden out a new version of racial politics that now needs to be pushed further forwards.

SCIENCE AND TECHNOLOGY

LIGHT FROM THE EAST: HOW THE SCIENCE OF MEDIEVAL ISLAM HELPED TO SHAPE THE WESTERN WORLD

John Freely

Publisher: I B Tauris: London and New York

Year: 2011

ISBN: 978-1-84885-452-9 (hbk)

Pagination: 238pp

Price: £18.99

While the Western world was still shrouded in what has traditionally been known as the 'Dark

Ages', medieval Islamic science, beginning with the translation of Greek manuscripts into Arabic in Baghdad, flourished into a golden age of creative invention, with knowledge from Mesopotamia, India and China filtering through the minds of Muslim alchemists, astronomers, mathematicians, philosophers and physicians, to be conveyed through Samarkand to Cordoba and beyond. The author of this fascinating, encyclopaedic study is professor of physics at Bosphorus University, Istanbul, and has taught physics and the history of science there since 1960. In his Prologue his description of a visit to the scriptorium at the Süleymaniye mosque, Istanbul, built between 1550 and 1556 for Sultan Süleyman the Magnificent, testifies to the depth of his knowledge of the field the book is concerned with.

The scriptorium contains thousands of manuscripts, most of which are treatises, often illuminated with miniatures, from the golden age of Islamic science. A survey of extant manuscripts of Islamic science made by Boris A Rozenfeld and Ekmeleddin Ihsanoğlu records 1,711 works of scientists and 1,376 works by unknown authors in 'Persian, Syriac, Sanskrit translated into Persian, Tajik, Turkic Urdu, Tatar, Uzbek and other Asiatic languages' (pxi). These are kept in the libraries of cities in fifty countries, sixteen of which are in Istanbul, and provide in the main unexplored texts, many of which are the basis for this study.

Key areas such as the factors leading the Islamic world to absorb Greek, Mesopotamian, Persian, Indian and Chinese science and philosophy are examined; also the extent of originality, in addition to preservation of others' knowledge, of Islamic scholarly thought; and reasons for the decline of the golden age of Arabic science while other disciplines 'such as philosophy, arithmetic and astrology continue[d] to flourish...' (pxi). From the initial chapter, Science Before Science, where a plethora of detail such as the invention of 'place-value notation in mathematics, where the value of a symbol depends on its place in the number' (p5) by the Babylonians, and the adjustments to calendar systems such as the development of the Christo-Judaic and two early Indian astronomical calendars out of the Metonic cycle, the book constitutes a 'cultural travelogue' (pxi) covering a broad historical and cultural topography.

The Land of the Greeks opens by referencing the founding of the Panionic League by the Ionian cities, part of the first flowering of Hellenism, recounted by Herodotus, and finishes with the destruction of the Library of Alexandria at the end of the Fourth Century. The progress of new Arabic science from Baghdad towards Central Asia is charted in Chapter 6 touching on the 146 works of Abu Rayhan al-Biruni, the earliest extant of which is the Chronology, in which al-Buruni makes reference to other works that do not survive but show he had already written five works on astronomy and astrology, two on history and one on mathematics. Chapter 7 deals with the Canon of Medicine of Ibn Sina which concerned among other topics the treatment of cancer and the need for psychotherapy. The Fatimid Dynasty in Cairo discussed in the next chapter includes reference to Ibn al-Hathayam's On the Configuration of the World, translated into Castilian, Hebrew and Latin, and post-Fatimid, Ayyubid and Mamluk Cairo in Chapter 9.

Arabic Science and the European Renaissance is explored in Chapter 16, where the work of Robert Grosseteste (ca. 1168-1253) that heralded the beginning of the period is shown to be concerned with the study of optics as key to his 'Neoplatonic "metaphysics of light"' (p164). Copernican theory and the Scientific Revolution of Tycho Brahe, Kepler, Galileo Galilei and Newton are unfolded in Chapters 17 and 18.

