Like the US, Britain and France have had a shared concern with the assimilability of peoples of immigrant origin. Although there are important differences between them, in the last decades of the twentieth century all three abandoned policies of out-and-out assimilation and espoused more pluralistic solutions described variously as ‘integration’, ‘insertion’, or ‘multiculturalism’. The impact from c. 1960 onwards of immigrants from the so-called ‘New Commonwealth’ was addressed in Britain through a legislation controlling entry, redefining British nationality; outlawing racial discrimination; and introducing anti-racist and multicultural policies and practices, especially in education. Designed to combat what were seen to be outstanding problems of day-to-day living in contemporary multicultural Britain, they represented a coming to terms with the end of empire.

Legislating Equality
Terri E. Givens and Rhonda Evans Case

The development of antidiscrimination policy in Europe closely mirrored European Union deepening in the 1990s, but its roots lie in developments during the 1980s. Actors in the European Parliament saw a political opening for action with the rise of the radical right in places like France and Germany. In the 1980s and early 1990s, racist acts of violence and the stunning success of radical right political parties across Europe
catapulted the issues of immigration, xenophobia, fascism, and racism to the forefront. The European Parliament was only beginning to take on a more important role in the supranational structures that were under construction during the 1980s, but it would play a key role in the development of an anti-racism agenda and what would ultimately become racial antidiscrimination policy for the European Union. This book begins by examining the evolving discourses around racism in Europe from the mid-1980s through the late 1990s. It then links these discourses and country level starting points to the political and social factors which influenced the development of antidiscrimination policy. The study examines the role of the European Parliament, Commission, and key societal actors in the passage of the Racial Equality Directive in 2000. The book then discusses the transposition of the EU Directives into national law and the implementation of antidiscrimination policy. The authors argue that these processes were impacted by the slowdown in European integration in the early 2000s as well as political pressure from more conservative governments than had initially passed the legislation at the EU level.

The Left gets personal: identity, performance and the Left 1972–79
Lucy Robinson

in Gay Men and the Left in Post-war Britain: How the Personal Got Political
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This chapter differentiates between the competing Trotskyite parties in order to trace the variety of attempts to curtail and depose the growth of gay politics. It follows the liberationists who moved back into the Trotskyite or Stalinist Left and discusses how the Left was changing and dealing with the new forces of identity politics and of the Right. The Communist Party and some of the Trotskyite groups began to engage further with youth culture and took up the counter-culture and liberation movements' use of performance as protest. Meanwhile, punk was taking lifestyle politics and running with it. Punk offered particular possibilities for young gay men who felt that neither the reformist nor liberational models spoke to them. As Punk's initial moment was disseminated, the Left belatedly attempted to harness the rise of lifestyle and cultural politics. This is examined through the examples of the Communist Party of Great Britain's People's Jubilee, Workers Revolutionary Party's Right to Work Campaign, and the Socialist Workers Party's Anti-Nazism and Rock against Racism. The chapter also considers anti-racism and gay activism.
This essay analyzes W.E.B. Du Bois’s Depression-era program for black self-management through economic cooperatives. I suggest that this plan started from his belief that racial emancipation would never be possible under capitalist arrangements and socialism could never be realized as long as a color bar existed. I demonstrate how Du Bois hoped through this experiment in black mutualism to enact and contribute to the creation of a multi-racial democratic and socialist society that would promote dis-alienated forms of life in and beyond America. I argue that Du Bois’s radical humanism and non-liberal universalism has become illegible to critical and postcolonial theory today, just when it may speak directly to current intellectual dilemmas and political imperatives – primarily by displacing the false opposition between abstract universality and concrete particularity.

Antidiscrimination Policy in an Integrating Europe*
Terri E. Givens and Rhonda Evans Case

This chapter introduces the guiding question for the book: Why did antidiscrimination policy rise on the agenda for MEPs and ultimately the EU member states? The chapter explains the underlying factors leading to a focus on antidiscrimination policy which included violence against immigrants and ethnic minorities. Racism became an important issue in the 1980s along with the rise of radical right parties, particularly when they entered the European Parliament in the 1984 election. Parties like the French National Front, led by Jean-Marie Le Pen, held both anti-Semitic and anti-immigrant positions, and violence by skinheads and neo-Nazis was on the rise during this time as well. From an initial emphasis on anti-racism, actors at the EU level developed a series of discourses which were the building blocks for the EU’s approach to racism and discrimination.
This chapter explores the nature of racism in the Global North, exploring its antecedents in imperialism and colonialism. It surveys the growth of European cultural and political power, and how racism characterized its economic relations with the rest of the world. Europe imagined ‘the other’ in polarized terms, largely because of the power monopoly it possessed. How this racism entered popular culture is also explored, as well as its lingering impact in the context of post-colonialism, migration and diaspora of minorities often coming to the ‘mother country’ in search of better opportunities or having been invited to work in declining industrial sections as part of the post-war reconstruction process. The rise of ethnic nationalism reflects on the prominence of cultural and structural binary racism that has seen a gradual shift away from a strictly black-white dualism. The reductionism and essentialism of the racism are shifting more and more towards a Muslim-non-Muslim dualism.