The author points out that Islamic scholars were still creating inventive and groundbreaking work up to the mid-Sixteenth Century, 'creating geometric models that fit the observed phenomena of planetary behaviour better than those designed by Ptolemy and which in turn influenced Copernicus' (px), for example, but that by the Seventeenth Century, Europe 'forgot its debt to Islam' (px). Newton acknowledged earlier Europeans and Greeks in stating that he had seen further than Descartes by "'standing on the shoulders of Giants"... But [he] makes no mention of any Islamic scientists' (p194) even though he must have been aware that they were the original source for European and Greek learning about science. At the same time Islamic scientists had become cut off from the revolutions in thought of the West. Only now are Arabic technology and science being reappraised.

RACE AND THE GENETIC REVOLUTION: SCIENCE, MYTH, AND CULTURE

Edited by Sheldon Krimsky and Kathleen Sloan

Publisher: Columbia University Press: New York

Year: 2011

ISBN: 978-0-231-15697-4 (pbk. : alk. paper)

Pagination: pp.296

Price: £24

A project of the Council for Responsible Genetics, which since 1983 has generated public debate about the social, ethical and environmental implications of genetic technologies, this innovative and important collection is edited by Sheldon Krimsky, professor of urban and environmental policy and planning and adjunct professor of public health and community medicine at Tufts University, and Kathleen Sloan, who has run nonprofit organisations for over twenty years and who organised a major conference on the impact of forensic DNA databanks on racial disparities in the criminal justice system. Broadly speaking, the book challenges 'the new racial genetics', beginning with an examination of the historic contextualising of 'race' in science, followed by an exploration of the ramifications of DNA databanks, and then the impact of recreational genetics such as for-profit genetic ancestry testing, and finally, the ubiquity of race as a factor in educational, health care and criminal justice policy.

Suffused with an intention to emphasise myths about 'race' and to raise awareness of the impacts 'such myths and scientific misunderstandings can have in the pursuit of social equality for all people regardless of the color of their skin, their ethnic identity, or the geographical origin and phenotype of their ancestry' (p.2), the book is divided into six parts, each comprising two chapters. Michael Yudell presents a historical overview of the appropriation of 'race' by science since the seventeenth century, underlining another key message, that there is a 'growing consensus among scientists that race is not, in fact, a useful classificatory tool' (p.13). The chapter culminates with a perspective on 'The Race Concept in the Twenty-First Century', concluding that while 'race is an historical, not a scientific, term' (p.27), 'that social and natural scientists have been rejecting, abandoning, and discrediting the race concept for over a century suggests that for now the race concept is here to stay' (p.27). Robert Pollack then presents Natural Selection, The Human Genome, and The Idea of Race, discussing 'the history of humanity as a single species, born of an ancestral species some hundreds of thousands of years ago in Africa' (p.31).

Part II explores Forensic DNA Databases, Race, and The Criminal Justice System. Michael T. Risher opens his chapter, Racial Disparities in Databanking of DNA Profiles with a deplorable statistic, that out of over 325,000 arrests on suspicion of felony in California in 2008, approximately 30 percent never led to a conviction and a disproportionate number of these 'innocent arrestees are people of color' (p.47). Since January 2009, these people have been obliged to allow the state to take, analyse and file a DNA sample from them. The consequence of keeping these tens of thousands of innocent people's profiles on the criminal databases will be 'a magnification of the current racial disparities' (p.47), increasing the likelihood of people of colour being viewed as suspects at a crime scene. Helen Wallace then discusses ways in which innocent people whose DNA profiles are on DNA databases may be open to stigmatization and prejudice, with reference to Britain's National DNA Database which contains the largest quantity of DNA samples per capita of the population of any DNA database in the world.

SOCIAL THEORY

TRANSCENDING RACIAL BARRIERS: TOWARD A MUTUAL OBLIGATIONS APPROACH

Michael O. Emerson and George Yancey

Publisher: Oxford University Press: Oxford

2011

ISBN: 978-0-19-974268-4 (hardback: alk. paper)

ISBN: 978-0-19-974269-1 (pbk.: alk. paper)

Pagination: 165pp

Price: £12.99

A groundbreaking critique centred around repackaging major contemporary theories on race and racism by Emerson, Ailyn K. and Gladys M. Cline Professor of Sociology and Co-Director of the Institute for Urban Research at Rice University and George Yancey, Professor of Sociology at the University of North Texas, who state their aim as 'to propose a specific, workable solution to race division' (p.ix). The book is divided into Part One, *Where We Are*, examining the racial history of America and what has been tried and has failed, and Part Two, *A Path Forward*, setting forth how 'we can incorporate in-group selfishness' in order to overcome 'racial division, inequality and alienation' (p.16).

In the introductory chapter, three dimensions of Whiteness are outlined: 'White structural advantage' whereby Whites 'occupy the location of dominance – politically, economically, culturally, and numerically' (p.12); 'White normativity', facilitated by structural advantage and 'such that how whites do things, their understandings about life, society, and the world, and their dominant social location... are accepted as just how things are' (p.12); and 'White transparency', where Whites 'typically lack a racial consciousness' (p.12). Conversely, being Black in America is to be aware of racialisation and is also always in flux, although one certainty is that racially mixed people are not White.

The second chapter looks at the development of White supremacy in the United States, a phenomenon that may not have predated the emergence of the Atlantic Slave Trade. There follows an analysis of modern forms of racism, in a society where numerous individuals, 'generally majority group members' (p.21) feel that racism has been eradicated. Examples would be the use of social networks as a means of achieving higher socioeconomic status or the concept of "colourblind" racism which leads to the survival of racial inequality by refusing to acknowledge continued effects of racialisation.

In chapters 3 and 4 the authors explore solutions based on 'the obligations of racial minorities' (p.29) and on 'the obligations of majority-group members' (p.30) respectively. It was found that in looking at the myriad solutions there was a tendency to place most or all of the responsibility on one group or the other. The philosophy of colourblindness is surveyed, referencing Terry Eastland (1997), the 'political conservative' (p.35) who said that affirmative action was based on racial preference which is in itself discriminatory, leading to White resentment towards people of colour; and Ward Connerly (2000), an African American conservative activist who argues that to repair the damage done by racism, public institutions, for example, should be colourblind towards 'everyone they encounter' (p.36). Anglo-conformity, the idea that 'the way to build unity in a society is to compel minority groups to join the majority group's culture' (p.40) is also covered. *Solutions Based on Majority Group Obligations* details White Responsibility; Antiracism; Deconstruction of Whiteness; A Subset of White Responsibility – Reparations; Critical Race Theory; Multiculturalism; Marxism; and A Subset of Neo-Marxists: West's Race Matters.

Why We Have Failed shows how impossible it is to live in the US and not be influenced by racial stereotypes: 'they simply are ever-present, overtly and subtly' (p.66). Despite the fact that most white-collar crime is committed by Whites, Whites either do not know about it or do not notice it, and even though white-collar crime devastates the lives of thousands and costs millions per annum, it is the minorities who are 'to be feared and cannot be trusted, for it is minorities, the stereotype goes, who are more likely to be criminals and who do most of the stealing' (p.67). This brand of conditioning is exactly what makes it so difficult to iron out racial problems.

Part Two begins with *Listening to Each Other*, exploring the 'contact hypothesis to identify multiracial social institutions that allow us to learn how individuals of different races have confronted racial hostility and alienation' (p.73); the institutions that provide the potential model for a holistic solution. Chapters 7-9 examine the application of three main lessons to the nation as a whole: 1. Creating a common core – such as a shared goal – that unites those of different races; 2. Promoting multicultural freedom outside of this common core; and 3. Fostering the development of true respect for all racial groups. The concluding chapters show how common ground needs to be sought; how the critical core of freedom is common to all races in America and therefore is a vital part of developing solutions; the need to maintain and recognize cultural distinctions and to build a mutual-obligations approach into the education curriculum.